

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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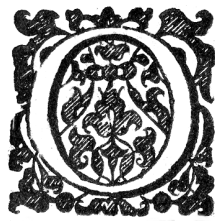
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¶ An order for Euening prayer
thorowout the yeere.

¶ The Priest shall say,



Our Father, which art in heauen, hallowed be thy Name. Thy Kyngdome come. Thy will bee done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespalles, as wee forgiue them that trespalle against vs. And leade vs not into temptation. But deliuer vs from euill.

¶ Then likewise he shall say.

○ Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

○ God make speed to saue vs.

Answer.

Lord, make halte to helpe vs.

Priest.

Glory be to the Father, and to the Sonne : and to the holy Gholste.

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

Praise ye the Lord.

¶ Then Psalmes in order, as they be appointed in the Table for Psalmes, except there bee proper Psalmes appointed for that day. Then a Lesson of the old Testament, as is appointed likewise in the Kalender, except there bee proper Lessons appointed for that day. After that, *Magnificat* in English, as followeth.



My soule doeth magnifie the Lord : and my spirit hath reioyled in God my Sauiour.

For he hath regarded : the lowliness 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 seat : and hath exalted the humble and meeke.

He hath filled the hungry with good things : and the rich he hath sent empty away.

He remembring his mercy, hath holpen his seruant 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 Gholste.

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

¶ Or else this Psalme.

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 himselte the victory.

The Lord declared his saluation : his righteousnesse hath he openly shewed in the sight 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 thanks.



Prayse the Lord vpon the harpe : sing to the harp with a
Psalme of thankelgiuing.

With Trumpets also and Shawms : O shew your selves
ioyfull before the Lord the King.

Let the Sea make a noyse, and all that therein is : the
round world and they that dwell therein.

Let the floods clap their hands, and let the hills be ioyfull
together before the Lord : for he is come to Iudge the earth.

With righteousnesse shall he iudge the world : and the peo-
ple with equitie.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then a Lesson of the New Testament. And after that,

Nunc dirnitis in English, as followeth.



Ord, nowe letteth thou thy seruaunt depart in
peace : according to thy word.

For mine eyes haue seene : thy saluation.

Which thou hast prepared : before the face of
all people;

To be a light to lighten the Gentiles : and to be the glory of
thy people Israel.

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

As it was in the beginning, is now, and euer shall be,
world withoute end. Amen.

*Nunc di-
mittis.*
Luke 2 29.

¶ Or else this Psalme



Od be merciful vnto vs, and blesse vs : and shew
vs the light of his countenance, and be mercifull
vnto vs.

That thy way may be knowen vpon earth : thy
lauinge 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.

*Deus mi-
seratur*
Psal. 67.

Then shall the earth bring forth her increase : and God, euen 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 euer shall be, world withoute end. Amen.

¶ Then shall follow the Creede, with other prayers, as is before appointed at Morning prayer after *Benedictus*, 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 vnto thy seruants that peace, which the world cannot giue: that both our hearts may be set 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 Iesus Christ our Sauour.

¶ The third Collect for ayd, against all perils.



Ighten oure darckenesse we beleeche thee, O Lorde, and by thy great mercie defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauour Iesus Christ. Amen.

¶ In the Feasts of Christmas, the Epiphany, S. Matthias, Easter, the Ascension, Pentecost, Saint Iohn Baptist, Saint Iames, Saint Bartholomew, Saint Matthew, Saint Simon, and Iude, S. Andrew, and Trinitie Sunday, shall be sung or said immediately after *Benedictus*, this Confession of our Christian faith.



Holoeuer wyl be saued : before all things it is necessary that he hold the Catholique Faith.

Quicunque
Vult.

Which Faith, except euery one doe keepe whole and vndefiled : without doubt he shall perish eueralstingly.

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

Neither confounding the persons : nor diuiding the substance.

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

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

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

The Father vncreate, the Sonne vncreate : and the holy Gholt vncreate.

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

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

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

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

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

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

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

And yet they are not three Gods : but one God.

So lykewise the Father is Lord, the Sonne Lord : and the holy Gholt Lord.

And yet not three Lords : but one Lord.

For like as we be compelled by the Christian veritie : to acknowledge euery person by himselte to be God and Lord.

So are we forbidden by the Catholique Religion : to say 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 Gholt 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 Gholt, not three holy Gholts.

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 coequall.

So that in all things, as is aforelaide : the Unitie in Trinitie, and the Trinitie in Unitie is to be worshipped.

He therefore that will bee laued: must thus thinke of the Trinitie.

Furthermore it is necessary to euerlasting saluation : that he also beleue rightly in the incarnation of our Lord Iesu Christ.

For the right Faith is, that we beleue & confesse : that our Lord Iesus Christe the Sonne of God, is God and man.

God of the substaunce of the Father, begotten before the worlds : and man of the substaunce of his mother, borne in the world.

Perfect god, and perfect man : of a reasonable soule, and humane flesh sublifting.

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 conuerſion of the Godhead into flesh : but by taking of the manhood into God;

One altogether, not by confuſion of ſubſtaunce : but by vni-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 saluation : descended into hell, rose
again 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 iudge
the quicke and the dead.

At whole comming all men shall rise againe with their bo-
dies : and shall geue account for their owne works.

And they that haue done good, shall go into life euerlasting
: and they that haue 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
Ghosp.

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

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