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Lollardy, also known as Lollardism or the Lollard movement, was a Proto-Protestant Christian religious movement that existed from the mid-14th century to the 16th-century English Reformation. It was initially

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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. They formulated their beliefs in the Twelve Conclusions of the Lolla

Lollardy - Wikipedia

See *The St Alban's chronicle, 1406 – 1420*, ed. Vivian H. Galbraith, Oxford 1937, 1 – 2, and *Two Wycliffite texts: The sermon of William Taylor, 1406; The testimony of William Thorpe, 1407*, ed. Anne Hudson (Early English Text Society ccci, 1993), pp. xiii – xxv, 1 – 23.

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 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.

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.

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Most general accounts of the reformation concentrate on its events and personalities while recent scholarship has been largely devoted to its social and economic consequences. Benard Reardon's famous book has been designed specifically to reassert the role of religion in the study of reformation history and make the theological issues and arguments that fuelled it accessible to non-specialists today.

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

This collection of essays by leading experts in manuscript studies sheds new light on ways to approach medieval texts in their manuscript context. Each contribution provides groundbreaking insight into the field of medieval textual culture, demonstrating the various interconnections between medieval material and literary traditions. The contributors' work aids reconstruction of the period's writing practices, as contextual factors surrounding the texts provide clues to the 'manuscript experience'. Topics such as scribal practice and textual providence, glosses, rubrics, page lay-out, and even page ruling, are addressed in a manner illustrative and suggestive of textual practice of the time, while the volume further considers the interface between the manuscript and early textual communities. Looking at medieval inventories of books no longer extant, and addressing questions such as ownership, reading practices and textual production,

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Medieval Texts in Context addresses the fundamental interpretative issue of how scribe-editors worked with an eye to their intended audience. An understanding of the world inhabited by the scribal community is made use of to illuminate the rationale behind the manufacture of devotional texts. The combination of approaches to the medieval vernacular manuscript presented in this volume is unique, marking a major, innovative contribution to manuscript studies.

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.

This volume brings together ten essays by Alexandra Walsham dealing with 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.

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