The 1549 Book of Common Prayer,

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AN ORDRE

for Pattyns dayly through
the yere.

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

THE father, which arte in heauen,
hallowed by thy name. Thy kyngdom
come. Thy wyll be done in earth as it
is in heauen. Geue us this daye oure
dayly bread. And forgenue vs oure tres-
passes, as we forgenue them that trespas-
sse against vs. And leade vs not into
temptacion. But deliuer vs from euell. Amen.

Then lykewyse he shall saie,

O Lord, open thou my lippes.
Amen.

And my mouthe shall shewe forth thy prayse.
Priest.

O God, make speed to saue me.
Amen.

O Lord make haste to helpe me.
Priest.

Glory be to the father, and to the sonne, and to the holpe
ghost. As it was in the begynning, is now, and euuer halfe
world without ende. Amen.

Praye ye the Lord.

And from Easter to Trinitie Sondaye,
Alleluya.

Then halfe saied as long without any Inuitator this
Psalme, Venite exultemus, &c. in English, as foloweth:

Come lette us syng unto the Lord: lette vs
hartely rejoyce in the strengthe of oure saluaci-
on.
Mattins.

Let us come before his presence with thanksgiving: and shew we our selves glad in hym with Psalms.

For the Lord is a great God: and a great kyng aboue 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 drye lande.

O come, let us worship and fall downe: and kneele be-fore the Loorde our maker.

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

To day, ye shall heare his voyce, harden not your hartes: as in the provocacion, and as in the date of temp-tacion in the wildernes.

When your fathers tempted me: proved me, and sawe my worke.

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

Unto whom I sware in my wyth: 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: woxide without end. Amen.

Then shall folowe certaine Psalms in order as they been appointed in a table made for your purpose, except there be proper Psalms appointed for that day. And at the ende of euery Psalm throughout the yeare, and lykewise in the ende of Benedictus, Benedicite, Magnificat, and Nunc Dimittis shalbe repeated.

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

Then shalbe read ii. lessons distinctly with a loude voice, that the people maye heare. The kyft of the olde testament, the second of the newe. Like as they be appointed by the Kalender, excepte there be proper lessons assigned for that daye: The ministe that readeth the lesson, standing and turning hym so as he maye better be hearde of all suche as be present. And before every lesson, the minister shalke saye thus.
Matins.

The hymne, seconde, iii. or iii. Chapter of Genesis, or Exodus, Mattheue, Partie, or other lyke as is appoynted in the Kalender. And in the ende of every Chapter, he shall saye.

¶ Here 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 syng in a playne tune after the maner of distincte readynge: and lykewyse the Epistle and Gospeell.

¶ After the hymne 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 vied Benedicite omnia opera Domini Domino, in Englyshe as foloweth:

Te deum laudamus

C praise the, O God, we knowllege thee to be the Lord.
All the earth doeth worchip thee, the father everlastyng.
To the ol Angels cry aloud, the heauens and all the powers therin.
To the Cherubin, and Seraphin continually doe crye.
Holy, holy, holy, Lord God of Sabaoth.
Heauen and earth are replenyshed with the maiestie of thy glory,
The glorious company of the Apostles, praise thee.
The goodly felowshyp of the Prophetes, praise thee.
The noble armie of Partyse, praise thee.
The holy churche throughout all the worlde doeth knowl­lage thee.
The father of an infinite maiestie.
Thy honourable, true, and onely home.
The holy gost also beynge the count­sorter.
Thou art the kyng of glory, O Christe.
Thou art the everlastyng home of the father.
Whan thou tookest upon thee to deliuer manne, thou dyddest not abhorre the virgins wombe.
Mattyns.

When thou haddest overcomed the sharpenesse of death, thou diddest open the kyngdome of heauen to all beleuers.
Thou sittest on the ryghthande of God, in the glory of the father.
We beleue that thou shalt come to be our judge.
We therefore praye thee, helpe thy seruauntes, whom thou hast redeemed with thy precious bloud.
Pake them to be numbred with thy sanctes, in glory euerlastynge.
O Lozde, saue thy people: and bleste thyne heritage.
Counerne them, and lift them up for euer.
Day by day we magnifie thee.
And we worship thy name euer worid without ende.
Wouchsafe, O Lozde, to kepe vs this daie without hymne.
O Lozde, haue mercy vpon vs: haue mercy vpon vs.
O Lozde, let thy mercy lighten vpon vs: as our trust is in thee.
O Lozde, in thee haue I trusted: let me never be confounded.

Benedicite omnia opera domini domino.

All ye workes of the Lozde, speake good of the Lozde: prays he hym, and set hym up for euer.
O ye Angels of the Lozde, speake good of the Lozde: prays he hym, and set hym up for euer.
O ye heauens, speake good of the Lozde: prays he hym, and set hym up for euer.
O ye waters that be aboue the hymamente, speake good of the Lozde: prays he hym, and set hym up for euer.
O all ye powers of the Lord, speake good of the Lord: prays he hym, and set hym up for euer.
O ye Sonne and Moone, speake good of the Lozde: prays him, and set him up for euer.
O ye yerres of heauen, speake good of the lozde: prays him, and set him up for euer.
O ye showers, and dewe, speake good of the lord: praise him, and set him up for euer.
O ye winde of God, speake good of the Lord: praise him, and set him up for euer.
O ye fier and heate, praysle ye the Lord: praise him, and set him up for euer.
O ye winter and summer, speake good of the Lord: praise him and set him up for euer.
O ye dewes and froste, speake good of the Lord: praise him, and set him up for euer.
O ye frost and colde, speake good of the Lord: praysle him, and set him up for euer.
O ye ye and nowe speake good of the Lord: praise him, and set him up for euer.
O ye nyghtes and dayes, speake good of the Lord: praysle him, and set him up for euer.
O ye light and darkenes, speake good of the Lord: praysle him, and set him up for euer.
O ye lighteninges & cloudes, speake good of the Lord: praysle him, and set him up for euer.
O ye mountaynes and hilles, speake good of the Lord: praysle him, and set him up for euer.
O ye welles, speake good of the Lord: praysle him, and set him up for euer.
O ye seas, and floudes; speake good of the Lord: praysle him, and set him up for euer.
O ye whales, and all that moue in the waters, speake good of the Lord: praysle hym, and set hym up for euer.
O all ye foules of the ayre, speake good of the Lord: praysle him, and set him up for euer.
O all ye beasts, and catell, speake ye good of the Lord: praysle him, and set him up for euer.
Mattins.

O ye children of men, speake good of the LORD: praise him, and set him up for ever.

O let Israel speake good of the LORD: praise him, and set him up for ever.

O ye priests of the LORD, speake good of the LORD: praise him, and set him up for ever.

O ye seruauntes of the LORD, speake good of the LORD: praise him, and set him up for ever.

O ye spirits and soules of the righteous, speake good of the LORD: praise him, and set him up for ever.

O ye holy and humble men of heart, speake ye good of the LORD: praise ye him, and set him up for ever.

O Ananias, Aphasias, and Phisael, speake ye good of the LORD: praise ye him, and set him up for ever.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is now, and ever shall be: world without ende. Amen.

¶ And after the secunde leson, throughout the whole yere, shalbe viste Benedictus dominus deus Israel, &c. in English as followeth:

Benedictus

Luc. i

Lestred be the lord God of Israel: for he hath visited and redeemed his people.

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

As he spake by the mouth of his holy Prophetes: which hath bene synes 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 delivered 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 child, shalt be called the prophet of the highest: for thou shalt go before the face of the Lord, to prepare his ways.

To give knowledge of salvation unto his people: for the remission of their sins.

Through the tender mercies of our God: whereby the daypring from an high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, &c.

As it was in the beginning, &c.

Then shall be said daily through the year the prayers following, as well at evening as at Matins, all devoutly kneeling.

Lord have mercy upon us. Christ have mercy upon us.

Lord, have mercy upon us.

Then the minister shall say the Crede and the Lord's prayer in English, with a loud voice, &c.

Answer.

But deliver us from evil. Amen.

Priest.

O Lord, shew thy mercy upon us.

Answer.

And grant us thy salvation.

Priest.

O Lord save the king.

Answer.

And mercifully hear us when we call upon thee.

Priest.

Indue thy ministers with righteousness.

Answer.

And make thy chosen people joyful.

Priest.

O Lord, save thy people.

Answer.

And bless thy inheritance.

Priest.

Give peace in our time, O Lord.
Matins.

Answer.
Because there is none other that fighteth for us, but only thou, O God.

Priece.
O God, make clean our hearts within us.

Answer.
And take not thy holy spirit from us.

Priece.
The Lord be with you.

Answer.
And with thy spirit.

Then shall daily follow three Collectes. The firste of the day, which shall be the same that is appointed at the Communion. The seconde for peace. The thirde for grace to live well. And the two last Collectes shall never alter, but dailye bee said at Matins throughout at the pere as followeth. The priest standing up, and saying,

Let us praye.

The Collect of the daie.

The second Collect: for peace.

God, which art author of peace, and lover of concorde, in knowledge of whom standeth our eternal life, whose service is perfect freedom: defend us, thy humble servants, in all assaults of our enemies, that we surety trulying in thy defence, maye not feare the power of any adversaries: through the myght of Jesus Christ our Lord. Amen.

The thyrde Collect: for grace.

Lorde our heavenly father, almightye and everliuyng God, which haste safelye brought vs to the beginning of this day: defend us 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 gouvernance, to do alwaies that is righteous in thy sight: through Jesus Christe our Lord. Amen.
AN ORDRE

For Euentong through-out the yeare.
The priesse shall sawe.

OVRE FATHER . &c.
Then likewise he shall sawe.

O God, make speed to saue me.
Answer.
O Lord, make haste to helpe me.
Priesse.
Glorie be to the father, and to the sonne: and to the holy ghost. As it was in the beginning, is now: and ever shall be, world without ende. Amen.  
Praye ye the lorde.

And from Easter to Trinitie sunday.
Alleluia.

As before is appointed at Matins.

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

Psoule doth magnifie the lorde.
And my spirite hath rejoyned in God my sauioure.

For he hathe regarded the lowelinesse of hys hande-maiden.
For beholde from henceforth all generacions hal 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 throughoute al generacions.

Magnificat
Luc. i.


Euenfong.

He hath shewed strength with his arme, he hath scattered 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 killed the hungrye, with good thynges: and the riche he hath sente awaye emptye. He remebering his mercie, hath holpen his seruaunt Israel: as he promised to oure fathers, Abraham and his seede for ever.

Glory be to the father and to the sonne and to the holy gott. As it was in the beginning, is now, and euer shall be worlde without ende. Amen.

Then a leson of the newe testamente. And after that (Nunc dimittis seruum tuum) in English as foloweth.

Orde, nowe lettest thou thy seruaunte departe in peace: accordyng to thy woode. For myne eyes have sene thy saluacion. Whiche thou haaste prepared, before the face of all thy people; To be a lyght for to lighten the Gentiles: and to bee the gloype of thy people of Israel. Glory be to the father, &c. As it was in the beginning, &c.

Then the suffrages before assigned at Matins, the clerkes kneelyng likewise, with three Collectes. First of the daye: Seconde of peace: Thirde for ayde agaynste all perilles, as here foloweth. Whiche .ii. laste collectes shall bee daylye saide at Euenfong without alteracion.

The seconde Collecte at Euenfong.

God from whom all holy desyres, all good coun- saples, and all istic workes do procede: Gene unto thy seruauntes that peace, which the world cannot geue, that both our hartes maye be sette to obey thy
Guensong.

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

The thirde Collect for ayde agaynste all perils.

Gghten our darkenes we beseeche 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 Chri/longskmas, Thepiphanie, Easter, Thaſcencion, Pentecoft, and upon Trinitie Sonday, halbe long oé sayd immediatly after Benedictus, this confession of our chriſtian fayth.

Hoſoeuer will be saued : before all things it is necessarype that he holde the Catholyke fayth. Whiche fayth except euery one dooe kepe holy and undevede : without doubt he shal perishe euerlastingly.

And the Catholike faith is this : that we wurSHIP one God in Trinitie, and Trinitie in unitie.

Perthre confounding the persone : 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 Gost, is all one : the gloxe equall, the maiestie co-eternall.

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

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

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

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 uncreated: but one uncreated, and one incomprehensible.
So lykelywysse, the father is almyghtie: the sonne almighty, and the holy goſt almighty.
And yet are they not three almyghtyes: but one almighty.
So the father is God, the sonne God: and the holye goſt God.
And yet are they not three Goddes: but one God.
So lykelywysse the father is Lord, the sonne Lord: and the holy goſt Loade.
And yet not three Lordes: but one Loade.
For like as we be compelled by the christian veritie: to acknowledge every 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 aſoze nor after other: none greater nor lesse then other.
But the whole three persones: be coeternall together and coequall.
So that in all things, as it is aſozeſayd: the unitie in trinitie, and the trinitie in unitie is to be worshipped.
He therefore that will bee saued: must thus thinke of the trinitie.
Guensong.

Furthermore, it is necessary to everlasting salvation: that he also beleue ryghtly in the incarnacion of oure Lo\m
de Jesus Christe.

For the ryght fayth is that we beleue and confesse: that our Lo\m
de Jesus Christe the soune of God, is God and man;

God of the substauence of the father, begotten before the
wo\l\de\s: and man of the substauence of his mother, borne in
the wo\l\de.

Perfecte God, and perfecte man: of a re\on\able soule, and
humayne fle\sh 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 conversion of the Godhead into flesh: but by
takyng of the manhoode into God;

One altogether, not by confusion of substauence: but by
unitie of person.

For as the reasonable soule and fle\sh is one man: So
God and man is one Christe.

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

He ascended into heauen, he sitteth on the right hand of
the father, God almighty: from whence he shal come to
 Judge the quicke and dead.

At whose commyng all men shall ryse agayne with they\z
bodies: and shall gene accompt of they\z owne works.

And they that haue done good, shall goe into life ever-
las\yng: and they that haue done eu\p\l, into everlas\yng
fyre.

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

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

As it was in the begynnynge, &c.
Thus ended the order of Patyns and Euentong, through the whole yer.