The 1549 Book of Common Prayer,

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The Order for the Visitacion of the sick, and the Communion of the same

The Prieste entring into the sick persones house, shall say.

Peace be in this house, and to all that dwell in it.

When he commeth into the sick mannes presence, he shall say this psalme.

Psalme C.xxx.

Eare my prayer, (o lord,) and Consider my desire: herken unto me for thy truth and righteousnes sake.

And entre not into judgemente with thy seruaunt: for in thy sight shall no man living be unjustified.

For the enemie bath persecuted my soule: he hath smitten my life downe to the grounde: he hath laied me in the darkness, as the men that haue bene long dead.

Therefore is my spirite vexed within me: and my harte within me is desolate.

Yet doe I remembere the time past, I mused upon all thy woakes: yea, I exercised my selfe in the woakes of thy handes.

I stretch forth mine handes unto the: my soule gaspeth unto the, as a thyristie lande.

Hear me, (o lord,) and that done: for my spirite weareth faint: hide not thy face from me, lest I be like unto them that goe downe into the pitte.

O leate me heare thy louyng-kyndenesse betimes in the morning, for in thee is my trust: shewe thou me the waie that I should walke in for I lift up soule unto thee.

Deliever me, (o lord,) from myne enemies: for I flye unto thee to hide me.

Teache me to dooe the thynghe, that pleaseth thee, for thou...
The visitacion of the sick.

art my god, leate thy louing spirite leade me foorth unto the
lande of righteousnesse.
Quicken me, (o lorde) for thy names sake, and for thy
righteousnesse sake hysing my soule out of trouble.
And of thy goodnesse naie my enemies and destroys all
them that vere my soule, for I am thy seruaunt.
Glory to the father and to the sone, sc.
As it was in the beginning, sc.

With this antheme.

Remembre not Lord our iniquities, nor the iniquities of our
foaxe fathers. Spare vs good Lord, spare thy people, whom
thou hast redeemed with thy most precious bloud, and be not
angry with vs foreuer.
Lorde haue mercye vpon vs.
Christe haue mercie vpon vs.
Lorde haue mercie vpon vs.
Our father, whiche art in heauen, sc.
And leade vs not into temptacion.
Answer.
But deliuer vs from euill. Amen.
The minister.
O lorde saue thy seruaunte.
Answer.
Whiche putteth his truelt in the.
Minister.
Sende hym helpe from thy holy place.
Answer.
And euermore mightily defende hym.
Minister.
Leat the enemie haue none aduantage of hym.
Answer.
For the wicked approche to hurte hym.
Minister.
Bee vnto hym, o lorde, a strong tower.
Answer.
From the face of his enemie.
Minister.
Lorde heare my prayer.
The visitacion of the sicke.

Answer.
And let my crye come unto thee.

Minister.
Let vs praye.

Lord looke downe from heauen, beholde, visite, and relieue this thy seruaunte: Looke upon hym with the iyes of thy mercy, geue hym counteaste, and sure confidence in thee: Defende him from the daunger of the enemie, and kepe hym in perpetual peace, and saftietie through Jesus Christes our Lord. Amen.

Care vs, almighty and moste mercifull God, and Saviour: Extende thy accustomed goodnesse to this thy seruaunt, which is greued with sickenesse: Visite hym, o Lord, as thou diddest visite Peters wifes mother, and the Capitaines seruaunt. And as thou preseruedst Chobie and Sara by thy Aungel from daunger: So restoze unto this sicke person his former helth, (if it be thy will,) or els geue hym grace to take thy correccion, that after this painfull lyfe ended, he maye dwell with thee in lyfe ever-lastyng. Amen.

Then shal the Minister exhort the sicke person after this fourme, or other lyke.

Erely beloued, know this that almighty God is the Lord ouer lyfe, and death, and ouer all thynges to them perteyning, as yongth, strength, helth, age, weakenesse, and sickenesse. Wherfor soever your sickenes is, knowe you certaynly that it is Gods visitacion. And for what cause soever this sickenes is sent unto you; whether it be to trye your pacience for the example of other, & that your fayth may be founde, in the day of the Lord, laudable, glorious, and honoureable, to the encrease of glory, and endlesse felicitie: Or els it be sent unto you to correcte and amende in you, whatsoever doeth offende the iyes of our heavenny father: knowe you certainly, that if you truely repent you of your synnes, & beare your sickenes paciently, trusting in Gods mercy, for his dere some Jesus Christes sake, and rendye
The visitacion of the sicke.

If the person visited bee very sick, then the curate may end his exhortation at this place. *

unto him humble thankses for his fatherly visitacion, submitting yourself wholly to his will; it shall turne to your profit, & helpe you forwarde in the right waye that leadeth unto everlaſtyng lyfe.* Take therefore in good wotthe, the chaitement of the loðde: For whom the loðde loueth he chastiseth. Pea, (as launce Paul sayth,) he scourgeth every sonne, which he receiueth: yt you endure chaitement, he offereth himselfe vnto you as vnto his owne children. What sonne is he that the father chastiseth not? Yt ye be not under correccion (whereof all the true children are partakers), then are ye bastardes, and not children. Therefore seeing that when our carnal fathers doe correct vs, we reverently obey them, shall we not now much rather be obedient to our spirituall father, & so live? And they for a little daies doe chastise vs after theye owne pleasure: but he doeth chastise vs for our profit, to thentente [the intent] he maye make vs partakers of his holines. These words, good brother, are Gods words, and wryten in holy scripture for our commodie and instruction, that we should paciently and with thankes genyng, beare our heavenly fathers correccion: whansoever by any maner of aduerſitie it shall please his gracious goodnesse to visite vs. And there shoulde be no greater commodie to christian persons, then to be made lyke unto Chriſt, by sufferyng paciently adversities, troubles, & sickenesſes. For he himselfe wente not up to ioy, but firſte he suffered payne: he entred not into his glory, before he was crucified. So truely our waye to eternall ioy is to suffer here with Chriſte, and our doeſe to entre into eternal life: is gladly to dye with Chriſte, that we may rye againe from death, and dwell with him in everlaſtyng life. Now therefore taking your sickenesse, which is thus profitable for you, paciently: I exhort you in the name of God, to remembere the profession, which you made unto God in your Baptisme. And forasmuch as after this lyfe, there is acompte to be geuen unto the ryghteous judge, of whom all must be judged without respecte of persons: I require you to examine yourselfe, and your state, both towaerde God and man, to that
The visitation of the sick.

accusynge and condemnyng yourselfe for your owne faultes, you may fynde mercy at our heavenly fathers hande, for Christes sake, and not be accused and condemned in that fearfull judgement. Therefor I shall shortly rehearse the articles of our fayth, that ye maye knowe whether you do beleue as a christian manne should beleue, or no.

Here the minister shall rehearse the articles of the fayth saying thus.

**Doest thou beleue in God the father almyghtie?**

And so forth as it is in Baptisme.

*Then shall the minister examine whether he be in charitie with all the world: Exhortynge hym to forgone from the botome of his herte al persons, that haue offended hym, and yt he haue offended other, to afke them forgone: and where he hath done injurye or wrong to any mane, that he make amendes to his uttermoste power. And if he haue not afare disposed his goodes, let hym then make his will. (But men must be oft admonished that they set an ordre for their temporall goodes & landes when they be in helth.) And also to declare his debts, what he oweth, & what is owing to him: for discharging of his conscience & quietnesse of his executours. The minister may not forget no omite to moue the sick person (and that most earnestly) to lyberalitie toward the poore.*

This may be done before the minister begun his prayers, as he shall see cause.

*Here shall the sick person make a speciall confession, yt he fele his conscience troubled with any weightie matter. After which confession, the priest shall absolve hym after this fayme: and the same fayme of absolution halbe vised its all pryvate confessions.*

Ur Lord Jesus Christ, who hath lefte power to his Churche to absolve all sinners, which truely repent and beleue in hym: of his great mercy for-gone thee thyne offences: and by his autioritie committed to me, I absolve thee from all thy fynes, in the name of the father, and of the sonne, and of the holy gost. Amen.

And then the priest shall saue the collette folowyng.

Let vs praye.
The visitacion of the sicke.

O Post mercifull God, which according to the multitude of thy mercies, doest to putte away the synnes of those which truly repent, that thou rememberst them nomore: open thy iewe of mercy upon this thy seruaunt, who moste earnestly desiereth pardon and faygence: Venue in hym, moste louynge father, whatsoever hath been decayed by the fraude and malice of the deuil, or by his owne carnall, wyll & frailnesse: preserve and continue this sicke membre in the unitie of thy Churche, consider his contricion, accepte his teares, allwage his payne, as halfe seen to thee moste expedient for hym. And soasmuch as he putteth his full trauell only in thy mercy: Impute not unto him his former synnes, but take him unto thy favoure: through the merites of thy moste derely beloved sone Jesus Christe. Amen.

Then the minister shalle saye this psalme.

In te domine sperauit, psal. LXXi.

In thee, O Lord have I put my trust; let me never be put to confusion, but ridde me, and deliever me into thy righteousnes: encline thyne eare vnto me, and saue me.
Be thou my strong holde (wherunto I may alwaye resort) thou haue promised to helpe me: for thou art my house of defence, and my castell.
Deliever me (O my God) out of the hande of the ungodly, out of the hande of the unrighteous and cruel man.
For thou (O Lord God) art the thyng that I long for, thou art my hope, even fro my youth.
Through the haue I been holdeine vp euer since I was borne, thou art he that tooke me out of my mothers wombe, my payse halfe alwaye of thee.
I am become as it were a monster unto many: but my sure trust is in thee.
Oh let my mouth be filled with thy payse (that I may tyng of thy glory) and honour all the daye long.
Cast me not alwaye in the tyme of age, forsake me not when my strength fayleth me.
For mine enemies speake against me: and they that lay waite for my soule take their counselie together, saying: God hath forsaken hym, persecute hym, and take hym, for
The visitacion of the sicke.

there is none to deliver hym.

Goe not ferre fro me, O God: my God, haste thee to helpe me.

Let them be confounded and perish, that are againste my soule: let them be covered with shame & dishonour, that seke to doe me euill.

As for me, I will patiently abyde alwaye, and wyl prayse thee more and more.

My mouth shall dayly speake of thy righteousness and salvation, for I knowe no ende therof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteousness onely.

Thou (O God) hast taught me from my youth vp until now, therefore wil I tel of thy wonderous works.

Forsake me not (O God) in myne olde age, when I am gray headed, unti I haue shewed thy strength vnto this generation, and thy power to all them that are yet to come.

Thy righteousness (O God) is very high, and great things are they that thou hast done: O God who is like unto thee?

O what great troubles & adversities hast thou shewed me? and yet diddest thou turne and refresh me: yea, and broughtest me from the depe of the earth agayne.

Thou hast brought me to great honour, & comforted me on every side.

Therefore will I prayse thee & thy faithfullnes (O God) playing upon an instrument of musique, unto thee will I singe upon the harpe, O thou holy one of Israel.

My lippes will beayne, when I singe unto thee: and so will my soule whom thou hast delivered.

My tongue also shall talke of thy righteousness all the daye long, for they are confounded and brought unto shame that seke to doe me euill.

Glory to the father, &c.

As it was in the beginning, &c.

Addyng this Anthem.

O Saviour of the world saue vs, which by thy crosse and precious bloud haft redeemed vs, helpe vs we beseeche
The visitacion of the sicke.

the, O God.

Then shall the minister saye.

The almighty Lord, whiche is moste strong tower to all them that put their trust in hym, to whom all thinges in heauen, in earth, and under earth, doe bowe and obey: be now & evermore thy defence, and make thee knowe & fele, that there is no other name under heauen geuen to man, in whom & through whom thou mayest receyue helth and saluation, but only the name of our Lorde Jesus Criste. Amen.

If the sicke person desyre to be annoynted, then shall the priest annoynte him upon the forehead or breast only, makynge the signe of the crosse, saying thus,

As with this visible oyle thy body outwardly is annoynted: so our heauenly father almyghtye God, graunt of his infinite goodnesse, that thy soule inwardly maye be annoynted with the holy gosyt, who is the spirite of al strength, counteraute, reliefe, and gladnesse. And vouchesafe for his great mercy (if it be his blessed will) to restore unto thee thy bodey helth, and strengthe, to serve him, & sende thee releas of al thy paines, troubles, and diseases, both in body & minde. And howsoever his goodnesse (by his divyne & unsearcheable prudence) shal dispose of thee: we, his unworthy ministers & seruaunts, humbly beseeche the eternall materie, to doe with thee according to the multitude of his innumerable mercyes, and to pardon thee all thy sines & ofences, committed by all thy bodily senses, passions, & carnall affections: who also vouchesafe mercifully to graunt unto thee gostly strengthe, by his holy spirite, to withstand & overcome al temptacions and assaults of thine aduersarye, that in no wise he proueile againste thee, but that thou mayest haue perfite victoie & triumph against the devill, sinate, and death, through Christ our Lord: Who by his death hath overcome the Prince of death, and with the father, and the holy gosyt evermore liueth and reigneth God, worlde without ende. Amen.

How long wilt thou forget me, (O Lord?) for euer? how long wilt thou hyde thy face from me? How long shall I seke counsell in my soule? & be so bered in myne

Uique quo,
domine. psal.
xiii.
The communion of the sick.

herte? how long shall myne enemys triumph over me? Configure, & heare me, (O Lord my God) lighten myne eyes, that I sleepe not in death. Leste myne enemys sapy: I have preyed against hym: for if I be cast downe, they that trouble me will reioyce at it. But my trust is in thy mercy, & my herte is joyfull in thy salvation. I will sing of the Lord, because he hath delte so louingly with me. Psa, I wyll payse the name of the Lord the most highest. Glory be to the, &c. As it was in the, &c.

The communion of the sick.

Dyalouge as all mortall men be subject to many sodaine perils, diseases, and fickeneses, and euer uncertaine what time they shall departe out of this lyfe: Therfore to thentent they may be always in a readinesse to dye, whencesuer it shall please almighty God to call them: The curates shall diligently from tyme to tyme, but specially in the plague tyme, exhorte theys parishes to the ofte receyuyng (in the churche) of the holy communion of the body and bloud of oure Sauioyre Chist in which (if they doe) they shall have no cause in theys sodaine visitacion, to be unquyeted for lacke of the same. But if the siche person be not hable to come to the churche, and yet is desirous to receyue the communion in his house, then he must gue knowlage over night, or else early in the morning to the curate, signifying also how many he appoynted to communicate with hym. And if the same daye there be a celebration of the holy communion in the churche, then shall the priest reserve (at the open communion) so muche of the sacrament of the body and bloud, as shall serve the siche person, & so many as shall communicate with hym (if there be any.) And so done as he convenientely may, after the open communion ended in the church, shall goe and ministe the same, firste to those that are appoynted to communicate with the siche (if there be any), and last of all to the siche person himselfe. But before the curate distribute the holy communions the appoynted generall confession must be made in the name of the communicantes, the curate addyng the absolution with the countermode sentences of scripture following in the open communion, and after the communion ended, the collecte.

Almightie & euerlyuyng God, we mowte hertely thanke thee, &c.

But if the daye be not appoynted for the open communion vs the churche, then (upon convenient warning givene) the curate shal come and visite the siche person afofe noone. And hauing a convenient place in the siche mans house (where he may reverently celeb rate) with all things necessary for the same, and not beyng otherwise letted with the publike service, or any other int impediment; he shal there celeb rate ye holy communion after suche forme and sorte as hereafter is appoynted.
THE CELEBRATION
of the holy communion for the sick.

Prayse the Lord, all ye nations, laude hym, all
ye people: for his mercifull kyndenesse is
confirmed towarde vs, and the trueth of the
Lord endureth for ever. Glory be to the father, &c.

Lord haue mercy upon vs.
Christ haue mercy upon vs. Without any more repetition.
Lord haue mercy upon vs.
The priest.
The Lord be with you.
Amenwere.
And with thy spirite.

Let us pray.

Lmightie everlyuyling God, maker of mankynde,
which doest correcte those whom thou doest loue,
and chastisest every one whom thou doest receyue:
we beseeche the to haue mercy upon this thy seruaunte visited
with thy hande, and to graunt that he may take his sickenesse paciently, and recover his bodily helth (if it be thy
gracious will), and whanneuer his soule shall departe from
the body, it may without spotte be presented unto thee:
through Jesus Christe our Lord. Amen.

The Epistle.

Hebr. xii.

Ye some, despiete not the correccion of the Lord,
neither fainte when thou art rebuked of hym: for
whom the Lord loueth, hym he correcteth, yea
and he scourgeth every some, whom he receyveth.

The gospel.

Iohn v.

Verely verely I saye unto you, he that heareth my
woord, and beleueth on hym that sente me, hath ever-
lasting life, and shall not come unto damnacion, but he
passeth from death unto life.
The communion of the sicke.

The Preface.

The Lord be with you.

Answer.

And with thy spirite.

Lift vp your hertes, &c.

Unto the ende of the Canon.

At the tyme of the distribution of the holy sacrament, the priest shall first receyue the communion hymselfe, & after minister to them that be appoynted to communicate with the sicke (pt there be any), and then to the sicke person. And the sicke person shall all wavys desyre some, eyther of his owne hauke, quels of his neyghbours, to receyue the holy communion with hym, for that shall be to hym a singuler great comforthe, & of the parte a great token of charitie.

And if there be moe sicke persons to be visited thesame day that the curate doth celeb°ate in any sicke mans hauke; then shall the curate (there) reserve so muche of the sacramente of the body and bloud: as shall serve the other sicke persons, and suche as be appoynted to communicate with them (pt there be any.) And shall immediatly carie it, and minister it unto them.

But if any man eyther by reason of extremitie of sickenesse, or for lacke of warning geuen in due tyme, to the curate, or by any other unfit impedimente, doe not receyue the sacramente of Christes bodye and bloud then the curate shall instruct hym, that if he doe truly repent hym of his sines and steadfastly beleue that Jesus Christ hath suffered death upon the colke for hym: and fed his bloud for his redemption, earnestly remem-bering the benefites he hath therby, and geying hym hertie thankes therfore; he doeth eate and d°ynke spiritually the bodye and bloud of our sauioure Christe, profitably to his soules helth, although he doe not receyue the sacrament with his mouth.

When the sicke person is visited and receiuyeth the holy communion, all at one tyme: then the priest for more expedicion shall use this odye at the visitacion.
The communion of the sick.

The Anthem.

Remember not Lord, &c.
Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
Our Father which art in heaven, &c.
And lead us not into temptation.

Answer.

But deliver us from evil. Amen.

Let us pray.

O Lord, look down from heaven, &c.

With the first part of the exhortation and all other things unto the Psalm:
In thee o Lord have I put my trust, &c.

And if the sick desire to be administered, then shall the priest use the appointed prayer without any Psalm.