

The 1549 Book of Common Prayer,

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THE ORDER OF THE

Purificacion of weomen.

The woman shall come into the churche, and there shall knele downe in some conueniente place, nygh unto the quier dooze: and the prieste standyng by her shall saye these woordes, or suche lyke, as the case shall require.

Foasmuche as it hath pleased almightie god of hys goodnes to geue you safe deliuerance: & your childe baptisme, and hath preserued you in the greate daunger of childebirth: ye shall therefore geue hartie thankes vnto god, and pray.

Then shall the prieste saue this psalme.

I haue lifted vp mine eyes vnto the hilles, from whence
cummeth my helpe? Leuauo oculos.
psal. cxxi.

By help cummeth euen from the lord, which hath made heauen and earth.

He will not suffer thy foote to be moued, and he that kepeth thee wil not slepe.

Beholde he that kepeth Israel, shall neither slumber nor slepe. The lord himselfe is thy keeper, the lord is thy defence vpon thy right hande.

So that the sonne shall not burne thee by daye, neyther the moone by nyght.

The lord shall preserue thee from al euil, yea it is euen he that shall kepe thy soule.

The lord shall preserue thy going out, and thy cumming in, from this tyme furth for euermore.

Glorie to the father, &c.

As it was in the beginning, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord 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.

O lord saue this woman thy seruaunt.

Purificacion

Answer.

Whiche putteth her trust in thee.

Priest.

See thou to her a strong tower.

Answer.

From the face of her enemye.

Priest.

¶ Lozde heare our prayer.

Answer.

And let our crye come to thee.

Priest.

¶ Let vs pray.

O Almighty God, which hast deliuered this woman thy seruant from the great payne and peril of childbirth: Graunt, we beseeche thee (most mercifull father), that she through thy helpe may both faithfully lyue, & walke in her vocacyon accordynge to thy will in thys lyfe presente; and also may be partaker of euerlastyng glozpe in the lyfe to come: through Jesus Christ our lozde. Amen.

The woman that is purifyed, must offer her Crysome and other accustomed offeringes. And if there be a communion, it is conuenient that she receiue the holy communion.

The firste daie of lente com= monly called Ashe= wednesdaye.

● After mattens ended, the people beeyng called together by the ryngyng of a bel, and assembled in the churche: Whinglythe letanye shall be sayed after thaccustomed maner: whiche ended, the prieste shal goe into the pulpitte and saye thus:

Brethren, in the pymitiue churche there was a godlye disciplyne, that at the begynnynge of lente suche persones as were notozious synners, were put to open penaunce, and punished in this worlde, that theyz soules myght bee saued in the day of the lord. And that other, admonished by theyz example, might be moze afrayed to offende. In the steede whereof until the saide disciplyne maye bee restored agayne; (whiche thynge is muche to bee wyshed,) it is thoughte good, that at thys tyme (in your presence) shoulde bee read the general sentences of goddes cursyng agaynste impenitente sinners, gathered out of the xxvii Chapter of Deuteronomie, & other places of scripture. And that ye shoulde aunswere to euery sentence, Amen: To thentente that you beeyng admonished of the greate indignacion of God agaynste sinners: may the rather be called to earneste and true repentaunce, and maye walke moze warily in these daungerous dayes, fleyng from suche vices, for the whiche ye affirme with your owne mouthes: the curse of god to be due.

● Cursed is the man that maketh any carued or molten image, an abominacion to the Lorde, the woork of the handes of the craftes manne, and putteth it in a secrete place, to wurship it.

And the people shal aunswere, and saye,

Amen.

Minister.

The first daye of lente.

Cursed is he that curseth his father, and mother.

Answer.

Amen.

Minister.

Cursed is he that remoueth awaye the marke of hys neighbours land.

Answer.

Amen.

Minister.

Cursed is he that maketh the blinde to goe oute of hys waye.

Answer.

Amen.

Minister.

Cursed is he that letteth in iudgemente the right of the straungier, of them that be fatherlesse, and of widowes.

Answer.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretely.

Answer.

Amen.

Minister.

Cursed is he that lieth with his neighbour's wyfe.

Answer.

Amen.

Minister.

Cursed is he that taketh rewarde to slea the soule of innocent bloude.

Answer.

Amen.

Minister.

Cursed is he that putteth his truste in man, and taketh manne for his defence, and in his harte goeth from the Lorde.

The first day of lent.

Answer.

Amen.

Minister.

Cursed are the vnnmercifull, the fornicatoꝝ and aduouterers, the couetous persones, the wurthyppers of images, slaunderers, dzunkardes, and extorcioners.

Answer.

Amen.

The minister.

Nowe seeing that all they bee accursed (as the Prophete David beareth witnesse) whiche doe erre and goe astray from the commaundementes of God, let vs (remembering the dredefull iudgement hanging ouer our heades, and beyng alwayes at hande) returne vnto our loꝝde God, with all contricion and mekenes of heart, bewailing and lamenting our sinful life, knowlaging and confessing our offences, and seekyng to byng furth worthie frutes of penance. For euen now is the axe put vnto the roote of the trees, so that euery tree whiche byngeth not furth good fruite, is helwen downe and cast into the fyer. It is a fearefull thing to fall into the handes of the liuing God: he shal powze downe rayne vpon the sinners, snares, fyer and bymstone, stozme and tempest: this shalbe theyꝝ porcion to dzynke. For loe the loꝝde is cummen out of his place, to visite the wickednes of such as dwell vpon the earth. But who may abyde the daye of his cumming? who shalbee hable to endure whan he appeareth? His fanne is in his hande, and he wil purge his flooze, and gather his wheate into the barne, but he will burne the chaffe with vnquencheable fier. The daye of the loꝝde cummeth as a thiefe vpon the night, & when men shall say peace, and all thynges are safe, then shall sodayne destruccion come vpon them, as sorowe cometh vpon a woman trauaylyng with chylde, and they shall not escape: then shall appeare the wꝝathe of God in the daye of vengeance, whiche obstinate synners, through the stubbernes of theyꝝ hearte, haue heaped vnto themselke, which despised the

Pfal. cXviii.

Mat. iii.

Hebru. x.

Pfal. x.

Efai. xxvi.

Mala. iii.

Mat. iii.

Theffa. v.

Roma. ii.

The first day of lent.

goodnesse, patience & long sufferance of god, when he called them continually to repentaunce. Then shall they cal vpon me (sayth the lord), but I wil not heare: they shal seke me early, but thei shal not finde me, & that because they hated knowlage, & receiued not the feare of the lord, but abhorred my counsell & despised my correccion: then shal it be to late to knocke, when the dooze shalbe shut, & to late to cry for mercy, when it is the tyme of iustice. A terrible voice of most iust iudgement, which shalbe pronounced vpon them when it shalbe sayde vnto them. Go ye cursed into the fyer euerlasting, which is prepared for ye deuil & his angels.

Prouer. i.

Mat. xxv.

ii. Cor. vi.
John ix.

Mat. xxv.

Efai. i.

Efech. xviii.

i. Iohn ii

Efai. liii

Mat. xi.

Wherefore brethren, take we hede by time, while the day of saluacion lasteth, for the night cometh when none can worke: but let vs while we haue the light, beleue in the light, & walke as the children of the light, that we be not cast into the vtter derkenes, where is weeping and gnashing of teeth. Let vs not abuse the goodnes of god, whiche calleth vs mercifully to amendement, & of his endlesse pitie, promiseth vs forgeuenes of that which is past: if (with a whole mind & a true hert) we returne vnto him: for though our sinnes be red as scarlet, they shalbe as white as snowe, & though they be lyke purple, yet shall they be as whyte as woolle. Turne you cleane (sayth ye lord) from all your wickednes, and your synne shall not be your destruccion Cast away from you all your vngodlines that ye haue doen, make you new hertes & a new spirite: wherfore will ye dye, O ye house of Israel? seing I haue no pleasure in the death of him that dieth (sayth the Lord God). Turne you then, & you shall lyue. Although we haue sinned yet haue we an aduocate with the father Iesus Christ the righteous, & he it is that obteyneth grace for our sinnes; for he was wounded for our offences, & smitten for our wickednes: let vs therfore returne vnto him, who is the merciful receiuer of al true penitent sinners, assuring our selve that he is ready to receiue vs, & most willing to pardon vs, if we come to him with faithfull repentaunce: if we wil submit ourselues vnto him, & from henceforth walke in hys waies: if we wil take his easy yoke &

The fyrste daye of lente.

light burden vpon vs to folowe hym in lowlynesse, pacience, and charitie, and bee ordred by the gouernaunce of his holy spirite, seking alwayes his glorie, and seruing him duely in our vocacion with thankes geuyng. This yf we doe, Christe wil deliuer vs from the curse of the law, and from the extreme malediccion whiche shall lyght vpon them that shalbee set on the left hand: and he wyl set vs on his right hand, and geue vs the blessed benediccion of hys father, commaundyng vs to take possessions of hys glorious kyngdome, vnto the whiche he vouchsafe to byrnyng vs al, for hys infinite mercye. Amen.

Math. xxv.

¶ When shall they all kneele vpon theyr knees: And the prieste and clerkes kneelyng (where they are accustomed to saye the letanye) shall saye this psalme.



Aue mercye vpon me, (O God,) after thy greate goodnesse according to the multitude of thy mercies, do away mine offences. Washe me throwly from my wickednes, and clense me from my synne.

Miferere
mei deus.
Pfal. li.

For I knowlage my faultes, and my sinne is euer befoze me. Agaynst thee only haue I synned, and done this euyl in thy syght: that thou myghtest bee iustified in thy saying, and clere when thou art iudged.

Behold, I was shapen in wickednes, and in synne hath my mother conceiued me.

But loe, thou requirest trueth in the inward partes, and shalte make me to vnderstande wysedome secretelye.

Thou shalt pouрге me with Ioye, & I shall bee cleane thou shalt washe me, and I shal bee whyter then snowe.

Thou shalte make me heare of ioye and gladnesse, that the bones whiche thou haste broken, maye reioyce.

Turne thy face from my synnes, and putte out all my mysdedes.

Make me a cleane herte, (O God) and renue a ryght spyzite within me.

Caste me not awaye from thy presence, and take not thy

The first daye of lente.

holy spirite from me.

¶ geue me the counforte of thy helpe agayne, and stablishe me wyth thy free spirite.

¶ Then shal I teache thy waies vnto the wicked, and sinners shal bee conuerted vnto thee.

¶ Deliuere me from bloud guiltinesse, (¶ God,) thou that art the god of my health : and my tounge shal syng of thy righteousnesse.

¶ Thou shalt open my lippes, (¶ Lorde) my mouthe shal shewe thy prayse.

¶ For thou despyreste no sacrifice, els would I geue it thee : but thou delitest not in burnt offerpng.

¶ The sacrifice of God is a troubled spirite, a broken and contrite herte, (¶ God), shalt thou not despise.

¶ ¶ bee fauourable and gracious vnto Syon, build thou the walles of Hierusalem.

¶ Then shalt thou be pleased with the sacrifice of righteousness, wyth the burnt offeringes and oblacions : then shall they offre young bullockes vpon thyne aultare.

¶ Glozpe to the father, &c.

¶ As it was in the beginning, &c.

¶ ¶ Lorde haue mercie vpon vs.

¶ ¶ Christe haue mercye vpon vs.

¶ ¶ Lorde haue mercye vpon vs.

¶ Our father whiche art in heauen, &c.

¶ And leade vs not into temptacion.

¶ Answere.

¶ But deliuere vs from euyll. Amen.

¶ Minister.

¶ ¶ Lorde saue thy seruauntes.

¶ Answere.

¶ Whiche put theyr truste in thee.

¶ Minister.

¶ Sende vnto them helpe from aboue.

The fyrst daye of lente.

Answer.

And euermore mightily defende them.

Minister.

Helpe vs O God our sauour.

Answer.

And for the glory of thy names sake deliuer vs, be mercifull vnto vs synners for thy names sake.

Minister.

O Lorde heare my prayer.

Answer.

And let my crye come to thee.

Let vs praye.



Lord, we beseeche thee mercifully heare our prayers, and spare all those which confesse theyr synnes to thee, that they (whose consciences by synne are accused), by thy mercifull pardon may be absolved, through Christe our Lorde. Amen.

O Most mightie god and mercifull father, which hast compassion of all menne, and hateste nothyng that thou haste made: whiche wouldeste not the death of a sinner, but that he shoulde rather turne from sinne and bee saued: mercifully forgeue vs oure trespasses, receyue and comforte vs, whiche bee grieued and wried with the burden of our sinne: Thy proprietie is to haue mercie, to thee onely it apperteineth to forgeue sinnes: spare vs therfore, good Lorde, spare thy people whome thou hast redemed. Enter not into iudgemente with thy seruantes, which be vile yearth, and miserable sinners: But so turne thy ire from vs, which mekely knowlage our vilenes, and truely repent vs of our fautes: so make hast to helpe vs in this worlde: that wee may euer liue with thee in the worlde to come: through Iesus Christe our Lorde. Amen.

Then shal this antheme be sayed or song.

The fyrst day of Lente.



Urne thou vs, good Lord, and so shall we be turned: bee fauourable (O Lorde) be fauourable to thy people, whiche turne to thee in wepyng, fasting and praying: for thou art a mercifull God, full of compassion, long sufferynge, and of a great pietie. Thou sparest when we deserue punishment, and in thy wrathe thynkest vpon mercy. Spare thy people, good Lorde, spare them, and lette not thy heritage bee brought to confusion:

Hearre vs (O Lorde) for thy
mercy is great, and after
the multitude of thy
mercyes looke
vpon vs.

(. . .)

OF CEREMONIES

why some be abolished
and some retayned



If suche Ceremonies as be vsed in the Church, and haue had their beginning by thinstitution of man: Some at the first were of godly intent and purpose deuised, and yet at length turned to vanitie and supersticion: Some entred into the Church by vndiscrete deuotion, and suche a zele as was without knowlage, and forbecause they were winked at in the beginning, they grewe dayly to moze and moze abuses, which not onely for their vnprofitableness, but also because they haue muche blynded the people, & obscured the glozy of God, are worthy to be cut awaye, and cleane reiected. Other there be, which although they haue been deuised by man: yet it is thought good to reserue them still aswell for a decent ordze in the Church (for the which they were first deuised) as because they pertayne to edificacion. Wherunto all thynge doen in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omytting of a ceremonie (in itselke considered) is but a small thynge: Yet the wilfull and contemptuous transgression, and breakyng of a common ordze, and discipline, is no small offence before God. Let all thynge be done among you (sayeth Sainte Paule) in a semely and due ordze. The appoyntemente of the whiche ordze pertayneth not to pꝛuate menne: Therfore no manne ought to take in hande nor pꝛesume to appoynte or alter any publyke or common ordze in Christes Church, excepte he be lawfully

Of Ceremonies.

called and authorized thereunto. And whereas in this our tyme, the myndes of menne bee so diuerse, that some thynke it a greate matter of conscience to departe from a peece of the leaste of theyr Ceremonies (they bee so addicted to their olde customes), and agayne on the other syde, some bee so newe fangle that they woulde innouate all thynge, and so doe despyse the olde that nothynge canne lyke them, but that is newe: It was thought expediente not so muche to haue respecte howe to please and satisfie eyther of these partyes, as howe to please God, and profite them bothe. And yet lest any manne should bee offended (whom good reason might satisfie), here be certayne causes rendered, why some of the accustomed Ceremonies be put awaye, and some be retained and kept still.

Some are put awaye, because the great excesse and multytude of them hath so encreased in these latter dayes, that the burden of them was intollerable: wherof saincte Augustine in his tyme complayned, that they were growen to suche a noubre: that the state of christian people was in worse case (concernyng that matter) then were the Jewes. And he counsayled that suche yoke and burden should be taken awaye: as tyme woulde serue quietly to doe it. But what woulde saincte Augustine haue sayed if he hadde seen the Ceremonies of late dayes vsed among vs? wherunto the multitude vsed in his time was not to bee compared. This our excessiue multitude of Ceremonies, was so great, and many of them so darke: that they dyd more confounde and darken, then declare and sette forth Christes benefites vnto vs. And besides this, Christes Gospell is not a Ceremoniall lawe (as muche of Moses lawe was,) but it is a relygion to serue God, not in bondage of the figure or shadowe: but in the freedome of spirite, beeyng contente onely wyth those ceremonyes whyche dooe serue to a decente ordre and godlye discipline, and suche as bee apte to stirre vpp the dulle

Of Ceremonies.

mynd of manne to the remembraunce of his duetie to God, by some notable and speciall significacion, whereby he myght bee edified.

¶ Furthermore, the most weightye cause of the abolishment of certayne Ceremonies was, that they were so farre abused, partely by the superstitious blyndenes of the rude and vnlearned, and partely by the vnfaciable auarice of suche as soughte more theyr owne lucre than the glozpe of God; that the abuses coulde not well bee taken awaye, the thynge remainyng still. But nowe as concernyng those persones, whiche peradventure will bee offended for that some of the olde Ceremonies are retayned still: If they consyder, that wythoute some Ceremonies it is not possible to kepe anye ordze or quyete dyscyplene in the churche: they shall easilpe perceyue iuste cause to reforme theyr iudgements. And yf they thynke muche that anye of the olde dooe remaine, and woulde rather haue all deuised anewe: then such menne (grauntynge some Ceremonyes conueniente to bee hadde), surelye where the olde maye bee well vsed: there they cannot reasonabley reprove the olde (onelye for theyr age) wythoute bewrayng of theyr owne folpe. For in suche a case they oughte rather to haue reuerence vnto them for theyr antyquitye, yf they wyll declare themselues to bee more studious of vnitie and conorde, then of innouacions and newe fanglenesse, whiche (as muche as maye bee wyth the trewe settynge forth of Christes religion) is alwayes to bee eschewed. Furthermore, suche shall haue no iuste cause wyth the Ceremonies reserued, to bee offended: for as those bee taken awaye whiche were moste abused, and dydde burden mennes consciences wythoute any cause: So the other that remaine are retained for a discipline, & ordze, which (upon iust causes) may be altered and chaunged, & therfore are not to be esteemed equal with goddes lawe. And mozeouer

Of Ceremonies.

they be neyther darke noꝝ dumme ceremonies, but are so set forth that euery man may vnderstande what they dooe meane, and to what vse they do serue. So that it is not like that thei, in time to come, shoulde bee abused as the other haue been. And in these all our dooynges wee condemne no other nacions, noꝝ prescribe anye thynge, but to oure owne people onelye. For we thinke it conueniente that euery countreye should vse such ceremonies, as thei shal thynke beste to the setting forth of goddes honoꝝ, and gloꝝye: and to the reducyng of the people to a moſte perfecte and Godly liuing, without errour oꝝ supersticion: and that they shoulde putte awaye other thyngeſ, which from time to time they perceiue to be moſt abused, as in mennes ordinaunces it often chaunceth diuerſelye in diuerſe countreyes.

(. . .)

CERTAYNE NOTES

foz the moze playne explicacion and
decent ministracion of thinges, contained
in thys booke.



P the saying or singing of Matens & Euen-song, Baptizyng and Burying, the minister, in parvthe churches and chapels annexed to the same, shall vse a Surples. And in all Cathedral churches and Colledges, tharchdeacons, Deanes, Prouestes, Maisters, Prebendaryes, and fellows, being Graduates, may vse in the quiere, beside theyr Surples, such hoodes as pertaineth to their seuerall degrees, which they haue taken in any vniuersitie within this realme. But in all other places, euery minister shall be at libertie to vse any Surples or no. It is also seemely that Graduates, when they dooe preache, shoulde vse such hoodes as pertaineth to theyr seuerall degrees.

And whensoeuer the Bishop shall celebrate the holpe communion in the churche, or execute any other publique minystracyon, he shall haue vpon hym, besyde his rochette, a Surples or albe, and a cope or vestment, and also his pastozall staffe in his hande, or elles bozne or holden by his chapelepyne.

As touching kneeling, crossing, holding vp of handes, knocking vpon the brest, and other gestures: they may be vsed or left as euery mans deuocion serueth without blame.

Also vpon Christmas day, Ester day, the Ascension daye, whitsonday, and the feaste of the Trinitie, may bee vsed anye parte of holpe scripture hereafter to be certaynly limited and appoynted, in the stede of the Letany.

If there bee a sermone, or foz other greate cause, the Curate by his discrecion may leaue out the Letanye, Glozia in excelsis, the Crede, thomely, and the exhortation to the communion.

Finis.

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Fletestrete, at the figne of the Sunne ouer against
the conduyte, by Edwarde VWhitchurche.

Thefeuenth daye of Marche, the
yeare of our Lorde,

1549.

The Kynges Maiestie, by
the aduysē of his moste deare vncle the Lord Pro-
tectoꝝ and other his highnes Counsell, streightly
chargeth and commaundeth, that no maner
of person do sell this present booke vn-
bounde, aboue the pꝛice of .ii. Shyl-
lynges the piece. And thesame
bounde in paste oz in booz-
des, not aboue the pꝛice
of three shylllynges
and fourepence
the piece.

God faue the Kyng.