

The 1549 Book of Common Prayer,



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 THE ORDER FOR 
the visitacion of the sicke,
and the Communion
of the same

¶ The Prieste entring into the sicke persones house, shall saye.

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

¶ When he commeth into the sicke mannes presence, he shall saye this psalme.



Hearke my prayer, (o lord,) and Consider my desire : herken vnto me for thy trueth and righteousness sake.

Domine exaudi. Psalm C.xliii.

And entre not into iudgemente with thy seruaunt : for in thy sight shal no man liuing be iustified.

For the enimie hath persecuted my soule : he hath smitten my life downe to the grounde : he hath laied me in the darkenesse, 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 remembre the time paste, I muse vpon all thy woorkes : yea, I exercise myselke in the woorkes of thy handes.

I stretche forth mine handes vnto the : my soule gaspeth vnto the as a thyrstie lande.

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

¶ Lete 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 vp soule vnto thee.

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

Teache me to dooe the thyng, that pleaseth thee, for thou

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art my god, leate thy louing spirite leade me foorth vnto the lande of righteousnesse.

Quicken me, (o lord) for thy names sake, and for thy righteousnesse sake bring my soule out of trouble.

And of thy goodnesse slaie my enemies and destroye all them that vere my soule, for I am thy seruaunt.

Glozy to the father and to the sonne, &c.

As it was in the beginning, &c.

● With this antheme.

Remember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people, whom thou hast redemed with thy most precious bloud, and be not angry with vs foreuer.

Lord haue mercye vpon vs.

Christe 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 euill. Amen.

The minister.

O lord saue thy seruaunte.

Answer.

Whiche putteth his trust in the.

Minister.

Sende hym helpe from thy holy place.

Answer.

And euermore mightily defende hym.

Minister.

Leat the enemy haue none aduauntage of hym.

Answer.

Nor the wicked approche to hurte hym.

Minister.

Bee vnto hym, o lord, a strong towler.

Answer.

From the face of his enemy.

Minister.

Lord heare my prayer.

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Answer.

And let my crye come vnto thee.

Minister.

Let vs praye.



Lord looke downe from heauen, beholde, visite, and releue this thy seruaunte: Looke vpon hym with the eyes of thy mercy, geue hym counferte, and sure confidence in thee: Defende him from the daunger of the enemye, and kepe hym in perpetual peace, and safetie: through Iesus Christe our Lorde. Amen.



Care vs, almighty and mooste merciful God, and Sauour: Extende thy accustomed goodnesse to this thy seruaunt, which is greued with sickenesse: Visite hym, o Lorde, as thou diddest visite Peters wifes mother, and the Capitaines seruaunt. And as thou preseruedst Thobie and Sara by thy Aungel from daunger: So restore vnto this sicke person his former helth, (if it be thy will,) or els geue hym grace so to take thy correccion, that after this painfull lyfe ended, he maye dwell with thee in lyfe euerlastyng. Amen.

Then shall the Minister exhorte the sicke person after this fourme, or other lyke.



Deerly beloued, know this that almighty God is the Lorde ouer lyfe, and death, and ouer all thynges to them perteyning, as yough, strength, helth, age, weakenesse, and sickenesse. Wherefore, whatsouer your sickenes is, knowe you certaynly that it is Gods visitacion. And for what cause soeuer this sickenesse is sent vnto you; whether it bee to trye your pacience for the example of other, & that your fayth may be founde, in the day of the Lorde, laudable, glorious, and honourable, to the encrease of glozy, and endelesse felicitie: Or els it be sent vnto you to correcte and amende in you, whatsouer doeth offende the eyes of our heauenly father: knowe you certainly, that if you truely repent you of your synnes, & beare your sickenes patiently, trusting in Gods mercy, for his dere sonne Iesus Christes sake, and rendre

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If the person visited be very sicke, then the curate may end his exhortacion at this place. *

unto him humble thankes for his fatherly visitacion, submytting yourselve wholly to his wil; it shal turne to your profite, & helpe you forewarde in the ryght waye that leadeth unto everlastyng lyfe.* Take therfore in good worthe, the chastement of the lord: For whom the lord loueth he chastiseth. Yea, (as saincte Paul sayth,) he scourgeth euery sonne, which he receiueth: yf you indure chastisement, he offereth himselfe unto you as unto his owne childzen. What sonne is he that the father chastiseth not? Yf ye be not under correccion (wherof all the true childzen are partakers), then are ye bastardes, and not childzen. Therfore seyng that whan our carnal fathers doe correct vs, we reuerently obey them, shall we not now much rather be obedient to our spirituall father, & so liue? And they for a fewe daies doe chastise vs after theyr owne pleasure: but he doeth chastise vs for our profite, to thentente [the intent] he maye make vs partakers of his holines. These wordes, good brother, are Gods wordes, and wyrtten in holy scripture for our counfort and instruccion, that we should patiently and with thankes geuyng, beare our heauenly fathers correccion: whansoeuer by any maner of aduersitie it shall please his gracious goodnesse to visite vs. And there should be no greater counfort to chistian persons, then to be made lyke unto Christ, by sufferynge patiently aduersities, troubles, & sickenneses. For he himselfe wente not vp to ioy, but firste he suffered payne: he entred not into his glozy, befoze he was crucified. So truely our waye to eternall ioy is to suffre here with Christe, and our dooze to entre into eternal life: is gladly to dye with Christe, that we may ryse againe from death, and dwell with him in everlasting life. Now therfore taking your sickennesse, which is thus profitable for you, patiently: I exhorte you in the name of God, to remembre the profession, which you made unto God in your Baptisme. And forasmuch as after this lyfe, there is accompte to be geuen unto the ryghteous iudge, of whom all must be iudged without respecte of persons: I require you to examine yourselfe, and your state, both towarde God and man, so that

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accusyng and condemnyng yourselve for your owne faultes, you may fynde mercy at our heauenly fathers hande, for Christes sake, and not be accused and condemned in that fearfull iudgement. Therfore I shall shortly rehearse the articles of our fayth, that ye maye knowe whether you doe 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 worlde: Exhortyng hym to forgeue from the botome of his herte al persons, that haue offended hym, and yf he haue offended other, to aske them forgeuenesse: and where he hathe done iniurye or wrong to any manne, that he make amendes to hys vttermoste power. And if he haue not afoze disposed his goodes, let him then make his will. (But men must be oft admonished that they set an ordze for their tempozall goodes & landes whan they be in helth.) And also to declare his debtes, what he oweth, & what is owing to him: for discharging of his conscience & quietnesse of his executours. The minister may not forget nor omitte to moue the sicke person (and that moste earnestly) to lyberalitie towarde the poore.

This may be done befoze the minister begyn his prayers, as he shal see cause.

Here shall the sicke person make a speciall confession, yf he fele his conscience troubled with any weightie matter. After which confession, the priest shall absolue hym after this forme: and the same forme of absolucion shalbe vsed its all pryuate confessions.



Mir Lord Jesus Christ, who hath lefte power to his Church to absolue all sinners, which truely repent and beleue in hym: of his great mercy forgeue thee thyne offences: and by his autoritie committed to me, I absolue thee from all thy synnes, in the name of the father, and of the sonne, and of the holy gost. Amen.

And then the priest shall saye the collette folowyn.

Let vs praye.

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O Most mercifull God, which according to the multitude of thy mercies, doest so putte away the synnes of those which truely repent, that thou remembrest them nomoze: open thy iye of mercy vpon this thy seruaunt, who moste earnestly desireth pardon and forgeuenesse: Keneue in hym, moste louyng father, whatsoeuer hath been decayed by the fraude and malice of the deuil, oz by his owne carnall, wyll & frailnesse: p̄serue and continue this sicke membze in the vnitie of thy Churche, consyder his contricion, accepte his teares, aswage his payne, as shalbe seen to thee moste expedient for him. And forasmuch as he putteth his full trust only in thy mercy: Impute not vnto him his former sinnes, but take him vnto thy fauour: through the merites of thy moste derely beloued sonne Iesus Chryste. Amen.

Then the minister shall saye this psalme.

In te domine
speraui, psal.
LXXi.

Iſſ thee, O Lorde haue I put my trust, let me neuer be put to confusion, but ridde me, and deliuer me into thy righteousnes: enclpne thyne eare vnto me, and saue me.

Be thou my strong holde (wherunto I may allwaye resorte) thou haste promysed to helpe me: for thou art my house of defence, and my castell.

Deliuere me (O my God) out of the hande of the vngodly, out of the hande of the vnrigheteous and cruell man.

For thou (O Lord God) art the thyng that I long for, thou art my hope, euen fro my youth.

Throughe thou haue I been holden vpon euer since I was bozne, thou art he that tooke me out of my mothers wombe, my prayse shalbe allwaye of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy prayse (that I may syng of thy glozy) and honour all the daye long.

Cast me not awaye 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 counsaile together, saying: God hath forsaken hym, persecute hym, and take hym, for

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there is none to deliuer hym.

Goe not ferre fro me, O God : my God, haste thee to helpe me.
Let them be confounded and perishe, that are againste my
soule : let them be couered with shame & dishonour, that seke
to doe me euill.

As for me, I will patiently abyde alwaye, and wyll prayse
thee moze and moze.

My mouth shall dayly speake of thy righteousnes and salua-
cion, for I knowe no ende therof.

I will goe forth in the strength of the Lorde God : and will
make mencion of thy righteousnesse onely.

Thou (O God) haste taught me from my youth vntil
now, therfore wil I tel of thy wonderous workes.

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

Thy righteousnesse (O God) is very high, and great
thinges are they that thou haste doen : O God who is lyke
vnto thee?

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

Thou haste brought me to great honour, & coumforted me on
euery side.

Therfore will I prayse thee & thy faithfulness (O God)
playing vpon an instrument of musicke, vnto thee will I
syng vpon the harpe, O thou holy one of Israel.

My lippes will be rayne, when I syng vnto thee: and so will
my soule whom thou haste deliuered.

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

Glozy to the father, &c.

As it was in the beginnyng, &c.

Addyng this Anthem.

O Saueour of the world saue vs, which by thy crosse and
precious bloud hast redeemed vs, helpe vs we beseeche

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the, **D** 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 thynges in heauen, in earth, and vnder earth, doe bolwe and obey: be now & euermore thy defence, and make thee knowe & fele, that there is no other name vnder heauen geuen to man, in whom & through whom thou mayest receyue helth and saluacion, but only the name of our Lorde Iesus Christe. Amen.

If the sicke person desyre to be annoynted, then shall the priest annoynthe him vpon the forehead or brest 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 may be annoynted with the holy gost, who is the spirite of al strength, counforte, reliefe, and gladnesse. And vouchesafe for his great mercy (yf it be his blessed will) to restore vnto thee thy bodely helth, and strength, to serue him, & sende thee release of al thy paines, troubles, and diseases, both in body & minde. And howsoeuer his goodnesse (by his diuyn & vnderchable prouidence) shall dispose of thee: we, his vnworthy ministers & seruaunts, humbly beseeche the eternall maiestie, to doe with thee according to the multitude of his innumerable mercies, and to pardon thee all thy sinnes & offences, committed by all thy bodily senses, passions, & carnall affections: who also vouchsafe mercifully to graunt vnto thee gostely strength, by his holy spirite, to withstand & ouercome al temptacions and assaultes of thine aduersarye, that in no wise he preuaile against thee, but that thou mayest haue perfit victory & triumph against the deuil, sinne, and death, through Christ our Lord: Who by his death hath ouercomed the Prince of death, and with the father, and the holy gost euermore liueth and reigneth God, worlde without ende. Amen.

Ufque quo,
domine. psal.
xiii.

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

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herte? how long shall myne enemye triumph ouer me? Consydye, & heare me, (O Lord my God) lighten myne eyes, that I slepe not in death. Leste myne enemye saye: I haue preuayled against hym: for yf I be cast downe, they that trouble me will reioyce at it. But my trust is in thy mercy, & my herte is ioyfull in thy saluacion. I will sing of the Lord, because he hath delte so louingly with me. Yea, I wyll prayse the name of the Lord the most highest. Glory be to the, &c. As it was in the, &c.

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As muche as all mortal men be subiect to many sodaine perils, diseases, and sickeneses, and euer uncertaine what time they shall departe out of this lyfe: Therfore to thentent they may be alwayes in a readinesse to dye, whensoever it shall please almighty God to call them: The curates shall diligently from tyme to tyme, but specially in the plague tyme, exhorte theyr parryshoners to the ofte receyuyng (in the churche) of the holy communion of the body and bloud of oure Sauoure Christe: whiche (yf they doe) they shall haue no cause in theyr sodaine visitacion, to be vnguyeted for lacke of the same. But if the sicke person be not hable to come to the churche, and yet is desirous to receyue the communion in his house, then he must geue knowlage ouer night, oz els early in the morning to the curate, signifying also holwe many he appoynted to communicate with hym. And yf thesame daye there be a celebracion of the holy communion in the churche, then shall the priest reserue (at the open communion) so muche of the sacrament of the body and bloud, as shall serue the sicke person, & so many as shall communicate with hym (yf there be any.) And so soone as he conueniently may, after the open communion ended in the church, shall goe and minister the same, firste to those that are appoynted to communicate with the sicke (yf there be any), and last of all to the sicke person himselke. But befoze the curate distribute the holy communion: the appoynted generall confession must be made in the name of the communicantes, the curate addyng the abfolucion with the coumfortable sentences of scripture folowynge in the open communion, and after the communion ended, the collecte.

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

But yf the daye be not appoynted for the open communion vs the churche, then (upon conuenient warning geuen) the curate shal come and visite the sick person afoze noone. And hauing a conuenient place in the sicke mans house (where he may reuerently celebrate) with all thinges necessary for the same, and not beyng otherwys letted with the publike seruice, oz any other iust impediment; he shal there celebrate ye holy communion after sicke forme and sorte as hereafter is appoynted.

THE CELEBRA=

cion of the holy communion for the sicke.



Prayse the Lorde, all ye nacions, laude hym, all ye people: for his mercifull kyndenesse is confyrmmed towarde vs, and the trueth of the Lorde endureth for euer. Glozy be to the father, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

} Without any moze repeticion.

The priest.

The Lorde be with you.

Answer.

And with thy spirite.

Let vs pray.



Almightie euerlyuing God, maker of mankynde, which doest correcte those whom thou doest loue, and chatifest euery one whome thou doest receyue: we beseeche the to haue mercy vpon this thy seruaunte visited with thy hande, and to graunt that he may take his sicknesse patiently, and recouer his bodily helth (if it be thy gracious will), and whansoeuer his soule shall departe from the body, it may without spotte be presented vnto thee: through Iesus Christe our Lord. Amen.

The Epistle.

Hebr. xii.



Thou sonne, despise not the correccion of the Lorde, neyther fainte when thou art rebuked of hym: for whom the Lorde loueth, hym he correcteth, yea and he scourgeth euery sonne, whom he receyueth.

The gospel.

Iohn v.

Verely verely I saye vnto you, he that heareth my woorde, and beleueth on hym that sente me, hath euerlasting life, and shall not come vnto damnacion, but he passeth from death vnto life.

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The Preface.

The Lorde be with you.

Answer.

And with thy spirite.

Lifte vp your hertes, &c.

Unto the ende of the Canon.

¶ At the tyme of the distribucion of the holy sacrament, the prieste shall firste receyue the communion hymselfe, & after minister to them that be appoynted to communicate with the sicke (yf there be any), and then to the sicke person. And the sicke person shall all wayes desyre some, eyther of his owne house, ozels of his neyghbours, to receyue the holy communion with hym, for that shall be to hym a singuler great counfozte, & of theyr parte a great token of charitie.

¶ And yf there be moe sicke persons to be visited thesame day that the curate doth celebrate in any sicke mans house; then shall the curate (there) reserue so muche of the sacramente of the body and bloud: as shall serue the other sicke persons, and suche as be appoynted to communicate with them (yf there be any.) And shall immediatly cary it, and minister it vnto them.

¶ But yf any man eyther by reason of extremitie of sickenesse, oz for lacke of warnyng geuen in due tyme, to the curate, oz by any other iust impedimente, doe not receyue the sacramente of Christes bodye and bloud then the curate shall instruct hym, that yf he doe truely repent hym of his sinnes and stedfastly beleue that Iesus Christ hath suffered death vpon the cosse for hym: and shed his bloud for his redempcion, earnestly remembryng the benefites he hath therby, and geuing hym hertie thanks therfoze; he doeth eate and drynke spiritually the bodye and bloud of our sauoure Christe, profitably to his soules helth, although he doe not receyue the sacrament with his mouth.

¶ When the sicke persone is visited and receiueth the holy communion, all at one tyme: then the priest for moze expedicion shall vse this ordze at the visitacion.

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The Anthem.

Remember not Lorde, &c.

Lorde haue mercy vpon vs.

Christe haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen, &c.

And leade vs not into temptacion.

Answer.

But deliuer vs from euill. Amen.

Let vs praye.

Our Lorde, looke downe from heauen, &c.

With the firste parte of the exhortacion and all other thynges
vnto the Psalm:

In thee o Lorde haue I put my trust, &c.

And yf the sicke desyre to be annoynted, then shall the priest vse
thappoynted prayer without any Psalm.