Prayer:  
Scripture:  Psalm 19  
Hymn:  46 "Give Me the Bible"

Anglicanism was the product of Queen Elizabeth's attempt to establish a middle way—a way that could include both Catholics and Protestants. Throughout her reign there was a minority of extreme Catholics who wanted her assassinated that England might return to the fold of Rome. There was also a minority of extreme Protestants who wanted a thorough going Reformation modeled after the reforms on the Continent. The majority of Englishmen—the great middle group—were loyal to their queen and looked to her as the head of the church. For the extreme Catholics the Thirty Nine Articles were hated as too Protestant. Extreme Protestants objected to the Articles as retaining too many Catholic features. The Act of Uniformity and Parker's Advertisements were aimed at eliminating both extremes. The Catholic clergy fled to the continent, resigned or were removed from office, and Catholics had to lay low. The licenses of radical Protestants were not renewed in the time of the Advertisements.

Protestant discontent under Elizabeth grew, especially among some who had been exiles under Queen Mary and who returned to England from Geneva steeped in Calvinism. Although at first they were willing to accept the queen as head of the church, more and more they made it known that they believed the Scriptural organization of the church was presbyterian rather than episcopal. They grew impatient with the slowness with which the queen and Parliament reformed the church. They were insistent that all Romish features must go. Among those loyal to the queen was a "low church" group who opposed what they considered the pageantry and show of Rome and who called for the simplicity of Christ. Also loyal to the queen was a "high church" group who wanted to retain the traditional medieval worship and doctrine while renouncing the pope. Elizabeth was quite Catholic in taste like her father, Henry VIII and abominated the psalm singing of the Calvinist exiles when they returned to England. Elizabeth was steadfast in her conviction, "No bishop, no crown." Her power and popularity arose in great part from her ability to sympathize with her people and her parliaments who were more reformist than she would have wished. When in 1564 the bishops were asked by the Privy Council to report on the state of religious feeling in the country, the report was that 431 magistrates were well-disposed towards the Anglican settlement, 264 were neutral, and 157 hostile. As Elizabeth's reign progressed sentiment shifted in favor of the Queen's religion.

THE GENEVA BIBLE:

When Elizabeth had become Queen one of her earliest orders was that "one book of the whole Bible of the largest volume in English", meaning the Great Bible, should be set up in every parish church within three months. Queen Mary had forbidden the use of the English Bible in public and had ordered the Bibles placed in the churches by the order of King Edward VI to be removed and burned. She had not ordered the searching out of hidden copies but there was much burning of Bibles during her reign. Neither the Queen nor Parliament publicly condemned the Great Bible. When Elizabeth became Queen there were still enough copies of the Great Bible that could be bought that it was not necessary
to print a fresh folio edition until 1562; there was another printing in 1566.

In the last days of Mary some of the greatest scholars of the day had gathered in Geneva around Calvin and Beza. Among the English refugees were Coverdale, Knox, and William Whittingham, once a Fellow of All Souls College, Oxford, who had married the sister of Calvin. These men began working on a revision of the Great Bible. On June 10, 1557, William Whittingham published an English New Testament in a new form. It was printed in Roman type and had the text divided into verses. It was based on Matthew's edition of Tyndale with changes chosen from the Great Bible. Whittingham had also used Beza's Latin New Testament of 1556. He had also consulted the best editions in other languages. Calvin wrote the introduction for it. Whittingham prepared marginal notes that were strongly Protestant and which explained obscure Hebrew and Greek phrases. He put in italics words required to complete the sense but which were lacking in the original tongues. It was the most accurate English New Testament that had appeared and received a hearty welcome among the exiles. Copies were smuggled into England. Whittingham and his associates began planning a revision of the whole Bible. In 1559 they published a new translation of the Psalms.

Whittingham did not return to England when Elizabeth became Queen. He and a group of scholars worked day and night for more than two years to prepare a new Bible that would be known as "The Geneva Bible." It was published in Geneva in April, 1560, with a dedication to Queen Elizabeth, as "the Bible and Holy Scriptures conteyned in the Olde and Newe Testament, translated according to the Ebrue and Greeke, and conferred with the best translations in divers language." It is often spoken of as "The Breeches Bible," from the rendering of Genesis 3:7 "and they sewed figge tree leaves together, and made themselves breeches" (marginal note: Ebr. things to gird about them to hide their privities). "Breeches" had earlier appeared in Wyclif, Coverdale, and in Caxton's Golden Legend. In their work the translators took as their foundation the 1550 edition of the Great Bible. They consulted Calvin and drew heavily from Beza's Latin Version of 1556. They used the Hebrew-Latin Bible of Pagninus of 1528, Stephanus' Latin Bible of 1557, the Latin Bible of Munster, 1534/5, the Latin version of Leo Juda, 1544, and of Castellio of 1551, and Olivetan's French Bible. The translators gave careful attention to the Hebrew in revising the Old Testament. They thoroughly revised the 1557 edition of the New Testament in the light of Beza's latest Greek text, his Latin version, and the interpretations given in his commentaries. It was clearly the best translation into English that had been made.

It was published in a quarto edition with the result that it was much smaller and cheaper than the folio editions. The chapters were divided into verses. A lengthy preface gave as its purpose, "to set forth the purity of the word and right sense of the Holy Ghost for the edifying of the brethren in faith and charity." It also described the scholarly methods followed. Each book was preceded by a statement of the argument of that book. Likewise each chapter was preceded by the argument of the chapter. There were headnotes for each page. Marginal notes explained Hebrew words and gave alternate translations. There were also an abundance of notes strongly setting forth Protestant doctrine, and sometimes Calvinist doctrine, and even some strongly anti-Catholic notes. There were maps and tables of Hebrew names and principal matters. Additional words not in the original text but required by the English idiom were put in italics like the 1557 New Testament. For the first time the whole Bible was printed in Roman type.
The Geneva Bible very quickly became the family Bible of English-speaking Protestantism. The silent assent of the Queen aided its spread. Archbishop Parker and his associates did not object to it at first, particularly for reading at home. It did not replace the Great Bible in ecclesiastical use. It was never approved for use in the Church of England. The Queen granted John Bodley exclusive patent to print it for seven years. In 1561 he printed a folio edition in Geneva. Parker and Grindel, while working on a new translation, recommended a twelve year renewal of Bodley's exclusive patent in 1565/6. The Geneva Bible was first printed in England in 1576. Seventy editions of the Geneva Bible and thirty editions of the New Testament were published during Elizabeth's reign, most of them in England itself. In all 140 editions of it were published, the last one being in 1644. It held its own against the Bishops' Bible and even against the King James Authorized Version for a generation.

The Scotch Reformation began the year the Geneva Bible appeared and from the first was the Bible appointed to be read in the Scotch churches. It was still used in some Scotch churches as late as 1675.

In 1576 Lawrence Tomson, secretary to Sir Francis Walsingham (then Elizabeth's Secretary of State) brought out a revised edition of the New Testament which was printed in subsequent editions. The notes had a stronger Calvinistic flavor. In 1595 the fuller and more violently anti-papalistic comments on Revelation were added and in 1599 were substituted for earlier notes.

The popularity, the patent superiority of the Geneva Bible, and the controversial notes were quite distasteful to the bishops and the Queen. The Queen knew she could never get Catholics to accept the notes. As early as 1561/2 Bishop Cox of Lincoln was pressing for a new episcopal revision. Parker with encouragement from the Queen began planning for a new translation.

The Geneva Bible was a powerful stimulus to reformation.

THE BISHOP'S BIBLE:

The manifest superiority of the Geneva Bible and its instant popularity made it impossible to go on using the Great Bible for reading in the church. The Geneva Bible made its deficiencies too obvious. The Geneva Bible was unacceptable to the Queen and to the state and church officials because of its Calvinistic and anti-Catholic notes. Archbishop Parker revived a proposal that had been made to Henry VIII that an English Bible be prepared under the direct supervision of the bishops. When Cranmer had seen that nothing was going to come out of the proposal he had urged Thomas Cromwell to procure the royal licence for Matthew's Bible, remarking that the bishops would probably have their edition ready a day after doomsday. In 1561 Parker submitted to the bishops a proposal for revising the Great Bible. Cox of Lincoln was pressing for a new episcopal revision. The books were divided among some nine bishops who were considered qualified for the work and to a few other scholars who later became bishops. Hence the resulting Bible was called "The Bishops' Bible." Parker tried to enlist the help of Sir William Cecil, the Queen's chief minister, but he declined to serve. The archbishop, himself a devoted and learned Biblical scholar, served as general editor and overseer of the project. The revisers were instructed to follow the Great Bible except where it had clearly departed from the Hebrew and Greek. To check the accuracy of the translations from the Hebrew they were to compare the Great Bible with the Latin versions of the Old Testament made directly from the Hebrew by Pagninus.
(1528) and Sebastian Munster (1539). The Hebrew scholarship of these revisers did not compare with that of the Geneva translators. They were not to make any bitter or controversial notes on any text and where a passage was controversial and could be taken to favor one school against another, they were not to express any preference one way or the other. Unedifying passages such as the genealogies were to be marked so that they could be avoided in public reading. Expressions that might be offensive to public taste if read aloud were to be modified. The project really came alive in 1566. The work was done quickly apparently without conference or consultation among the revisers so that there was much unevenness in the work. Parker had sent a list of the revisers to the Queen and to Cecil, both scholars in their own right, to insure that the men would work diligently. He promised that each reviser's initials would be put at the end of his books, hoping they would be more diligent knowing that they would be answerable for their work. This was not consistently carried out. Most of the books closely followed the Great Bible but some were closer to the Geneva Bible. Though the bishops were less radical most of them were willing to learn from Geneva. Parker himself did the work on Genesis, Exodus, Matthew, Mark, II Corinthians and Hebrews.

The Bishops' Bible was handsomely printed by Richard Jugge in 1568 in a large folio edition, in type and format similar to the Great Bible except for the introduction of verse division which the preface credited to Pagninus. Archbishop Parker wrote the preface but also included the preface of Cranmer from the Great Bible. There were numerous marginal notes on the Hebrew, Hebrew names were spelled phonetically, there were some marginal notes that were clearly Protestant, there were almanacs, calendars, tables, pictures and maps. There was a portrait of Queen Elizabeth, a portrait of Lord Leicester before Joshua, and one of Cecil, Lord Burleigh, before Psalms.

Parker asked the Queen to authorize this Bible alone for reading in the church, since "in certain places be publicly used some translations which have not been laboured in your Realm, having inspersed divers prejudicial notes," and urging that he wanted "to draw to one uniformity." The Queen did not grant his request. In 1571 the Convocation of Canterbury ordered every archbishop and bishop to have in his house a copy of this Bible placed in the hall or dining room to be used by servants and strangers; also a copy should be in every cathedral and in every church. Though never formally recognized by the Queen it superseded the Great Bible as the authorized version of the Church of England. Next to the Geneva Bible it was the best English Bible that had appeared. Its Old Testament followed the Great Bible quite faithfully. The Apocrypha was almost identical with it. The New Testament showed some real scholarship.

A second edition was published in 1569 with a number of corrections and alterations in wording. In the third edition, 1572, the Psalter of the Great Bible which was the Psalter of the Prayer Book was printed in parallel columns with the Psalter of the Bishops' Bible. In the subsequent editions (except 1585) the Psalter of the Great Bible alone was printed because it was the more familiar and it was awkward to have different Psalters in Bible and Prayer Book. The third edition contained a completely revised New Testament that ignored the first two editions in deference to the Oxford Greek scholar, Giles Lawrence. The second edition was highly criticized because of a picture of "Leda and the Swan" in the initial letter of the Epistle to the Hebrews. In scorn it was called "The Leda Bible." A quarto edition was published
in 1569 in which there was a marginal note on "the gold of Ophir" that Ophir was an island in the West found by Christopher Columbus from which much fine gold had been brought.

Hugh Broughton, considered a learned scholar of that day, in criticism of the Genealogical Table placed before the New Testament in the Bishops' Bible, declared, "The cockles of the Seashores, and the leaves of a Forest, and the granes of the Popy may as well be numbered as the grosse erours of this table...our Bishops' Bible might well give place to the Alkoran, pestered with lyes."

The Bishops' Bible passed through twenty editions, six in quarto, one in octave, and thirteen in folio, in about forty years—the last edition was in 1606.

THE THEMES—DOUAY BIBLE:

Under Elizabeth the peers were exempt from swearing the oath under the Act of Uniformity, 1559, which meant that they could continue Catholics without suffering the financial penalties inflicted on lesser folk, and it was assumed that peasants on the estates of Catholic peers would follow their masters and remain Catholic. Small pockets of Catholicism remained throughout the time when Protestant uniformity was enforced by law. But Rome, Madrid, and the Catholic exiles continued to believe or hope that the majority of Englishmen favored Catholicism. Even in the north where the Catholic element was strongest the interests were more economic than religious. In the 1569 rising only 7,000 out of a possible 60,000 young males responded to the appeal of the old faith. By the end of Elizabeth's reign, even in Lancashire and Yorkshire, the most Catholic regions, less than 5 per cent of the population were Catholic.

Many leading Catholics and most of the priests fled to the Continent when Elizabeth became Queen. In the year, 1568, the year of the publication of the Bishops' Bible, some Catholic refugees established an English college at Douay in Flanders. Philip II of Spain had established a university there in 1562. Douay became the most important Continental center of English Catholics. The founder of the English college was William Allen, an Oxford man who had been a canon under Queen Mary. Allen gave a large place to Biblical studies in the curriculum. The college was a training center for priests to serve the exiles and to go back into England as missionaries and to strengthen and encourage the Catholics who had remained there. Allen wanted priests who would be able to meet the Protestant challenge. He insisted they would have to be able and ready to quote Scripture in the vulgar tongue since their adversaries had every favourable passage at their fingers' tips. They should know the passages "correctly used by Catholics in support of our faith, or impiously misused by heretics in opposition to the Church's faith." Allen began planning for an English Catholic Bible fearing that Catholics might read heretical translations for want of better ones. He planned the Bible "with the object of healthfully countering the corruptions whereby the heretics have so long lamentably deluded almost the whole of our countrymen. For his services Allen would be made a Cardinal. The translation word was assigned to Gregory Martin, an Oxford graduate, in 1578. Daily he translated two chapters which were then reviewed and revised by Allen and Richard Bristow. In 1578 while the work was in progress political upheavals forced the college to move from Douay to Rhemes (Rheims). By 1582 the work of translation was completed and the New Testament was published in quarto in Rhemes by John Fugny.
Martin translated from the Latin Vulgate but watched the Greek and occasionally noted the Greek in the margin. He made extensive use of the English translations that he condemned. In some points of scholarship he introduced improvements that would be accepted into the King James Authorized Version—faithfulness to the Greek article, conjunctions and tenses. He translated very literally and retained so much Latin that the translation was meaningful only to those who understood Latin. The people still needed the priest to interpret. The translation, marginal notes, and lengthy annotations were fully as combative, tendentious and controversial as any of the Protestant versions. He used every opportunity to press the distinctive teachings of Rome against "the intolerable ignorance and importunity of the heretics of this time...the false and vain glosses of Calvin and his followers." He appealed to St. Augustine to support Catholic teaching. The notes emphasized the Mass, priesthood, the primacy of Peter, penance, altar, and host. He claimed superiority of Doctors of Divinity over Linguists.

In 1583 William Fulke printed a sharp rejoinder to Martin's controversial marginal notes. In 1589 he published in parallel columns the Rhemes New Testament and the second edition (1572) of the Bishops' Bible with his comments. The work was very popular for a time with Protestants.

In 1593 the college was compelled to leave Rheme and to return to Douay. The Old Testament had not been published for lack of funds. It was finally published in 1609-10 in Douay in two volumes by Laurence Kellam. Hence it has been called the Douay Version. The title page read: "The Holie Bible, Faithfully Translated into English out of the Authentical Latin." A long preface apologized for the vernacular and gave as the reason for such a version the prevalent and widespread use of heretical and false versions. This version was to counteract the menaces to the church of Rome, and to vindicate the good name of Catholic scholarship. Ten reasons were given for using the Vulgate. Among them were the fact that Augustine had commended the Vulgate, the holy Council of Trent had declared it to be authentic, and the adversaries, namely Beza, preferred it to the rest. Only slight use was made of the Hebrew and Greek. The translation was extremely literal and filled with Latinisms. No acknowledgement was made of previous English versions though resemblance to the Geneva Bible was often striking. The Psalter was the most defective part of the translation. The notes to the Old Testament were contributed by Worthington. They were not as controversial as those in the New Testament. The Latin Vulgate that was used was the unofficial Louvain Vulgate (1547, ed. Herten) but the preface claimed that it conformed to the most perfect Latin edition, the Sixtine-Clementine of 1592. The translators excused their Latinisms and the obscurity of the translation as required by "fear of missing, or restraining the sense of the Holy Ghost to our fantasy."

The Douay Old Testament was the last of the translations of the sixteenth century and it soon became a forgotten book. The New Testament was reprinted in 1600, 1621 and 1633. The whole Bible was reprinted in 1635 and not again until Challoner's revision of 1750. There was little encouragement for the ordinary Catholic to read Scripture.

In 1582 Martin published A Discovery of the manifold Corruptions of the Holy Scriptures by the Heretics of our days, specially the English Sectaries. This was quickly answered by William Fulke's
Defence of the sincere and true Translations of the holy Scriptures into the English Tongue. In 1589 Fulke published the Rhemes and Bishops' New Testaments in parallel columns with his notes. The debate continued over canon, text, renderings, and doctrine in William Whitaker's *Disputatio de Sacra Scriptura* (Cambridge, 1588); in George Wither's *View of the marginal notes of the popish Testament* (1588); and in posthumously published work of Thomas Cartwright, *Confutation of the Rhemists translation, glosses and annotations* (1618).