The order for the burial of the dead.

The priest meeting the corps at the church side, shall say, or else, the priest and clerks shall sing, and go either into the church, or towards the grave.

In the resurrection and the life (saith the Lord,) he that believeth in me, yea, though he were dead, yet shall he live. And whosoever believeth, and believeth in me, shall not die for ever.

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

I brought nothing into this world, neither have I carried any thing out of this world. The Lord gave it, and the Lord shall take it away. Even as it pleased the Lord to dispose of things to pass: Wilt thou be the Name of the Lord.

When they come to the grave, while the corps is made ready to be laid into the earth, the priest shall say, or the priest and clerks shall sing.

An that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flax, he fleeth as it were a shadow, and never continueth in any play. In the midst of life we are in death; of whom may we seek for succour but of thee, O Lord, which for our sins art justly displeased: Yet O Lord God most holy, O Lord most mighty, O holy and most mercifull Saviour, deliver us not into
At the burial of the dead.

into the bitter pains of eternal death, Thou knowest Lord the secrets of our hearts, but not worthy mercifully to our prayers: but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fail from thee.

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

Was much as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear 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 eternal life through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

Then shall be said of sung,

Be not a stranger from heaven, saying unto me, Wilt Rev. 14. Be not a stranger from heaven, saying unto me, Wilt

heard a voice from heaven, saying unto me, Wilt. From henceforth blessed are the dead, which die in the Lord. Even so saith the Spirit, These they rest from their labours.

Then shall follow this lesson 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 sleep. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, even so by Christ shall all be made alive, but every man in his own order. The first is Christ, then they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God the Father, when he shall have put down all rule, and all authority and power. For he must reign till he have put all his enemies under his feet. The last enemy that shall be destroyed is death. For he that shall put all things under his feet. But when
At the burial of the dead.

When he saith, All things are put under him, it is manifested that he is excepted that hath put all things under him. When all things are subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what do they which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? Ye see and why stand we all day then in jeopardy? By our rejoicing which we have in Christ Jesus our Lord, I beseech you. That I have fought with beasts at Ephesus after the manner of men, what advantage had I, if the dead rise not again? Let us eat and drink, for to morrow we shall die. We are not wise, but words corrupt good manners. Awake, and be not subject to sin as to some former knowledge of God. I speak this to your shame. But some man will say, How ariseth the dead? Whither shall they come? Thou fool, that which thou sowest is not quickened, except it die. And what thou sowest is not that body which shall be, but bare corn, as of what kind it is some other: but God giveth it a body as it pleaseth him, to every seed his own 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, another of fowls. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one manner glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another in glory, so also is the resurrection of the dead. For it is sown in corruption; it raiseth again in incorruption. It is sown in dishonour; it raiseth again in honour. It is sown in weakness; it raiseth again in power. It is sown in a natural body, it raiseth again a spiritual body. There is a natural body, and there is a spiritual body: As it is sown, so it is raised: The first man Adam was made a living soul, and the last Adam was made a quickening Spirit. Howbeit, that which was seed is not the same seed; and that which is sown is not the same as that which is raised: For the natural man is not able to receive the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But the natural man judgeth all these things amiss: for he knoweth not what he doeth. For what he doeth is to be judged at the mouth of him who judgeth all men, even the Lord.
At the burial of the dead.

earthly, such are they that be earthly. And as is the heavenly, such are they that are heavenly. And as we have born the image of the earthly, so 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 sleep: but we shall all be changed, and that in a moment, in the twinkling of an eye, by the last trump. For the trumpet shall sound, and the dead shall rise incorruptible, and we shall be changed: For this corruptible must put on incorruption, and this mortal must put on immortality. And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory: O death, where is thy sting? O hell, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be unto God, which giveth us the victory through our Lord Jesus Christ. Therefore, my dear brethren, be ye steadfast and immovable, always abounding in the work of the Lord, for as much as ye know how that your labour is not in vain in the Lord.

The sexton ended, the priest shall say,

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
C Lord our Father, who art in heaven,
And lead us not into temptation.

Answer.

But deliver us from evil. Amen.
The priest,

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of them that be alive, after they be delivered from the burden of the flesh, do enjoy and inherit; we give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this
At the burial of the dead.

In full worde, beseach thee, that it may please thee of thy gracious goodness, shortly to accomplish the number of thy elect, and to halte thy kingdom, that we with this our brother, and all these departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in the eternal and everlasting glory. Amen, through Jesus Christ our Lord. Amen.

The collect.

Mercifull God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever believeth, shall live, though he die, and whosoever believeth and believeth in him, shall not die eternally: who also taught us (by his holy apostle Paul) not to be sorry, as men without hope, for them that sleep in him; we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness, that when we shall depart this life, we may rest in him, as our hope is this our brother both, and that at the general resurrection in the last day we may be found acceptable in thy sight, that receive that blessing which thy wellbeloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O mercifull Father, through Jesus Christ our Mediator and Redeemer. Amen.

The grace of our Lord Jesus Christ, &c. Amen.

The
The thanksgiving of women after child-birth, commonly called, The Churching of women.

...as hath been accustomed, or as ty Ordinary shall direct. And then ye' priest shall say unto her.

Then shall the priest say this prayer:

As hath been accustomed, or as ty Ordinary shall direct. And then ye' priest shall say unto her.

Deomuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of child-birth: ye shall therefore give hearty thanks unto God, and say,

Then shall the priest say this prayer:

I have lifted up mine eyes unto the hills; from whence cometh my help.

My help cometh even from the Lord, which hath made heaven and earth.

He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

Beold, he that keepeth Israel: shall neither slumber nor sleep.

The Lord himself is thy keeper: the Lord is thy defence upon thy right hand.

So that the sun shall not burn thee by day: nor the moon by night.

The Lord shall preserve thee from all evil: yes, it is even he that shall keep thy soul.

The Lord shall preserve thy going out, and thy coming in; from this time forth and for evermore.

Glory be to the Father, and to the Son: &.

As it was in the beginning, is now, &.
Churching of women.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

O Our Father which art in heaven, &c.
And lead us not into temptation.

But deliver us from evil. Amen, for thine is y' Kingdom &c.

Minister.

O Lord save this woman thy servant.
Answer.

Minister.

Which puttest her trust in thee.
Answer.

Minister.

Be thou to her a strong tower.
Answer.

Minister.

From the face of her enemy.
Answer.

Minister.

Lord hear our prayer.
Answer.

Minister.

And let our cry come unto thee.

Answer.

Minister.

Let us pray.

Almighty God, which hast delivered this woman thy servant from the great pain and peril of child-birth; grant we beseech thee, most merciful Father, that by the help, may both faithfully live, and walk in her occasions, according to thy will, in this life present, and also may be a partner of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

The woman that cometh to give her thanks, must offer accustomed offerings: and if there be a communion, it is convenient that she receive the holy Communion.

A Com-
A Commination against sinners, with certain prayers to be used during the first day of every week in the year, during Lent, and other times, as the Ordinary shall appoint.

After morning prayer, the people being called together by the ringing of a bell, and assembled in the Church, the English Litany shall be said in the accustomed manner. Which ended, the priest shall go into the pulpit and say thus:

Verily in the Primitive Church, there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord: and that others admonished by their example, might be the more afraid to offend.

Wherefore, until the said discipline may be restored again (which thing is much to be wished) it is thought good, that at this time (in these present) ye should read the general sentences of God's curtail against impenitent sinners, gathered out of the sixth chapter of Deuteronomy, and other places of scripture: and that ye should answer to every sentence, Amen: to the intent that ye being admonished of the great indignation of God against sinners, may the rather be moved to earnest and true repentance, and may walk more warily in these dangerous days, seeing from such times, to which ye affirm with your own mouths, the curse of God to be due.

Curseth
A Commination.

Cursed is the man that maketh any carved or molten image, an abomination to the Lord, the work of the hands of the craftsmen, and puteth it in a secret place to worship it.

And the people shall answer, and say,

Amen.

Cursed is he that curseth his father and mother. 
Amen.

Cursed is he that removeth a boundary-mark of his neighbour's land. 
Amen.

Cursed is he that maketh the blind to go astray. 
Amen.

Cursed is he that setteth in judgement the right of the stranger, of the fatherless, and of the widow. 
Amen.

Cursed is he that saith unto his father, Vouchsafe to me, and saith not unto him that saith to him in secret, 
Amen.

Cursed is he that lieth with his neighbour's wife. 
Amen.

Cursed is he that taketh reward to slay the innocent. 
Amen.

Cursed is he that lieth with his neighbour's wife. 
Amen.
A Commination.

Minister.

Curst is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer.

Amen.

Minister.

Curst are the unmerciful, the fomicators, and adulterers, and the covetous persons, the worshippers of images, the idolaters, slanderers, drunkards, and extortioners.

Answer.

Amen.

Minister.

Ow knoweth that all they be cursed (as the Prophet David dearly himself) which doe err and go astray from the Commandments of God, let us (remembering the dreadful Judgement hanging over our heads, and being always at hand) return unto our Lord, God, with all contrition and meekness of heart, beseeching and lamenting our unt匍t life; acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put into the root of the trees, so that every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: See that thou be not hewn down, some and tempest, this shall be their portion to drink. For loe, the Lord is come out of his place, to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth his name is in his hand, and he will purge his house, and gather his wheat into the barnes, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night; and when men shall say, Peace, and all things safe, then shall sudden destruction come upon them, as sorrows cometh upon a woman travailing.
A Commination.

Rom. 3:4. Exulting with thine, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which ordinate sinners, through the stubbornness of their hearts, have heaped unto themselves, which despised the goodness, patience, and long-suffering of God, when he called them continually to repentance. Then shall they call upon me (latty the Lord) but I will not hear, they shall seek me early, but they shall not finde me, and that because they hated knowledge, and receivd not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knocke, when the door shall be shut; and too late to cry for mercy, when it is the time of Justice. O terrible voyage of most just Judgement which shall be pronounced upon them,

Ps. Matt. 3.16, 11.1.2. When it shall becast upon them, Go ye cursed into the fire everlasting, which is prepared for the devil and his angels,

2. Cor. 6.2. Therefore be ye zeale, take heed betimes, while the day of salvation lasteth: for the night commeth when none can work: but let us, while we have the light, believe in the light, and walk as the children of the light, that we be not cast into the utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, which calleth us mutually to amendment, and of his endless pure pointeth us to the goodness of that which is past, if (with a whole mind and true heart) we return unto him. For though our times be as red as scarlet, they shall be as white as snow: and though they be like purple, yet they shall be as white as wool. Turn you from (lathy the Lord) from all your wickedness, and your time shall not be your destruction. Cast away from you all your vanities that ye have done, make you new hearts, and a new spirit: wherefore will ye die? Ye house of Israel, seeing that I have no pleasure in the death of him that dieth, lathy the Lord God-returne you then, ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous. He is that sitteth upon the throne for our sinnnes, for he was wounded for our offfences, and smitten for our wickedness. Let us therefore returne unto him, Who is the mercifull recciver of all true penitent sinners, affording our issues that he is ready to receive us, and
A Commination.

and most willing to pardon us, if we come unto him with faithful repentance, if we will submit our selves unto him, and from henceforth walk in his ways; if we will take his ease yoke and light burden upon us, to follow him in loving kindness, patience, and charity, and be ordered by the government of his holy Spirit, seeking always his glory, and serving him duly in our vocations, with thanksgiving. This if we do, Christ will deliver us from the curse of the Law, and from the extreme maledictions which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the smallest benediction of his Father, commanding us to take possession of his glorious kingdom, unto which he hath place to bring us all, for his infinite mercy. Amen.

q Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (where they are accustomed to say the Litanies) shall say this psalm, Misere mei, Deus.

Hab mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my sins: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin bath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.
A Commination.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken, may rejoice.

Turn thy face from my sins and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Call me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God: thou that art the God of my health: and my tongue shall singing of thy righteousness.

Thou hast opened my lips, O Lord: and my mouth shall shew thy praise.

For thou dostest no sacrifice, else would I give it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

O be favourable and gracious unto Zion: build thou the walls of Jerusalem.

Then shall thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer young bullocks upon thine altar.

O holy be to the Father, and to the Son: and to the holy Ghost.

Answer.

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

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

O our Father which art in heaven, &c.

And lead us not into temptation.

Answer.

But deliver us from evil. Amen.

Minister.

O Lord save thy servants.
A Commination.

Answer.
Which put their trust in thee.
Minister.

Send unto them help from above.
Answer.
And evermore mightily defend them.
Minister.

Help us, O God our Saviour.
Answer.
And for the glory of thy Names sake deliver us, be merciful unto us sinners for thy Names sake.
Minister.

O Lord hear our prayer.
Answer.
And let our cry come unto thee.
Minister.

Let us pray.

O Lord be merciful unto us, and mercifully hear our prayers, and spare all those which confess their sins unto thee, that they (whose confessions by sin are accused) by thy merciful pardon may be absolved, through Christ our Lord. Amen.

Most mighty God; and merciful Father, who hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turn from sin, and be saved; mercifully forgive us our trespasses, receive and comfort us, which be grieved and wearied with the burden of our sins. Thy property is to have mercy, to thee only it appertaineth to forgive sins: Spare us therefore, good Lord, spare thy people whom thou hast redeemed: enter not into judgement with thy servants, which be vile earth, and miserable sinners but to turn thine eyes from us, which mercifully knowledge our wretchedness, and truly repent us of our faults, to make haste to help us in this world, that
A Commination.

that we may ever live with thee in the world to come,
through Jesus Christ our Lord. Amen.

Then shall the people say this that followeth after
the Minister.

Turn thou us, O good Lord, and so shall we be
turned: be favourable, O Lord, be favourable
to thy people, which turn to thee in weeping,
fasting and praying: for thou art a mercifull
God, full of compassion, long suffering, and of
great pitie. Thou sparest, when we deserve punishment, and
in thy wrath thinkest upon mercy. Spare thy people, good
Lord, spare them, and let not thine heritage be brought
to confusion. Hear us, O Lord, for thy mercy
is great, and after the multitude of
thy mercies look upon us; through thy merits, &
mediation of thy blessed Son Jesus Christ our Lord. Amen.

Then the Minister alone shall say

The Lord bless us, & keep us; y'Lord lift up y' light of his
Countenance upon us, & give us peace, now, & for ever.

Amen.
THE
Psalter, or Psalms
of David,

After the Translation of the
Great B I B L E,

Pointed as it shall be sung or
said in Churches.

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