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Clarendon Press of
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Press. 1988. Pp. xii,
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pages. 0Reviews. This is the most complete account yet of Lollardy, the...

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condemnation of 1382. Wycliffite texts were clearly produced in an academic environment - almost certainly Oxford - and in forms designed for academic use. Beyond the

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university, Wycliffite
ideas among the
gentry brought
demands in 1410 for
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texts of the late Middle Ages, and survives in whole and in part in around 250 manuscripts.

Discovering Sacred Texts - The British Library

Ann Hudson, The
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History (Oxford, 1988),
ch. 5. Shannon
McSheffrey, 'Heresy,
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1480-1525', Past and
Present , 186 (2005),
pp. 47-80.

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The Anti-Wycliffite
Statute of 1401
extended persecution
to Wycliffe's remaining
followers. The
"Constitutions of
Oxford" of 1408 aimed
to reclaim authority in
all ecclesiastical

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matters, and specifically named John Wycliffe as it banned certain writings, and noted that translation of Scripture into English by unlicensed laity was a crime punishable by charges of heresy.

John Wycliffe - Wikipedia

Lollardy, also known as Lollardism or the Lollard movement, was a Proto-Protestant

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Christian religious movement that existed from the mid-14th century to the 16th-century English

Reformation. It was initially led by John Wycliffe, a Roman Catholic theologian who was dismissed from the University of Oxford in 1381 for criticism of the Roman Catholic Church. The Lollards' demands were primarily for reform of Western Christianity.

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They formulated their beliefs in the Twelve Conclusions of the Lolla

Lollardy - Wikipedia

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derived from the ideas of John Wyclif that anticipated many of the ideas and demands of sixteenth- and seventeenth-century reformers and Puritans.

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Syon in the 15th century, the alpha and omega of the Middle English Bible, the audience and framers of the Twelve Conclusions of the Lollards, and determining heresy in Middle English texts.

Wycliffism - definition of Wycliffism by The Free Dictionary

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yet of Lollardy, the medieval English heretical movement derived from the ideas of John Wyclif that anticipated many of the ideas and demands of sixteenth- and seventeenth-century reformers and Puritans. Considering new evidence--such as texts composed or assembled by adherents of Lollardy, episcopal records, chronicles, and tracts

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written against Wyclif
and his
followers--Hudson
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Significance of the
Lollard Bible, 3; Anne
Hudson, The Premature
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History (Oxford 1988),
247. 3 suggests that
Nicholas Hereford, a
radical Lollard and
Oxford master of arts,
was responsible for
translating EV through
Baruch 3:20. Scholars
have very made very
tenuous arguments in
favor

**HIST 406a Professor:
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Lambeth invites us to adjust our models of religious descent and affiliation--of Lollard survivals and inheritances--to account for the various discontinuities that emerged as English Wycliffite texts took their place in the discursive economy of early Reformation printing. (43)

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dialogue and its ...

22 A rich and still
unevenly explored
topic; first orientation
in Anne Hudson, *The
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Clarendon, 1988): 344.

23 Orientation, with
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McSheffrey, *Gender
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