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.

The woodcuts and other decorations all come from this particular book, although they weren't necessarily used in the places you see them in the PDF text. This is because, due to the book's binding, it was not possible to scan in woodcuts and other decorations on the pages on the right-hand side.

The fonts used were JSL Blackletter, and Founder's Caslon, from HW Caslon & Co. These were chosen for their similarity to the original text, and the fact that they contained all the required ligatures and other special characters.

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An order for Euening prayer thowout the yeere.

The Priest shall say,

O Father, which art in heaven, hallowed be thy Name. Thy Kingdom come. Thy will bee done in earth as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, as wee forgive them that trespass against vs. And leade vs not into temptation. But deliver vs from euill.

Then likewise he shall say.

O Lord open thou our lips. Answer.
And our mouth shall shew forth thy praise.

O God make speed to save vs. Answer.
Lord, make halte to helpe vs. Priest.

Glory be to the Father, and to the Sonne : and to the holy Ghoste.
As it was in the beginning, is now, and ever shall bee : world without end. Amen.
Praise ye the Lord.

Then Pfalmes in order, as they be appointed in the Table for Pfalmes, except there bee proper Pfalmes appointed for that day. Then a Lesion of the old Testament, as is appointed likewise in the Kalender, except there bee proper Leions appointed for that day. After that, Magnificat in English, as followeth.
Ye soule doeth magnifie the Lord: and my spirit hath rejoysed in God my Saviour.

For he hath regarded: the lowlinesse of his handmaiden.
For behold from henceforth: all generations shall call me blessed.
For he that is mighty hath magnified me: and holy is his Name.
And his mercy Is on them that feare him: throughout all generations.
He hath shewed strength with his arme; he hath scattered the proud in the imagination of their hearts.
Hee hath put downe the mighty from their leat: and hath exalted the humble and meeke.
He hath filled the hungry with good things: and the rich he hath lent empty away.
He remembring his mercy, hath holpen his servaunt Israel: as he promised to our forefathers, Abraham and his seed for euer.

Glory be to the Father, and to the Sonne: and to the holy Ghoste.
As it was in the beginning: is now, and euer shall be, world without end. Amen.

¶Or else this Psalm.

Sing vnto the Lord a new song: for he hath done maruellous things.

With his owne right hand, and with his holy arme: hath he gotten himelsfe the victory.
The Lord declared his saluation: his righteoufnelle hath he openly shewed in the light of the Heathen.

He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

Shew your selues ioyful vnto the Lord, all ye lands: sing, reioyce and giue thankes.
Prayse the Lord vpon the harpe : sing to the harp with a Psalme of thankesgiuing.
With Trumpets also and Shawms : O shew your selfes ioyfull before the Lord the King.
Let the Sea make a noyse, and all that therein is : the round world and they that dwell therin.
Let the floods clap their hands, and let the hills be ioyfull together before the Lord : for he is come to Judge the earth.
With righteousnesse shall he iudge the world : and the people with equitie.
Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

¶ Then a Lesion of the New Testament. And after that,
Nunc diri mittis in English, as followeth.

O Lord, nowe lettest thou thy seruaunt depart in peace: according to thy word.
For mine eyes haue seene : thy saluation.
Which thou haft prepared: before the face of all people;
To be a light to lighten the Gentiles: and to be the glory of thy people Israell.
Glory be to the Father, and to the Sonne, and to the holy Ghoste.
As it was in the beginning, is now, and euer shall be, world withoute end. Amen.

¶ Or else this Psalme

Od be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.
That thy way may be knowne vpon earth: thy sauinge health among all Nations.
Let the people praise thee O God: yea, let all the people praise thee.
O let the nations reioice and be glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon earth.
Let the people praise thee (O God :) let all the people praise thee.
Then shall the earth bring forth her increase: and God, even our owne God, shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall fear him.

Glory be to the Father, and to the Sonne, and to the holy Ghoste.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ Then shall follow the Creede, with other prayers, as is before appointed at Morning prayer after Benedicetus, and with the Collects. First of the day. The second for peace. The third for aid against all perils, as hereafter followeth: which two last Collects shall be daily said at Euenyng prayer without alteration.

The seconde Collect at Euening prayer.

God, from whom all holy desires, all good counsailes, and all iust workes doe proceede: giue unto thy seruants that peace, which the world cannot giue: that both our hearts may be let to obey thy Commandements, and also that by thee wee being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Jesu Christ our Sauiour.

¶ The third Collect for ayd, against all perils.

Ighten oure darckenesse we beseeche thee, O Lorde, and by thy great mercie defend vs from all perils and dangers of this night, for the love of thy onely Sonne our Sauiour Jesu Christ. Amen.
In the Feasts of Christmas, the Epiphany, S. Matthias, Easter, the Ascension, Pentecost, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon, and Jude, S. Andrew, and Trinitie Sunday, shall be sung or said immediately after *Benedicétus*, this Confissio of our Christian faith.

Holoever will be lauded: before all things it is necessary that he hold the Catholique Faith.

Which Faith, except every one doe kepe whole and undefiled: without doubt he shall perish everlastingly.

And the Catholique Faith is this: that we worship one God in Trinitie, and Trinitie in Unitie.

Neither confounding the persons: nor dividying the substance.

For there is one person of the Father, another of the Son: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equall, the Maiesty coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father uncreate, the Sonne uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there be not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghoste Almighty.

And yet they are not three Almightyes: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.
So lykewile the Father is Lord, the Sonne Lord: and the
holy Ghost Lord.
And yet not three Lords: but one Lord.
For like as we be compelled by the Christian veritie: to ac-
knowledge euery person by himselfe to be God and Lord.
So are we forbidden by the Catholique Religion: to lay
there be three Gods, or three Lords.
The Father is made of none: neither created, nor begotten.
The Sonne is of the Father alone: not made, nor created,
but begotten.
The holy Ghost is of the Father, and of the Sonne: neither
made, nor created, nor begotten, but proceeding.
So there is one Father, not three Fathers, one Sonne, not
three Sonnes: one holy Ghost, not three holy Ghosts.
And in this Trinitie, none is afore, or after other: none is
greater or lesse then another.
But the whole three persons bee coeternall together: and
equall.
So that in all things, as is aforesaid: the Unitie in Trini-
tie, and the Trinitie in Unitie is to be worshipped.
He therefore that will bee saued: must thus thinke of the
Trinitie.
Furthermore it is necessary to everlasting saluation: that he
also beleue rightly in the incarnation of our Lord Jesu Christ.
For the right Faith is, that we beleue & confesse: that our
Lord Jesu Christe the Sonne of God, is God and man.
God of the substance of the Father, begotten before the
worlds: and man of the substance of his mother, borne in the
world.
Perfect god, and perfect man: of a reasonable soule, and
humane flesh subsisting.
Equall to the father as touching his Godhead: and inferior
to the Father, touching his manhood.
Who although he be God and man: yet he is not two, but
one Christ.
One; not by conversion of the Godhead into flesh: but by
taking of the manhood into God;
One altogether, not by confusion of substance: but by uni-
ty of person.
For as the reasonable soule and flesh is but one man: so God and man is but one Christ.
Who suffered for our salvation: descended into hell, rose againe the third day from the dead.
He ascended into heauen: he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quicke and the dead.
At whose comming all men shall rise againe with their bodies: and shall geue account for their owne works.
And they that have done good, shall go into life everlasting: and they that have done euill, into euerlastyng fire.
This is the Catholique faith: whiche except a man beleue faithfully, he cannot be saued.

Glory be to the father, and to the sonne: and to the holy Ghost.
As it was in the beginning, is now, and euer shall be: world without end. Amen.

Thus endeth the order of Morning and Evening prayer throughout the whole yeere.