

The 1549 Book of Common Prayer,

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AN ORDRE

for Mattyns dayly through
the yere.

The Priest beeyng in the quier, shall
begynne with a loude voyce the Lordes
prayer, called the Pater noster.



OUR father, whiche arte in heauen,
hallowed by thy name. Thy kynngdom
come. Thy wyll be done in earth as it
is in heauen. Geue us this daye oure
dayly bread. And forgeue vs oure tres-
passes, as we forgeue them that tres-
passe agaynst vs. And leade vs not into

temptacion. But deliuer vs from euell. Amen.

Then lykewyse he shall saye,

Our Lord, open thou my lippes.

Answer.

And my mouthe shall shewe forth thy prayse.

Priest.

Our God, make spede to saue me.

Answer.

Our Lord make haste to helpe me.

Priest.

Glory be to the father, and to the sonne, and to the holye
ghost. As it was in the begynning, is now, and euer shalbe
world without ende. Amen.

Prayse ye the Lord.

And from Easter to Trinitie Sondaye,
Alleluya.

Then shalbe saied or song without any Inuitatozi this
Psalme, Venite exultemus, &c. in Englishe, as foloweth:



Come lette us syng vnto the Lord : lette vs
hartely reioyce in the strengthe of oure saluaci-
on.

Pfal. xcvi.

Matins.

Let vs come before his presence with thankesgeuing: and shewe oure selve glad in hym with Psalmes.

For the Lord is a great God: and a great kyng aboute all goddes.

In his hande are all the corners of the yearth: and the strength of the hylles is his also.

The sea is his, and he made it: and his handes prepared the dype lande.

¶ Come, let vs worship and fall downe: and kneele be-fore the Lorde oure maker.

For he is (the Lord) oure God: and we are the people of his pasture, and the shepe of his handes.

To daye, yf ye wyll heare his voyce, harden not your hartes: as in the prouocacion, and as in the daie of temptation in the wildernes.

¶ When your fathers tempted me: proued me, and sawe my workes.

Fourtye yeares long was I greued with this generacion, and sayed: it is a people that do erre in their hartes: For they haue not knowen my wayes.

¶ Unto whom I sware in my wrath: that they shoulde not entre into my rest.

Glory be to the father, and to the sonne: and to the holy ghost. As it was in the beginnyng, is nowe, and euer shalbe: worlde without end. Amen.

¶ When shal folow certaine Psalmes in ordre as they been appointed in a table made for y purpose, except there be propre Psalmes appointed for that day. And at the ende of euery Psalme throughout the yeare, and lyke wyse in the ende of Benedictus, Benedicite, Magnificat, and Nunc Dimittis shalbe repeated.

Glory be to the father and to the sonne, &c.

¶ When shalbe read .ii. lessons distinctly with a loude voice, that the people maye heare. The fyrst of the olde testament, the second of the newe. Like as they be appoynted by the Kalender, excepte there be propre lessons assigned for that daye: The ministre that readeth the lesson, standing and turnyng hym so as he maye beste be hearde of all suche as be present. And before euery lesson, the minister shal saye thus.

Matins.

The fyrste, seconde, .iii. or .iiii. Chapter of Genesis, or Exodus, Matthewe, Marke, or other lyke as is appoynted in the Kalender. And in the ende of euery Chapter, he shall saye.

Where endeth suche a Chapter of suche a booke.

And (to thende the people may the better heare) in such places where they doe syng, there shall the lessons be songe in a playne tune after the maner of distincte readyng: and lykewyse the Epistle and Gospell.

After the fyrste lesson shall folowe *Te deum laudamus* in Englishe, dayly throughout the yeare, excepte in Lente, all the whiche tyme in the place of *Te deum* shalbe vsed *Benedicite omnia opera Domini Domino*, in Englyshe as foloweth:

Te deum laudamus



We praise the, O God, we knowlage thee to be the Lorde.

All the earth doeth wurship thee, the father euerlastyng.

To thee al Angels cry aloud, the heauens and all the powers therein.

To thee Cherubin, and Seraphin

continually doe crye.

Holy, holy, holy, Lorde God of Sabaoth.

Heauen and earth are replenyshed with the maiestie of thy glory,

The glouryous company of the Apostles, praise thee.

The goodly felowshyp of the Prophetes, praise thee.

The noble armie of Martyrs, praise thee.

The holy churche throughout all the worlde doeth knowlage thee.

The father of an infinite maiestie.

Thy honourable, true, and onely sonne.

The holy gost also beeyng the counforter.

Thou art the kyng of glory, O Christe.

Thou art the euerlastyng sonne of the father.

When thou tookest vpon thee to delyuer manne, thou dyddest not abhorre the virgins wombe.

Matthys.

When thou haddest ouercomed the sharpenesse of death,
thou diddest open the kynngdome of heauen to all beleuers.

Thou sittest on the ryghthande of God, in the glozy of the
father.

We beleue that thou shalt come to be our iudge.

We therefore praye thee, helpe thy seruantes, whom thou
haste redemed with thy precious blood.

Make them to be numbred with thy sainctes, in glory
euerlastyng.

O Lorde, saue thy people: and blesse thyne heritage.

Gouerne them, and lift them vp for euer.

Day by day we magnifie thee.

And we worship thy name euer world without ende.

Vouchsafe, O Lorde, to kepe vs this daye without synne.

O Lorde, haue mercy vpon vs : haue mercy vpon vs.

O Lorde, let thy mercy lighten vpon vs : as our trust is
in thee.

O Lorde, in thee haue I trusted : let me neuer be con-
founded.

Benedicite omnia opera domini domino.



All ye workes of the Lorde, speake good of the
Lorde : prayse hym, and set hym vp for euer.

O ye Angels of the Lorde, speake good of the
Lorde : prayse hym, and set hym vp for euer.

O ye heauens, speake good of the Lorde: prayse hym, and
set him vp for euer.

O ye waters that be aboute the firmamente, speake good
of the Lorde : prayse hym, and set hym vp for euer.

O all ye powers of the Lord, speake good of the Lord :
prayse hym, and set hym vp for euer.

O ye Sonne and Moone, speake good of the Lorde : prayse
him, and set him vp for euer.

O ye sterres of heauen, speake good of the lorde : prayse
him, and set him vp for euer.

Matins.

¶ ye showers, and dewe, speake good of the lord : praise him, and set him vp for euer.

¶ ye windes of God, speake good of the Lord : praise him, and set him vp for euer.

¶ ye fier and heate, prayse ye the Lorde : praise him, and set him vp for euer.

¶ ye winter and summer, speake good of the Lorde : praise him and set him vp for euer.

¶ ye dewes and frostes, speake good of the Lord : praise him, and set him vp for euer.

¶ ye frost and colde, speake good of the Lorde : prayse him, and set him vp for euer.

¶ ye yse and sholwe speake good of the Lorde : prayse him, and set him vp for euer.

¶ ye nyghtes and dayes, speake good of the Lorde : prayse him, and set him vp for euer.

¶ ye light and darkenes, speake good of the Lorde : prayse him, and set him vp for euer.

¶ ye lighteninges & cloudes, speake good of the Lord : prayse him, and set him vp for euer.

¶ let the yearth speake good of the Lord : yea, let it prayse him, and set him vp for euer.

¶ ye mountaynes and hilles, speake good of the Lord : prayse him, and set him vp for euer.

¶ al ye greene thynges vpon the earth, speake good of the Lorde : praise him, and set him vp for euer.

¶ ye welles, speake good of the Lorde : praise him, and set him vp for euer.

¶ ye seas, and floudes; speake good of the Lord : praise him, and set him vp for euer.

¶ ye whales, and all that moue in the waters, speake good of the Lorde : prayse hym, and set hym vp for euer.

¶ all ye foules of the ayre, speake good of the lord : prayse him, and set him vp for euer.

¶ all ye bestes, and catell, speake ye good of the Lord : prayse him, and set him vp for euer.

Matins.

Ye children of men, speake good of the lord : prayse him, and set him vp for euer.

Let Israel speake good of the lord : prayse him, and set him vp for euer.

Ye priestes of the Lord, speake good of the Lord : prayse him, and set him vp for euer.

Ye seruauntes of the Lord, speake good of the Lord : prayse him, and set him vp for euer.

Ye spirites and soules of the righteous, speake good of the Lord : prayse him, and set him vp for euer.

Ye holy and humble men of heart, speake ye good of the Lord : prayse ye him, and set him vp for euer.

Ananias, Asarias, and Misael, speake ye good of the Lord : prayse ye him, and set him vp for euer.

Glozy be to the father, and to the sonne: and to the holy gost.

As it was in the beginning, is now, and euer shalbe : worlde without ende. Amen.

And after the seconde lesson, throughout the whole yere, shalbe vsed
Benedictus dominus deus Israel, &c. in Englishe as followeth:

Benedictus
Luc. i



Blessed be the lord God of Israel : for he hath visited and redemed his people.

And hath lyfted vp an home of saluacyon to vs : in the house of his seruaunt Dauid.

As he spake by the mouth of his holy Prophetes : which hath bene syns the world began.

That we shoulde be saued from our enemies : and from the handes of all that hate vs.

To perfourme the mercy promised to our fathers : and to remember his holy couenaunt.

To perfourme the othe whiche he sware to our father Abraham : that he would geue vs.

That we being deliuered out of the handes of our enemies might serue him without feare,

In holynesse and ryghteousnes before him all the dayes of our lyfe.

Matins.

And thou childe, shalte bee called the prophete of the highest: for thou shalte goe befoze the face of the Lord, to prepare his wayes.

To geue knowledge of saluacion vnto his people : for the remission of their sinnes.

Through the tender mercie of our god : whereby the dawe spryng from an hygh hath visited vs;

To geue lighte to them that sitte in darkenes, and in the shadowe of death : and to guide our fete into the way of peace.

Glory be to the father, &c.

As it was in the begynnyng, &c.

Then shalbe said dailye through the yere the praieris folowing, aswell at euen-song as at Matins, all deuoutely kneelyng.

Lozde haue mercie vpon vs. Christe haue mercie vpon vs.
Lozde, haue mercie vpon vs.

Then the minister shal say the Crede and the Lordes praier in englishe, with a loude voice, &c.

Answer.

But deliuer vs from euill. Amen.

Priest.

O Lord, shewe thy mercie vpon vs.

Answer.

And graunt vs thy saluacion.

Priest.

O Lord saue the kyng.

Answer.

And mercifully heare vs when we cal vpon thee.

Priest.

Indue thy ministers with righteousnes.

Answer.

And make thy chosen people ioyfull.

Priest.

O lozde, saue thy people.

Answer.

And blesse thyne inheritaunce.

Priest.

Geue peace in oure time, O Lord.

Matins.

Answer.

Because there is none other that fyghteth for vs, but only thou, O God.

Prieste.

O God, make cleane our hartes within vs.

Answer.

And take not thyne holye spirite from vs.

Prieste.

The lorde be with you.

Answer.

And with thy spirite.

Then shall dayly folowe three Collectes. The firste of the day, which shalbe the same that is appointed at the Communion. The seconde for peace. The thirde for grace to lyue wel. And the two laste Collectes shall neuer alter, but dailye bee saide at Matins throughout at the yere as foloweth. The priest standyng vp, and sayng,

Let vs praye.

Then the Collect of the daie.

The second Collect: for peace.



God, which art authoz of peace, and loue of con-
corde, in knowledge of whome standeth oure eter-
nall life, whose seruice is perfect fredome: defende
vs, thy humble seruauntes, in al assaultes of our enemies,
that wee surely trustyng in thy defence, maye not feare the
power of any aduersaries: through the myght of Iesu
Christ our lorde. Amen.

The thyrde Collecte: for grace.



Lorde oure heauenly father, almightye and
euerliuyng God, whiche haste safelye brought
vs to the beginning of this day: defend vs in
the same with thy mighty power; and graunt
that this daye wee fall into no synne, neyther
runne into any kinde of daunger, but that al our doinges
may be ordered by thy gouernaunce, to do alwaies that is
righteous in thy sight: through Iesus Christe our lorde.
Amen.

AN ORDRE

Foz Euenſong through-
out the yeare.

The prieste ſhall ſaye.

OVRE FATHER .ſc.

Then likewiſe he ſhall ſaye.

God, make ſpede to ſaue me.

Answer.

Lozde, make haſte to helpe me.

Prieſte.

Glorie be to the father, and to the ſonne : and to the holy
ghoſt. As it was in the beginning, is now: and euer ſhall be,
worlde without ende. Amen. Prayſe ye the lorde.

And from Eaſter to Trinitie ſonday.

Alleluya.

As befoze is appointed at Matins.

Then Pſalmes in ordze as they bee appointed in the Table for
Pſalmes, except there be proper pſalmes appointed for that daye.
Then a leſſon of the olde testamente, as is appointed likewiſe in the
kalender, except there be proper leſſons appointed for that daye.
After that, (Magnificat anima mea dominum) in Engliſhe, as ſoloweth.



My ſoule doth magnifie the lorde.

And my ſpirite hath reioyced in God my
ſauioure.

For he hath regarded the lowelineſſe of hys hande-
maiden.

For beholde from hencefozth all generacions ſhal cal me
blessed.

For he that is mightye hath magnified me, and holy is
his name.

And his mercie is on them that feare him throughout
al generacions.

Magnificat

Luc. i.

Euensong.

He hath shewed strength with his arme, he hath scatered the proude in the imaginacion of their hartes.

He hath put down the mightie from their seate : and hath exalted the humble and meeke.

He hath filled the hungrye, with good thynges: and the riche he hath sente awaye emptye.

He remembring his mercie, hath holpen his seruaunt Israel : as he promised to oure fathers, Abraham and his seede for euer.

Glory be to the father and to the sonne and to the holy gost.

As it was in the beginning, & is now, and euer shall be worlde without ende. Amen.

Then a lesson of the newe testamente. And after that (Nunc dimittis feruum tuum) in Englishe as foloweth.



Orde, nowe lettest thou thy seruaunte departe in peace : accordyng to thy woorde.

For myne eyes haue sene thy saluacion.

Whiche thou haste prepared, before the face of all thy people;

To be a lyght for to lighten the Gentiles : and to bee the glozpe of thy people of Israel.

Glorye be to the father, &c.

As it was in the beginnyng, &c.

Nunc Dimit-
tis. Luc. ii.

When the suffrages befoze assigned at Matins, the clerkes kneelyng likewise, with thre Collectes. Fyrst of the daye: Seconde of peace: Thirde for ayde agaynste all perilles, as here foloweth. Whiche .ii. laste collectes shall bee daylye saide at Euensong without alteracion.

The seconde Collecte at Euensong.



God from whom all holy desyres, all good counsayles, and all iuste workes do procede: Geue vnto thy seruauntes that peace, which the world cannot geue, that both our hartes maye be sette to obey thy

Evenſong.

commaundementes, and alſo that by thee, we being defended from the feare of oure enemies, may paſſe oure time in reſt and quietneſſe; throughe the merites of Jeſu Chriſte our ſauour. Amen.

The thirde Collect for ayde agaynſte all perils.



Nygten our darkenes we beſeche thee, O lord, & by thy great mercy defende vs from all perilles and daungers of thys nyght, for the loue of thy onely ſonne, our ſauour Jeſu Chriſt. Amen.

In the feaſtes of Chriſtmas, Thephanie, Eaſter, Thaſcencion, Pentecoſt, and vpon Trinitie ſonday, ſhalbe ſong or ſayd immediatly after Benedictus, this confeſſion of our chriſtian fayth.



Whoſoeuer will be ſaued : befoze all thinges it is neceſſarye that he holde the Catholyke fayth. Whiche fayth except euery one dooe kepe holy and vndefyled : without doubt he ſhal periſhe euerlaſtingly.

Quicumque
vult, &c.

And the Catholyke faith is this : that we wurſhip one God in Trinitie, and Trinitie in vnitie.

Neither confounding the perſones : nor deuidyng the ſubſtaunce.

For there is one perſone of the father, another of the ſonne: and an other of the holy goſt.

But the godhead of the father, of the ſonne, and of the holy Goſte, is all one : the glorye equall, the maieſtie co-eternall.

Such as the father is, ſuche is the ſonne, and ſuche is the holy goſt.

The father vncreate, the ſonne vncreate : and the holy goſt vncreate.

The father incomprehenſible, the ſonne incomprehenſible and the holy goſt incomprehenſible.

Cuenſong.

The father eternall, the ſonne eternall : and the holy goſt eternall.

And yet they are not three eternalles : but one eternall.
As alſo there be not three incomprehenſibles, nor three vncreated : but one vncreated, and one incomprehenſible.

So lykewyſe, the father is almyghtie : the ſonne almyghtie, and the holy goſt almyghtie.

And yet are they not three almyghtyes : but one almyghtie.

So the father is God, the ſonne God: and the holye goſt God.

And yet are they not three Goddes : but one God.

So lykewiſe the father is Lord, the ſonne Lord : and the holy goſt Lord.

And yet not three Lordes : but one Lord.

For like as we be compelled by the chriſtian veritie : to acknowledge euery perſone by hymſelfe to be god & lord:

So are we forbidden by the Catholike religion : to ſay there be three goddes, or three lordes.

The father is made of none : neyther created nor begotten.

The ſonne is of the father alone : not made nor created, but begotten.

The holy goſt is of the father and of the ſonne : neyther made nor created, nor begotten, but proceeding.

So there is one father, not three fathers; one ſonne, not three ſonnes : one holy goſt, not three holy goſtes.

And in thys trinitie none is afore nor after other : none greater nor leſſe then other.

But the whole three perſones : be coeternall together and coequall.

So that in all thinges, as it is aforeſayd : the vnitie in trinitie, and the trinitie in vnitie is to be worſhipped.

He therefore that will bee ſaued : muſt thus thinke of the trinitie.

Cuenſong.

Furthermoze, it is neceſſary to euerlaſting ſaluacion : that he alſo beleue ryghtly in the incarnation of oure Lorde Jeſu Chriſte.

For the ryght fayth is that we beleue and confeſſe : that our Lorde Jeſus Chriſte the ſonne of God, is God and man;

God of the ſubſtaunce of the father, begotten befoze the worldes : and man of the ſubſtaunce of his mother, bozne in the worlde.

Perfekte God, and perfecte man : of a reaſonable ſoule, and humayne fleſhe ſubſiſting.

Equall to the father as touchyng his Godhead: and inferior to the father touchyng his manhoode.

Who although he be God and man: yet he is not two, but one Chriſte.

One, not by conuerſion of the Godhead into fleſh : but by takyng of the manhoode into God;

One altogether, not by confuſion of ſubſtaunce: but by vnitie of perſon.

For as the reaſonable ſoule and fleſhe is one man: So God and man is one Chriſte.

Who ſuffered for oure ſaluacion : descended into hell, roſe agayne the thirde daye from the dead.

He aſcended into heauen, he ſytteth on the right hand of the father, God almighty : from whence he ſhall come to iudge the quicke and dead.

At whoſe commyng all men ſhall ryſe agayne with theyr bodes: and ſhall geue accompt of theyr owne workes.

And they that haue done good, ſhall goe into life euerlaſtyng : and they that haue done euyll, into euerlaſtyng fyre.

This is the Catholyke fayth : whiche excepte a man beleue faythfully, he cannot be ſaued.

Glory be to the father, and to the ſonne, &c.

As it was in the begynnynge, &c.

THVS EN-

deth the ordze of Matyns and
Euenſong, through
the whole yere.

