The Book of Common Prayer,  
as printed by John Baskerville

This document is intended to exactly reproduce The 1662 Book of Common Prayer as printed by John Baskerville in 1762. This particular printing appears in David Griffiths' "Bibliography of the Book of Common Prayer" as 1762/4; and is #19 in Phillip Gaskell's bibliography of Baskerville's works.

The font used is John Baskerville, from Storm Foundries, which is very close to the original and includes all the characters used in this book. The original pages are slightly larger than half of an 8½ x 11" piece of paper, so all dimensions of the original were reduced by about 8% to fit (e. g., the typeface is 13 point, rather than the original 14 point). Line and page breaks may be slightly different than in the original.

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**The ORDER for the VISITATION of the SICK.**

**P** When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, shall say,

\[¶\] When he cometh into the sick man's presence, he shall say, kneeling down,

\[¶\] Then the Minister shall say,

**R** Remember not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood; and be not angry with us for ever.

Answer. Spare us, good Lord.

**O** Our Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, have mercy upon us.

Answer. Which putteth his trust in thee.

Minister. Send him help from thy holy place;

Answer. And evermore mightily defend him.

Minister. Let the enemy have no advantage of him;

Answer. Nor the wicked approach to hurt him.

Minister. Be unto him, O Lord, a strong tower,

Answer. From the face of his enemy.

Minister. O Lord, hear our prayers;

Answer. And let our cry come unto thee.

**The VISITATION of the SICK.**

**M** Minister.

**O** Lord, look down from heaven, behold, visit, and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety; through Jesus Christ our Lord. Amen.

**H** Hear us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness: Sanctify, we beseech thee, this thy fatherly correction to him, that the fall of his weakness may add strength to his faith, and severity to his repentance: that, if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory: or else give him grace to take thy visitation, that after this painful life ended, he may dwell with thee in life everlasting; through Jesus Christ our Lord. Amen.

**D** Early beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience, for the example of others, and that your faith may be found, in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you, to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation,
The VISITATION of the SICK.

submitting yourself wholly unto his will; it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the person visited be very sick, then the Curate may end his Exhortation in this place, or else proceed.

TAKE therefore in good part the chastisement of the Lord: For (as Saint Paul faith in the twelfth chapter to the Hebrews) whom the Lord loveth he chaleneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chaleneth not? But if ye be without chastisement, whereof all are partakers, then are ye degenerate, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good brother, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whencesoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and fickleness. For he himself went not up to joy, but first he suffered pain; he entered not into his glory, before he was crucified. So truly our way to eternal joy, is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your fickleness, which is thus profitable for you, patiently; I exhort you, in the name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgement. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus;

DOST thou believe in God the Father Almighty, Maker of heaven and earth?
And in Jesus Christ his only-begotten Son our Lord?
And in the Holy Ghost Holy Spirit?
And in the Apostles' Creed? The Creed?
And in the Nicene Creed? The Nicene Creed?
And that thou believe as a Christian should, or no.

¶ The sick person shall answer,
All this I firmly believe.

¶ Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he have offended any other, to ask them forgivenesse; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he have not before disposed of his goods, let him then be admonished to make his Will, and to declare his debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates whilst they are in health.
The VISITATION of the SICK.

These words before rehearsed, may be said before the Minister begin his Prayer, as he shall se cause.

The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the Poor.

Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort:

O UR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And then the Priest shall say the Collect following:

Let us pray.

Most merciful God, who, according to the multitude of thy mercies, dost put away the sins of those who truly repent, that thou rememberest them no more: Open thine eye of mercy upon this thy servant, who most earnestly desirdest pardon and forgiveness. Renew in him, most loving Father, whatsoever hast been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears, affwage his pain, as shall seem to thee meet expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blessed Spirit; and, when thou art pleased to take him hence, take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

Then shall the Minister say this Psalm.

PSAL. 71. In te, Domine, speravi.

In thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteousnes; incline thine ear unto me, and save me.

The VISITATION of the SICK.

Be thou my strong hold, wherunto I may alway resort: thou hast promised to help me; for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall alway be of thee.

I am become as it were a monster unto many: but my strength faileth me. Go not far from me, O God: my God, have mercy on me.

And let mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my help, O Lord God.

I put my trust in thee, O Lord God: and will make mention of thy righteousnes only.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousnes only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forfka me not, O God, in mine old age, when I am gray-headed: until I have hewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousnes, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?
The VISITATION of the SICK.

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

† Adding this.

O Saviour of the world, who by thy Crofs and precious Blood haft redeemed us: Save us, and help us, we humbly befeech thee, O Lord.

† Then fhall the Minister fay,

THE Almighty Lord, who is a moft strong tower to all them that put their truft in him, to whom all things in heaven, in earth, and under the earth, do bow and obey; be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom thou mayeft receive health and falvation, but only the Name of our Lord Jefus Chrift. Amen.

† And after that fhall fay,

UNTO God’s gracious mercy and protection we commit thee. The Lord blefs thee and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. Amen.

A Prayer for a fick Child.

O Almighty God, and mercifull Father, to whom alone belong the iſues of life and death: Look down from heaven, we humbly befeech thee, with the eyes of mercy upon this Child now lying upon the bed of ficknes. Visit him, O Lord, with thy falvation; deliver him in thy good appointed time from his bodily pain, and save his foul for thy mercies fake: that, if it fhall be thy pleafure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory, by ferving thee faithfully, and doing good in his generation; or else receive him into thofe heavenly habitations, where the foul of them that fleep in the Lord Jefus, enjoy perpetual reft and felicity. Grant this, O Lord, for thy mercies fake, in the fame thy Son our Lord Jefus Chrift, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

A commendatory Prayer for a fick perfon at the point of departure.

O Almighty God, with whom do live the fpirits of juft men made perfect, after they are delivered from their earthly prisons; We humbly commend the foul of this thy fervant, our dear brother, into thy hands, as into the hands of a faithful Creator, and moft mercifull Saviour; moft humbly befeeching thee that it may be precious in thy fight. Wash it, we pray thee, in the blood of that immaculate
The Visitation of the Sick.

Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lufts of the flesh or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ, thine only Son our Lord. Amen.

A Prayer for persons troubled in mind or in conscience.

O Blessed Lord, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against him, and maketh him to possefs his former iniquities; thy wrath lieth hard upon him, and his soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give him a right understanding of himself, and of thy threats and promises; that he may neither call away his confidence in thee, nor place it any where but in thee. Give him strength against all his temptations, and heal all his distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make him to bear of joy and gladness, that the bones which thou haft broken may rejoice. Deliver him from fear of the enemy, and lift up the light of thy countenance upon him, and give him peace, through the merits and mediation of Jesus Christ our Lord. Amen.

The Communion of the Sick.

Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of Penance, or other infectious Sickneses) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and he is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least;) and having a convenient place in the sick man's house with all things necessary so prepared, that the Curate may reverently minister; he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel here following.

The Collect.

Almighty everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant, visited with thine hand; and to grant that he may take his sicknes patiently, and recover his bodily health, if it be thy gracious will; and whenever his soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. Amen.

The Epistle. Heb. 12. 5.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.
The COMMUNION of the SICK.


Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

After which, the Priest shall proceed according to the Form before prescribed for the holy Communion, beginning at these words [Ye that do truly repent, &c.]

At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself; and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ’s Body and Blood; the Curate shall instruct him, That if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption; earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore; he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul’s health, although he do not receive the Sacrament with his mouth.

When the sick person is visited and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm [In thee, o Lord, have I put my trust, &c.] and go straight to the Communion.

In the time of the Plague, Sweat, or such other like contagious times of sickness or diseaseful, when none of the Parish or Neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseaseful, the Minister may only communicate with him.