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 shal knele downe in some conveniente place, nygh unto the quier doore: and the p[i]eue standing by her shall lase these woodes, or suche lyke, as the case shal require.

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

Then shal the p[i]eue saue this psalm.

I Haue lifted vp mine ipes vnto the hilles, from whence cunnmeth my helpe?

My helpe cunnmeth ev[en] from the lord, which hath made heaven and earth.

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

Beholde he that kepeth Isra[el], hal neither Number nor slepe.

The lord himselfe is thy keper, the lord is thy defence vpon thy right hande.

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

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

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

Glaye 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.

Amen.

But deliuer vs from euil. Amen.

P[r]est.

O lord saue this woman thy servaunt.
Purificacion

Aunswer.

Whiche putteth her trust in thee.

Priest.

Bee thou to her a strong tower.

Aunswer.

From the face of her enemie.

Priest.

O Lord heare our prayer.

Aunswer.

And let our crye come to thee.

Priest.

Let vs pray.

O Almighty God, which hast delivered this woman thy servant from the great payne and peril of childbirth: Graunt, we beseech thee (most mercifull father), that she through thy helpe may both faithfully lyue, & walke in her vocacyon accordyng to thy will in thys lyfe presente; and also may be partaker of everlasting glorye in the lyfe to come: through Jesus Christ our loorde. Amen.

The woman that is purifyed, must offer her Cryſome and other accustomed offeringes. And if there be a communion, it is convenient that she receive the holy communion.
The firſte daie of lente com-
monly called Aſhe-
 wednidaye.

After mattens ended, the people beeyng called together by the
ryngyng of a bel, and assembled in the churche: Thinglyʃhe leʃanye
shall be tayed after thaccustomed maner: whiche ended, the priʃe ſhal
goe into the pulpitte and ſaye thus:

Kethren, in the pynomitue churche there was a
godlye diʃcipleynye, that at the begynnyng of lente
ſuche perſones as were nourioʃous ſynners, were
put to open penaunce, and puniʃed in this worlde, that theys ſoules myght bee laid in the day of the lord. And that other,
admoniʃhed by theys example, might he more afarayed to of-
ſende. In the ſeeде whereof until the ſaide diʃcipleynye maye
bee restored agayne: (whiche thynge is muche to bee
wyʃhed,) it is thoughte good, that at thys tyme (in your
preʃence) ſhoulde bee read the general sentences of goddes
cursyng agayntſe ſinners, gathered out of the
xxvii Chapter of Deuteronomie, & other places of ſcripture.
And that ye ſhoulde aunʃwere to euery ſentence, Amen: To
thentente that you beeyng admoniʃhed of the greate indigna-
cion of God agayntſe ſinners: may the rather be called to
earnest and true repentaunce, and maye walke moʃe ware-
ly in these daungeoʃous daages, ſeʃyng from ſuche vices, for
the whiche ye ſtʃirme with your owne mouthes: the curʃe
of god to be due.

Cursed is the man that maʃketh any carued or molten
image, an abomination to the Loʃde, the woʃkie of the
handes of the craftes manoʃe, and putteth it in a secreʃte
place, to worʃip it.

And the people ſhali aunʃwere, and ſaye,

Amen.

Minifter.
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 judgemehte 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 fle 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 unmercifull, the knonicators and aduouterers, the courteous perfoines, the wyrshyppers of images, swaunderyers, drunkardes, and extocioners.

Answer.

Amen.

The minister.

Now we seeing that all they bee accursed (as the Prophete Davi: dyd beareth witnesse) whiche doe erre and goe astraie from the commaundementes of God, let vs (remembering the dredefull judgement hanging ouer our heades, and byng allayes at hande) returne vnto our lyvde God, with all contriction and mekenes of heart, bewailing and lamenting our sinful life, knowlaging and confe±ing our offences, and seekynge to lyng furth worthie fruite of penance. For euyn now is the axe put vnto the roote of the trees, so that every tree whiche byngeth not furth good fruite, is hewen downe and cast into the kyere. It is a fearefull thing to fall into the handes of the liuynge God: he shal powere downe rayne vpon the sinners, snares, kyere and hynstone, stoume and tempest: this shalbe thery po†ion to dyynke. For loe the lyvde is cummen out of his place, to visithe the wickednes of such as dwelle upon the earth. But who may abyde the daye of his cumming? who shalbe hable to endure when he appeareth? His fanne is in his hande, and he wil pourge his floo°e, and gather his wheate into the barne, but he will burne the chaffe with vnquencheable fier. The day of the lyvde cummeth as a thiefe vpon the night, & when men shal say peace, and all thynges are faye, then shal sodayne destruction come vpon them, as sodowe cometh vpon a woman trauaylyng with chylde, and they shal not escape: then shal appeare the wrathye of God in the daye of vengeaunce, whiche obstinate synners, through the stubbernes of theyr hearte, haue heaped vnto themselfe, which despised the
The first day of Lent.

goodness, patience & long sufferance of God, when he called them continually to repentance. Then shall they call upon me (sayth the Lord), but I will not heare: they shall seek me early, but they shall not finde me, & that because they hated knowledge, & received not the fear of the Lord, but abhorred my counsell & despised my correction: then shall it be to late to knocke, when the doore shall be shut, & to late to cry for mercy, when it is the tyme of justice. O terrible voice of most just judgement, which shall be pronounced upon them when it shall be said unto them. Go ye cursed into the fire everlasting, which is prepared for ye devil & his angels. Therefore brethren, take we heed by time, while the day of salvation lasteth, for the night cometh when none can work: but let vs while we have the light, believe in the light, & walke as the children of the light, that we be not cast into the utter darkness, where is weeping and gnashing of teeth. Let vs not abuse the goodness of God, which calleth us mercifully to amendment: & of his endless pitie, promiseth vs forgiveness of that which is past: if (with a whole mind & a true heart) we returne unto him: for though our sinnes be red as scarlet, they shall be as white as snowe, & though they be lyke purple, yet shall they be as whyte as woole. Turne you clean (sayth ye Lord) from all your wickednes, and your snaue shall not be your destruction. Cast away from you all your ungodlines that ye haue doen, make you new herdes & a new spirit: wherefore will ye dye, O ye house of Israel? seeing I have no pleasure in the death of him that dieth (sayth the Lord God). Turne you then, & you shall lyue. Although we have sinned yet haue we an advocate with the father Jesus Christ the righteous, & he it is that obtayneth grace for our sinnes; for he was wounded for our offences, & smitten for our wickednes: let vs therefore returne unto him, who is the merciful receiuer of all true penitent sinners, assuring our selues that he is ready to receiue us, & most willing to pardon vs, if we come to him with faithful repentance: if we wil submit ourselves unto him, & from henceforth walke in his ways: if we wil take his eazy yoke &
The fyfte daye of lente.

light burden upon vs to folowe hym in lowlynesse, pacience, and charitie, and bee ordzed by the gouernaunce of his holy spirite, seking alwayes his glaze, and seruing him duly in our vocacion with thankes geuyng. This yf we doe, Christe wil deliuer vs from the curfe of the law, and from the extreme malediccion whiche shall lyght upon them that shal bee set on the left hand: and he wyl let vs on his right hand, and geue vs the blessed benediccion of hys father, commandyng vs to take posessions of hys glorious kyngdome, unto the whiche he vouchsafe to lyng vs al, for hys infinite mercye. Amen.

¶Then shall they all kneele upon they knees: And the prieete and clerkes kneelyng (where they are accustomed to saue the letanye) shall saue this psalme.

H

Aue mercye upon me, (O God,) after thy greate goodnesse according to the multitude of thy mercies, do awaye mine offences. Wash me throwly from my wickednes, and clenfe me from my synne.

For I knowladge my faultes, and my synne is ever before me. Agaynst thee only haue I synned, and done this euyl in thy fynge: that thou myghtest bee justified in thy sayng, and clere when thou art judged.

Beohold, I was shapen in wickednes, and in synne hast my mother conceiued me.

But lye, thou requirest trueth in the inward partes, and halte make me to understande wysedome secretye.

Thou shalt pourge me with Iope, & I shall bee cleane thou shalt wafe me, and I shal bee whyter then nowe.

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

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

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

Cause me not awaye from thy presence, and take not thy
The first daye of lente.

holy spirite from me.  
O geue me the countfohte of thy helpe agayne, and stablishe me wyth thy free spirite.
Then shal I teache thy waies unto the wicked, and sinners shal bee converted unto thee.
Deliuer me from bloud giltiness, (O God,) thou that art the god of my health : and my toungue shal syng of thy righteouñesse.
Thou shalt open my lippes, (O Lord) my mouthe shal thewe thy prays.
For thou desyreste no sacrific, els would I geue it thee : but thou delistes not in burnt offerpyng.
The sacrific of God is a troubled spirite, a broken and contrite herte, (O God), shalt thou not despite.
O bee fauourable and gracious unto Syon, build thou the walles of Hierusalem.
Then shalt thou be pleased with the sacrific of righteousesse, wyth the burnt offeringes and oblaçions : then shal they offer young bullockes upon thyne aultare.

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

○ Lozde haue mercye upon vs.
○ Christe haue mercye upon vs.
○ Lozde haue mercye upon vs.

Our father whiche art in heaven, &c.
And leade vs not into temptacion.

Answere.
But deliuer vs from euyll. Amen.

Minister.

○ Lozde saue thy seruauntes.

Answere.

Whiche put they truðe in thee.

Minister.

Sende unto them helpe from aboue.
The first day of Lent.

Answer.
And evermore mightily defende them.

Minister.
Helpe vs O God our saviour.

Answer.
And for the glory of thy names sake deliuer vs, be mercifull unto vs sinners for thy names sake.

Minister.
O Lord heare my prayer.

Answer.
And let my crye come to thee.

Let vs praye.

Lord, we beseech thee mercifully heare our prayers, and spare all those which confesse their sinnes to thee, that they (whose consciences by sinne are accused), by thy mercifull pardon may be absolved, through Christe our Lord. Amen.

O Most mightie god and mercifull father, which hast compassion of all menne, and hateste nothyng that thou haste made: whiche wouldest not the deathe of a sinner, but that he shoulde rather turne from sinne and bee saued: mercifullly soyeue vs our trespasses, receyue and counte vs, whiche bee grieved and woried with the burden of our sinne: Thy pportie is to have mercie, to thee onely it apperteineth to soyeue sinnes: spare vs therfore, good Lord, spare thy people whome thou hast redeemed. Enter not into judgemente with thy seruauntes, which be bile yearthe, and miserable sinners: But so turne thy ire from vs, which meekely knowlidge our vilenes, and truely repent vs of our fautes: so make hast to helpe vs in this woorld: that wee may euer liue with thee in the woorld to come: through Jesu Christe our Lord. Amen.

Then shal this antheme he sayed or song.
The first day of Lente.

 Urne thou vs, good Lord, and so hall we be turned: bee favourable (O Lord) be favourable to thy people, whiche turne to thee in weeping, 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 wythe theynkest upon mercy. Spare thy people, good Lord, spare them, and lette not thy heritate bee brought to confusion:

 Heare vs (O Lord) for thy mercy is great, and after the multitude of thy mercyes looke upon vs.

 (•••)
OF CEREMONIES

why some be abolished
and some retayned

If suche Ceremonies as be used in the Church, and haue had their beginning by thinstitucion of man: Some at the first were of godly intent and purpose devised, and yet at length turned to vanitie and supersticion: Some entred into the Churche by undiscrete deuotion, and suche a zeale as was without knowlage, and for because they were winked at in the beginning, they grewe dayly to more and more abuses, which not onely for their unprofitablenesse, but also because they haue muche blinded the people, & obscured the glory of God, are worthy to be cut awaye, and cleane rejected. Other there be, which although they have been devised by man: yet it is thought good to reserve them still aswell for a decent ordre in the Churche (for the which they were first devised) as because they pertayne to edification. Wher unto all thynges done in the Churche (as the Apostle teacheth) ought to be referred. And although the keping or omitting of a ceremonie (in it selfe considered) is but a small thyng: Yet the wilfull and contemptuous transgression, and breacking of a common ordre, and discipline, is no small offence before God. Let all thynges bee done among you (sayeth Sainte Paule) in a semely and due ordre. The appoyntemente of the whiche ordre pertayneth not to pryuate memne: Thersfore no manne ought to take in hande nor presume to appoynte or alter any publyke or common ordre in Christes Churche, excepte he be lawfully
Of Ceremonies.

called and authorized thereunto. And whereas in this our
tyme, the myndes of menne bee so diverse, that some thinke
it a greate matter of conscience to departe from a peace of
the leaste of theyr Ceremonies (they bee so addicted to their
olde customary), and agayne on the other syde, some bee so
newe fangle that they woulde innovate all thynge, and so doe
despyse the olde that nothinge canne lyke them, but that is
newe: It was thought expediente not so muche to haue re-
specte howe to please and satysfi[e these partyes, as
howe to please God, and profitte them bothe. And yet leste
any manne should bee offended (whom good reason might
satysfi[e), here be certayne causes rendered, why some of the
accustomed Ceremonies bee put awaye, and some be re-
tayned and kept still.

Some are put awaye, because the great excesse and
multytude of them hathe so encreased in these latter dayes,
that the burden of them was intollerable: wherof sainte
Augustine in his tyme complayned, that they were growen
to suche a noumbe: that the state of christian people was in
wurste case (concernynge that matter) then were the Jewes.
And he counsayled that suche yocke and burden should be
taken awaye: as tyme woulde serue quietly to doe it. But
what woulde sainte Augustine haue sayed if he hadde seen
the Ceremonies of late dayes used among vs? wherunto the
multytude used in his time was not to bee compared. This
our excessiue multytyde of Ceremonies, was so great, and
many of them so darke: that they dyd more confounde and
darken, then declare and setteforth Christes benefites unto
vs. And besides this, Christes Gospell is not a Ceremoniall
lawe (as muche of Moses lawe was,) but it is a religion to
serue God, not in bondage of the figure or shadowe: but in the
freedome of spirite, beeyng contente onely wyth those
ceremonies wythche doe serue to a decente ordre and godlye
discipline, and suche as bee apte to stirre uppe the dulie
Of Ceremonies.

mynde of manne to the remembraunce of his dutie to God, by some notable and special signification, whereby he myght bee edified.

Furthermore, the most weightye cause of the abolishment of certayne Ceremonies was, that they were so farre abused, partly by the superstitious blyndenes of the rude and unlearned, and partieyse by the unfaciable avarice of suche as soughte more theyz owne lucere than the gloyse of God; that the abuses coulde not well bee taken awaye, the thyng remaynyng stil. But nowe as concernyng those persons, whiche peraduenture will bee offended for that some of the olde Ceremonies are retayned stil: If they consider, that wythoute some Ceremonies it is not possible to kepe anye quyete dycape in the churche: they shall easilie perceyue inuie cause to reforme theyz jugements. And if they thynke muche that anye of the olde dooe remayne, and woulde rather haue all devised anewe: then suche menne (grauntyng some Ceremonypes conueniente to bee hadde), surelye where the olde maye bee well used: there they cannot reasonably reproue the olde (onelye for theyz age) withoute bewaiynge of theyz owne folye. For in suche a case they oughte rather to haue reverence unto them for theyz antyquitye, if they will declare theselves to bee more studious of unittie and concorde, then of innovacions and newe fanglene±e, whiche (as muche as maye bee wyth the trewe setting foorth the of Christes religion) is alwayes to bee eschewed. Furthermore, suche shall haue no inuie cause wyth the Ceremonies reserved, to bee offendred: for as those bee taken awaye whiche were moe abused, and dydde burden mennes consiences wythoute any cause: So the other that remaine are retained for a discipline, & quyete, which (upon iust causes) may be altered and chaunged, & therefoze are not to be esteemed equal with goddes laue. And moreover
Of Ceremonies.

they be neyther darke nor dumme ceremonies, but are so set forth that every man may understande what they doe meane, and to what use they doe serve. So that it is not like that they, in time to come, shoulde bee abused as the other haue been. And in these all our dooynges we condemne no other nacions, nor prescribe anye thyng, but to oure owne people onelye. For we thinke it conveniente that every countreye shoulde use such ceremonies, as thei shal thynke beste to the settynge forth of goddes honoe, and gloze: and to the reduyng of the people to a more perfecte and Godly living, without error or supersticion: and that they shoulde putte awaye other thynges, which from time to time they perceive to be most abused, as in mennes ordinaunces it often chauncketh diverselye in diverselye countreyes.

(· · ·)
CERTAYNE NOTES

for the more playne explication and
decent ministration of thinges, conteined
in thys booke.

In the sayyng or singynge of Patens & Cuenong, Baptizing and
Buryng, the minister, in paryshe churches and chapels
annexed to the same, shall we a Surples. And in all Cathedral
churches and Colledges, tharchdeacones, Deanes, Provostes,
Patires, Prebendaryes, and fellowes, being Graduates, may we in the
quiere, beside theys Surpleses, such hoothes as pertaineth to their several
degrees, which theye have taken in any universitie within this realme. But in
all other places, every minister shall be at libertie to we any Surples or no.
It is also seemely that Graduates, when they doe preache, shoulde we such
hoothes as pertaineth to theys several degrees.

And wheresover the Bisshopp shall celebrate the holye communion in the
churche, or execute any other publique ministracion, he shall haue upon hym,
beside his rochet, a Surples or albe, and a cope or vestment, and also his
pastourall staffe in his hande, or elles boone or holden by his chapeleyne.

As touching kneeling, crossing, holding vp of handes, knocking upon the
beve, and other gestures: they may be weued or left as every mans devotion
merueth without blame.

Also upon Christmas day, Easter day, the Ascension daye, whittsonday,
and the feast of the Trinitie, may be weued any parte of holye scripture
hereafter to be certaynly limited and appoynted, in the stede of the Letanye.

If there bee a sermon, or for other greate cause, the Curate by his discretion
may leaue out the Letanye, Gloxia in excelcis, the Crede, thomely, and
the exhortacion to the communon.

Finis.

Imprinted at London in

Fletestrete, at the signe of the Sunne ouer against
the conduyte, by Edvvarde VVhitchurch.
Thefeuenth daye of Marche, the
yeare of our Lorde,

1549.
The Kynges Maiestie, by the aduyſe of his moſte deare uncle the Lord Pro-
tector, and other his highnes Counſell, freightly chargeth and commandaeth, that no maner
of perſon doſe sell this preſent booke un-
bounde, aboue the priſe of .ii. Shyl-
lynges the piece. And theſe bounde in paſte or in booke-
des, not aboue the priſe
of three Shyllynges
and fourepence
the piece.

God saue the Kyng.