

James Madison University

JMU Scholarly Commons

Printing and the Book During the Reformation:
1450-1650, an NEH Summer Seminar for
College and University Teachers

Conference Proceedings

2023

Slides on Thomas More's Warning to Readers

Travis Curtright

Ave Maria University, travis.curtright@avemaria.edu

Follow this and additional works at: <https://commons.lib.jmu.edu/sscut>



Part of the [Catholic Studies Commons](#), [European History Commons](#), [Literature in English, British Isles Commons](#), and the [Renaissance Studies Commons](#)

Recommended Citation

Curtright, Travis, "Slides on Thomas More's Warning to Readers" (2023). *Printing and the Book During the Reformation: 1450-1650, an NEH Summer Seminar for College and University Teachers*. 6.
<https://commons.lib.jmu.edu/sscut/6>

This Other is brought to you for free and open access by the Conference Proceedings at JMU Scholarly Commons. It has been accepted for inclusion in *Printing and the Book During the Reformation: 1450-1650, an NEH Summer Seminar for College and University Teachers* by an authorized administrator of JMU Scholarly Commons. For more information, please contact dc_admin@jmu.edu.

Thomas More's Warning to Readers

FROM

A TREATISE UPON THE PASSION (1534)

More's representation of Gerson's Text on the left; Gerson's original on the right.

...oz occasion to
he p'oces of the
ther thez pop'n
amble touched

The first chapter.

The cōtext of maister Gerson wheres
of sp'ak the rubric *De festo azymorum
appropinquante. M. xxvi. R. xliii. L. xxii. Io. xlii.*

Appropinquabat. L. autem dies festus Azimo: Nota lector
rum, qui dicitur pascha. Erat R. autem pascha quod Marcy
cha & azima post biduum. Et M. factum est semper signat
quum consummasset Iesus sermones hos omnes: Gerson per b'z
nes, dixit discipulis suis. scitis quia post biduum pascha s' litteram R.
et & filius hominis tradetur vt crucifigatur. Tunc cons
gregati sunt principes sacerdotum & seniores in atrium
principis sacerdotum, qui dicitur Caiphas, & consiliu
fecerunt. Et R. querebant L. summi sacerdotes & scri
be, quomodo eum dolo tenerent & occiderent, timebant.
L. vero plebem dicebant. M. R. autem. Non in die
festo, ne forte tumultus fiat in populo. Intrauit L. autē
Sathanas in Iudam qui cognominatur Scaarioth, vnus de
duodecim. Tunc M. abijt R. L. vnus de duodecim ad
principes sacerdotum & summos R. sacerdotes, vt pro
deret eum illis. Et L. locutus est eum. principibus sacera
dotum & magistratibus, quemadmodum illum traderet
illis, & ait M. illis: Quid vultis michi dare, et ego vobis
eum tradam? Qui R. L. audientes gauisi sunt, & pro
miserunt, & pacti L. sunt pecuniam illi dare. At illi cons
stiterunt ei triginta argenteos, & spondidit. Et M. ex
inde R. L. querebat oportunitatem vt eum oportune
R. traderet sine L. turbis. Ante L. diem festum pasche,
sciens Iesus quia venit hora eius vt transeat ex hoc mundo
ad patrem, quum dilexisset suos qui erant in mundo, in fi
nem dilexit eos.

De festo the vnteauned loues a
proching M. r'vii. R. r'viii. L. r'vii. J. r'viii.

Therz approached neare L. the holpe
day of the vnteauned loues, which scall
is called Pascha. For R. the pascha and
the vnteauned loues was two daies af
ter. R. M. And so was it, that when Je
sus had ended al these sermons. he sayde
vnto his disciples: you knowe that afte
twoo daies shall be the Pascha, and the
sonne of man that be deliuered to be cru
cified.

P. ii. r'viii

ex inepio no
bi madatu dedit quid dicam et quid loquar. Ego scio qz
mandatu eius vita eterna est. Que ergo ego loquor: si
cut dixit michi pater sic loquor.

De festo azymoz appropinquante. M. xxvi. R. xliii.
L. r'vii. J. r'viii. Caplm. cxxxvi.

Hec est
dies met
curij ante
die vener
sanctam.

Appropinquabat L. autem dies festus azymo
rum qui dicitur pascha. Erat R. autem pascha
et azyma post biduum. Et M. factum est cum
consummasset Iesus sermones hos omnes dixit discipu
lis suis: Scitis quia post biduum pascha fiet: filius homi
nis tradetur vt crucifigatur. Tunc congregati sunt prin
cipes sacerdotum et seniores in atrium principis sacerdotum
qui dicitur Caiphas: et consilium fecerunt. Et R. querebant
L. summi sacerdotes et scribe quomodo eum dolo tene
rent et occiderent: timebant L. vero plebem. Dicebant
M. R. autem in die festo: ne forte tumultus fieret in po
pulo. Intrauit L. autem Sathanas in Iudam qui cognomi
natur Scaarioth / vnus de duodecim. Tunc M. abijt R. L.
vnus de duodecim ad principes sacerdotum et summos
R. sacerdotes: vt proderet eum illis. Et L. locutus est
eum principibus sacerdotum et magistratibus quemadmodum
illum traderet illis: et ait M. illis: Quid vultis michi da
re: et ego vobis eum tradam? Qui R. L. audientes gauisi
sunt: et promiserunt et pacti L. sunt pecuniam illi dare.
Et illi constituerunt ei triginta argenteos: et spondidit.
Et exinde R. L. querebat oportunitatem vt eum oppor
tune R. traderet sine L. turbis. Ante J. diem festum
pasche sciens Iesus quia venit hora eius vt transeat ex
hoc mundo ad patrem: cum dilexisset suos qui erant in mu
do in finem dilexit eos.

Hec est dies
iouis i cu
sus vespe
fiebat eius
agnit: hec
vocat pri
ma dies a
zymozum.

Tertia pars principalis huius
contextus de egressu passionis et resurrectionis christi.
De missione Petri et Joannis prima die azymorum:
qua Joan. vocat ante festum pasche. M. xxvi. R. xliii.
L. r'vii. J. r'viii. Capulum. cxxxvii.

Prima M. R. autem die azymorum, quando R.
pascha immolabatur: in qua L. necesse erat
pascha occidi: Accesserunt M. discipuli ad ie
sum: et dicunt M. R. et: Quo vis camus et parimus tibi
vt manduces pascha? Et mittit ex discipulis suis Pet

The first chapter.

The context of maister Gerson where of is the rubric De festo azimorum appropinquante. M. xxvi. R. xiiii. L. xxii. Io. xiii.

Reader. The reader war... will rehearse the... gellistes in this... ion, in latyne... oppy, as I finde... thypful father... hych woꝝke he... s to wit, one of... ared you befoꝝe... wil not in any... gle oꝝ mutulate... woꝝke: but so re... pch thal reade it... fame comoditie... haue by the rea... his owne other... g such doutes as... ncerning the co... earching (if their... in his own pꝝo... gathered and sa... ure euangelists... nning, lyst confer... owne iudgement... controllynge of... in the gathering... present woꝝke... y folowe the same... of the same thing... houlde, there ney... uite growe there... t of the soꝝy thuld... he reader, and yet... e of the englysh bea... nsaury, by reason... ction of the inticall... e names of the four

Proproinquabat **L**. autem dies festus Azimo **Nota lector**
rum, qui dicitur pascha. Erat **R**. autem pass **quod Marcum**
cha & azimia postbiduum. Et **M**. factum est semper signat
quum consummasset Iesus sermones hos **Gerison per hanc**
nes, dixit discipulis suis: scitis quia postbiduum pascha **litteram R.**
et, & filius hominis tradetur ut crucifigatur. Tunc con
gregati sunt principes sacerdotum & seniores in atrium
principis sacerdotum, qui dicitur Caiphas, & consilium
fecerunt. Et **R**. querebant **L**. summi sacerdotes & scri
be, quomodo eum dolo tenerent & occiderent, tuncbant.
L. vero plebem, dicebant **M, R.** autem. Non in die
festo, ne forte tumultus fiat in populo. Intrauit **L**. iuste
Sathanas in Iudam qui cognominatur Scarioth, vnus de
duodecem. Tunc **M**. bit **R, L**. mus de duodecem ad
principes sacerdotum & summos **R**. sacerdotes, ut pro
deret eum illis. Et **L**. locutus est eum principibus sacero
dotum & magistrantibus, quemadmodum illum traderet
illis, & ait **M**. illis: Quid vultis michi dare, et ego vobis
eum tradam? **R, L**. audientes gauisi sunt, & pro
miserunt, & pacti **L**. sunt pecuniam illi dare. At illi con
stituerunt ei tripinta argenteos, & sponndit. Et **M**. x
inde **R, L**. querebat oportunitatem ut eum oportune.
R. traderet sine **L**. urbis. Ante **L**. iem festum pasche,
sciens Iesus quia venit hora eius ut transeat ex hoc mundo
ad patrem, quum dilexisset suos qui erant in mundo, in fi
nem dilexit eos.

Of the feast of the unleavened loaves
proching **M. rrrh. R. rriii. L. rrii. A. rrii.**
There approached neare **L**. the holve
day of the unleavened loaves, which feast
is called Pascha. For **R**. the pascha and
the unleavened loaves was two daies af
ter **R. M**. And so was it, that when Ie
sus had ended al these sermons. he sayde
vnto his disciples: you knowe that after
twoo dayes shall be the Pascha, and the
sonne of man thalbe deliuered to be cru
cified

A Gospel Harmony

- ▶ Note the marginal annotation to a learned reader or "lector" that the Gospel of Mark will be represented by the letter "R."
- ▶ In squares, you can see what lines of text come from which of the four Gospels.
- ▶ At the top, next to the arrow sign, is a heading that duplicates the heading in Gerson's original. The design of the page is meant to help readers go back and forth from More's text to Gerson's Monotesseron.
- ▶ The long rectangle at the bottom identifies the chapters of the New Testament from which Gerson makes extract.

A cysped. Than gathered there together the pynces of the pynkes, and the auncientes of the people in to the palyce of the pynce of the pynkes whiche is called Cayphas, and toke counsaile together. And **R.** they sought the wayes **L.** both the chiefe priesstes and the scribes, howe they mighte with some wyle take hym and putte hym to death. For they were a ferde of the people **L.** They sayde therfore **D. R.** Not on the holy day, lest there arple some sedicious ruffe among the people. But there entered **L.** Sathas into Judas whose surname is Sca-
R. rioth, one of the twelue. Than **D. R. L.** wente hee to the pynces of the priesstes and to the chiefe priesstes to betraye hym to them. And he **L.** had communicacion with the pynces of the priesstes and with the rulers, in what maner he shulde betraye hym to theym. And he sayd **D.** on to theym, what will ye gyue me, and I shall delyuere hym to you, whose **R. L.** when they heard hym, were well apaid, and **L.** promysed and couenanted with hym to giue hym money, and appointed to gyue him thirty crotes. And he made the promyse. And **D.** to that tyme forth **R. L.** he sought oportuniti that he might commodiously betraye hym oute of the pzelence **L.** of the people. Before **A.** the holy day of the Pascha Iesus knowyng that his howre came on to go out of this world vnto his father, where as he had loued those that were his, vnto the ende he loued them.

A prayer.

God lord geue vs thy grace, not to reade oz here this gopell of thy bytter passyon with our eyes and our eares in maner of a passetyme, but that it may with compassyon so synke in to our heartes, that it maye streche to theuerladnyng profyte of our soules.

The first lecture

meanes of r
secret mister
che till god
aungel in he
bpon, whic
ble goodnes
man. For w
that albeit o
Cue were di
goddess comm
so stubbozne
they rather e
eche of them p
other, than m
asked for par
meane besyde
onally pzonou
the seconde cha
so euer day Ada
knowledge he s
ted in the thir d
certeyne other p
of them shulde h
offsprynge to, the
about the gettyr
the other with so
forth of her child
some other thynge
in the seconde por
foze, yet neuer fy
mercy they fell in
of Caime and of
after their not dis
penance, taken
moxon, and ther
remisyon and mee
wreke wyllnyngly
selte, as well with
sozowe, as outwar
foz their heygnous
agaynst god, by the
his hyghe commaun
goodnes of god geuy
of the meane of their
that mediator, by w
then offsprynge shuld b

After presentation of the original in Latin, More provides a translation into English. More maintains the same abbreviations as before so that each part of his translation may be traced back to the appropriate Gospel chapter.

Two English Translations arranged after Gerson's Harmony

More in 1534

- ▶ For they were afeard of the people. They said therefore, "Not on the holy day, lest there arise some seditious ruffle among the people.
- ▶ But there entered Satan into Judas, whose surname is Iscariot, one of the twelve. Then went he to the princes of the priests and to the chief priests to betray him to them.
- ▶ And he had communication with the princes of the priests and with the rulers, in what manner he should betray him to them. And he said unto them, "what will ye give me and I shall deliver him to you," who, when they heard him, were well apaid, and promised and covenanted with him to give him money, and appointed to give him thirty groats.

Tyndale in 1534

- ▶ But they feared the people. But they said: not in the feast day, lest any business arise among the people.
- ▶ Then entered Satan into Judas, whose surname was Iscariot (which was of the number of the twelve) and he went his way and communed with the high priests and officers, how he might betray him to them.
- ▶ And he went his way and communed with the high priests and officers, how he might betray him to them and said: what will ye give me, and I will deliver him unto you? And they were glad: and promised to give him money. And they appointed unto him thirty pieces of silver.

more at the
er questi
re, which
here, yet
his worke
on lenger
e passion,
e fewe, as
rteyne bn
on: and be
gret grace
dayne pro
with meke
bery frute
ary thinges
e, wee shal
blissed pas

youre Jesu
llyngly did
ye for mans
e harde hert,
hat thozowe
tter passion.
e holy redēp

ere before
e pointes that
ruins of sun
ran, and the
rite for mans
christes passi
ere causes go
bitter passion
that such as
there I be
gynne

A warning to the Reader.
Ere I wil gyue the reader war
nyng, that I wpll rehearse the
wozdes of the euāgelistes in this
proces of the passion, in latyne,
word by word after my cōpy, as I finde
it in the woꝝke of that woꝝthifull father
maister John Gerson, whych woꝝke he
entitled *Monateffaron*, that is to wit, one of
all foure, as I haue declared you befoze
in my pꝛeface, because I wil not in any
woꝝde wpyllinglye, mangle oꝝ mutulate
that honourable mans woꝝke: but so re
herse it, that learned whych shal reade it
here, may haue the selfe same comoditie
thereby, that they maye haue by the rea
ding of the same among his owne other
woꝝkes, as in cōsidering such doutes as
he sometime moueth concerning the cō
text of the stozie, and in searching (if their
pleasure be) euery word in his own pꝛo
per place, wher it was gathered and ta
ken out of any of the foure euangelists,
and for theyꝝ owne learning, lyst confer
the place and vse their owne iudgement
in thallowing oꝝ in the controllynge of
any part of hys cōtext, in the gathering
and compylng of hys pꝛesent woꝝke.
But yet wil I not fully folowe the same
fashio in the reberlyng of the same thing
in englyshe. For if I shoulde, there ney
ther could any suche fruite growe there:
of, and also the context of the stozie shuld
in the eye of the englyshe reader, and yet
much more in the eare of the englysh hea
rer, seme very farre vnseuerly, by reason
of the often interposicion of the inicciall
letters, signifying the names of the four



ppro
rum,
cha
quum
nes, dixit discipul
et, & filius homin
gregati sunt princ
principis sacerdot
fecerunt. Et R. q
be, quomodo eum
L. vero plebem.
festo, ne forte tum
Sathanas in Iudan
duodecem. Tunc
principes sacerdot
deret eum illis. Et
dotum & magistra
illis, & ait M, illis
cum tradam? Qui
miserunt, & pacti I
stituerunt ei triginta
inde R. L. quereba
R. traderet sine L
sciens Iesus qui ueni
ad patrem, quum dile
nem dilexit eos:

Of the feast
pꝛoching *M. xx*
There app
day of the vnlea
is called Pascha
the vnleauened
ter. *R. M.* And so
sus had ended al
vnto his disciples
twoo dayes shall
sonne of man shal

This is how
More's
Warning first
appeared in
print in 1557.
His Treatise
was never
published
during his
lifetime.

A prayer.
God lord geue vs thy grace,
Gnot to reade or here this gospell
of thy bytter passyon with our
eyen and our eares in maner of
a passetyme, but that it may with com-
passyon so synke in to our heartes, that
it maye streche to theuerlastyng profyte
of our soules.

Here is More's concluding prayer to this section of his Treatise: "Good lord give us thy grace, not to read or hear this gospel of thy bitter passion with our eyes and ears in manner of a pastime, but that it may with compassion so sink into our hearts, that it may reach to the everlasting profit of our souls."