The 1559 Book of Common Prayer,

The PDF text is taken from an original edition published by Robert Barker in 1634; it is intended to appear as much like the original as possible. This particular edition is listed in David Griffith's Bibliography of the Book of Common Prayer as 1634/1, and appears to be similar to editions published by Barker throughout the 1630's. The basic PDF text comes from the older HTML text already on the site, adjusted to agree with the 1634 copy in spelling, punctuation, etc.

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¶ The order for the buriall
of the dead.

¶ The Priest meeting the Corps at the Church stile, shall saye, or else the Priest and Clerkes shall sing, and so goe either into the Church, or towards the grave.

I Am the resurrection and the life (saith the Lord.)
He that believeth in me, yea, though he were dead,
yet shall he live. And whosoever liveth, and belie-
veth in me, shall not die for ever.

Iob 19.

Know that my Redeemer liveth, and that I shall rise out of the earth in the last day, and shall be covered againe with my skinne, and shall see God in my flesh: yea, and I my selfe shall behold him, not with other, but with these lame eyes.

1. Tim. 6.

Iob 1.

He brought nothing into this world, neither may we carry any thing out of this world. The Lord giueth, and the Lord taketh away. Even as it hath pleased the Lord so commeth things to passe: Blessed be the Name of the Lord.

¶ When they come to the grave, while the Corps is made ready to bee laid into the earth, the Priest shall say, or the Priest, and Clerkes shall sing.

Iob 14.

An that is borne of a woman hath but a short time to live, and is full of misery. Hee commeth up, and is cut downe like a flower, he fleeth as it were a shadow, and never continueth in one stay.
In the mids of life we bee in death: of whom may we seek for succour but of thee, O Lord, which for our sinnes art justly displeased? Yet O Lord God most holy, O Lord most mighty,
O holy, and most mercifull Saviour, deliver us not into the bitter paines of eternall death. Thou knowest Lord the secrets of our hearts, shut not up thy mercifull eyes to our prayers: but spare us Lord moste holy, O God most mighty, O holy and mercifull Saviour, thou most worthy Judge eternall, suffer us not at our last houre for any paines of death to fall from thee.

¶ Then while the earth shall be cast upon the body by some standing by, the Priest shall say,

Orasmuch as it hath pleased Almighty God of his great mercy to take unto himselfe the soule of our deare brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of resurrection to eternall life, through our Lord Iesus Chrift, who shall change our vile body that it may bee like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himselfe.

Then shall be said or sung,

Heard a voice from heauen saying vnto me, Write, from henceforth blessed are the dead, which die in the Lord. Euen so sayeth the Spirite, that they rest from their labours.

¶ Then shall follow this Lession, taken out of the xv. Chapter to the Corinthians, the first Epistle.

Christ is risen from the dead, and become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euyn so by Christ shall all bee made alive, but every man in his owne order. The first is Christ, then they that are Christs at his comming. Then commeth the end, when he hath deliuered up the kingdome to God the Father, when he hath put downe all rule, and all authority and power. For hee must reigne till he haue put his enemies under his feete. The last enemy that shall be destroyed is death. For hee hath put all things under his feete. But when hee faith, all things are put vnder him, it

Reue. 14, 15.

is manifest that he is excepted that hath put all things under
him. When all things are subdued unto him, then shall the
Sonne also himselfe be subjecte unto him that put all things
under him, that God may be all in all. Else what doe they
which are baptized over the dead, if the dead rife not at all?
Why are they then baptized over them? yea, and why stand we
alway then in jeopardy? By our reioycing which I haue in
Chrift Jesu our Lord, I die dayly. That I haue fought with
beasts at Ephesus after the manner of men, what advantageth
it me, if the dead rife not againe? Let us eate and drinke, for
to morrow wee shall die. Bee not ye deceived; euill word
corrupt good manners. Awake truely out of sleepe, and sinne
not. For some haue not the knowledge of God. I speake this
to your shame. But some man will lay How ariste the dead?
With what body shall they come? Thou foole, that which thou
lowest is not quickened except it die. And what lowest thou?
Thou lowest not that body that sall bee, but bare corne, as of
wheat or some other : but God giueth it a body at his pleasure,
to every seede his owne body. All flesh is not one manner of
flesh : but there is one manner of flesh of men, another manner
of flesh of beasts, another of fishes, an other of birds. There
are also celestiall bodies, and there are bodies terrestrial.
But the glory of the celestiall is one, and the glory of the terrestrial
is another. There is one manner glory of the Sunne, and
another glory of the Moone, and another glory of the Starres.
For one Starre differeth from another in glory. So is the
resurrection of the dead. It is sown in corruption, it ryleth
gaine in incorruption. It is sown in dishonour, it ritleth
gaine in honour. It is sown in weaknesse, it ritleth againe in
power. It is sown a natural body, it ritleth againe a spirituall
body. There is a natural body, and there is a spirituall body :
as it is also written, The first man Adam was made a living
toule, and the last Adam was made a quickening spirite. How-
beit that is not first which is spirituall, but that which is na-
tureall and then that which is spirituall. The first man is of
the earth, earthy. The second man is the Lord from heauen,
heavenly. As is the earthy, such are they that be earthy. And
as is the heavenly, such are they that are heavenly. And as we
have borne the image of the earthy, to shall we bear the
image of the heavenly. This say I, brethren, that flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleepe: but we shall all be changed, and that in a moment, in the twinkling of an eye, by the last trump. For the trump shall blow, and the deade shall rise incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption, and this mortall hath put on immortality, then shall be brought to passe the saying that is written: Death is swallowed vp in victory: Death, where is thy sting? Hell, where is thy victory? The sting of death is sinne, and the strength of sinne is the Law. But thankes be unto God, which hath gien vs victory through our Lord Jesus Christ. Therefore my deare brethren, be ye stedfast and unmouable, alwayes rich in the worke of the Lord, for almouth as ye know how that your labour is not in vaine in the Lord.

¶ The Leſſon ended, the Priest shall say.
Lord haue mercie vpon vs.
Christe haue mercie vpon vs.
Lord haue mercie vpon vs.
¶ Our Father which art in heauen. &c.
And leade vs not into temptation.
Anſwere.
But deliuer vs from euill. Amen.
The Priest.

Lmightie God, with whom doe liue the spirites of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be delivered from the burden of the flesh, be in ioy and felicitie: Wee giue thee heartie thankes for that it hath pleased thee to deliuer this N. our brother, out of the miseries of this sinfull world beseeching thee, that it may please thee of thy gracious goodnisse, shortly to accomplish the numbre of thine elect, and to hasten thy Kingdom, that wee with this our brother, and all other departed in the true faith
of thy holy Name, may have our perfect consummation and bliss, both in body and soul in thy eternall and everlasting glory. Amen.

¶ The Collect.

Mercifull God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever belieueth shall liue, though he die, and whosoever liueth, and belieueth in him, shall not die eternally: who also taught vs (by his holy Apostle Paul) not to be sorry as men without hope, for them that sleepe in him: We meekely beliee thee (O Father) to raise vs from the death of sinne, unto the life of righteousness, that when we shall depart this life, we may rest in him, as our hope is this our brother doeth, and that at the generall Resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy well beloued Sonne shall then pronounce to all that loue and fear thee, saying, Come ye blessed children of my Father, receive the Kingdome prepared for you from the beginning of the world. Grant this, wee beliee thee, O mercifull father, through Jesus Christe our Mediatour and Redeemer. Amen.