

The Tyndale Society Journal



No. 26
January 2004

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Founded in 1995, five hundred and one years after Tyndale's birth, and with members worldwide, the Tyndale Society exists to tell people about William Tyndale's great work and influence, and to pursue study of the man who gave us our English Bible.

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Submission of articles for the Journal

Please send items to the Editor at the address on the inside front cover of this issue. Submissions can be made on paper (post or fax) or electronically (floppy disk for PC or e-mail). Electronic submissions should be in the form of a word-processor document file (preferably Word, although we can deal with some versions of WordPerfect), and a version in plain text or Rich Text format. For e-mail submissions, the document or Rich Text files should if possible be sent as attachments and the body of the message should contain the article as simple plain text. However, in case of difficulty with e-mail attachments, it is acceptable to send the article solely as plain text in the body of the message. The deadline for submission of articles to the next issue is **Friday 18 June 2004**.

Please note that neither the Tyndale Society nor the Editor of this Journal necessarily share the views expressed by contributors.

Editorial

Valerie Offord

Feast of the Epiphany 2004

On the feast of the Epiphany 1482 Marsilio Ficino, a priest of the Italian Renaissance, wrote a learned letter to *'the ever invincible Federigo, Duke of Montefeltro: all happiness'*.

Epiphany is a time of travel, discovery, happiness and surprise. The image of the three kings travelling from their distant countries following a star which they were sure heralded the birth of a ruler and their immense surprise when they discovered a small child lying in a manger has captivated the imagination of many over the centuries. During the 16th century at five yearly intervals at the Feast of the Epiphany the Florentine Company of the Magi, led by members of the Medici family clad in sumptuous robes, rode through the city to re-enact this scene. In Ficino's time, the route was lengthened and the Company threaded its way from the Palazzo della Signoria to San Marco to portray scenes in Herod's palace and the stable in the square. This spectacle has been immortalized for us by Benozzo Gozzoli's glittering cavalcade on the walls of the chapel of the Palazzo Medici-Riccardi in Florence.

There have been countless artistic representations of the adoration of the kings. For instance, William, Lord Hastings, executed in 1483 a year after Ficino wrote his letter, had owned two exquisite Flemish Books of Hours manuscripts (both on show at the current Royal Academy exhibition in London see *Press Gleanings*) which lay special emphasis on the subject. The fascination with the Magi's journey from the east following the star continues to the present day. The Royal Foundation of St Katherine in Limehouse, London is moving its restored marble panel of the adoration of the kings from the cloister to serve as the centre piece of its altar. A rock from St Katherine's monastery on Mount Sinai will be placed on the floor near it and around it an 8 pointed star with the inscription *'We do not come to God by navigation but by love'*.

This issue of the Journal contains all the attributes associated with Epiphany. William Cooper's lead article surprises us by revealing the existence of some 14th century fragments of English translations of the New Testament which, though contemporary with, are not of Wycliffe's school. He modestly does little more than reveal their existence and whereabouts whilst fervently expressing the hope that some scholar will take up the challenge to study the fragments, which are held in several leading British archives, in more depth.

The 1967 article 'Tyndale A Lyric Drama' which we reprint was discovered by a friend of the Society as he was clearing his office. The well-known dilemma arose of whether to throw it out or hand it to the Editor of the Journal. Luckily the latter course of action was adopted and we are able to read about Francis Jackson's and John Stuart Anderson's unusual project, a one-act opera entitled 'Time of Fire' based on the life and times of William Tyndale. It is interesting to note that the score was completed on Easter Day 1967, long before the Tyndale Society was thought of!

This issue has a definite musical and pictorial bias. This is reflected in the publication of the last in a series of synopses from the Antwerp Conference 2002. The paper given by Ralph Dekoninck entitled 'From *Figurae Bibliorum* to *Imagines Evangelicae*' was a discussion on the 16th century series of illustrated publications or 'picture Bibles'.

Travel was certainly undertaken by those attending the 3rd Geneva Tyndale Conference in October 2003. There were participants from the USA, Canada, the United Kingdom, France and, of course, Switzerland who happily discovered new facts and theories and formed new friendships. Mary Clow's report in this issue captures the happy atmosphere at that Conference. The speakers' topics gelled so well that there is a project to publish a book of the Proceedings. This will, if technically feasible, be issued with an accompanying CD of the 16th century music of the French Psalter so ably explained by Prof. Francis Higman on the Friday evening of the Conference and enlivened by a performance from a group of talented singers. In this issue we have published Prof. David Daniell's learned sermon delivered in Holy Trinity Church, Geneva on the last day of the Conference.

Autumn proved to be a marathon for keen Tyndalians. Eunice Burton, with her customary incisiveness, has written an excellent report on the 9th Annual Lambeth Lecture and we are very grateful for Beatrice Groves's superb report on the Annual Hertford Lecture by Brian Cummings entitled 'Hamlet's Luck: Shakespeare and the Sixteenth Century Bible'.

As Editor I appreciate your letters. It makes a job which can be rather lonely at times much more convivial. Without these communications I could spend hours either bleakly gazing at an empty computer screen or willing the postman to arrive with an article to publish. I hope readers find my printed selection of them as interesting as I did! Also it is nice to have people agreeing so readily to review books. This section seems to be growing apace. My attempts to keep the subjects as cohesive as possible are often thwarted, as it is easier to hold over a book review than an article when the page count becomes crucial.

It is wonderful to welcome back *American News*. Joe Johnson reports that a carol service was held on 17 December in Florala, Alabama similar to the one held annually in London for some years now. David Daniell's very successful book launch in September 2003 gave the Society a fairly high media exposure in New York and finally, perhaps the most exciting news of all, a Tyndale Conference is planned for 23-26 September 2004 at Virginia Beach, Virginia.

Judith Munzinger and I would be delighted to welcome others to our *Press Gleanings* team. The more people involved the more subjects covered. The Ploughboys seem to be busily furrowing with both TV appearances and lecturing. Read all about them chatting up sheep in the West Country in the *Ploughboy Group Notes*.

It is always sad to hear of the death of a member but the death of Sir Edward Pickering, the Tyndale Society's founder and one of our patrons, is a particularly sad blow. His widow, Rosemary, wrote to Gillian Graham (whom Sir Edward chose as his administrative assistant in 1995 when implementing his idea to commemorate Tyndale) 'I cannot think of a period in his life which involved a project giving my dear husband more pleasure than the William Tyndale Quincentenary'. Members of the Tyndale Society are overwhelmingly grateful to him for this initiative and will miss his quiet friendly presence at our meetings.

As usual I owe a great debt of gratitude to my trusty editorial assistant, Judith Munzinger. In a spirit of helpfulness I gave her a copy of 'Eats, Shoots and Leaves' as a way of pushing the responsibility for my ignorance of the Oxford comma and other punctuation brain teasers on to her shoulders. Brilliant concept but lousy timing. Editing came to a grinding halt as she read Lynne Truss's book from cover to cover. My sincere thanks also go to my in house formatting and scanning guru Robin and to all the contributors to this issue. Your willingness to produce copy makes editing a constant source of pleasure.

You will be well advised to read *Dates for Your Diary* assiduously. There are many events to attend and sign up for. By travelling to them you will be surprised to discover many new facts, happily explore new places and make new friends.

Finally, to our readers in the words of Marsilio Ficino: 'all happiness'.

14th century Surprise!

William Cooper

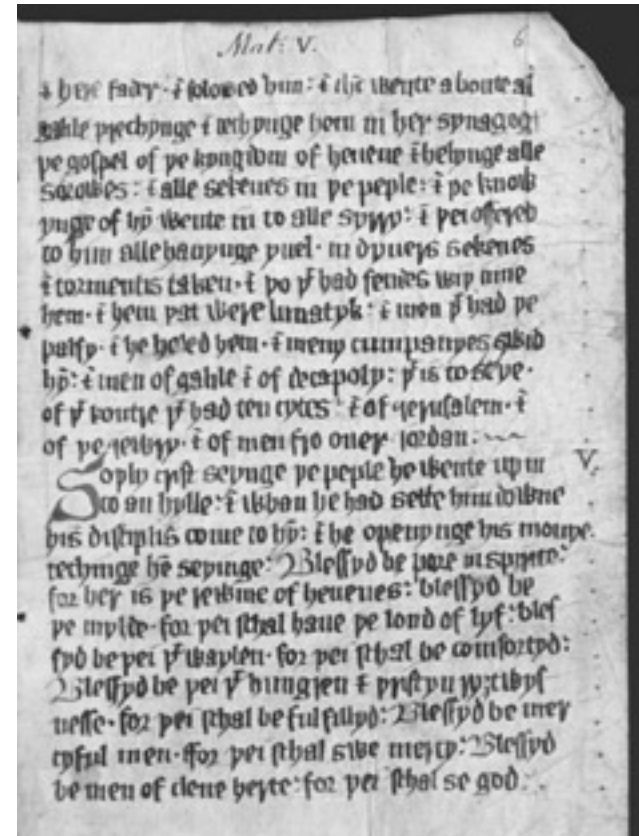
5 June 2003

It is amazing how the history of the English Bible throws out surprises, and the biggest surprise for me recently was to find that there still exists a 14th-century English version of the New Testament which has nothing to do with John Wycliffe and his Lollard followers. Having worked on the Tyndale Society's modern-spelling edition of *The Wycliffe New Testament of 1388* (published in 2002), I thought that I knew pretty much all there was to know about this area of the English Bible. How wrong I was!

In 1904, Anna Paues published her doctoral thesis on five remaining manuscript fragments of the English New Testament, and these contain a version that is quite distinct from those that are so well known to us from the 14th century - Wycliffe A & B.¹ The translation does not appear to have fallen under the ban that lay so heavily upon the Lollard Bible, doubtless because it was never intended for - and was never used for - public circulation. Indeed, it was made at the request of a nun, perhaps a sister in the same order to which the translator belonged as a monk, and thus was kept within the confines of the cloister.

Paues thinks that two translators are detectable in the version, one a Kentish man and the other from the Midlands, but there is no reason why two such diverse English monks should not both end up in the same monastery. The fact that an English version of the New Testament was asked for at all - with all the expense in time, money and materials that that entails - belies the popular image that has come down to us of pre-Reformation monks indulging in an endless round of riotous living and debauchery (well, most of them anyway). Cromwell's commissioners (who were the king's men and therefore not encumbered by sins of the flesh) are known, after all, to have made inventions as well as inventories. But it is a surprise nonetheless which raises the question of how many other attempts to translate the Bible into Middle English were made (albeit within the confines of the cloister), but which have long since perished - thanks in great part to Cromwell and his commissioners.

Surprisingly, Paues - speaking subjectively - thinks that the translation before us is not, over all, as "good" as Wycliffe B, though doubtless its recipients were happy enough with it - and they are the important ones in all this. We will make up our own minds on this point in a moment or two. But rather than descend to technicalities at this time, let us sit back and enjoy



Part of the Sermon on the Mount in the gospel of St. Matthew chapter V from a 14th century English Bible translation (MSS Douce 250, Bodleian Library, Oxford). Reproduced with permission.

some extracts of what remains, and let the version speak for itself. After all, whoever made it, deserves some fame and appreciation after all this time. Unlike our edition of the Wycliffe New Testament, I will not modernize the spelling. With just a little effort (and comparison with a later version if need be), all becomes clear. The New Testament references are given in the footnotes. We can start with the Beatitudes:

þ he openynge his mowthe techinge hem, seyenge, Blessyd be pore in speryte, for here is the rewme of heuenes. Blessyd be the mylde, for thei schal haue the lond of lyf. Blessyd be thei that waylen, for thei schal be comforyd. Blessyd be thei that hungren and thrusten ryghtwysnys, for thei schal be fulfyllid. Blessyd be merciful men, for thei schal swe mercy. Blessyd be men of clene herte, for thei schal se God. Blessyd be pesyble men, for thei schal be cleped Godes chyldren....²

“Blessed be they that wail...” - lovely! A little earlier in Matthew’s Gospel, when Jesus comes to John to be baptized, they have the following exchange:

Thanne come Iesus fro Galyle into Jordan to Ion that he schulde be baptyzed of hym. Sothly, Ion forbede hym, seyenge, I fel to be baptyzed of thee, & thou comest to me? Sothly, Iesus ansuerynge seyde to hym, Suffre now, for on this manere it besemeth us for to fulfille al ryghtwysnesse.³

This is excellent stuff! The quality is not lost in Paul’s letter to the Hebrews:

For thes Melchysedek, kyng of Salem, and a preste of the heyeste God, that mette with Abraham whenne he come ageyn fro the sleynge of kynges, & blessed hym, to who Abraham departed the tenthinges of al his good, & he was furst y-cleped Kyng of ryghtfulnesse, & afturward Kyng of Salem, that is, Kyng of pees, withouten fadur, withouten moder, withouten kynrede, nouthur hade he bygynnyng of his dayes ne ende of his lyf, bote y-lykned to Godes Sonne, he duelleth stille an eferlastyng prest.⁴

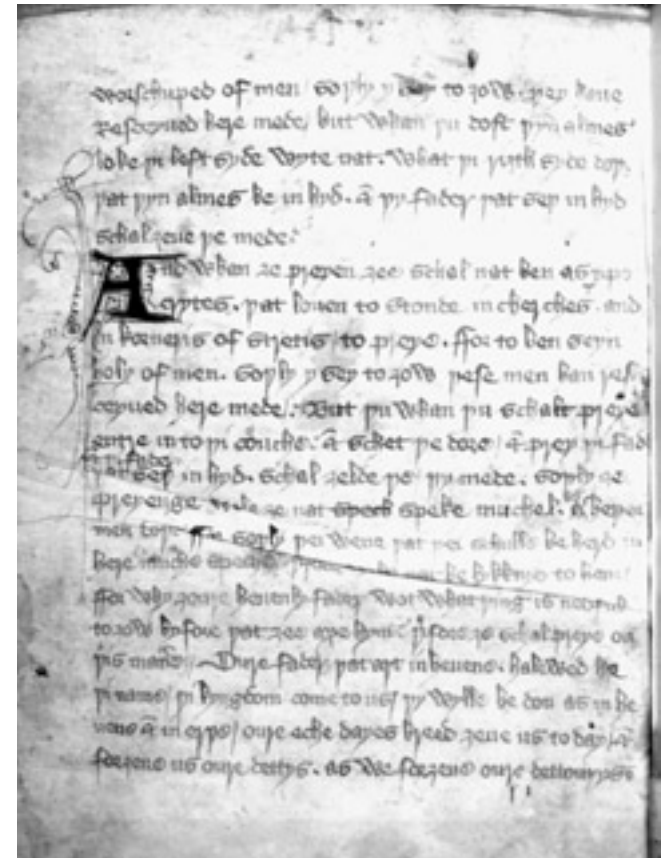
In my opinion, the chap who translated this was something of a master of the English language - and must have been known for such, which is doubtless why he was asked to undertake the work in the first place. But consider this short passage from Paul to the Thessalonians:

Bote of the tymes & of the momentes, my bretheren, it nedeth nocht that y wryte to you. For ye wyteth you-selfe that the day of oure Lord schal come as a thef by nyghte. For whanne me(n) seith that ther is pees and sekernesse, thanne schal ther come a sodayn deth, as the sorows of a womman that bereth a chylde. Bote thei schulen nocht flen away. Bote, bretheren, ye be not in derknesse, that thilke day take yow as a thef, for alle ye beth chyl dren of lyght, & Goddes chyl dren, & ye beth nouthur of nyght ne of derknesse. And therefore ne slepe we nocht as other men, bote wake we & be we sober.⁵

And finally, to return to Matthew let us see what our author has made of the Lord’s Prayer. This is one of those testing grounds for any translator, and if this is right then all else is usually good and acceptable:

Oure Fader that art in heuene, halewed be thi name. Thi kyngdom come to us. Thi wyll be don, as in heuene, & in erthe. Oure eche dayes breed geue us to day. & forgeue us oure dettys, as we forgeue oure dettourys. And ne lede us not in temptacyon, but delyuere us of yuel. Amen.⁶

The Lord’s Prayer in St Matthew’s Gospel from a 14th century manuscript (MSS 434 Parker Library, Corpus Christi College, Cambridge). Reproduced with the permission of the Master and Fellows.



Familiar? It certainly is. Its language is a long way forward from the Early English (Anglo-Saxon) form of this prayer, and is almost word for word what we find in the later 16th century versions of the New Testament, Coverdale and Geneva in particular. In short, this otherwise unknown version of the English Bible is a truly remarkable piece of work, and it certainly does not deserve the oblivion into which it has been allowed to sink. The pity is that we do not know the author’s name, nor the monastic house to which he belonged. Nor do we know the name of the nun who commissioned the work. But humble anonymity is something for which they both would have strived, having shunned fame and fortune in the hope of finding that peaceful inner life that eludes so many. That they found that peace in the study of the Scriptures is the most reassuring thing of all.

References

1. Paues, Anna C. *A Fourteenth Century English Biblical Version*. C.U.P 1904 (AMS reprint 1974)
2. Matthew 5:2-9.
3. Matthew 3:13-15.
4. Hebrews 7:1-3.
5. I Thessalonians 5:1-6.
6. Matthew 6:9-13.

Note

For those who wish to examine the manuscript copies for themselves, Paues lists these as: Selwyn College 108 L. 1.; Parker 434, Corpus Christi College; University Lib Dd. XII. 39. Douce 250, Bodleian Library; & Holkham Hall 672, Bodleian Library. Some of these shelf-marks might have changed in the last hundred years, but all should be traceable. All in all, there is a great deal of work to be done on them, and if anyone out there is looking for an exciting and new project for their dissertation or thesis, then this should answer that need beautifully.

Acknowledgements and editor's notes

The author is grateful to the Master and Fellows of Corpus Christi College, Cambridge for allowing him to reproduce the illustration from the last leaf of 14th century English translation of the Bible in the Parker Library (Parker MSS 434). The catalogue entry reads

'English version of N.T. vellum. ff. 1+ 159, 22 lines to a page. Cent. xiv late, clearly written. A dialogue in old English between a brother and his sister, in which the latter expressing her desire to be instructed in the faith, her brother translates for instruction the epistles, acts of the apostles, and part of St Matthew's gospel'. The entry also notes in Latin that each verse differs from Wycliffe's version.

He also extends his thanks to the Bodleian Library, Oxford who gave him permission to reproduce a part of MSS Douce 250. The catalogue note entry reads 'In English on parchment: written in the second half of the 14th century: 86 leaves. Parts of a translation of the New Testament into English, containing Matth. i. 1-v 34, Acts i. 1-19, iv. 7-xxviii, James, 1 & 2 Peter, 1-3 John, Jude. Matth.v beg *'Sothly Crist seyng the peple he wente up in to an hylle. And when he had sette downe his disciplis come to hym: & he openynge his mouthe techinge hem seyng.'*

Tyndale, A Lyric Drama

Tyndale, a lyric drama with libretto by John Stuart Anderson and music by Francis Jackson was first performed on 4 June 1967 in Wyndham Abbey.

Christopher Dexter

June 1967.

Tyndale is an unusual work – in effect a one-act opera in which the main role is allotted to an actor who does not sing. The rest of the characters are enclosed in the chorus, from which they emerge from time to time to take on their solo roles. (This special use of the chorus is not surprising, since the work was commissioned specifically for the Broadland Singers.) The subject is the life and death of William Tyndale (1494?-1536), with particular relevance to his life's work of translating the New Testament and Pentateuch into English. This act automatically stamped him as a heretic, for which he was strangled and burnt at the stake at Vilvorde by the order of the Emperor Charles V. The story is amazingly complicated, and has required considerable adaptation. For dramatic purposes, all that can be attempted is an impression of one man's ceaseless struggle to gain a certain end for the good of all his countrymen. Viewed in this light, the story of Tyndale becomes heroic, poignant, and at times amusing – characteristics which have been captured to the full by Francis Jackson's moving score.

The main theme (Ex 1) begins the work, but, apart from occasional references, lies dormant until the great intensifying of the drama in Scene 10. It is here used for the Bishop of London's declaration that he will track down Tyndale, now living in hiding in Flanders, and make him 'a star at the stake'. Sung by masses in unison, it becomes a grotesque portrayal of an opinionated prelate, and makes use of the dotted rhythm and the juxtaposed leaps.

In the first scene, in Cambridge, Tyndale as a student witnesses the burning of Luther's books. The organ (the composer is at work upon an orchestral version, for about 13 instruments) conveys the bustle and the crackling of the fire; the chorus - 'He stands now at night in the great square of Cambridge' – tells the story. Tyndale denounces this 'murder of minds in the burgeoning reign of Henry the Eighth', and his determination to leave the university and examine his true vocation is underlined by a bleak soprano recitative.

On the road to Gloucestershire, to take up an appointment as tutor to the children of Sir John Walsh, Tyndale encounters for the first time the elusive voice of the Tempter. The atmosphere is a pastoral E minor. Sopranos and altos call 'Tyndale... Tyndale' (Ex 2) and this phrase occurs later, in Scene 7,

when the Tempter is heard as a solo tenor.

At Dover Tyndale goes aboard 'The ship that takes the wind for France' – a stout, rollicking shanty sung by the full chorus. The great chorus describing the river Rhine, up which Tyndale is presently to travel, is peaceful and gently rippling (Ex 3). After a scene of great conviviality in which Tyndale and the Printer describe, with interjections by the chorus, the publication of the illicit New Testament in English, Tyndale decides to move on to Hamburg, there to learn Hebrew as preparation to an attempt on the five books of Moses. On board, the Tempter reappears to foretell the storm that will destroy the ship. The storm music makes use of a dotted 9/8 rhythm suggesting the hurling of the ship by the waves. At the climax, the words 'The skies are falling, the trumpet has sounded' are declaimed *summa voce* by the Actor over the full volume of the organ. The chorus repeat the single phrase 'Father, save' progressively less and less audibly as the ship disappears beneath the waves.

A calm scene ensues while Tyndale, his Pentateuch accomplished, recalls how he was cast up on the bleak shore of Holland. Basses, then tenors, answer him in an unaccompanied monody which later becomes a harmonized recitative for the whole chorus. Tyndale broods on the changes taking place across the sea – the King's divorce, *etc.* Thomas Cromwell is ushered on by a commonplace jingle on the words 'Wolsey's down, with a ding-dong bell'. In a jerky, pentatonic solo Cromwell announces his determination to be first in attracting the King's attention (Ex 4). The means he has in mind is the recapture of the recalcitrant priest Tyndale.

As the net closes round Tyndale the harmonic texture becomes sparser, and melody disappears. The Betrayal Narrative, a direct quotation from Foxe's *Book of Martyrs*, is carried forward in a form of polyplainsong in chords, or discords, of three notes. Tyndale's prosecutor (unison tenors) uses a bold recitative over a held pedal note. The words are also chanted, but in organum of two notes, a diminished fifth apart. Finally the entire chorus whisper, in unison, 'Tyndale, you are nothing now (Ex 5). The Judge (bass) then pronounces sentence on a high C sharp.

Suddenly the bustle of the opening scene is heard again on the organ. 'The torch is prepared' shout the Chorus, 'There's rain on the wind. One last chance. Recant! Silence. 'Then bind his eyes with the black band of death.' Tyndale, at the stake, cries out 'Into ash My flesh shall fall: Unto God My soul shall call: Lord, open thou the King of England's eyes'.

Chorus and organ then declaim, *tutta forza*, Ex 2. Tyndale dies. The music subsides, and in the distance from beyond death Tyndale hears this earthly

declamation. The final scene is all solace and peace, and Tyndale expresses wonder at his new experience. Finally, in a rich E major eight-part texture, the Chorus sings:

The plough who follows
His team down the furrow,
Shall sing as he goes
The psalms of King David:
Shall know in his heart
The word of salvation,
The word of beginning.

It is impossible in a short introduction to convey more than a hint of the richness and variety of this score, which is intensely dramatic and yet seems to have caught something of the flavour of the great English choral tradition. To those who know Francis Jackson's compositions – not only those for organ, but his St Cecilia anthem *Sound the trumpet in Sion*, and his monodrama *Daniel in Babylon* – it will come as no surprise that he has at last written his first lyric drama. It will surely not be the last.

Editor's Note

I am grateful to Andrew Youdell of the British Film Institute for bringing to my attention this article by Christopher Dexter which first appeared in the *Musical Times* of June 1967. The first commercial recording of this work entitled '*A Time of Fire*' was made in Leeds Parish Church in 1999. The St Peters Singers were directed by Simon Lindley, the organist was Francis Jackson, the work's musical composer, and the speaker was John Stuart Anderson, the work's librettist. The CD can be ordered directly from Amphion Recordings, Norton Lodge, 109 Beverley Road, Norton, Malton, N.Yorks YO17 9PH, England.

The image displays five musical examples, labeled Ex. 1 through Ex. 5, arranged vertically. Each example consists of a musical staff with notes and lyrics. Ex. 1 shows a single staff with a melodic line. Ex. 2 features two staves, with the top staff labeled 'Tyn - dale' and the bottom staff labeled 'Tyn - dale' and 'Tyn - dale'. Ex. 3 is a vocal line with the lyrics 'The scythe of time lies gleaming in the field'. Ex. 4 shows two staves, with the top staff labeled 'Now I'm up it comes to mind that one must' and the bottom staff labeled 'move be-lee the time'. Ex. 5 is a vocal line with the lyrics 'Tyn-dale you are nothing now'.

An Appreciation

Not For Burning: The Marian Exiles in 16th Century Europe

3rd Tyndale Conference Geneva, Switzerland 24-26 October, 2003.

Mary Clow, Vice-Chairman, Tyndale Society

November 2003.

Snow glistened on the surrounding peaks as delegates arrived in Switzerland for the Tyndale Geneva Conference. Once again this was held at the Cartigny Conference Centre, a few miles outside the city in a charming rural setting where tinkling cowbells signalled an adjacent Swiss dairy herd. Tyndale Journal editor, Valerie Offord, had convened an impressive line-up of academic excellence, plus cultural delights relevant to our study of The Marian Exiles in 16th Century Europe.

We began immediately with a tour of the Patek Philippe Museum, a world-famous collection of watches stretching back to their original invention in the 16th century. Superficially these breath-taking objects of every kind of fantastic design, richly jewelled, custom-made for tsars, tyrants, autocrats and millionaires seemed distant from the subject of the conference, until we learned that the skilled workforce was led by religious refugees - Huguenots and other Protestants. Calvin forbade jewellery, but encouraged watch-making as a useful, practical industry, which is how Geneva became the universal centre it still is today.

Back at Cartigny, after a Welcome reception and dinner, we trooped across the courtyard to the beautiful simple whitewashed chapel for a presentation by the former Director of the Geneva Institute for the History of the Reformation, Prof. Francis Higman, who was aided by choir members from Holy Trinity Anglican Church, Geneva, and their organist, Keith Dale. *'The Geneva Psalter and Music Contemporary to the Exiles'* was illustrated with sung examples showing how Calvin's comment that *'music is the chief form of delight given us by God'* put the psalms at the centre of reformed worship with over 30,000 copies of the Psalter published in Geneva by 1562.

Saturday was the principal day of the Conference. We began with a lecture from Prof. Andrew Pettegree, Director of the Reformation Studies Institute, University of St Andrews, Scotland, on *'The Marian Exiles and the European Book World'*. He described to a packed room how crucial the five years' exile had been for the development of English Protestantism and the

consequences for English intellectual life of engagement with the Continent. Based on his own original research on period printing he showed charts to demonstrate the importance of different European printing centres, with England a technical backwater.

Prof. Francis Higman returned to speak on *'Calvin and the Anglican Liturgy'*. He told a story of quarrels among the Marian exiles, all appealing to Calvin (who spoke no English) as arbitrator. They discussed liturgy more than theology, Calvin protested, and after his death all sides claimed him for their own.

Prof. John McDiarmid, of the University of South Florida, took up the tale with *'Sir John Cheke and the Marian Exiles in Padua'*. Cheke was the first Regius Professor of Greek at Cambridge, an earnest Reformer and tutor to the young King Edward VI. He was permitted to go into voluntary exile on Queen Mary's accession, but he became miserably homesick abroad, hating Italy and missing his wife. He moved nearer to the channel ports, was arrested and brought back as a prisoner. Cheke recanted his beliefs with great damage to the Protestant cause, and died shortly before the Queen herself.

A short paper followed by Eleanor Merchant, an Oxford classics graduate currently working on a PhD at the University of London - *'Voluntarium in Germania exilium' - aspects of exile in the works of Lawrence Humphrey'*. A Fellow of Magdalen, Humphrey adapted well to exile in Zurich where he lived with other like-minded English scholars *'as if at an Oxford College'*.

Dr Antoinina Bevan Zlatar, currently teaching English Literature at Zurich University, next spoke on *'Protestant versus Protestant'*, exploring the satirical writings of Anthony Gilby. Gilby came back from exile and objected strongly to the return by Queen Elizabeth of the English church to the *'Romish rags'* of surplice, gown and cap. His witty *Pleasant Dialogue* sets out the vestment controversy in popular terms, and had us all laughing.

Prof. David Daniell ended the day with *'The Forgotten Genius of the Geneva Bible Translators'*. He passionately related the lost story of the Geneva Bible, prepared by 12 Marian exiles, published in 1557 (NT) and 1560 complete, and 1 million sold by 1640. It was so much the familiar, loved text that Miles Smith (chairman of the committee for the 1611 'King James') actually quotes from the Geneva Bible in his preface! Prof. Daniell left us all convinced that its suppression and substitution by the 'King James' was a political act.

The long, packed day was rounded out by dinner at a high quality Swiss restaurant.

On Sunday morning most of the delegates joined the congregation at Holy Trinity, Geneva, the English church which descends from that established by the 16th century Marian exiles. Appropriately it was Bible Sunday and read-

ings were from Wycliffe (OT) and Tyndale (NT). David Daniell preached movingly on Paul's letter to Timothy.

Lunch in the church hall was followed by a guided walk round Geneva.

Once again Valerie Offord and her team had arranged a thoughtfully integrated programme in which individual speakers referred back to each other, complementing previous papers. Delegates left with a freshly vivid awareness of a watershed period in English-speaking intellectual and religious development.

Geneva Postbag

Report by Valerie Offord

I should like to thank the Geneva Tyndale Conference committee of Antonia Bruce, Ann Elter, Liliane Iselin, Judith Munzinger, Arthur Robinson, Susanne Rumphorst and Joan Wilson as well as its co-opted members Robin Offord and Julie Robinson for all their hard work, cheerfulness and invaluable support in making the event such a success.

Valerie Offord, Chair of the Organizing Committee.

Project to Publish the Conference Proceedings

The speakers' papers at the Geneva Conference were of such a high academic quality and so cohesive that the idea to publish them was conceived. All the speakers have already agreed to this proposition, a financial contribution has been received, abstracts have been written and a preliminary approach to a publisher has been most encouraging. Academic editors have accepted to undertake the task but for the moment the project is being co-ordinated by Valerie and Robin Offord.

It is clearly early days for the project and it is probable that its success will turn on whether enough financial support can be found. However, all the signs so far are extremely positive. Clearly any suggestions as to grant giving bodies and sources of funding that members can give would be of immense help.

Postbag

The Committee was very touched by the messages and letters received from participants at the Conference. We have selected a few comments to share with those members who were unable to attend.

Just a note to thank you for your part in ensuring a memorable Conference weekend and congratulations to your team for their hard work. Extra goodies

like the evening meal and company and the visit to that Aladdin's cave of clocks and watches made it super and the lectures were all superb. Roll on the next time we all get together and make new friends'.

David Green, delegate, UK, 31 October

'I had a very rewarding time in Geneva'.

John McDiarmid, lecturer, USA, 5 November

'Thank you again for putting together a wonderful conference at Cartigny'

Harold Rawlings, delegate, USA, 3 November

'What a great conference. I had a splendid time. And plaudits to you and your team for organizing it so well'.

Neil L. Inglis, session chairman, USA, 5 November

'The entire mood of the Geneva Conference was so joyful and upbeat'.

Mary Clow, Vice-Chairman Tyndale Society, UK and USA, 30 October

Conference Quiz Answer

An extract from a 14th century English translation of the Bible on parchment from Douce MS 250 in the Bodleian Library, Oxford (part of the Beatitudes Matthew chapter 5).

There were many interesting, ingenious answers to the Conference quiz which was to identify an extract from a manuscript. This is now reproduced elsewhere in this issue of the Journal in Dr William Cooper's article '*A 14th century Surprise*'. Clearly there was no winning entry as the article is a 'scoop'. Virtually all entrants identified it as a Wycliffe translation – right date but wrong translator.

In view of this the prize was awarded to your Vice-Chairman, for her completely wrong, amusing and tongue in cheek answer '*It was King James's own attempt to contribute to 'his' Bible. He gave up after Matthew 5 and went hunting as usual. No verses - as ever the King forbade any Calvinistic influence.*'

Service in Holy Trinity Church, Geneva on Bible Sunday 26 October 2003

Introduction by Michael Hammond,

November 2003

The morning of the third day of the Third Tyndale Conference was taken up with a visit to Holy Trinity Anglican Church in central Geneva. We were invited to join in their celebration of a Sung Eucharist on Bible Sunday.

Our attendance had been well-trailed, especially the fact that David Daniell was to preach. The service sheet noted that he had turned down quite a few preaching invitations to be with us on this particular day. This may help in part to account for the warm welcome extended to us. The church was packed to the doors and we delegates felt very much at home – comfortable to join in some robust hymns set to lusty tunes. Some delegates were responsible for the readings and we recognised fellow delegates in the choir.

The timing was perfect; that we should be in Geneva on Bible Sunday. There was no Collect as such, but I confess that running in the back of my mind was the Collect for Advent 2 in the 1549 Prayer Book.

'Blessed lord, which hast caused all holy Scriptures to bee written for our learning; graunte us that we maye in suche wise heare them, read, marke, learne, and inwardly digeste them; that by pacience, and counfort of thy holy woorde, we may embrace, and euer hold fast the blessed hope of euerlasting life, which thou hast geuen us in our sauour Jesus Christe.'

The Epistle was taken from 2 Timothy 3.14 – 4.5 in the Geneva Bible of 1560. This was of particular interest to us and we were invited to compare the readings with versions with which we are more familiar. The locals were invited to compare them with the NRSV which they use week-by-week in church.

David Daniell has very kindly allowed us to print the full text of his sermon which follows.

Sermon preached in Holy Trinity Church Geneva on 26 October 2003 by Prof. David Daniell

Today, being Bible Sunday, I want to speak under the heading of the words of Paul to Timothy, from 2 Timothy 3 and 4, that we heard earlier, particularly:

'Thou hast known Holy Scriptures of a child - (that is, since being a child) - which are able to make thee wise unto salvation through the faith which is in Christ Jesus.'

Paul takes for granted that Timothy had complete access to *'the Scriptures'*, and has had that since being a child. Not just access to some parts, but the whole of *'holy Scriptures'*. He goes on

'For the whole Scripture is given by inspiration of God, and is profitable to teach, to convince, to correct, and to instruct in righteousness. That the man of God may be absolute, being made perfect unto all good works.'

These are large claims - Scriptures are to be taught, to be used to convince hearers and to correct any wrong thinking, and above all to instruct in right-

eousness, that great New Testament Greek word *dikaiosune*, the observance of what is more than just lawful - what is morally right and just in the sight of God, something found in *'the made perfect'* man of God, -- a fine Greek verb meaning to complete, finished. The marginal note there made by scholars here in Geneva in the 1550's, developed in Oxford in 1576, says:

'The Prophets and expounders of God's will are properly and peculiarly called Men of God.'

Paul sets the stakes high. The most thorough knowledge of all the Scriptures comes first - there is no mention of tradition or reason, said with the Scriptures to be the pillars of the Church of England: there is nothing about a hierarchy of a centralized Church (as with Rome).

Such knowledge of the whole Scriptures has within it the necessity of preaching the word, as we heard. Just as in a seed planted in the earth - the image is mine here, but it is a New Testament understanding - there is all the chemistry of growth and full blooming, so knowledge of the Scriptures contains the chemistry, as it were, of proclaiming, of preaching. It has to happen. Lest Timothy should miss it, Paul gives it the highest possible charge, a charge so strong that it should be frightening:

'I charge thee therefore before God, and before the Lord Jesus Christ, which shall judge the quick and the dead at that his appearing, and in his kingdom, preach the word, be instant in season and out of season...'

'Be instant' rather passes us by in 2003. The Greek verb *epistethi* has the sense of being skilled, knowing how to, being capable.

This capability in all the Scriptures, says Paul, is urgently necessary, because the time is coming when people will no longer want wholesome doctrine, Paul observes. People will find the whole Scriptures are no longer good enough, being out of date, no longer fashionable. Instead they will develop, in the nice phrase, *'itching ears'*, and go after - in another nice phrase - *'an heap of teachers'* - and - it is hard not to pick up an interior image here of donkeys - *'and will turn their care from the truth, and shall be given to fables'*.

No, says Paul, know what you have known since being a child, that wholesome doctrine, so important in your healthy growing-up.

On this Bible Sunday, 2003, I find three things that I need to say about this passage.

The first is about Paul's phrase *'the whole Scripture is given by inspiration of God'*. I shall come to what is meant by the word *'inspiration'* in a moment. I need to stop on the words *'the whole Scripture'*, and with you, on Bible Sunday, here in Geneva, rejoice with you that everyone throughout Europe has indeed had *'the whole Scriptures'* ready and open to them in their own

language. Since Martin Luther and his German New Testament in 1522 and whole Bible in 1532; since Lefevre and his French New Testament of 1523 and whole Bible in 1530; since - and I can say *'above all'* because we are here in the English Church - since William Tyndale and his first English New Testament in 1526 and whole Bible in 1537 - the latter half of the Old Testament there dependent on the work of Miles Coverdale, since Tyndale was martyred before he had more than half the Old Testament done - since those hallowed dates it has been possible to have open on the desk, on a family table, in the hand in field and hedgerow, a complete Bible in the familiar tongues of German, French and English, faithfully translated from the original Greek and Hebrew, not in Latin, and not bent out of shape in the vernacular by having had to be first in Latin. What Tyndale and the others opened for us has never since been shut up.

We have all been able to have, for nearly five hundred years, what Paul writing there to Timothy calls *'the holy Scriptures'*. These *'holy Scriptures... which are able to make thee wise unto salvation through the faith which is in Christ Jesus'*, are ours, as Paul said elsewhere, *'to read, mark, learn and inwardly digest'*.

I want for a moment this morning for us to just hold in mind the privilege we have, a privilege unknown only twelve generations ago. Until the revolution in religion, which we call the Reformation, the Scriptures were not known, being held by the Church in its iron grip only in Latin, and unknown to the common people. They were brought to the English people in blood. Tyndale was executed outside Brussels in October 1536 for translating the Bible from Greek and Hebrew into English; his colleague John Rogers, who first assembled what he had done, with what Miles Coverdale had done, to make a complete Bible in 1537, was in 1557 the first of the 300 men and women burned alive under the edict of Queen Mary, who was determined at any cost to annul the Reformation in England and drag the country back to the pope.

As some here this morning know, I have just published a large, and as Yale University Press have made it, beautiful book telling the story of the Bible in English from the earliest times until now. Writing it, over fifteen years, I have been struck again and again by the extraordinary courage of the first translators, knowing that they faced certain, and lingering, death for the 'heresy' of giving the people the Bible from the original tongues: and, as well, their tremendous labour. Modern papermaking and printing methods can conceal from us just what a large book the Bible is, and those early translations, particularly the English ones, were the work of solitary men - like William

Tyndale - cold hungry and in danger - and in his case, permanently in exile.

We rejoice that we have the whole Scriptures, and thank God for their courage and faith.

Telling the story, I am often rebuked for claiming that the people did not know the Bible before Tyndale. Of course they did, say conservative historians. In their churches were stained glass windows and paintings, they could see plays, and the Sunday sermons at mass would give them the stories. They would know their Bibles - Adam and Eve, Noah's ark, Jacob's ladder, David and Goliath. Yes, yes, of course they would, and did. But there is more to a complete Bible than those stories: something like 99.9 percent more.

There are the whole of the four Gospels, and the whole of the epistles of Paul, and especially the epistle to the Romans, the bedrock of Christian theology. These do not appear in stained glass windows, pictures nor plays; nor, I have found, after some research, in ordinary sermons before about 1530. My own working definition of the Reformation is *'ordinary people reading Paul'*. Whether Paul's own writings would yet count as 'Scriptures' when he wrote to Timothy is not known: but they do count, for us, supremely.

In giving the people the Scriptures, all the people all the Scriptures, the city of Geneva in the 1550's and 1560's under the leadership of Calvin was supremely important. Here were made those Geneva Bibles, particularly in French and English, which set out to give readers and hearers the very best in scholarship and help. The Geneva English Bible of 1560 became the Bible of the English people, and remained so for almost a hundred years. I cannot speak about the glory of our open access to the Scriptures in this pulpit without paying strong tribute to the Englishmen in this city, exiles from the murderous Queen Mary, who made the first great 'study Bible' in English.

My second point is about what are those whole Scriptures which will make Timothy and all others *'wise unto salvation'*. The earliest churches had with them the Hebrew Scriptures translated into Greek, and these are mainly what Paul means. The Hebrew Scriptures contain many different writings, and no balanced person could maintain that every letter of every word has to be of equal weight and value to our salvation: the great writing prophets, especially Isaiah and Jeremiah, contributed quite astonishing revelations, considering the time and place, of new understandings of God, particularly God as servant, in Isaiah, and even Suffering Servant, words taken up a good deal in the Gospels. But at the opposite extreme, one thinks of the tedious genealogies of the Books of Chronicles, and Ezra and Nehemiah; the bloodthirsty exploits in Joshua, Judges made at the behest of a God who is an expansionist military dictator; or in chapters 17 - 26 of Leviticus, what is

called the *'Holiness Code'*, the extreme and alarming ritual instructions made by a small cult of super-priests after the humiliation of the Exile in Babylon, setting up the Second Temple in Jerusalem. All these Old Testament parts are a long way from the spirit of Jesus. Having the whole of the Scriptures, as we do, allows Scripture to interpret Scripture, as both Jesus and Paul instructed that we should.

Working closely and reverently and intelligently with the teaching of Jesus, and the accounts of his life, which has to be our centre, and all the work done on his divine and human nature by Paul, guided as we are by his Holy Spirit with us, allows us to understand what is supremely important, namely, the New Testament. Inspiration is the Holy Spirit's guidance to the central significance of Jesus. His life and teaching are both blazingly simple and very demanding and I have found over a lifetime, constantly presenting me with the unexpected. Thomas Jefferson, 3rd President of the United States, both loved and hated the Gospels. He loved the ethical teaching of Christ, which he quite rightly found astonishing. A leader of Enlightenment thinking, he hated all the 'mumbo-jumbo' of angels and miracles and resurrection. So he, literally with scissors and paste, cut up the gospels and made his own New Testament, and sat back and admired the amazing ethics.

Using, however, as Paul instructed Timothy, to use the whole of Scripture, we can see Jefferson's *'mumbo-jumbo'* - which no Enlightenment sage would ever consider - as an attempt to convey something otherwise invisible, in the nature of God. God, as has been noticed, is Different, *'Other'*. He grants us occasional insights, as far as we are able to take them, into a fragment of his nature. Jefferson's *'mumbo-jumbo'*, angels and miracles and resurrection and so on, are parts of the insights beyond the rational. They are to induce in us feelings of both love and total unworthiness.

A religion is a revelation or it is nothing. The revelation that is Christianity in the New Testament is God's Fatherhood, expressed, for his good reason, at a precisely observable moment in history (Jesus *'suffered under Pontius Pilate'*). It is the effect of this that is the double strand of the New Testament: the intricate theology of Paul in his main work, a Jewish - Roman - Greek wrestling at the edges of understanding; and the sublime simplicity of a parable of Jesus like the Prodigal Son, where the father cuts through all the returning son's abasement in guilt and misery and failure, to run to meet him and make a feast for his return. A Jewish historian pointed out to me that a wealthy and successful middle aged Jewish businessman of the time, as the father in that parable was, would never, ever, run or be seen running. This one does, having seen his son *'afar off'*. It is Jesus's image of God.

My third point arises from the writing of my book, and is the admission that I have to stand here in Geneva, the source of so much wonderful Bible work, on Bible Sunday, and express a paradox. What is clear as the story unfolds in my book is the extraordinary amount of Biblical translation that has gone on, especially in the last hundred years, and still goes on. And I am only talking about translation into English. There have been, since 1900, about 1,500 fresh translations of the whole Bible or significant parts like the New Testament into English. (I calculate, and demonstrate in the book, that since Tyndale in 1526 there have been some 3,000 fresh translations of the whole Bible or significant parts like the New Testament into English, figures that startle.) Since the Second World War and the triumph of what was America's first fully American Bible translation, the Revised Standard Version of 1952, many of these have been made in America. New translations, and fresh editions of older translations with different notes, appear in great numbers. Some years ago I stood in a bookshop in California in front of what can only be called a whole wall of different Bibles, some with the extraordinary sticker *'as seen on TV'* - Bibles with notes for every possible experience in life. America, I realized, is awash with new Bibles. Never before have there been so many: not only with different notes added to familiar older texts, but fresh translations. It is common for a seminary in America to ask its divinity students and candidates for the ministry to know half a dozen different translations made in the last couple of decades. On Bible Sunday the fact of this fresh openness brings rejoicing.

And yet, and yet. Writing my book about the Bible in English, and looking around, I found that as well as there never before having been so many Bibles available there has never before been such ignorance. That young people today don't know their Bibles as we did is what Adam said to Eve. But in so many areas of life, not just in the inescapable bombardment of visual stimuli we will suffer, but in the great disciplines of thought, the Bible has vanished. What should be basic knowledge has disappeared. Historians, even of the sixteenth century, ignore it. It has no place in the excitements of science, the discovering of the world God made -- even though, as I show, the Reformation Bible was the cause of the release of minds into scientific enquiry (the very opposite of what is usually stated). This is a tragedy for what was given to us in blood.

That particular nutrition which Paul insisted was necessary for the child to grow up in maturity of faith, knowledge of all the Scriptures, in so many parts of life is not there. Our response must be to challenge the ignorance and be alert constantly.

We can only pray.

From *Figurae Bibliorum* to *Imagines Evangelicae*: Origin and Development of a Bibliographical Genre between the Reformation and the Counter-Reformation

Ralph Dekoninck

The 16th century gave rise to a series of illustrated publications which can be named *Picture Bibles* (*Figures de la Bible*, *Bilderbibeln*, *Prentenbijbels*). These picture books represent an attempt to translate the most important Biblical stories into images. They are accompanied by a fairly short text, anywhere from a simple moral maxim or historical couplet to a more elaborate commentary. Clearly separate from illustrated Bibles, this bibliographic genre was first exploited by Protestants, and they established its defining characteristics, principally the literalness of its Biblical representations, the function of which is mainly didactic (for example, Luther's *Passional*, 1529).

However, beginning at the end of the 1530s, printers from Lyon such as Trechsel, Frelon, De Tournes and Rouillé, aiming at a more educated public, gave it a more literary and artistic bent. This aesthetic turn reappears in the picture books printed in Antwerp during the second half of the 16th-century (for instance, the *Thesaurus veteris et novi Testamenti* published by Gerard de Jode in 1585). The pleasure which these pictures procure was becoming an end in itself and was no longer a means of putting the reader in contact with divine works, and beyond to the love of God. Religious instruction, so present in the earlier publications, was replaced by a pure historical illustration of the Biblical scenes, thus reducing them to simple, entertaining sketches. This gradual backsliding has led Max Engammare* to conclude that *'like a worm in a piece of fruit, the Picture Bibles were an out growth of the Biblical material on which they were based, vitiating the Logos that gave birth to them. By concentrating on historical exactitude and on aesthetically pleasing poems and images, the Picture Bibles ended up by eliminating the Word of God, and his well laid out plans for man's salvation. The Bible had become a story book.'*

Such a conclusion is not, however, appropriate for the *Imagines et Figurae Bibliorum* of Hendrik Jansen van Barrefelt, even though it externally appears to belong to the Picture Bible genre. The oblong volume contains 98 illustrations, all of which are signed by Pieter van der Borcht: 60 for the Old Testament and 38 for the New Testament. Only the former are accom-

panied by commentary in three languages (Latin, French and Dutch) on the opposite page. Begun by Plantin in the early 1580s, the definitive edition of the *Imagines* was probably only finished in the early 1590s, at which time Plantin's son-in-law, François Raphelengien, decided to publish them with a false date (1580) and no indication of place under the pseudonyms of Jacobus Villanus (author) and Renatus Christianus (publisher). Such prudence is easy to understand, since the author was none other than Hendrik Jansen van Barrefelt, alias Hiël, second founder of the *Familia Charitatis*, or *Family of Love*.

This book give a fairly good résumé of the principal ideas of this "family" of spiritualist *savants* who were connected in one way or another with the *Officina plantiniana*: faith in the salvation of the spirit through an "inner dialogue" with God; disdain for all external forms of piety and religious practice; a firm belief that, beneath their different symbols and liturgies, all religions are the expression of the same *credo*; a desire to simplify the basic tenets of belief, in which charity should be primary. The *Imagines* of Barrefelt especially emphasized that it was necessary to return to the essence of the Biblical message in order to overcome whatever led to conflict between men and particular Churches, and in this way to attain universal concord under the sign of Christ. This *concordia mundi*, which the humanists of the period had so wished for, would lead necessarily to a renewal of life in Christ, the one and only way that leads to what Hiël called the "uniformity of God in our soul", that is, to the true comprehension, according to the essence and the spirit, of divine works.

At exactly the same time, an even more ambitious editorial project was devoted to illustrating and commenting on the Biblical narratives: the *Evangelicae Historiae Imagines*. This sumptuous in-folio of 153 illustrations was initially undertaken by Plantin, but was finally published in 1593 by the Antwerp Jesuits themselves. It was completed two years later with the annotations and meditations of the Jesuit Father, Hieronymus Natalis (Jerome Nadal), a close spiritual descendant of Ignatius of Loyola who was behind this editorial initiative. So, this book came out at almost the same time as the *Imagines et Figurae Bibliorum*. Yet the two works appear to be so different: while the Barrefelt volume was stamped as heterodox, if not heretical, and rapidly ended up on the Index, Nadal's work became a shining expression of renewed orthodoxy, even becoming a major point of reference for Counter-Reformation iconography and exegesis of the Gospels. As a hypothesis, I would like to suggest that this stems in large part from the learned apparatus added by Nadal and consisting in a detailed set of annotations on specific

points in the illustration, indicated by letters. Although Nadal's meditations are quite similar to Barrefelt's, they differ considerably to the extent that they are based on a detailed analysis of each Biblical scene. In this way, the historical truth is much better established before the spiritual meaning is discussed. In addition, this system of annotation referring constantly back to the text facilitates a controlled "reading" of the illustration, which can no longer be reduced to its simple contemplation.

What conclusions can be drawn from this comparison of the works of Barrefelt and Nadal? In contrast to the Picture Bibles which had tended to lose their original religious intent in favour of historical knowledge and aesthetic pleasure, both Barrefelt and Nadal wanted to confer once again on this genre the exalted mission of transmitting the Word of God. Beyond the simple moral lesson, these two authors were aiming for a thorough inner regeneration of the reader. However, their means of meeting this goal, as well as their underlying spiritual being, were different. Barrefelt's *Imagines* reflect the spiritualist atmosphere that existed in the *Officina plantiniana*, whereas Nadal's *Imagines* are a sign of the dynamic penetration of Counter-Reformation ideals into areas North of the Alps, involving a clear attempt at reinforcing orthodoxy in opposition to the gamut of heresies. In particular, this tendency led to a (re)normalizing of the relations between image and text, which henceforth were seen to be intimately connected, interacting in such a way as to serve the propagation of the faith. As a result, our Biblical imagination was greatly enriched but at the same time became strictly controlled.

*Max Engammare, 'Les Figures de la Bible. Le destin oublié d'un genre littéraire en image XVIe-XVIIe siècles', *Mélanges de l'Ecole française de Rome*, 106, 1994, p. 591.

Ralph Dekoninck is a director of research at the Catholic University of Louvain. His fields of research are Jesuit theology and theories of the image, and illustrated books and religious engravings of the 16th and 17th centuries. His forthcoming publication is entitled 'Statuts et fonctions de l'image dans la littérature spirituelle jésuite éditée à Anvers entre 1585 et 1640' in *Travaux du Grand Siècle*, Genève Librairie Droz 2003.

The 9th Annual Lambeth Tyndale Lecture on 27 October 2003

Why the Chattering Classes hate Christians

by Cristina Odone

Report by Eunice Burton

November 2003

The Ninth Annual Lambeth Tyndale Lecture was given by Cristina Odone on 27 October 2003 in the historic Guard Room of Lambeth Palace: her subject was "*Why the Chattering Classes Hate Christians*".

Prof. David Daniell thanked the Archbishop, Dr Rowan Williams, for his continued interest in the Tyndale Society, especially by acting as a Patron, and for so graciously consenting to chair this meeting. Responding, the Archbishop said that presiding at this lecture was high on his list of priorities, as the Tyndale Society promoted honest language and the morality that goes with it, for which society cares and without which society is lost. He then welcomed Cristina Odone, until recently Editor of the *The Tablet* and now Deputy Editor of the *New Statesman*.

Cristina Odone began by saying that she needed to vent her anger! She asked why was it that educated, sensible, usually tolerant and humane British people are so prejudiced against Christians and attack them so viciously, citing Richard Dawkins (*Time to Say Enough*) and Polly Toynbee (*Maggoty Heart of Religion*). Their image of Christians is of 'out of touch' creationists, fundamentalists and autocratic bigots, often child abusers, anti-women, anti-gays and anti-semitic, who intrude into the 'live and let live' lifestyle of secular society.

Cristina accused the media of discrimination against Christians, especially Roman Catholics, in a way which would not be tolerated by Muslims, e.g. Christopher Hitchens' criticism of Mother Teresa's Beatification on the 'Today' programme, and the request for atheists to contribute to 'Thought for the Day'. Christians are seen to resist materialistic greed and to promote family values and defend vulnerable people such as the embryo, disabled and elderly, thereby endangering the mores of the chattering classes. As Jews, Muslims and Hindus are regarded as ethnic minorities, fear of the accusation of Racism prevents their being targeted as white Anglo-Saxons are. Christians' 'subversive' views emanate from recognition of the authority of God, who dictates their words and deeds, and are seen to result in clashes between dictatorial oppressiveness and personal freedom.

Following the social rebellion of the 1960's, the chatterati applaud changes in traditions and law: decriminalization leads to tolerance, then acceptance and then promotion. But freedom is not an end in itself to Christians, who accept absolutes and standards of justice and self-sacrifice; prohibition by the Roman Catholic Church of 'sins' such as adultery, premarital sex and abortion is balanced by messages of virtue, e.g. their responsibility to care for the handicapped. As a mother of a young baby, Cristina Odone deplored the way in which positive tests for 'foetal abnormality' proceed to abortion so readily today.

The chattering classes want to be seen as fair and open minded, condemning cruelty and greediness, and hence use a parallel system of humanistic morals. But the question of 'Why' is not addressed, and moral rectitude based on the Bible is regarded as simplistic. Cristina herself had experienced less ridicule in the U.S.A., and in her native Italy Roman Catholics are not mocked, whereas derision of "non-conformists" is common in the United Kingdom. Many Christians are clear on the big themes, but open to reason and the fruits of science, so that fears that piety and zeal lead to terrorism are ungrounded. William Tyndale was persecuted, exiled and martyred for his endeavour to provide direct access to the Word of God, which empowers the behaviour of the humble man and whole communities. Today's Christians are embarrassed to mention their faith, but we should be courageous to announce the Lord's Message. It is not necessary to wear *'Jesus loves me'* T-shirts to say unashamedly *'Here we stand we can do no other'*.

A time of questions followed. Discussion ranged from the need of role models for the young (a teenager had asked a member if the Church had standards, as society had none) to the departure of the BBC from its original charter to promote good, and the pitfall of extreme fundamentalists holding antiquated scientific views adding to the glee of Richard Dawkins. Cristina Odone accepted that there are blurred edges and much common ground between Christians and the chatterati. Christians should be flexible to methods of witness while faithful to the Sacred Texts and all strands from sacramentalists to fundamentalists must be permeated by love. Society's search for "spirituality" reveals needs which secularism has failed to meet, so Christianity can be explored!

Down the ages, persecution has led to growth of the Church, so why do we see falling numbers now? Perhaps apathy is a greater danger today. It was suggested that Christians could now claim the minority rights of ethnic communities!

Archbishop Rowan Williams thanked Cristina Odone, stressing the place

of the Church in uniting people; he felt that scepticism and mockery were too blunt and insidious as instruments to provoke resistance - whereas William Tyndale created a language which excited confrontation.

A time of conversation over wine followed, and then a smaller group joined for a meal together at a nearby hotel.

Tyndale Society 9th Annual Hertford Lecture October 2003

'Hamlet's Luck: Shakespeare and the Sixteenth-century Bible'

by Brian Cummings

Report by Beatrice Groves

December 2003

Brian Cummings's excellent lecture was both witty and erudite, and opened up interesting questions about Shakespeare's relationship with the Bible generally and the specific case of 'luck' in particular. Cummings began his lecture with the intriguing fact that 'luck' begins to be phased out of the English Bible after Tyndale, disappearing entirely from the Geneva Version. The Geneva version, along with the Bishops' Bible which Shakespeare would have heard in church, is probably the version that Shakespeare probably knew best, as shown by his allusions to it and the evidence that he sometimes alludes even to the Genevan annotations: something that suggests quite careful reading on his part. There is little evidence that Shakespeare was aware of Tyndale's version, except as it survives in later translations, although there is one tempting connection in the name of one of Shakespeare's best clowns. When Bottom wakes after his encounter with the fairy world, his speech (*'The eye of man hath not heard, the ear of man hath not seen, man's hand is not able to taste, his tongue to conceive, nor his heart to report what my dream was'*) is clearly a scrambled, humorous version of 1 Corinthians 2:9. In Tyndale's translation this unknowable gift of God is described as 'the bottome of Goddes secretes', a phrase that was refined in most later Bibles to 'the deepe things of God'. Thomas B. Stroup first suggested that Shakespeare's schoolboy titter over this phrase has been literalised in the delightful physicality of his clown, Bottom, who alludes so explicitly to this scriptural passage.

Brian Cummings set himself a difficult task in forging connections



between Shakespeare and Tyndale, but he accomplished it through a similar delight in what he calls Tyndale's felicitous, homely style. Cummings's investigation, although excellent on the subtle nuances gained from close attention to particular words, looked predominantly at the wider question of the connection of ideas between Shakespeare and Christianity: in particular the idea of predestination and *Hamlet*. Cummings argued that the complexity of luck in *Hamlet* engages with the theological thinking of the time in which the complexities generated by predestination and luck as a sign of God's grace were implicitly recognised by theological writers.

Cummings, sensitive to the charm of Tyndale's style, was subtle on the possible connections between Calvinist thinking and Hamlet's thinking, suggesting the complexity which scholars are eager to find in *Hamlet's* exposition on fate and free will. He draws attention to the self-reflexiveness of a revenge plot in which the knowledge of how such stories end is made part of the plot, and the connection of this with the sixteenth century understanding of God's plan. He even finds Hamlet's word for the state of mind with which we must meet this foreordained, incomprehensible future - readiness - in a Calvinist treatise on special providence. The well-known fact that Hamlet is the first revenge tragedy to be aware about its status as such, and to make our expectations - our knowledge and his knowledge - part of the onus which the revenger has to bear, in the context of Cummings's careful study of the word luck and its theological connotations, gains a new incisiveness.

The main achievement of Cummings's lecture was perhaps that, through his linguistic scholarship, it showed how theological writing can be shown to share the subtlety and ambiguity of Shakespeare's own treatments of such subjects, an insight which brings Shakespeare closer to the theological context of his time. As Cummings concluded '*Shakespeare, in creating such a complex world of chance in Hamlet, was not reacting against this theological sensitivity, he was participating in it*'.



Letters to the Editor

Dear Editor,

Meditating on the 2003 Lambeth Lecture *'Why do the chattering classes hate Christians?'* I fell to wondering how William Tyndale would have answered.

Being first and foremost a man of the Bible, he would have challenged us as to what it tells us of Our Lord, of some of His experiences and of the early Church's reaction. Perhaps he would have started by reminding us that the prophet Isaiah (ch 53) said *'He (Messiah) would be despised and rejected.....'* so that the pattern was set some hundreds of years before Our Lord's Incarnation.

Then I think he would have reminded us of:

Our Lord's upper room discourse when He said *'Yf the worlde hate you, ye knowe that he hated me before he hated you'* (John 15v18) and *'verely verely I saye ynto you, the servaunt is not greater than his master, neither the messenger greater then he that sent him.'* (John 13v16)

The fracas in the synagogue at Nazareth when the furious people, *'roose vp, and thrust him oute of the cite, and ledde him even vnto the edge of the hill, wher on their cite was bilte, to cast him doune hedlynge'* after He had told them the truth. (Luke 4v24-30)

When His family heard about this, ...they thought *'He had bene beside him selfe'*. (Mark 3.21)

The event when the *'laweares and the Pharises began to wexe busye about him, and to stop his mouth with many questions, layinge wayte for him and sekinge to catche some thing of his mought, whereby they might accuse him.'*

On His return to Nazareth.....*'And they were offended by him.'* (Matt 13v57)

When the people stood watching His crucifixion and the *'rulers mocked him with them saying; he holpe other men, let him helpe him selfe'*. (Luke 23v35)

Then I think Brother Tyndale would remind us that if our Lord was hated in His day, His followers must expect the same treatment. And they

were hated – apostles imprisoned, Stephen martyred (and thousands likewise), Saul's victims ill-treated, believers imprisoned in Philippi.

But William would further remind us that the first century believers, despised as they were, were not letting that rejection hinder their taking the Gospel wherever they went (or even around Jerusalem). To Asia Minor, to mainland Europe, to Rome itself, round the Mediterranean, to India and Ethiopia, they went with the same message of the love of God, His forgiveness and salvation.

Finally, I think Tyndale would have reminded us that it was the despised, humble, derided Christians who, hated though they may have been, *'these that trouble the worlde, are come hydder also'*. (Acts 17v6), including Britain. And the Palace where we heard the lecture is testimony to the spread of Christian truth in our own country.

So despised, hated though we Christians may be, we have to realise that it is exactly what Our Lord told us to expect and is no reason why we should do anything other than obey Our Lord's instructions and follow the early Christians' example and take the Gospel wherever we can and answer our challengers with Christian truth.

Yours sincerely,

Derek Beckwith, 21 November 2003.

PS. Quotations from William Tyndale's New Testament of 1534.

TSJ 25 - thanks from WR Cooper

Dear Valerie,

This is just to say a great big thank you for the typically excellent issue of TSJ. I've been laid up with a fit of the vapours, but was instantly cheered when it arrived. A merry heart (especially when accompanied by a copy of the TSJ) doeth good like a medicine - Proverbs 17:22! God bless - and thanks again!

Bill.

29 September 2003.

Dear Mrs. Offord,

I was interested in the little piece by Vic Perry on the 'thats' in John 1.1 of the *1526 Tyndale Bible*. His explanation via Greek and Latin is ingenious, but is there not a simpler, homegrown one?

My knowledge of Old English is sketchy, but I do know that the neuter definite article was *'thæt'*. *'That word'* would once have been the correct rendering of *o logos* (cf. *das Wort* in modern German). Is it not possible that in 1526 Tyndale was using a form which, in the fluidity of sixteenth century English, seemed to him obsolescent or parochial by 1534, and hence was recast as the standard gender-neutral *'the'*, which we now expect?

Yours,
Margaret Clark, Shropshire,

Book Reviews

Diarmaid MacCulloch *The Boy King Edward VI and the Protestant Reformation*. First published by Palgrave Macmillan December 2001 (ISBN 0-312-23830-4): paperback University of California Press March 2002 (ISBN 0520234022)

Glance at your bookshelves. How many volumes can you find on Henry VIII? Elizabeth or Bloody Mary? Then ask yourself what you have on the short but influential reign of Henry's son, Edward VI.

Help has arrived in the form of *'The Boy King'* by Diarmaid MacCulloch, known to Tyndalians for his excellent Cranmer biography and related talk at a Hertford College Tyndale conference in the 1990s. Readers of this book will also spot a quote from our guest speaker at the October 2003 Geneva conference, Andrew Pettegree. While there is just one reference to William Tyndale in *'The Boy King'*—the Spanish Bible translator Enzinas merits two—Edward's reign is of obvious interest to the Tyndale Society, and Reformation enthusiasts need not hesitate.

Is MacCulloch the antithesis of Eamon Duffy and other revisionists who have sentimentalized the Catholic piety of the early 1500s? In *'The Boy King'* Duffy's portrait of traditional devotion is taken as part of the truth, just not the whole story.

"To write the history of the Edwardian Reformation from churchwardens' accounts and parish records is positively to invite a negative view of what happened, as the comfortable formulae of a settled system broke down under the strain of sudden change. Unless an archival accident hits on a parish of evangelical zealots, the theme of the wardens' payments will be the decline from a rich devotional life to its steady impoverishment and dismantling..."

Some loyal Catholics were indeed shattered and took their observances into hiding. Elsewhere, however, layabouts on street corners began cutting church attendance altogether. What you'll read about Edwardian England may surprise you. All of which is to say that some degree of revisionism is appropriate. It is time to peel away the layers of sanitization that have clung to this subject since the dawn of the Reformation itself (a photograph of a statue of Bishop Hooper clad in vestments—hardly Hooper's first choice in evening wear—is included among the illustrations).

Contrasting assessments of Edward's reign reflect this ambiguity:

"The pattern of the first twelve months could be demonstrated over the next two years: constant repetition of the themes of unity and peace, and careful, incremental wearing down of opposition, at each stage accompanied by osten-

Annual Tyndale Lecture Gloucester Cathedral 2004

Tuesday 6th October 3pm

The Berkeley Castle Muniments

A lecture will be given by Mr David Smith keeper of the castle muniments and former archivist at Gloucester



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tentious and empty gestures of reassurance to Charles V and to conservatives at home. Naturally the government exploited the English habit of deference to the monarchy (...) there is much that we may deplore about their six-year adventure under the boy-king: much that was negative, destructive and cynical in the revolution which [Cranmer, Latimer and Ridley] unleashed. However, we will misread their work and do injustice to their memories if we do not listen out for the genuine idealism, the righteous anger and the excitement which were essential components of the play of King Edward”.

The vitality of MacCulloch’s approach comes across in many ways, in his readiness to portray the King not as a stick-figure but as a flesh-and-blood boy, with friends his own age (two of the King’s aristocratic contemporaries are shown in miniature portrait).

That normalcy is a veneer, for those pals of the King were swept away by the sweating sickness of 1551. Edward, no tower of strength himself, had to grow up fast. We see him making policy decisions (striking Saint George from membership of the Order of the Garter, an action that warmed Hooper’s heart). The king was particularly insistent on inviting the most fanatical preachers to court. And he left a paper trail, including foreign-language homework assignments that would shame the best of today’s A-level students. Instructed by some of the finest tutors then available, Edward wasn’t the boy next door.

MacCulloch paints contrasting portraits of Edward’s handlers, Somerset and Dudley. Cranmer is brought to life as a sharp-elbowed chessplayer, a latter-day Gary Kasparov up against Deep Blue (but winning). Cranmer humiliates Bishop Bonner by making him play host to a visiting European heretic (according to Richard Marius, Henry VIII had dumped a similarly onerous job on Thomas More’s lap some twenty years previously). The Archbishop was the veteran and witness of countless bureaucratic battles and knew how to put his experience into action.

Your reviewer noticed a parallelism between the sluggish development of policy at the beginning of the Marian and Edwardian regimes—one unexpected side-effect of the rule of law.

“Throughout 1547, conservatives could exploit the fact that Henry VIII’s exuberantly traditional Act of Six Articles of 1539 was still in force to regulate religion, and they used it to harass religious opponents for their religious views. Some evangelicals imprisoned during the conservative clampdown of summer 1546 were still in gaol during King Edward’s first spring; (...) while most remarkably of all, that April [1547], the diocese of London received a new commission to inquire and make prosecutions under the Six Articles Act. (...) Quite what the

London commission actually achieved is not now clear, but the Act itself could not be abolished until Parliament was summoned at the end of the year”.

Policy on the Eucharist was slow to develop; no statement at all saw daylight until 1550, no fully developed position until 1553. This denoted a desire not to tread on European Reformist toes, as well as the innate combustibility of the subject matter.

I also learned that whereas governments of this period were morbidly sensitive to outbreaks of public unrest under most circumstances, during visitations of Church property the inevitable onlookers felt free to run amok. And not just the onlookers:

“In Norwich, local enthusiasts took matters into their own hands in September, when `divers curates and other idle persons` toured the city’s rabbit warren of parish churches, tearing down and removing images. (...) The problem for the Norwich [authorities] was indeed to decide just how unlawful such actions could be, when the king’s representatives were indulging in equally dramatic behavior. Far away to the north, the central parish church in Durham witnessed the remarkable spectacle of a royal commissioner jumping up and down on the city’s giant Corpus Christi processional monstrance in order to smash it up more effectively”.

These and other touches make for a highly readable experience. Connoisseurs of gore will note the woodcut of William Gardiner, burned at the stake in Portugal; his sacrilegious hands were sliced off at the time of his execution. There are many such nods to contemporary art history in the text. One searches a Geneva student’s classroom doodles of John Calvin for traces of humanity or warmth; there aren’t any.

In short, the subject matter is never set in aspic, and the sensational stuff (personally, I cannot get enough of it) is handled with aplomb. Brace yourself for Tudor wife-swapping parties and Bishop Bonner’s sado-masochism (read the book!). And while there were no posthumous Elvis-sightings of the young Edward, the king was nonetheless rumoured to be still alive (and imprisoned in the Tower of London) in the early days of Elizabeth’s reign!

If there is an Edwardian gap in your personal Tudor library, fill it with this admirable publication.

Neil L. Inglis, December 2003.

Diarmaid MacCulloch *Reformation: Europe’s house divided, 1490-1700* Allen Lane £25 (0-713-99370-7)

England in the 16th and 17th centuries, with its reputation for relative tolerance in religious matters, judicially murdered more Roman Catholics

than any other country in Europe. This is one of many startling insights in Diarmaid MacCulloch's new history of the Reformation.

For those whose studies of the Reformation focused on 16th century England, this book is an admirable corrective. The geographical canvas is vast, and the period covered from 1490-1700 permits the Reformation drama to extend to its full five acts.

There is an introductory appreciation of the strengths of the old Church of the Latin West. There follows an analysis of the strands and strains in the Protestant Reformation. Justice is also done to the innovations of the Roman Catholic Counter-Reformation. Then the fourth act tells the tragic story of the European civil war, fuelled by religious antagonisms; and finally the reader is assisted to understand why the West European Enlightenment took on such an anti-religious character.

This is a story, though mostly banished from the conscious mind, whose consequences haunt our continent to this day.

MacCulloch displays the familiarity with Continental historical sources which might have been expected from his biography of Archbishop Cranmer, in which he refreshed a well-worked field by excavating from the Polish archives new information about the Archbishop's early life as a diplomat.

Poland does in fact play a significant part in the Reformation story, and was for a time a beacon of hope that here might be some kind of co-existence between the various communities that emerged from the breakdown of the old Western Church. The narrative weaves together developments in every part of Europe, from Spain to Reformed Transylvania, together with reflections on the understandable paranoia engendered by the Turkish threat. In little more than a century after 1530, seaborne raiders flying the crescent flag are estimated to have enslaved a million West European Christians. There are also valuable essays on the way in which Europeans exported their religious conflicts to other continents.

This pan-European view is a helpful contribution to reflection on the question 'Who are we now?' which has surfaced in an acute form in the debates on the new European constitution. A further virtue of the book is that it does justice to the Jewish and Muslim contribution as part of the European spiritual inheritance, and is not alien to it.

This wider perspective also helps those concerned with the religious inheritance of the British Isles in the far northwest of the continent to understand why their Reformations developed in such different ways. The author identifies the survival of the cathedral establishments in England, the influence of Lancelot Andrewes, and Westminster Abbey as significant contributors to

the development of a distinctive ethos in the Church of England.

MacCulloch identifies his own viewpoint in the introduction as being 'neither confessional nor dogmatically Christian'. There is, however, imaginative sympathy in this Reformation history, and a reluctance to rush to judgements. There is no sub-Marxist assumption that spirituality and ideas are simply mould grown on the rock of economics.

At one level, the Reformation was a debate in the mind of the formative theologian for the Western Church, St Augustine. Luther, a monk in the Augustinian order, articulated the master's ideas on the grace of God in a way that subverted Augustine's own teaching about the nature of the Church.

At a time when we are perhaps better able to appreciate and fear the reality of religious passion than our immediate forbears, MacCulloch helps us to enter into the minds of furious disputants. At the same time he exposes the many ironies in the story, such as the earnest efforts of the irenic Cardinal Pole to reconcile the realm of England to the Roman obedience while being himself on the run from the Holy Inquisition.

As we ponder the reconciliation of the successor parts of the Western Church and reach out to the Christian East, this book helps us to understand the complexity of the task, and gives us the humility necessary if we are to make progress. Including the notes, select bibliography and the useful index, Reformation extends to 832 pages. Once embarked upon it, however, I found it impossible to put down.

Rt. Revd. Richard Chartres

This review by the Rt. Revd. Richard Chartres, Bishop of London, first appeared in the **Church Times** on 31 October 2003.

Anne O'Donnell, S.N.D. & Jared Wicks, S.J. (ed) *An Answer vnto Sir Thomas More's Dialogue — The Independent Works of William Tyndale*. The Catholic University of America Press, 495pp, inc. commentary, notes, etc. \$60 (ISBN 0 8132 0820 3) 2000

In June 1529 Thomas More published his *Dialogue Concerning Heresies* in which he attacked Tyndale. In 1531 Tyndale published his *Answer to More*. After a 60-page introduction in which he defends his translation of the New Testament — for example, his preference for 'love' instead of 'charity', 'favour' instead of 'grace' and 'congregation' instead of 'church' — he responds to More in four books, each answering a book of More's work. The first deals with More's arguments concerning saints and the nature of worship; the second is along similar lines, rebutting More's arguments attacking

the Pope's authority and asserting the supreme authority of the Bible; the third continues to insist that Scripture must be the ultimate arbiter and attacks various errors and abuses in the Church. In book four he deals most fully with justification, the sacraments, free will and the nature of true faith. This is where Tyndale is at his most pungent. Here is a flavour of the Tudor Tyndale: *'Hereof ye se what faith it is that iustifyeth vs. The faith in christes bloude of a repenting herte towarde the lawe doeth iustifie vs onli. Naie Sir, we make good werkes frutes where by oure neyboure is the better and wherby God is honoured and oure flesh tamed. And we make of them sure tokens where by we know that our faith is no fayned imagination.'*

This edition is based on the 1531 edition. Most readers of Tyndale will have used the 1848 Parker Society edition, collated from this and Foxe's 1573 edition. As the editor notes, *'When weary from rowing through Tudor spelling, the reader can steam ahead by consulting Answer in its Victorian form.'* The reader may be encouraged that Tyndale himself only takes about 212 pages in both Parker and in the present edition; the rest consists of scholarly introductions, notes and comment. The Editorial Board for *The Independent Works of Tyndale* includes David Daniell, author of the acclaimed 1994 biography.

It is good to see the editors' admission that Protestants would find More's *Dialogue* 'hardly convincing', as he rarely gets to grips with the real issues; and the inclusion of More's admission that his half-million word response to the *Answer*, the Confutation of Tyndale, was 'ouer long, and therefore to to(o) tedyouse to rede'. The introduction and commentary to this edition, however, themselves demand a health warning. The introduction muddles Tyndale's theology: for example, his insistence on works as the evidence of true faith is interpreted as teaching that works are integral to justification — a mistake compounded in comments on the text. There is an apparent attempt to rehabilitate Fisher, whose 1526 sermon Tyndale demolished in *The Obedience of a Christian Man*, by producing arguments for the phrase 'faith wrought by love' instead of the biblical 'faith active in love' (Gal. 5:6). Tyndale's rejection of all but the two biblical sacraments is played down. There is a statement that 'some friars became notable reformers', but no indication is given of the rejection of More's theology that their conversion entailed.

The impression is of a soft-peddling in the editorial comments on Tyndale's actual text, particularly concerning the breach with Roman Catholicism that Tyndale and the other Reformers represent. This smacks of the revisionism whereby the Roman church reclaims the Reformers as reforming and slightly aberrant members of their own communion, without acknowledging the chasm on issues of authority and theology that the Reformation entailed.

The moral is, read Tyndale well, but be wary of the interpretative notes. It is a pity that more of Tyndale, for example *Pathway into the Holy Scripture* and *The Parable of Wicked Mammon*, is not available to a wider readership. Those who want to grapple with Tyndale in the original will doubtless value this scholarly edition, but it is a shame that it could not have been provided by editors with greater sympathy with, and understanding of, Tyndale's theology.

Mostyn Roberts

This book review was first published the *Banner of Truth* issue no 477 June 2003.

Martin, Priscilla (ed) *William Tyndale's New Testament*. Wordsworth Classics of World Literature, 2002. 474p + 29p. n.p.

'William Tyndale, yet once more to the Christian Reader,' seems a good way to start a review of another edition of Tyndale's 1534 New Testament in modern spelling.

Priscilla Martin's Introduction is clear, simple and honest, and she used the 1938 CUP edition of Tyndale's 1534 New Testament, which I have used when checking her transcription of Tyndale's text. Her method of transcribing the text was to modernise the spelling but to retain the archaic verbal endings (e.g. -eth).

It is a pity that the selection of marginal notes has been consigned to the end of the text, and also that some important ones have been omitted. There is no reason for including only one marginal note from Matthew's Gospel, 'Peter is Satan', which only points Christ's words in the text, and omitting those which are commentaries of the text. In his Preface, William Tyndale wrote of the importance of the covenants God has made with his people, 'Wherefore I have ever noted the covenants in the margins, and also the promises'. Why were these marginal notes omitted, especially from chapter 13? Just looking at Matthew's Gospel chapter 1 (a promise); 5 (Covenants); 6 (Covenant); 7 (Covenants); 10 (Covenants); 13 (A covenant to them that love the word of God to further it, that they shall increase therein, and another that they that love it not, shall lose it again, and wax blind.); 18 (Covenant to the unmerciful); 19 (Covenant); 25 (Covenant [twice]).

Martin's transcribing of Tyndale's text could have been done with more care. I closely checked only the first 7 pages, and found the following errors: 'their due and necessarye fode: so dressinge it and ceasoninge [seasoning] it, that the weake stomackes' becomes 'their due and necessary food, so dressing it and

occasioning it, that the weak stomachs' (p. 4). *therfore god poured [poured] his wrath upon them*, becomes *therefore God powered his wrath upon them.*' (p.6). *'from iniquite to iniquite tyll they were thorow [thorough] herdened and past repentaunce,*' becomes *'from iniquity to iniquity, till they were through hardened and past repentance.'* (p.6). *'turneth to desperacion [desperation] in tyme of tribulacion and when god cometh to iudge,*' becomes *'turneth to dispersion in tyme of tribulation and when God cometh to judge,'* (p.7).

The text of the New Testament appears to be more accurately transcribed, although I have checked only Matthew chapters 1-5. Matthew 3:12, we find that the corn is threshed on the *'flour'* rather than the *'floor'*. In Matthew 5:26 we read, *'and the iudge delivre thee to the minister'* becomes *'and the judge deliver thee to the master.'* Apart from many words being transcribed wrongly we also find that changes in the punctuation alter the sense of a passage. *'And Matt. vii. all that here the worde of God and do not thereafter bylde on sande.'* becomes *'And (Matthew 7) all that hear the word of God and do not, thereafter build on sand.'* (p.7) takes away all sense from the passage.

As with David Daniell's *Tyndale's New Testament*, where capital letters are substituted for lower case where modern usage demands it there is one exception, the Holy Spirit (Ghost), although a proper name for the third Person in the Godhead, is left in the lower case.

I look forward to a second edition of this work, after the text has been corrected, as I believe there is a place for it alongside David Daniell's work.

Ralph S. Werrell, March 2003.

Hazel Pierce *Margaret Pole, Countess of Salisbury, 1473-1541: Loyalty, Lineage and Leadership*, University of Wales Press £40 (0-7083-1783-9)

Hazel Pierce's book is a gripping study of the dramatic life of Margaret Pole, who became the only woman in the 16th century, apart from Anne Boleyn, to hold a peerage in her own right.

Born a princess with a promising future, Margaret became the orphaned daughter of an executed traitor when she was not yet five years old; and, with the death of Edward IV, her claim and that of her brothers to the throne of England was strong enough to endanger their lives.

When she was married off by Henry VII to his half-cousin, Richard Pole, Margaret's position became relatively safe, until she was widowed in 1504. Then she was almost destitute, with several children to care for, and still an inconvenient liability to the Crown.

Her warm, supportive and bravely loyal friendship for the widowed and dishonoured Catherine of Aragon brought rewards when Catherine married Henry VIII, and Henry restored Margaret to the earldom of Salisbury.

This made her one of the most powerful women in the land, but the monumental political changes in England during the years 1519-38 drew Margaret and her family into an horrific and tragic drama, which led to Margaret's death by the axe in 1541, at the age of 67.

Hazel Pierce combines her history of Margaret Pole with sympathetic portraits of the people whose personal faults, strengths and actions shaped the course of English politics. Using surviving documents relating to Margaret's estates, the author also provides an insight into the material culture of elite society. At her zenith, we are shown Margaret equipping her palaces, gardens and chapels, entertaining royalty, and paying for her children's education and marriages.

Hazel Pierce's study of Margaret Pole offers a vivid and scholarly evocation of the knife-edge of survival that was politics in the Tudor period.

Dr Sally Crawford

This review by Dr Sally Crawford, Lecturer in Mediaeval Archaeology at the University of Birmingham, was first published in the **Church Times** August 2003.

Clive Anderson *C.H. Spurgeon: In the Footsteps of the Prince of Preachers* Day One Publications (ISBN 190308711)

The *'Travel With...'* guides, of which this is one, are a very welcome addition to the list of existing literary guidebooks. This one, written by Clive Anderson, pastor of the Butts Church in Alton, Hampshire, is pocket sized and very attractive in its general format and illustrative clarity. There are lucid street plans and maps together with information very useful to tourists of all kinds. In fact the little book is packed with information, bibliography and biographical detail.

One would have to be truly devoted to Spurgeon's memory to attempt to visit all the associated sites in London, Surrey, Hampshire, Essex and Cambridgeshire as well as Menton on the Riviera. With this little guide no doubt one could follow the *'prince of preachers'* throughout his life but, at the same time, many readers would not feel so great a need, for here everything is so graphically stated.

In its 127 glossy pages the enquirer will find all the main details of the story of this remarkable man (plus some rather unnecessary ones). He was admired in his day by other great orators including Gladstone and Lloyd

George, and it is fascinating to try to imagine the timbre and power of a voice that could be heard clearly by 2000 people under one roof without the boost of any public address system!

Other titles in this series so far (either published or appearing shortly) include *Travel with John Bunyan*, *Travel with William Booth*, *Travel with John Knox* and this reviewer would dearly love to see sooner rather than later *Travel with William Tyndale*.

David Green, April 2003.

Daniell, David, *William Tyndale, Selected Writings*. Fyfield Books, Carcanet, Manchester 2003. £9.95. (ISBN 1-85754-656-3).

Selected Writings in 91 pages; quite frankly if I had been selecting important passages from Tyndale's translations and writings I would have wanted to extend the number of extracts. David Daniell has made a good choice, which could not have been bettered, and I am sure that it is a book which cries out for a large readership. It needs reading, it needs to be given to friends who have not come across William Tyndale, and the fact that his writing is modern for the twenty-first century will surprise readers who are discovering William Tyndale for the first time.

David Daniell's introduction says a lot in few words and covers a lot of ground, yet it has a clarity and lucidity which makes it easy to read and understand, and will make those unacquainted with Tyndale ask for more.

My first criticism is an omission in 'A note on the text'. It would have been helpful if there had been an explanation of the addition of an extra word inserted in square brackets. One has to guess that it is the modern equivalent of the meaning of the preceding word. For example on page 42, 'our neighbour's wealth [welfare] only'.

My second criticism is the altering of Tyndale's punctuation. In most cases it does not make any difference, but one or two places stood out as I read rapidly through the book before starting to make any notes. In those places (three or four only) I did not feel I was reading William Tyndale, in fact it was enough to make me check Tyndale's writing – even though, in each case, only a 'comma' was missing. I also wondered whether any modernising of Tyndale's punctuation was necessary (or is this just a niggle on my part?).

Prof. David Daniell has made at least one selection from most of William Tyndale's writings, and all the selections were thoughtfully and sensitively chosen. I do not think a better selection could have been made, although I am sure that others, like myself, who are very familiar with Tyndale's writings

would have made some changes – but that would be a matter of personal opinion, as, indeed, was David Daniell's selection.

Just over one third of the book consists of extracts from Tyndale's Bible translations, pages 1-20 from the New Testament, pages 21-31 from the Old. I felt this emphasis on his translation work overpowered other writings which came from Tyndale's pen. Those of us who have listened to Prof. Daniell's lectures on Tyndale will know many of the passages he has chosen illustrate different aspects of Tyndale's genius in the formation of Modern English and in translation.

That is followed (pages 32-48) with the whole text of *A Pathway to the Holy Scripture*. This is an enlargement of his *Preface* to his 1525 translation of the New Testament, of which only the *Preface* and most of Matthew's Gospel were salvaged when the printer's workshop was raided to prevent the New Testament being published in English. *A Pathway to the Holy Scripture* is an important work, and I am glad it has been included in its entirety.

However, with less than half the space for extracts left, I felt an injustice had been done to some of Tyndale's works. Having said that, *The Obedience of a Christian Man* (pages 52-64) and *An Exposition upon the V. VI. VII Chapters of Matthew* (pages 80-91) have received a reasonable amount of space, but his other writings could have provided many more gems which were worth including. I would also have liked an extract from Tyndale's exposition of *The Testament of Master William Tracy* included in the selections.

It is a book to whet one's appetite to learn more about William Tyndale. Give it to anyone you think might become interested in finding out more about a man who, nearly five hundred years ago, could write an English which changed the face of the English language, write with a simplicity and clarity which anyone could understand, and which is so alive, vibrant and relative to the twenty-first century. Add to that his clear understanding of the teaching contained in the Bible, his vision of God, of man, and of our salvation and place in the eternal purposes of God, and we begin to understand Tyndale's greatness as a person, as a theologian, but above all as a child of God – his Father. Then follow it up with an invitation to join *The Tyndale Society*.

Ralph S. Werrell

North American News

Joe Johnson

Tyndale Lessons and Carols

For the first time, on both sides of the Atlantic, we had Tyndale Lessons and Carols within the same week, 17 December in London and 14 December in Florala, Alabama. The First Presbyterian Church of Florala, Alabama was approached with the idea for their Christmas programme and they eagerly embraced it. The programme began at 5pm, lasted an hour, and was followed by fellowship and food. The lessons were read from Tyndale's translations of the Old and New Testaments using Prof. Daniell's books. The lessons began with Genesis 3 and ended with John 14. What a joyous time!

The Bible In English

We delight in the joy of Professor David Daniell's book release of *The Bible In English*, and his trip to New York in September for the book launch. Professor Daniell has done much to drive an enormous stake through the heart of the academic vampire that seeks to ignore the history and influence of that which is so influential to all things English; the English Bible. The academic world can no longer ignore the English Bible, practising what is known as 'ostrichism'; that is having one's head buried in the sand while the rest of the anatomy is exposed to the scrutiny of the rest of the world, especially as viewed through the eyes of the well-documented and researched *The Bible In English*.

Professor Daniell's brilliantly written tome is an instant classic. I shall never tire of reading it. His insightful understanding of theology and history are superb! His tremendous skill as a writer makes it seem as if I were sitting in private conversation with him.

I appreciate so very much the years of sacrifice, research, work, agonizing decisions, hours of lost fellowship with family and friends that Professor Daniell made in order for others to feast upon the words and pages of *The Bible In English*. I, for one, am indebted forever!

President George W. Bush and Tyndale

In *The Bible In English* Professor Daniell wrote of those who came to America seeking a new life and of the role the Bible played in their lives,

and in the making of this nation, the United States of America. I delighted in hearing President George W. Bush in his State Visit to Great Britain underscore this point. During his speech on 17 November 2003 at London's Banqueting House President Bush made references to Tyndale and the role of the 'Good News'.

Following the speech, Presidential historian Douglas Brinkley PhD, Tulane University, said that history would record it as one of President Bush's best, with the most remembered line likely being, *'Yet, there remains a bit of England in every American.'*

I agree with Professor Brinkley, and must bring light to the full context of what President Bush said just prior to that sentence. The significance must not be overlooked and needs to be mentioned. What follows is the relevant part of the text of President Bush's speech delivered at the Banqueting House in Whitehall on 17 November, 2003 during his State Visit:

'Americans have on occasion been called moralists, who often speak in terms of right and wrong. That zeal has been inspired by examples on this island, by the tireless compassion of Lord Shaftesbury, the righteous courage of Wilberforce, and the firm determination of the Royal Navy over the decades to fight and end the trade in slaves.'

It's rightly said that Americans are a religious people. That's, in part, because the "Good News" was translated by Tyndale, preached by Wesley, lived out in the example of William Booth. At times Americans are even said to have a puritan streak-and where might that have come from? Well, we can start with the Puritans. To this fine heritage, Americans have added a few traits of our own: the good influence of our immigrants, and the spirit of the frontier. Yet, there remains a bit of England in every American. So much of our national character comes from you, and we're glad for it.'

The fellowship of generations is the cause of common beliefs. We believe in open societies ordered by moral conviction. We believe in private markets humanized by compassionate government. We believe in economies that reward effort, communities that protect the weak, and the duty of nations to respect the dignity and the rights of all. And whether one learns these ideals in County Durham or in West Texas, they instill mutual respect and they inspire common purpose.'

More than an alliance of security and commerce, the British and American peoples have an alliance of values. And today this old and tested alliance is very strong...'

It was nice to hear the President acknowledge Tyndale's contribution and influence upon our lives and the shaping of our nations.

North American Tyndale Conference 23 to 26 September 2004

Finally, the details concerning the North American Tyndale Conference chaired by Dr. Barry Ryan to be held at Regent University, Virginia Beach, VA, USA from 23 September until 26 September 2004 will be mailed to members soon! Keep an eye on the web site www.tyndale.org

News from America

A Report from Mary Clow

'The Bible in English' in New York City.

St Bartholomew's Episcopalian (Anglican) Church on Park Avenue is an exceptional centre of worship in the heart of this great city. Opened in 1918 and designed in Byzantine style with a huge dome over a cross, it is now dwarfed by surrounding skyscraper offices which reflect each other in walls of glass. Built to serve the rich who once lived in mansions nearby, today St Bart's gives free breakfasts to the urban poor. In the electricity blackout last August, the church kept its doors open and 100 stranded strangers slept in the pews overnight.

On 11 September 2003, in memory of the atrocity of two years previously, there was an interfaith noontime service conducted by a rabbi, an imam, and a clergyman of St Bart's. Solemnly, without choir or ritual, each said prayers for the victims of their own and each other's communities. Names were read out of those whose funerals had been held in the church. In the congregation many were weeping openly as the imam recited the beautiful words that begin the Qur'an *'In the name of Allah, the Merciful, the Compassionate...'*

It was in this setting some days later that Prof. David Daniell presented his book *'The Bible in English'* to a questioning, vitally engaged lunchtime group of about 30 people. He spoke for half an hour, giving the book's background and outlining the rich history of the multitude of English-language bibles, especially in America. The moment he finished, questions came thick and fast, with a good deal of contention and dispute, handled by David with aplomb. *'The Message'* (an American bible he had singled out for scorn) turned out to be the favourite of one of the group - which brought gleeful laughter. A provocative older man congratulated him on having upheld the superiority of the 'St James Bible' - a slip seized on with relish by David and,

of course, exactly the opposite of his book's theme. Interest was lively and the discussion could have gone on all day.

This set the tone of the USA publication-launch of *'The Bible in English'*. David held his own with Leonard Lopate live on radio for an hour, fielding call-ins. Afterwards a professor from Rutgers University e-mailed: *'Daniell was informative, gentle, polite and civil. It was altogether a splendid performance'* - and he had *already* ordered the book.

The launch garnered about 40 people from a wide range of interests. Yale University Press co-hosted the party, their editors showing up from London as well as from New Haven. There were writers from *The New York Times*, and from *The New York Observer* (local equivalent of *The Spectator*). There were representatives of St Bart's, of the American Bible Society (where David did some important US research), and of the New York Jewish community. David welcomed everyone and spoke briefly about his book - which led to many questions and debate on issues he had raised.

President Bush in London

On 17 November 2003 the President gave the major speech of his visit to England to an invited audience in the sumptuous surrounding of the Banqueting House in Whitehall. It was from a window of this hall that Charles I stepped out on to the scaffold to lose his head, but the President did not seem perturbed by this unhappy precedent.

'Americans traveling to England always observe more similarities to our country than differences' he said, and continued *'... Americans are a religious people. That's in part because the "Good News" was translated by Tyndale.'*

President Bush named four more Englishmen who had inspired American zeal in morality and religion. Can readers name them? Answer bottom of page 57.

Tyndale in a Headline

During the power blackout of a huge swathe of the United States last year, the principal tabloid *'The New York Daily Post'* ran the headline:

Let there be Lights - Oh Let There Be Lights!

Illuminating the Renaissance: The Triumph of Flemish Manuscript Painting in Europe

Exhibition at the Royal Academy of Arts London from November 2003 until 22 February 2004

Report compiled by Valerie Offord

Manuscript illumination, the quintessential mediaeval art form, enjoyed a final flourish during the Renaissance. In the wake of the invention of printing, Flemish illuminators created extravagant and lavish manuscripts in which their art was revitalized and given new direction. The brilliant new style resulted in some of the most colourful and luminous book illumination of the late mediaeval era and quickly gained patronage throughout Europe.

This is the first exhibition to bring together the greatest works produced by Flemish illuminators between 1470 and 1560. There are more than 49 lenders from 14 countries. This international effort assembles a large body of masterworks which have never been seen together, including manuscripts, drawings and paintings from the Getty Collection and the collections of the British Museum, the British Library, the Louvre, the Bibliothèque Nationale de France, the Metropolitan Museum of Art and the Pierpont Library in New York.

Illuminating the Renaissance encompasses works that reveal the full range of sizes and formats in which illuminators worked: from a monumental genealogy to diminutive private altarpieces on parchment, from huge folio-sized volumes to tiny prayer-books, and from single independent miniatures to books containing a hundred or more examples. The type of texts also vary: from histories, chronicles and romances to Christian devotional writings, breviaries and books. The exhibition presents manuscript illumination within the broader context of painting in oil on panel and explores the close relationship between the two media by including objects by artists who worked in both. The period of Flemish illumination covered in the exhibition marked the last great phase of the art form before the rise of the illustrated printed book which naturally made books produced by hand obsolete.

One of the most intriguing exhibits for an English visitor must be the recently discovered Alnwick Dresden Book of Hours* manuscript. Virtually nothing is known about the artist always identified as the Master of Dresden save that he worked in Bruges from 1495 until about 1515. Janet Back-

Detail from *The Flight from Egypt*, one of the illuminated illustrations in the recently discovered 15th century Book of Hours at Alnwick Castle in Northumberland.

*God our Saviour, turn to us
And avert Your anger from us.
God, stretch out to help me, O
Lord.*



house, former curator of Illuminated Manuscripts at the British Library, stumbled across it in an uncatalogued list of about 20 Books of Hours in the Alnwick collection of the Duke of Northumberland. In her opinion the Dresden Master eclipses artists such as Simon Bening, one of the greatest late 15th century Flemish illuminators. 'The Master of Dresden has more going for him. I find Bening too polished. Dresden is more fun.' The Dresden Master particularly excels in depictions of landscapes and everyday life. His lavish illustrations in the Alnwick volume of more than 200 folios include *The Annunciation to the Shepherds*, *The Flight into Egypt* and about 90 images devoted to individual saints. They are surrounded by sumptuous borders with decorations such as violets with a butterfly alighting on a blossom. He shows an uncanny ability to find humour in familiar stories and shows particular sympathy for coarse or simple characters. His use of colour further reflects the originality of his art.

Ms Backhouse remarked that this was a very expensive commission made originally for Charlotte de Bourbon Montpensier, a cousin of one of Charles the Bold's consorts. It was acquired in the mid - 18th century for Alnwick and has barely been opened since.

The Duke of Northumberland has lent this newly discovered manuscript to the Royal Academy for its current exhibition. London has not had an exhibition on this scale before partly because of the delicate nature of the manuscripts but also because of the enormous cost in mounting it. It certainly merits a visit if only for Tyndalians to remind themselves that whilst many were translating and printing the Bible, others were still producing exquisite manuscripts often, but not exclusively, with a pertinent religious content.

Note

*Books of Hours were jewel like prayer books designed for private lay use and are so called because the prayers were arranged according to the canonical hours of the day. They would often have a calendar featuring the saints' days and passages from the Gospels. Owning a Book of Hours in 15th century Europe said as much about status in society as devotion to God.

Sources

www. Getty.edu/news *Press Release Illuminating the Renaissance* April 2003

www. Royalacademy.org.uk *Illuminating the Renaissance*

Alberge, Dayla *Alnwick discovery throws light on unknown master* **The Times** August 2003.

Geneva International Reformation Museum

Report compiled by Judith Munzinger

Pastor Olivier Fatio recently announced that in April 2005 a new International Reformation Museum will open its doors in Geneva's Old Town. It will be located next to the historic Cathedral in one of Geneva's grandest old houses "*La Maison Mallet*", built in 1721 on the site of the Cathedral's cloisters, where the vote in favour of the Reformation took place in 1536. The links with the Reformation are forged even more strongly by the fact that the Consistory of Geneva was formerly housed in the *Maison Mallet*.

Olivier Fatio, who is working with a small committee of enthusiasts, wants to exhibit only original material. He has been helped in this aim by a substantial donation of 16th century books. He is full of ideas on how to display the gathering collection and says that the challenge is to illustrate religious dynamism through static objects.

The ground floor of the *Maison Mallet*, is being totally renovated in order to restore its original splendour. In the "*Grand Vestibule*", remains of the original sandstone carving have been discovered behind 19th century panelling and, thanks to an engraving of the period, can be identically recreated. Among other restoration projects, a former bathroom will become a music room, but of course for sacred music only!

Source:

Article by Etienne Dumont in the *Tribune de Genève*, 13 November 2003



Ploughboy Group Notes

David Ireson, Ploughboy Group Convenor

December 2003

This autumn the BBC in the West Country decided to produce six programmes on '*Great Westerners*'. Viewers were invited to telephone in their votes for the person who could be regarded as the West Country figure from the past who has contributed the most to the world. Naturally William Tyndale had to be on the short-list, along with Alfred the Great, Ernest Bevan, John Pimm, Beau Nash and William Pitt the Elder.

Two short programmes were made about William and were shown at prime time. The first during the West Country '*Points West*' evening news, and the longer during '*The Politics Show*' shown every Sunday lunchtime. I felt the case for Tyndale was a strong one.

Two ploughboy members of the Society were asked to take part; David Green and myself. The producer gave us 24 hours to come up with a script, and they tried to use much of it quite imaginatively.

Filming started at a West Country sheep market where we chatted with the shepherds and explained how important the Cotswold wool trade has been in Tyndale's story. The auctioneer and the sheep had to wait whilst an excellent BBC actor, David Collins, dressed as Tyndale, recited a passage from John 10. We then spoke individually to all the shepherds present and invited them to phone in their votes. This was fun. They showed great interest and really it was a joy to chat with them all.

Filming then took place in the chained library at Wells Cathedral where there are some remarkable treasures including many books from the library of Desiderius Erasmus. (He wrote notes in the margins of the books he owned. One day a scholar ought to study them.)

A second day of filming took place at North Nibley Church with the MP for Stroud, David Drew, and then at Hunt's Court where we were warmly welcomed. The finished programmes were presented by Esmond Holden and Dave Harvey, and all the disjointed filming came together to make a coherent argument in favour of Tyndale.

David Green and I will take part in a live programme with supporters of the other candidates. I hope we encourage enough people to vote '**Tyndale**'.

He sought anonymity in his life for many reasons; but now he is well known and touches the hearts of many. Thanks to him the English-speaking world knows about the man who is The Way, The Truth and The Life.

Comment and Round up of Activities

David Green

November 2003

October 2003 has proved a very busy month for the Tyndale Society, as other Tyndalians have observed (cf letter from Judith Munzinger in TJ No 25).

On 7 October, the date set aside by the Dean and Chapter of Gloucester for the Annual Tyndale Lecture at Gloucester Cathedral, some 53 people attended a superb lecture by Professor David Daniell which was followed by sung evensong in the Cathedral and a good supper which seems to have met with the approval of the 17 who stayed.

In between my slide lectures to very appreciative audiences (first at Abbey Road Baptist church in Great Malvern and then at Holland House, the beautiful Worcester diocesan retreat and conference centre in Pershore) a most unusual event was staged. David and Sally Ireson and I were asked to help a BBC Bristol director and camera crew, together with an actor and musician, who were shooting scenes in Highbridge livestock market near Bridgewater in Somerset. This involved invading the sheep pen area and getting the auctioneer's permission to read the Gospel over the sheep and to interview some bemused shepherds and sheep farmers, asking them whether they had ever heard of William Tyndale. Our professional actor, David Collins, dressed in Geneva gown, frilled shirt and skull cap, made a convincing WT and further scenes were assembled in the chained library of Wells Cathedral on the very wet afternoon of the same day where our hero was filmed again reading from Luther.

October, of course, saw the most successful Geneva Conference, the memorable lecture in Oxford by Dr. Brian Cummings and, right at the end of the month, the Lambeth lecture by Cristina Odone at a meeting chaired by the Rt. Rev. Rowan Williams, Archbishop of Canterbury.

All this activity has made this ploughboy a little weary. Tired but happy, he still does not want to return just yet to his accustomed byre – or oxen!

Society Notes

Tyndale Society Publications Committee

The Publications Committee met on 10 September 2003 at Hertford College, Oxford.

Means for the funding of a new booklet on the life and achievements of William Tyndale were discussed and a strategy to pursue this was agreed. The Committee remains keen to see this project realized. The Committee welcomed the news that Fyfield Books is to publish a collection of Tyndale extracts to be edited by David Daniell and included in its 'classics' series. It also considered ways in which Deborah Pollard's *'Tyndale Concordance'* might be brought to publication and tabled a discussion paper to investigate the possibilities for the Society to co-operate in the establishment of an appropriate scholarly monograph series.

The importance of the website as a means of promoting Tyndale and the Society's activities was stressed and the further development of the website was identified as a key future agenda item.

The Publications Committee will next meet in March 2004.

Peter Clifford, Chairman, November 2003

Stationers' Prize 2003

The annual Company of Stationers and Newspaper Makers' prize for 2003 was awarded to Dr Alec Ryrie, a member of the Department of History in the University of Birmingham, England, for his essay on *'Divine Kingship and Royal theology in Henry VIII's Reformation'*. His essay has been published in the current edition of **Reformation** (volume 8).

Our congratulations to Dr Ryrie who is to be presented with his prize at an awards lunch at the Stationers' Company Hall, London during 2004.

Question Answer

The answer to the question posed in Mary Clow's feature News from America :- William Booth, Lord Shaftesbury, John Wesley and William Wilberforce.

REFORMATION



Reformation is the leading English-language journal for the publication of original research in scholarship of the Reformation era. Already academically highly regarded, it is published annually under the aegis of the Tyndale Society. Volume 8 is available immediately, Volume 9 will be published in December 2004.

Contents of Volume 8 are as follows:

Negotiating the Reformation in the northwest: the reinvention of the Chester Cycle, *Theodore K. Lerud*

Sacred concordances: figuring scripture and history in Foxe's Acts and Monuments, *Christine E. Hutchins*

Metaphor, metonymy, vestments, and Foxe, *Judith H. Anderson*

Milton's 'Christian Talmud', *Thomas Festa*

Papers from the 2002 Antwerp Conference, ed. *Tom Betteridge and Andrew Hadfield*

'Monks, miracles and magic': the medieval church in English reformation polemic, *Helen Parish*

New light on Tyndale and Lollardy, *Richard Rex*

Tyndale and More, in life and in death, *Brad S. Gregory*

Review Articles:

Recent English Reformation historiography: people, places and processes, *Tom Betteridge*

Postcolonial studies, *Willy Maley*

St Andrews Studies in Reformation History, *Alec Ryrie*

Passion, providence and penitence, *William Wizeman*

Book reviews; Shorter notices.

Subscription to Reformation is £45 (free to Tyndale Society members paying the higher membership rate).

Volumes 4, 5, 6 and 7 are available to Tyndale Society members at £20 per issue plus postage and packing. Please email journals@ashgatepublishing.com to order any back issues.

For further information, or for details of all Ashgate publications, visit the Ashgate website at: www.ashgate.com

Obituary

Sir Edward Pickering



Sir Edward Pickering, who died on 8 August 2003 aged 91, was the Founding Father of the Tyndale Society.

'Pick of Fleet Street' was a working journalist all his life. He was editor of the *Daily Express* when it achieved its highest sales (nearly four and a half million daily): he was pushed aside, but soon became chairman of Mirror Group Newspapers, and of the IPC newspapers and 70 magazines. He was later vice-chairman of the Press Council. For the last twenty years of his life he was an active executive vice-chairman of Times Newspapers Ltd.

Born and brought up in Middlesborough, he decided against university to go straight into journalism, starting as a reporter on the *Northern Echo* where, incidentally, he was sensational as a fortuitously successful racing correspond-

ent. He was soon rising through posts on London papers. In 1939 he was chief sub-editor on the *Daily Mail*, a senior position held at the age of 27. His wartime experience in the Royal Artillery led, in 1944, to his demanding work (in rooms, he told me, in Senate House in the University of London), editing General Eisenhower's daily communiqués before and after D-Day. In 1951 he joined the *Daily Express*. He created the most famous headline, across eight columns, for the Queen's Coronation Day, as the news came in about Edmund Hillary and Sherpa Tenzing: *'All This -- and Everest Too!'*

The problem with being editor of the *Express* was the irascible owner, Lord Beaverbrook, whose frequent rages were handled by 'Pick' with unruffled calm. Tantrums he met with a shrug; his disagreement was in a raised eyebrow, disapproval in a small smile. He would say, of dealing with outraged press barons, including Lord Harmsworth, *'When you find yourself trapped in a cage with a tiger, you quickly learn in which direction to stroke his fur'*. He inspired confidence in colleagues at all levels not only by his expertise in making newspapers, but also by his unflappability, perceptiveness, willingness to praise, and quietly effective methods of work over long hours.

Honours came to him steadily. He was knighted in 1977. For his support of the Stationers' and Newspaper Makers' Company he was in 1985 made an Honorary Freeman and Liveryman, their highest award, and only the fifth made since 1945. His steady support for the journalists' Wren church, St Bride's in Fleet Street, included his office as Master of the Guild of St Bride.

Over several days in April 1992, I found rather baffling notes in my pigeon-hole in the English Department at UCL, *'Please ring Sir Edward Pickering'*. When I was able to reach him, I heard for the first time that firm, modest, measured voice. He explained that the Guild of St Bride's was wanting to celebrate the quincentenary of the birth of William Tyndale, but they were anxious to co-ordinate with other celebrations, and it was important that it should all happen at the same time. Could I tell him the accepted date of Tyndale's birth? I could, and did. He invited me to lunch at the Garrick, one of his happiest haunts. Shortly after, he wrote the letter for *The Times* inviting interest and support, signed by Robert Runcie, Ted Hughes, Veronica Wedgwood, Phyllis James, Iris Murdoch and William Golding.

The letter was printed on 1 May 1992. The result was instant and soon almost overwhelming. Sir Edward arranged with Canon Oates, the Rector of St Bride's, that a room could be used there for what he had founded as *'The William Tyndale Quincentenary Trust'*. This consisted of 'Pick' himself, Canon Oates, myself and, above all, Mrs Gillian Graham, to whom our profoundest thanks are always due. She, withdrawing from her fine work, much of it in



St Bride's Church
Fleet Street

Africa, for the Leonard Cheshire organisation, gave her full time to the new Trust, working voluntarily. The interest, more than nation-wide, especially for memorial services in 1994 on 6 October (Tyndale's Day in the Anglican Prayer Book), grew and grew. There were special BBC programmes. Media coverage was outstanding. Developments were co-ordinated by Gillian Graham and eagerly watched by 'Pick'. In London, everything culminated in a magnificent service in St Paul's Cathedral attended by over a thousand people, addressed by Robert Runcie. 'Pick' later told his family that all this work had been one of the happiest things in his life.

He, of course, would not leave it there. So in January 1995 at an event at

the British Library (then still in Bloomsbury), in most distinguished company, the Tyndale Society was launched. Over the years, Pick's interest was deep. From his desk at *The Times* he followed everything we did, quite often telephoning me with suggestions. For nearly ten years he attended our UK conferences and lectures, coming to Oxford to the Hertford Tyndale lectures even when quite frail. He rejoiced at our steady expansion, and as we recently reached almost 400 members.

Two strokes unhappily limited his movements, but not his mind. He still went to his desk, and we spoke often. I had come to know his wife, Rosemary, and to understand her supreme importance in his life. I had heard at our first lunch that she was a very gifted singer, especially when accompanied on the piano by him: it was not until later that I began to understand their special happiness in performing Gershwin and Cole Porter, in private as well as in public.

Pick's funeral at an overflowing St Bride's on 20 August was moving. The first hymn was '*O Jesus, I have promised*', the last '*He who would valiant be*': that was led into by a reading from *Pilgrim's Progress*, the account of the Crossing by Mr Valiant-for-truth which ends '*and all the Trumpets sounded for him on the other side*' -- at which point three trumpets took us into Bunyan's hymn. The address was given by his elder son, Aidan. He gave us personal details of 'Ted' (his other name among Fleet Street people), and communicated the love he had experienced.

Half a century ago, 'Pick' had spotted the potential in a young graduate of Worcester College, Oxford, named Rupert Murdoch. At the time, Lord Beaverbrook had remarked to 'Pick', about Murdoch, '*Look after him. You never know where he might end up*'. The Memorial Service on 1 December, again at St Bride's, included an address by Mr Murdoch, telling of the public career of 'Ted', with special private memories. These included the details that he knew Picasso well enough for the artist to inscribe a book for him with a personal drawing, and that he was the first Western editor to interview Khrushchev.

At his 90th birthday party, 'Pick' had said that he thought that he was too old now to retire. He never did. He was working from his bed the afternoon he died. His name, and his quiet, effective presence will live on in so many parts of public life, including, we rejoice to remember, the Tyndale Society itself.

'Pick' is already sorely missed. We in the Society maintain our thoughts and prayers for his widow Rosemary and their family, to whom we send our deepest sympathy, in what is their own, but also a national, loss.

David Daniell

A Selection of Items for sale

Tyndale Society Journal (ISSN 1357-4167)

Editor Valerie Offord M.A. Cantab

Most back issues are available. £2 +P&P

The New Testament 1526

Translated by William Tyndale

Transcription by W. Cooper

Introduction by David Daniell

The publication in 1526 of a modestly priced pocket edition of the New Testament in English was arguably the most important single event in the history of the English Reformation. This new edition is the first complete reprint of William Tyndale's pioneering translation of the New Testament from Greek into English. Not much larger in format than the original edition, it presents Tyndale's words in the original spelling. It has been transcribed and edited by Dr W. R. Cooper, and has an introduction by Prof. David Daniell.

British Library Publications * Hardback * 2000 * ISBN: 0-7123-4664-3 * £15.00 (US\$22.50)

The Wycliffe New Testament 1388

Edited by William Cooper

An Edition in modern English language

John Wycliffe's preaching and writing inspired the translating of the Bible from the Latin Vulgate into English, and the impact of the translation was so great that a law was passed condemning anyone caught reading it to be burned alive as a heretic. Despite such resistance, the Wycliffe Bible was read by thousands, and even after the advent of printing and the arrival of Tyndale's New Testament, handwritten copies of Wycliffe's Bible were still cherished and read. For the first time in over 600 years, the Wycliffe New Testament has been produced in modern English language by one of our members, Bill Cooper, also the editor of the recent edition of Tyndale's 1526 New Testament, published in 2000.

British Library Publications Hardback 2002* ISBN:0-7123-4728-3

The Obedience of a Christian Man

William Tyndale

Editor: David Daniell

Tyndale's vigorous direct English was substantially incorporated into the Authorized Version of 1611, and it made the New Testament available for the first time – in Tyndale's famous determination – even to the 'boy that driveth the

Dates for Your Diary

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plough'. The Obedience of a Christian Man (1528) boldly develops the argument that ordinary believers should take their spiritual sustenance direct from Scripture, without the intervention of (often worldly and corrupt) Popes and prelates. Its vivid discussion of sacraments and false signs, the duties of rulers and ruled, and valid and invalid readings of the Bible, makes the book a landmark in both political and religious thinking. This fine example of English prose also raises, even today, some powerful questions about the true challenge of living a Christian life.

Penguin Classic * Paperback * 2000 * ISBN: 0140434771 * £8.99 (US\$13.50)

William Tyndale, A Biography

David Daniell

This important book, published in the quincentenary year of his birth, is the first major biography of Tyndale in sixty years. It traces the dramatic life of William Tyndale and discusses the profound religious, literary, intellectual, and social implications of his immense achievement.

"A massive contribution to the history of the Reformation in England. It is novel and important in its focus upon the language of the English scriptures in the formative period and in its long-range perspective." J. Enoch Powell, Times Higher Education Supplement.

Yale University Press * Paperback * 2001 * ISBN 0-300-06880-8 * £8.99 (US\$13.50)

'Poems on the Underground' Posters

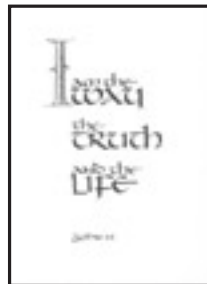
If you enjoyed the extracts from Tyndale's version of 1 Corinthians 13 on the London tube, you might like to have one of these colourful posters of your own. They are a bargain at only £1.50 (US\$2.25) + P&P.

T-Shirts

Tyndale Society T-Shirts bearing an image of Tyndale similar to the cover of this journal are available in S, M and L. T-Shirts are 100% cotton in white with a black print. All sizes are £8.00 (US\$12.00) + P&P.

Tyndale Calligraphy Cards £7.50 +P&P

These are now available in packets of ten with envelopes



All of the above items are available at Tyndale events or via mail order. Payment should be made by CHEQUE or POSTAL ORDER in GBP or US\$ made payable to 'The Tyndale Society'. We are sorry but we are currently unable to accept credit card payments. Orders should be sent to:

Valerie Kemp, Tyndale Society, Hertford College, Oxford, OX1 3BW, UK.
valerie.kemp@hertford.ox.ac.uk

Saturday 20 March

North Ockendon Church, Essex, England.

Study Day investigating the Poyntz family and their connection with William Tyndale, including historical lectures about their tombs (see Brian Buxton's article in TSJ issue No24 April 2003).

Guest speakers: Brian Buxton and Anne Hilder, Church historian.

For details send a sae to Mary Clow, 17 Powis Terrace, London W11 1JJ or email: maryclow@aol.com

Saturday 24 April Day at Bilney, Norfolk.

Thomas Bilney, Protestant martyr and associate of William Tyndale.

Leader: Michael Hammond.

Guest speaker: Korey Maas, St Cross College, Oxford.

For details send a sae to Mary Clow, 17 Powis Terrace, London W11 1JJ or email: maryclow@aol.com

Saturday 8 May Tyndale/ Reformation Walk in Central London.

Leader: Revd Keith Berry.

For details send a sae to Mary Clow, 17 Powis Terrace, London W11 1JJ or email: maryclow@aol.com

Saturday 12 June 3pm 10th Birthday Celebration of the Tyndale Society at Hertford College, Oxford. Choral evensong with the Rt Revd Michael Nazir-Ali, Bishop of Rochester, as preacher.

This will be followed by tea.

Tickets £10 from Mrs Priscilla Frost, Events Co-ordinator.

Thursday 23 September to Sunday 26 September
Tyndale Conference USA
Regent University, Virginia Beach, VA23464, USA

Chaired by Dr Barry Ryan.
Further details will be mailed to members shortly.

Tuesday 6 October 3pm

Annual Tyndale lecture in the Old Deanery at Gloucester Cathedral

A lecture entitled 'The Berkeley Castle Muniments' will be given by Mr David Smith, keeper of the castle muniments and former chief archivist at Gloucester. It will be followed by evensong and supper.

Tickets for lecture only £6.50, for lecture and supper £12 obtainable from David Green, 22 Foss Field, Winstone, Gloucestershire, GL7 7JY tel +44 (0)1285 821651.

2005

Thursday 15 September to Sunday 18 September
International Tyndale Conference, Oxford, England.

To ensure that you have the latest information about forthcoming events bookmark our website at www.tyndale.org

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enquiries.oxconf@pop3.hiway.co.uk

NB: Priscilla will be able to provide members with information about all our events BUT members should refer to the 'Dates for Your Diary' section for the main contact/organiser of each event.

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