

The Tyndale Society Journal



No. 28
January 2005

About the Tyndale Society

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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.

Members receive 2 issues of the *Tyndale Society Journal* a year, invitations to social events, lectures and conferences, and 50% discount on subscriptions to *Reformation*.

To join the Society or to request more information please contact our Membership Secretary (details on inside back cover of this Journal).

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The Tyndale Society Journal

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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 27 May 2005**.

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

Editorial

Valerie Offord

1 January 2005

Editing this issue of the Journal could be described as a deluxe version of Tyndale's wanderings. I have been frantically clutching computer, papers and books on planes, trains and in taxis from Switzerland, to America, to England and to Turkey. Once out of my sight they might never surface again! I do not suppose in my case I was spied on and probably none of the staff in the various hotels and conference centres were avid readers of English manuscripts and email messages. They seemed content merely to plug the vacuum cleaner into my computer's lifeline, giving it a regular matinal heart attack.

Had one of them been the modern equivalent of Henry Phillips and browsed through my emails she probably would have concluded that either I was not quite sane or that the code was too sophisticated to bother about. Nonetheless if she had persisted she would have read such message titles as *Postcard from Vienna, What do you expect?, Juan Diaz horror proofing, Invitation to a disputation, The Spirit of Vehement Theological Controversy is not dead, Tyndale is relevant, Not for Publication, Tea Towel, Anne Boleyn – please amend file, Unicorn, A painful editorial decision, A Time of Fire, Martin Luther escapes from the Flames, Devil's Words – the Battle for an English Bible, Let it go among our people, Reformation, Obedience of a Christian Man, Consuming the sandwiches in Hertford, Tyndale Snap, How did they talk in Tyndale's day?, Where are you? Tyndale Society Matters.*

If the said chambermaid had been the one in Istanbul the message headed *Postcard from Vienna* could have immediately resulted in deep suspicion and an urgent call to her minders. Which historically minded Turk could or would forget the unsuccessful siege of Vienna in 1529? Poor old Tyndale had it much harder as the print workshop cleaning lady (editor's poetic licence!) tipped off the authorities in Cologne that he had an English version of the Bible on a press there.

Well, in the words of the email *what do you expect?* The correct answer is a Journal full of information directly or sometimes rather tenuously linked to Tyndale. It never ceases to amaze me how the articles and the information continue to flow in. Possibly it could be a question of how long it takes to turn any subject round to one dear to one's heart but it does seem that Tyndale truly has a higher profile than, say, 15 years ago.

The lead article for this issue is the keynote address entitled *The Parables in*

America which was delivered by Prof. David Daniell at the Tyndale Conference in Virginia this past September. It represents an interesting new slant on the themes we have heard our chairman write and speak about over many years. Neil Inglis' trailer for his forthcoming book review in the August issue of the Journal is entitled *Family Treachery – the Tale of Juan Diaz*. For reasons unconnected with its excellent content it was not the editor's choice of the month as is reflected in the email *Juan Diaz horror proofing!* Nonetheless, it is a tale worth repeating as it has many parallels with Tyndale's experiences.

The Lambeth lecturer, Stephen Green, generously allowed Eunice Burton to compile her report from his script. The questions afterwards were really used as *an invitation to a disputation* and had to be cut short by the Archbishop of Canterbury who took the chair that evening. Concerning the other annual autumn events, David Smith was kind enough to write a summary of his talk on the *Berkeley Castle Muniments* which he gave at Gloucester Cathedral, and the Hertford lecture by the Rev. Prof. Simon Oliver entitled *Tyndale's Theology* is to be published in *Reformation*, so we shall have to wait before affirming that *the spirit of theological controversy is not dead*.

In *Letters to the Editor* Robert Mansbridge writes to assure us that *Tyndale is relevant* in his local church in Connecticut. Your letters are appreciated even if the writers sometimes take the precaution of announcing that they are *not for publication*. For this issue you have even inspired me to start a new section entitled *Tyndale Sightings*. If any reader feels able to take over the task of compiling it I should be more than happy to hand it over. Your response to a similar plea for book reviewers has encouraged me to feel that I will get a volunteer! Our team this time includes David Daniell, Robin Everitt and a welcome newcomer, Dr Tim Thornton, who has reviewed Eric Ives' updated version of *The Life and Death of Anne Boleyn*. At present publishers seem very happy to supply review copies allied to our interests so please continue to contact me with your offers and suggestions.

North America is on the move. Yes - a *Unicorn* really did feature on the programme of the Tyndale Conference *The Bible as Battleground: The impact of the English Bible in America* held at Virginia Beach in September 2004. A *painful editorial decision* was taken to publish only abstracts of most of the papers given. If you were unable to attend this event do not despair, the Fourth Oxford Tyndale Conference *Opening the Word to the World* is to take place in September 2005 and there is still time to come to that and even to submit a short paper.

Press Gleanings seems mainly to involve Bibles although Sir Thomas More does also feature. *Martin Luther escapes from the flames* was the surreal dramatic

message sent from my Washington collaborator, Neil Inglis, for this section. Had I slipped into a time warp? Fortunately no – it was referring to Luther's Bible which had been rescued, along with other priceless books and manuscripts, from a fire at the library in Weimar, Germany, earlier in the year.

Our Ploughboy convenor, David Ireson, writes in his article *The role of Ploughboys* of the modern *Reformation* we are undergoing and also encourages everyone to participate in the coming Tyndale events. Brian Johnson's plea for help indicates that some ploughboys are busily engaged in a new publication. I can only think that the mysterious email message *consuming the sandwiches in Hertford* relates to the Publications Committee (of which Brian is a member) now meeting regularly and constructively under the calm chairmanship of Peter Clifford – the college does provide us with a delicious sandwich lunch!

I warmly thank all contributors to this issue and particularly value the positive response to my every request by the American office staffed by Jennifer Bekemeier. As always I have been ably supported by my in-house computer technician, Robin Offord, my unflappable publisher Paul Barron and my meticulous comma-adjusting editorial assistant, Judith Munzinger. The latter's plaintive plea *where are you?* made me realise that an assistant's life can at times be very stressful!

Remember that the Journal relies on you the members to contribute and acts as your communication forum. Please do not hesitate to send articles, ideas, requests, reviews, and reports. Yes indeed – the *Tyndale Society Matters* and in the words of the Epiphany hymn composed by the Rev. Lawrence Tuttiert in 1864

Father, let us dedicate all this year to Thee,
In whatever worldly state Thou wilt have us be.

Free Audio CD

The Society Notes include mention of the celebration in October 2004 of the 60th anniversary of the founding of Tyndale House, Cambridge, the residential study library. Professor Daniell was asked to speak on William Tyndale. A benefactor of Tyndale House has donated to each member of our Society an audio CD of that address, which is enclosed (with apologies for the falling off of sound quality before the end). It is hoped that this will be of interest to members and perhaps a means of encouraging other people to join us.

The Parables in America

Keynote Address by David Daniell

Tyndale Society Conference, 'The Bible as Battleground'

Virginia, USA, 25 September 2004

The Bible has been the biggest single influence on American life from the beginning, as we have been hearing with much fine eloquence in this conference.

I want to take us more deeply into one of the most important Christian understandings of the New Testament - as it were to sink boreholes to find springs of water, such a common experience in rural America - and later to relate that to the battleground of our conference title.

Jesus spoke, all the time, about the power of God: most especially in the parables, those short dramatic stories, some a bit longer, that have quite extraordinary narrative skill. There are about forty of them, as well as short sayings in the same mode, almost all in the first three gospels. In those narrative stories, He is revolutionary. They are all beautifully made, but they are absolutely not merely nice little tales. Nor are they fictional illustrations of other points being made. They are themselves. The parable is the message, glimpses of God as Father.

It is appropriate to talk about the parables in the context of Tyndale. Not only did he write his first larger book developing one of them in his 1528 *Parable of the Wicked Mammon* - what we call 'The Unjust Steward'. Tyndale also gave the English-speaking world the parables in the gospels, just as they are in the Greek, and in lucid, memorable words and phrases. They go off like little explosions, still, invariably bringing the unexpected.

Characteristically, we understand them at once. Interpreting takes work and imagination, and time. An apparently simple story, like that of the Pharisee and the publican in Luke 18, which we have had in English since Tyndale in the 1520s and 1530s, remains continually disturbing about received religion and the nature of God as Father.

Because of Greek influence quite soon after, the gospel writers added allegorical explanations supposed to have been made by Jesus privately to the disciples. Allegory was a Hellenistic thing, and later on allegories were enormously developed so that the parables became something encoded on a vast scale, like some sort of opulent, decorated shrine; the pages of secret meanings that Augustine made of the parable of The Good Samaritan make the hair stand on end. Jesus did not speak in code. So even in the gospels

Jesus is once or twice made to interpret - the parable of the Sower, for example, saying '*the seed is the Word*' and so on, which is not what the parable says, which is that the Kingdom of God is parallel experience: both apparent waste and failure in the sowing, and at the same time a harvest of a field of waving corn. Double time, and double experience. The point of the parables is the point, as it were, of Jesus himself: something had happened which had not happened before - the sovereign power of God in effective operation. As I might put it, the molecular structure of human experience changed, and has never been the same since Jesus. That is not static - so many of the parables are about, or imply, organic growth.

Incidentally, in the shift from oriental Aramaic to western Greek and to English, a grammatical form, a use of a dative, has been obscured. Jesus would not have said in Aramaic 'The Kingdom of God is like a merchant...', which makes a comparison too concrete and rigid. The Greek is properly a dative construction on an Aramaic base, so that in that tiny parable, about trading everything to buy one superb pearl, we should properly be hearing 'It is with the Kingdom of Heaven as it is with the finding of an amazingly valuable pearl'. If you're not careful, you have the kingdom of heaven as a middle-aged businessman.

What Jesus said, especially in the parables, was astonishing. They were spoken by him to the crowd, which included the religious dignitaries of the time, the scribes and the Pharisees. They hated him, because he said, correctly, that they had bottled up religious experience entirely for their own use. In their pride and complacency, they expected him to reinforce their understanding that God had perfected his kingdom in them. God, they said, was only in their tight, exclusive circle, with its succession from Moses, with, added to that, all the later rabbinical precedents. Jesus said, again and again in the parables, that the Kingdom of God was exactly the opposite.

For one thing, the parables tell of a world completely without religious exclusivity and separateness. God made the whole world, everything he made has unity, and it all coheres and belongs together. So Jesus took his material - *all* his material in the parables - from ordinary day-to-day life in a small provincial town, through the seasons: baking bread, family problems, being in debt, searching for a strayed sheep, working for an absent landlord, farming, sowing, harvesting, whatever. This is the most complete picture of Middle-Eastern small-town life that we have from the first century. At the same time, we have to recognise the *range* of human experience that those forty-odd stories contain.

Tyndale, in translating them, and in writing his books, shows his under-

standing of the largeness of spirit in Jesus, so vividly shown in the parables. The rebellious and wasteful rioter, that profligate and disgustingly ungrateful younger son in Jesus's parable in Luke 15, was not only welcomed back - his father *ran* to meet him.

For another thing, the 'point' of the parables is invariably unexpected - I shall say more about this. Think quickly about two parables. In the one we call the Unjust Steward ('dishonest' is a better word), the steward has a career crisis, and cheats his way out of it. He has been caught stealing his wealthy master's money, and been fired. How can he make a living? He won't stoop to manual work or begging. So he arranges with the big debtors that they will rewrite - seriously reduce - the bills they hold, and he makes them, cunningly, do it in their own handwriting. They are let off meaningful sums of money. He knows that in their gratitude they will see him through. Jesus's hearers, the Pharisees, expect his automatic disapproval of such dishonesty. Not at all. Jesus praises the criminal, calling him *phronimos*, which means wise or prudent. Faced with the big crisis in his life, he took action. Jesus is saying to his hearers, 'Here are you, experiencing the biggest crisis imaginable, and you don't do anything.' They are being given complete new understanding of God, in Jesus's life and what he says. And time has almost run out - his death is fast approaching - and they don't do anything.

Similarly, in the parable of the Pharisee and the publican, his hearers would expect Jesus's commendation of the morally and religiously impeccable citizen, the Pharisee. Not a bit. Jesus recognises in the other one, the publican, the reality of his despair, which, in view of his trade, would be deep and all-consuming. God welcomes the despairing, hopeless sinner, and rejects the self-righteous.

The Pharisees hated Jesus because he reversed their idea of religion, and because he wouldn't get a proper job but wandered about with a wretched band of drop-outs, sharing his life with criminals and prostitutes, which was not only socially unacceptable, but meant that to the Pharisees he was irreligious. And on top of that, Jesus convinced the scum that God loved them.

Jesus's parables are *not* in any way like anything else, other oriental fables or folk tales, or the rabbinic stories with which they are sometimes compared, which always make a point about correct ethical choices. Jesus's parables are a revelation of the love of God. His enemies hated him intensely, and ensured that he had a cruel death. Jesus wasn't crucified for harmlessly making rather charming stories supporting the older ethics. The parables are revolutionary.

The outcasts got the point. Lepers. Taxfarmers. Prostitutes. Those who had not put themselves in the way of hating other people. Think of the

reported event in Luke 7. A Pharisee named Simon gave a dinner-party so that his guests could meet that rather interesting prophet that everyone was talking about. He might turn out to be the sign of the expected New Age, the return of the departed Spirit of God, and in any case, as a Pharisee, Simon would gain merit by inviting a travelling teacher. But the party was crashed by a woman who was 'a sinner': she was either a prostitute, as is more likely, or the wife of someone with a dishonest or immoral life. She made a scene. Everyone was shocked except Jesus. We need to be clear about the nature of the shock. She wept over Jesus's feet, and kissed them continually. To kiss a person's knee or foot was the sign of the most heartfelt gratitude, such as might be shown to someone who had saved one's life. Then she took off her head-covering and unbound her hair in order to wipe Jesus's feet. It was the greatest disgrace for a woman to unbind her hair in the presence of men. She continued to kiss and wipe his feet, and anointed them with the perfume she had brought in an alabaster vase. Simon immediately privately dismissed Jesus as not a true prophet, because if he were he would know she was a whore, and would not have allowed her to touch him. Simon's is a monumental mistaking of what was happening, seeing it only in terms of gender exclusiveness - a woman has barged in and upset his arrangements; and sexual horror - she is a whore; and in terms of his ritual purity and his own Pharisaical fear of defilement. Simon is wrong by 180 degrees. For us the event wonderfully demonstrates the spirit of Jesus. What Jesus receives is her abundant gratitude to him, her large-scale understanding of great forgiveness. We are not told how she got this understanding. It is part of the mystery of God at work. The little parable of the cancelled debts of two debtors which Jesus tells to Simon, with its huge disproportion between the great and the small, relates to love. She has great love for the Heavenly Father she has seen in Jesus, and therefore experiences great forgiveness. In every way, to Simon she is shockingly unacceptable. Jesus tells Simon that she is nearer to God than he is.

Again and again in the parables it is the poor, the shunned, the criminal, the ignored, the outcasts, the broken-hearted and despairing who can be seen to fathom the full meaning of God's goodness. Jesus went about the towns and villages of Galilee, seeking the lost, and that was how the Kingdom came.

Again and again in the gospels it is the self-enclosed who refuse the love of God. The love of the Heavenly Father is so great that acceptance of it is limited only by the power to discover it. 'We played to you', the children in the marketplace said, 'but you did not dance'. In another parable, the guests

refused the feast. In another, the rich man had had all the signals and ignored them: it was Lazarus, the beggar at his gate, who received the full, embracing love of God. God's rejection is as impossible as a householder's refusal to take in and feed a benighted guest. The great love of God, like Jesus himself, seeks the lost - in Luke 15, the sheep and the coin were sought and found, and the father saw and ran to meet his younger son when he was still 'a long way off.'

Two things Jesus' parables do not touch. One is the whole world of rabbinic law: the other what we generalise as 'the Second Coming'. Yes, there are parables about watchfulness, but the whole understanding of the Heavenly Father that the parables proclaim is that the Kingdom of God has at last come. It is wholly other: the realm of the wholly other contains, now, the last things. There is a sense of crisis, yes: but the crisis is not an Armageddon: it is, astonishingly, the willingness to recognise and accept joy.

So many parables announce joy. '*Rejoice with me ... The lost is found.*' These are often small-scale, local joys, belonging to everyday village life. (Incidentally, Shakespeare recognised the force of such local losing and finding. In the middle of *A Midsummer Night's Dream* (3.2.463) he made the sprite Puck make up a wish for a good future: '*Jack shall have Jill/Nought shall go ill/The man shall have his mare again, and all shall be well.*' That is pagan, of course, but Shakespeare's clinching of joy with seven words telling of tragedy turned to happiness, '*The man shall have his mare again*', was, I believe, learned from the parables. The words look like a folk-saying, but Shakespeare made them up.)

Jesus as reported in Luke, especially, knows about joy at the level where it matters, in everyday reality. Think of Luke's Christmas stories: before them there is a wonderful touch, early in Luke 1, where the angel of the lord suddenly appears to Zacharias in the temple, promising a son to him and his wife Elizabeth, even though she is barren and both are '*well stricken in age*', as Tyndale puts it. '*Thou shalt call his name John, and thou shalt have joy and gladness.*' '*Joy and gladness*' are Tyndale's words for the Greek *chara* and *agal-liais* - that last word defined as '*exceeding great joy*'. Luke's gospel, we must not forget, opens his story of the new work of God with his people with '*exceeding great joy*'.

In writing *The Bible in English* (Yale UP, 2003), I was struck by how early was the identification by the first settlers in America with Biblical history. As I develop there, they wrote that they were in a new Paradise, a new Promised Land. It wasn't long before they were declaring that America was God's new country, especially selected by Him to fulfil his will, a doctrine very much still alive. But this was always based on Old Testament texts. As several

speakers have pointed out, modern inability to recognise Bible references comes from modern ignorance of the Bible even among serious scholars. In a recent standard 2-volume edition of the writings of the earliest American settlers the editors - both distinguished scholars - proudly tell us that they have silently removed hundreds of Bible references and quotations on the grounds that (a) they clog the pages (b) they are boring and (c) no-one today is interested. This ignorance extends strikingly to ignorance of - and ignoring - the New Testament. But the special quality of the spirit of Jesus as contained in the gospels was, I found, notably absent among the earliest settlers - this is something I did not quite say in the book. That spirit of Jesus can be found especially in the parables.

One of the things I want most to stress is the uniqueness of Jesus's parables. People tell me that they are studying oriental tales in order to get light on the parables of Jesus: or that there was a rich stream of Jewish rabbinic parables long before Jesus, and he was firmly in that stream. Yes, of course, there are oriental stories, often short and powerful: yes, of course, the rabbis told punchy stories; even our Old Testament has several, like the one Nathan told to David in 2 Samuel 12 about the poor man with the one precious little lamb which the rich man stole to serve as a meal for a guest. But two things need to be said: first, the strongest stream of rabbinic stories comes after Jesus; and, second, all the analogues from rabbis and surrounding lands make an ethical point which one can see coming. For example, in a lecture I heard in Italy last week, it was told that a man dies, and is taken to the afterlife. He sees a sumptuous room with a table laden with wonderful foods. Around sit angry people, unable to eat because the spoons they are given have very long handles. He is told that that is hell. Then the man is taken to another room, and round a similar table sit cheerful people happily feeding each other. That is heaven.

What is missing, in all the analogues, in comparison with Jesus's parables, are three things:

- the point of the story not being obvious ethics, but a revelation of God as good, loving Father, present now if only we can accept him:
- secondly, the quite powerful necessary appeal to the hearer's mind and, especially, imagination:
- and thirdly, a final point that is often totally unexpected.

The reluctant householder, woken in the small hours, and the reluctant son in another parable, grumble, but, unexpectedly, do what they can, reversing their feelings. Parables are about those in crippling poverty, like the woman with the coin lost from her headdress, who finds it; or Lazarus.

Even the parable of the Prodigal Son not only ends with the jealous, mean-minded elder brother having to do the impossible, to try to understand a loving father; but the end of that story is in fact open. What happens next?

So many of Jesus's parables end with the unexpected. Jesus is revealing the nature of God. It should be obvious that God will be unexpected. We must not make Him in our own image. I am continually struck by one quality of life in America which arises from your openness as a society, which is, and not only as seen from Europe, the unexpected.

America, it seems to me, ever since Raleigh's ships first made a landfall off the Outer Banks in 1584, has always powerfully presented the unexpected, usually expressed in opportunity. To both those are linked a sense of optimism. This is a wild generalisation, of course, but America looks forward: tomorrow will be better. In an important sense, America reproduces the conditions in which Jesus spoke. Of course there are great differences, mostly in technology and life-expectancy. But in both is the freedom to live local, busy, contained everyday lives. Dr Rowan Williams, the Archbishop of Canterbury, has recently pointed out that William Tyndale, in all his writings, but particularly in *The Obedience of a Christian Man*, emphasised the economic and social implications of Christian discipleship. He found in Tyndale's theology a striking concern for love and the family. I note that the reformers substituted for solitary confession to the priest's ear the experience in worship of congregational General Confession and Thanksgiving.

Not only are there parallels in America to the conditions in which Jesus spoke - the parables make a singularly complete and convincing picture of life in a small provincial town - but also in the conditions *to* which he spoke. Not many Americans keep sheep or build defensive towers: but we recognise the people in the parables very well.

In other words, I believe that America has a special rootedness in the New Testament, quite un-grand in scale, and to do with that total freedom to live ordinary life in a village, day to day and through the seasons, that I noted above was the life in Jesus's parables: baking bread, family problems, being in debt, searching for something precious that is lost, facing the local magistrate, helping the desperate, working for an absent landlord, supplying an awkwardly-timed request, farming, whatever. I relate this to American liberty: something, as has several times been pointed out in this conference, far greater than toleration.

But the heart of this relationship of, I believe, the life of the parables with the life of America, is the unexpected, which is fundamentally linked to the necessary New Testament gift of hope. America loves story-telling. The

forty or so narrative parables are all small masterpieces of that art and craft. Just in passing, there is a clear trait in American story-telling which matches the parables. Jesus enjoys the oriental love of exaggeration: the parable of daily bread-making in what would be a tiny house ends with enough for a hundred people (so, out of insignificant beginnings, God creates his mighty kingdom). The unmerciful servant owed his master ten thousand talents, which is a hundred million denarii, or ten million dollars - a sum right off the map; contrasted with the debt to him of a mere hundred denarii, which is twenty dollars. (The parable tells of the magnitude of God's forgiveness.) American literature from Mark Twain on has revelled in exaggeration.

Jesus is an accomplished story-teller. For example, the back-stories, as we would say, of the three operative figures in the parable of the Good Samaritan, are a blank. We are not told why '*a certain man*' was going '*from Jerusalem to Jericho*', nor the three others. They just were. It is extremely effective. Significantly, almost no-one has a name - 'A certain man had two Sons, ...' and so on. Only the desperately-poor beggar covered in sores licked by the dogs is dignified with a name, Lazarus, which means 'God helps': that points up his awareness, something the rich man so disastrously lacks.

[Unfortunately, long ago the Church decided that he was a leper, and named their leper hospitals 'lazar-houses'. A leper would not have been allowed near the rich man's gate. Similarly, the Church identified the woman with the alabaster jar of perfume as Mary Magdalen, quite falsely: a wrong identification which remains unshiftable. In the gospels, the anonymity of that woman, as with the others, adds to her power as a narrative figure, and allows them all recognition as part of any town's life.]

What differentiates Jesus's parables is also, as the Oxford authority C. H. Dodd first pointed out in 1935, Jesus's appeal to the hearers' mind *and imagination*. Allegory, which the parables are not, is decoration of another point being made. The parables are the thing itself.

Some of the parables begin with a direct appeal to use the brain, 'What do you think? if a man has a hundred sheep...' 'What do you think? A man had two sons. he came to the first and said...' Whether the parables are so introduced or not, the question is implicit. As C. H. Dodd put it (*Parables of the Kingdom*, 21), '*The way to an interpretation lies through a judgment on the imagined situation, and not through the decoding of the various elements in the story.*' Jesus is not expositing a school of thought. He is, himself, the thing itself, the tremendous revelation. We have to resist generalizations, such as make the point of the parable of the Talents, for example, no more than an instruction to invest wisely. Generalizations reduce the parables. That man

who hid his master's money showed inexcusable irresponsibility, frustrating the operation of God by careless and self-seeking neglect of God's gift. The parables are dynamic, and more so. Jesus said, about himself, 'I have come to set fire to the earth, and how I wish it were already kindled!'

I shall talk about two things that America has been very good at, in relation to the New Testament. They arise from my particular aerial view of the battleground. In *The Bible in English* I try to survey the whole scene of the Bible in America, from Raleigh's ships off North Carolina and Drake's on the California coast, to last Tuesday.

I see in America imagination of a particular kind, in relation to the life and teaching of Jesus. America has given, to itself and to the world, something unique and rather odd, an oblique interest in Jesus in commercially successful novelisations of his life. Europe had produced some interesting attempts from the eighteenth century. In the 1850's, Charles Dickens' *Life of Jesus*, greatly promoted in the States as the greatest story ever told, by the greatest story-teller ever known, was his one commercial flop. George Moore gave us *The Brook Kerith* (1916), and D.H.Lawrence the short *The Man Who Died* (1929). The Greek Nikos Kazantzakis' *The Last Temptation of Christ* (1950's) deals with his tortured psychology, and in Anthony Burgess' *A Man from Nazareth* of the 1980s Jesus teaches how to play the game of life.

But the palm for this kind of biblical imagination has to go to America. In the mid-nineteenth century such American fictions broke records for numbers sold. Though many could now be condemned as sentimental, the tone was usually of Jesus as moral instructor. I deal with the most popular of these in Chapter 38 of *The Bible in English*. They made family reading, with a particular aim of helping wives and mothers be the moral backbone of the United States.

My puzzle is, why were they necessary? Clearly there was a hunger for fictions of Jesus to be used imaginatively. But why that way? What was wrong with seeing his Heavenly father through his own words?

On the bookstalls in the twentieth century alone, different American fictional accounts of Jesus amounted to a total of nearly four hundred. Though Jesus barely appears in it, most famous has been Lew Wallace's *Ben Hur*, first published in 1880, and massively reprinted, even today. Like other novelisations of Jesus's life (Lloyd C. Douglas' *The Robe* of 1942, for example) it has been a successful movie. There have been nearly two dozen Hollywood Jesus-movies.

I recently browsed through the titles of twentieth-century Jesus novels, and was (shall we say?) taken aback. How about *The Donkey's Dream* (1985)? Or

Harrow Sparrow of the same year? *Jesus: a Sister's Memories* dates from 1934. *The Jordan Beach-head* came out in 1956. *Slings and Sandals* (1929), and *Sandals for Jesus* (1965) presumably present the fashion angle. The context of *Vinegar Boy* of 1970 can perhaps j-u-s-t be glimpsed. The prizes for obliqueness have to go to *Tracks in the Straw* (1985), *Dancing Girl* (1959) and the almost five-hundred-page 1979 masterpiece, *The Brothel*. I suppose my all-time favourite title has to be the 1933 *The Woolly Lamb of God*. (I am not making these up. You can find them in Alice Birney's 1989 bibliography.)

I am being slightly unfair, as some of these are aimed at children - one hopes, not *The Brothel*. As the Yale scholar Jaroslav Pelikan points out in his 1985 *Jesus through the Centuries*, the Western imagination has been fascinated by the figure of Jesus of Nazareth: as rabbi in first century Judaism; the 'King of Kings' in the Constantinian dispensation; 'the Prince of Peace' at the time of the Reformation and the Wars of Religion; as 'Liberator' in the line of Gandhi and Martin Luther King. The matter was treated with sanctity in early Christian poetry (think of the wonderful late-tenth-century *Dream of the Rood*) or awed ceremony in medieval drama. William Faulkner in *A Fable*, and Herman Melville in *Billy Budd*, realise the stature. As commentators point out, there has been a steady trivialisation in the modern novelisation.

Why? Why not open the New Testament and read the parables? Of course we rejoice with the angels in heaven when a benighted soul takes steps towards Jesus. But why go for the fake when you can have the real thing? Almost all the recent scholarship on the parables has been European. Why are the parables bypassed in America?

In my aerial picture I find, secondly, that America has a gift for translating the New Testament into English. In the last sixty years, since World War II, there have been eighty different, new, translations of the complete New Testament, or significant parts, from the original Greek into English. Three or four important ones have been British: all the rest have been American. The first fully American translation was in 1952 with The Revised Standard Version, which I know is still read, both original and revised.

I confess, however, that I worry at the fact of the American multiplicity. All of them claim to be doing that great thing of finally getting the Word of God, at long last, into the language that can be really, really understood today. Yet, apart from a couple that are, worryingly, free paraphrases, often far from what the Greek has, the translations are all, fundamentally excellent, and the same. They all start from a base of Tyndale and make a few small changes. (I fully understand that all of these Bibles are deeply precious to some Christians somewhere.)

Take, at random, a couple of phrases from parables. At Matthew 13:7, in the Parable of the Sower, Tyndale has *'Some fell among thorns, and the thorns sprang up and choked it.'* The King James has exactly the same, but changes the final 'it' to 'them'. The Revised Standard Version has *'Other seeds fell among thorns, and the thorns grew up and choked them.'* The New International Version has *'Other seed fell among thorns, which grew up and choked the plants.'* The Catholic New Jerusalem Bible has *'Other seed fell among thorns, and the thorns grew up and choked them.'* And so on, right across the spectrum of a score of versions. Tyndale's original *'fell among thorns, and the thorns...'* goes on and on. So does his *'choked'*. Tyndale made it - the Wycliffe version from the Latin 150 years before is quite different. What has been gained by multiplicity?

Ideological differences do not arise in the parables. As far as I know, there is not a sect somewhere which has decided that the parable of the Prodigal Son is unfair to pigs, and he should never have stopped looking after them, and not left them in their far country, poor things. No. The parables stand.

Another example. In the Parable of the Two Houses, Matthew 7:24, Tyndale has *'a wise man which built his house on a rock.'* So does absolutely every other version, only occasionally changing 'a rock' to 'rock'. Only the NJB is different, with *'a sensible man'*, though Tyndale's *'wise'* is better, from the Greek *phronimos* (the same word as we saw in the Unjust Steward).

Or, a complete parable, from Matthew 21:28-30. Here is Tyndale in 1534. (Again, the earlier Wycliffe version is very different.)

A certain man had two sons, and came to the elder and said: son, go and work today in my vineyard. He answered and said, I will not: but afterward repented and went. Then came he to the second, and said likewise. And he answered and said: I will sir: yet went not. Whether of them twain did the will of the father?

The King James Version has exactly the same, only changing 'elder' to 'first' and 'the father' to 'his father'. RSV is very similar, adding 'today' after 'vineyard', changing 'likewise' to 'the same', and modernising the last question to *'Which of the two did the will of his father?'*

And so on, again, right across. Some, instead of 'repented', have 'changed his mind', or, as in the New American Standard Bible, 'regretted it'. The NJB has 'thought better of it', and is a bit toe-curling with the father saying, 'My boy' and the second replying, 'Certainly, sir.' The New American Bible has 'his father's will' instead of 'the will of his father'. What is being gained?

Some of the reasons for rival versions are sectarian, of course. Many reasons are financial. Most of the translations since World War II have been made over some years by salaried scholars working in leafy campuses with full secretarial back-up and, supporting them, publishers with enormous

budgets (a long way from Tyndale, cold and hungry, working alone in a room in Antwerp, in hourly danger. And he, I believe, still did it best.) But there must be another drive at work. This is what America does well, very well. But in incomprehensible profusion. Again, why?

America does not have a constitutional national Christian church. One can argue that, in the light of the great number of American Christian sects and denominations, the Bible in English has taken its place. Which may just be a clue for another major puzzle. This has two sides. Why, in 1776, did not the Founding Fathers demonstrate their fullest independence by commissioning a fully American English Bible translation? America had the scholars - Dartmouth was already a centre of Hebrew studies, and Harvard and Yale had good Greek. But they didn't. They went on doing what they had done for nearly 200 years, steadily importing some Geneva Bibles, but, massively, the King James Version from the UK.

Robert Aitken's home printing of the King James New Testament in 1777, the first American printing, was a financial failure, and he was not bailed out by Congress. It was several decades before American bible-printing took off, which it then did in a tremendous way, but almost always KJV.

The other side of the puzzle is to ask why the United States has been so in love with the King James Version, and still is. Yes, in the New Testament and half the Old Testament, where it shamelessly reprints Tyndale unchanged, to the figure of 83% in the New Testament, it is usually beautiful as well as clear. But for the second half of the Old Testament which Tyndale didn't live to reach, when KJV departs for political reasons from the brilliant Geneva Bible of 1560, it can be, in the prophets, incomprehensible, though one is not allowed to say so.

Why has the American republic passionately and doggedly down the centuries cherished a monarchical text, already archaic in 1611, looking backward to the irrelevant Latin, frequently beautiful when it is Tyndale, often erroneous and sometimes unintelligible, but persistently loved as 'our American Bible' or even 'the American Book', and often known as, God save us, the Saint James Bible?

For *The Bible in English*, I made a point to study the American Bible printings since Aitken's first in 1777. The figures of numbers printed defy belief. Over two centuries, we are talking billions and billions, very nearly all of them KJV, until the breakthrough in 1952 with RSV. Much-trumpeted fresh work, like that by Noah Webster in 1833, turned out to be straight KJV with a few silly changes.

But to go back to my point. Why the multiplicity? OK, commercial pub-

lishers look for the big profits. But why should a rival bible - so many rival bibles - make such an American battleground, and sell so vastly? The scholarship of Greek and Hebrew barely changes. Tyndale gave your nation the Bible in English, as your President announced in his first speech in London, to the pleasure of the Tyndale Society.

What are you, as a nation, looking for? Many of these bibles are what you call 'study bibles', relating the text to special experiences. To what end? Explanation is one thing. But what's wrong with just reading the parables? All of life is there, in the presence of a loving God.

Jesus's parables go on and on resonating, like a line of *Hamlet*, only far more important. You think you know what it says: and then it suddenly hits you from a quite different angle. Jesus told the parable of The Good Samaritan in reply to the question 'Who is my neighbour?' If we think in global terms, that suddenly becomes a very alive question. Jesus's answer was, to say the least, unexpected. Samaria was a disruptive enemy.

I used the image of drilling a water-bore, to get to the springs of Jesus's teaching through the parables. I want to finish with a sort of parable of my own. I was brooding on how we hack and chip at the gospels with hammers and chisels, and shine on them multiple lights, determined to make them yield, and feel we miss something obvious. Then I found the following true story.

In the English midlands this summer, a team of archaeologists was working in a cave on a hillside. They were anxious to find what they were sure was there, pre-historic drawings and carvings. They shone high-powered torches and lamps, but found nothing. One morning, because they had a great deal to do, they started very early. And then they saw that the low morning sun penetrated the cave - and that that natural light revealed marvellous figures of animals in the walls and roof.

I say again that so many of the parables either express or imply joy. The house built on a rock does not fall down. The widow facing the unrighteous judge gets what she needs. Lazarus is in Abraham's bosom, whatever that means. The lost sheep and lost coin are found: not only do the happy finders rejoice with the friends and neighbours: Jesus says that a repentant sinner causes joy in heaven, before the angels of God.

In some strong ways in the wider world, Christianity, now in the fall of 2004, can seem brutal. Looking at the parables in the natural early-morning sunlight of faith, hope and love can reveal everyday figures and Christian meanings otherwise lost. We repeat our thanks to William Tyndale for giving them to us, from the original Greek, as always, so accurately, so clearly and so memorably. What we do with them is up to us.

Family Treachery – the terrible tale of Juan Diaz

Neil Inglis

December 2004

After reviewing Rome and the Bible by David Cloud in the last edition of the TSJ, I tracked down a copy of the History of the Progress and Suppression of the Reformation in Spain in the Sixteenth Century by Thomas McCrie, a rare and venerable book dating from 1842. Among the many horrible martyrdoms recounted in its pages, one story in particular caught my attention; an innocent and kindly victim is ensnared by a wily, despicable assailant in the first half of the 1500s. This isn't Tyndale, however, but the Spaniard Juan Diaz, a friend of the Enzinas family of reformers (of whom Francisco de Enzinas the Bible translator is the best known). In this sobering story, the Henry Phillips role is played by Juan's brother Alfonso. The relevant excerpt appears below (beginning on page 138), with spellings unchanged.*

Juan Diaz, a native of Cuenca, after he had studied for several years at Paris, was converted to the Protestant religion by the private instructions of Jayme Enzinas. Being liberally educated, he had, previously to that event, conceived a disgust at scholastic theology, and made himself master of the Hebrew language, that he might study the Bible in the original. With the view of enjoying the freedom of protesting the faith which he had embraced, he left Paris (...) and went to Geneva, where he resided for some time. Having removed to Strasburg in the beginning of the year 1546, his talents and suavity of manners recommended him so strongly to the celebrated [Martin] Bucer, that he prevailed on the senate to join the Spanish stranger with himself in a deputation which they were about to send to a conference on the disputed points of religion to be held at Ratisbon.

On going thither Diaz met with his countryman Pedro Malvenda, whom he had known at Paris, and was now to confront as an antagonist at the conference. To the pride and religious prejudices of his countrymen, Malvenda added to the rudeness of a doctor of the Sorbonne, and the insolence of a minion of the court. When informed by Diaz of the changes which had taken place in his sentiments, he expressed the utmost surprise and horror; saying, that the heretics would boast more of making a convert of a single Spaniard than of ten thousand Germans. Having laboured in vain, at different interviews, to reclaim him to the Catholic faith, he laid the matter before the emperor's confessor. It is not known what consultations they had; but a Spaniard, named Marquina, who had transactions with them, repaired soon after to Rome, and communicated the facts to a brother of Diaz, Doctor Alfonso, who had long held the office of advocate in the sacred Rota¹. The pride and bigotry of Alfonso were inflamed to the highest degree by the

intelligence of his brother's defection; and taking along with him a suspicious attendant, he set out instantly for Germany, determined, in one way or other, to wipe off the infamy which had fallen on the hitherto spotless honour of his family.

In the meantime, alarmed at some expressions of Malvenda, and knowing the inveteracy with which the Spaniards hated such of their countrymen as had become Protestants, Bucer and the other friends of Juan Diaz had prevailed upon him to retire for season to Neuburg, a small town in Bavaria situated on the Danube. On arriving at Ratisbon, Alfonso succeeded in discovering the place of his brother's retreat, and after consulting with Malvenda, repaired to Neuburg. By every art of persuasion he sought during several days to bring back his brother to the church of Rome. Disappointed in this, he altered his method, professed that the arguments which he had heard had shaken his confidence, and listened with apparent eagerness and satisfaction to his brother while he explained to him the Protestant doctrines, and the passages of Scripture on which they rested. Finding Juan delighted with this unexpected change, he proposed that he should accompany him to Italy, where there was a greater field of usefulness in disseminating the doctrines of the gospel than in Germany, which was already provided with an abundance of labourers.

The guileless Juan promised to think seriously on this proposal, which he submitted to the judgment of his Protestant friends. They were unanimously of opinion that he should reject it; and in particular Ochino², who had lately fled from Italy and was then at Augsburg, pointed out the danger and hopeless nature of the project. Alfonso did not yet desist. He insisted that his brother should accompany him at least as far as Augsburg, promising to acquiesce in the decision which Ochino should pronounce after they had conversed with him on the subject. His request appeared so reasonable that Juan agreed to it; but he was prevented from going by the arrival of Bucer and two other friends, who, having finished their business at Ratisbon, and fearing that Juan Diaz might be induced to act contrary to their late advice, had agreed to pay him a visit. Conceding the chagrin which he felt at this unexpected obstacle, Alfonso took an affectionate leave of his brother, after he had, in a private interview, forced a sum of money upon him, expressed warm gratitude for the spiritual benefits he had received from his conversation, and warned him to be on his guard against Malvenda. He proceeded to Augsburg on the road to Italy; but next day, after using various precautions to conceal his route, he returned, along with the man whom he had brought from Rome, and spent the night in a village at a small distance from Neuburg.

Early next morning, being the 27th of March 1546, they came to the

house where his brother lodged. Alfonso stood at the gate, while his attendant, knocking at the door and announcing that he was the bearer of a letter to Juan Diaz from his brother, was shown upstairs to his apartment. On hearing of a letter from his brother Juan sprang from his bed, hastened to the apartment in an undress, took the letter from the hand of the bearer, and as it was still dark, went to the window to read it, when the ruffian, stepping softly behind him, despatched his unsuspecting victim with one stroke of an axe which he had concealed under his cloak. He then joined the more guilty murderer, who now stood at the stair-foot to prevent interruption, and ready, if necessary, to give assistance to the assassin whom he had hired to execute his purpose.

Alarmed by the noise which the assassin's spurs made on the steps as he descended, the person who slept with Juan Diaz rose hastily, and going into the adjoining apartment beheld, with unutterable feelings, his friend stretched on the floor and weltering in his blood, with his hands clasped, and the instrument of death fixed in his head. The murderers were fled, and had provided a relay of horses to convey them quickly out of Germany; but the pursuit after them, which commenced as soon as alarm could be given, was so hot, that they were overtaken at Inspruck, and secured in prison.

Otho Henry, count palatine of the Rhine and duke of Bavaria, within whose territories the crime was perpetrated, lost no time in taking the necessary measures for having it judicially tried. Lawyers were sent from Neuburg with the night-cap of the deceased, the bloody axe, the letter of Alfonso, and other documents; but though the prisoners were arraigned before the criminal court at Inspruck, the trial was suspended through the influence of the Cardinals of Trent and Augsburg, to whom the fratricide obtained liberty to write at the beginning of his imprisonment. When his plea for the benefits of clergy was set aside as contrary to the laws of Germany, various legal quirks were resorted to; and, at last, the judges produced an order from the emperor [Charles V], prohibiting them from proceeding with the trial, and reserving the cause for the judgment of his brother Ferdinand, King of the Romans.

When the Protestant princes, at the subsequent diet of Ratisbon, demanded, first of the emperor and afterwards of his brother, that the murderers should be punished, their requests were evaded; and, in the issue, the murderers were allowed to escape untried and with impunity, to the outraging of humanity and justice, and the disgrace of the church of Rome, whose authorities were bound to see that the most rigorous scrutiny was made into the horrid deed, under the pain of being held responsible for it to heaven and to posterity.

The liberated fratricide appeared openly at Trent, along with his bloody accomplice, without exciting a shudder in the breasts of the holy fathers met in council; he was welcomed back to Rome; and finally returned to his native country where he was admitted to the society of men of rank and education, who listened to him while he coolly related the circumstance of his sanctified crime. Different persons published accounts, agreeing in every material point, of a murder which, all circumstances considered, has scarcely a parallel in the annals of blood since the time of the first fratricide, and affords a striking proof of the degree in which fanatical zeal will stifle the tenderest affections of the human breast, and stimulate to the perpetration of crimes the most atrocious and unnatural.⁷

Endnotes

¹ Vatican high court of appeal that deals chiefly with annulments and other cases.

² Bernardino Ochino, Italian religious reformer.

*Neil Inglis plans to review the book this extract is reproduced from in the next issue no 29 of the TSJ August 2005.

Lambeth Lecturer 2004 – Stephen Green

Mr Green grew up in Brighton, studied at Oxford University and MIT in the United States. He worked at the Ministry of Overseas Development before joining McKinsey & Co, the management consultancy in 1971. In 1977 he joined the banking corporation that would become the HSBC. He has been with the company ever since. He was promoted to chief executive in February 2004 and at the very end of the same year on 29 December was confirmed as the new chairman of HSBC'S UK business. He is an ordained deacon and preaches at his local Anglican church in London. In 1996 he wrote *Serving God? Serving Mammon?* a book that explores the compatibility between Christianity and a career in financial services.

The Tenth Annual Lambeth Tyndale Lecture

Capital and the Kingdom

by Stephen Green

Report by Eunice Burton

November 2004

On 25 October 2004, the historic Guardroom at Lambeth Palace was filled by members and friends of the Tyndale Society attending the Tenth Annual Lambeth Lecture. This was given by Stephen Green, Group Chief Executive of HSBC, on *Capital and the Kingdom*, and the meeting was chaired by His Grace, the Archbishop of Canterbury.

Professor David Daniell, Chairman of the Society, thanked Dr Rowan Williams for his continued interest in the Tyndale Society since delivering the Lambeth Lecture in 1998 (see *Anglican Identities*, 2004) and for his willingness to chair this meeting. Professor Daniell reported steady growth in the Society (now 460 members) and reminded us of the publications (*Reformation* and the *Tyndale Society Journal*), the website and forthcoming conferences, especially the 10th Anniversary Conference in Oxford in September 2005.

The Archbishop responded, saying he welcomed the growing recognition of William Tyndale in Anglican circles. He then introduced Stephen Green, who combines his secular work with a non-stipendiary ministry in Kensington, has an interest in St. Luke's Hospital for the Clergy and was author of *Serving God? Serving Mammon?* in 1996.

Stephen Green began his lecture by referring to the parable of the Talents (St. Matt., 25), when the servant who had buried his talent was reprimanded by his master for not having given the money to the 'changers' (bankers), so that his master, on his return, would have received '*mine own with vantage*' (Wm. Tyndale) - i.e. with interest. This is translated as 'usury' in the Authorized Version, but the term now carries the connotation of exorbitant rates of interest. The topic of capital (investment) is not directly discussed in the New Testament, but through the centuries, from Old Testament times to Classical Antiquity to the rise of Christianity and then Islamic law, the charging of interest on loans was regarded as inappropriate: the Jews paid no interest when borrowing among themselves, but exacted it when lending to Christians!

The implication was that capital ownership was immoral because of its relationship to power, and this persisted through the Enlightenment to the 20th

century: the abuse of power, with resultant debt, was recognized as a cause of much human suffering. The private ownership of capital (investment) was a topic of debate through the 19th and 20th centuries - was it an essential underpinning of democracy and freedom or intrinsically sinful and socially unjust? Accumulation of wealth was generally deemed acceptable provided no injustice was incurred, but states exist where central major involvement in capital investment has been abused, and the resulting inefficiency, corruption and excessive debt has been responsible for untold misery.

Stephen Green analyzed the situations in Russia and China. Was the breakup of the Soviet Union in 1989 a case of Capitalism triumphing over Socialism? But Capitalism is not an '-ism' (ideology) and is more than a system chosen by societies; it is a fundamental human characteristic to produce traders and investors, and examples of commerce in silks, spices and precious metals exist for millennia B.C. - and capital was required for that. This universal behavioural pattern was limited by poor communication and risks of travel, and by official restrictions designed to control thought. But the invention of printing facilitated challenge to the established order, hence Tyndale's New Testament was considered threatening to the Church.

During the past 150 years, technology has changed economic life - goods and money flowed with the advent of fast ships, trains, the telegraph, etc., and by WWI, one third of British output was exported and vast assets were built up overseas. In the 19th century, the USA exported mainly to Britain and Germany, but now 80% is to other continents, and trade is spread ever more broadly through the world.

Adam Smith (1723-90) initiated inquiry into the nature and causes of the Wealth of Nations, while David Ricardo (1772-1823) formulated the law of comparative advantage to demonstrate the benefits of trade. Human beings trade with each other and invest to do so: they are not commercial islands and are motivated by 'vantage' (Tyndale). This means that capitalism and commerce are part cause and part beneficiary of the phenomenon of our age known as globalisation.

Globalisation is not just a matter of economics, but has profound implications for the balance of power and international relations. The 19th century European concepts of 'dark continents' and 'New World' have been swept away by the flow of information and universal availability of goods, but unfortunately now there is trash on Mount Everest! Whereas the majority of our grandparents did not journey widely, today everyone travels. The Internet Revolution has changed the way we learn, relate, shop and do business. Globalisation has had an impact on almost every aspect of life e.g. the

consumption of exotic foods. But there is also a negative impact on business and work - 3 million manufacturing jobs have been lost in the UK in the last 25 years because of competition from lower cost suppliers in the developing countries, and agriculture now employs less than 2% of the UK working population. Conversely, service jobs have increased by 6 million over the same period. There has been international redistribution of jobs, China becoming the 'workshop' of the world, producing 50% of the world's cameras, 30% of all air conditioners etc. Even service jobs in Europe are threatened by international competition. India is becoming the services centre of the world: as the cost of a phone call there has fallen by 80% over the past three years it has thus made it possible to locate there everything from call centres, to IT software development and medical diagnostics.

An Open World Economy leads to more efficient production, economic growth and higher standards of living. John Maynard Keynes (1883-1946) predicted in the 1930's that even a modest growth of 2% annually would produce dramatic effects on the economy, and this has been proved true, as it is commonplace for families to have indoor sanitation, telephones and cars. Areas of Asia, which were still 'medieval' in the 19th century with people living in dire poverty, have become prosperous, productive economies - no longer 'sweatshop' nations, but sophisticated centres of expertise, e.g. Korea's electronics and Singapore's microbiology industries, etc. If China continues its present rate of growth, its economy will equal America's in 30 years - and similarly with India. These two countries represent 40% of the world's population. Globalisation has ensured that soon there will be no dominance by one power but multiplex relationships, and unipolar influence will become multipolar with the rising involvement of the East.

Changes of Culture: Commercialisation is leading to a consumerist homogenisation, just as there is loss of biodiversity in the natural world because of our treatment of the environment; the dominant image is the shopping mall and golden arches of MacDonalds! With everything available everywhere, the variety of cultures worldwide will soon be found only in museums. It is good if Japanese paintings are exhibited in London and Beethoven is heard in China, but having everything without struggle or pain leads to 'dumbing-down' of human values and loss of the sense of the exotic and mysterious. The effect of change of traditional loyalties is seen in damage to the environment, increasing illegal drugs trades and in international terrorism. Nation states lose influence and institutions are challenged, as exemplified by the decline in church attendance, youth organisations and social clubs in the UK in the last 50 years. Increased mobility leads to more flexible affiliations and

development of some new loyalties, but also of bizarre spiritualities replacing traditional religion. Availability through globalised markets is not all gain. It is an illusion to think that undesirable features can be controlled or eradicated, e.g. football hooliganism and spread of drugs. We cannot escape these changes, to which we are becoming enslaved at the price of instability and less protection. Are there alternatives, or is globalisation becoming nothing but greedy commercialism? The truth is that globalisation has led to a massive diffusion of power, with uncontrolled access to information channels by all, from governments to terrorist groups. This causes anxiety - we fear 'progress' while enjoying its benefits!

Some consequences of Globalisation

(a) Social fragmentation of our society, such as marriage breakdown, abuse of alcohol, spread of drugs, increasing crime and loneliness of the elderly.

(b) Marginalisation of communities of the world, who have not benefitted from the global market and have experienced loss of livelihood and less stability. Unemployment has rocked whole groups as steel mills, coalmines and docks have closed, so that now redundancy is as common as divorce. New service jobs do not carry the same security. There are countries crippled by debt, by bad governments, by corrupt leaders who siphon off wealth, and by civil wars, so they have little chance to benefit. In the world's 40 poorest countries (representing 20% of the world's population), education, health, mortality and the status of women have worsened - do we pretend this does not exist?

(c) Privatisation (the selling off of state owned assets) has had an unsettling effect, and this has involved attitudes, so that beliefs and values have become irrelevant to our dealings. Human relations are not sacrosanct. When John Donne said '*no man is an island*' he drew attention to the connectedness of society, but globalisation has conversely led to a diminished sense of community, fewer shared beliefs and increased individualism. The great liberal principle of toleration has progressed to non-involvement and rejection of a sense of positive obligation, so that the Christian principle of '*do unto others what you would have them do to you*' no longer applies.

We have to acknowledge that the real issue is a spiritual one, and globalisation has taught us some 'home-truths', such as

i. Human beings are not economic animals content to '*eat, drink and die*', but they need more than '*bread alone*' for life.

ii We are imperfect, as is seen in the horrors of the 20th century - hence we resonate with Handel's '*All we like sheep have gone astray*'.

So we need to know what Christian Theology has to say regarding Capital, Commerce, Globalisation and the Kingdom of God: -

(a) God intercedes in Human History (past, present and future) - particularly 2000 years ago, when the promise of a new relationship was realized. The new community holds out hope for a future time when '*They shall not hurt or destroy in My holy mountain, says the Lord*' (Isaiah 11.9). This sense of the waywardness and the preciousness of Humanity caused God's redemptive intervention.

(b) If God is so engaged in Human History, we should face the future with hope, not despair or indifference. We are citizens of a shared, priceless fragile world. The church must not turn its back on the modern era, but become internationalist in sympathy and open to a global future.

(c) But we must not have uncritical optimism, as justice and judgment demand responsible behaviour by institutions and governments.

(d) The Christian response to all the complex difficulties of the world is '*be involved*'. Our understanding is incomplete: we live and work in an imperfect world where compromise dominates, but our decisions must be made in the light of their implications for the Kingdom of God on earth. Challenges will confront us if we have this discernment, but if we are not challenged and called to action, we are not being true to the faith we profess. And so we pray, recognizing the implicit challenge, '*O Our father which art in heaven, hallowed be thy name. Let thy Kingdom come. Thy will be fulfilled, as well in earth, as it is in heaven*' (Wm. Tyndale).

A time of questions followed. The topics ranged from the nature of talents and challenges when dealing with money (N.B. Zacchaeus was not told to cease collecting taxes but to be honest, and the Rich Young Ruler was to give generously) to the dangers of making 'profit' an end in itself. We were reminded that as shareholders we can check the ethical policies of companies and question the morality of their dealings, thus exerting influence by making money work for good. Talents can be multiple personal acquisitions to which the same principles apply. Also discussed was the need for companies to be humane in their relocation decisions, recognizing their responsibilities to societies requiring work and to individuals' needs.

Finally the Archbishop noted the sacramental qualities of justice and compassion, and the paradox of the consumer society, whose enthusiasm to make money work needs motivation for a fair balance of interests. William Tyndale regarded the Church as the Body of Christ rather than a group of individuals, but its morality must result in an influential, literate, articulate and equipped society. The Archbishop then invited us to continue discussion over wine, and later some enjoyed further fellowship during dinner at a nearby hotel.

The Berkeley Castle Muniments

Summary by David Smith, Berkeley Castle Archivist

The Muniment Room contains about 20,000 documents dating from the mid-12th century to the early 20th century. Of these some 5,500 date from before 1492. The earliest recorded ancestor of the present Mr Berkeley was a Saxon thegn called Adnoth. He held office under Edward the Confessor and died in 1068 leading an army defending England against an attempt to recover it from William the Conqueror by the sons of King Harold. Adnoth's son, Harding, was a businessman based in Bristol and the family is said to have supported the Empress Matilda against King Stephen during the anarchy, 1135-1147. So when her son Henry II came to power he rewarded one of Harding's younger sons, Robert Fitzharding, with the Castle and Honour of Berkeley. The family took the surname of the estate and has lived in the Castle ever since, one of only two families still extant to trace their descent from the Saxon nobility.

Out of the thousands of documents among the family's muniments, Mr Smith selected only four for detailed discussion: the original grant of the Castle to the family, 1153; the accounts of expenses at the Castle during the imprisonment of the deposed Edward II, 1327; the copy of the challenge leading to the Battle of Nibley Green, 20 March 1470; and Smyth's *Lives of the Berkeleys* written in the 1620s.

The grant of the Castle is one of several which include varying descriptions of rights and services. Because of their form and content they cannot have been written at the time of the events they describe and must be 'renovations', that is, either replacements for lost originals or reports of events not formally recorded at the time.

The Castle expenses provide information not available elsewhere about the conditions of Edward's imprisonment, and thereby disprove the lurid accounts of later chroniclers. Originally he had his own small household and kitchen staff. After his brief few days of freedom in July 1327 the doors and windows were strengthened and security was improved. He was probably suffocated on the night of 21/22 September 1327 on the orders of Roger Mortimer, the Queen's favourite. Thomas III Lord Berkeley was charged with complicity in the murder in 1330, after Edward III had ousted Mortimer and taken control, but the charges were dropped.

The next lord Berkeley, Thomas IV, was the greatest patron of scholarship of his age. He employed John Trevisa as his chaplain, certainly from 1379 and perhaps from as early as 1374. He commissioned Trevisa to translate several of the most important secular books from Latin into English including the *Polychronicon*, a universal history and geography; *De Proprietibus Rerum*, an encyclopaedia and *De Regimine Principum*, a textbook on how to govern. There is no hard evidence that Trevisa translated the Bible, but he did translate the Gospel of Nicodemus, an apocryphal work, so maybe that is how the story arose of Trevisa as a Bible translator. After Trevisa's death in 1402 Thomas Lord Berkeley commissioned further translations from other translators.

The Battle of Nibley Green was the last private battle on English soil. It took place against the disturbed background of the Wars of the Roses, and was intended to settle which branch of the family owned the Castle, in dispute between cousins since the death of Thomas IV Lord Berkeley in 1417. The challenge and reply suggest a formal battle but it would have been impossible for William, Lord Berkeley, to have assembled troops from Thornbury, Bristol and the Forest at 24 hours' notice. Was the document written later to justify the killing of Lord Lisle when the legality of this was challenged in the courts?

John Smyth was steward to the family from 1596 to his death in 1639. To help George, Lord Berkeley, discharge his duties Smyth wrote books about the estates and the family, including *Lives of the Berkeleys*. These are very informative, both about the various lords and about the property they owned. They are written in the English of Shakespeare and the Authorized Version of the Bible and are very readable.

There are many other important documents among the Berkeley Muniments which record aspects of the history of this remarkable family.

Report by David Green

October 2004.

Berkeley Castle stands sentinel beside the Severn Estuary, just across the river from the Forest of Dean and the Welsh hills. It has been occupied by the Berkeley family now for nearly one thousand years. Berkeleys have travelled the world and have given the name to a part of San Francisco as well as to a London square.

The story of this family makes fascinating reading. The present owner

of the castle, Major R.J.G. Berkeley, kindly suggested to me that we ask the former county archivist and keeper of the Berkeley Muniments, David Smith, to describe to us several important family documents.

This year, thirty members and friends attended the lecture and a group of them stayed for choral evensong in the Cathedral choir where we had readings from the Tyndale Bible and a fine performance of the anthem, 'O Clap your Hands' by Vaughan Williams. Thirteen stayed on after the service for supper in the undercroft restaurant.

We are grateful to David Smith for providing us with an abstract of his lecture.



Letters to the Editor

The Rev. Anthony E.F. Trotman sent a letter last summer in which he warmly recommended an article by Carsten Peter Thiede entitled '*The Greek Bible: a plea to rediscover our roots*' which appeared in the Thursday 8 July 2004 edition of the *Church of England Newspaper*.

Rev. Trotman wrote that the article '*exalts William Tyndale and his translation. I think many Tyndalians like myself would like to see it re-printed in the Tyndale Journal*'.

Editor's note: Many thanks for drawing my attention to this and I regret that it has not been possible to follow up this suggestion to date. It would help enormously if one of our readers could send me a copy of the article.

The following is an extract from a letter from Mr Charles Pfeil of Chipping Sodbury to Ms Priscilla Frost (with a copy to the editor) concerning Tyndale in Gloucestershire.

Dear Priscilla,

We recently held a dedication at St. Adeline's Church in Little Sodbury after remounting the church bell (dated 1707). The bell once hung in the private chapel at Little Sodbury Manor, where the 16th century priest William Tyndale was tutor to the children of Sir John and Lady Anne Walshe....

Now that we as members of St John's Church PCC in Chipping Sodbury have responsibility for maintaining St Adeline's in Little Sodbury, I will continue to make it my priority that it is kept open for church services, as its connection with Tyndale makes it a very special building indeed.

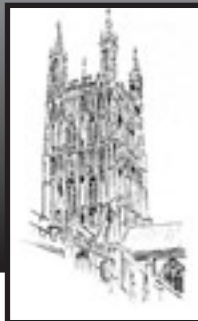


Your sincere friend,
Charles Pfeil, Chipping Sodbury,
November 2004.

Annual Tyndale Lecture Gloucester Cathedral 2005

Late Medieval Religious Houses in the West Country and the Dissolution

A lecture by Dr J.H.Betty
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Followed by evensong
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Book Reviews

Brian Cummings, *The Literary Culture of the Reformation: Grammar and Grace*. Oxford University Press, 2002, 340pp hardback £39 ISBN 0198187351.

This is a very good, and very important, book. Brian Cummings, who is Professor of English in what was then named the School of European Studies in the University of Sussex, opens Reformation theology and early modern literature, and shows them to be not separate activities, but the same thing.

This is indeed new. With great, and most approachable, learning, Cummings retakes the territory from recent popular historians who deny that anything really happened at the Reformation, even to pretending that the English Bible did not exist. Starting in Northern Europe with Luther and Erasmus, Cummings shows, as his subtitle states, the effects of the symbiotic life of the revolution in humanist grammar and the troubling revelation of grace. New understandings of languages were needed, in the work of recreating the old ones of Hebrew and Greek.

Tyndalians warm to Professor Cummings, whose fine paper in *Reformation 2* on *Tyndale and Justification* has been seminal: who gave, memorably, a lecture at the Antwerp Conference in 2002: and the Ninth Hertford Tyndale Lecture in Oxford in 2003 on *Hamlet's Luck: Shakespeare and the Sixteenth Century Bible*. (He is also a valued member of the Society's Publications Committee.) Tyndalians will welcome insightful pages on Tyndale at work as translator of subtle Hebrew and Greek (more of that below), and especially the overdue recognition that Tyndale was writing theologically *in English*, something unprepared for. Theology had meant Latin for many centuries: until Tyndale, English lacked a vocabulary for it.

This is a big book and not for the faint-hearted. It is a technical work for professional scholars. At the same time it is exhilaratingly accessible to any serious reader, writing full of insights. 'Like Moses,' writes Cummings, 'Erasmus was destined to die in the fields of Moab, short of the promised land' (p.148). He piercingly fixes the controversy between Erasmus and Luther as 'a dialogue of the deaf' *ibid.*). The book reveals a mind with great learning at full stretch, wholly at home in the scholarship of religious and linguistic culture in the sixteenth and seventeenth centuries throughout Europe, and, with light touches, modern theory (Foucault, Derrida).

Brian Cummings is a wise and witty guide. Of the 1516 *Novum Instrumentum*, he remarks 'Before anyone had even heard of Luther, Erasmus had

Ronald Mansbridge was kind enough to send me a copy of the Holy Eucharist service held at Emmanuel Episcopal Church in Lyons Plain Road, Weston, Connecticut, USA on 6 October to commemorate William Tyndale. The Rev. David Feyrer preached a short homily on the life and achievements of William Tyndale. His church plans to make this a yearly event.

It is heartening that commemoration of Tyndale is now being celebrated in America. I am sure that the parish of Weston took this step because they were inspired by Ronald's enthusiastic support of Tyndale and the Society over the years.

Incidentally Ronald also wrote that he will shortly be celebrating his 99th birthday which surely makes him our doyen (oldest member). Many congratulations Ronald and thank you for keeping in touch.

Urgent message from David Ireson

Will the member who emailed him about Tyndale's Vilvoorde letter kindly get in touch with him again? Due to a computer breakdown he has lost all your contact details.

Email: David.Ireson@btinternet.com



15th century bench pew

announced a new religion based on literature' (p.102); he perceptively sees the *Praise of Folly* as 'a prototype Preface to the New Testament' (p.106). His unravelling of the cat's cradle that Luther's Ninety-five Theses have become is as good as can be found. His incidental clarification of just exactly why Tyndale was right to object to Fisher's mistranslation of Galatians 5 is definitive. His grasp of how new Tyndale was theologically makes even more reprehensible the dismissive assertions, still current, that in theology Tyndale was merely a tiny Lutheran.

Part One, almost half the book, is about Northern Europe, taking its cue from Montaigne, 'Nostre contestation est verbale'. Part Two, under headings of Vernacular Theology and Protestant Culture, is about *The English Language and the English Reformations 1521-1603*, matters that were to Europe 'a messy offshore affair' (p.157). Part Three, *Literature and the English Reformations 1580-1640*, properly shows Calvinism and its opponents in later Tudor and Stuart England, with wonderful pages on, among others, George Herbert. The final two sections, on recusant poetry (particularly Southwell) and Donne, lead to an epilogue on Milton. The one hundred and fifty pages of the third part stay long in the mind. It is writing to which I shall frequently return, full of sudden shafts - the exclamations of Donne's 'Batter my heart' sonnet he revealingly calls 'shouts in the dark' (p.397).

I have not space to comment more fully on one of the twin running themes of the book, what is meant in the New Testament by the gift of grace, perhaps seen most clearly, even shockingly, in the poems of Herbert. Instead I want to draw attention to Cummings' pages 196-204, on Tyndale as Hebrew grammarian, developing the opening of 'W.T. unto the Reader' in his 1534 New Testament. The Hebrew of God's commands in Genesis 2 and 3, he shows, is necessarily grammatically ambiguous. That allows the serpent to seduce Eve, as it were, grammatically, making the mechanics of the Fall to be not eating the fruit but agreeing to the suggestion that the commands of God are open to debate, or harmless experiment. 'What the woman has understood as a command, the serpent has turned into a wish or perhaps a suggestion, to be bargained over or reasoned with' (p.203). Tyndale understood, and used for the serpent an English grammatical ambiguity by means of the conditional modal auxiliary 'should', linguistically different from 'shall'. 'Theologically, it is easy to see why he [Tyndale] should want to respect these distinctions. A God who makes commands and a God who merely makes predictions are two different Gods, as the serpent brilliantly realizes' (p.204). Tyndale, of course, as Cummings goes on to point out, could not avail himself of any grammar of the English language - none existed until 1586.

This learned, vigorous and lively account of the times of turmoil in theology, and the larger cultural crises, is a refreshing stream flowing through what has often been unhealthily barren, and war-torn, land.

David Daniell, November 2004.

Julia Keay Alexander the Corrector: *The tormented genius who unwrote the Bible* Harper Collins £16.99 269pp ISBN 000713145.

Mrs Keay has written a very good book. It is a book which badly needed to be written, for no biography of its subject has been written for many years. But who was this man Alexander Cruden? His name is strange to some, and he is nothing like as well known as his near contemporary Samuel Johnson. Yet there are similarities between the two men: both produced works of reference of immense erudition: Johnson his Dictionary of the English Language, Cruden his Concordance to the English Bible. And Cruden's magnum opus has never been out of print since it was first published in 1738.

Mrs Keay evidently believes that Cruden should be better known, and it is to be hoped that her book will achieve this object. Her research has been meticulous, and she has brought to life an eccentric and enigmatic man, and the times in which he lived. The picture which emerges is that of a man who, despite his oddities, is singularly attractive - and yet so alien to present day thought that he puzzles us.

Alexander Cruden was born in Aberdeen in 1699 and died in Islington, London in 1770. Much of his life was difficult: on no fewer than four occasions he was committed to a madhouse. Mrs Keay argues convincingly that Cruden was not in the least mad, and that his incarceration arose from the hostility of those who wished to silence him. Such incarceration could easily be arranged by persons of influence at that time.

Cruden's trials might well have broken another man. He seems to have survived them remarkably well, and to have been buoyed up by constant prayer, a profound knowledge of scripture - large portions of which he knew by heart - and a deep conviction that even in his troubles there was a divine purpose. In his later years he appears to have achieved a deep serenity and a considerable degree of public acceptance.

What can be said of such a man? His lasting memorial is his concordance, which has helped generations of Christians in their study of scripture. How many of us stop to think of the formidable scholarship, and the colossal devotion and organization, which went into its compilation? It was an aston-

ishing achievement for one man: with the exception of a few articles and prepositions, every word of the Bible is listed in alphabetical order, and the appropriate references given. For good measure, he also compiled a concordance to Milton's *Paradise Lost*.

Nor was Cruden merely an academic or theoretical Christian. In his sixties he secured a reprieve for a young sailor under sentence of death for a minor offence - this was no easy task and required great persistence. In his will he left a sum of money to the City of Aberdeen to be used for the purchase of coal and other necessities for the city's poor. For him, faith had to be demonstrated in good works.

Mrs Keay has done us a great service by writing so well about this interesting and unusual man. She has written a beautiful book: by all means purchase a copy - preferably two copies, one as a present for a friend.

Robin G. Everitt, August 2004.

Andrew Chibi, *Henry VIII's Bishops: Diplomats, Scholars and Shepherds* Price £50.00 Hardback James Clark & Co November 2003 ISBN 0227679768

In this comprehensive work, which follows the lives of the sixty-nine bishops who served under Henry VIII, Dr Chibi not only asks why the Henrician bishops have acquired such a poor historical reputation but also examines the deep impact which these men exerted upon the monarch's reign.

Henry VIII's bishops were a diverse and interesting group of individuals who had a profound influence on both king and country in the early modern period. They came from all social rankings, were highly educated and had become bishops through talent and ambition and yet their historical reputation remains unflattering. This study, set within the dual context of court and diocese, breaks new ground in presenting the Henricians as a microcosm of wider society and as the fulfilment of that period's expectations of a bishop.

The book is both an extensive examination of the careers, lives and thinking of an elite ecclesiastical force and a comprehensive review of the background to the early English Reformation. The focus is very much on those men who were caught between church and state, court and country and spirituality and temporality. Dr Chibi takes an in-depth look behind the scenes of Henrician England's religious, social and political turmoil to see the workings of a group of men dedicated to stability and truth: men who

were caught between service to the king and service to God.

Andrew A. Chibi has taught Reformation Studies and Tudor history at the Universities of Southampton, Derby, Manchester Metropolitan, and Trinity and All Saints College (Leeds). He is currently lecturing and tutoring at the University of Leicester. He is the author of: *Henry VIII's Conservative Scholar - Bishop John Stokesley; Divorce, Royal Supremacy and Doctrinal Reform*; and *The European Reformation*. He also has two forthcoming works: *A Study of the English Reformation* and *A Comparative Study of the History and Development of Christianity, Judaism and Islam*.

The above information is from website: www.lutterworth.com

Richard Marks, *Image and Devotion in Late Medieval England* Sutton Publishing. viii + 344 pp £25 ISBN 075090802

On the eve of the Reformation the churches of Catholic Christendom were aglow with eye-catching devotional images. In a not untypical English church - Marks focuses on Eaton Bray (Beds.) - there were well over a dozen such. In the larger and more richly endowed churches there were many more. Surprisingly, the role of images in English popular devotion has never been the focus of proper systematic study. In this absorbing new book, Richard Marks rescues the subject from this long neglect. He demonstrates beyond any doubt the centrality of images to the practice of medieval religion.

In England in the sixteenth century the assault on devotional images was more complete than anywhere else in Reformation Europe. Orders were issued for the removal of images in 1550 and again in 1559. This means that the subject which Marks is examining is, in some sense, a virtual one. Relatively few medieval images have come down to us. Marks constructs his picture not only from extant images but also from documentary sources such as churchwardens' accounts and wills. Marks' trawl through this material has been thorough. His book is illustrated by a wealth of illustrative example, particularly from his own area of the east Midlands.

Marks associates the rise of image devotion with the appearance of a more personal and affective piety in the twelfth century. Before the twelfth century, pictorial images in churches had generally taken the form of wall paintings whose function had been largely didactic: to instruct an illiterate faithful in the Christian message. From the mid-twelfth century, however, the place of narrative art was increasingly taken by single-figure images of saints. There was a shift to seeing the saints as intercessors, through whom

the faithful could obtain their grace and favour. Marks associates these developments with the progressive exclusion of the laity from active participation in the Mass. Once the Host had been elevated in status and the laity were reduced to the role of passive observers, so people's religious emotions were diverted into image devotion.

Marks does not believe, as some historians have, that the use of images was confined principally to the upper classes. In his view nearly everyone (the Lollards apart) felt their attraction. Reception and understanding of images, however, would have depended on the viewer's own position - that is, on his or her age, status, gender and occupation. It would also have depended on cultural determinants relating to the image - for example, the image's display, appearance and position. For Marks, images were multivalent. They had no identity independent of the viewer.

Yet within the space of a few years in the sixteenth century the world of images was swept away. In his last chapter Marks turns his attention to the process of destruction. Like Eamon Duffy, he stresses that there was nothing inevitable about what happened. If Queen Mary had lived, the outcome might well have been very different. All the same, the reader is bound to be struck by the sheer thoroughness of the wipe-out. It is tempting to wonder how deep the roots of image devotion actually were. As Marks reminds us, image worship had not always been a feature of Western Christianity. It had arisen in the twelfth century in response to a particular set of circumstances. Moreover, as Marks says, it owed much to clerical leadership. Conceivably, once clerical leadership was removed, the shallowness of the roots was exposed.

It is tempting to speculate, in conclusion, about the connection between the removal of images and the belief system of the post-Reformation world. When the images were removed, what if anything took their place? It is hard to see that texts from Exodus and Paul's Epistle to Timothy on whitewashed church walls could have been a substitute even in a culture more literate than the one that preceded it. Did crystal ball-gazing perhaps satisfy some of the aspirations that had earlier gone into image devotion? Quite possibly it did. But Marks is not tempted into venturing speculations outside his field. What he has given us here is a major study of medieval popular culture. Quite simply this is the most important book on medieval religion since Duffy's *Stripping of the Altars*.

Nigel Saul

This review by Nigel Saul first appeared in **History Today** July 2004.

Eric Ives, *The Life and Death of Anne Boleyn: 'The Most Happy'*, Blackwell Publishing, 2004, xxii+ 458 pp. £20 ISBN 0631234799

There is no questioning the impact of Professor Eric Ives on the historiography of Tudor England. Since the 1960s he has been developing an approach which encompasses everything from the politics of local patronage and office to the intimacies of the king's closest relationships. A high-point in the expression of this interpretation was undoubtedly his 1986 biography of Anne Boleyn, to which this is effectively a second edition. In 1986 he described a world dominated by a king and his court, but a king who was open to influence, so that the strands of shared interest might draw together courtiers into factions with a role in the privy chamber and in the crown's local offices to use what leverage they had to influence him. Most dramatically, of course, it was a world in which the queen herself might be brought down by the machinations of a master intriguer, Thomas Cromwell.

Here, in this new work, we have once again the qualities which made this interpretation so influential. There is a keen sense of the evidence, of diplomatic affairs, of the minutiae of the record and its context. The sweeping argument does not displace a vivid eye for detail, enhanced here by the use of Henry's inventory, unavailable in 1986. The writing is fluent and well-paced, drawing the reader along especially in the later sections with the horrifying speed and brutality of the coup that destroyed the queen and her associates.

Yet the new work has its frustrations. The problem with this book, at least for anyone who wants to follow the way the debate on Anne and her world is developing, is the relatively indirect way in which it tackles the controversies its predecessor provoked. To an extent this is something imposed by the publisher, in that the format, with references presented in columns at the end of the work, does not support more extended treatment of sources, primary or secondary. It is also, however, the purpose of the author: Professor Ives repeatedly makes assertions akin to those of his earlier work and references them to secondary work now more than twenty years old. A clear example appears very early. Professor Ives sets out to introduce us to his view of the nature of Tudor political society, centred on the court, and the nature of the court, centred on a king who might be open to influence, in the very first pages of the book. Undoubtedly there are subtleties to read into the account: the strength of the king's will is acknowledged more openly than sometimes in the past, for example. Yet many of the sources upon which the account is based are distinctly long in the tooth. We have David Starkey's work on the development of the privy chamber - naturally; but we have little of the work

which has since developed it and qualified it. In fact, a very large proportion of this book replicates precisely or very closely what was published in 1986.

Yet Ives' argument has moved on. Readers of this journal will be most interested in the development of his approach to religious change in the 1520s and 1530s. In 1986, of course, the argument was relatively simple. The king's adoption of anti-papalism, and his toleration of reformism even at the highest levels was driven by the queen: partly simply through a recognition that these measures might give him the wife he wanted, but also more directly as a result of Anne's evangelical outlook and activism. Hence, for example, Ives' account of the way in which Anne was instrumental in the process by which Tyndale's *Obedience of the Christian Man* came to the king's attention. Anne, with her brother, was 'feeding the king with ideas'.

For Ives in 1986, Anne returned from France in 1521/2 with tastes already formed – if not yet a French evangelical then at least a woman with an instinctive 'affinity' with the Christian humanists of France (1986, p. 319). This has, of course, been challenged: whatever Anne's involvement in reform after her return to England, the call has been for some indication that this had roots in her time in France and was not a response, once back in England, to the interest of the king himself. And here we have one of the most significant areas of development since the 1986 biography, one that Ives has been pursuing for the last ten years. The single chapter in the 1986 *Anne Boleyn* on 'Anne Boleyn and the Advent of Reform' has become two, one 'The Advent of Reform', the second 'Personal Religion'. The key element here is a venture into the analysis of Anne's books and her reading. In response to the challenge that there is no evidence for Anne's 'conversion' in France, Ives now counters with the argument that Anne's atunement to French humanism, and especially to the importance of the bible in the (French) vernacular, was so precise that, given her lack of direct contact with France in the period after her arrival in England, it can only be accounted for by an existing commitment. There is also now a clearer focus on the difficulty of making sharp distinctions in the world of the 1530s. A telling quotation added in 2004 is Lucien Febvre's reference to 'magnificent religious anarchy' (p. 267).

In fact, if there is a shift in the overall argument of the book, religion plays a major role in it. With a clearer definition of the ideas underlying Anne's religion comes a new emphasis on one practical manifestation of that faith. Anne is presented as espousing the need to reform monasteries rather than to secularise their property: the model: Matthew Parker's Stoke by Clare in Suffolk. This is seen as presenting a direct obstacle to Thomas Cromwell's

plans, and an additional trigger to the breakdown of relations between the two which motivated his alleged conspiracy to destroy Anne. Where in 1986 diplomacy and the search for an imperial alliance had primacy, now this runs alongside Cromwell's anxiety about the way the first dissolution statute would be put into effect. The 2 April 1536 sermon of Anne's almoner, John Skip, which has been presented as a sign of Anne's too-late switch to follow a newly conservative Henry, is now for Ives both a clarion call for 'non-schismatic reform' (p. 282) and an attack on the impending looting of the church.

The final pages, on the queen's fall, accommodate some of the recent critique of Ives' assertion of Anne's innocence. More space than in 1986 is devoted to the suspicions about Anne's relationships with her brother and with her courtiers (especially Henry Norris and Francis Weston). We now even have the musician Mark Smeaton possibly confusing courtly love with true love. Yet all this sits alongside the continuing certainties that Cromwell plotted Anne's fall, and this ultimately makes for an implausible cocktail. Given the admissions now of the currency of rumour, Ives' legalistic pleas that what was alleged against Anne and her co-accused did not technically constitute treason, or that the divorce approved by Cranmer on 17 May meant that any relationship with Norris was not adultery, seem more awkwardly strident. We have, in many ways, shifted away from a dependence on the world view of Eustace Chapuys, full of insubstantial but apparently all-powerful factional alliances, and resorted more firmly to that of the early Elizabethan protestant clergy, of Anne the favourer of the Gospel and a martyr to its cause. For them only the identity of the villain, Cromwell, would be surprising. In his 1986 epilogue Ives found in Elizabeth's accession a vindication of her mother and, reproduced in 2004 word for word, this sentiment now rings truer with the argument of the book as a whole.

Dr. Tim Thornton, University of Huddersfield, December 2004

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TO THE WORLD**

HERTFORD COLLEGE, OXFORD, ENGLAND
15 – 18 SEPTEMBER 2005

**CONFERENCE ON THE TWIN THEMES OF BIBLE TRANSLATION
AND THE RE-DISCOVERY OF TYNDALE AS THEOLOGIAN**

Speakers include:

Prof. Jaroslav Pelikan	Yale University, USA
Prof. Peter Auksi	University of W. Ontario, Canada
Dr John Court	University of Kent, UK
Prof. David Daniell	University of Oxford, UK
Prof. Andrew Hadfield	University of Sussex, UK
Dr Guido Latré	University of Leuven, Belgium
Mr Korey Maas	University of Oxford, UK
Prof. Simon Oliver	University of Wales, UK

CALL FOR PAPERS

There is room for short 20 minute presentations.
Abstracts should be submitted for consideration by
1 April, 2005 to

The Tyndale Society, Hertford College, Oxford, OX1 3BW, U.K.
Or by e-mail to: Valerie.kemp@hertford.ox.ac.uk

North American News

Report by Jennifer Bekemeier

The 2004 Tyndale Society Conference, *The Bible as Battleground: The Impact of the English Bible in America*, was held at Regent University, Virginia in September. The conference included special addresses by Dr Jay Sekulow of the American Center for Law and Justice, and by our very own Prof. David Daniell, the world's leading Tyndale scholar. In the four-day event, there was a total of 18 presentations spanning a wide range of subjects including literature, history, law, culture and religion.

As part of the conference, the Tyndale Society also sponsored a walking tour of Colonial Williamsburg that devoted special attention to the dramatic legislative battles for religious liberty fought in revolutionary Virginia. The tour was led by Prof. Daniel Dreisbach of the American University, Washington, D.C.

Thank you to all who contributed to the success of the conference through your attendance, presentations and support. As a result of the conference and other events, the Tyndale Society's US membership has grown by nearly 50% since January 2004.

We look forward to seeing even more of you at future Tyndale Society events. Plans are stirring to hold an event in California in the summer of 2005. We will keep you posted.

US members - are you interested in receiving a quarterly e-newsletter containing Tyndale Society news? If so, please email Jennifer Bekemeier at jennbek@regent.edu and request to be added to the list.

On 19 September 2004 at St Bartholomew's Episcopal Church on Park Avenue, New York, David Daniell was invited to take the 'hot seat' at the Rector's Forum to describe, defend and respond to challenging questions on his book *The Bible in English*. This Forum takes place weekly before the main service on Sunday morning. About 100 members of that congregation crowded into the church hall, coffee in hand, to hear David give his prepared 40 minute talk in what turned out, due to circumstances, to be half that time. Something of an Olympic event, which David handled with aplomb!



The Bible as Battleground: The impact of the English Bible in America

Abstracts of papers presented which are not printed in full in the Tyndale Society Journal

Scripturalizing Life and Culture: The Plain People

Prof. Peter Auksi

Dept. of English, University of Western Ontario, London, Ontario, Canada.

Although the Reformation unlocked access to the Bible for all common readers, certain religious communities like the Mennonites, the Amish, and the Hutterites interpreted Scripture almost literally as a warrant for withdrawing from visual ostentation, secular education, and worldly achievement or involvement, in the process citing a number of specific texts (including, for example, 1.Peter 2:9, “an holy nation, a peculiar people”; Rom. 12:2, “be not conformed to this world”; 2.Cor. 6:17, “be ye separate”) for their distinctively plain clothing, domestic decorative art, and the material accoutrements of worship. In the eighteenth and nineteenth centuries the Shaker sect in America took biblical directives concerning simplicity and plainness even further into unexpectedly creative avenues, producing furniture, tools, hymns, quilts, clothing, and buildings truly worthy of the designation ‘art’ and beautiful enough for twenty-first century art galleries and museums. This paper explores the influence which biblical texts had on the culture, art, and mode of living of ‘The Plain People.’

Tyndale’s Unicorn

Mrs Mary Clow

Vice-Chair Tyndale Society, New York, USA.

From Star Wars to Lord of The Rings, American popular culture has never been more enthralled by myth. Such modern epics are full of strange gods,

fearsome monsters, impossible quests and no-hope battles where only the hero’s trust in a Higher Power gives the courage to win through, in spite of his own frequent failures of belief and back-slidings.

This paper is an examination of some of the origins of these powerful concepts in ‘The Fifth Book of Moses called Deuteronomy’. William Tyndale’s historic first translation into English from the original Hebrew was published in 1530. His work is the unacknowledged basis of the later Geneva and King James Bibles, and thus widely influential throughout the USA up to the present day.

As Tyndale wrote in his introduction to Deuteronomy:

‘This is a book worthy to be read in day and night and never to be out of hands.’

And the unicorn – under the law of Moses given in Deuteronomy it is permitted to eat a Unicorn.

“The Government Upon His Shoulders”: Exploring the Impact of the English Bible in United States’ Presidential Inaugural Speeches

Prof. Mara Lief Crabtree

Associate Professor, Regent University, Virginia, USA.

United States Presidential inaugural speeches often include references from the English Bible. Which American Presidents included quotations from the English Bible in their inaugural addresses? What was the discernible context of meaning in which these quotations appeared? Furthermore, what might these quotations indicate to us about: (a) Individual presidential beliefs in regard to significant historical events, current national needs, challenges or crises, and possibilities and hopes for the future? (b) A president’s sense of “prophetic” meaning in relating certain references to current situations or possible future events? (c) The existence of overarching patterns evident in the English Bible references of individual addresses or the collective body of inaugural addresses? This paper explores these questions with the goal of signifying the specific impact of the English Bible in the important realm of American presidential leadership.

The Vine and Fig Tree Motif

Prof. Daniel Dreisbach

Dept. of Justice, Law and Society, American University, Washington, D.C., USA.

The “vine and fig tree” motif (Micah 4:4; I Kings 4:25; Zechariah 3:10; 1 Maccabees 14:12; see also II Kings 18:31; Isaiah 36:16) figures greatly in the literature of the founders of America. Special attention will be focused on the works of George Washington, who referenced this phrase from the English Bible nearly four dozen times in his writings. The paper will address the question of why George Washington and so many of his contemporaries were drawn to this biblical metaphor.

The Impact of the English Bible on the American Revolution

Dr Hector Falcon

Regent University, Virginia, USA

This paper describes how Tyndale’s English Bible established the battleground for the ideas that led to the English Reformation, England’s subsequent civil revolutions, and the foundation for America’s revolution with England. It sheds light on the often missing historical link between the English Bible and its impact on the American Revolution.

The Puritan Bible and the Westward Expansion 1789-1860

Douglas R. Forrester

William Tyndale College, Farmington Hills MI, USA.

The English Bible came to America in the first migrations. But it was the Puritans of England’s East Anglia, arriving in Boston in 1629 to establish the Massachusetts Bay Colony, who made the English Bible so dominant in the American culture that theirs became known early as the “Bible Colony”. There are numerous accounts of the progress of the Bible in the colonies, its seeming declension in the early seventeenth century, its revival with the first American printings in 1777, and the subsequent establishment of Bible Societies by 1817 with the goal of putting a Bible in every American home. But a less understood story of the Early Republic was the settlement of the Northwest Territories by several generations of migrants from New England

who settled in western New York following the Erie Canal. After revivals under Charles Finney in the 1820’s, subsequent generations migrated to northern Ohio and southern Michigan to establish a “Yankee” culture there. Ohio’s Western Reserve and Michigan’s southern Yankee tier were the result. Every township in these new states was required to provide a school as soon as fifty families had settled. The schoolmasters were pastors and the primary text was the Bible. The result was that the transplanted Yankees from New England and New York established a tier of Armenian churches and colleges along the Michigan-Ohio border that still exist. The leaders of these schools became leaders in the anti-slavery movement and the founding of the Republican party in Jackson Michigan in 1856.

The Impact of the Bible on Asian American Writing: The Cases of Richard E. Kim, Theresa Hak Kyung Cha, and Li-Young Lee

Dr. John Han

Associate Professor of English, Missouri Baptist University, St. Louis, MO, USA.

In his article, “The Influence of the King James Version on English Literature,” Cleland Boyd McAfee identifies three areas of biblical influence on English literature: style, language, and material. English writers influenced by the Bible typically use simplistic style, refer liberally to the Bible, and turn to the Bible for their characters, illustrations, and subject matters. Numerous books and articles have been written about the influence of the English Bible on mainstream authors. A substantial amount of research has also focused on the impact of Scripture on Afro-American writers. Unfortunately, little critical attention has been given to the use of the Bible by Asian-American writers. The purpose of this paper is to examine how three critically acclaimed Asian American writers Richard E. Kim, Theresa Hak Kyung Cha, and Li-Young Lee turned to Scripture for their style, language, and material. Biblical themes and techniques permeate *The Martyred*, Kim’s first novel that existentially examines Christian faith in the face of a Communist persecution. Li-Young Lee’s collection of poetry *Book of My Nights*, which addresses God, eternity, and heaven, among others, illustrates not only the poet’s familiarity with Scripture but also his biblical vision of reality. Finally, biblical motifs and themes are prominent in *Dictee*, Theresa Hak Kyung Cha’s volume of poetry. The conclusion of this paper addresses some of the implications of the use of Scripture by Asian American authors.

The Bible as Cultural Keel and Rudder for Individual Faith and Duty

Dr Beverly M. Hedberg

Associate Dean for Academic Affairs, Regent University, Virginia, USA.

In the prologue of his *Five Books of Moses, Called The Pentateuch*, William Tyndale gives an insightful and thought-provoking perspective on the usefulness of the scriptures -- one refined in the furnace of tragedy and affliction and plucked from the flames of dedication and commitment. "So now the scripture is a light and sheweth vs the true waye, both what to do, and what to hope."

A culture benefits from the principal timbers of its frame drawing their support from eternal and unchanging truth. For such a culture then to thrive requires that there be a yielding of its collective will to the guidance and governance of an omniscient reality.

In its voyage over the seas of time, that particular segment of a culture responsible for the administration of public affairs also derives benefits from the willing service of individuals with keels of faith and rudders of duty set upon the fixed, uniform and universal principles of the Word of God.

The culture and the individual find in that single source, the light – as Tyndale saw it – that reveals, not only "what to do" in the present but also "what to hope" for the future. For it is not only in current reality that the "true waye" surfaces, it is also in what that "light...sheweth" of the future that fuels the assent of our minds and the setting of our moral obligations. Through a review and analysis of relevant literature, patterns surface suggesting a sense of the impact of the Bible within these cultural and individual dynamics.

'Why so much on religion?' The Bible in Teaching American Literature

Prof. Donald J. Millus

Professor of Renaissance Literature, Coastal Carolina University, South Carolina, USA.

Some years ago, a student from France asked me at the beginning of a survey course in American Literature, why I place so much emphasis on religion and the Bible. My response was that it is impossible to understand our literature without knowledge of both. From our contemporary writing and

film back to the roots of the Pilgrim and Puritan settlers and thence forward through the Romantic writers of the nineteenth century, the Bible looms large even with agnostic writers from Paine through Melville.

The presentation is both practical and anecdotal, based on my thirty years of teaching American Literature with Tyndale on my mind.

The Eliot Bible of 1663

Dr Herbert L. Samworth

Sola Scriptura, Orlando, Florida, USA.

The official seal of the Massachusetts Bay Colony depicted a Native American uttering the Macedonian cry of "Come Over and Help Us." Many people are aware of the political events in England that brought the Pilgrim and Puritan colonies to the New World during the 1620's. Fewer are aware of the settlers' interest in bringing the Gospel and the Word of God to them.

One individual who was vitally interested in this task was John Eliot (1604 – 1690). Following his graduation from Cambridge, and assisting Thomas Hooker as a schoolteacher near Chelmsford, Essex, Eliot immigrated to the New World in 1631 and settled the following year in Roxbury, Massachusetts.

From the beginning, it appeared that Eliot saw his life work as providing the Native Americans with the Word of God in their own language. It is nearly impossible to document accurately all the obstacles that he faced. Yet through them all, Eliot persevered and in 1661 the Massachusetts New Testament was printed. The entire Bible followed just two years later in 1663.

The story of this Bible, known familiarly as the *Eliot Bible*, and how it was published provides one of the most exciting chapters of American Colonial History. Addendum: The Sola Scriptorium holds one of the eighteen surviving copies of the Eliot Bible.

The Bible in America Museum

Dr Diana Severance

Curator, Houston Baptist University, Houston, USA

The Southern Bible: Society and Scripture in the Old South

Prof. Glen Spann

Associate Professor of History, Asbury College, Wilmore, Kentucky, USA.

On 11 December, 1863, George Browder, minister in the Methodist Episcopal Church, South Kentucky, recorded these words in his diary: “Times now look like slavery is doomed. If such be the will of God I say Amen—but I cannot so understand the Bible.” Although a resident of the non-seceding state of Kentucky, Browder sympathized with the Confederacy and was himself a slave owner. His terse comment reveals not only his own view of slavery but also that of many of his contemporaries. In the antebellum era many Americans - North and South - turned to the pages of holy writ as they grappled with the reality of slavery. That many Southerners (as well as some Northerners) thought they discovered there a justification for African slavery comes as no surprise to those familiar with the story of the debate over the “peculiar institution”. But, often many have considered this biblical pro-slavery defense nothing more than a religious gloss for slavery.

This paper considers the ways white Southern Americans utilized their Bibles to shape their communities, their society, and their institutions, including the practice of holding slaves. The major purpose is not so much to rehash the well-documented fact that Southerners crafted a pro-slavery defense from scripture, but rather to demonstrate how such an exercise was not a crass attempt to “bring in the Bible” as a justification for human bondage and how Southern people understood their society in all its contours as manifesting the principles of biblical faith.

Missionary Efforts toward the Christianization and Religious

Instruction of Negro Slaves 1701-1765

Quency E. Wallace

Williamsburg, Virginia, USA.

This paper explores the impact of the English Bible and the Anglican and Methodist efforts to Christianize African Slaves in the period of 1701-1765 in America. Methodology for instruction of African Slaves in the English Bible is discussed, as well as the impact of this effort in the development of the black itinerant ministry and subsequent birthing of the black church in America.

The Bible in America Museum

The Bible in America Museum at Houston Baptist University, Houston, Texas was dedicated in 2002. It houses one of the most extensive collections of American Bibles on public display today, including original first editions of the earliest Bibles printed in America.

In 1997 the University of Houston purchased Jonathan Byrd’s collection of some 500 volumes of rare Bibles and Christian books which this Christian entrepreneur from Indiana had assembled over a 30-year period. The collection included first editions of every significant scripture printed in America. The following exhibits are cited amongst its major items: -

Francis Bailey New Testament, 1780

Published during the Revolutionary War it is the earliest example of any printing of Scriptures in English in America and is the only known existing copy.

Aitken Bible, 1782

The first entire English Bible produced in America which was funded by the Continental Congress.

Young Bible, 1791

This two-volume Bible represents one of the finest 18th century examples of American bindings known.

Brown Self-Interpreting Bible, 1792

George Washington and John Jay were subscribers to this publication.

Noah Webster Bible, 1833

The great educator and linguist, Noah Webster, was above all a Christian scholar who produced the first modern English version of the Scriptures. This copy is signed by Webster himself and was given to his granddaughter Elizabeth Ellsworth.

Hieroglyphic Bibles

Published for the purpose of teaching the Bible to children through the use of ingenious illustrations, these were popular children’s Bibles in the 18th and 19th centuries. They usually have one Bible verse on a page and the verses are printed as a rebus, with some of the words replaced by pictures that little

children can read. An exact facsimile of a 1837 Hieroglyphic Bible published by Harper Brothers is already on sale.

The Museum is expanding under the watchful eye of its curator, Dr Diana Severance. It has recently started a quarterly newsletter, begun a curriculum for school groups and students who visit the museum and digitised items in the collection. The Houston Genealogical Forum is transcribing and collecting family records found in 105 of the rare Bibles and a website has been developed.

The first Bible produced with type from America

In 1776 Christopher Sower Jr from Germantown, Pennsylvania produced



A partially burnt leaf from the New Testament Sower Bible

the first Bible with type cast in America. Previous to this, the type had been cast in Europe and then shipped out. He set up a foundry in 1772 to produce hot metal type and then, using this, the Sower Bible was printed in Gothic style German during the Revolutionary War.

Unfortunately his print shop then became engulfed by the fighting between the Americans and the British and was severely damaged during the Battle of Germantown. Although Sower had always maintained a neutral position, as far as politics were concerned, his property was seized by the American authorities and sold at auction. Unbound pages of his Bible were sold *for less than a quarter of the price of a like quantity of ordinary wrapping paper*. Furthermore, a printer from the city, unaware of their value, sold the pages for wadding and cartridge covers to be used by American soldiers. Ironically, what was originally intended for the salvation of men's souls was used to destroy their bodies.

Source

The first Bible produced with type from America: An Unusual Relic from the Revolutionary War <http://www.earlyamerica.com>

Quote from Benjamin Franklin's Autobiography, 1771-1790

'This obscure Family of ours was early in the Reformation, and continued Protestant thro' the Reign of Queen Mary, when they were sometimes in Danger of Trouble on account of their zeal against Popery. They had an English Bible, and to conceal and secure it, it was fastned open with Tapes under and within the Frame of a Joint Stool. When my Great Grandfather read in it to his family, he turned up the Joint Stool upon his lap, turning over the Leaves then under the Tapes. One of the children stood at the Door to give notice if he saw the Apparitor coming, who was an Officer of the Spiritual Court. In that case the Stool was turn'd down, again upon its feet, when the Bible remain'd concealed under it as before... The Family continu'd all of the Church of England till the End of Charles the 2ds reign, when some of the Ministers [had] been outed for Nonconformity...'

(from the paper *Why so Much on religion?* given by Prof. Donald J. Millus)

Romany Bible

As we all know the tradition of William Tyndale, namely as a translator of the Bible into the vernacular, is alive and well in the 21st century.

In August 2004 the *Times* reported that the Romanian Government's Department of Inter-Ethnic Relations is to publish what it claims is the first translation of the Bible into Romany, the Gipsy language. Romania has about 1.5 million Gypsies so the market will not be that huge for this particular edition. However, this only represents about 13% of the total of the Romany people as there are more than 12 million of them dispersed throughout the world and the bad news is that that they do not speak a uniform language - there are several Roma and dialects involved which, until relatively recently, were not written. This presents translators with an immense challenge.

At a Conference for Roma Bible Translators held in Bucharest in 2003, the problems of producing Romany Bibles was discussed in depth. The mission statement issued by the participants on that occasion read:

By the grace of God we will contribute to the establishment of Christ's Church among the Roma (gypsy) peoples by promoting and facilitating the translation of the Holy Scriptures in every Roma language group for which there is a definite need.

We view ourselves as a fellowship of Roma and Gaje, individuals and organizations, who pursue the above stated goal, as well as the dissemination and use of the translated scriptures in a culturally sensitive and relevant way.

The participants studied in depth all aspects of translation from the philosophy of language development and translation to the actual translation process and to how to present a publication to a largely oral society.

Their remarks and observations about the tools in translation make us realise how far we have progressed mechanically since the time of William Tyndale. He was working in isolation and danger in a variety of places; the group of distinguished scholars in Geneva conversed and pooled resources not only amongst themselves but also with Calvin and other refugees from European countries; and the King James version was produced by intellectual committees. The latter years of the 20th century have seen every Bible translator working with a personal computer and having access to an ever-growing mass of software (programmes such as Paratext, Translators Workplace, Carla, Bible Works and so on). Nonetheless there are still the major

issues to solve. What type of translation should be produced for the potential readers of this Roma Bible, the modern ploughboys, whose language until recently was unwritten and in which many are still unable to read and write? This surely presents a challenge even greater than the one Tyndale faced in the 16th century.

Sources

Press release *Romany Bible Times* 12 August 2004.

Summary of the proceedings of the International Conference for Roma Bible Translators Bucharest May 2003 <http://home.wanadoo.nl/holmesvr/RBN.htm>.

Team Romany www.teamromany.com/peoplegroup.asp

Fire at Weimar Library

A fire on 2 September 2004 at Weimar's Duchess Anna Amalia Library tore through the roof and the top floor of the 16th century rococo palace destroying or damaging beyond repair some 50,000 works. During the fire, workers managed to pass 6,000 books, including a 1534 Martin Luther Bible, hand to hand to safety.

The library was established in 1691 and holds several rare works spanning from the 16th to the 18th century. Its total collection – distributed around several sites in Weimar – numbers some one million volumes but unfortunately the majority were housed in the building affected by the fire.

A spokesman said that many of the books were impossible to replace and therefore had not been insured. Incidents such as this do call into question the wisdom of concentrating precious works under the same roof. Perhaps scattering is a good thing as some, at least, will survive by good luck! We need look no further than the survival of the Tyndale Bible which until very recently had been housed in a provincial library in Bristol, the Macclesfield Psalter* happily residing in Shirburn Castle in Oxfordshire until 2003 and Caxton's Polychronicon* in the care of Tenterden town council until the summer of 2004.

Sources

BBC News Rare Books in German Library Fire 3 September 2004

Associated Press Release Fire in Historic Library in Weimar destroyed more books than previously thought 21 September 2004

*see *Tyndale Society Journal* Press Gleanings no 27 July 2004 pp 79/80.

The Life of Sir Thomas More

Desert Island Book

I found it quite difficult to think of a book that has really influenced me throughout my life, apart from the Bible and Shakespeare, but then I remembered Roper's *Life of Thomas More*. Just after leaving Oxford, I acquired a copy of the Early English Text Society edition of Roper's *Life* and read it right through. I was tremendously taken with More for all kinds of reasons. He was an English historical figure whom you could actually recognize as being like yourself. He was a professional man, a lawyer, a civil servant, a sort of politician and also a private person. And he was able to combine all that with being a man of prayer and a very reluctant martyr. Then there is the wit, of course - for example, those remarks from the scaffold: 'See me up safe. For my coming down I'll see for myself.' For all those reasons, I think of him as somebody one could really identify with; indeed, that is the first thing that attracted me to the book. As well as this, the rhetoric in it is simply splendid: the drama of a life, very simply told, but told in that rather quaint English language that heightens the effect.

More was of course a diplomat: he went to several embassies. But when Wolsey tried to get him sent as ambassador to Spain, More produced a marvellous series of excuses: he wanted to do everything as the King wanted, but actually there were about 25 good reasons why he would not be the right man to go Spain. I thought that was the perfect model for someone from the FCO going before the personnel department to explain 'Why I don't want to go to Timbuctoo'. More became, therefore, the patron saint of diplomatists!

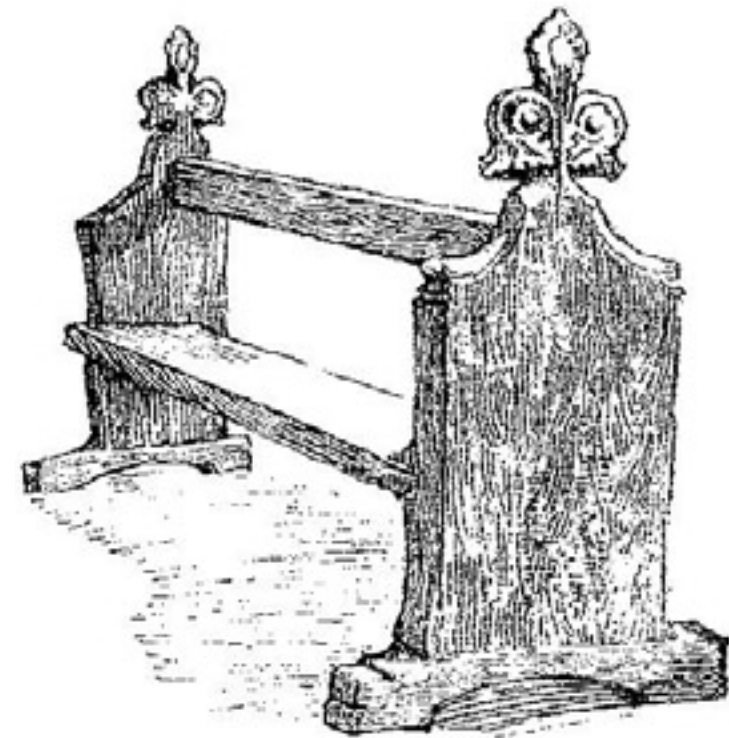
He believed in making settlements that were acceptable to both sides. In that way he was a diplomatist in the deepest sense. The attitude of mind that he brought to the question of the supremacy that he wasn't personally going to accept it, but he didn't have to confront the question head on - is a very diplomatic one. Diplomats look for solutions that will either stop short of or end confrontations. That's why Mrs Thatcher found us so unsatisfactory - she thought we were always looking for a premature compromise.

More's is one of the great trial scenes in history. Finding the right words at such a time is an astonishing facility. His speeches have always had a great influence on me. And another recognisable aspect of him is the kind of law that he absorbed. It is very much the English Common Law. He argued that it is the word 'maliciously' in the framing of the statute which makes the offence, just as it is the *forcible* entry, not the entry itself, that is the offence.

It is not the denial, but the 'malicious' denial, and, since his conversation with Richard Rich was a private one, 'nothing affirming, and only putting of cases', it couldn't have been malicious. Now that is a very modern argument. You could imagine any modern Silk making the same points. So much so that the Lord Chancellor himself is worried and says to the Lord Chief Justice 'Well, what do you think? Is the indictment all right?' Very satisfactory!

This book is full of riches, and I find it an absolutely fascinating treasure house. Moreover, it is also a very, very good story.

This article based on Sir David Goodall, former High Commissioner to India talking to Nancy Kenny about his choice for a desert island book, first appeared in Oxford Today Michaelmas Issue 2004 and is reproduced here with permission.



15th Century bench pew



Ploughboy Notes

The Role of Ploughboys

David Ireson, Group Convenor

We 'Ploughboys' know our place... and it's not out of sight in some far off field. It is taking a full part in the life of the Society. Tyndale's life's work was for us!

We 'ploughboys' have changed over the years. Life was physically hard for Tyndale's ploughboy. His only respite from working in the fields was on a Sunday, the day when it was his duty to hear the Word read and explained in the parish church. The Gospel was proclaimed and the ploughboy was expected to understand and respond. Obediently he listened to the priest whilst having very little interaction with those standing next to him. When congregations sat in pews dialogue between neighbours became even more difficult. The communication was from the priest in the pulpit to the many individuals facing him. This two dimensional church is still with us today but is failing us. For many it is a familiar and reassuring model of the church. With the priest in control and the congregation in pews the few that remain in our parish churches feel secure but this two dimensional church is rarely a living community. The pews are emptying.

Clergy know full well that we ploughboys need to be able to turn to the Bible and see its immediate relevance to our lives. In silent isolation the vicar takes the set text for the week and crafts a sermon. The text and the vicar's interpretation of it is then set before the congregation. What is missing is an immediate awareness of the life experience and ever changing needs of those who have come to worship. There is still little dialogue between people in the pews.

There are signs of 'New Ways of Being Church', turning the long established model on its head. If the church is to be a living community each member needs to relate first to the person in the pew next to them. Rows of pews facing the pulpit still focus the congregation on the figure at the front. Pews can be a hindrance. Ploughboys need to share their stories with each other and with the priest. They need to be heard and their life experiences affirmed. After they have shared their stories they will gain much more from sharing their reading of a Gospel story. Before members of a community can

value the Gospel they must value each other. The priest's role becomes one of helping to create a community of people who share their stories and are then empowered to change the community they live in after sharing their reading of Gospel stories.

The transition from a two to a three dimensional church is already showing itself to be another painful Reformation. There is resistance from those understandably fearful of change. There are already tens of thousands of ploughboys who find their local church has little to offer them. They hold to faith, but without the support of a worshipping community. We ploughboys have to play our part in saving the church from its own inertia and decay.

The Tyndale Society values its 'ploughboys'. The more academic members of the Society come from three directions... from studying History, Language or Theology. The ploughboy enthusiastically dips into all three aspects of Tyndale's heritage. The 2005 International Conference in Oxford (15-18 September) is being planned now, and the aspiring Ploughboy will find much in the programme to spark off a life long interest or fuel the enthusiasm he already has. Pass the word to your friends: Ploughboys will be especially welcome at the Fifth International Oxford Tyndale Conference 2005.

New Society Publication on Tyndale Help required with photographs

Brian Johnson

As a member of the Tyndale Society Publications Committee, I am preparing a full-colour booklet illustrating the life and times of Tyndale. It will look similar to the *Pitkin Pictorial* series of booklets that you see in Cathedral bookshops which means that it will be lavishly illustrated.

This is where Tyndale Society members can help. Do you have any photographs of places associated with Tyndale? I would be particularly interested in photos from Antwerp.

I can accept prints, slides or digital images. They will be cared for while in my possession, and will be returned as soon as possible. While we hope you will give us permission to use your photos free of any charge, we will give full credit to any photos we use. In the first instance please email me and I will send you a more detailed requirements list. My email address is:

bandr@johnson373.fsnet.co.uk

I look forward to being swamped with great photos!

Sightings of Tyndale

Fishermen

A *fisherman* is 'one whose occupation is to catch fish', the *Oxford English Dictionary* explains (no surprises there), but it adds that the earliest appearance of this word in the English language is in William Tyndale's 1526 New Testament.

We have been so familiar with this simple word for so long that it never occurs to us that someone, somewhere, invented this word. Well, someone did, and that someone was William Tyndale. It seems simple enough to take two existing words ('fisher' and 'man') and glue them together - but no one had done it before. It is the same trick Shakespeare pulled off repeatedly. (By glueing 'change' and 'sea' together, for instance, Shakespeare gave us 'sea-change'.)

Tyndale was a great coiner of new words and phrases. (Indeed, Tyndale and Shakespeare seem - between the two of them - to embody about half of all the verbal inventiveness ever known in English!) Tyndale uses only the plural form of this word, *fishermen*, and uses it only once: in Luke 5:2 when Jesus comes upon 'the fishermen ... washing their nets'. (Or, as Tyndale himself spelled it: 'the fishermen ... were wasshyng their nettes'. And you complain about modern English spelling!)

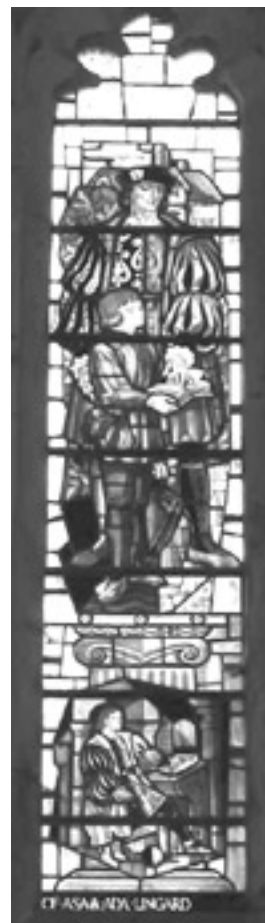
In the earlier Wycliffe translation the word 'fishers' had been used in this same place where Tyndale gave English a brand new word. A few verses further on, Jesus calls Simon to be his disciple explaining that 'henceforth thou shalt catch men'. And that makes *fisherman* a reasonably exact synonym for the word 'disciple' (or, indeed, for the term 'Christian'). So, how's your fishing going these days?

The editor thanks John Cowing for sending this short piece by Kel Richards, an Australian Radio Broadcaster who loves words. It first appeared *The Briefing* issue 322 August 2004.

Humphrey Monmouth

A short article entitled *Humphrey Who* by Brian Watts which discusses the role of Humphrey Monmouth, the 16th century cloth merchant, in helping William Tyndale is to be found on a site belonging to the King's Community Church. www.tkc.com/resources-pages/humphrey.html

Information from Neil L.Inglis



Stained Glass Window

The Church of St John the Evangelist, Elkstone, Gloucestershire has a stained glass west window dating from 1959 comprising 4 lights which illustrate: -

Love for God - St Aidan on Lindisfarne

Love for the Bible - William Tyndale and the Bible

Love for young people. - Abbot Coelfrid and the boy Bede

Love for England and her Church - King Alfred the Great

The Tyndale light depicts Tyndale teaching the ploughboy to read and a smaller inset beneath shows him at his desk translating the Bible.



Tea Towel

Holland House, a Retreat, Conference and Laity Centre in Gloucestershire has produced a tea towel for sale based on a text from William Tyndale's *A Parable of the Wicked Mammon* 1527 which reads:

There is no work better than another to please God.

Information supplied by Victor Perry

The Blood of the Tyndales

Mary Clow

I am sure many members have shared my own experience of being buttonholed by proud 'descendants' of William Tyndale. On being delicately reminded that as he was a priest such begetting could not be legitimate and, from what we know of his life, must be very unlikely. However nicely put, they go away – not joining the Society.

The following details are garnered from some wonderfully prepared 19th century documents lent to me by a 'descendant' who had obviously never studied them.

A few years after the accession of Queen Victoria, a barrister sought to ingratiate himself with his father-in-law by agreeing to draw up a family tree from materials gathered by his wife's late grandfather, who had died before completing the project. The family name was Tyndale, directly descended through nine generations from Edward, the elder brother of William, translator of the Bible. On the title page of the documents the barrister's name is written as:

B.W. Greenfield (of the Inner Temple)

We have no record of his wife's Christian name or subsequent life story.

Greenfield went about his task with rigour, investigating beyond the research notes compiled many years before by George Booth Tyndale - 'that learned and curious Genealogist' - who had died prematurely in 1779 at the age of 36. Greenfield goes to great lengths to describe the thoroughness of his own work, meticulously listing the records he traced, legal documents concerning wills, property transfers, lawsuits etc. In his summary he tells us that:

'upon a minute examination of family papers and from the paucity of notices in some branches of the pedigree, I was led to search for further information from other sources. The authentication of much that is contained in these documents, and the discovery of many events, the sole repositories of which are going to decay, were the fruits of my labors. My object has been not merely to accommodate dates, but to establish them by reference to proofs...'

And he quotes from an unknown source:

'In work of this kind its credibility must depend on its authorities.'

Greenfield sounds a dry stick. Perhaps he realised this and thought to lighten his tone (while discreetly bragging of his own high motives) with the following truly dreadful poem:

To Posteritie by Ralph Brooks, esquire, Yorke Heralde
I with much paine, experience of time and cost,
Many heapes of worne Recordes have turn'd and tost,
To make those names alive againe appeare,

Which in oblivion well nigh buried were:
That so your Children may avoid the jarres
Which might arise about their Auncesters;
And that the Living might those Titles see,
With which their Names and Houses honour'd bee.

The result of Greenfield's labours was privately printed in 1843 at the expense of his father-in-law. The title page (in addition to the poem) carries an impressive crest and the motto *Confido non confundar* (I trust and will not be confounded). It then sets out the intent of the exercise:

Genealogy Of the Family of Tyndale Together with the Pedigrees of Several Families with whom they have formed Alliances, and shewing the Connection with the Line of Plantagenet. Compiled from public records and other authentic documents, With the authorities annexed.

There follow six foolscap pages of family tree, covering every possible connection of the Tyndales, their descendants, and the families with whom they intermarried. The earliest date is 1312 – the much-vaunted Plantagenet connection: but the earliest Tyndale is Edward (died 1546), 'our' William's elder brother.

Genealogists have estimated that anyone of English descent today can claim common ancestry from a single couple alive in the 14th century. On this basis it is statistically unexceptional that in the 400 years of closely documented descent, Tyndale wives connect with a number of historic names.

An Elizabethan Tyndale went to France in the service of the Count of Anjou (sometime suitor of the Queen), and married a French lady, beautifully named Oriane. This name is still used by her descendant today.

Henry VIII wreaked his murderous rage on the de la Pole family of his maternal cousins when Reginald Pole refused, from Rome, to support Henry's divorce. In brutal recompense, Reginald's brother and their elderly widowed mother, Margaret Plantagenet, Countess of Salisbury, were both beheaded. Safe in Italy, Reginald was made a Cardinal, and survived to be Mary Tudor's Archbishop of Canterbury, sagely dying within hours of her death. But his sister, Lady Ursula, was happily untouched, and her daughter, Dorothy Stafford, went on to marry Thomas Tyndale, the great-grandson of Edward.

Later Tyndales linked with the families of Cotton, the great book collector whose library became the basis of the British Library, and with Clive of India. The Gloucestershire/West Country connection persisted for many generations. Edward's son, Thomas, acquired the manor of Eastwood Park at Thornbury, Gloucestershire, where he, his son and grandson (all named Thomas) are buried. The next Tyndale, William, was born in 1625 at Iron Acton, showing the family still had land in the neighbourhood of the Walshe's manor at Little

Sodbury. A younger brother, John, is shown 'of Bathford, Somerset' where the family now moved, and four generations are buried there.

By the 1840's, when Greenfield's Family Tree ends, a row of 'Reverends' stretches across the page. Maybe at that period an interest in the family's religious roots revived as one of these Victorian parsons, a descendant through his mother, gave all his multitude of children as a middle name – Tyndale.

Greenfield concludes with the statement that his researches are motivated by – 'a sense of the perishable nature of records of which there is no duplicate, by the experience of how much knowledge of family history is lost for ever with the death of every aged person and by a conviction that facts of apparently little moment at the present time may become valuable to the family hereafter'.

It is our loss that he did not go further back in time, to confirm and establish beyond question the origins and ancestry of the one true genius of the family, William Tyndale.

Shakespeare at Stationers' Hall

An Archive Exhibition with speaker and buffet supper

Wednesday 16 February 2005 – Tickets £25

Following the highly successful exhibition of our archives in September 2003 relating to copyright and censorship we are providing another opportunity to view a further selection on an even more popular theme.

A major display from the archives will be on display from 6.15pm in the Court Room. It will feature Shakespeare's plays entered at Stationers' Hall, notorious faked entries, two plays from the Second Folio, the Sidney Lee facsimile of the First Folio and facsimiles of the 'good' (or legally published) quartos. It will be possible to examine selected items and the Society's Archivist and Honorary Archivist Emeritus will be on hand to answer questions.

Guest speaker – Mrs Sarah Tyacke CB, Chief Executive of the National Archive.

For further details please contact

The Trade and Industry Forum, Stationers' Hall, Ave Maria Lane, London EC4M 7DD. Tel: 020 7248 2934 Email: admin@stationers.org

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 9 was published in December 2004.

Contents of Volume 9 are as follows:

Love ad litteram: the Lollard translation of the Song of Songs, *Mary Dove*
The practice of prelates: Tyndale's papal narrative and its German model, *John F. McDiarmid*
'Who hath clothed the naked with a garment?': the homespun origins of the English Reformation, *James P. Conlan*
Burning in Sodom: sodomy as the moral state of damnation in John Bale's The Image of both Churches, *Elena Levy-Navarro*
'Mahomet dyd before as Luther doth nowe': Islam, the Ottomans and the English Reformation, *Matthew Dimmock*
The arch of Serena as textual monument: reading the body of the poem-within-the- poem, *Julia Major*
'Reasons ... theological, political, and mixt of both': a reconsideration of the 'readmission' of the Jews to England, *Elaine Glasner*
Note: The Anglicanism of Spenser's May eclogue, *James P. Conlan*.

Review Articles:

Academic journals in the early modern studies, *Daniel Swift*
Literature and religion, 1350–1600, *Tiffany Alkan*
Hatred and superstition in Reformation Europe, *Alec Ryrie*
Fictions of Disease, monstrous appetites, and greed, *Janet Spencer*
Criteria for 'good' history books, *Tom Webster*

Book reviews; Short 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

Society Notes

Compiled by Rochelle Givoni

St. Bartholomew's, New York

On Sunday, 19 September 2004, in this large Episcopalian church on Park Avenue with a vibrant city ministry, Prof. David Daniell addressed the well-attended Rector's Forum on *The English Bible*.

Virginia Beach Tyndale Conference

23-25 September 2004, *The Bible as Battleground: The Impact of the English Bible in America*. Very well organised by our American Vice-Chairman, Dr. Barry Ryan, assisted by Jennifer Bekemeier, this conference included members from sixteen states and five countries, who heard important papers from a wide range of speakers and, among other events, enjoyed a tour of Colonial Williamsburg.

Tenth Annual Gloucester Cathedral Lecture and Choral Evensong, 6 October 2004

Memorable as always, this occasion on Tyndale's Day attracted a good number of members and friends. The speaker was David Smith, Keeper of Muniments at Berkeley Castle, which has associations with the Tyndale family.

London Reformation Walk, 9 October 2004

This event was organised by our Vice-Chair, Mary Clow, and was instructively guided by the Rev. Keith Berry. The walking tour was enjoyed by a large group, who visited the key Reformation sites in the City of London, including St. Dunstan-in-the-West in Fleet Street, where Tyndale preached.

Tyndale House, Cambridge

As many members will know, Tyndale House was founded in the 1940's as a centre for biblical studies, at a time when there was a serious shortage of new scholarship. Its house in Selwyn Gardens has been ever since an extremely productive residential centre for biblical research. The Christian world's three major distinctively biblical studies libraries are the Pontifical Biblical Institute in Rome, the Ecole Biblique in Jerusalem, and Tyndale House. In that community of scholars, the emphasis has always been on work on the Greek and Hebrew texts.

As part of the sixtieth anniversary celebrations, held in Selwyn College, the Warden, Dr Bruce Winter, invited Prof. David Daniell to be the morn-

ing speaker on Saturday, 16 October 2004, to talk on *Tyndale the Man*. The afternoon speakers, on *Tyndale the House*, included Dr Oliver Barclay, who signed the original contract for the building in June 1944. The Tyndale Society and Professor Daniell were enthusiastically received.

Tenth Annual Lambeth Tyndale Lecture, 25 October 2004

Chaired by the Archbishop of Canterbury, this outstanding lecture was given by Stephen Green, Group Chief Executive of HSBC Bank, on *Capital and the Kingdom*. As in previous years, the lecture was followed by drinks offered by Lambeth Palace, and many members went on for supper together afterwards.

Tenth Annual Hertford Tyndale Lecture, 4 November 2004

The lecture was held, as usual, in the Examination Schools of the University of Oxford, and was given by the Rev. Dr Simon Oliver, Chaplain of Hertford College, and a Trustee of the Society. Dr Oliver spoke on *Tyndale and the Politics of Grace*, opening valuable and fresh insights into the originality of Tyndale's theology, with special reference to Tyndale's 1528 *The Parable of the Wicked Mammon*.

Annual Carol Service and Christmas Party, 15 December 2004

Members and friends enjoyed the Tyndale readings, fine music and wonderful architecture in the Wren city church, St Mary Abchurch. The event was arranged by our Vice-Chair, Sir Rowland Whitehead. The evening party, at Mary Clow's house, was again very lively. This year's Mystery Guest was Rabbi Sidney Brichto, who counts among his many achievements the publication of his recent translation of the New Testament.

A Note from the Chairman

The Trustees of the Society are delighted to announce that we now have a full administrative team – all working voluntarily. Our newest member, Lucy Jane Tetlow, joined us in September as Society Administrator. She is based in London and works full-time at the Arts Club.

Working in her own time, she will coordinate our administrative activities alongside the Trustees and the Oxford team of Valerie Kemp, Priscilla Frost and Gillian Guest. She will also liaise with Jennifer Bekemeier in our North American office.

Lucy Jane can answer queries by email (Tyndale@myartsmail.com) by mobile phone (0779 907 7984) or by post c/o, The Tyndale Society, Hertford College, Oxford OX1 3BW, UK.

Publications Committee Report

This Committee met on 17 September 2004 at Hertford College, Oxford.

The valuable relationship between the *Journal* and *Reformation* was discussed. The possibilities for reproducing more conference papers were also considered, including the various channels by which this might be achieved.

Designs, format and structure for the proposed new 'William Tyndale' booklet were considered and a full proposal is being developed to be put forward for possible funding and approval. There was also ongoing discussion of the 'Tyndale Concordance', 'Proceedings of the Geneva Tyndale Conference 2003' and 'Proceedings of the Lambeth Conference'.

The Publications Committee will next meet in spring 2005.

Peter Clifford, Chairman, November 2004

Current committee members: -

Prof. Brian Cummings, Prof. David Daniell, Ms Charlotte Dewhurst, Prof. Andrew Hadfield, Mr Nathan Jarvis, Mr Brian Johnson, Mrs Valerie Offord, Dr Helen Parish.

Announcement of Amazon Link

Amazon UK have accepted the Tyndale Society into their Associates Programme. This enables the Society to earn referral fees when visitors to the Tyndale Society website buy books from Amazon. There are many book reviews on the website and numerous articles mention books as well. These citations have become unique links to Amazon UK. The key to earning money for the Tyndale Society is to visit the Tyndale Society first, and then click through to Amazon. Indeed, buying anything from Amazon UK through the Society's website links will earn the Society money. So, if you shop on-line and use Amazon, do consider coming to the Tyndale Society website first - <http://www.tyndale.org>

Amazon sell a great variety of goods in addition to books: electronics, photographic equipment, CDs, DVDs, toys, PC and video games, software, home and garden products. Visiting the Amazon UK website by clicking on a link placed on the Tyndale Society website and buying anything will earn money for the Society. Please tell your friends and family. A general-purpose

link to Amazon is at the bottom of the menu. A "search Amazon form" is in the Publications section, and the list of books by Society members are all links to Amazon UK. Links have been embedded in articles as well and already are earning referral fees for the Society.

Deborah Pollard, Webmaster

Requests from the Editor

Appeal for Book Reviewers

I should like volunteers to review the following books for the next issue no 29 of the *Tyndale Society Journal* August 2005 (deadline for copy 27 May 2005): -

Gerald Bray *Documents of the English Reformation* James Clarke & Co Ltd., Cambridge (1994) corrected reprint 2004.

David Price & Charles C. Rylie *Let It Go Among Our People: An Illustrated History of the English Bible from John Wyclif to the King James Version* The Lutterworth Press 2004.

I regret that the Tyndale Journal cannot afford to pay a fee but you can of course keep the review copy!

Book Request

I urgently need a book by W.A. Bewes entitled *Church Briefs* published in 1896. Can anyone lend or sell me a copy please?

In both instances please contact

Valerie Offord tel/fax 0041 22 777 18 58

email Valerie.offord@bluewin.ch

Stop Press

As we go to press, we have heard the sad news of the death of the Reverend Professor Carsten Peter Thiede on 14 December 2004, at the age of 52, in Paderborn, Germany. Distinguished New Testament scholar and British Forces Chaplain, he was a keen and much valued member of the Society and its advisory board.

Your prayers are asked for his family. A full appreciation of his life and work will appear in our next Journal.

A Selection of Items for sale

Tyndale Society Journal (March 1995- ISSN 1357-4167)
Editor Valerie Offord M.A. Cantab

Most back issues are available. £3 +P&P

Tyndale's 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 Professor 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 **£20.00**

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

Dates for Your Diary

2005

Saturday 16 April 11am to 3.30pm

A day conference *No Tyndale, No Shakespeare* at All Saints Church, Kirtling, Newmarket, Suffolk. Speakers on the history of the church, the North family and their Tudor tombs as well as Prof. David Daniell on the Shakespeare connection.

Kirtling near Cambridge was the birthplace of Sir Thomas North whose translations were the source of Shakespeare's greatest plots.

Further details from Mary Clow, 17 Powis Terrace, London W11 1JJ. Email: maryclow@aol.com.

Thursday 15 September to Sunday 18 September

Fourth Oxford Tyndale Conference, Hertford College, Oxford. *Opening the Word to the World.*

Speakers include Prof. Jaroslav Pelikan, Yale University, Prof. Simon Oliver, University of Wales, Prof. Andrew Hadfield, University of Sussex, Prof. Peter Auksi, University of Ontario, Dr John Court, Kent University, Dr Guido Latré, Catholic University of Leuven and Prof. David Daniell.

See feature elsewhere in the Journal for call for papers and further information on the conference.

Thursday 6 October 3pm

The Tenth Annual Tyndale Lecture in the Old Deanery at Gloucester Cathedral to be given by Dr J.H. Bettley *Late Medieval Religious Houses in the West Country and the Dissolution* followed by Choral Evensong and supper.

Further information from David Green, 22 Foss Field, Winstone, Gloucestershire, GL7 7JY, UK. tel. +44 (0) 1285 821651.

Date to be announced

The Eleventh Annual Lambeth Tyndale Lecture, Lambeth Palace, London.

Admission by ticket only.
Organiser Mrs Priscilla Frost, 27 Ditchley Road, Charlbury, Oxon OX7 3QS, UK. Phone: +44 (0) 1608 811818. Fax +44 (0) 1608 819010.
enquiries.oxcon@pop3.hiway.co.uk.

Date to be announced
The Eleventh Annual Hertford Tyndale Lecture at the Examination Schools, High Street, Oxford.

It will be followed by a reception in the Principal's lodgings, Hertford College. All members, friends and their guests are welcome.

Mid-December, 12.30pm
Tyndale Society Annual Carol Service, St. Mary Abchurch, Abchurch Lane, London.

It will be followed in the evening from 6pm by the traditional Christmas party with a mystery speaker at Mrs Mary Clow's flat, 17 Powis Terrace, London W11 1JJ (nearest tube stations Notting Hill Gate/ Westbourne Park). Further details maryclow@aol.com.

2006

Friday 26 May to Sunday 28 May
A Tyndale mini-conference in Lichfield, on the subject of Tyndale and Lollardy. Main speakers: Prof. Anne Hudson, University of Oxford, Prof. David Daniell and Revd Dr Ralph Werrell.

Details from Revd Dr Ralph Werrell, 2A Queens Road, Kenilworth, Warwickshire, CV8 1JQ; tel/fax +44(0) 1926 – 858 677; email: rswerrell@hotmail.com or the Conference Secretary Mr Brian Johnson, email: bandr@johnson373.fsnet.co.uk

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

Tyndale Society Officers:

Chairman	Professor David Daniell
Vice-Chairs	Mrs Mary Clow, maryclow@aol.com Dr Barry Ryan (America) Sir Rowland Whitehead, Bt, rowlandwhitehead@hotmail.com
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