

Tuesday, October 6
Morning Prayer
Tyndale, More, and Fisher

Opening Sentence: Pentecost

The Lord is in his holy temple; let all the earth keep silence before him. Habakkuk 2:20

Confession

Let us confess our sins against God and our neighbor.

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. Amen.

Invitatory

Lord, open our lips.

And our mouth shall proclaim your praise.
Glory to the Father, and to the Son, and to the Holy Spirit,
As it was in the beginning, is now, and will be for ever. Amen.

Alleluia. The earth is the Lord's for he made it: Come let us adore him. Alleluia.

Venite Psalm 95:1-7

Come let us sing to the Lord; *
let us shout for joy to the Rock of our salvation.

Let us come before his presence with thanksgiving *
and raise a loud shout to him with psalms.

For the Lord is a great God, *
and a great King above all gods.

In his hand are the caverns of the earth, *
and the heights of the hills are his also.

The sea is his, for he made it, *
and his hands have molded the dry land.

Come, let us bow down, and bend the knee, *
and kneel before the Lord our Maker.

For he is our God,
and we are the people of his pasture and the sheep of his hand. *
Oh, that today you would hearken to his voice!

Antiphon

Alleluia. The earth is the Lord's for he made it: Come let us adore him. Alleluia.

Psalm 121 *Levavi oculos*

1

I lift up my eyes to the hills; *
from where is my help to come?

2

My help comes from the LORD, *
the maker of heaven and earth.

3

He will not let your foot be moved *
and he who watches over you will not fall asleep.

4

Behold, he who keeps watch over Israel *
shall neither slumber nor sleep;

5

The LORD himself watches over you; *
the LORD is your shade at your right hand,

6

So that the sun shall not strike you by day, *
nor the moon by night.

7

The LORD shall preserve you from all evil; *
it is he who shall keep you safe.

8

The LORD shall watch over your going out and your coming in, *

from this time forth for evermore.

Psalm 122 *Laetatus sum*

1
I was glad when they said to me, *
"Let us go to the house of the LORD."
2
Now our feet are standing *
within your gates, O Jerusalem.
3
Jerusalem is built as a city *
that is at unity with itself;
4
To which the tribes go up,
the tribes of the LORD, *
the assembly of Israel,
to praise the Name of the LORD.
5
For there are the thrones of judgment, *
the thrones of the house of David.
6
Pray for the peace of Jerusalem: *
"May they prosper who love you.
7
Peace be within your walls *
and quietness within your towers.
8
For my brethren and companions' sake, *
I pray for your prosperity.
9
Because of the house of the LORD our God, *
I will seek to do you good."

Gloria Patri

Glory to the Father, and to the Son, and to the Holy Spirit
as it was in the beginning, is now, and will be for ever. Amen.

Old Testament Lesson

2 Kings 22:1-13 (NRSV)

1 Josiah was eight years old when he began to reign; he reigned thirty-one years in Jerusalem. His mother's name was Jedidah daughter of Adaiah of Bozkath. 2 He did what was right in the sight of the LORD, and walked in all the way of his father David; he did not turn aside to the right or to the left. 3 In the eighteenth year of King Josiah, the king sent Shaphan son of Azaliah, son of Meshullam, the secretary, to the house of the LORD, saying, 4 "Go up to the high priest Hilkiyah, and have him count the entire sum of the money that has been brought into the house of the LORD, which the keepers of the threshold have collected from the people; 5 let it be given into the hand of the workers who have the oversight of the house of the LORD; let them give it to the workers who are at the house of the LORD, repairing the house, 6 that is, to the carpenters, to the builders, to the masons; and let them use it to buy timber and quarried stone to repair the house. 7 But no accounting shall be asked from them for the money that is delivered into their hand, for they deal honestly."

8 The high priest Hilkiyah said to Shaphan the secretary, "I have found the book of the law in the house of the LORD." When Hilkiyah gave the book to Shaphan, he read it. 9 Then Shaphan the secretary came to the king, and reported to the king, "Your servants have emptied out the money that was found in the house, and have delivered it into the hand of the workers who have oversight of the house of the LORD." 10 Shaphan the secretary informed the king, "The priest Hilkiyah has given me a book." Shaphan then read it aloud to the king.

11 When the king heard the words of the book of the law, he tore his clothes. 12 Then the king commanded the priest Hilkiyah, Ahikam son of Shaphan, Achbor son of Micaiah, Shaphan the secretary, and the king's servant Asaiah, saying, 13 "Go, inquire of the LORD for me, for the people, and for all Judah, concerning the words of this book that has been found; for great is the wrath of the LORD that is kindled against us, because our ancestors did not obey the words of this book, to do according to all that is written concerning us."

The Word of the Lord.

Thanks be to God.

Canticle 13 Song of the Three Young Men, 29-34
Benedictus es, Domine

Glory to you, Lord God of our fathers; *
you are worthy of praise; glory to you.

Glory to you for the radiance of your holy Name; *
we will praise you and highly exalt you for ever.

Glory to you in the splendor of your temple; *
on the throne of your majesty, glory to you.

Glory to you, seated between the Cherubim; *
we will praise you and highly exalt you for ever.

Glory to you, beholding the depths; *
in the high vault of heaven, glory to you.

Glory to you, Father, Son, and Holy Spirit; *
we will praise you and highly exalt you for ever.

New Testament Lesson

1 Corinthians 11:2, 17-22 (NRSV)

2 I commend you because you remember me in everything and maintain the traditions just as I handed them on to you.

17 Now in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. 18 For, to begin with, when you come together as a church, I hear that there are divisions among you; and to some extent I believe it. 19 Indeed, there have to be factions among you, for only so will it become clear who among you are genuine. 20 When you come together, it is not really to eat the Lord's supper. 21 For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. 22 What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing? What should I say to you? Should I commend you? In this matter I do not commend you!

The Word of the Lord.

Thanks be to God.

Gospel

Matthew 9:1-8 (NRSV)

1 And after getting into a boat he crossed the sea and came to his own town. 2 And just then some people were carrying a paralyzed man lying on a bed. When Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven." 3 Then some of the scribes said to themselves, "This man is blaspheming." 4 But Jesus, perceiving their thoughts, said, "Why do you think evil in your hearts? 5 For which is easier, to say, 'Your sins are forgiven,' or to say, 'Stand up and walk'? 6 But so that you may know that the Son of Man has authority on earth to forgive sins"-he then said to the paralytic-"Stand up, take your bed and go to your home." 7 And he stood up and went to his home. 8 When the crowds saw it, they were filled with awe, and they glorified God, who had given such authority to human beings.

The Word of the Lord.

Thanks be to God.

Canticle 18 A Song to the Lamb
Dignus es Revelation 4:11, 5:9-10, 13

Splendor and honor and kingly power *
are yours by right, O Lord our God,

For you created everything that is, *
and by your will they were created and have their being;

And yours by right, O Lamb that was slain, *
for with your blood you have redeemed for God,

From every family, language, people, and nation, *
a kingdom of priests to serve our God.

And so, to him who sits upon the throne, *
and to Christ the Lamb,

Be worship and praise, dominion and splendor, *
for ever and for ever more.

Glory to the Father, and to the Son, and to the Holy Spirit
as it was in the beginning, is now, and will be for ever. Amen.

William Tyndale *6 October 1536*
with Thomas More, scholar, martyr *6 July 1535*
and John Fisher, bishop, martyr *22 June 1535*

William Tyndale was born about 1495 at Slymbridge near the Welsh border. He received his degrees from Magdalen College, Oxford, and also studied at Cambridge. He was ordained to the priesthood in 1521, and soon began to speak of his desire, which eventually became his life's obsession, to translate the Scriptures into English. It is reported that, in the course of a dispute with a prominent clergyman who disparaged this proposal, he said, "If God spare my life, ere many years I will cause a boy that driveth the plow to know more of the Scriptures than thou dost." The remainder of his life was devoted to keeping that vow, or boast. Finding that the King, Henry VIII, was firmly set against any English version of the Scriptures, he fled to Germany (visiting Martin Luther in 1525), and there travelled from city to city, in exile, poverty, persecution, and constant danger. Tyndale understood the commonly received doctrine -- the popular theology -- of his time to imply that men earn their salvation by good behavior and by penance. He wrote eloquently in favor of the view that salvation is a gift of God, freely

bestowed, and not a response to any good act on the part of the receiver. His views are expressed in numerous pamphlets, and in the introductions to and commentaries on various books of the Bible that accompanied his translations. He completed his translation of the New Testament in 1525, and it was printed at Worms and smuggled into England. Of 18,000 copies, only two survive. In 1534, he produced a revised version, and began work on the Old Testament. In the next two years he completed and published the Pentateuch and Jonah, and translated the books from Joshua through Second Chronicles, but then he was captured (betrayed by one he had befriended), tried for heresy, and put to death. He was burned at the stake, but, as was often done, the officer strangled him before lighting the fire. His last words were, "Lord, open the King of England's eyes."

Miles Coverdale continued Tyndale's work by translating those portions of the Bible (including the Apocrypha) which Tyndale had not lived to translate himself, and publishing the complete work. In 1537, the "Matthew Bible" (essentially the Tyndale-Coverdale Bible under another man's name to spare the government embarrassment) was published in England with the Royal Permission. Six copies were set up for public reading in Old St. Paul's Church, and throughout the daylight hours the church was crowded with those who had come to hear it. One man would stand at the lectern and read until his voice gave out, and then he would stand down and another would take his place. All English translations of the Bible from that time to the present century are essentially revisions of the Tyndale-Coverdale work. The best summary I know of Tyndale's writings on grace is found in C.S.Lewis's *English Literature in the Sixteenth Century, Excluding Drama* (Oxford University Press, 1954), pp 187-191. I will go out on a limb and say that any Christian who reads English and is interested in the theological questions of the Reformation ought to read large portions of this work. In particular, I recommend pages 32-44, 157-221 (or at least 157-165 and 177-192), and 438-463.

John Fisher was born in 1469, enrolled at Cambridge University in 1483, ordained in 1491, and in 1502 became chaplain to Lady Margaret Beaufort, mother of King Henry VII. With her money and his ideas, they greatly altered Cambridge, restoring the teaching of Greek and Hebrew, bringing Erasmus over as a lecturer, and endowing many chairs and scholarships. In 1504 Fisher was made Chancellor of Cambridge and Bishop of Rochester. In 1527 he became chaplain to the new king, Henry VIII, and confessor to the queen, Catherine of Aragon. He stood high in the favor of Henry, who proclaimed that no other realm had any bishop as learned and devout.

Thomas More was born in London, 6 February 1478, the son of a judge. He was sent to Oxford for two years, then studied law and was called to the Bar in 1501. He spent four years at the London Charterhouse (monastery of the Carthusian monks), hoping to become a priest or monk or friar. Leaving the Charterhouse, he entered Parliament. In 1505 he married Jane Colt, who eventually bore him three daughters and a son, but died in 1511. A few weeks after her death, More married a widow, Alice Middleton, with a son and a daughter of her own. The second marriage produced no offspring, but Alice made a good home for the six children already there, plus others whom More took in as students or as foster children. He was noted for giving his daughters far more education than most women, even in the upper classes, received. His friends included Desiderius Erasmus and John Colet, and other scholars who

desired moderate reforms in the Church but were set against any break with the Papacy. Henry VIII, who became king in 1509, recognized More's learning and integrity, enjoyed his intelligent and cheerful conversation and ready wit, became his friend, and appointed him to numerous public offices, including finally that of Lord Chancellor of England.

Henry wrote a book *On The Seven Sacraments*, a defense of traditional doctrines against the teachings of Martin Luther. (The Pope rewarded him with the title, "Defender of the Faith," a title born to this day by English monarchs.) More, discussing the book with Henry while it was still in rough draft, said, "I am troubled, because the book seems to me to give too much honor to the Pope." Henry replied, "There is no such thing as giving too much honor to the Pope."

More himself was pressed into service by the Bishop of London to write pamphlets arguing against the writings of Luther and Tyndale. More undertook to show that Tyndale's translation of the Scriptures is so full of errors that it deserves to be suppressed. Tyndale replied, defending the verses that More had specified, and so on. More and Tyndale exchanged several broadsides, and it can reasonably be maintained that the attacks on both sides were directed against positions that the other side did not really hold, that neither really understood completely the position that the other was defending. (On the other hand, Tyndale's denunciations of what he took to be the doctrines taught by Rome would have fallen on deaf ears if they had not in fact described doctrines that many men believed they had heard from the pulpit, and had found utterly unacceptable. And, *mutatis mutandis*, the converse holds.)

Thus, for many years, More and Fisher prospered and enjoyed the King's favor. Then the political winds changed. Henry (for reasons that I have discussed at length elsewhere) declared that his marriage to Queen Catharine was null and void. He was opposed in this, by More and Fisher, by Tyndale, and (less promptly and vigorously) by the Pope. Henry broke off relations with the Pope, and proceeded to set Catharine aside and take another wife, Anne Boleyn. Fisher, as a Bishop and as a member of the House of Lords, was called on to ratify this decision, and dramatically refused. More, who by this time was Lord Chancellor of England, resigned his position and retired to private life, hoping that he would be allowed to remain silent, neither supporting the king nor opposing him. But the king required him to take a loyalty oath which recognized the King as the earthly head of the Church in England. This Thomas could not do. He did not believe that the authority of the Pope was a matter of Divine decree -- he thought that it was a matter of usage and custom, and expedient for the unity and peace of the Church. He believed that there were many practices in the Church of his day that needed to be reformed, but he did not trust Tyndale, or Luther, or above all Henry, to steer reform in the right direction. So he refused the oath, and was thrown into the Tower of London. While in prison, he wrote *A Dialogue of Comfort Against Tribulation*, a work still in print, and well worth reading. It is deeply moving to see the contrast between the generally gloomy atmosphere of some of the devotional works that More wrote when he had health, riches, honors, high office, the comfort of a devoted family... and the serene cheerfulness of the *Dialogue of Comfort*, written when he had none of these, and had every reason to expect that he would eventually be executed for treason. (The penalty for treason was to be hanged, drawn, and quartered. This meant that the convicted traitor was hanged by the neck (not dropped through a trapdoor as in a modern hanging, which is supposed to kill instantly, but slowly lifted off his feet) until he lost consciousness, then taken down and revived, then castrated, then disemboweled and his intestines

burned in a fire, then finally put out of his misery by beheading, after which his head was placed on a pike on London Bridge and his body was cut into four quarters to be sent to four parts of the kingdom and displayed there as a warning against treason. This penalty, though not always enforced, was on the English law books from 1305 until at least 1805. I seem to recall that it was carried out once and only once in what is now the United States.) Writing with this fate hanging over him, More faces the prospect straightforwardly. He does not deny that he is terrified, but he maintains that God gives strength to those who ask for it and need it, and that, where the sufferings of martyrdom are concerned, any Christian will be glad tomorrow to have suffered so today.

We are fortunate to have a biography of More by his son-in-law, John Roper. A modern play about him by Robert Bolt, *A Man For All Seasons*, has been successful on stage and has been filmed at least twice. (The first film, made in 1966, starring Paul Scofield and an all-star cast, received six Oscars. The second, made for TV in 1988, starring Charlton Heston and another all-star cast, was also well received. Both appear on TV from time to time.)

Thomas More was put to death on 6 July 1536. The Roman calendar commemorates him on 22 June together with John Fisher, Bishop of Rochester, who was beheaded on that date a fortnight before More, also for refusing to take the king's oath. Both of them, though convicted of treason, were simply beheaded (a relatively clean and quick death). In Anglican circles, More is often remembered on 6 October together with William Tyndale. Although they disputed bitterly in print, they were in agreement on far more important matters, and curiously alike in many ways. As C.S. Lewis has pointed out, both expected death by torture, and both were mercifully disappointed. Both opposed the annullment of the King's marriage to Katherine of Aragon, both were disdainful of the Middle Ages and eager partisans of the New Learning of the Renaissance, both were vehement opponents of the New Economics, and, most important of all, both of them, while loyal subjects of the King, were prepared to defy him to the death, in the service, as they saw it, of their Lord and Savior Jesus Christ. Incidentally, it would be a mistake to suppose that Henry killed Tyndale in his earlier, Romanist days, and then killed Fisher and More in his later, Protestant days. Tyndale was killed fifteen months after More and Fisher. It would also be a mistake to say (as I have heard it said) that the Church of England killed More. He died, if I may make the distinction, for religious reasons, but was killed by Henry for political reasons, and his death was opposed most strenuously by Archbishop Cranmer.

In discussing their writings, Lewis says (p 192):

What we miss in Tyndale is the many-sidedness, the elbow-room of More's mind; what we miss in More is the joyous, lyric quality of Tyndale. The sentences that stick to the mind from Tyndale's work are half way to poetry--"Who taught the eagles to spy out their prey? even so the children of God spy out their Father." -- "that they might see Love and love again" -- "where the Spirit is, there it is always summer" (though that last, we must confess, is borrowed from Luther). In More we feel all the "smoke and stir" of London; the very plodding of his sentences is like horse traffic in the streets. In Tyndale we breathe mountain air. Amid all More's jokes I feel a melancholy in the background; amid all Tyndale's severities there is something like laughter, that laughter which he speaks of as coming "from the low bottom of the heart." But they should not be set up as rivals, their wars are over. Any sensible man will

want both: they almost represent the two poles between which, here in England, the human mind exists -- complementary as Johnson and Shelley or as Cobbett and Blake.

I close this account with Thomas More's closing words to the court that sentenced him to death.

"More I have not to say, my lords, but that like as the blessed Apostle St. Paul, as we read in the Acts of the Apostles, was present and consented to the death of St. Stephen, and kept their clothes that stoned him to death, and yet they be now both twain holy saints in Heaven, and shall continue there friends for ever, so I verily trust, and shall right heartily pray, that though your lordships have now here in earth been Judges to my condemnation, we may yet hereafter in Heaven right merrily all meet together, to our everlasting salvation. And thus I desire Almighty God to preserve and defend the King's Majesty, and to send him good counsel."

written by James Kiefer

Prayer

Almighty God, who gave your servants Thomas More, John Fisher, and William Tyndale boldness to confess the name of our Saviour Jesus Christ before the rulers of this world, and courage to die for this faith: Grant that we may also be ever ready to give a reason for the hope that is in us, and to suffer gladly for the sake of our Lord Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and ever. Amen.

Apostles' Creed

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.

I believe in the Holy Spirit,

the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

The Lord's Prayer

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done, on earth as it is in
heaven.

Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass
against us.

And lead us not into temptation,
but deliver us from evil.

For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Suffrages A

Show us your mercy, O Lord;

And grant us your salvation.

Clothe your ministers with righteousness;

Let your people sing with joy.

Give peace, O Lord, in all the world;

For only in you can we live in safety.

Lord, keep this nation under your care;

And guide us in the way of justice and truth.

Let your way be known upon earth;

Your saving health among all nations.

Let not the needy, O Lord, be forgotten;

Nor the hope of the poor be taken away.

Create in us clean hearts, O God;

And sustain us with your Holy Spirit.

Collect of the Day: Pentecost, proper 22

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

A Collect for Guidance

Heavenly Father, in you we live and move and have our being: We humbly pray you so to guide and govern us by your Holy Spirit, that in all the cares and occupations of our life we may not forget you, but may remember that we are ever walking in your sight; through Jesus Christ our Lord. Amen.

For Mission

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. Amen.

World Cycle of Prayer

We pray for the people of Malawi.

[Malawi government official page](#)

Ecumenical Cycle of Prayer

We pray for our sisters and brothers, members of the Eastern Orthodox Churches.

The Orthodox Church in America

For the Human Family

O God, you made us in your own image and redeemed us through Jesus your Son: Look with compassion on the whole human family; take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord. Amen.

For Prisons and Correctional Institutions

Lord Jesus, for our sake you were condemned as a criminal: Visit our jails and prisons with your pity and judgment. Remember all prisoners, and bring the guilty to repentance and amendment of life according to your will, and give them hope for their future. When any are held unjustly, bring them release; forgive us, and teach us to improve our justice. Remember those who work in these institutions; keep them humane and compassionate; and save them from becoming brutal or callous. And since what we do for those in prison, O Lord, we do for you, constrain us to improve their lot. All this we ask for your mercy's sake. Amen.

For the Victims of Addiction

Blessed Lord, you ministered to all who came to you: Look with compassion upon all who through addiction have lost their health and freedom. Restore to them the assurance of your unfailing mercy; remove from them the fears that beset them; strengthen them in the work of their recovery; and to those who care for them, give patient understanding and persevering love. Amen.

A Prayer of Self-Dedication

Almighty and eternal God, so draw our hearts to you, so guide our minds, so fill our imaginations, so control our wills, that we may be wholly yours, utterly dedicated unto you; and then use us, we pray you, as you will, and always to your glory and the welfare of your people; through our Lord and Savior Jesus Christ. Amen.

General Thanksgiving

Almighty God, Father of all mercies, we your unworthy servants give you humble thanks for all your goodness and loving-kindness to us and to all whom you have made. We bless you for our creation, preservation, and all the blessings of this life; but above all for your immeasurable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory.

And, we pray, give us such an awareness of your mercies, that with truly thankful hearts we may show forth your praise, not only with our lips, but in our lives, by giving up our selves to your service, and by walking before you in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory throughout all ages. Amen.

A Prayer of St. Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. Amen.

Benediction

Let us bless the Lord. Alleluia. Alleluia.

Thanks be to God. Alleluia. Alleluia.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. Amen. *2 Corinthians 13:14*