

This is a side-by-side comparison of two liturgies. I hope it is correct; however, it is offered AS-IS and with NO WARRANTY of any sort.

The Liturgy on the right is the Communion service from the American Episcopal Book of Common Prayer of 1928. I took the text from this web site:

<http://www.episcopalnet.org/1928bcp>

The Liturgy on the left is the "Salisbury Rite" prepared for a small Western Rite Orthodox church in Houston, Texas. No claim has ever been made that this Rite is a version of the Sarum Rite from Salisbury, England, but the name has caused some controversy. Part of that controversy concerns the fact that the text was revised from the American Episcopal Book of Common Prayer of 1928.

As the person who prepared this revised text returned to the Lord in 1993, he is no longer available for textual discussions. This comparison was prepared to investigate how similar or different the two texts actually are. There are both substantial sections of difference and substantial sections of identity.

In this comparison, some texts are identical, or very nearly so, while other texts are completely different. I have attempted to synchronise the two texts at corresponding points to allow the differences to be visible.

Where the texts are substantially identical, the text is presented in black, with perhaps a word or phrased color-coded blue to highlight minor changes.

Where the texts in a corresponding section of the two liturgies are mostly different, they are colored in blue.

If a section has text only in one of the two, the other one is given blank space so the "addition" will be obvious.

There are places where some passages are presented in a different order in the two liturgies. Where they are close enough to do so, I mark them in green and draw lines to connect corresponding passages.

There was one large difference in the ordering of the text which does not reflect a difference in the order of the service. In the BCP text, the Proper Prefaces are inserted in the interior of the Liturgy text, while in the Houston Salisbury Rite they are at the end. Because this was a purely editorial difference not affecting the order of service, I took the liberty of moving the Prefaces to the end in this copy of the BCP text. Without doing that the comparison would have been improperly skewed.

Making that move uncovered an obviously unintentional duplication of text in the online BCP version. That was the replication of this text, one copy before the prefaces and another copy after:

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

*¶ Priest 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. Amen.

Another interesting change is the location of the Gloria. It appears with the same text in both Liturgies, but in very different places. For this reason I marked them green.

THE DIVINE LITURGY  
Liturgy of the Catechumens

STAND

*All rise as the Priest enters and says:*

*Priest:* In the Name of the Father, the Son, and the Holy Spirit.

*Response:* AMEN.

*Priest:* The Lord be with you.

*Response:* **And with thy spirit.**

*Priest:* Let us pray.

KNEEL

*The Congregation kneeling, the Priest begins:*

THE COLLECT FOR PURITY

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

The Order for  
The Administration of the Lord's Supper  
or  
Holy Communion

*¶ At the Communion-time the Holy Table shall have upon it a fair white linen cloth. And the Priest, standing reverently before the Holy Table, shall say the Lord's Prayer and the Collect following, the People kneeling; but the Lord's Prayer may be omitted at the discretion of the Priest.*

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

*¶ Then shall the Priest, turning to the People, rehearse distinctly The Ten Commandments; and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come.*

*¶ And NOTE, That in rehearsing The Ten Commandments, the Priest may omit that part of the Commandment which is inset.*

*¶ The Decalogue may be omitted, provided it be said at least one Sunday in each month. But NOTE, That whenever it is omitted, the Priest shall say the Summary of the Law, beginning, Hear what our Lord Jesus Christ*

The Decalogue.

GOD spake these words, and said:

I am the LORD thy God; Thou shalt have none other gods but me.

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

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them;

**for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.**

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

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.**

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

Remember that thou keep holy the Sabbath-day.

**Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the 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 seventh day, and hallowed it.**

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

Honour thy father and thy mother;

**that thy days may be long in the land which the LORD thy God giveth thee.**

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

Thou shalt do no murder.

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

Thou shalt not commit adultery.

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

Thou shalt not steal.

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

Thou shalt not bear false witness against thy neighbour.

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

Thou shalt not covet.

**thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.**

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

*¶ Then may the Priest say,*

Hear what our Lord Jesus Christ saith.  
THOU shalt love the Lord thy God with all thy heart, and

STAND

*Then the Priest says the Summary of the Law:*

Hear what our Lord Jesus Christ saith: thou shalt love the Lord thy God with all thy heart, and with all

thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it: thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

*Then the Kyrie, an acclamation to the Lord, is said as follows:*

*Priest:* Lord have mercy upon us.

*Response:* **Christ have mercy upon us.**

*Priest:* Lord have mercy upon us.

*The Priest and Congregation praise God together either saying or singing the*

### GLORIA IN EXCELSIS

**Glory be to God on high,  
and on earth Peace, good will towards men.**

**We praise thee, we bless thee,  
we worship thee,  
we glorify thee,  
we give thanks to thee for thy great glory.  
O Lord God, heavenly King, God the Father  
Almighty.**

**O Lord the only-begotten Son Jesus Christ;  
O Lord God, Lamb of God, Son of the Father,  
that takest away the sins of the world,  
have mercy upon us.**

**Thou that takest away the sins of the world,  
receive our prayer.**

**Thou that sittest at the right hand of God the  
Father,**

with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

*¶ Here, if the Decalogue hath been omitted, shall be said,*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

have mercy upon us.  
For thou only art holy;  
thou only art the Lord;  
thou only, O Christ,  
with the Holy Ghost,  
art most high in the glory of God the Father.  
Amen.

*Then the Priest prays the Collect for Direction and Preservation as follows:*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *(All)* Amen.

*Then the Priest salutes the Congregation in the following manner:*

*Priest:* The Lord be with you.

*Response:* **And with thy spirit.**

*Priest:* Let us pray.

BE SEATED

*Then the Priest shall pray the Collect proper to the day.*

*And after the Collect, the minister appointed shall read the Epistle, first saying:*

The Epistle is written in the \_\_\_\_\_ Chapter of \_\_\_\_\_, beginning at the \_\_\_\_\_ Verse.

*When the Epistle is ended, he shall say:*

May God bless this reading of his Holy Word.

*And the People shall respond in unison:*

*Response:* **Thanks be to God.**

*¶ Then the Priest may say,*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

*¶ Here shall be said,*

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

*¶ Then shall the Priest say the Collect of the Day. And after the Collect the Minister appointed shall read the Epistle, first saying, The Epistle is written in the—Chapter of—, beginning at the—Verse. The Epistle ended, he shall say, Here endeth the Epistle.*

STAND

*Here may be sung a Hymn or Anthem.*

*Then shall be read the Holy Gospel, the reader first saying:*

The Holy Gospel is written in the \_\_\_\_ Chapter of \_\_\_\_, beginning at the \_\_\_\_ Verse.

*Here, before the reading of the Gospel, shall be said or sung by Priest and People in unison:*

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

*And after the Gospel shall be said or sung in unison:*

**Praise be to thee, O Christ.**

*Then, all standing, the Congregation shall recite, together with the Priest,*

#### THE NICENE CREED

**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 ages, 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**

*¶ Here may be sung a Hymn or an Anthem.*

*¶ Then, all the People standing, the Minister appointed shall read the Gospel, first saying, The Holy Gospel is written in the—Chapter of—, beginning at the—Verse.*

*¶ Here shall be said,*

Glory be to thee, O Lord.

*¶ And after the Gospel may be said,*

Praise be to thee, O Christ.

*¶ Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed but the Creed may be omitted, if it hath been said immediately before in Morning Prayer; Provided, That the Nicene Creed shall be said on Christmas Day, Easter Day, Ascension Day, Whitsunday, and Trinity Sunday.*

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.

have no end.

**And I believe in the Holy Spirit, the Lord, and Giver of Life, Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets;**

**And I believe in 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 age to come. Amen.**

BE SEATED

*Then shall be made the announcements as necessary, and at the discretion of the Priest, a period of silent prayer or other devotion.*

*Then shall be preached the Sermon, and after the sermon the Priest shall return to the Altar and begin the Offertory.*

Here ends the Liturgy of the Catechumens  
and begins the Liturgy of the Faithful  
of which the first movement is  
**THE OFFERTORY**

*The Priest shall say, as the persons appointed for the purpose receive the alms basin:*

Remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." (Acts 20:35)

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 together is worshipped and glorified; Who spake by the Prophets: And I believe one 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.

*¶ Then shall be declared unto the People what Holy Days, or Fasting Days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Banns of Matrimony, and of other matters to be published.*

*¶ Here, or immediately after the Creed, may be said the Bidding Prayer, or other authorized prayers and intercessions.*

*¶ Then followeth the Sermon. After which, the Priest, when there is a Communion, shall return to the Holy Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.*

REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts xx. 35.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. St. Matt. v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. St. Matt. vi. 19, 20.



Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. St. Matt. vii. 21.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix. 6, 7. While we have time, let us do good unto all men; and especially unto them that are of the household of faith. Gal. vi. 10.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister. Heb. vi. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 St. John iii. 17.

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. Tobit iv. 8, 9.

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. St. Matt. xxv. 40.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? Rom. x. 14, 15.

Jesus said unto them, The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. St. Luke x. 2.

*Fit persons appointed for the purpose shall receive the Offerings of the People in a decent basin to be provided by the parish, and reverently bring it to the Priest, who shall present it to the Lord God.*

STAND

*Here shall be sung a Hymn, Anthem or Doxology under the direction of the Priest.*

*Then shall the Priest prepare the Holy Offerings of the Bread and Wine, and when they are prepared, he shall offer them to God, elevating the Chalice and Paten in the sight of the People, and saying:*

All things come of thee, O Lord, and of thine own have we given thee (1 Chron. 29:14)

*And he shall then say, with the offering still elevated:*

Thine, O Lord, is the greatness and the power, 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 (1 Chron. 29:11).

*Here the Priest may ask the secret intercessions of the Congregation for any who have desired the prayers of the Church.*

STAND

*Then shall the Priest say:*

Ye shall not appear before the LORD empty; every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee. Deut. xvi. 16, 17.

Thine, O LORD, is the greatness, and the power, 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. 1 Chron. xxix. 11.

All things come of thee, O LORD, and of thine own have we given thee. 1 Chron. xxix. 14.

*¶ And NOTE, That these Sentences may be used on any other occasion of Public Worship when the Offerings of the People are to be received.*

*¶ The Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Offerings of the People, in a decent Basin to be provided by the Parish; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.*

*¶ And the Priest shall then offer, and shall place upon the Holy Table, the Bread and the Wine.*

*¶ And when the Alms and Oblations are being received and presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Priest.*

*¶ Here the Priest may ask the secret intercessions of the Congregation for any who have desired the prayers of the Church.*

*¶ Then shall the Priest say,*

Let us pray for the whole state of Christ's Church.

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our (alms and) oblations, and to receive these our prayers 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 those who do confess thy holy Name may agree in the truth of thy Holy Word, and live in unity and godly love.

We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and other Ministers, especially (to N. the Patriarch of Constantinople, to N. the President of our Synod, to N. our Metropolitan,) to N. our Bishop, and to thy humble servant(s) here today, that they may both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy Holy Sacraments.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that with meek heart and due reverence, they may hear and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

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

Let us pray for the whole state of Christ's Church.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our [alms and] oblations, and to receive these our prayers, 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 those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

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

*(Here the Priest may, at his discretion, allow the congregation to name specific persons or projects for assembled prayer.)*

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear (especially N.); beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

KNEEL

### THE GENERAL CONFESSION

*Then shall the Priest say to the Congregation, and particularly to those who have come to receive the Holy Communion:*

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

*Then shall the General Confession be made aloud, by the Priest, and by all present who desire to receive the Holy Communion, humbly kneeling:*

**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**

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

*¶ Then shall the Priest say to those who come to receive the Holy Communion,*

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

*¶ Then shall this General Confession be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.*

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

**wrath and indignation against us.**

**We do earnestly repent, and are 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.**

*Then shall the Priest (the Bishop if he be present) stand up, and announce to the people the absolution of their sins, blessing them with the sign of the cross, and saying:*

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him: Have mercy upon 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. Amen.

STAND

*Then shall the Priest say:*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him:

Come unto me all ye that travail and are heavy laden, and I will refresh you. *(St. Matt. 11:28)*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *(St. John 3:16)*

Hear also what Saint Paul saith:

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to

justly thy wrath and indignation against us. We do earnestly repent, And are 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 honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

*¶ Then shall the Priest (the Bishop if he be present) stand up, and turning to the People, say,*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon 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. Amen.

*¶ Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you. St. Matt. xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. St. John iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1

save sinners. (1 Tim. 1:15)

Hear also what Saint 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. (1 St. John 2:1, 2)

*After which the Priest shall proceed, saying:*

*Priest:*       **The Lord be with you.**

*Response:*   **And with thy spirit.**

*Priest:*       Lift up your hearts.

*Response:*   **We lift them up to the Lord.**

*Priest:*       Let us give thanks unto our Lord God.

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

*Then the Priest shall turn to the Altar, and say:*

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.

*Here shall follow the proper Preface, according to the time, if there be any specially appointed, or else immediately shall be said or sung by the Priest:*

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. Amen.**

Tim. i. 15.

Hear also what Saint 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.

1 St. John ii. 1, 2.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Holy Table, and say,*

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.

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

¶ *Priest 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. Amen.

BE SEATED

*Then shall the Priest, the Holy Offerings being in readiness to be consecrated, begin to pray the:*

**PRAYER OF CONSECRATION**

**also known as the Canon of the Divine Liturgy**

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there, by his one oblation of himself once offered, 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 memory of that his precious death and sacrifice, until his coming again:

For in the night in which he was betrayed, he took Bread; (*here the Priest is to take the paten into his hands*)

And when he had given thanks, he brake it; (*here the Priest breaks the bread*)

And gave it to his disciples, saying, "Take, eat (*here the Priest lays his hand on all the bread*) this is my Body, which is given for you: Do this in remembrance of me."

Likewise, after supper (*here the Priest takes the cup into his hands*) he took the Cup; and when he had given thanks, he gave it to them, saying, "Drink **all ye**, of this; for (*here the Priest lays his hand upon every vessel in which there is any wine to be consecrated*) 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."

¶ *When the Priest, standing before the Holy Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) 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 memory of that his precious death and sacrifice, until his coming again: For in the night in which 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.

## THE OBLATION

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour 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.

*Here the Priest bows profoundly and proceeds with the holiest part of the Eucharist, in which the Holy Spirit is besought to descend and transmute the elements into the very Body and Blood of our Saviour Jesus Christ:*

### THE GREAT AND HOLY EPIKLESIS OR INVOCATION OF THE HOLY SPIRIT

And we beseech thee, O Lord, to send down thy Spirit upon these offerings, that he would make this bread the precious †Body of thy Christ, and that which is in this cup the precious †Blood of thy Son our Lord Jesus Christ, transmuting them by thy Holy Spirit.

*Here the Priest elevates the Chalice and the Sacred Host and then replaces them upon the antimimension, covers the Chalice and genuflects. He says aloud:*

Amen. Amen. Amen.

*Then rises and continues as follows:*

## The Oblation

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour 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.

## The Invocation

AND we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.



And we earnestly desire Thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant that, by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church, may obtain remission of our sins, and all other benefits of His passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled 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 are 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 honour and glory be unto thee, O Father Almighty, world without end. Amen.

And now as our Saviour Christ hath taught us, we are bold to say: *(all)*

**Our Father, who art in heaven,  
hallowed be thy Name.  
Thy kingdom come; thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the Kingdom  
and the power and the glory,**

AND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled 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 are 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 offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

And now, as our Saviour Christ hath taught us, we are bold to say,

OUR Father, who art in heaven, Hallowed be thy Name.  
Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

**for ever and ever. Amen.**

KNEEL

*Then shall the Priest and Congregation kneeling, say this*

**THE PRAYER OF HUMBLE ACCESS**

**We do not presume to come to this thy Table, O merciful Lord, 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.**

**Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies and souls may be made clean by his **holy** body and most precious blood, and that we may evermore dwell in him, and he in us. Amen.**

STAND

*Here may be sung a Hymn.*

BE SEATED

*Then shall the Priest first receive the Holy Communion in both kinds himself and proceed to deliver the same to the Clergy, beginning with the Bishop; and when it is time to serve the people, the Priest, holding the paten, shall turn toward the congregation and shall say these or similar words:*

*Draw near in the fear of God, with faith and love.*

*And afterwards shall deliver the sacred body and blood to the people, they kneeling devoutly, and as he delivers the Holy Communion, he shall say these or similar words:*

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

*¶ Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, 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: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, 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. Amen.

*¶ Here may be sung a Hymn.*

*¶ Then shall the Priest First receive the Holy Communion in both kinds him self, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and, after that, to the People also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. And when he delivereth the Bread, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. **Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.**

*And the Minister who delivereth the cup shall say these or similar words:*

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee and be thankful.

*If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed, beginning at "All Glory Be to Thee Almighty God" and ending with the words "Amen. Amen. Amen."*

*When all have communicated, the Priest shall return to the Lord's Altar, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth. Then shall the Priest say:*

Let us pray.

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the **heavenly** food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness toward us: and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we 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 honour and glory, world without end. Amen.

KNEEL

*¶ And the Minister who delivereth the Cup shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

*¶ If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at, All glory be to thee, Almighty God, and ending with these words, partakers of his most blessed Body and Blood.*

*¶ When an have communicated, the Priest shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

*¶ Then shall the Priest say,*

Let us pray.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the **spiritual** food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we 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 honour and glory, world without end. Amen.

*¶ Then shall be said the Gloria in excelsis, all standing, or some proper Hymn.*

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

*¶ Then, the People kneeling, the Priest (the Bishop if he be present) shall let them depart with this Blessing.*

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. Amen.

*Then, the people kneeling, the Priest (the Bishop if he be present) shall give the blessing:*

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. Amen.

STAND

*Here may be sung a Hymn.*

*Then the Priest shall give the dismissal:*

*Priest:* Go forth into the world in peace, rejoicing in the power of the Holy Ghost.

*Response:* **Thanks be to God.**

## PROPER PREFACES

CHRISTMAS. *Upon Christmas Day and seven days after*

Because thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin.

EPIPHANY. *Upon the Epiphany and seven days after*

Through Jesus Christ our Lord; who, in substance of our mortal flesh, manifested forth his glory; that he might bring us out of darkness into his own glorious light.

PURIFICATION, ANNUNCIATION, TRANS-  
FIGURATION. *Upon the feasts only*

Because in the Mystery of the Word made flesh, thou has caused a new light to shine in our hearts, to give the knowledge of thy glory in the face of thy Son Jesus Christ our Lord.

FEAST OF THE RESURRECTION. *Upon the day and for seven days after*

But chiefly are we bound to praise thee for the

## PROPER PREFACES . CHRISTMAS .

¶ *Upon Christmas Day, and seven days after.*

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin.

Therefore with Angels, etc.

EPIPHANY .

¶ *Upon the Epiphany, and seven days after.*

THROUGH Jesus Christ our Lord; who, in substance of our mortal flesh, manifested forth his glory; that he might bring us out of darkness into his own glorious light.

Therefore with Angels, etc.

PURIFICATION, ANNUNCIATION, AND TRANS-  
FIGURATION .

¶ *Upon the Feasts of the Purification, Annunciation, and Transfiguration.*

BECAUSE in the Mystery of the Word made flesh, thou hast caused a new light to shine in our hearts, to give the knowledge of thy glory in the face of thy Son Jesus Christ our Lord.

Therefore with Angels, etc.

EASTER .

¶ *Upon Easter Day, and seven days after.*

BUT chiefly are we bound to praise thee for the glorious

glorious resurrection of thy Son Jesus Christ our Lord, for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life.

ASCENSION. *Upon the day and seven days after*

Through thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory.

PENTECOST or WHITSUNDAY. *Upon the feast and seven days after*

Through Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven **with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues**, lighting upon the Apostles, to teach them, and to lead them into all truth; giving them **both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ.**

Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life.

Therefore with Angels, etc.

ASCENSION .

*¶ Upon Ascension Day, and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory.

Therefore with Angels, etc.

WHITSUNTIDE .

*¶ Upon Whitsunday, and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, lighting upon the disciples, to teach them, and to lead them into all truth; giving them boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ.

Therefore with Angels, etc.

TRINITY SUNDAY .

*¶ Upon the Feast of Trinity only.*

TRINITY SUNDAY. *Upon the feast only*

Who, with thine only-begotten Son, and the Holy Ghost, art one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference of inequality.

*or this:*

For the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead.

ALL SAINTS. *Upon the day, and seven days after*

Who, in the multitude of thy Saints, has compassed us about with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and together with them, may receive the crown of glory that fadeth not away.

WHO, with thine only-begotten Son, and the Holy Ghost, art one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference of inequality.

Therefore with Angels, etc.

*¶ Or this.*

FOR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead.

Therefore with Angels, etc.

ALL SAINTS .

*¶ Upon All Saints' Day, and seven days after.*

WHO, in the multitude of thy Saints, hast compassed us about with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and, together with them, may receive the crown of glory that fadeth not away.