

3  
arist by manye þyngis  
of myracles & jete toū into  
adolue place of his buryge  
& whā he hadde maad  
preier: he was putt to his  
fadir & was myche wout  
sorowe of deap: hou myche  
he was fōūde dene fro cor  
ruptiō of fleisch // **jerom**

**scip viis // .i. c**

**I**n þe bigynnyng wās  
þe word & þe word  
was at god & god wās  
þe word / vis was in þi bi  
gynnyge at god / alle yngis  
weren maad bi hi: & wip

# The Printing of the Bible

Rev. John Fanestil, Ph.D.

# FOCUS

- English-language print material
- England and early New England
- “early modern” (15<sup>th</sup> – 17<sup>th</sup> centuries)
- Protestant = “spectrum of dissent”

# FOCUS

How did the rise of print technology change the relationship of English-speaking peoples to their sacred scriptures?

...

What does this suggest about our relationship to the scriptures?

# ORIGINS OF PRINT IN ENGLAND

1380s	<ul style="list-style-type: none"><li>• Wycliffe written manuscript (England)</li></ul>
1415	<ul style="list-style-type: none"><li>• Hus burned at stake (Konstanz)</li></ul>
1450s	<ul style="list-style-type: none"><li>• Gutenberg Bible (Mainz)</li></ul>
1476	<ul style="list-style-type: none"><li>• First Printing Press in London</li></ul>
1490s	<ul style="list-style-type: none"><li>• Linacre/Colet translations Greek – English</li></ul>
1516	<ul style="list-style-type: none"><li>• Erasmus Greek/Latin Parallel NT</li></ul>

# WHOSE PRINT?

## CROWN/CHURCH

- |      |   |                      |
|------|---|----------------------|
| 1539 | { | • “Great Bible”      |
| 1549 | { | • Common Prayer      |
| 1592 | { | • Bills of Mortality |
| 1611 | { | • King James Bible   |

# WHOSE PRINT? WHOSE WORD?

## CROWN/CHURCH

1539



• “Great Bible”

1549



• Common Prayer

1592



• Bills of Mortality

1611



• King James Bible

## SPECTRUM OF DISSENT

1525



• Tyndale Bible

1537



• “Matthews” Bible

1557



• Geneva Bible

1563



• “Book of Martyrs”

# WHOSE PRINT? WHOSE WORD? **WHOSE DEATH?**

## CROWN/CHURCH

1539	{	• “Great Bible”
1549	{	• Common Prayer
1592	{	• Bills of Mortality
1611	{	• King James Bible

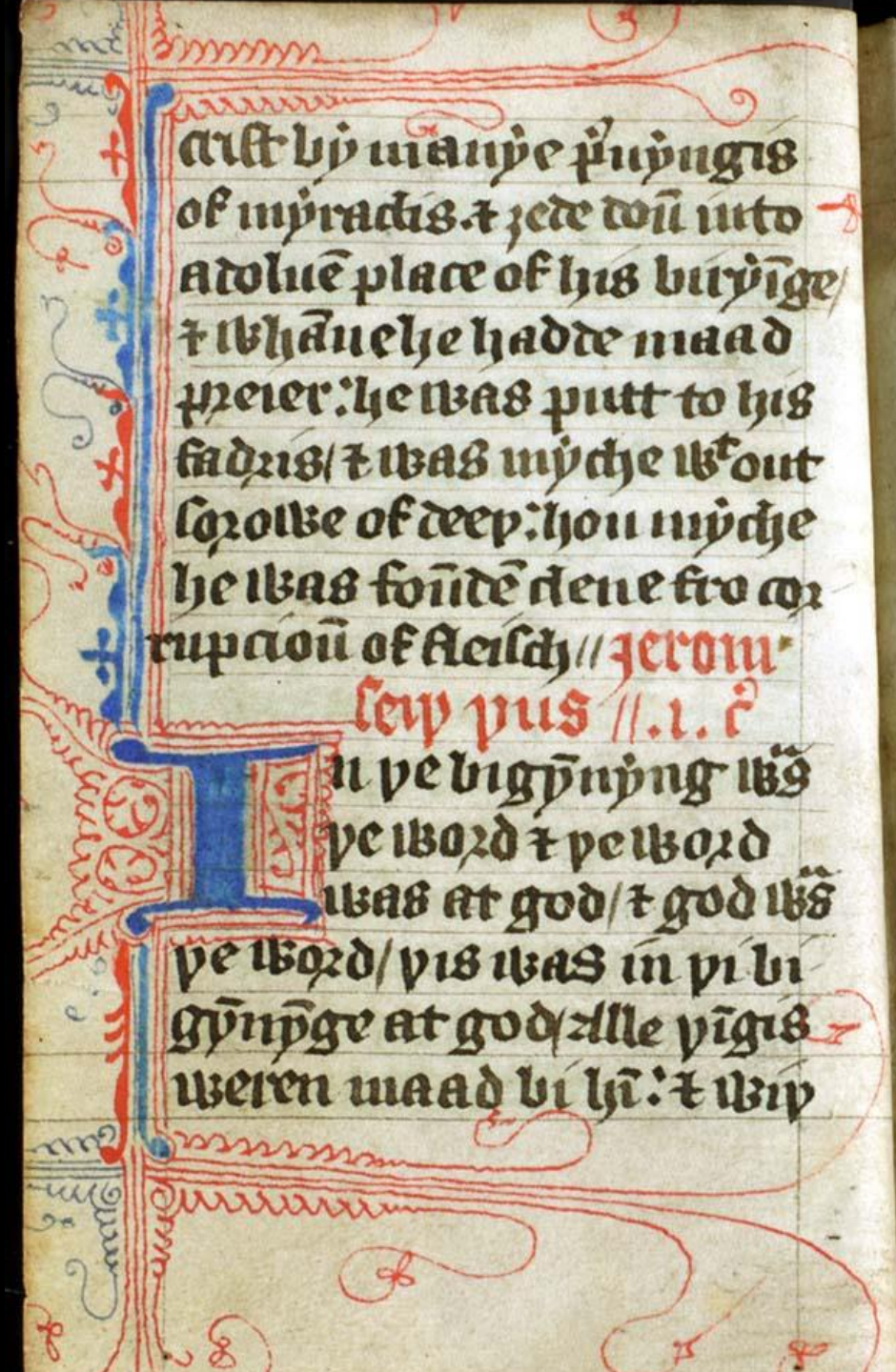
## SPECTRUM OF DISSENT

1525	{	• Tyndale Bible
1537	{	• “Matthews” Bible
1557	{	• Geneva Bible
1563	{	• “Book of Martyrs”



# “First Fruits” of Print in early modern ENGLAND

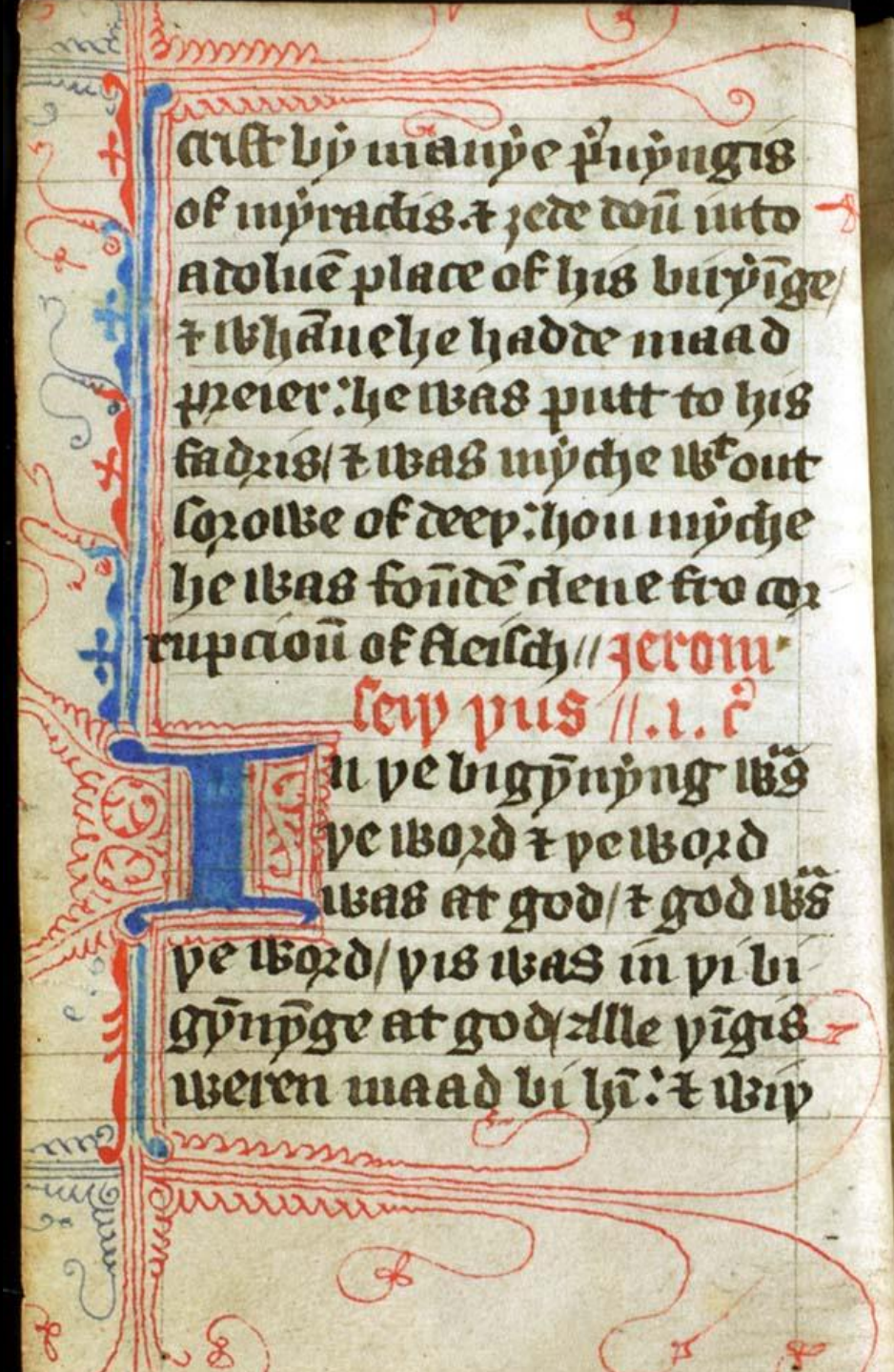
- Bibles
- Psalters
- Bills of Mortality
- Common Prayer
- Funeral Sermons
- Martyrologies





“First Fruits” of  
Print in early  
modern  
ENGLAND

DEATH





# "First Fruits" of Print in early modern ENGLAND

# DEATH

- Mortality
- Masculinity
- Martyrdom

Crist by manye pynnyngis  
 of myracles. & yede thou into  
 adolue place of his burynge  
 & whāue he hadde maad  
 preier: he was putt to his  
 fadris: & was myche w<sup>t</sup> out  
 sorowe of deap: hou myche  
 he was foūde dene fro cor-  
 ruptiōū of fleisch // **jerom**

seip vus // .i. c.

**I**n ve bigynning w<sup>er</sup>  
ve word & ve word  
was at god / & god w<sup>er</sup>  
ve word / vis was in vi bi  
gynninge at god alle yigis  
weren maad bi hi : & w<sup>er</sup>

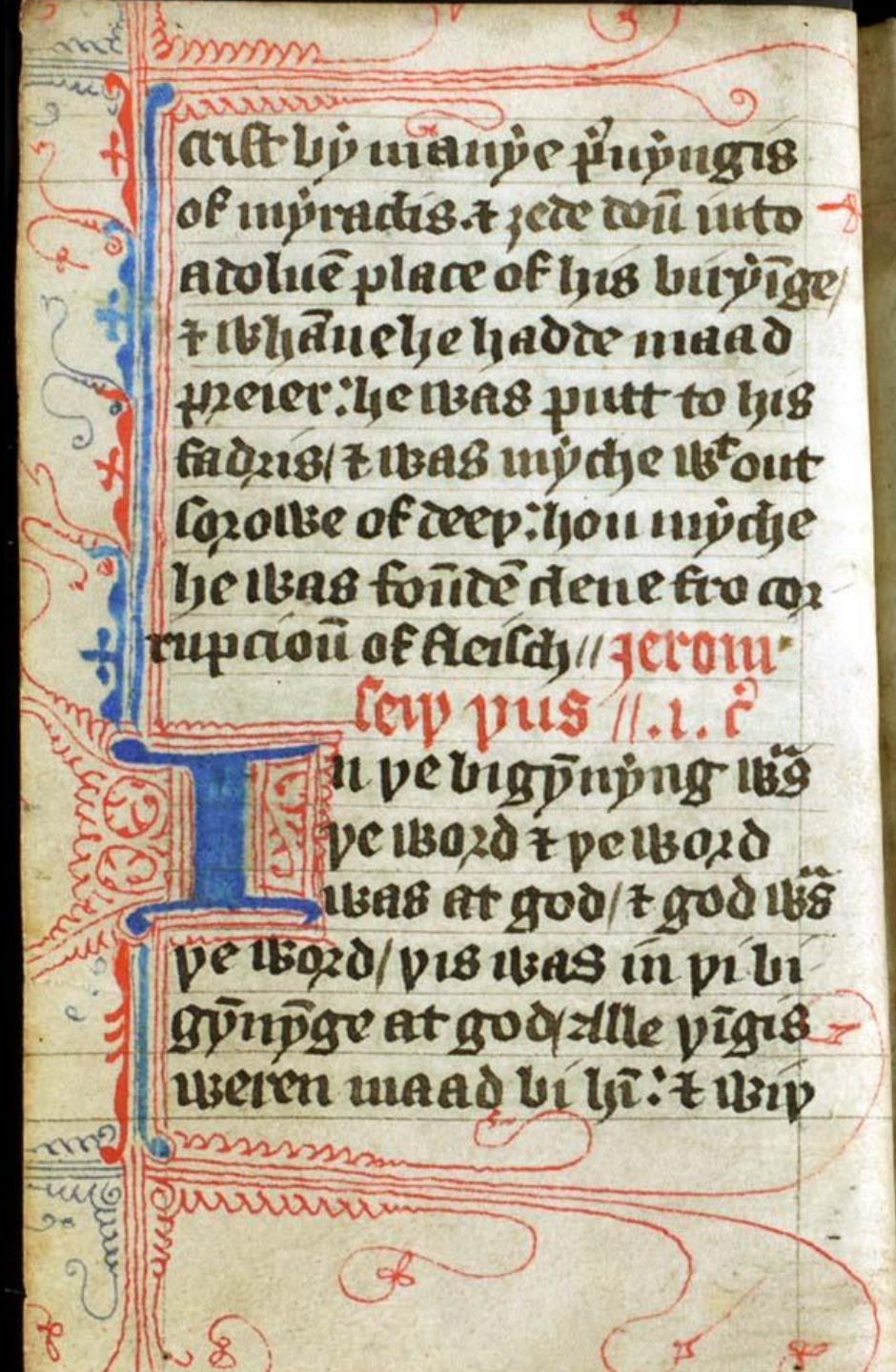


# “First Fruits” of Print in early modern ENGLAND

## DEATH

- Mortality
- Masculinity
- Martyrdom

What must I do to be saved ...  
from the power of sin and death?



# ENGLISH UNDERSTANDINGS OF MARTYRDOM?

## MARTYRDOM

- A *martyr* is someone who dies willingly for a sacred cause ...
- *Martyrdom* is a death deemed exemplary by others ...

## MARTYROLOGY

- *Martyrology* is a catechetical practice of narrating or invoking stories of martyrs & martyrdom
- A *martyrology* is a cultural representation of martyrs & martyrdom (usually in print) ...

# ENGLISH UNDERSTANDINGS OF MARTYRDOM?

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## MARTYROLOGY

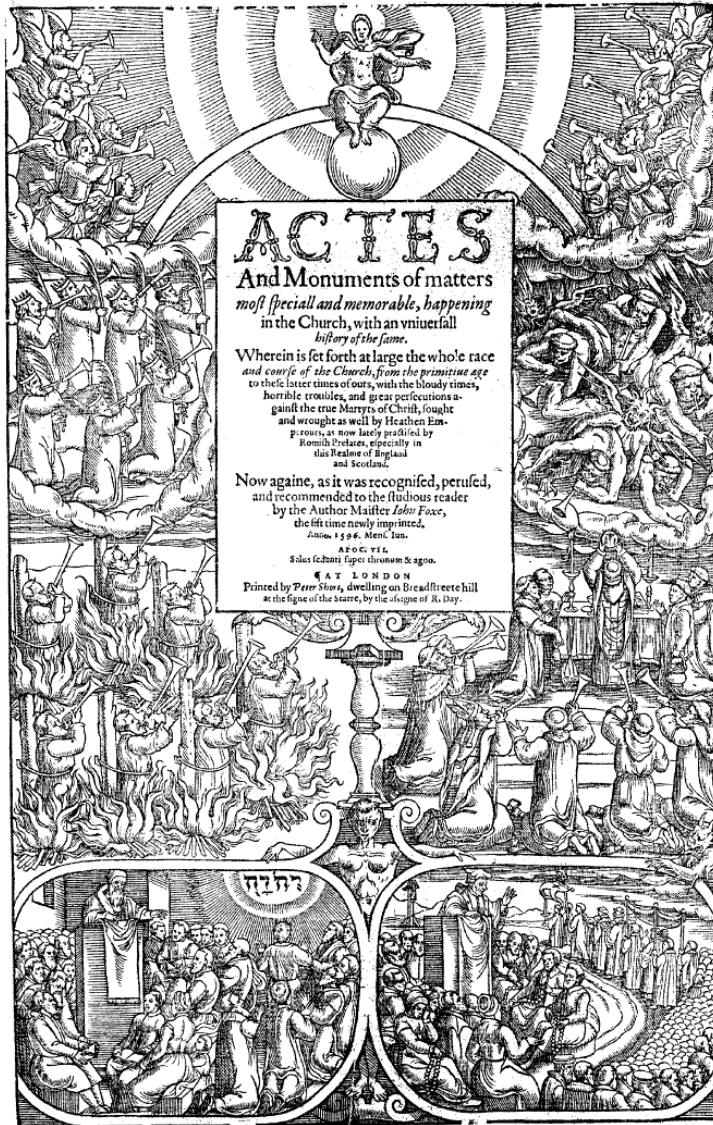
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“Every martyrdom is both a death and a story about a death” – Jolyon Mitchell

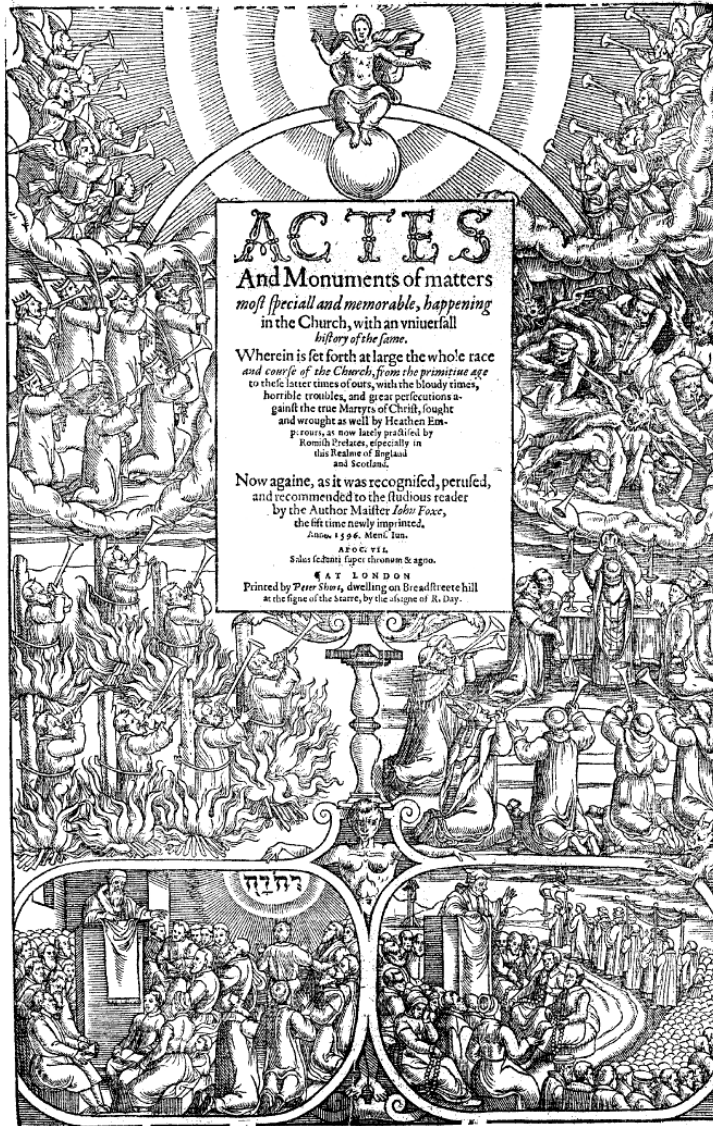
# "Book of Martyrs"

John Foxe

"... we find this foresaid Year of our Lord, 1450, to be Famous and Memorable, for the Divine and Miraculous Inventing of Printing ...







# Foxe's "Book of Martyrs"

## John Foxe

"... by reason whereof, as Printing of Books ministered matter of Reading, so Reading brought Learning, Learning showed Light,; by the brightness whereof blind Ignorance was Suppress'd, Error Detected, and finally God's Glory with Truth of his Word Advanced. And thus much for the worthy Commendation of Printing."

*The burning of M. John Rogers. The story of M. Laurence Saunders.*

1597

The burning of Maister Iohn Rogers, vicar of Saint Pulchers,  
and Reader of pauls in London.



# Foxe's "Book of Martyrs" (1597)



# Foxe's "Book of Martyrs" (1684)



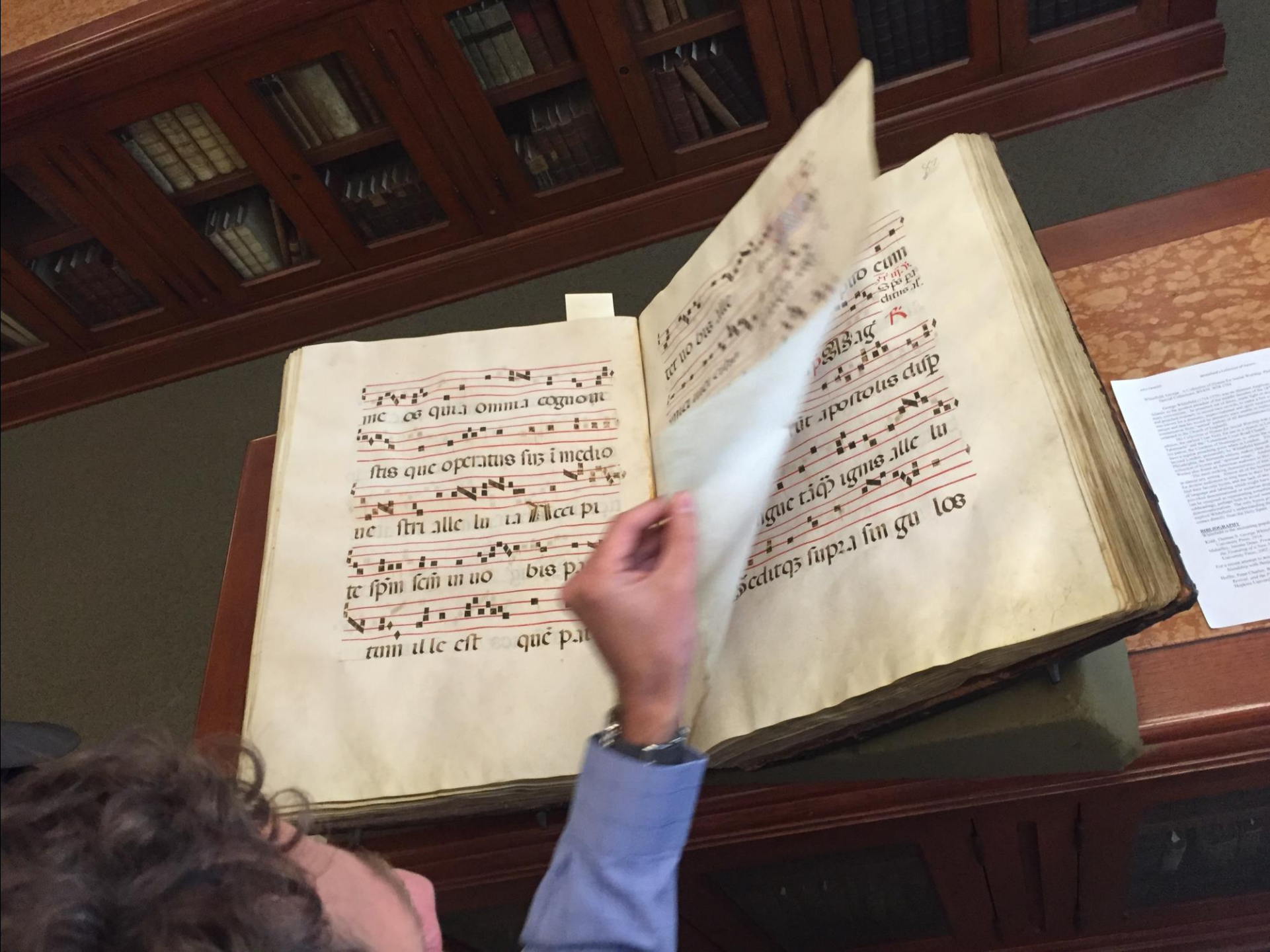












me es quia omnia cognovit  
stis que operatus sis i medio  
ue sti alle lu ia  
te spm scm in no bis pa  
tun il le est que pa

ter no bis  
ag  
at apostolus dux  
que tñq ignis alle lu  
scditq supra sin gu los

Manuscript of the Mass  
Gregorian Chant  
The text on this page is a transcription of the Mass, specifically the Canon of the Mass. It includes the words of the Eucharist, such as "Hoc est enim corpus meum" and "Hic est calix sanguinis mei". The notation is in square neumes on a four-line red staff. The text is written in a Gothic script.



The  
**BOOKE**  
OF  
**PSALMES**

COLLECTED

Into English Meter by

THO. STERNHOLD,

JO. HOPKINS, W.

WHITTINGHAM,

and others, conferred

with the Hebrew, with apt

Notes to sing them

withall.

Newly set forth, and al-  
lowed to bee sung in all  
Churches, of all the people together,  
before and after Morning and Eve-  
ning Prayer, and also before and af-  
ter Sermons. Moreover, in private  
houses, for their godly solace and  
comfort: laying apart all ungodly  
songs and ballads, which may  
tend onely to the nourishing  
of vice, and corrupting  
of youth.

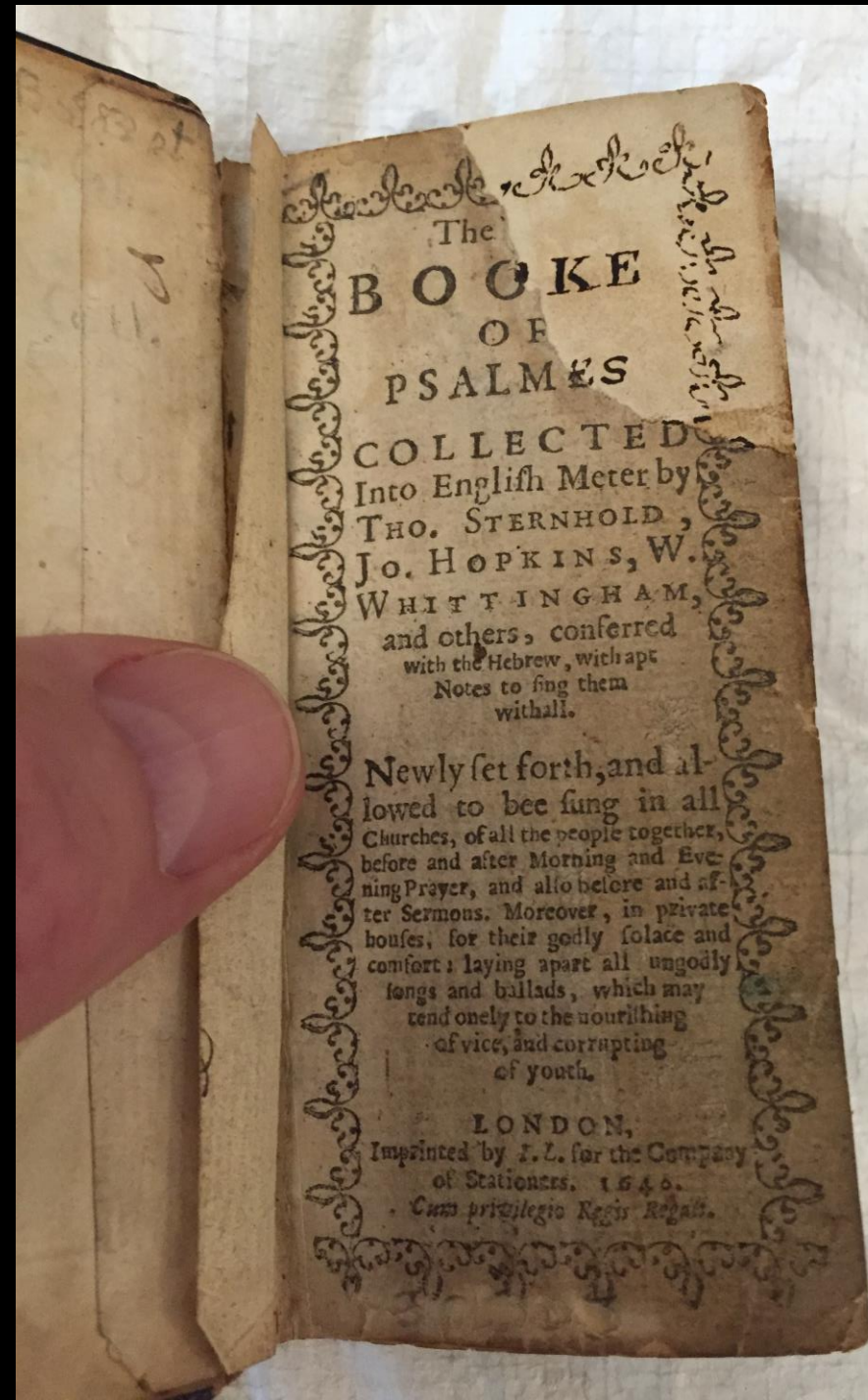
LONDON,

Imprinted by I. L. for the Company  
of Stationers. 1640.

Cum privilegio Regis Regali.

# USES OF PRINT in early modern ENGLAND & NEW ENGLAND

- Reading
- Reading aloud
- Teaching
- Learning
- Praying
- Playing
- Singing
- Worshiping
- Writing
- Meditating



“... when a Puritan adopted a prayerful attitude upon opening a Bible, his or her bodily posture (inclined head, eyes closed, folded palms) was unconsciously assumed, based on the thousands of times this ritualized activity had been performed from childhood on. Moreover, this posture and attitude predisposed the individuals to patterned thought processes and so to specific affective states ... somatically invoked.”

Gary Ebersole, *Captured by Texts*

# The Printing of the Bible

## LESSONS

- TECHNOLOGY DRIVES EMBODIED BEHAVIOR
- CREATIVES ADAPT THE GOSPEL TO THE TECHNOLOGY
- CONTINUITY & DISCONTINUITY ... “OLD WINE IN NEW WINESKINS”

# The Printing of the Bible

## LESSONS

- PRINT AFFORDED CERTAIN ORIENTATION
  - LINEARITY -> “cover to cover”
  - A SINGULAR FOCUS -> “what must I do to be saved?”
- PEOPLE “WROTE THEMSELVES INTO” THIS TRADITION -> “the martyr’s mirror”