

Autumn 2011

CHRISTIAN LIBRARIAN



The Journal of the
Librarians' Christian Fellowship

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Chancellor's Room, Hughes Parry
Hall, Cartwright Gardens, London.
Speakers: Michael Coveney, Gordon
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Details: p. 10.

PLEASE PRAY FOR

●LCF's future activities and especially the *Annual Public Lecture* in Reading and next year's *Annual Conference* in London.

●The work of LCF's *Review Group* as it considers the work of the Fellowship and makes recommendations for the future.

●Independent Christian bookshops and the chains owned by *Christian Literature Crusade*, *Living Oasis* and *Wesley Owen*.

●The work of Dr. David Smith and Eva Lotta-Hansson and the *Museum of the Book*.

●The work of the *King James Bible Trust* and the *Biblefresh* project in this four hundredth anniversary year of the *King James Bible*.

●The various ministries of the Bishop of Exeter, the Rt. Rev. Michael Langrish; the Rev. Dr. Rob Cotton and the Rev. Dr. Pete Wilcox

●The work of the (American) *Fellowship of Christian Librarians and Information Specialists* and the *Association of Christian Librarians*.



LIBRARIANS' CHRISTIAN FELLOWSHIP

CHRISTIANS IN LIBRARY, INFORMATION AND ARCHIVE WORK

*An organisation 'in liaison' with the Chartered Institute of Library and Information Professionals.
Affiliated to: Christian Research Association; Christians at Work; Evangelical Alliance; Transform Work
UK; Universities' & Colleges' Christian Fellowship.
Web Site: www.librarianscf.org.uk*

**CHRISTIAN LIBRARIAN: THE JOURNAL OF THE LIBRARIANS' CHRISTIAN
FELLOWSHIP [incorporating Librarians' Christian Fellowship Newsletter]. (ISSN
0309-4170) No. 54, Autumn 2011.**

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Printing: Concisely Office Supplies Ltd., Chelmsford, Essex.

Views expressed in this journal are those of the contributors and not necessarily those of
the Fellowship as a whole. Acceptance of advertising leaflets does not indicate official
endorsement by LCF.

Librarians' Christian Fellowship minimum subscription for 2012: £25.00. Reduced rate
for student, retired and unemployed members/subscribers: £18.00.

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Bible**

THE FIRST WORD

MARGARET KEELING suggests that radical changes in the library and information professions call for spiritual wisdom and a renewed trust in God

BEAUTY OUT OF DISTURBANCE

I'm writing this in high summer, traditionally time for a break for all the groups I'm usually involved in. '*Have a good summer*' affirms the need for something different, maybe an eagerly anticipated holiday, or just a break from usual routines.

One of the delights of this summer, here in Suffolk, has been the poppies. Totally undeterred by months of drought, and spectacular enough in great swathes of scarlet in fields and roadsides to make people stop, look and take photos.

Why there, and why this year? Poppy seeds will lie dormant in the soil for many years and are only triggered into growth when the ground is disturbed or broken up.

Beauty out of disturbance, but while a change in routines can be good, disturbance isn't usually something we enjoy. Whether in our personal life, work situation or as now, in many areas of public life, turbulence which strikes out of the blue is disorienting. But as my daily notes reminded me, radical changes call for trust and the spiritual wisdom not '*to allow myself to fret when my boat is rocked by the storms of life*' but '*to step aside from the whirl around me and allow the Lord time...*'¹

The July 2011 ***CILIP Update and Gazette*** leads with details of major changes to the organisation. Annie Mauger describes the new focus:

...that in this time of change we hold on to the values and ethics at the heart of this unique professional body, as we move forward in a very challenging environment. We need to

¹ Alie Stibbe, 'A deeper wisdom', *Day by Day with God*, May- Aug 2011 p.69

hold our own and be the best advocates we can for what you do and why society needs its information professionals more than ever'²

In the current climate, the value and role of information professionals is being questioned. Are we now irrelevant?³

A recent Open Meeting found '*some people feeling that improved and more user friendly technology was making librarians redundant*' But also '*counter to this was the idea that the increasing volume of electronic information... was overwhelming for users and was increasing the need for information managers*'.

At the same meeting BCS (the Chartered Institute of IT) and CILIP felt a long term and challenging goal was to encourage their special interest groups to '*communicate and collaborate*' effectively.

Here then is a challenge and role for us all in LCF. As a '*small interest group*' our voice is needed more than ever. Small as we currently are, as a diverse group of librarians and information specialists, we should be the positive champions for the '*values and ethics*' at the heart of professional thinking and practice.

Equally we face the challenge of making our communication and collaboration more effective both with each other, and within the profession. There are opportunities to consider where we don't need to go it alone, but align ourselves with other Christian workplace groups as a voice for Godly practice and values.

Please continue to pray for the Review Group as we seek to discover relevant ways for the times in which we find ourselves, to draw librarians and information professionals into a community of support and encouragement, stand for justice in information provision, and promote Jesus' kingdom (its values and powers) within our profession.

Margaret Keeling, BA, MA, MCLIP, PhD, was elected as President of the *Librarians' Christian Fellowship* at the annual general meeting on Saturday 2 April 2011. She worked until her retirement as Head of Services for Libraries, Culture and Adult Community Learning for *Essex County Council*.

² See CILIP Update with Gazette July 2011 'New Look for CILIP UK, p3, p26-27

³ See Nicola Franken's blog relating to the recent 'De-fragmentation of Professionals Open Meeting' <http://fabric-recruitment.blogspot.com> Wednesday 1 June 2011.

THE SECOND WORD

LOUISE MANNERS changes her computer, enjoys an afternoon exchanging air travel horror stories with Office Skills students and sums up the impact of 2011's "Year of the Bible"

FAREWELL TO BISHOP'S STORTFORD

Changing computer means that I have dispensed with the computer cookies signalling that I live in Bishop's Stortford, where I stayed in a hotel some years ago. It is lovely to be rid of the weather in Bishop's Stortford, Stansted Airport-related offers and Yahoo updates based on life in Bishop's Stortford. Advertisers seek to discover so much about computer user's identities and use that information. Christians need the self-confidence to say no to the advertising and use the advertising and social media to further their own careers and for their own purposes.

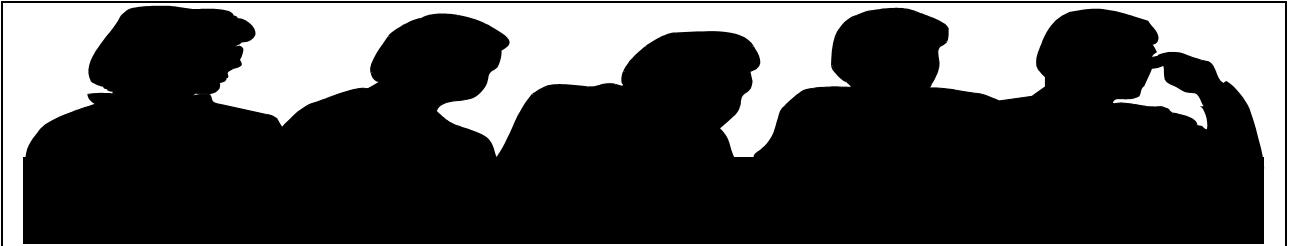
Much to the surprise of the lecturers and my fellow students on the Office Skills course I have just completed, the students bonded very well. The course ended with a pub afternoon exchanging air travel horror stories (one student is a former air hostess). It was an exercise in finding things in common in a multi-national, group of people of different faiths or none of widely different ages. As a Christian it was fascinating to get to know people from such interesting backgrounds.

The 400th anniversary year of the **King James Bible** is drawing to a close. It has been wonderful to promote Bible reading, to read the familiar phrases, to hear them in so many formats and settings and to see the ancient Bibles themselves. An approach of promoting Bible reading and promoting the **King James Bible** as literature has brought the Bible to the attention of a wide audience.

Louise Manners, *DipLib, MA, MCLIP*, was elected as Chair of the Executive committee of the *Librarians' Christian Fellowship* at the Annual General Meeting held on Saturday 19 April 2008.

NEWS

**JOIN US AT RISC FOR LCF'S ANNUAL
PUBLIC LECTURE**



SATURDAY 1 OCTOBER 2011
from 2.30.p.m.

**CONFERENCE HALL, READING
INTERNATIONAL SOLIDARITY CENTRE,
35-39 LONDON STREET, READING, RG1 4PS**

GUEST SPEAKER

DAVE ROBERTS

*Author of **The Twilight Gospel***

SPIRITS IN THE MATERIAL WORLD

**The resurgence of a spirituality of personal
supernatural power in best selling literature**

LECTURE THEMES

Popular speaker and author **Dave Roberts** will be giving the Annual Public Lecture of the **Librarians' Christian Fellowship** which is to be held on **Saturday 1 October 2011** at the **Reading International Solidarity Centre (RISC), 35-39 London Street, Reading, RG1 4PS** from 2.30. - 4.45.p.m.

The speaker will be providing a considered Christian response to themes in current popular fiction for both adults and young people. His address will be entitled **Spirits in the Material World: the resurgence of a spirituality of personal supernatural power in best selling literature.**

He will be arguing that J.K. Rowling's Harry Potter, Stephenie Meyer's Bella and Edward (in the *Twilight* series), and the heroes of Dan Brown's fiction (such as *The Da Vinci Code*) are all high profile 'evangelists' of the 'power that is within you'. He will be asking: Why has this theme emerged, what is its appeal and what has the Christian world view to offer in response?

SPEAKER

Our guest speaker **Dave Roberts** is an author with over 120,000 sales to his name. As an editor he commissioned John Houghton's **A Closer Look at Harry Potter** (Kingsway, 2001, ISBN 0854769412) which sold over 20,000 copies and was translated

into several languages.

He is also the author of *The Twilight Gospel* (Monarch, £7.99, ISBN 978-1854249760) which looks beyond the occult themes of Stephenie Meyer's best selling saga and examines what it says about self image, materialism and much more.

Dave is a former editor of *Christianity* magazine and the founding publisher of *Youthwork*. His other books include *God's Plan for Children* (Kingsway, £5.99, ISBN 978-1842911228) and *Red Moon Rising: the adventure of faith*, co-written with Pete Greig (Kingsway, £7.99, ISBN 978-1842910955).

LUNCH ARRANGEMENTS

We have not arranged a pre-lecture visit this year but we will be providing a buffet lunch for members and friends of the Fellowship. This will be served at RISC from 1.00 p.m at a cost of £8.00 per head.

If you would like to book a place or places for lunch please let me know and enclose a cheque for the appropriate amount made payable to *Librarians' Christian Fellowship*.

WELCOME TO READING

We trust that Reading will be a convenient venue for many members and friends. By road the routes from London, the West

Country and South Wales are fast and easy because of the M4 which has three junctions within a few miles of the town centre. By rail, London Paddington is only twenty-five minutes away, and most other parts of the country can be easily reached vis Birmingham, Bristol, London or the South Coast.

An unkind contributor to the Internet once described Reading as “*quite possibly the dullest town of its size in Britain*”. Please help us to disprove this statement by joining us for a memorable afternoon on Saturday 1 October 2011.

TAKING A RISC

RISC, the *Reading International Solidarity Centre* is a Development Education Centre close to Reading's town centre. The Centre works with schools and community groups to raise the profile of global issues and promote action for sustainable development, human rights and social justice.

The Centre provides space for voluntary sector organisations, conference facilities, exhibition and meeting space, a permaculture roof garden, a Fair Trade World Shop, and a Global Cafe.

For further details of the Centre's work, please telephone 0118 958 6692 or visit their web site at www.risc.org.uk

ALL ARE WELCOME

This lecture should be of interest not only to librarians but to others interested in understanding and responding to contemporary culture within a Christian framework. Attendance is *not* restricted to librarians and the organisers are looking forward to welcoming a wider audience. Admission is free and there is no need to book in advance for the afternoon lecture.

Please help us to publicise the lecture by bringing the arrangement to the attention of friends and colleagues likely to be interested.

Leaflets for church or library notice boards are available on request.

We would also be pleased to hear from members who would be interested in sponsoring press advertisements for the lecture or donating towards publicity and other lecture expenses.

Further details of the lecture, and the wider work of the Librarians' Christian Fellowship, can be obtained from the present writer: Graham Hedges, Secretary, Librarians' Christian Fellowship, 34 Thurlestone Avenue, Ilford, Essex, IG3 9DU. Telephone 020 8599 1310, E mail secretary@librarianscf.org.uk Web site www.librarianscf.org.uk

LIBRARIANS' CHRISTIAN FELLOWSHIP NEWSLETTER



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E-mail secretary@librarianscf.org.uk;
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OXFORD WALKING TOUR

This issue *may* arrive in time to remind readers that we are organising a walking tour of Oxford on **Friday 2 September 2011** when we will be following in the footsteps of the Oxford translators of the **King James Bible**.

The walking tour begins at 2.30.p.m. (and costs £5.00 per head). However, those who can arrive in Oxford in time will also be visiting the exhibition *Manifold Greatness: Oxford and the Making of the King James Bible* at the *Bodleian Library* (from 10.30.a.m.) and having lunch together in a local restaurant (from 12.15.p.m.).

If you would like to take part in any or all of these activities please let me know as soon as possible.

NEXT YEAR'S CONFERENCE

Next year's Annual Conference has been arranged for **Saturday 28 April 2012** and the venue will be the **Chancellor's Room, Hughes Parry Hall, Cartwright Gardens, London**.

Michael Coveney, who works for *Transform Work UK* and is also the independent chairman of LCF's review group, will be the first speaker of the day and LCF members Gordon Harris, John Wickenden and Sara Batts will be taking part in an afternoon session on ambition and career advancement as seen from a Christian point of view.

More details will follow but please note the date and venue now and plan to attend.

OUT OF THE ORIGINAL SACRED TONGUES

Out of the Original Sacred Tongues: the Bible and Translation was the title of an exhibition mounted by *Lambeth Palace Library* between 25 May – 29 July 2011 to mark the four hundredth anniversary of the **King James Bible**.

Although a first edition of the KJB formed the centrepiece of the display, the exhibition told the complete story of Bible translation from the time of John Wycliffe until the mid-twentieth century. Eight display cases told the story under such headings as: The Wycliffite Tradition; Renaissance Scholarship;

English Vernacular Bibles; Early European Vernacular Bibles; Spreading the Word Overseas; Textual Scholarship and Critical Editions; and Towards a New English Translation for the Twentieth Century.

The final display case demonstrated that translating the Scriptures was still a controversial business in the twentieth century. Although the **King James Bible** continued to be revered, there was some disquiet among scholars and churchmen about the accuracy of the translation. The turning point came after the Second World War when proposals were made for an inter-denominational effort by the Protestant churches of Britain to produce a translation into modern English. There had, of course, been earlier attempts at producing a modern version of all or part of the Bible by such writers as J.B. Phillips, E.V. Rieu and Ronald Knox.

The New Testament section of the **New English Bible** was published in March 1961 and five million copies were sold on the morning of publication. T.S. Eliot, however, was to criticise the translation as “*a combination of the vulgar, the trivial and the pedantic*”. There were also complaints about the inclusion of the controversial Bishop John A.T. Robinson among the panel of translators.

A thanksgiving service for the new translation was held at *Westminster Abbey* on 15 March 1961 with the noted scholar C.H. Dodd as preacher. The exhibition included a copy of the service sheet.

FAMOUS FAREWELLS

30 June 2011 was my final day working for the public library service in the *London Borough of Wandsworth*. Yes, I have taken voluntary redundancy and early retirement from the brighter borough and am currently enjoying an extended summer break before seeking possible new areas of activity in the autumn.

My departure from Wandsworth came just a few months after receiving my thirty years' service award from the borough. For the past ten years I had been working in the Reference Library at Battersea, following an earlier period running the inter-library loans service for the borough.

To mark my last days at Wandsworth I collected a number of “famous farewells” from the Internet and circulated these to my fellow library staff. LCF readers might like to amuse themselves by trying to identify the original speakers or writers from web sites or reference sources.

“Don't be dismayed at goodbyes. A farewell is necessary before you can meet again. And meeting again, after moments or lifetimes, is certain for those who are friends”.

“And, like the old soldier of that ballad, I now close my military career and just fade away, an old soldier who tried to do his duty as God gave him the light to see that duty. Goodbye”.

"I cannot - I cannot come to each of you but shall feel obliged if each of you will come and take me by the hand".

"Where are you guys going? Wait a minute? I'll remember this! I'll remember everyone of ya! I'll be back; don't you forget that. I'll be back".

"Every parting gives a foretaste of death; every coming together again a foretaste of the resurrection".

"My mother thanks you. My father thanks you. My sister thanks you. And I thank you".

LITERARY BATTERSEA

During my ten years on the staff of *Battersea Reference Library* I took a particular interest in major literary figures who had lived in or had other connections with the Battersea and Clapham Junction area of London.

G.K. Chesterton once described Battersea as the "*most beautiful of human localities*" and claimed that he had spent many of the most purple hours of his life waiting for trains at Clapham Junction railway station. These remarks were first made in the *Illustrated London News* for 21 July 1906 but you can still read the original essay *On Running After One's Hat* at <http://www.catholic-forum.com/saints/gkc16004.htm>

Chesterton (1874-1936), well

known in the early years of the twentieth century as a journalist, novelist, poet and Christian apologist, lived in Battersea for some years. You can read more about his life and works on the web site of the *Chesterton Society* at <http://gkchesterton.org.uk>

Chesterton could become the area's (first?) saint if calls for his canonisation in the Catholic church were ever heeded – see the article *Saint Gilbert of Battersea* at <http://www.ekklesia.co.uk/node/12314>

Recent books on Chesterton include Ian Ker's ***G.K. Chesterton: a biography*** (O.U.P., £35.00, ISBN 978-0199601288) and Aidan Nichols' ***G.K. Chesterton: Theologian*** (Darton, Longman and Todd, £12.95, ISBN 978-0232527766).

Another Catholic novelist, **Graham Greene** (1904-1991), lived close to Clapham Common, at 14 Northside between 1935-40. His house was severely damaged by a German bomb in 1940 and this inspired Greene to include similar incidents in his novels ***The Ministry of Fear*** (Vintage, £8.99, ISBN 978-0099286189) and ***The End of the Affair*** (Vintage, £7.99, ISBN 978-0099478447).

The *Graham Greene Birthplace Trust* is the literary society dedicated to Greene's life and work and you can find their web site at <http://www.grahamgreenebt.org>

The Trust organises an annual literary festival of talks, film showings and other events in Greene's home town of Berkhamsted. This year's festival runs from 29 September – 2

October 2011 and you can find more details on the web site.

Recent books on the literary and religious legacy of Graham Greene include Michael G. Brennan's ***Graham Greene: Fictions, faith and authorship*** (Continuum, £19.99, ISBN 978-1847063397) and Dermot Gilvery and Darren J.N. Middleton's ***Dangerous Edges of Graham Greene: Journeys with saints and sinners*** (Continuum, £17.99, ISBN 978-1441164162).

William Blake (1757-1827), poet, artist and visionary, was married at *St. Mary's Church*, Battersea, in 1782. The church's web site at <http://home.clara.net/pkennington/index.htm> includes information about Blake's local connections and about the stained glass window which now commemorates the marriage. The *Blake Society* maintains a web site at <http://www.blakesociety.org/>

HEAD OF MISSION

Former librarian the Rev. **Andrew Paterson** has recently been appointed as Director of Mission for the *Fellowship of Independent Evangelical Churches*. This is a strategic appointment that will support the Fellowship in its desire to equip and encourage church leaders and congregations for mission in their own communities.

Andrew's main work will be inspiring and envisioning churches for mission, helping them develop

strategies that will enable them to engage with their communities, shaping an FIEC strategy for evangelism and church planting and building partnership with other groups who are seeking to reach the nation for Christ.

Andrew Paterson served as the Senior Pastor of the *Kensington Baptist Church*, Bristol, for twenty-three years. After graduating from *Durham University* he qualified as a professional librarian and spent several years serving housebound readers in Wandsworth. He was FIEC national President from 2001-2004 and visits and teaches widely within the UK and abroad.

NARNIA ON YOUTUBE

Past *Christian Librarian* contributor Dr. **Michael Ward** has attracted considerable interest with his books ***Planet Narnia*** (O.U.P., £9.99, ISBN 978-0199738700) and ***The Narnia Code*** (Paternoster, £8.99, ISBN 978-1842277225) which produce evidence that C.S. Lewis based each of his ***Chronicles of Narnia*** on one of the seven planets of the medieval cosmos.

Michael's theories have captured the interest of Kalman Kingsley, a Chartered Accountant from New Zealand, who has released a series of short **YouTube** features at www.narnianheavens.com or www.youtube.com/thenarnianheavens

The **YouTube** videos explore the "hidden third layer" which Michael Ward has identified in

Lewis's popular series of fantasy novels for children. In addition to the simple story layer, and the layer of obvious biblical parallels, it is argued that each of the Narnian stories "declares the glory of God" by digging deep into Lewis's love of medieval astronomy.

CURRENT AWARENESS

- Professor Tom Wright, former Bishop of Durham, has been described as "*the J.K. Rowling of Christian publishing*" by his publisher. His books are said to have both a popular and a scholarly appeal.

Professor Wright has recently published his own translation of the New Testament as ***The New Testament for Everyone*** (SPCK, £14.99, ISBN 978-0281064267). This arose as a by-product of his successful ***For Everyone*** series of New Testament commentaries. These have sold more than half a million copies in English and are intended to be read by people who would otherwise never think of picking up a Bible commentary.

SPCK publish another twenty four books by Professor Wright and ***Simply Christian*** (SPCK, £8.99, ISBN 978-028106476) alone has sold 160,000 copies.

Although his books are most popular among evangelical readers, Tom Wright's work as a translator and commentator has won praise from people in other theological

traditions. However, Stephen Kurht, author of ***Tom Wright for Everyone*** (SPCK, £9.99, ISBN 978-70281063932) believes that many conservative evangelicals are still "*not engaging with the overall paradigm shift*" brought about by Wright's work.

Ed Thornton's *Wright has 'J.K. Rowling-plus' appeal, say SPCK* appears in the ***Church Times*** for 22 July 2011, p. 4.

- J.K. Rowling's ***Harry Potter*** stories "*act as reminders of and initiators into big spiritual and moral ideas*" according to a recent article.

The defining spiritual truth of the Bible is the transforming and saving power of sacrificial love. Rowling's books re-state this theme in a way that is moving and understandable.

Harry's eventual death and return to life have parallels with the story of Christ and bring that story alive for many people who would never think of attending church.

Rachel Moon's *Harry Potter re-presents the resurrection story* appears in the ***Church Times*** for 8 July 2011, p. 12.

- Controversial ***Mail on Sunday*** columnist Peter Hitchens discusses his views on Christianity, the media, and the moral decay of the nation in a recent interview.

As a Christian in the media, Hitchens has never felt obliged to play down his Christian faith. Newspapers are in the business of

entertaining people, and so have to cater for the interests of their readers, even if this means an emphasis on sex and celebrity. People expect to read about the unusual, the disturbing and the worrying and would not be interested in reading about the good and positive things of life.

Heather Tomlinson's "*God Is Not Esther Rantzen*" appears in ***Christianity*** for August 2011, pp. 18-22.

- Recent press reports have highlighted continuing decline in the Christian book trade and the closure of most of the bookshops in the *Living Oasis* chain.

Living Oasis took over nineteen of the former *Wesley Owen* shops but only four are still trading, in Manchester, South Woodford, Harrogate and Watford, with Leeds and Liverpool awaiting "phase two" development.

The closed shops were losing money and negotiations with local church leaders to raise additional financial support are said to have been fruitless.

By contrast, the eight ex-*Wesley Owen* stores taken over by the Australian bookselling chain *Koorang* are still in business.

Living Oasis Down to Four appears in ***Christian Marketplace***, August 2011, p. 6.

- Novelist Stephen Lawhead has written historical fiction, mythic history and science fiction but has discovered that once a writer has been marketed in one genre it is

impossible to escape.

Lawhead's recent novel ***The Skin Map*** (Thomas Nelson, £15.43, ISBN 978-1595548047) is based on travel between alternate universes and combines quantum mechanics, history, geography and philosophy.

As a Christian Lawhead likes to take on subjects that have "*spiritual themes*" but this is not the same as "*having a message*".

Christian Writer Talks to Stephen Lawhead appears in ***Christian Writer***, Spring 2011, p. 3.

JESUS MUSIC SUPERSTARS

Amy Grant is almost certainly the most commercially successful singer in the history of Christian music. She was the first Christian artist to produce a platinum selling album and her total album sales are said to be thirty million worldwide. Outside the gospel circuit she has enjoyed mainstream success with several hit singles in the United States and Britain.

Amy's latest album ***Somewhere Down the Road*** (Asaph, £9.99) is a new collection of songs presenting life as a journey. The songs point to the Christian's ultimate hope of salvation in Christ but also make clear that life is not always easy or straightforward. My own favourite track is the title track which tells us that there are often no immediate answers to the tragedies of life but that answers will eventually be found in the "*mighty arms*" of God.

Amy's insightful lyrics and middle of the road pop style should make this a popular album in Christian circles, and perhaps recapture some of her earlier popularity among the wider music buying public.

Should we regard Paul Simon as a new "*Jesus Music Superstar*"? Past LCF speaker Tony Jasper's question in a recent issue of the ***Methodist Recorder*** was probably not meant to be taken entirely seriously. However the singer/songwriter's latest album ***So Beautiful or So What ?*** (Decca, £6.99) does contain several intriguing references to God and religion among its ten new songs.

At first sight this may seem surprising since Simon, though Jewish by birth, claims to have no religion. However, he has a long standing interest in gospel music and in the past has worked with Christian artists such as the Jessy Dixon Singers and the Mighty Clouds of Joy. Long standing fans of Simon and his former partner Art Garfunkel may also recall that the duo included two folk songs with Christian themes on their very first album back in the 1960s.

Some of the songs on the new album are probably meant to be tongue in cheek. *The Afterlife*, for example, imagines a new arrival in Heaven having to fill in a form and stand in line before he is allowed to see God. *Love and Hard Times* includes a puzzling first verse in which "*God and His only Son*" pay a courtesy visit to Earth one Sunday morning. The album as a whole is

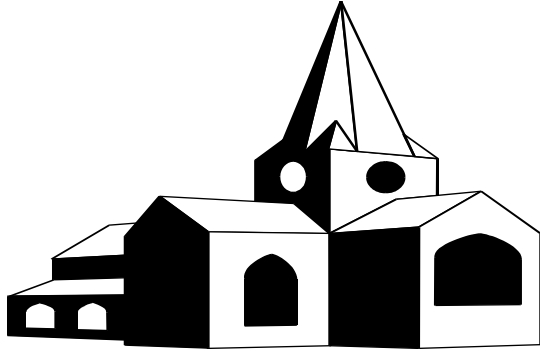
worth pondering, however, as an example of the way in which religious beliefs and language often haunt people who claim to have no religious commitment.

Musically the album takes in a number of styles with some tracks reminiscent of the African approach of the classic ***Graceland*** album while others re-create the Latin American rhythms of ***Rhythm of the Saints***.

EBSCO PUBLISHING

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MUSEUM OF THE BOOK @ ALL HALLOWS



**JEAN WOODS reports on
a recent fascinating
exhibition on the history
of the Bible in English**

On Thursday 24 May 2011 seventeen members and friends of the Fellowship visited *All Hallows-by-the-Tower* Church, London, to see the exhibition *The Story of the English Bible*, part of their celebration of the four hundredth anniversary of the **King James Bible**. The Bibles exhibited were on loan from the *Museum of the Book* in Limehouse.

Before the visit six of us had lunch in *The Kitchen*, the excellent restaurant attached to the church where we were joined by Eva-Lotta-Hansson from the Museum.

The visit began with an

introductory talk by Eva's husband, the Rev. David Smith, the founder and curator of the collection. He had bought the first book in his collection when he came to Britain from the USA in 1972. It was a copy of the Roman Catholic New Testament (2nd edition, 1600), which he found in a Hampstead bookshop, no longer extant. He remained in Britain but as the collection grew he took the Bibles to his father in America to look after, and in turn his father collected other Bibles and took the collection round America. It continued to grow apace and tours were taken overseas. In 2005/6 the collection found its present home, a room in the Baptist church where David ministers and which is known as the *Church of the Book*. The collection includes material not shown in this exhibition, including Bibles which belonged to famous (and infamous) people, but those in the exhibition related particularly to the history of the Bible in English leading up to the publication of the **King James Bible**. This gave us a graphic picture of the interwoven history of printing and the ideas that led to the Reformation and an explosion of Bible translation.

The first showcase in the exhibition contained material relating to the Old Testament and some early manuscripts of the New Testament. There were Babylonian clay tablets, a Hebrew scroll, Coptic, Syrian, Arabic, Latin, and Ethiopic manuscripts, and a handsomely illustrated nineteenth century Slavonic/Russian Apocalypse. Also exhibited was an extensive collection

of oil lamps of Roman and Christian North African origin and two small volumes with decorative bindings, of embroidery (17th Century) and embossed silver (19th Century).

After this introduction to the rich extent of the collection the emphasis was on printed Bibles and Testaments. We saw a case full of Bibles translated into European languages, with first editions of those in German, French, Swedish, Danish and Spanish, published 1524-1569, and a second edition of the Italian Bible (1640-41) by Diodati, which became the official Bible of Italian Protestants.

John Wycliffe (c. 1330-84) and his followers made the first translation of the Bible into English, c. 1382. The exhibition had a manuscript copy of his New Testament (c. 1450) and a printed copy (1731).

Wycliffe's Bible was translated from the Latin Vulgate, the standard Bible of the time. This was the Bible translated by Jerome (c. 340 – 410) into Latin when it was the *lingua franca* of Europe. The Latin Vulgate was the first Bible to be printed by Gutenberg's press in 1455, and we saw one displayed which came from the library of Cardinal Mazarin, taking his name. There was also a Latin Vulgate manuscript of 1250.

A significant translation in the exhibition was a first edition of Erasmus' Greek New Testament (1516), with his Latin translation, which contained stinging notes of accusation about much Church teaching as contrary to that of Christ and his apostles. His work was

influential because he translated into Latin from the best Greek sources he could find, which showed that the Latin Vulgate had become full of errors as it was copied over the centuries.

The next translator of the Scriptures into English was William Tyndale (1494 – 1536). The heroic work of Tyndale dominated Bible translation in England until 1611, even though he was martyred in 1536. Tyndale's work was not approved in England and he had to continue his translation work and find printers in Germany and the Low Countries, continually on the move to escape detection. Like Erasmus, Tyndale was an able scholar and translator and his New Testament, first printed in Worms in 1526, became the standard work for future translators. He did not live long enough to complete his translation of the Old Testament, only succeeding in printing the Pentateuch and Jonah.

On the continent he found supporters, particularly among the English merchants based in Antwerp who often smuggled copies of his octavo size New Testaments into England. Any that were found by the authorities were seized and destroyed. Some were purchased by the Bishop of London and others to be burned with other banned books at St. Paul's Cross. Any edition of Tyndale's New Testament is therefore very rare indeed, but there was a copy of 1561 in the exhibition. There was also a facsimile manuscript copy of the first edition of his New Testament (1526)

one of only eleven copies made on vellum in 1863. Another exhibit was a copy of a diglot New Testament of Tyndale and Erasmus, 4th edition, 1550.

Tyndale was betrayed and arrested in May 1535 and executed in October 1536.

Back in England, the pressure for an English translation of the Bible remained and another acceptable translation was called for. Miles Coverdale (1485 – 1569) produced the first complete English Bible which was also the first to be printed in England, in 1535. He largely based his work on existing translations in various languages, most notably the banned Tyndale translations of the New Testament and the Pentateuch. The exhibition had a first quarto edition of Coverdale's New Testament (1538), also a diglot New Testament of Coverdale and Erasmus of the same date, and a last edition of 1553.

The next English Bible (1537) was known as **Matthew's Bible**, of which the exhibition had a first edition. The text was edited by John Rogers, an associate of Tyndale, hence the use of a pseudonym. This Bible was based partly on Coverdale's work and again, most importantly, on Tyndale's, their names also being excluded from the Bible. This was followed by the **Great Bible**, so named because of its size, which was largely a revision of **Matthew's Bible** by Coverdale. We saw two copies of this Bible, a first edition of 1539 and a chained copy of 1541. One feature of the Bible was the exclusion of marginal

notes which has appeared in **Matthew's Bible**. Another was the inclusion in the first **Great Bible** of Erasmus' Latin *Paraphrase or Commentary* with the text of the New Testament. We could see the printed list of the translators of Erasmus, among them Katherine Parr and Princess Mary, who translated St. John's Gospel. Princess Mary became the Queen later known as "*Bloody Mary*" because of her persecution of Protestants.

This was one of the extraordinary incidents in the story of the English Bible that the exhibition revealed to us. Another was the injunction in 1538 in the name of King Henry VIII that a large copy of the Bible in English should be placed in each parish church. This meant that whilst Tyndale's New Testament was still officially banned, it was at the same time freely available in complete Bibles in churches but simply not acknowledged as his work.

The next translation was the **Geneva Bible** in 1560. This was a significant addition, reflecting new standards of scholarship. As a result of the persecution in England under Queen Mary, many reformers (including Miles Coverdale) fled to the free city of Geneva, which was dominated by Calvinism. This new Bible was dedicated to Queen Elizabeth I, and was the first Bible to omit the Apocrypha. It also used verse divisions. It was printed in Roman type and was quarto size, making it relatively small and portable, as the copy we saw

showed. Again the New Testament was influenced by Tyndale's work.

Like **Matthew's Bible**, the **Geneva Bible** had notes, which were considered too Protestant by the church leaders in England; so although it proved very popular there was pressure for another translation. To meet this need the **Bishop's Bible** (1st edition, 1568) was published. It was basically a revision of the **Great Bible** by a number of bishops and other scholars and was the last English Bible published in the sixteenth century, ending forty two years of seemingly non-stop translations and revisions of the Bible into English. The Roman Catholic New Testament that started David Smith's collection was first published in 1582, but the complete Bible was not published until 1610, when it was overtaken by events.

The next truly significant date for the English Bible was 1604, when King James I called a conference intended to resolve the religious tensions between Anglicans and Puritans. A new Bible translation was not on the agenda, but as most of the Puritans' demands were unsuccessful, the King agreed to their unexpected request for a new translation of the Bible. The consequence was the masterpiece that is the **King James Bible**. Teams of learned scholars from Westminster, Oxford and Cambridge were appointed and their work overseen by bishops. They were to use the most accurate sources available including former translations, the work of Tyndale again being dominant in the New

Testament. The Bible was published in 1611 and became established as the national Bible.

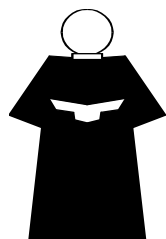
There were two copies of the first edition in the exhibition, which illustrated the printing errors to which the early copies were prone. The "**Great He Bible**" (1611) became the "**Great She Bible**" in the 1613 reprint, the confusion arising from a misprint in Ruth 3:15 in the first copy. Revisions of the **King James Bible** took place in the late nineteenth and early twentieth centuries, but did not displace the 1611 translation in the lives of most people and churches. It was not until the 1950s that the next wave of Bible translations gradually took over in the daily lives of most Christians and churches.

The final exhibit was a rare Coronation Bible of 1953, number fifteen of only twenty-five printed, together with four copies of smaller presentation Bibles printed for the occasion.

David Smith is to be congratulated on the rich collection of Bibles he has amassed and the helpful captions which accompany them. I had no idea of the number of Bibles in English which became available through the advent of printing, nor the degree to which the practical and religious issues of those turbulent times influenced their publication. The history of the English Bible is both exciting and humbling.

Jean M. Woods, MA, worked until her retirement as Librarian of the *Church Missionary Society*.

BISHOP'S CHALLENGE TO LIBRARIANS



GRAHAM HEDGES
reports from the Service
of Thanksgiving arranged
during CILIP's recent
Umbrella Conference

Librarians and information professionals who see the world from the standpoint of faith have a special vocation to point beyond the mere collection of facts and data towards a deeper knowledge and understanding.

This was the closing challenge thrown down by the Bishop of Exeter, the Rt. Rev. **Michael Langrish**, in his address to the *Service of Thanksgiving* held as part of the *Umbrella 2011* conference arranged by the *Chartered Institute of Library and Information Professionals*. The conference attracted some five hundred librarians to the de Havilland campus of the *University of Hertfordshire* between Tuesday

12 – Wednesday 13 July 2011. Tuesday evening's *Service of Thanksgiving*, organised as usual by our own Fellowship, attracted a good attendance, despite an unfortunate clash with an exhibitors' reception held elsewhere on the Hatfield campus.

The Service went well, and seems to have been appreciated by its congregation, although we had a few hair-raising moments before the start of the service, setting up the room in only ten minutes after the over-running of an earlier conference session!

Speaking on the theme *Wisdom, Word and Wiki*, Bishop Michael reminded his audience that we are living in a world in which ways of accessing information are changing rapidly. Electronic media and information technology make the rapid accumulation and presentation of information easy and straightforward. A need for information can often be satisfied by a quick Internet search, rather than a visit to the library, and "*Wikipedia Rules OK*" is the order of the day. Yet, an abundance of data does not guarantee an increase in wisdom. The latter requires the *application* and *understanding* of facts.

The Christian Scriptures place considerable emphasis on the concept of *Wisdom*, especially in the Old Testament where Wisdom is often presented in almost personal terms. In the New Testament, the prologue to St. John's Gospel presents Jesus Christ as the *Word* or *Logos* of God, someone who is both human and divine, and an

embodiment of a true wisdom that goes far beyond a disconnected collection of data.

The Bishop argued that, in contemporary society, the Christian faith should be seen as counter-cultural and subversive. In today's society it is often assumed that facts are neutral but value judgements are merely personal and subjective. Christians, however, maintain that there is always a moral dimension in achieving true knowledge and wisdom. Facts have to be interpreted, and choices made, within a moral framework.

Despite advances in the collection and presentation of information, current society often encourages a "dumbing down" in which users are presented with a bewildering assortment of facts but given little assistance in interpreting and applying those facts. To illustrate his thesis Bishop Michael pointed to a trivialising of issues by the popular press and the misuse of data as evidenced by recent scandals in the newspaper industry.

Faced with these trends, the Church is often tempted to respond in "Wiki" terms, offering sound bites that are at variance with the Christian concern for seeking a deeper truth. A truly Christian approach, however, should recognise that the bare facts are not enough and that "why?" questions need to be asked alongside "what?" and "how?"

The *Service of Thanksgiving* was led by LCF's Life Vice-President, Gordon Harris, a friend of Bishop Michael's from university

days. The Bible reading from the Letter of James 3: 13-18 was read by Brian Hall, this year's President of the *Chartered Institute of Library and Information Professionals*.

Music for the service was provided by the Music Group of *St. Mark's Church*, Colney Heath, Hertfordshire, ably led by Kirstie Palin. The group's combination of voice, guitar, keyboards and percussion worked well for both traditional hymn and contemporary worship songs. The hymns and songs included in the service were Keith Getty and Stuart Townend's *In Christ Alone*, *The Lord's My Shepherd* to the tune of Crimond, and Graham Kendrick's *Shine, Jesus, Shine*.

Our thanks are due to the various contributors to the Service – Michael Langrish, Gordon Harris, Brian Hall and Kirstie Palin and the group – and to Louise Manners and Mary Barker who acted as stewards. We are also grateful to Jason Russell and his colleagues at CILIP for their assistance in facilitating the Service.

Finally, we appreciated the interest and support of John Pantry, who included a prayer for our Service on his *Inspirational Breakfast* programme on *Premier Christian Radio* on the day before the Service.

Graham Hedges, *Hon. FCLIP, MCLIP*, is the Secretary of the *Librarians' Christian Fellowship* and worked until recently for the public library service in the *London Borough of Wandsworth*.

EXPLORING MEDIEVAL GLASGOW



ANNE MACRITCHIE
enjoys a visit to the
historic and impressive
Glasgow Cathedral

On Saturday, 16th July 2011 four of us visited the historic and impressive *Glasgow Cathedral* – the only medieval cathedral on the Scottish mainland to have survived the Reformation. It is a superb example of Scottish Gothic architecture and is built over the tomb of Saint Mungo – Glasgow’s patron saint.

We had an excellent guide and were shown St. Mungo’s tomb and the many chapels under the main Cathedral and a very old Bible. We were particularly taken with the Blackader Aisle – a lovely peaceful chapel. There are many beautiful stained glass windows including a Millennium window illustrating the parable of the sower. There is also a beautiful quire screen which divides the nave. The building suffered a fire in the 19th century and

one tower was lost.

King James V1 gifted income from a number of lands for the upkeep of the Cathedral and the town council agreed to take responsibility for repairing the Kirk while recording they had no obligation to do so! This is, however, why the cathedral has survived for so long.

Technically the building is no longer a cathedral since it has not been the seat of a bishop since 1690 – it hosts a *Church of Scotland* congregation and is part of Glasgow Presbytery.

After our visit to the Cathedral we had lunch in the excellent café in the *St. Mungo’s Museum* next door which – being on four floors also gives an excellent view of the cathedral and Necropolis from the top floor. Some of us then visited the nearby *Provand’s Lordship* – the oldest house in Glasgow having been built in 1471 as part of *St. Nicholas Hospital* by Andrew Muirhead, the Bishop at that time. *Provand’s Lordship* was likely to have housed clergy and other support staff for the cathedral. Mary Queen of Scot’s probably stayed there while nursing her sick husband Lord Darnley. Today the house is furnished with a collection of seventeenth century Scottish furniture donated by Sir William Burrell. The present *Glasgow Royal Infirmary* is also nearby.

Anne MacRitchie, MSc is the Scottish Regional Representative for the *Librarians’ Christian Fellowship*.

MEMBERSHIP MATTERS

***News from the Membership Secretary:
Janice Paine, MCLIP, 22 Queensgate Gardens,
396 Upper Richmond Road, Putney, London,
SW15 6JN. Tel. 020 8785 2174***

A warm welcome to one new member. Also listed below are those who have renewed their membership since early June. We would greatly appreciate it if payment could be sent before the end of April.

If you have changed address, job or e-mail, please let us know as soon as possible.

NEW MEMBER

SMITH, Rev. Dr. David, Museum of the Book, 170 Salmon Lane, London, E14 7PQ - Curator. Email: londonsmith@mac.com

LATE RENEWALS

FIELD, Ms Winette E., 7 Clintons Green, Bracknell, Berks RG42 1YL - Libn., William Booth College. Tel: 01344 482301 - Email: winette@ladyshot.demon.co.uk

HARDING, Rev. Oliver L.T., Library, Fourah Bay College, University of Sierra Leone, Mount Aureol, Freetown, Sierra Leone - Senior Libn. & Acting Head. Tel: 033 460330 - Email: oltharding@yahoo.com

HOLMES, Miss M. Rosalind, "Dunvaron", 27 Charles Street, Ballymoney, Co. Antrim BT53 6DX - Tel: 028 2766 2244

ISAKSEN, Miss Karen, 37 Sandon Close, Ashingdon Gardens, Rochford, Essex SS4 1TT - Tel: 0777 6025374 - Email: karen.isaksen@hotmail.co.uk

NEIL, Mrs Eleanor M., 399 Mahurangi East Road, Snell's Beach, 0920 New Zealand - Libn., David Yaxley Memorial Lib., Lifeway College. - Email: librarian@etelligence.info

NICKLEN, Mrs Anne, 217 Mendip Road, Yatton, North Somerset BS49 4BX - Team Libn., Somerset C.C. Tel: 01934 876842 - Email: ANicklen@somerset.gov.uk

OKORO, Mrs Harriet C., P.O.Box 953, Enugu, Enugu State Nigeria - MLS student, University of Nigeria, Nsukka. Tel: 234 8036777172 - Email: hariatilo@yahoo.com

TEBBUTT, Mrs Lydia S., Torch Trust for the Blind, Torch House, Torch Way, Market Harborough, Leics LE16 9HL - Literature Leader - Email: lydiat@torchtrust.org

CHANGES TO ADDRESS, JOB ETC.

HEDGES, Mr Graham, 34 Thurlestone Avenue, Ilford, Essex IG3 9DU Tel: 020-8599-1310 - Email: graham@hedges96.freeseve.co.uk

PAINE, Miss Janice E., 22 Queensgate Gardens, 396 Upper Richmond Rd, Putney, London, SW15 6JN - Tel: 020 8785 2174 - Email: jpaine860@btinternet.com

PERKINS, Mrs Rae, 89 Astwick Road, Lincoln, LN6 7LL - Tel: 01522 705266 - Email: alanraep@btinternet.com

MAIN ARTICLES

BETH AVERY describes some of the current concerns of librarians working in the United States of America as reflected in professional conferences and journals

EYE ON THE PROFESSION



TRANSATLANTIC VIEW

June 23 through 28 this year the *American Library Association* met in New Orleans. The programs were a microcosm of the issues most on librarians' minds today. At the *Association of School Libraries*, Dr. Sally Karioth spoke on the current state of education and the concern, stress and sometimes grief librarians are feeling. Her inspiring speech encouraged librarians to distinguish between minor and major life events and to find at least one “*exquisite moment*” in each day. At the *Association of College and Research Libraries* (ACRL) President’s program, Jason Young, President of *LeadSmart*, encouraged librarians to create high performance teams that could work together to create real success in implementing new services. Sue Gardner, executive director of the *Wikimedia Foundation*, surprised many people with talking about the ten free-knowledge wikis. As the President’s Program

speaker she talked about the future of *Wikipedia* as it had just passed its tenth anniversary.

Many programs focused on the economics of libraries, including the *Association for Library Collections and Technical Services* (ALCTS) where Paul Courant discussed libraries as producers of value and entities who are subject to the law of supply and demand. The ACRL assessment committee program focused on developing a “*culture of assessment in libraries*” and how in tough economic times the results of assessment can have a powerful impact. The *Association of Library Trustees, Advocates, Friends and Foundations* sponsored several programs on advocacy in libraries. At the President’s program, Marilyn Johnson, author of ***This Book is Overdue! How Librarians and Cybrarians Can Save Us All***, talked about *Authors for Libraries* a group advocating for libraries.

The popular Talking Trends panel, sponsored by the *Library Information and Technology Association*, focused heavily on mobile apps, user experience, and social networking. Three-D printing was called the “*next massive technological revolution*”. Monique Sendze from *Douglas County Colorado Libraries* talked about mobile apps as a key component of library marketing. Nina McHale from *University of Colorado* talked about software like *Drupal* that can help any library create a web-site that makes the user’s library experience more seamless when accessing all library on-line resources. Jennifer Wright from the *Free Library of Philadelphia* talked about the social-reading trends of *Goodreads* and *LibraryThing*. *Shapeways* is one of the successful 3D printing systems.

E-books was another extremely popular topic with programs sponsored by the *Association of Specialized and Cooperative Library Agencies*, the *Publisher/Vendor-Library Relations Committee*, and most of the reference groups. E-books have been the topic of several journal issues recently, including the Spring 2011 issue (vol. 23 #2) of the ***Information Standards Quarterly***. The article by Marlie Wasserman, “*Ten Questions and Tentative Answers about the State of E-Book Publishing for University Presses*” tackles some of the myths we all have heard about the pricing of e-books, the displacement of print by electronic media, clearing the right for e-books easily, etc. Mollie Pharo and Marcia Learned Au discuss the e-book lending program and its growth in their public library. Wendy Allen Shelburn discusses issues such as the problems with metadata, being good stewards of our funds as demand and spending continuing to increase. She advises that e-books cannot be ignored, even if we don’t understand all of the

implications of buying programs, standards, and what e-books will be like two years or even twenty minutes from now. Stephen Abram has an interesting poll on what to call people who read the e-versions of books. Take a moment to vote and see what others think at <http://stephenslighthouse.com/>

At the ALA Annual Conference, Jay Jordon, OCLC President and CEO, announced that he will be retiring in June 2012. He has been a leader during a time of extraordinary growth and innovation for OCLC.

The *Digital Public Library of America* has generated much discussion recently. It represents an incredible opportunity for libraries to create the vision and strategic direction of such an enormous undertaking which promotes the free and universal access to knowledge. John Plafray is leading us to develop a clearer understanding of what this means to libraries and other cultural institutions and their users through blog entries <https://cyber.law.harvard.edu/lists/arc/dpla-discussion/2011-07/msg00001.html> and a short video <http://www.youtube.com/watch?v=PWRgjRYwTsk>

Joe Dahlstrom, a member of the (American) *Fellowship of Christian Librarians and Information Specialists* (FOCLIS), wrote about the responsibility of libraries to promote intellectual freedom and raise awareness of privacy issues in the digital age in the Spring 2010 issue of the ***Texas Library Journal***. He challenges librarians to include intellectual freedom in library instruction and solicit support from faculty and administrators.

The Winter 2010 issue (vol. 52 #1-2) of ***The Reference Librarian*** contains the papers from the first two HandHeld Librarian Online Conferences. Joe Murphy, Yale University, introduces the issue saying “*The roles of mobile devices in information discovery and engagement are expanding with no end in sight.*” Articles describe the setting up and marketing of on-line reference services, developing mobile websites, e-books, and QR Codes/augmented reality.

The new officers of FOCLIS are Mark Thompson, President; Louise Ratliff, President-Elect; Ricky Waller, Past President; Lee Marie Wisel, Secretary-Treasurer; and board members at large, Beth Avery, Cindy Batman, and David Wright.

Beth Fuseler Avery is Co-ordinator of Collection Development at the *University of North Texas University Libraries* and edits the newsletter of the *Fellowship of Christian Librarians and Information Specialists*.

ROB COTTON highlights the current poor state of biblical literacy, even among regular churchgoers, and introduces a programme which is intended to help reverse this unhappy state of affairs



It could change your world

**CELEBRATE THE FOUR HUNDREDTH ANNIVERSARY
OF THE KING JAMES BIBLE BY JOINING A
MOVEMENT TO GAIN CONFIDENCE IN GOD'S WORD**

**An Address to the Librarians' Christian Fellowship Annual Conference 2011:
The Year of the Bible held on Saturday 2 April 2011 in the Bertha Wright
Room, Carrs Lane Church Centre, Birmingham.**

I'd like to start by considering how we relate to people. A short time ago I gave away my daughter in marriage, and not long before that my eldest son was also married. My youngest son is studying for a degree in nursing. I myself am married and have been for thirty years. Over a period of thirty years it can become quite familiar. You get to know each other's faults. At twenty five years we had a marriage blessing, where we had a short service, re-made our vows, and I gave my wife Carol an 'eternity' ring. (My wife has told me a few times this year as we approach our thirtieth anniversary, that she quite likes pearls.) As for our eldest son, he and his wife are finding their way in married life and he's learning things about himself, such as being a bit quieter than he would normally be, so that his wife can come out of herself more. Relationships change.

Now consider our relationship with the Bible. Obviously it is our relationship with God in Jesus that matters most. But we also relate to the Bible too. Rather like a marriage, you may have known the Bible for many years. A few weeks ago on Radio 2, Chris Evans was about to introduce the *Thought for the Day* and simply started a conversation with the Anglican vicar

who was about to give the message. Chris Evans noted that the vicar's Bible looked quite worn, but then said he thought it looked rather appealing. At the end of *Thought for the Day* the vicar proceeded to give Chris Evans this Bible which he had probably owned for thirty or forty years. After this, whilst still on the air, Chris Evans admitted to feeling bad about having someone else's Bible – it looked so precious. Here was a radio show with eight million listeners, and the host was talking about a Bible to the person about to give the weather forecast. It is not a conversation you would normally expect to hear in today's media. Chris Evans eventually decided that he wanted to return the Bible to the vicar, so we at *Bible Society* are going to send him his own copy, together with a Mark's Gospel on CD! He had said on air that he is going to read the Bible!

But what is your relationship with the Bible like? Is it exciting, where every day God is speaking and it enthuses you? Or is it all very familiar? Do you find that when someone announces the reading in church, you think '*I've heard this so many times before*'? Or perhaps when you read or hear it read, you have that sense that you know where the passage is going. You may even guess the points that the preacher is going to draw out of the text. Perhaps it's time for some refreshment. Is our Bible reading productive? Does it equip us for our daily life?

We at *Bible Society* did some research, which we called '*Taking the pulse*', to find out how we were doing in the church with Bible literacy. We employed an independent researcher *Comres*, and we surveyed seventeen hundred church leaders and nineteen hundred church-goers. Both qualitative and quantitative feedback was obtained and we worked closely with *Christian Research*, who occupy the same offices as us. The results showed that only three in ten church attendees actually read the Bible from one Sunday to the next. We probably like to think that in our own churches it would be ten out of ten! Well, perhaps not. The research also showed that only one in two church leaders felt confident in their own knowledge of the Bible. When that question was put to church attendees the figure was just one in seven. There were also some interesting comments such as: "*If church leaders could put the Bible into everyday context it would be easier to understand.*" Others said that because the church has moved away from the Bible people no longer perceive it to be crucial to their religious lives. In one church it was said that a small boy uses Bibles as building bricks to play with. The Bible image people have in mind, seems to be that of a black leather book used at funerals, weddings and baptisms. Even so, 70 % of people said they had one. Few people claimed to read it, but they would not give it away – it's still a holy book to many.

We wanted to know how the Bible was used in the context of church. Here there was some divergence between what the leaders and their attendees thought. 70 % of leaders said that the Bible was regularly taught in their churches. but not all of their congregations were so sure, and the figure

was about 30% for them. This pattern repeated itself during the survey. Attendees were not convinced that the Bible was being used in the various ministries of their church. For example, at one time, if you did a hospital visit or a house visit, it would be commonplace to read a psalm. Not so today.

So we began to wonder what we could do to address this problem of Bible literacy in the church. Joel Edwards came up with the phrase '*Biblicising the Church*'. It sounded painful! We therefore went through a branding process and came up with the name *Biblefresh*. It's a movement aimed at giving the church some appetite, confidence and passion for God's Word. It was felt that 2011 would be a good year to focus upon, being the four hundredth anniversary of the ***King James Bible***.

The ***King James Bible*** has for a long time had a resonance with an older generation. It's Grandad's Bible. Yet as a result of the interest in the anniversary we've had conversations we wouldn't normally have. It has put the Bible on the agenda. Meanwhile, the *Bible Society* launched the *King James Bible Trust* at Westminster Abbey, with the Bishop of London speaking. Melvyn Bragg also spoke, and showed a lot of passion for the ***King James Bible***, its contribution to culture and spread of the English language around the world, and as a result the spread of the Christian faith around the world. We should not underestimate the importance of it then, and there are many exhibitions, lectures and other events going on in museums and public places around the country.

As part of the *King James Bible Trust* then, I found myself in a room together with the Earl of Salisbury (a company owner and director), Frank Field MP, Andrew Motion the poet, and the Dean of Westminster Abbey. We discussed how we might make this a celebration for the whole nation, and bring it to people's attention. It was suggested that we ask if Her Majesty the Queen could mention it in her Christmas Day broadcast. This idea was explored. It was found that for reasons of etiquette, it would not be acceptable for the Queen to read from the Bible on television. However, it was possible for her to visit a school and have two children read the Bible to her. Whilst this would not be easy to organise, it happened and the main focus of the Queen's Christmas message was the ***King James Bible***. The media chose to focus on the aspect of sport which she also mentioned, but as a result of the message the *King James Bible Trust* had a large spike on its website. From that day on there were approximately three thousand visits per day. Happily, the Archbishop's new year broadcast also mentioned the anniversary.

So in the culture that we operate , there is a conversation happening. Sometimes it is 'under the radar' but it is also happening on television, for example with Melvyn Bragg's recent programme. My challenge to you is to consider your part in that conversation.

In Biblefresh there are four streams: reading, training, translation and experience.

In terms of Bible reading there are a number of publications which have come out. For example, CWR have brought out devotional material to guide you through the Bible in a year; *Bible Reading Fellowship* have produced something similar. Some people are taking up that challenge, and it is something which has been aimed at young people as well as older readers – it has been plugged at Soul Survivor this year with the ‘Bible in One Year’ widely used. Various people are trying *different* ways of reading the Bible. We produce something called ‘*LYFE - Life your faith encounters*’ which is a different way of reading together, most likely in a public place, which could be a cafe, a pub or even a library. So could it be that in a library context, there could be a community of readers together sharing with the materials provided free of charge on the ‘*Lyfe*’ website? So rather than reading in a typical way, the aim is to use the *Lectio Divina* approach where you would read, pause then read again; read, reflect and respond. Another model people can use is ‘*You’ve got the time*’. The idea is that you are ‘doing Bible’ as you walk the dog, going jogging etc, using an iPod or - if you are in the car – using a CD. A variant of this is having scripture sung to you by artistes such as Sons of Korah, which some people find helpful. People can be ‘*doing Bible*’ in the kitchen or shower. There is also what we call the ‘*Big Read*’ where you read in community.

Bible training is an opportunity to do a refresher course, such as a night class. ‘*Encounters with the word*’ has been produced by *Cliff College*. Perhaps libraries would like to offer this as a study group or reading group, at lunchtime for example. We are also promoting this at festivals such as *Spring Harvest*, *Keswick* and the *Christian Resources Exhibition*. A new H+ course in hermeneutics is available for those who wish to go a little deeper into Scripture and to have more confidence. It is an opportunity to think behind the text, within the text but also in front of the text: seeing how we ourselves are impacted by ‘Bible’ and thus make good sense of it. What we are doing in those sessions is looking at the virtues that we find in Scripture, and how we apply those virtues to everyday life. It is a very serious attempt to help people with their Bible literacy. There will also be autumn Day Conferences ‘*Getting a Grip*’ when Church Leaders will be encouraged to help their members tackle the difficult passages of scripture.

The third stream, Bible translation, has been included because if the Bible is important to us here, why not make it available to people overseas? We are focussing on Burkina Faso, one of the poorest parts of the world. This received special emphasis at Pentecost, the time of year when we think about hearing God’s Word in our own language and the work of the Spirit in the life of individuals. There are worship resources for churches, Powerpoints and prayers. Some people have decided to give money on the basis of how many Bibles they have in their home. During Lent some people did this as a way of ‘Counting their blessings’ and giving the money towards translation. One church said they would contribute the monies to translate

the book of Acts for the people of Burkina Faso. I hope that many churches will support this project.

The last stream is Bible experience. This can be almost anything at all. It could be a show or a public reading, for example. One venture I was involved with was a competition to put the concept of 'hope' into some kind of illustration. We did this in schools and tried to keep it as part of the curriculum. There are a number of challenges in doing this kind of work in schools but the *'Images of Hope'* competition is one where churches can work in partnership with schools. The *Bible Society* are happy to give away free Bibles as prizes, by the way. One competition winner was a boy called Kaylem from north Manchester. I met his grandmother, who said that his mother and father would not take him to church and they wouldn't buy him a Bible. By entering the competition he won his very own Bible. Another school in Stapleford ran the competition, which generated seven hundred pieces of artwork. I was invited to go and judge them! What, though, do you do with the art itself? The school in HarperHey, north Manchester, asked to have a display in their local library. Initially the library manager was not very willing but eventually agreed to keep the artwork up for one week. The result was a huge number of visits from children bringing parents and grandparents along to show them their artworks, which impressed the library enough to keep the display up for at least a month. In Ramsbottom, near Bury, another school produced certificates which children could take home and put up – saying for example that they were depicting Daniel in the lion's den. All these people were in some way engaging with God's Word.

Paul Field will be doing a multi media presentation *'Taste and See'* in the Autumn with me, which will include music, story telling and visuals, alongside plenty of resources for the local church.

There are other things: Pam Rhodes (BBC *Songs of Praise*) and worship leader Dave Bilbrough are leading a *Biblefresh* pilgrimage to the Holy Land in November; David Suchet (ITV's *Poirot*) will be reading from Song of Songs with Dame Judy Dench in a U Tube Bible. This is all largely due to the fact that this year we have been able to talk to people and have these conversations.

In each setting the campaign will look quite different. In Sheffield for example, they are telling the Easter story by going into a court room and the council chamber, and thus making it a public 'Bible experience'. One of the suggestions for advent is to have a public nativity scene and to invite people to come and stand in the tableau, whilst they are shopping. In other words they become Mary or a shepherd for a moment and have their picture taken. The initiative is therefore being called *'Get in the Picture'*. People can have their picture put on the web-site and they can download it themselves. Could something like this be done in or just outside a library? Or with local schools perhaps?

I would suggest to you that the Bible changes lives. It impacted upon

me many years ago when I was trying to work out God's call upon my life. I was at a large event - *Easter People*. The person leading it asked us to pray with the people around us in twos and threes. The person I ended up praying had never met me before, but I asked her to pray for me as I was candidating for the ministry. She laughed because she too was candidating, in the same place and on the same day as me. Of all the people there – about a thousand in all – I found myself praying with someone in the same situation as me. The verse given to us was '*He that has begun a good work in you will bring it to completion*' (Phil. 1 v6) . I might have had doubts and questions but at that point I knew I had a call. This was confirmed again on the opening day at the training college in Bristol, where the same verse was read at prayers. So in the same way that I could say '*Now I know I have a vocation*', others have been asked to make some kind of statement – and have their picture taken! One man has said '*Now I am more than my job*'; a housewife has said '*Now I am free*'; a librarian has said '*Now I expect God to speak*'. Perhaps there is something you can say, beginning with '*Now I ...*'

The **King James Bible** put the Word of God into the hands of ordinary men and women. How would it be if four hundred years later we could put it back into people's hands again? What we are doing is taking a large lorry around the country visiting key towns and cities in the UK. We started at Edinburgh castle and the Prince of Wales and many other well known public figures are writing from the Bible their own piece of Scripture. The *Royal Cornwall Show* will be another port of call, as will the *Royal Wales Show*. The aim will be to have a Bible written by thousands of people - *The People's Bible*. As they write, using a special digital pen, it will be recorded on a computer. They can go home and see what they have written, taking part in history. Her Majesty the Queen will finish it and it will be presented to her at *Westminster Abbey*. It is hoped that libraries could take part in this.

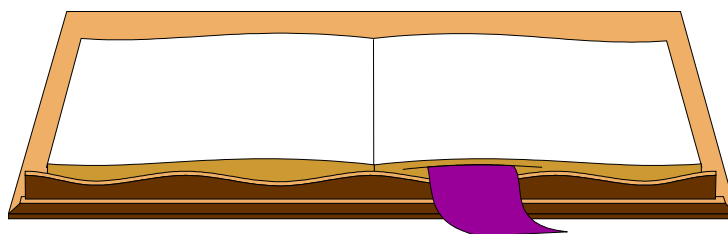
The aim of *Biblefresh* is that everyone will take part in one of the streams – reading, training, translation and experience. As important as the **King James Version** is, our prayer is that we will appreciate, enjoy and find that we have more confidence in God's word for ourselves this year.

The Rev. Dr. **Rob Cotton** is *Biblefresh* Network Manager for the *Bible Society* and the *Evangelical Alliance*, working with UK churches and organisations. He has previously worked as a Methodist minister in Preston and Arnold, Nottingham, and helped lead the *Hope 08* programme.

He loves watching football at *Notts. County* or *Stoke City*, good films, and making the Bible come alive for people through media campaigns connecting soap stories with the Bible, or through retreats and pilgrimages. He is married to Carol with three children, Sarah, Steven, and Timothy.

PETE WILCOX tells the story of the Bible in English and introduces many of the rare manuscripts and printed editions preserved in a major Cathedral collection

LICHFIELD CATHEDRAL LIBRARY AND THE STORY OF THE ENGLISH BIBLE



An Address to the Librarians' Christian Fellowship Annual Conference 2011: *The Year of the Bible* held on Saturday 2 April 2011 in the Bertha Wright Room, Carrs Lane Church Centre, Birmingham.

Introduction

Good afternoon everyone. It's a great pleasure to be with you. I'm grateful to Graham Hedges for the invitation to contribute to the day.

Let me say a quick word about my job. Most people don't know what a Canon Chancellor does. Most medieval cathedrals have one. The word 'chancel' comes from an old Latin word meaning 'gate', and a chancellor is a gatekeeper. If when you hear the word 'chancellor' you think 'money', it's because the Chancellor of the Exchequer is the gatekeeper of the nation's purse. I'm the gatekeeper of Lichfield Cathedral. It means I'm responsible for the way we receive visitors and so also for our education work. Happily for me, the post also brings with it custodianship of the Cathedral Library.

But the title of this talk is potentially confusing: '*Lichfield Cathedral Library and the Story of the English Bible*'. It's not as if Lichfield Cathedral

played any significant part in the story of the English Bible. It's just that over the years, our library has acquired a world class collection of manuscript and early printed English Bibles, which together tell a two hundred year 'back-story' to the printing, in 1611, of the **King James Bible**. At the time of speaking, in celebration of the four hundredth anniversary of the AV, our visitors have access in the Chapter House to a display of treasures which are usually tucked away from public view in our historic library. The exhibition is something unrivalled in the Midlands though you might find its equal this year in Lambeth Palace Library or, I gather, in Cambridge University Library or the Bodleian in Oxford. But that's pretty much it, as far as I've been able to tell – though it is quite possible that one or two of you here today can tell me different!

Visitors to our exhibition are invited, in effect, to walk a two hundred year journey from 1410 to 1611, around the central pillar of the Chapter House: 1410 is the date of one of our most valuable manuscripts – Lichfield ms 10, a Wycliffe New Testament. And 1611, obviously, the year that the AV first appeared. What I want to do this afternoon is to recount that story for you.

Wycliffe's New Testament

John Wycliffe is sometimes known as '*the Morning Star of the Reformation*' – the one who heralded a new dawn ahead of his time. Wycliffe was a Yorkshireman, born in the 1320s. He studied at Oxford in the 1340s, and then taught there too: he was a notable theologian, and by the 1360s he was one of a number of Oxford-based clergy agitating for some modest reform of the Church. By the 1370s, he was in conflict with the church authorities, on the continent as well as in England; and by the time of his death in 1384, he had completed what is the first surviving attempt to put the Bible into vernacular English. There were at least snippets of translation into the vulgar tongue in Anglo-Saxon times, by Bede, by King Alfred the Great, and others. But if anyone else attempted a complete translation before Wycliffe, it hasn't survived. His is the first.

To be fair, it's not clear that it was entirely **his** translation. Wycliffe was the leader of a movement, and he worked closely with two assistants (John Purvey and Nicholas of Hereford). While their names aren't as well known as Wycliffe's they may in fact have had as much to do with the translation as he did. The preface to the **King James Bible**, in its somewhat biased survey of its predecessors doesn't (for political reasons) mention Wycliffe at all, but another contemporary, and possibly collaborator, of his called John Trevisa. The translation was from the Latin Vulgate, rather than from the original Hebrew and Greek of the Old and New Testaments.

Wycliffe's was definitely a theological movement. His disciples were known as Lollards – probably from a Dutch word meaning 'mumbler'. They were mocked for being uneducated and their teachings were represented as stupid, and theologically illiterate. They weren't of course: they were ahead of their time.

But Wycliffe was also part of a political movement. This was the same era as the Peasants Revolt. Remember Wat Tyler? It was a time of social agitation in England. Wycliffe was an exact contemporary of Geoffrey Chaucer, the author of the *Canterbury Tales*, and the two have much in common. There's no evidence that they knew each other, but both enjoyed the patronage of John of Gaunt; both were populists who were disenchanted with the corruption of the church as they knew it; and with the oppression of the Norman nobility; both were seeking to reassert the Saxon origins of the English nation; both wrote in pretty much the same 'Middle English'. Chaucer was seeking to show that the English language was robust enough to bear the weight of high literature; Wycliffe, that the English language was robust enough to bear the weight of holy Scripture.

But Wycliffe's views were seen as a threat by the church authorities. No fewer than five papal injunctions were issued against him in his lifetime, citing him by name. At that time, most churchmen regarded it as a very dangerous and ill advised thing to translate the Bible into the vernacular. Think what terrible mistakes might be made by the uneducated in interpreting it! So the translation of the Bible into the vulgar tongue was forbidden.

Wycliffe died in 1384. Yet twenty years later, his movement and the Bible associated with him, had become more widespread and threatening to the established church, and not less. In 1408, he was posthumously declared a heretic. Under the so-called 'Oxford constitutions', it became a capital offence to translate the Bible into English and remained so for over a hundred years. Our manuscript dates from just that time, within twenty five or so years of Wycliffe's death. At least in theory, you could be burnt at the stake not just for translating the Bible into English, but for copying a translation someone else had made, for buying and selling such a translation and for owning one. One reason our manuscript is so rare is that when they were discovered, they were routinely destroyed, heaped up in a bonfire and publicly burned. I'm told there are as few as fourteen manuscripts which are older than ours:

In other words, whoever first paid for our manuscript didn't buy it from a High Street bookstore. It would've been commissioned by someone who was not only wealthy, but also prepared to use the black market to find a sympathetic scribe to spend maybe six hours a day, five days a week, for three months to complete the text. It's copied with extraordinary neatness and precision. Every moment of every day that the scribe spent in copying, he (it was in those days almost certainly a 'he') did at the risk of his life.

If you look at the the start of the Gospel of John you may be able to

make out, *'In the beginning was the Word, and the Word was with God and the Word was God'*. In between the ending of the Gospel of Luke and the beginning of the Gospel of John you will find the earliest Bible study aid in vernacular English. It's a long paragraph which alerts the reader to the main themes of the Gospel of John. It begins, *'This is John, evangelist, one of the disciples'*. It goes on to say *"and he has taken the trouble to write down what he heard and saw"*, and to give the reader some clues on what to look for in the Gospel of John.

Tyndale and the 1539 Great Bible

Wycliffe's translation was unrivalled as the English Bible until the advent of printing almost one hundred years later.

All over Europe from the mid 1480's there was a printing frenzy and most of the earliest books rushing off the press were vernacular bibles. The first printed book, the Guttenburg Bible (admittedly in Latin), came off the press in 1455. Before the end of the century, there were bibles in the common tongue in Italian, Spanish, even Czech. A French Bible followed before 1520. It's odd that these Bibles became an accepted part of national life even in countries which remained solidly Roman Catholic. In England, the authorities remained staunchly opposed to any such move. I don't know what makes the English so conservative.

The great hero of the story of the English Bible is William Tyndale. He is a neglected genius. Even his opponents acknowledged him to be a rare intellectual giant. In a letter, one of them concedes that Tyndale is *'highly educated, and speaks five languages fluently'*. He then proceeds to list the five – but the list doesn't include German, French or English – it was thought you could take those languages for granted; they weren't any mark of a proper education! The languages Tyndale could speak included Latin, Greek and, most extraordinarily, Hebrew. It was especially Tyndale's facility in Hebrew that set him apart at this time: by and large in England, to learn Hebrew you had to teach yourself from textbooks – it wasn't a subject you could study at University, for example.

Tyndale was a Gloucester lad, born to an merchant family. He grew up in the last years of the fifteenth century. By 1510, he was an Oxford student. By 1520, he had found his vocation, which was to produce a contemporary translation of the Bible into English. John Foxe, the author of the sixteenth century ***Book of Martyrs*** records the famous argument between Tyndale and a local Gloucestershire priest. As they disputed the relative merits of traditional church teachings and the reformation, the priest is purported to have said to Tyndale, *"We had better be without God's laws than the Pope's."* In other words, *'We'd be better off without the Bible, than without the Papacy'*.

To this, Tyndale is famously reported as saying, "*I defy the Pope, and all his laws; and if God spares my life, I will cause the boy that drives the plow in England to know more of the Scriptures than the Pope himself!*"

Tyndale began his work in the early 1520s. For a while, he hoped to find a patron in England – maybe even the Bishop of London – to support the project. There was enough respect at that time for the work of scholars like Erasmus, even Luther, to mean that within the church there was a circle of even quite senior figures sympathetic to the new learning. But Tyndale was probably just too fervent, too zealous, for his own good. He provoked the opposition of precisely the person whose support he hoped to secure – Bishop Tunstall of London. He was faced with arrest, and fled into exile on the continent.

As a result, most of his work was done in Antwerp. The Low Countries were not a Protestant stronghold by any means, and eventually the Roman Catholic authorities would catch up with him there. But for a time, he found enough anonymity to get busy. Tyndale completed a New Testament in 1526 and a Pentateuch in 1530. He then revised the New Testament in 1534. The frontispiece of that publication says, '*The New Testament, diligently corrected and compared with the Greek, by William Tyndale, and finished in the year of our Lord 1534*'. Antwerp had the advantage of being closer to the English Channel than safer places in out and out Protestant cities further inland. So just as soon as his efforts were published, they were smuggled across the Channel and distributed to people with sympathies for the reformation.

Tyndale was a phenomenon. His gift to the church as a translator has been twofold. First, because he was such a linguist, he was capable of getting behind the Vulgate (the Latin Bible of the Roman Catholic Church, which had enjoyed authoritative status since the days of St. Jerome in the fifth century) to the Greek and Hebrew texts of the original documents. So, for example, in translating those famous words from 1 Corinthians 13, Tyndale did not (as the later 1611 version would do), translate 'charity' from the Latin '*caritas*', but 'love' from the Greek word '*agape*'. Secondly, he was a poet, with an instinctive facility for the English language. In particular, he tended to adopt simple words (a startling proportion of which are monosyllabic, because Saxon words are short) and an English (i.e., Anglo Saxon) word-order: subject-verb-object. This is probably what gives Tyndale's version much of its directness and power.

For example, where the 1611 version (written, don't forget, almost a hundred years after Tyndale, so that we might expect it to sound more contemporary to our ears), has '*Jesus cometh and findeth them sleeping*', Tyndale has '*Jesus came and found them sleeping*'. Just before that, where Tyndale has '*Jesus fell flat on his face*' (note the alliteration as well as the series of monosyllabic words), the 1611 has, less dramatically, '*Jesus fell on his face*'. Again and again, if you compare Tyndale and later translations, you

are struck by the simplicity and the sheer beauty of the language. The 1611 has a reputation, of course, for being almost the epitome of English elegance. But the brightness of the King James' version is a borrowed brightness. The shining glory really belongs to Tyndale. Much of his work was retained in the 1611 version (almost nine tenths of the New Testament, it has been estimated), and where changes were made it is not obvious that they were changes for the better. Certainly, many of the felicitous phrases which we now think of as having derived from the 1611 version are in fact derived from Tyndale: '*the fatted calf*', '*the burden and heat of the day*', '*seek and ye shall find*'. Given the extent to which the **King James Bible** incorporates his wording, it's probably true to say that Tyndale is the most quoted author in the English language, quoted more often even than Shakespeare, and no-one knows it.

What is so extraordinary about Tyndale's prose is that he was writing it at a time when modern English was still in its infancy. It was the language of the labourer, not of the educated. Students at Oxford were forbidden from speaking it. They were expected to speak in Latin or French. England at this time educated in Latin, legislated in Latin, worshiped and prayed in Latin. No one had ever attempted to write anything so long or so complex in modern English before, let alone print it. Yet Tyndale achieved a beauty of phrase and cadence which has lasted almost five hundred years. Let me read two extracts for you. This is from the Old Testament

The Lord bless thee and keep thee. The Lord make his face shine upon thee and be merciful unto thee. The Lord lift up his countenance upon thee, and give thee peace.

And this is from the New:

And I saw a new heaven and a new earth. For the first heaven and the first earth were vanished away, and there was no more sea. And I John saw that holy city of Jerusalem come down from God out of heaven, prepared as a bride garnished for her husband. And I heard a great voice out of heaven saying: Behold, the tabernacle of God is with men, and he will dwell with them. And they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow neither crying, neither shall there be any more pain, for the old things are gone. And he that sat upon the seat, said: Behold, I make all things new.

Tyndale's work was inevitably condemned by the Bishop of London. His other mortal enemy was Sir Thomas More. It is a stain on the reputation of the author of *Utopia* that he should have developed such a hatred for Tyndale. More vilified and hounded him in law and in print. He accused Tyndale of Lutheran heresies, mostly because Tyndale (along with More's great hero Erasmus, of course), challenged the Vulgate translation of the Greek *metanoieo* as 'do penance' arguing that it should be translated 'repent'; *presbyteros* as priest, arguing that it should be elder; and *ecclesia* as church, arguing that it should be congregation. These days there isn't a Bible scholar alive who prefers More's reading of the Greek to Tyndale's. But More had the power. Tyndale's books were hunted down and burnt. Almost all were destroyed, so surviving Tyndales are rare today. (Ironically, Tyndale's allies played a part too: to circulate them more conveniently and discreetly among themselves, they would remove the pages from their binding and pass them around as separate sheets, so the volumes were lost in the process.) Eventually the Bishop of London sent emissaries to urge the authorities in Antwerp to arrest Tyndale. And they did. One night in 1536, by which time he had made good headway into a translation of the Old Testament (but was nowhere near finished), he was betrayed by a friend. He was ambushed by hired thugs, handed to the Roman Catholic authorities, formally arrested and tried for heresy (the heresy of translating the Holy Bible into English) and burnt at the stake.

The great tragedy of course, is that Tyndale was executed in 1536, and England became a Protestant nation in 1537. Within two more years, it was not only OK to have a copy of the Scriptures in English, it was required – in 1539, Henry VIII made it compulsory. Later generations have come to rue the fact that Tyndale didn't live long enough to translate the whole Old Testament. He did manage to translate the Pentateuch, some of the historical books and a few of the prophets. But it was decades before anyone had sufficient learning to plug the gaps left by his death. Think what Tyndale might have done with the Psalms, or with the prophet Isaiah.

Tyndale did live long enough to see at least part of his calling fulfilled by the next great figure in the story, Miles Coverdale. In 1535, the whole Bible was printed in English (admittedly, with much of the Old Testament translated out of German and Latin, rather than Hebrew!). To this day, it is Coverdale's version of the Psalms that are sung at Evensong in English Cathedrals night by night, because it was his translation rather than that of 1611 which was included in the 1662 *Book of Common Prayer*. That's because the 1662 Prayer Book was a revision of Cranmer's 1549 Prayer Book, in which Coverdale's Psalms were first incorporated. But it is worth noting that the 1611 Bible was not so revered by the 1662 Prayer Book revisers that they considered Coverdale's version necessary to replace.

Sadly, our library does not include anything by either Tyndale or Coverdale. But we do have a first edition of Henry VII's *Great Bible*: the first

'authorised' version of the Bible in English and the flagship of Henry's English Reformation. The 1539 version includes a famous frontispiece from an etching by Hans Holbein: it shows the king, graciously handing out this unprecedented gift to his people, the whole Bible in their own tongue.

And there, in the centre, is one of the first bits of printed political propaganda and spin. It's a downright fib. It says, *'The Bible in English – that is to say the contents of all the Holy Scripture both of the Old and New Testaments truly translated after the verity of the Hebrew and Greek texts by diligent study of diverse excellent learned men, expert in the aforesaid tongues'*. But it wasn't. In the New Testament, the translation out of the Greek was done well enough. But when it came to the Old Testament, they had no-one *'expert in the aforesaid tongue'*. There wasn't a decent Hebrew scholar between them. In Tyndale, they had killed the finest English Hebrew scholar of his generation; and arguably the finest Greek scholar too.

So what did they do, when it came to the Old Testament? Well, first, they collected up the work that Tyndale had completed and included it and passed it off as their own – only, whereas Coverdale had done that with Tyndale's permission and encouragement, those responsible for the **Great Bible** did so without any acknowledgement of his contribution. There is no thank you to Tyndale here, nor any apology. In the Pentateuch, therefore, the translation is expert and directly from the Hebrew. But where Tyndale's Old Testament work was incomplete, they had to do as Coverdale had done before them, and settle for translating out of Latin and German.

The 1539 Bible was not just 'authorised' in the sense that it was permitted, so that for the first time it was legal to possess a vernacular Bible; it was 'authorised' in the sense of being required. After centuries of being banned, a Bible in English was now imposed on the church and populace by the authorities.

The 1540 edition was required to be used in every parish church in the country. It was to be read at acts of worship, also being conducted for the first time in English, not Latin. What an extraordinary experience that must have been for clergy and people alike.

In a famous preface to the 1540 edition, Archbishop Cranmer used a nice metaphor to address the different reactions of his contemporaries to the vernacular Bible. He wrote:

For two sundry sorts of people, it seemeth much necessary that something be said in the entry of this book by the way of a preface or prologue ... For truly some there are that be too slow and need the spur, some other seem too quick, and need more of the bridle... In the former sort be all they that refuse to read or to hear read the scripture in the vulgar tongue; much worse, they that also let or discourage the other from the reading or hearing thereof. In the latter sort be they which by their inordinate reading, indiscrete speaking,

contentious disputing, or otherwise by their licentious living, slander and hinder the word of God most of all other, whereof they would seem to be greatest furtherers.

There is a nice story, possibly apocryphal, about the Bishop of London at this time. When the **Great Bible** was installed in St Paul's Cathedral, so great was the crowd of people who wanted to see it and read it and hear it read, that services were disrupted and Bishop Bonner had to threaten to take the Bible away unless order was restored. Perhaps Bishops in our own day would quite welcome it if there was any danger that services might be disrupted by the rush of the congregation to read the Bible for themselves!

But for all its initial popularity, the fact is that this Bible was doomed from the outset. Too many people knew that the Old Testament translation was flawed and that sooner or later a full English translation would have to be made directly out of the Hebrew. So this Bible was never actually going to retain the confidence of the nation.

The 1560 Geneva Bible

The 'Henrician Reformation' of the 1530s and 1540s, was consolidated by his sickly boy son, Edward VI. Henry died in 1547. Edward was the most Protestant sovereign England has ever had. For a period of six years, during his minority, his advisers took the Church of England in an extremely Protestant direction. But he died, still a youth in 1553, and was succeeded by his older sister, Queen Mary, who had retained her allegiance to the Roman Catholic Church.

The result was that overnight, England lurched back into Roman Catholicism again. The senior clergy who had been promoted during the reigns of Henry VIII and Edward VI fell out of favour and were forced to flee to continental Europe for safety. One of the places to which they fled was Geneva, during the time of John Calvin. Calvin had established a university there, with a professor of Hebrew. The result was that a group of senior English clergy (a dean and two bishops) were able to learn Hebrew there. So from 1553 they began work on what is called the **Geneva Bible**. First they revised the New Testament, which they published in 1557. And then in 1560, they printed the whole Bible. It's sometimes called the 'Breeches' Bible because of the fabulous translation in Genesis 3.7, when Adam and Eve's eyes were opened and they knew that they were naked and this version says they took fig-tree leaves and '*sewed themselves "breeches"*'. I particularly like the explanatory marginal note '*things to gird about them to hide their privities*'. The **Geneva Bible**, by the way, was the version used by Shakespeare and also the priest poet John Donne. Perhaps more

surprisingly, it's also the version quoted in the Preface to the Reader from the Translators in the 1611 **King James' Bible** itself.

It's worth noting the differences between editions of the **Geneva Bible** and the **Great Bible** held in our Library. The former is obviously intended for public use: it's a pulpit bible published in folio; whereas the latter is octavo, intended for personal use: it's a pocket Bible. If you've got big pockets!

The **Great Bible** is printed on cotton, in heavy block, or gothic, script. It's basically an attempt to replicate the style of a manuscript: same lettering and even an imitation of illuminated capital letters. The **Geneva Bible** is printed on paper, in (funnily enough) a Roman font. Certainly to the modern eye, and almost certainly to its contemporaries, the **Geneva Bible** isn't just lighter, but easier to read. This is mature printing: it's not aping the style of manuscripts anymore.

Much effort was devoted to giving the reader some help. The **Great Bible**, like Wycliffe's New Testament, only divides the Bible up into chapters. The **Geneva Bible** was the first to divide the text into verses as well. Why? So that you find the exact passage you are looking for: John 3.16: *God so loved the world...* Remember Tyndale's hope that one day the plough boy would be more familiar with the Word of God than the average pope? This step begins to make the vision possible.

The map in the **Geneva Bible** is also typical of the support this version gives to the reader; and so are the marginal notes. It was these which later brought this version into disrepute. They were cast in the reign of Queen Mary, mostly, and some of them are distinctly anti-royalist. But not all. Some are startlingly open. Perhaps most surprisingly alternative readings are offered. As any of you who have ever learned a foreign language will know, translators often have to make choices. Translation is an art; it's not an exact science. It is sometimes necessary to make hard choices. Sometimes there is no single right answer and any of several alternatives would do. Well, the Geneva Bible translators admit that. People often think of Calvin's Geneva as a very repressive place; but it truly wasn't. Calvinism subsequently developed in many unhealthy ways which Calvin himself never authorised. One of the really significant achievements of this Bible which actually typifies Calvin and Geneva is the fact that it puts variant readings in the margin. When it's not absolutely clear what a Hebrew word or clause means, the translators have made their own choice, but then provide a marginal note, to offer the reader an alternative, and daring to say to the reader, '*There's a choice to be made here, about what the Bible says. You choose*'. That's a step further even than providing people with the Scriptures in their own language. It's a daring step: trusting the instincts of the ordinary person to make sense of the Scriptures and to take responsibility for the interpretation of the Bible.

The 1611 King James Bible

Now, the **Geneva Bible** proved what people suspected when the **Great Bible** appeared: which is that if you want a really credible English Bible, the Old Testament has to be translated out of the Hebrew. Unfortunately the **Geneva Bible** came with an association with the extremes of Calvinism, so it was never going to replace the **Great Bible** as the Church of England's first choice.

Mary had come to the throne in 1553. She reigned for only five years and died in 1558, to be succeeded by her younger sister Elizabeth. And Elizabeth had retained her allegiance to the Protestant Church – so overnight England lurched back into Protestantism.

It explains a lot about the Church of England today that after a short season of extreme Protestantism and a short season of extreme Catholicism what followed in England was a long, long, long season of moderation under good Queen Bess. Elizabeth was a Protestant, but not so extreme as her brother. She has some of her sister's sympathy for tradition.

But after the short reigns of Edward and Mary, the factions that still define the Church of England today were established: there was a Roman faction (the forebears of modern Anglo-Catholicism) and a Puritan faction (the forebears of modern Evangelicalism). The Romans were more willing to work with the limitations of Henry VIII's **Great Bible**. They weren't bothered by the fact that in places it was dependent not on the Hebrew Old Testament but on the Latin Vulgate (in fact, they quite liked it). After all, the Vulgate had, they said, served the church perfectly well for a thousand years. And the Puritans weren't bothered by the fact that the **Geneva Bible** was associated with Calvinism (in fact they quite liked it). At least, they said, it gets you back to the Hebrew and Greek.

The Puritans wouldn't countenance the **Great Bible** and the Romans wouldn't touch the **Geneva Bible**, so the search was on for a translation acceptable to the whole Church of England. It took forty years to emerge, but those were the forces that led to the production of what is still today called **The Authorised Version of 1611**. There was, in Elizabeth's reign, a **Bishop's Bible** of 1568, which was a further stepping stone linking Tyndale, via the **Great Bible**, to the **King James**. But that work had neither the individual genius of Tyndale's translation, nor the collegial scholarship of the 1611, and it was destined to be shortlived.

The story of the Bible in English climaxes in some respects with the 1611 version, which was unrivalled as THE English translation for almost three hundred years. These days any self respecting bookshop will offer half a dozen different translations of the Bible in English, including several which have been produced in only the last thirty years. But for almost three hundred years it was not so: it was the King James version, 'the AV' (the Authorised Version) and that alone.

King James initiated the project in 1604, only a year or so after he had become king, as a by-product of his great attempt at the Hampton Court Conference to resolve the differences between the puritan presbyterian faction in the Church of England on the one hand and those of the episcopal establishment faction on the other. It was the work of a panel of forty seven scholars, divided into six companies each of which was entrusted with its own section. Their work was conservative. Their preface states that they did not set out to create a new translation, but to make a good one better. It was that aim which led them to retain so much of Tyndale's earlier work – although, for political reasons, they could not acknowledge their debt. His name is conspicuously absent from the list of their predecessors contained in the preface, but his influence is everywhere.

In its formatting the first edition of the KJV is a classic piece of Church of England compromise. It's a fudge. For example: it's printed on paper, like the **Geneva Bible**; not on cotton like the **Great Bible**. It's pulpit size, like the **Great Bible**, not pocket size, like the **Geneva Bible**. It's versified, like the **Geneva Bible**, not just divided into chapters, like the **Great Bible**; but it uses the gothic, block printing like the **Great Bible**, not the roman type of the **Geneva Bible**. A classic Anglican attempt at the middle way.

Lichfield Cathedral owns two rare copies. Both are apparently first editions; although it is possible one dates from 1613. The exact sequence of these 'imprints' of 1611 is controversial, but one version of events is as follows. The very first imprint of the new edition contained an obscure 'typo' in an obscure verse of an obscure book of the Old Testament. It's such a tiny misprint you wonder how anyone could have got into a tizz about it, but in the small and relatively insignificant book of Ruth there is a moment when Ruth meets her future husband Boaz in the field and Boaz gives her a parting gift of some grain and it says in chapter 3 verse 15, '*he measured six measures of barley and laid it on her*', and then it says '*and he went into the city*'. The translators had meant to put, '*she*'. There's an 's' missing. For that reason this version is called a 'He Bible'. It's quite rare.

Now, coincidentally, it just so happens that the Hebrew of that verse is in fact ambiguous, and '*he went into the city*' is a perfectly acceptable translation.

But when it appeared in the Authorised Version, it was by mistake, and a revision was immediately set in hand. The history is a bit vague at this point. It's not clear exactly when the 'She' bible first appeared – whether it was 1611 or 1613. But whenever it was, the first revision took out the tiny misprint, and inserted one that was altogether bigger. And happily, our library has one of those bibles in it too.

In Matthew's Gospel, chapter 26, verse 36 is a candidate for the most horrible typo in the history of printing. It's so horrible, in fact, that you have to wonder if it's a typo, or a piece of printer's mischief. The text should say, '*Then commeth Jesus with them unto a place called Gethsemane and sayeth*

to his disciples, stay ye here while I go and pray yonder'. Only in this version they managed to print '*then cometh Judas with them unto Gethsemane*'. So inevitably, this one is called 'the Judas Bible'.

Now, if the He Bible is rare, the Judas Bible is as rare as hens' teeth. The He Bible was a bit of an embarrassment, and they issued a revised version. The Judas Bible was a scandal and they issued what we would call a product recall. But of course a few slipped through the net, including the copy at Lichfield.

Conclusion

I must close. Just over a year ago, I spent four days as a tourist in Dublin. While I was there, I twice paid good money and stood in a queue, to enter a visitor attraction. The first time, I don't mind admitting, was at the Guinness Storehouse where the climax of the visit was the chance in a rooftop bar, to savour a pint or two of vitamin G and three hundred and sixty degree views over the city. The second time was at Trinity College, where the climax of the visit was the chance, in an inner sanctum, to savour the extraordinary **Book of Kells** – a lavishly illuminated manuscript over a thousand years old. Imagine that: a manuscript, over twelve hundred years old. **Wikipedia** describes it as Ireland's finest national treasure.

Now, Lichfield does not have a brewery to rival Guinness. But we do have a manuscript to rival the **Book of Kells**. We really do: it's the St. Chad's Gospel book, and it's the region's best kept secret. Or it used to be. Our manuscript is not twelve but nearly thirteen hundred years old. Older than the **Book of Kells**, the **St. Chad Gospels** are on display in the Chapter House of Lichfield Cathedral almost every day of the year, and you don't have to pay to see them and you don't even have to queue.

2011, I'm pleased to say, looks like being the year the **St. Chad Gospels** cease to be neglected. In February, a film crew from *Fulcrum TV* spent a day filming it, with Professor Michelle Brown, for a documentary to be broadcast in the autumn. A fortnight ago, the BBC did the same, with presenter Dan Snow, for a documentary. And just over a week ago, the **National Geographic** sent a photographer round to capture some images for use in a forthcoming issue of their magazine.

Why all the fuss? Why the sudden interest? Because of the Staffordshire Hoard – the largest ever find of Anglo-Saxon gold. In August this year, we will be hosting an exhibition of all the iconic items of the Staffordshire Hoard. We are expecting visitor numbers to the Cathedral to triple. And we are ready for them: we are going to wow them with a sumptuous redisplay in the Chapter House, featuring not just the Hoard and not just the **St. Chad Gospels**, but also our priceless Anglo Saxon sculpture, the Lichfield Angel.

You see, there are many, many mysteries about the Staffordshire

Hoard. There are lots of things about it we just don't know. Who buried it and why? Why are there no coins in it or pieces of female jewellery? Why are all the items in it so battered and broken? If it's war booty, is it from one battle or many? But the one thing about which the experts are certain is the rough date it went into the ground. The scholars are telling us that none of the items in the Hoard can be dated later than about the year 700.

And that's a wonderful coincidence from our point of view because the origins of Lichfield Cathedral lie in exactly that period. St. Chad arrived as Bishop in this region and made Lichfield his headquarters in 669. He died in 672, and the first Cathedral in Lichfield was dedicated in the year 700. The **St. Chad Gospels** arrived in about 730, probably to adorn St Chad's Shrine; and the Lichfield Angel followed fifty or so years after that, probably as part of a new tomb chest for St. Chad.

The Hoard exhibition promises to be **the** event of the year in Lichfield. The quality of the craftwork in the gold and garnet jewellery is breathtaking and the story of the find ignites the imagination. Visitors will have had opportunities to go and see the touring hoard exhibition at Shire Hall, Stafford, from the 2nd to the 24th of July; or at Tamworth Castle, from the 27th of August to the 18th of September – venues, like ours, on the emerging Mercian Trail. But if they come to the Cathedral between the 30th of July and the 22nd of August, they're in for a triple treat – an Anglo Saxon bonanza: they can see not just the forty star items of the Staffordshire Hoard, brilliantly displayed and interpreted, with handling items and high quality replica items, with interactive holograms and computer generated reconstructions – on top of all that, they can see the best preserved piece of 8th or 9th century sculpture in the country, the Lichfield Angel, and to cap it all, a treasure to eclipse even the extraordinary **Book of Kells**, our own **St. Chad Gospels**.

The Rev. Dr. **Pete Wilcox** has been Canon Chancellor of Lichfield since 2006. Chancellor comes from an old Latin word meaning 'gatekeeper', and Pete is responsible for the hospitality the cathedral offers to visitors and its educational work, including stewardship of the cathedral library. He is the author of three published books, **Living the Dream** (Paternoster, 2007, £7.99, ISBN 978-1842275559) a study of the biblical character of Joseph, **Walking the Walk** (Paternoster, 2009, £8.99, ISBN 978-1842276488), a study of the early years of King David as told in 1 Samuel 16 to 2 Samuel 5 and **Talking the Talk**, (Lutterworth Press, £15.50, ISBN 978-0718892357) based on the story of David from his enthronement to his death (2 Samuel 5 to 1 Kings 2).

He is an avid fan of all ball sports and an obsessive collector of Bible commentaries. He is married to Catherine Fox, the novelist and journalist, and they have two teenage sons.