

The Premature Reformation Wycliffite Texts And Lollard History

In this volume, specialists in literature, theology, liturgy, manuscript studies, and history introduce the medieval culture of the Bible in Western Christianity. Emphasizing the living quality of the text and the unique literary traditions that arose from it, they show the many ways in which the Bible was read, performed, recorded, and interpreted by various groups in medieval Europe. An initial orientation introduces the origins, components, and organization of medieval Bibles. Subsequent chapters address the use of the Bible in teaching and preaching, the production and purpose of Biblical manuscripts in religious life, early vernacular versions of the Bible, its influence on medieval historical accounts, the relationship between the Bible and monasticism, and instances of privileged and practical use, as well as the various forms the text took in different parts of Europe. The dedicated merging of disciplines, both within each chapter and overall in the book, enable readers to encounter the Bible in much the same way as it was once experienced: on multiple levels and registers, through different lenses and screens, and always personally and intimately.

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Repeatedly denounced by bishops, local synods, national councils, and popes, simony - the buying and selling of spiritual offices - had enjoyed a centuries-old existence in the church when John Wyclif penned this treatise in the late fourteenth century. The tenth in a series of twelve treatises the English reformer wrote between 1374 and 1382, *On Simony* forms an integral part of the writings generally considered his *summa*. Basing his condemnation of simony on an idiosyncratic concept of dominion developed in earlier treatises, Wyclif argues that the church, with its spiritual message and mission, has no right to temporal power or temporal goods. Viewing simony as a form of theft, the selling of spiritual things over which it has no dominion, Wyclif advocates the removal of all property from the church - by secular force, if necessary - and the abolition of ecclesiastical patronage. In the Introduction to this first-ever English translation, Professor McVeigh traces the history of simony in the church and describes the circumstances prompting Wyclif to develop his theory of dominion, showing the decisive influence of this theory on his concept of simony. A brief discussion of the treatise's influence on later reformers, both inside and outside England, follows a thorough, chapter-by-chapter analysis of the treatise itself.

"These questions are explored for the first time in a pioneering collection of essays edited by Sheila Delany. Contributions from eminent historians and

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literary scholars examine the influence of theology, politics, folklore, visual art, and domestic and social life in producing a multivalent tradition of representing Jews in medieval English literature. Chaucer's work is the main focus of the volume, and other late medieval texts offer further avenues of investigation. Two essays on current pedagogy conclude the volume, bringing its subject into the range of immediate concerns of teachers today. Chaucer and the Jews will be a discovery for readers seeking a fresh perspective on Jewish studies, medieval literature, and life in medieval England."--BOOK JACKET.

Fourteenth Century England has quickly established for itself a deserved reputation for its scope and scholarship and for admirably filling a gap in the publication of medieval studies. HISTORY

The Wycliffite Bible: Origin, History and Interpretation offers new perspectives and research by leading scholars on the first complete translation of the Bible into English produced at the end of the 14th century by the followers of John Wyclif. English Psalms in the Middle Ages, 1300-1450 explores vernacular translation, adaptation, and paraphrase of the biblical psalms. Focussing on a wide and varied body of texts, it examines translations of the complete psalter as well as renditions of individual psalms and groups of psalms. Exploring who translated the psalms, and how and why they were translated, it also considers who read

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these texts and how and why they were read. Annie Sutherland foregrounds the centrality of the voice of David in the devotional landscape of the period, suggesting that the psalmist offered the prayerful, penitent Christian a uniquely articulate and emotive model of utterance before God. Examining the evidence of contemporary wills and testaments as well as manuscripts containing the translations, she highlights the popularity of the psalms among lay and religious readers, considering how, when, and by whom the translated psalms were used as well as thinking about who translated them and how and why they were translated. In investigating these and other areas, *English Psalms in the Middle Ages, 1300-1450* raises questions about interactions between Latinity and vernacularity in the late Middle Ages and situates the translated psalms in a literary and theoretical context.

The Premature Reformation Wycliffite Texts and Lollard History Oxford University Press on Demand

A wide-ranging survey of the most important medieval authors and genres, designed for students of English.

Survey of and guide to all the major authors and genres in Middle English prose. This is the most complete account yet of the movement that anticipated many of the ideas and demands of the sixteenth- and seventeenth-century reformers and puritans. Bringing together

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the evidence concerning Lollardy from all sources, it draws a coherent picture of the movement, clarifying the reasoning behind the radical opinions of Wyclif's disciples, and justifying the concern shown by the ecclesiastical authorities.

This edited collection explores the importance of the Jews in the English Christian imagination of the 14th and 15th centuries - long after their expulsion from Britain in 1290.

An interdisciplinary analysis of the history and literature of the land in early modern England.

This volume assembles new thinking on the theory, practice, and cultural value of the history of literary criticism. Focusing on a theme that has attracted relatively little developed theoretical commentary hitherto, the authors of these essays draw on specialist areas of critical history - and different kinds of problems - to illustrate the paradoxes that attend any attempt to write the history of critical writing. dimension of restoration criticism, the relations between poetry and criticism, and a test case in eighteenth-century criticism's reception aesthetics. Other essays consider relations between eighteenth-century critical and literary history, between romanticism and New Historicism, and the various ways in which present and past criticism is interrelated.

In an introduction to the volume, the editor calls for a clearer confrontation with the representational issues of critical history by those who write about the critical past.

Bringing together scholarship on multilingual and intercultural medieval Britain like never before, *The Encyclopedia of Medieval Literature in Britain* comprises over 600 authoritative entries spanning key figures, contexts and influences in the literatures of Britain from the fifth to the sixteenth centuries. A uniquely multilingual and intercultural approach reflecting the latest scholarship, covering the entire medieval period and the full tapestry of literary languages comprises over 600 authoritative yet accessible entries on key figures, texts, critical debates,

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methodologies, cultural and isitroical contexts, and related terminology Represents all the literatures of the British Isles including Old and Middle English, Early Scots, Anglo-Norman, the Norse, Latin and French of Britain, and the Celtic Literatures of Wales, Ireland, Scotland and Cornwall Boasts an impressive chronological scope, covering the period from the Saxon invasions to the fifth century to the transition to the Early Modern Period in the sixteenth Covers the material remains of Medieval British literature, including manuscripts and early prints, literary sites and contexts of production, performance and reception as well as highlighting narrative transformations and intertextual links during the period Amid present-day conflagrations, this illuminating book reminds us of the sources, and profound consequences, of Christian fundamentalism in the sixteenth century. Simpson focuses on the cultural transformation in early modern England that allowed common people to read the Bible for the first time. The last wave of fundamentalist reading in the West provoked 150 years of violent upheaval; as we approach a second wave, this powerful book alerts us to our peril.

A history of women prophets from medieval saints to radical Protestants.

A fully revised and updated version of this authoritative account of the birth of the Protestant traditions in sixteenth-century Europe, providing a clear and comprehensive narrative of these complex and many-stranded events.

Essays exploring the great religious and devotional works of the Middle Ages in their manuscript and other contexts.

This volume brings together ten essays by Alexandra Walsham dealing with

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Catholic Reformation in Protestant Britain. It revisits questions about the Catholic experience in England, Wales and Scotland, and situates it in the wider European context of the Counter Reformation to take stock of the current scholarly debate and suggest avenues for future research. Two of the chapters are entirely new, whilst the others are all updated and revised versions of previously published pieces.

In *A Companion to Lollardy*, Patrick Hornbeck sums up what we know about lollardy, describes its fortunes in the hands of its most recent chroniclers, explores the many individuals, practices, texts, and beliefs that have been called lollard.

Centered on practices of the body-human bodies, the "body politic"--*Bodies and Disciplines* considers a fascinating and largely uncanonical group of texts, as well as public dramas, rituals, and spectacles, from multidisciplinary perspectives. The result is a volume that incorporates insights from history, literature, medieval studies, and critical theory, drawing from the strengths of each discipline to illuminate a relatively little-studied period

Focusing on the period between the Wycliffite critique of images and Reformation iconoclasm, Shannon Gayk investigates the sometimes complementary and sometimes fraught relationship between vernacular devotional writing and the

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religious image. She examines how a set of fifteenth-century writers, including Lollard authors, John Lydgate, Thomas Hoccleve, John Capgrave, and Reginald Pecock, translated complex clerical debates about the pedagogical and spiritual efficacy of images and texts into vernacular settings and literary forms. These authors found vernacular discourse to be a powerful medium for explaining and reforming contemporary understandings of visual experience. In its survey of the function of literary images and imagination, the epistemology of vision, the semiotics of idols, and the authority of written texts, this study reveals a fifteenth century that was as much an age of religious and literary exploration, experimentation, and reform as it was an age of regulation.

In *Victorian Reformations: Historical Fiction and Religious Controversy, 1820-1900*, Miriam Elizabeth Burstein analyzes the ways in which Christian novelists across the denominational spectrum laid claim to popular genres—most importantly, the religious historical novel—to narrate the aftershocks of 1829, the year of Catholic Emancipation. Both Protestant and Catholic popular novelists fought over the ramifications of nineteenth-century Catholic toleration for the legacy of the Reformation. But despite the vast textual range of this genre, it remains virtually unknown in literary studies. *Victorian Reformations* is the first book to analyze how “high” theological and historical debates over the

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Reformation's significance were popularized through the increasingly profitable venue of Victorian religious fiction. By putting religious apologists and controversialists at center stage, Burstein insists that such fiction—frequently dismissed as overly simplistic or didactic—is essential for our understanding of Victorian popular theology, history, and historical novels. Burstein reads “lost” but once exceptionally popular religious novels—for example, by Elizabeth Rundle Charles, Lady Georgiana Fullerton, and Emily Sarah Holt—against the works of such now-canonical figures as Sir Walter Scott, Charles Dickens, and George Eliot, while also drawing on material from contemporary sermons, histories, and periodicals. Burstein demonstrates how these novels, which popularized Christian visions of change for a mass readership, call into question our assumptions about the nineteenth-century historical novel. In addition, her research and her conceptual frameworks have the potential to influence broader paradigms in Victorian studies and novel criticism.

The text is in Middle English with extensive supplemental notes that help to fully explain the context of each work. This new MART edition comes with a revised and updated bibliography by the editor.

Aims to assess the spiritual state of England under Catholicism, before the onslaught of the Reformation. It covers the Latin and the Wycliffite bibles, the

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way Catholicism was disseminated, the mass, parish celebrations, pilgrimage, indulgences, security for the dead and more.

While literary scholars have insisted on the need to understand works of medieval literature in their historical context, medieval historians themselves have rarely contributed to modern attempts to show how works of imaginative literature engaged with the conflicts and controversies of their own day. This volume brings together 25 experts in the history of fourteenth-century England and asks them to discuss one of the most famous works of Middle English literature--Geoffrey Chaucer's 'General Prologue' to the Canterbury Tales--in relation to the economic change, social issues, and religious controversies of the period. Beginning with a survey of recent debates about the social meaning of Chaucer's work, the volume then discusses each of the Canterbury pilgrims in turn. The book should be of interest to all scholars and students of medieval culture whether they are specialists in literature or history. In our increasingly secular society novel-reading is now more popular than Bible-reading. Serious novels are often taken more seriously than scripture. This book looks at how this may have come about as an introduction to four best-selling late-Victorian novelists, George Eliot, Thomas Hardy, Mary Ward and Rider-Haggard. Does the novel in their hands take the place of the Bible? Can apparently secular

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novels still have religious significance? Can they make new imaginative sense of some of the religious and moral themes and experiences to be found in the Bible? Do Eliot and her successors anticipate some of the insights of modern theology and contemporary investigations of religious experience? Do they call in question long-standing rumours of the death of God and the triumph of the secular?

Examination of key texts - Chaucer to Wyclif - sheds new light on medieval spirituality.

This study examines apocalyptic ideologies in Late Medieval and Reformation England. Focussing on Wycliffite vision of the end, this work analyzes Lollard apocalyptic rhetoric and probes the cultural and social impacts of apocalyptic ideas.

The first comprehensive analysis of English national identity in the late Middle Ages. During the late Middle Ages, the increasing expansion of administrative, legal, and military systems by a central government, together with the greater involvement of the commons in national life, brought England closer than ever to political nationhood. Examining a diverse array of texts--ranging from Latin and vernacular historiography to Lollard tracts, Ricardian poetry, and chivalric treatises--this volume reveals the variety of forms "England" assumed when it

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was imagined in the medieval West. These essays disrupt conventional thinking about the relationship between premodernity and modernity, challenge traditional preconceptions regarding the origins of the nation, and complicate theories about the workings of nationalism. *Imagining a Medieval English Nation* is not only a collection of new readings of major canonical works by leading medievalists, it is among the first book-length analyses on the subject and of critical interest. Streete studies the political uses of apocalyptic and anti-Catholic rhetoric in a wide range of seventeenth-century English drama, focusing on the plays of Marston, Middleton, Massinger, and Dryden. Drawing on recent work in religious and political history, he rethinks how religion is debated in the early modern theatre.

Historical Dictionary of the Reformation and Counter-Reformation provides a comprehensive account of two chains of events—the Protestant Reformation and the Catholic Counter-Reformation—that have left an enduring imprint on Europe, America, and the world at large. This is done through a chronology, a introductory essay, a bibliography, and over 300 cross-referenced dictionary entries on persons, places, countries, institutions, doctrines, ideas, and events. This volume, which fills a gap in the current literature, will be essential reading for third-year undergraduates and above in Biblical studies.

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Textual-Critical studies of medieval English literature have primarily focused on practical matters such as transcription, collation, recension, and the identification of scribal hands. But the theory of editing medieval English works remains largely unexplored. Tim William Machan addresses this void by setting out to articulate the textual and cultural factors that distinctively characterize Middle English works as Middle English and to reveal the role these factors play in editing and interpretation of these works. In revealing how the creation of textual criticism affected the transmission of Middle English, this book will be of interest and accessible to readers relatively new to both textual criticism and Middle English. It will also be of vital importance to specialists in medieval studies, Renaissance studies, and textual criticism.

A new history of the origins of the English Bible, revealing the complex continuities between Latin commentaries and English translations.

A sequel to her seminal book on Chaucer's House of Fame, Sheila Delany's elegant and innovative study of Chaucer's Legend of Good Women explores what it meant to be a reader and a writer, and to be English and a courtier, in the late fourteenth century. The richness of late medieval art, philosophy, and history are powerfully brought to bear on one of Chaucer's most controversial works. So too are the insights of modern critical theory—semiotics, historicism, and gender

studies especially—making this a unique achievement in medieval and Chaucerian studies. Delany's strikingly original readings of Chaucer's Orientalism, his sexual wordplay, his theological attitudes, and his treatment of sex and gender have given us a Chaucer for our time. This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1994.

Generations of scholars have meditated upon the literary devices and cultural meanings of *The Song of Roland*. But according to Andrew Taylor not enough attention has been given to the physical context of the manuscript itself. The original copy of *The Song of Roland* is actually bound with a Latin translation of the *Timaeus*. *Textual Situations* looks at this bound volume along with two other similarly bound medieval volumes to explore the manuscripts and marginalia that have been cast into shadow by the fame of adjacent texts, some of the most read medieval works. In addition to the bound volume that contains *The Song of Roland*, Taylor examines the volume that binds the well-known poem "Sumer is icumen in" with the *Lais of Marie de France*, and a volume containing the legal *Decretals of Gregory IX* with marginal illustrations of

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wayfaring life decorating its borders. Approaching the manuscript as artifact, Textual Situations suggests that medieval texts must be examined in terms of their material support—that is, literal interpretation must take into consideration the physical manuscript itself in addition to the social conventions that surround its compilation. Taylor reconstructs the circumstances of the creation of these medieval bound volumes, the settings in which they were read, inscribed, and shared, and the social and intellectual conventions surrounding them.

The catalogue is the first step towards a systematic description of the manuscripts of the Wycliffite Bible, one of the most influential medieval English works. The Bible is the first complete translation of the Vulgate in English, produced at the end of the 14th century by the followers of the Oxford theologian John Wyclif. In spite of being condemned and banned within twenty five years of its appearance, it became the most widely disseminated medieval English text. The catalogue contains detailed descriptions of all (64 in total) manuscripts of the Wycliffite Bible in Oxford collections (the Bodleian and college libraries). This is a substantial part of the whole corpus: 250 manuscripts of the Bible survive and Oxford has the largest number of copies in any single location. The descriptions are subdivided into sections covering textual contents, decoration, dialect, physical makeup and binding of each manuscript, and are accompanied by bibliographies. The descriptions are preceded by an introduction with a discussion of the manuscript tradition of the Wycliffite Bible and the findings resulting

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from the study of Oxford copies. The catalogue also contains several appendices illustrating important features of the manuscripts.

Based on the "The Canterbury Tales", this work features an introduction by master scholar Harold Bloom, a chronology detailing Chaucer's life, a bibliography, and an index.

This volume of essays is the first to embrace both orthodox and heterodox treatments of scripture in early modern England, and in the process to question, challenge and redefine what historians mean when they use these terms. The collection dispels the myth that a critical engagement with sacred texts was the preserve of radical figures: anti-scripturists, Quakers, Deists and freethinkers. While the work of these people was significant, it formed only part of a far broader debate incorporating figures from across the theological spectrum engaging in a shared discourse.

The essays in this volume give an account of how the agenda for theology and religious studies was set and reset throughout the twentieth century - by rapid and at times cataclysmic changes (wars, followed by social and academic upheavals in the 1960s), by new movements of thought, by a bounty of archaeological discoveries, and by unprecedented archival research. Further new trends of study and fresh approaches (existentialist, Marxian, postmodern) have in more recent years generated new quests and horizons for reflection and research. Theological enquiry in Great Britain was transformed in the late nineteenth century through the gradual acceptance of the

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methods and results of historical criticism. New agendas emerged in the various sub-disciplines of theology and religious studies. Some of the issues raised by biblical criticism, for example Christology and the 'quest of the historical Jesus', were to remain topics of controversy throughout the twentieth century. In other important and far-reaching ways, however, the agendas that seemed clear in the early part of the century were abandoned, or transformed and replaced, not only as a result of new discoveries and movements of thought, but also by the unfolding events of a century that brought the appalling carnage and horror of two world wars. Their aftermath brought a shattering of inherited world views, including religious world views, and disillusion with the optimistic trust in inevitable progress that had seemed assured in many quarters and found expression in widely influential 'liberal' theological thought of the time. The centenary of the British Academy in 2002 has provided a most welcome opportunity for reconsidering the contribution of British scholarship to theological and religious studies in the last hundred years.

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