

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 stile, shalt say: Or els the priestes and clerkes shalt sing, andso goe either into the Churche, oz towarde the graue.



I Am the resurreccion 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 euer.

John xi.

I knowe that my redemer lyueth, and that I shall ryse out of the yearth in the last daye, and shalbe couered again with my skinne and shall see God in my flesh: yea and I my selfe shall beholde hym, not with other but with these same eyes.

Iob XIX.

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

i. Tim. vi.

Iob i.

When they come at the graue, whyles the Corps is made readie to be layed into the earth, the priest shall saye, oz els the priest and clerkes shall syng.



A that is bozne of a woman, hath but a shorte tyme to lyue, and is full of miserye: he cummeth vp and is cut downe lyke a floure; he flyeth as it were a shadowe, and neuer continueth in one stape.

Iob ix.

In the myddest of lyfe we be in death, of whom may we seke for succour but of thee, o Lord, whiche for our synnes iustly art moued? yet o Lord God moste holy, o Lord moste mighty, o holy and moste merciful sauour, delyuer vs not into the bitter paines of eternal death. Thou knowest, Lord, the secretes of our hartes, shutte not vp thy mercypfull eyes to our praier: But spare vs, Lord most holy, o God moste mighty, o holy & mercifull sauour, thou moste worthy iudge eternal, suffre vs not at our last houre for any paines of death to fal from the.

At the buriall.

Then the priest castyng earth vpon the Corps, shall saye.



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 resurreccion to eternall life, through our Lord Iesus Christ, who shall chaunge our vile body, that it may be lyke to his glorious body, accordyng to the myghtie workyng wherby he is hable to subdue all thynges to himselfe.

Then shalbe sayed or song.

Apoca. xiiii.



Hearde a voyce from heauen saying, vnto me: Wryte, blessed are the dead whiche dye in the Lorde. Euen so sayeth the spirite, that they rest from theyr labours.

Let vs praye.



Commende into thy handes of mercy (moste mercifull father) the soule of this our brother departed .ʒ. 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 iudgmente shall come which thou haste commytted to thy welbeloued sonne, both this our brother, & we may be found acceptable in thy sight, and receiue that blessing, whiche thy welbeloued sonne shall then pronounce to all that loue and feare thee, saying: Come ye blessed children of my Father: Receyue the kingdome prepared for you befoze the beginning of the worlde. Graunt this, mercifull father, for the honour of Iesu Christe our onely sauioz, mediatoz, and aduocate. Amen.

This praier shalt also be added.



Almighty God, we geue thee hertie thanks for this thy seruaunte, whom thou haste delyuered from the miseries of this wretched world, from the body of death and all temptacion. And, as

At the buriall.

we trust, hast brought his soule whiche he committed into thy holpe handes, into sure consolacion and reste: Graunte we beseeche thee, that at the daye of iudgement his soule and all the soules of thy electe, departed out of this lyfe, may with vs and we with them, fully receiue thy promisses, and be made perfite altogether thozow the glorious resurreccion of thy sonne Iesus Christ our Lorde.

These psalmes with other suffrages folowynge are to be sayed in the churche either befoze or after the buriall of the corps.

I Am well pleased that the lorde hath hearde the voyce of my prayer. Dilexi, quoniam. Psal. cxvi.

That he hath enclined his eare vnto me, therefore wil I call vpon him as long as I liue.

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

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

The lord preserueth the simple : I was in misery and he helped me.

Turne agayn then vnto thy rest, o my soule, for the lord hath rewarded thee.

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

I will walke befoze the lorde in the lande of the liuing.

I beleued, and therefore wil I speake : but I was sore troubled. I sayd in my haste : all menne are lyers.

What rewarde shall I geue vnto the lorde, for al the benefites that he hath doen vnto me?

I wil receiue the cup of saluacion, & call vpon the name of the lorde.

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

At the buriall.

Beholde (O lord) how that I am thy seruaunte : I am thy seruaunt, and the sonne of thy handmayde, thou hast broken my bondes in sunder.

I will offer to thee the sacrifice of thankes geuyng, and will call vpon the name of the Lorde.

I will pay my vowes vnto the lord, in the syghte of all his people, in the courtes of the lordes house, euen in the middest of thee, O Hierusalem.

Glorie to the father, &c.

As it was in the beginning, &c.

Lauda anima,
mea. psal.
cXlvi.

Note that
this psalme is
to be faied af-
ter the others
that foloweth.

Prayse the lord, (o my soule), while I liue wil I prayse the lord : yea, as long as I haue any being, I wil sing prayses vnto my god.

Put not your trust in princes, nor 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 perish.

Blessed is he that hath the God of Iacob for hys helpe : and whose hope is in the lord hys god.

Which 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 lord looceth men out of prison, the lord geueth sight to the blynde.

The lord helpeth them vp that are fallen, the lord careth for the righteous.

The lord careth for the straungers, he defendeth the fatherlesse and widdowe : as for the waye of the vngodly, he turneth it vpsyde downe.

The lord thy God, O Sion, shalbe kynge for euermore, and throughout all generacions.

At the Burial.

Glozy to the father, &c.

As it was in the beginning, &c.



Lord, thou hast searched me out, and knowen me.
Thou knowest my downsitting, and mine vprising :
thou vnderstandest my thoughtes long befoze.

Domine, pro-
bati. Psalm
cxxxix.

Thou art about my pathe, and about my bed, and spiest out
al my waies.

Foz loe, there is not a woord in my tounge, but thou (o
lozde) knoweste it altogether.

Thou hast fashioned me, behinde and befoze, and layed thine
hande vpon me.

Such knowelage is to woonderfull and excellente foz me : I
cannot attaine vnto it.

Whither shall I goe then from thy spirite? or whither shal I
goe then from thy presence?

If I clime vp into heauen, thou art there : If I goe down to
hel, thou art there also.

If I take the winges of the morning, and remaine in the
vttermoste partes of the sea;

Euen there also shal thy hande leade me, and thy righte
hande shall holde me.

If I saye : paradventure the darkenesse shall couer me, then
shall my night bee turned to daye.

Yea the darkenesse is no darkenesse with thee: but the night
is all clere as the daye, the darkenesse and lyghte to thee are
bothe alike.

Foz my reynes are thine, thou hast coured me in my mo-
thers wombe, I wyll geue thankes vnto thee : foz 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
secretely, and fashioned beneath in the yearth.

Thine eyes did see my substaunce, yet being vnperfecte : and
in thy booke were al my membes wozitten.

Whiche daye by daye were fashioned, when as yet there
was none of them.

Holwe dere are thy counceils vnto me, O God? O holwe
greate is the summe of them?

At the Buriall.

If I tell them, they are moe in noubze then the sande when I wake vp, I am present with thee.

Wilt thou not slep the wicked, O God? departe from me, ye bloude thristie men.

Foz they speake vnrightheously againste thee : and thyne enemies take thy name in vaine.

Dooe not I hate them, O Lord, that hate thee? and am not I greued with those that ryle vp against thee?

Yea I hate them righte sore, euen as though they were myne enemies.

Trye me, O God, and seeke the grounde of myne harte : proue me and examine my thoughtes.

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

Glozy to the father, &c.

As it was in the beginning, &c.

Then shall folowe this lesson, taken out of the xv. Chapter to the Cozinthians, the firste Epistle.

i. Cor. xv.



Christe is risen from the dead, and become the first fructes of them that slepte. Foz by a man came death, and by a man came the resurreccion of the deade. Foz as by Adam all dye: euen so by Christe shal al be made aliue, but euery manne in his owne ordze. The firste is Christe, then they that are Christes, at hys comming. Then commeth the ende, when he hath deliuered vp the kyngdome to God the father, when he hath put downe al rule and al authoritie and polwer. Foz he must reygne til he haue putte al his enemies vnder his feete. The laste enemye that shal bee destroyed, is death. Foz he hath putte all thinges vnder his feete. But when he sayeth al thinges are put vnder him, it is manifeste that he is excepted, whiche dyd putte all thinges vnder him. When all thynges are subdued vnto hym, then shall the sonne also hymselfe bee

At the buriall.

subiecte vnto hym that put all thynges vnder 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 ieoperdie? By our reioysing whiche I haue in Christ Iesu oure lorde, I dye dayly. That I haue fought with bestes at Ephesus after the maner of men, what auantageth it me, if the dead ryse not agayn? Let vs eate and drynke, for to morowe we shall dye. Be not ye deceiued: euill wordes corrupt good maners. Awake truly out of slepe, & sinne not. For some haue not the knowledge of God. I speake this to your shame. But some man will say: how aryse the dead? with what bodye shall they come? Thou foole, that whiche thou sowest, is not quickened, except it dye. And what sowest thou? Thou sowest not that body that shall be; but bare corne as of wheate, oz of some other: but god geueth it a bodie at hys pleasure, to euery seede his owne body. All fleshe is not one maner of fleshe: but there is one maner of fleshe of men, another maner of fleshe of bestes, another of fishes, another of birdes. There are also celestiall bodies, and there are bodies terrestriall. But the glozpe of the celestiall is one, and the glozpe of the terrestriall is another. There is one maner glozpe of the sonne, and another glozpe of the moone, and another glozpe of the sterres. For one sterre differeth from another in glozie. So is the resurreccyon of the dead. It is sowen in corrupcion, it ryseth again in incorrupcion. It is sowen in dishonour, it ryseth agayne in honour. It is sowen in weakenesse, it ryseth agayn in power. It is sowen a naturiall bodie, it ryseth agayn a spirituall bodie. There is a naturall bodie, and there is a spirituall bodye: as it is also wrytten: the firste manne Adam was made a liuing soule, and the last Adam was made a quickning spirite. Howebeit, that is not firste which is spiritual: but that which is naturall, and then that whiche is spirituall. The firste man is of the earthe, yearthy: The seconde manne is the Lorde from heauen (heauenly). As is the earthy, such are they that are

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yearthy. And as is the heauenly, such are they that are heauenly. And as we haue bozne the image of the yearthy, so shal we beare the image of the heauenly. This say I bzethren, that fleshe & bloud cannot enherite the kyngdome of God: Neyther doeth corruption enherite vncorruption. Behold, I shewe you a mistery. We shall not all slepe: but we shal al be chaunged, and that in a momente, in the twynkeling of an eye by the last trumpe. For the trumpe shall blowe, and the dead shall ryse incorruptible, and we shall be chaunged. For this corruptible must put on incorruption: and this mortall must put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie: then shall bee brought to passe the saying that is wrytten: Death is swallowed vp in victorpe: Death where is thy styng? Hell where is thy victorpe? The styng of deathe is sinne: and the strength of sinne is the lawe. But thankes be vnto god, whiche hath geuen vs victorpe, through our Lorde Jesus Christ. Therefore my dere bzethren, be ye stedfast and vnmouable, alwaies ryche in the woorkes of the lorde, forasmuch as ye know that your labour is not in vayne, in the lorde.

The lesson ended then shall the Priest say.

Lorde, haue mercie vpon vs.
Christe, haue mercie vpon vs.
Lorde, haue mercie vpon vs.

Our father whiche art in heauen, &c.

And leade vs not into temptacion.

Answer.

But deliuer vs from euil. Amen.

Priest.

Entre not (o lorde) into iudgement with thy seruaunt.

At the buriall.

Answer.

For in thy sight no liuing creature shalbe iustified.

Priest.

From the gates of hell.

Answer.

Deliuere theyr soules, o lord.

Priest.

I beleue to see the goodnes of the lord.

Answer.

In the lande of the liuing.

Priest.



O lord, graciously heare my prayer.

Answer.

And let my crye come vnto thee.

Let vs pray.

O Lord, 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 vnto vs thy ſeruaunte, that the finnes whiche he committed in this world be not imputed vnto him, but that he, eſcaping the gates of hell and paynes of eternall derkenesse: may euer dwel in the region of highte, with Abraham, Isaac, and Iacob, in the place where is no wepyng, ſorowe, nor heauineſſe: and when that dreadefull day of the generall reſurreccion ſhall come, make him to ryſe alſo with the iuſt and righteous, and receiue this bodie agayn to glozy, then made pure and incorruptible, ſet him on the right hand of thy ſonne Jeſus Chriſt, emong thy holy and elect, that then he may heare with them theſe moſt ſwete and counfortable 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 thys we beſeche thee, o mercifull father: through Jeſus Chriſte our mediatour and redemer. Amen.


THE CELEBRACI

 on of the holy communion when
 there is a burial of the dead.

Quemad-
 modum.
 Psalm xlii.

Like as the hart desireth the water-brookes, so longeth
 my soule after thee, o God.

My soule is athirst for god, yea, euen for the liuing god :
 when shal I come to appeare before the presence of god?
 My teares haue beene my meate day and nighte, whyle
 they dayly say vnto me, Where is now thy god?
 Nowe when I thinke thereupon, I powze 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
 thankesgeuing, emong 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 thanks, for the
 helpe of his countenance.

My God, my soule is vexed within me : therefore will I re-
 member thee concerning the land of Iordane, and the litle
 hill of Hermonim.

One deepe calleth another, beecause of the noyse of thy
 water pypes, all thy waues & stormes are gone ouer me.
 The lord hath graunted his louing kyndenesse on the daye
 tyme, and in the nighte season dyd I syng of hym, and made
 my prayer vnto the god of my lyfe.

I wil say vnto the God of my strength, why haste thou
 forgotten me? why goe I thus heuelye, whyle the enemye
 oppresseth me?

My 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 countenance, and my God.

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

At the Buriall.

Collette.

O Mercifull god the father of oure lordes Iesu Christ; who is the resurreccion and the life: In whom whosoever beleueth shall liue though he dye: And whosoever liueth, and beleueth in hym, shall not dye eternallye: who also hath taughte vs (by his holye Apostle Paule) not to bee sozry as men without hope for them that slepe in him: We mekely beseeche thee (o father) to raise vs from the death of sin, vnto the life of righteousnes, that when we shall departe this hyfe, we maye slepe in him (as our hope is this our brother doeth) & at the general resurreccion in the laste daie, bothe we and this oure brother departed, receiuyng agayne oure bodie, and rising againe in thy moste gracious fauoure: maye with all thine elect Saynctes, obtaine eternall ioye. Graunte this, o Lordes god, by the meanes of our aduocate Iesu Christ: which with thee and the holy ghooste, liueth and reigneth one God for euer. Amen.

The Epistle.



Woulde not brethren that ye shoulde bee ignorant concernyng them which are fallen aslepe, that ye sorowe not as other doe, whiche haue no hope. For if we beleue that Iesus dyed, and rose againe: euen so them also whiche slepe by Iesus, will God bring againe with him. For thys saie we vnto you in the word of the Lord: that we whiche shall lyue, and shall 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 & troump of God. And the deade in Christe shall arise first: then we whiche shall lyue (euen wee whiche shall remayne) shall bee caughte vp wyth them also in the cloudes, to meete the Lord in the ayre. And so shall wee euer be with the Lord. Wherefore coumforte youre selues one another wyth these woordes.

i. Theff. iiii.

At the Burial.

¶ The gospel.

Iohn vi.



Iesus saied to his disciples and to the Jewes: Al that the father geueth me, shall come to me: and he that commeth to me, I cast not away. For I came down from heauen: not to do that I wil, but that he wil, which hath sent me. And this is the fathers wyll whiche hath sente me, that of all whiche he hath geuen me, I shal lose nothing: but raise them vp again at the last day. And this is the wil of him that sent me: that every one which seeth the sonne and beleueth on him, haue euerlasting life: And I wil raise him vp at the laste daye.

(.∴.)

