The 1549 Book of Common Prayer,

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THE ORDRE FOR

The buriall of the dead.

The priest metyng the Corps at the Churche styl, shalt say: Or els the priests and clerkes shalt sing, and so goe either into the Churche, or towards the graue.

Am the resurrection and the life (sayth the Lord): he that beleueth in me, yea though he were dead, yet shall he liue. And whosoever lyueth and beleueth in me: shall not dye for ever.

John xi.

I knowe that my redeemer lyueth, and that I shall ryse out of the yearte in the last daye, and halbe covered again with my skinne and hall see God in my flesh: yea and I my selue shall beholde hym, not with other but with these same ipes.

Job XIX.

We brought nothyng into this worlde, neyther may we carpe any thyng out of this worlde. The Lord gueueth, and the Lord taketh awaie. Cuen as it pleaseth the Lord, so cummeth thynges to passe: blessed be the name of the Lord.

i. Tim. vi.

When they come at the graue, whyles the Corps is made readie to be layed into the earth, the priest shall say, or els the priest and clerkes shall sing.

A that is borne of a woman, hath but a shorte tyme to lyue, and is full of misere: he cummeth up and is cut downe lyke a floure; he flyeth as it were a shadowe, and never continueth in one tyme.

Job iX.

C In the myddes of lyfe we be in death, of whom may we seke for succour but of thee, o Lord, whiche for our sines unstly art moved? yet o Lord God moste holte, o Lord moste mightie, o holte and moste mercifull sauiour, deluyer vs not into the bitter paines of eternal death. Thou knowest, Lord, the secretes of our hartes, shutte not up thy mercyfull ipes to our praiers: But spare vs, Lord moste holte, o Lord moste mightie, o holte & mercifull sauiour, thou moste worthy iudge eternal, suffre vs not at our last houre for any paines of death to fal from the.
At the burial.

Then the priest casting earth upon the Corpse, shall say:

Commende thy soule to God the father almighty, and thy body to the grounde, earth to earth, ashes to ashes, dust to dust, in sure and certayne hope of resurrection to eternall life, through our Lord Jesus Christ, who shall change our vile body, that it may be lyke to his glorious body, accodgynge to the myghtie woorthyng wherby he is hyable to subdue all thynges to hymselfe.

Then shall be sayed a song.

Hearde a voyce from heaven sayng, uto me: Wryte, blessed are the dead whiche dye in the Lord. Euen so sayest the spirite, that they rest from theyre labours.

Let vs praye.

C commende into thy handes of mercy (moste mercifull father) the soule of this our brother departed. And his body we commit to the earth, besechyng thyne infinite goodnesse, to geue vs grace to lyue in thy feare and loue, and to dye in thy fauoure: that when the judgmente shall come which thou haaste commytted to thy welbeloued soune, both this our brother, & we may be found acceptable in thy sight, and receiue that blessing, whiche thy welbeloued soune shall then pronounce to all that love and feare thee, sayng: Come ye blessed children of my Father: Receyue the kingdome prepared for you before the beginning of the worlde. Graunt this, mercifull father, for the honour of Jesus Christe our onely salue, mediator, and advocate. Amen.

This prayer shal also be added.

Unightie God, we geue thee hertie thankes for this thy seruaunte, whom thou haaste deluycured from the misteries of this wretched worlde, from the body of death and all temptacion. And, as
At the burial.

we trust, hast brought his soule whiche he committed into thy holye handes, into sure consolation and reste: Graunte we beseeche thee, that at the daye of judgement his soule and all the soules of thy electe, departed out of this lyfe, may with vs and we with them, fully receive thy promises, and be made perfite altogether thazow the glorious resurrection of thy sonne Jesus Christ our Lorde.

These psalms with other satisfages folowyng are to be layd in the church either before or after the burial of the corps.

I am well pleased that the lorde hath hearde the voyce of my prayer.

That he hath enclined his eare unto me, therefor wil I call upon him as long as I liue.

The snares of death compassed me round about, and the paynes of hel, gatte holde upon me : I shal finde trouble and heauines, and I shal cal upon the name of the lorde, (O Lorde) I beseeche thee deliuer my soule.

Gracious is the lorde, and righteous, yea, our god is mercifull.

The lorde preuerueth the simple : I was m misery and he helped me.

Curne agayn then unto thy rest, o my soule, for the lorde hath rewarded thee.

And why? thou hast deliuered my soule from death, mine eyes from teares, and my feete from fallyng.

I will walke before the lorde in the lande of the living.

I beleued, and therefoze wil I speake : but I was soxe troubled. I sayd in my haue : all menne are lyers.

What rewarde shal I geue unto the lorde, for al the benefites that he hath done unto me?

I wil receive the cup of salvacion, & call upon the name of the lorde.

I will pay my voewes now in the presence of all his people : right dere in the sight of the lorde is the death of hys Saintes.

Dilexi, quoni-am. Psal. cxvi.
At the buriall.

Beholde (O lo°de) how that I am thy seruaunte: I am thy seruaunt, and the tonne of thy handmayde, thou haft broken my bondes in funder.
I will offer to thee the sacrifice of thankes geuyng, and will call upon the name of the Lo°de.
I will pay my vowes unto the lo°de, in the sighte of all his people, in the courtes of the lo°des house, euen in the midstest of thee, O Hierusalem.
Glo°ie to the father, &c.
As it was in the beginning, &c.

Praye the lo°de, (o my soule), while I liue wil I praye the lo°de: yea, as long as I haue any being, I wil sing prapyes unto my god.

O put not your trust in princes, noz in any childe of man, for there is no helpe in them.
For when the breath of man goeth furth, he shall turne agayn to his yearth, and then all his thoughtes perith.
Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the lo°de his god.
Whiche made heauen and earth, the sea, and al that therein is: whiche kepeth his promise for euer.

Whiche helpeth them to right that suffer wrong, which feedeth the hungrie.
The lo°de looceth men out of prislon, the lo°de geueth light to the bluide.
The lo°de helpeth them up that are fallen, the lo°de careth for the righteous.
The lo°d careth for the straungers, he defendeth the father-lesse and widdowe: as for the wave of the ungodly, he turneth it bpslyde downe.
The lo°de thy God, O Sion, shalbe kyng for euermore, and throughout all generacions.
At the Burial.

Glory to the father, &c.
As it was in the beginning, &c.

Lord, thou hast searched me out, and known me.
Thou knowest my downsetting, and mine uprising:
and thou understandest my thoughtes long before.
Thou art about my pathe, and about my bed, and spiest out
all my waies.
For loe, there is not a word in my tongue, but thou (o
love) knowest it altogether.
Thou hast fashioned me, behinde and before, and laid thine
hande upon me.
Such knowelarge is to woonderfull and excellente for me: I
cannot attaine unto it.
Whither shall I goe then from thy spirite? or whither shall I
go then from thy presence?
If I clime up into heaven, thou art there: If I goe down to
hell, thou art there also.
If I take the wings of the morning, and remaine in the
uttermoasts partes of the sea;
Even there also shal thy hande leade me, and thy righte
hande shal holde me.
If I saye: paraduenture the darkness shall cover me, then
shall my night bee turned to daye.
Yea the darkness is no darkness with thee: but the night
is all clere as the daye, the darkness and lyghte to thee are
bothe alike.
For my reynes are thine, thou hast coured me in my mo-
thers wombe, I wyll geue thankes unto thee: for I am
fearefully and woonderously made: meruailous are thy
woorkes, and that my soule knoweth right well.
My bones are not hidde from thee, though I bee made
secretly, and fashioned beneath in the yearth.
Thine eyes did see my substaunce, yet being unperfecte: and
in thy booke were al my membros written.
Whiche daye by daye were fashioned, when as yet there
was none of them.
Howe dere are thy counceils unto me, O God? O howe
greate is the summe of them?
At the Buriall.

If I tell them, they are more in number than the sande when I wake up, I am present with thee.

Wilt thou not slay the wicked, O God? depart from me, ye bloudie thristie men.

For they speake unrighteously against thee: and thyne enemies take thy name in vain.

Doe not I hate them, O Lord, that hate thee? and am not I grieved with those that ryle up against thee?

Yea I hate them righte so, even as though they were myne enemies.

Trye me, O God, and seek the grounde of myn herte: prove me and examine my thoughtes.

Looke well if there be any way of wickednes in me, and leade me in the waye everlasting.

Gloöz to the father, &c.
As it was in the beginning, &c.

Then shall folowe this lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle.

i. Cor. xv.

Hriste is risen from the dead, and become the first fruictes of them that slepte. For by a man came death, and by a man came the resurrection of the deade. For as by Adam all dye: even so by Christ shall all be made alive, but every manne in his owne order. The first is Christe, then they that are Christes, at his comming. Then commeth the ende, when he hath delivered up the kyngdome to God the father, when he hath put downe all rule and all authoritie and power. For he must reygne til he haue putte all his enemies under his feete. The lasste enemie that shall bee destroyed, is death. For he hath putte all things under his feete. But when he sayeth all things are put under him, it is manifeste that he is excepted, whiche dyd putte all things under him. When all thinynes are subdued unto hym, then shall the sonne alfo hymselfe bee
At the burial.

subiecte vnto hym that put all thynges under him, that god mai be all in all. Elles what doe they, whiche are baptized ouer the dead, if the dead ryse not at all? Why are they then baptized ouer them? Yea, and why stand we alway then in ieperderie? By our recreysinge whiche I haue in Christ Iesus ourt lord, I dye dayly. That I haue fought with bestes at Ephesus after the maner of men, what anuantageth it me, if the dead ryse not agayn? Let us eate and drinke, for to mazowe we shall dye. We not ye deceived: euill wordes corrup good maners. Awake truly out of slepe, & sene not. For some have not the knowledge of God. I speake this to your shame. But some man will say: how aryste the dead? with what bodye shall they come? Thou foole, that whiche thou lowest, is not quickened, except it dye. And what lowest thou? Thou lowest not that body that shall be; but bare come as of wheate, or of some other: but god giveth it a bodie at hys pleasure, to every sseede his owne body. All fleche is not one maner of fleche: but there is one maner of fleche of men, another maner of fleche of bestes, another of fisches, another of birdes. There are also celestiall bodies, and there are bodies terrestrial. But the gloyze of the celestiall is one, and the gloyze of the terrestrial is another. There is one maner gla of the sonne, and another gloyze of the moone, and another gloyze of the sterres. For one sterre differeth from another in gloyze. So is the resurreccyon of the dead. It is solven in corruption, it ryseth again in incorruption. It is solven in dishonoure, it rysethe agayn in honour. It is solven in weakenesse, it ryseth agayn in power. It is solven a naturall bodie, it ryseth agayn a spirituall bodie. There is a naturall bodie, and there is a spirituall bodie: as it is also written: the firste manne Adam was made a living soule, and the last Adam was made a quickning spirit. Howebeit, that is not firste which is spirituall: but that which is naturall, and then that whiche is spirituall. The firste man is of the earthe, earthy; The seconde manne is the Lord from heauen (heavenly). As is the earthy, such are they that are
At the burial.
yearthly. And as is the heavenly, such are they that are heavenly. And as we have borne the image of the earthly, so shall we bear the image of the heavenly. This say I brethren, that flesh & blood cannot inherit the kingdom of God: Neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep: but we shall all be changed, and that in a moment, in the twinkling of an eye by the last trump. For the trump shall blow, and the dead shall rise incorruptible, and we shall be changed. For this corruptible must put on incorruption: and this mortal must put on immortality. When this corruptible hath put on incorruption, and this mortal hath put on immortality: then shall be brought to pass the saying that is written: Death is swallowed up in victory: Death where is thy sting? Hell where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be unto God, which hath given us victory, through our Lord Jesus Christ. Therefore my dear brethren, be ye steadfast and immovable, alwayes rich in the work of the Lord, forasmuch as ye know that your labour is not in vain, in the Lord.

The lesson ended then shall the Priest say.

Lord, have mercy upon us.
Christe, have mercy upon us.
Lord, have mercy upon us.

Our father which art in heaven, &c.

And lead us not into temptation.
Amen.
But deliver us from evil. Amen.

Priest.
Ente not (o Lord) into judgment with thy servant.
At the burial.

Aunswere.
For in thy sight no living creature shalbe iustifieyd.
Priest.
From the gates of hell.
Aunswere.
Deliuer theyr soules, o lord.
Priest.
I beleue to see the goodnes of the lord.
Aunswere.
In the lande of the living.
Priest.
O lord, graciously heare my prayer.
Aunswere.
And let my crye come unto thee.

Let us pray.

O Lorde, with whome dooe lyue the spirites of them that be dead: and in whome the soules of them that bee elected, after they be deliuered from the burden of the fleshe, be in ioy and felicitie: Graunte unto vs thy seruaunte, that the sinnes whiche he committed in this world be not imputed unto him, but that he, escaping the gates of hell and paynes of eternall derkenesse: may euer dwel in the region of highte, with Abrahame, Isaac, and Jacob, in the place where is no wepyng, sorrow, nor heauinesse: and when that dyede-ful day of the general resurrection shall come, make him to ryse also with the iust and righteous, and receive this bodie again to glory, then made pure and incorruptible, let him on the right hand of thy some Jesus Christ, among thy holy and elect, that then he may heare with them these most sweete and comfortable wordes: Come to me ye blessed of my father, possesse the kingdome whiche hath bene prepared for you from the beginning of the worlde: Graunte thyss we beseeche thee, o mercifull father: through Jesus Christe our mediatour and redemer. Amen.
Like as the hart desirith the water-brookes, so longeth my soule after thee, o God.

My soule is athirst for god, yea, even for the living god: when shall I come to appeare before the presence of god?

My teares haue beene my meate day and nighte, whyle they dayly lay unto me, Where is now thy god?

Pouwe when I thinke thereupon, I pouze out my hart by my selfe: for I went with the multitude, and brought them furth vnto the house of god, in the voyce of praise and thankesheuing, among suche as kepe holy day.

Why art thou so full of heauines, (O my soule): and why art thou so vnquiete within me?

Put thy trust in god, for I wil yet geue him thankes, for the helpe of his countenaunce.

O God, my soule is vexed within me: therefore will I remember thee concerning the land of Jordane, and the little hill of Hermonim.

One deepe calleth another, becausse of the noyse of thy water pypes, all thy waues & yoomes are gone ouer me.

The loorde hath graunted his louing kyndenesse on the daye tyme, and in the nighte season dyd I syng of hym, and made my prayr vnto the god of my lyfe.

I wil saye vnto the God of my strength, why haue thou forgotten me? why goe I thus heuelye, whyle the enemie oppresseth me?

O bones are smitten asunder, whyle myne enemies (that trouble me) cast me in the teeth, namely while they say dayly vnto me: where is nowe thy God?

Why art thou so vexed, (O my soule) and why arte thou so disquieted within me?

O put thy trust in god, for I will yet thanke him which is the helpe of my countenaunce, and my God.

Glorie to the Father, &c.
As it was in the beginning, &c.
At the Buriall.

Collett.

O Mercifull god the father of oure loode Jesu Christ; who is the resurrection and the life: In whom whosoever beleueth shall liue though he dye: And whosoever liveth, and beleueth in hym, shall not dye eternallye: who also hath taughte vs (by his holye Apostle Paule) not to bee sorry as men without hope for them that slepe in him: We meekely beseeche thee (o father) to raise us from the death of sin, unto the life of righteousness, that when we shall departe this hyse, we maye slepe in him (as our hope is this our brother doeth) & at the general resurrection in the laste daie, bothe we and this oure brother departed, receiuyng agayne our bodies, and rising againe in thy mooste gracious fauour: maye with all thine elect Saynctes, obteine eternall ioye. Graunte this, o Loode god, by the meanes of our advocate Jesus Christ: which with thee and the holy ghoste, liueth and reigneth one God for ever. Amen.

The Epistle.

Woulde not brethren that ye shoulde bee ignoraunt concerning them which are fallen slepe, that ye soode not as other doe, whiche haue no hope. For if we beleue that Jesus dyed, and rose againe: euyn so them also whiche slepe by Jesus, will God lyue again with him. For thys saue we unto you in the worde of the Lord: that we whiche shall lyue, and hal remain in the comyng of the Lord, shall not come ere they which slepe. For the Lord himselfe shall descende from heauen with a shoute, and the voice of the Archangell & trumpe of God. And the deade in Christe hal arise first: then we whiche shall lyue (euyn wee whiche hal remayne) hal bee caughte vp wyth them alio in the cloudes, to meete the Lord in the ayze. And so shall wee euuer be with the Lord. Wherefore countenste youreselves one another wyth these woordes. I. Thess. iii.
At the Burial.

The gospel.

Jesus said to his disciples and to the Jews: All that the father giveth me, shall come to me: and he that commeth to me, I cast not away. For I came down from heaven: not to do that I will, but that he will, which hath sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I shall lose nothing: but raise them up again at the last day. And this is the will of him that sent me: that every one which seeth the Son and believeth on him, have everlasting life: And I will raise him up at the last day.