

The first (1790) American Book of Common Prayer,
Formatted as the original

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Burial of the DEAD.

and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor, 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 Minister, for more expedition, shall cut off the form of the Visitation at the Psalm, and go straight to the Communion.

¶ In the times of contagious sickness or disease, 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 diseased, the Minister alone may communicate with him.

THE ORDER FOR

THE BURIAL OF THE DEAD.

¶ Here is to be noted, that the Office ensuing is not to be used for any unbaptized Adults, any who die excommunicate, or who have laid violent hands upon themselves.

¶ The Minister, meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,

I Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. St. *John* xi. 25. 26.

I Know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* xix. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken a-

way; blessed be the Name of the Lord. 1 *Tim.* vi. 7. *Job* i. 21.

¶ After they are come into the Church, shall be said or sung the following Anthem, taken from the 39th and 40th Psalms.

Lord, let me know my end, and the number of my days; that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long; and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them.

Burial of the DEAD.

And now, Lord, what is my hope? Truly my hope is even in thee.

Deliver me from all mine offences; and make me not a rebuke unto the foolish.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord; and with thine ears consider my calling: Hold not thy peace at my tears:

For I am a stranger with thee, and a sojourner; as all my fathers were.

O spare me a little, that I may recover my strength; before I go hence, and be no more seen.

Lord, thou hast been our refuge, from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end.

Thou turnest man to destruction; again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday; seeing that is past as a watch in the night.

As soon as thou scatterest them they are even as asleep; and fade away suddenly like the grafs.

In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure; and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee; and our secret sins in the light of thy countenance.

For when thou art angry, all

our days are gone; we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years; yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

So teach us to number our days; that we may apply our hearts unto wisdom.

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.*

¶ *Then shall follow the Lesson, taken out of the Fifteenth Chapter of the first Epistle of Saint Paul to the Corinthians.*

1 Cor. xv. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: for he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued

Burial of the DEAD.

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 shall they do which are baptised for the dead, if the dead rise not at all? why are they then baptised for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die. Be not deceived: Evil communications corrupt good manners. Awake to righteousness, and sin not: for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him; and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. 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 glory of the sun, and another glory of the moon, and another glory of the stars: For one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: It is sown in dishonour; it is raised in glory:

it is sown in weakness, it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So 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 grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the

Burial of the DEAD.

the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the Grave, while the Corpse is made ready to be laid into the Earth, shall be sung or said,*

MAn, 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 flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: Of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; 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 fall from thee.

¶ *Then while the Earth shall be cast upon the Body by some standing by, the Minister shall say,*

FOrasmuch as it hath pleased Almighty God, in his wise Providence, to take out of this world the soul of our deceased brother, we therefore commit his Body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general Resurrection in the last Day, and the life of the World to come, through our Lord Jesus Christ; at whose second coming in glorious Maje-

sty to judge the World, the Earth and the Sea shall give up their Dead; and the corruptible Bodies of those who sleep in him shall be changed, and made like unto his own glorious Body; according to the mighty working, whereby he is able to subdue all things unto himself.

¶ *Then shall be said, or sung,*

I Heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labours. *Rev. xiv. 13.*

¶ *Then the Minister shall say the Lord's Prayer.*

Our Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done on Earth, as it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, As we forgive those who trespass against us; And lead us not into temptation, but deliver us from evil. *Amen.*

¶ *Then the Minister shall say one or lath of the following Prayers, at his Discretion.*

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and

The Churching of WOMEN.

and blifs, both in body and foul, in thy eternal and everlaſting glory; through Jeſus Chriſt our Lord.
Amen.

O Merciful 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 liveth, and believeth in him, ſhall not die eternally; who alſo hath taught us, by his holy Apoſtle Saint Paul, not to be ſorry, as men without hope, for thoſe who ſleep in him; We humbly 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; and that, at the general reſurrection in the laſt day, we may be found acceptable in thy ſight; and receive that bleſſing, which thy well-beloved Son ſhall then pro-nounce to all who 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 merciful Father, through Jeſus Chriſt, our Mediator and Redeemer. *Amen.*

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore.
Amen.

The THANKSGIVING of WOMEN after Child-birth:

Commonly called,

The CHURCHING of WOMEN.

¶ *This Service, or the concluding Prayer alone, as it ſtands among the Occaſional Prayers and Thankſgivings in this ſervice, may be uſed, at the diſcretion of the Miniſter.*

¶ *The Woman, at the uſual Time after her Delivery, ſhall come into the Church decently apparelled, and there ſhall kneel down in ſome convenient place, as hath been accuſtomed, or as the Ordinary ſhall direct: And then the Prieſt ſhall ſay unto her,*

Foraſmuch as it hath pleaſed Almighty God, of his goodneſs, to give you ſafe deliverance, and to preſerve you in the great danger of Child-birth; you ſhall therefore give hearty thanks unto God, and ſay,

(¶ *Then ſhall the Miniſter ſay the following Hymn, taken from the 116th Pſalm.*)

Dilexi, quoniam.

I Am well pleaſed; that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me; Therefore will I call upon him as long as I live.

I found trouble and heavineſs, and I called upon the Name of the Lord;