

The 1549 Book of Common Prayer,

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Contact:
Charles Wohlers
P. O. Box 227
East Bridgewater, Mass. 02333 USA
chadwohl@satucket.com
<http://satucket.com>

THE FORME OF

Solemnization of matrimonie.

First the bannes must be asked thre seueral Soondayes or holpe dayes. in the seruice tyme, the people beeyng presente, after the accustomed maner.

And if the persones that woulde bee married dwel indiuers parishes, the bannes muste bee asked in bothe parishes, and the curate of thone parish shall not solemnize matrimonie betwixt them, withoute a certificate of the bannes beeyng thise asked from the curate of thother parish.

At the daye appointed for Solemnizacacion of matrimonie, the persones to be married shal come into the bodie of ye churche, with theyr frendes and neighbours. And there the priest shal thus saye.



Deerely beloued frendes, we are gathered together here in the syght of God, and in the face of his congregacion, to ioyne together this man, and this woman in holy matrimonie, which is an honozable estate instituted of God in paradise, in the time of mannes innocencie, signifyng vnto vs the mysticall union that is betwixte Chryste and his Churche: whiche holy estate, Chryste adozned and beutified with his presence, and first miracle that he wrought in Cana of Galile, and is commended of Sainct Paule to be honourable emong all men, and therefore is not to bee enterprised, nor taken in hande vnaduisedlye, lightelye, or wantonly, to satisfie mens carnal lustes and appetites, like brute beastes that haue no vnderstanding: but reuerentely, discretely, aduisedly, soberly, and in the feare of God. Duely consideryng the causes for the whiche matrimonie was ordeined. One cause was the procreacion of children, to be brought vp in the feare and nurture of the Lord, and prayse of God. Secondly it was ordeined for a remedie agaynst sinne, and to auoide fornicacion, that suche persones as bee married, might liue chastlie in matrimonie, and kepe themselues vndefiled membes of Chrystes bodye. Thirdeleye for the mutuall societie, helpe, and coumfort, that the one oughte to haue of thother, both in

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prosperitie and aduersitie. Into the whiche holy estate these two persones present: come nowe to be ioyned. Therefore if any man can shewe any iuste cause why they maie not lawfully be ioyned so together: Let him now speake, or els hereafter for euer hold his peace.

And also speakyng to the persones that shalbe married, he shall saie.

I require and charge you (as you will aunswere at the dreade full daye of iudgemente, when the secretes of all hartes shalbee disclosed) that if either of you doe knowe any impedimente, why ye maie not bee lawfully ioyned together in matrimonie, that ye confesse it. For be ye wel assured, that so manye as bee coupled together otherwaies then Goddes woord doeth allowe: are not ioyned of God, neither is their matrimonie lawful.

At which daye of mariage yf any man doe allege any impediment why they maye not be coupled together in matrimonie: And will be bound, & sureties with hym, to the parties, or els put in a caution to the full value of suche charges as the persones to bee married dooe susteyne, to proue his allegacion: then the Solemnizacion muste bee differred, vnto suche tyme as the trueth bee tried. If no impedimente bee alleged, then shall the Curate saie vnto the man.

P. Wylte thou haue this woman to thy wedded wife, to liue together after Goddes ordeinaunce in the holy estate of matrimonie? Wilt thou loue her, coumforte her, honoz and kepe her, in sickenesse and in health? And forsaking all other kepe thee only to her, so long as you both shall liue?

The man shall aunswere,

I will.

Then shall the priest saie to the woman.

P. Wilt thou haue this man to thy wedded houseband, to liue together after Goddes ordeinaunce, in the holy estate of matrimonie? Wilt thou obey him, and serue him, loue, honoz, and kepe him in sickenes and in health? And forsaking all other kepe thee onely to him, so long as you bothe shall liue?

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The woman shall aunswere

I will.

Then shall the Minister say,

Who geueth this woman to be married to this man?

And the minister receiuing the woman at her father or frendes handes: shall cause the man to take the woman by the right hande, and so either to geue their trowth to other: The man first saying.

I .p. take thee .p. to my wedded wife, to haue & to holde from this day forwarde, for better, for wurse, for richer, for poozer, in sickenes, and in health, to loue and to cherishe, til death vs departe: according to Goddes holy ordeinaunce: And thereto I plight thee my trowth.

Then shall they looce theyr handes, and the woman taking again the man by the right hande shall say,

I .p. take thee .p. to my wedded husbände, to haue and to holde from this day forwarde, for better, for woorse, for richer, for poozer, in sickenes, and in health, to loue, cherishe, and to obey, till death vs departe: accordyng to Goddes holy ordeinaunce: And thereto I geue thee my trowth.

Then shall they agayne looce theyr handes, and the manne shall geue vnto the womanne a ring, and other tokens of spousage, as golde or siluer, laying the same vpon the boke: And the priest taking the ring shall deliuer it vnto the man: to put it vpon the fowerth finger of the womans left hande. And the man taught by the priest, shall say.

With thys ring I thee wed: With golde and siluer I thee geue: with my body I thee wurship: and withal my worldly Goodes I thee endowe. In the name of the father, and of the sonne, and of the holy goste. Amen.

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Then the man leauyng the ring vpon the fowerth finger
of the womans lef hande, the minister shal say,

¶ Let vs pray.

O Eternal God creatoꝝ and pꝛeseruer of al mankinde,
geuer of al spiritual grace, the authoꝝ of euerlasting
life: Sende thy blessing vpon these thy seruauntes, thys
manne, and this woman, whome we blesse in thy name, that
as Isaac and Rebecca (after bzacellets and Jewels of golde
geuen of thone to thother foꝝ tokens of their matrimonie)
liued faithfully together; So these persons may surely
perfourme and kepe the volue and couenaunt betwixt them
made, wherof this ring geuen, and receiued, is a token and
pledge. And may euer remayne in perfite loue & peace to-
gether; And lyue accordyng to thy lawes; through Iesus
Chyriste our lozde. Amen.

Then shal the pꝛieste ioyne theyꝝ ryght handes together,
and say.

¶ Those whome god hath ioyned together: let no man put
a sundre.

Then shall the minister speake vnto the people.

Foꝝ asmuche as .M. and .M. haue consented together in
holye wedlocke, & haue witnessed thesame here befoꝝ
god & this cumpany; And therto haue geuen and pledged
theyꝝ tꝛouth eyther to other, and haue declared thesame by
geuyng and receuyng golde and syluer, and by ioyning of
handes: I pꝛonounce that they bee man and wyfe together.
In the name of the father, of the sonne, & of the holy gost.
Amen.

And the minister shall adde this blessing.

God the father blesse you. ¶ God the sonne kepe you: god the
holye gost lighten your vnderstanding: The lozde merci-
fully with his fauour loke vpon you, & so fil you with al
spiritual benediction, & grace, that you may haue remission

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of your sinnes in this life, and in the worlde to come lyfe euerlastyng. Amen.

Then shal they goe into the quiet, and the ministers oz clerkes shal saye oz syng, this psalme folowynge.



Blessed are al they that feare the lord, and walke in his wayes.

Beati omnes
Cxxviii.

Foz thou shalte eate the labour of thy handes.

¶ Wel is thee, and happie shalt thou bee.

Thy wife shalbee as the fruitfull vine, vpon the walles of thy house.

Thy childzen like the olife bzaunches rounde about thy table.

Loe, thus shal the man be blessed, that feareth the lord.

The lord from out of Sion, shall so blesse thee : that thou shalt see Hierusalem in prosperitie, al thy life long.

¶ Yea that thou shalt see thy childers childzen : and peace vpon Israel.

Glozy to the father, &c.

As it was in the beginning, &c.

¶ Or els this psalme folowynge.



¶ God be merciful vnto vs, and blesse vs, and shew vs the lighte of his countenance : and bee mercifull vnto vs.

Deus misere-
atur nostri.
Psalme lxxvii.

That thy waye maye bee knowen vpon yearth, thy sauing health emong all nacions.

¶ Leate the people praise thee (o god) yea leate all people prayse thee.

¶ Leate the nacions reioyce and bee glad, foz thou shalte iudge the folke righteously, and gouerne the nacions vpon yearth.

¶ Leat the people prayse thee (o god) leat al people prayse the.

¶ Then shal the yearth bring forth her increase : and god, euen our owne God, shal geue vs his blessing.

¶ God shal blesse vs, and all the endes of the worlde shall feare hym.

Glozy to the father, &c.

As it was in the beginning, &c.

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The psalme ended, and the maune and woman knelyng afoze the aulter: the prieste standyng of the aulter, and turnyng his face to-wardes them, shall saye.

Lozde haue mercie vpon vs.

Answer.

Chyriste haue mercie vpon vs.

Minister.

Lozde haue mercie vpon vs.

Our father whiche art in heauen, &c.

And leade vs not into temptacion.

Answer.

But deliuer vs from euill. Amen.

Minister.

O lozde saue thy seruaunte, and thy handmaide.

Answer.

Whiche put theyz truste in the.

Minister.

O lozde sende them helpe from thy holy place.

Answer.

And euermoze defende them.

Minister.

Be unto them a tower of strength.

Answer.

From the face of their enemye.

Minister.

O lozde heare my prayer.

Answer.

And leate my crie come vnto the.

The Minister.

Leat vs praye.



God of Abraham, God of Isaac, God of Jacob, blesse these thy seruauntes, and sowe the seede of eternall life in their mindes, that whatsoeuer in thy holy woorde they shall profitablye learne: they may in dede fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them: And as thou diddest

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sende thy Angell Kaphaell to Thobie, and Sara, the daughter of Kaguel, to their great comfort: so vouchsafe to send thy blessing vpon these thy seruauntes, that thei obeyng thy wil, and alwaye beyng in safetie vnder thy proteccion: may abyde in thy loue vnto theyr lyues ende: throughe Iesu Chryste our Lorde. Amen.

This prayer folowing shalbe omitted where the woman is past childe byrth.



O Merciful Lord, & heauenly father, by whose gracious gifte mankind is increased: We beseeche thee assiste with thy blessing these two persones, that they may both be fructful in procreacion of childzen: and also liue together so long in godlye loue & honestie: that they may see their childers childzen, vnto the thirde and fourth generacion, vnto thy prayse and honour: through Iesus Chryste our Lorde. Amen.



O God whiche by thy myghtye power haste made all thinges of naughte, whiche also after other thinges set in order diddeste appoint that out of man (created after thine own image & similitude) woman should take her beginning: & knitting them together, diddeste teache, that it should neuer be lawfull to put a sondre those, whome thou by matrimonie haddeste made one: O god, whiche hast consecrated the state of matrimonie, to such an excellent misterie, that in it is signified & represented the spirituall mariage and vnitie betwixte Chryste & his churche: Loke mercifully vpon these thy seruauntes, that both this manne may loue his wyfe, accordyng to thy woord, (as Christ did loue his spouse the churche, who gaue himself for it, louing and cherishing it euen as his own flesh:) And also that this woman may be louing & amiable to her houseband as Rachel, wise as Rebecca, faithful & obedient as Sara: And in al quietnes, sobrietie, and peace, bee a folower of holy

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and godhpe matrones. O lord, blesse them bothe, and graunte them to inherite thy euerlastyng kyngdome, throughe Jesu Christe our Lorde. Amen.

Then shall the prieste blesse the man and the woman, sayng

Almighty god, which at the beginnyng did create oure firste parentes Adam and Eue, and dyd sanctifte and ioyne them together in mariage: Powre vpon you the rycheffe of his grace, sanctifie and I blisse you, that ye may please him bothe in bodye and soule; and liue together in holy loue vnto your liues ende. Amen.

Then shall be sayed after the gospell a sermon, wherein ordinarily (so oft as there is any marriage) thoffice of man and wife shall be declared accordyng to holy scripture. Or if there be no sermon, the minister shall reade this that foloweth.

Al ye whiche be married, or whiche entende to take the holpe estate of matrimonie vpon you: heare what holpe scripture dooeth saye, as touchyng the duetye of housebandes towarde their wiues, and wiues towarde theyr housebandes.

Saincte Paule (in his epistle to the Ephesians the fyfth chapter) doeth geue this commaundement to al married men.

Ye housebandes loue your wiues, euen as Christ loued the churche, and hath geuen hymselfe for it, to sanctifie it, purgynge it in the fountayne of water, throughe the word, that he might make it vnto himself, a glozious congregacion, not hauing spot or wrinkle, or any such thing but that it should be holy & blameles. So men are bounde to loue their owne wiues as their owne bodies: he that loueth his owne wife, loueth himself. For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the lord doeth the congregacion, for wee are membes of his bodie, of his fleshe, and of his bones. For this cause shall a man leaue father and mother, and shall be ioynd vnto his wife, & they

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two shalbe one flethe. This mistery is great, but I speake of Christ and of the congregacion. Neuerthelesse let euery one of you so loue his owne wife, euen as himselfe.

Likewise the same Saint Paule (wryting to the Colossians) speaketh thus to al menne that be married: Ye men, loue your wiues and be not bitter vnto them. Coloß. iii.

Hearc also what saint Peter thapostle of Christ, (which was himselfe a married man,) sayeth vnto al menne that are married Ye husbandes, dwel with your wiues according to knowledge: Geuyng honoz vnto the wife, as vnto the weaker vessel, and as heyres together of the grace of lyfe, so that your prayers be not hindzed. 1 Pet. iii.

Hitherto ye haue heard the duetie of the husbände towarde the wife.

Nowe lykewise, ye wiues, heare and lerne your duetie toward your husbandes, euen as it is playnely set furth in holy scripture.

Saint Paul (in the forenamed epistle to the Ephesians) teacheth you thus: Ye weomen submit yourselues vnto your own husbandes as vnto the lord: for the husband is the wiues head, euen as Christ is the head of the church: And he also is the sauour of the whole bodye. Wherefoze as the Church, oz congregacyon, is subiecte vnto Christe: So lykewise let the wiues also be in subieccyon vnto theyz owne husbandes in all thynge. And agayn he sayeth: Let the wife reuerence her husbände. And (in his epistle to the Colossians) Saincte Paule geueth you this short lesson. Ye wiues, submit yourselues vnto your owne husbandes, as it is conueniente in the Lorde. Ephe. v.
Coloß. iii.

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i. Peter iii.

Saincte Peter also doeth instructe you very godly, thus saying, Let wiues be subiect to theyꝝ owne husbandes, so that if any obey not the woꝝrde, they may bee wonne without the woꝝrde, by the conuersacyon of the wiues: Whyle they beholde your chaste conuersacyon, coupled with feare, whose apparell let it not bee outwarde, with bꝛoyded heare, and trymmyng about with golde, either in putting on of gorgeous apparell: But leat the hyd [hid] man whiche is in the hearte, be without all coꝝrupcion, so that the spirite be milde and quiete, which is a pꝛecious thing in the sight of god. For after this maner (in the olde tyme) did the holy women, which trusted in God, apparell themselves, beeing subiecte to theyꝝ owne husbandes: as Sara obeyed Abraham calling him lorde, whose daughters ye are made, doing wel, and being not dismaied with any feare.

(. . .)

The newe married persones (the same daye of their mariage) must receiue the holy communion.