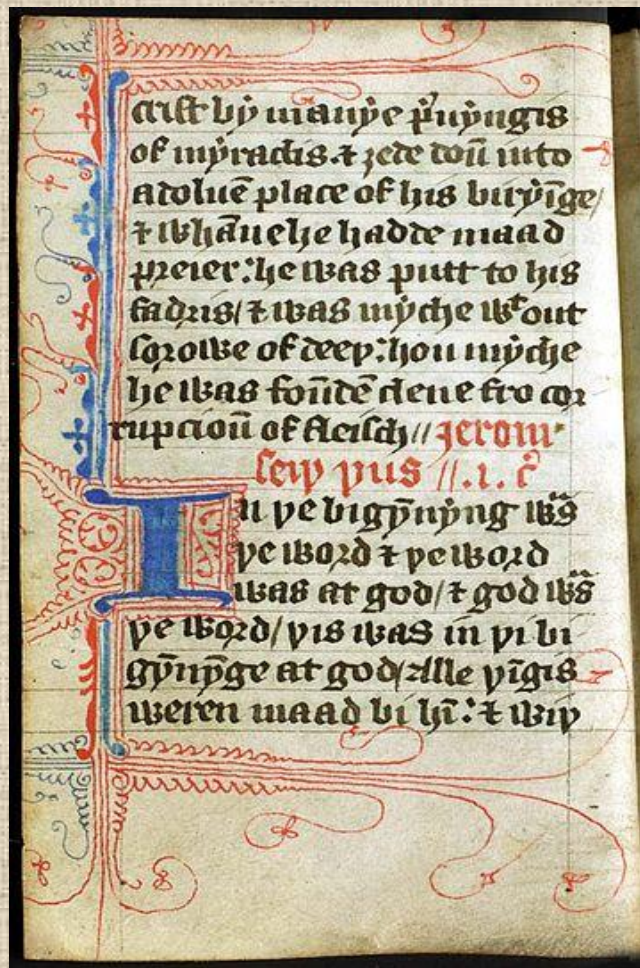


John

Wycliffe

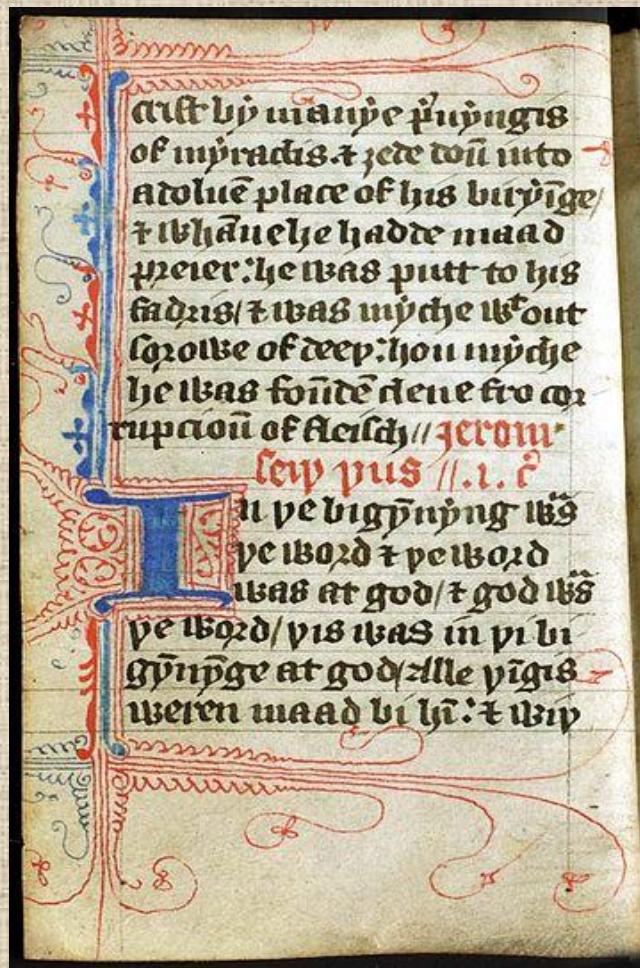


Life:

- ca. 1328 Born (Hipswell? Family holdings at Wycliffe)
- ca. 1345 Oxford Trained (Balliol?)
- 1358 Master of Balliol
- 1361 Leaves Oxford;
Rector of Fillingham, Lincolnshire
- 1362 Prebend of Aust at Westbury-on-Trym
(Pluralist)
- 1362 Queen's College, Oxford
(Absentee From Fillingham)
- 1365-67 Warden of Canterbury Hall
(Secular or Monastic?)
- 1368 From Fillingham to Ludgershall, Buckinghamshire
(Closer to Oxford?)

John

Wycliffe



Life:

1372 Enters Service to the Crown

1374 Royal Commissioner to Bruges
(20s a day; 3 months wages for his vicar)

Returns to Oxford; disputations & pamphlets

1377 Five condemnatory papal bulls; imprisoned
Appeal to Parliament; Trial

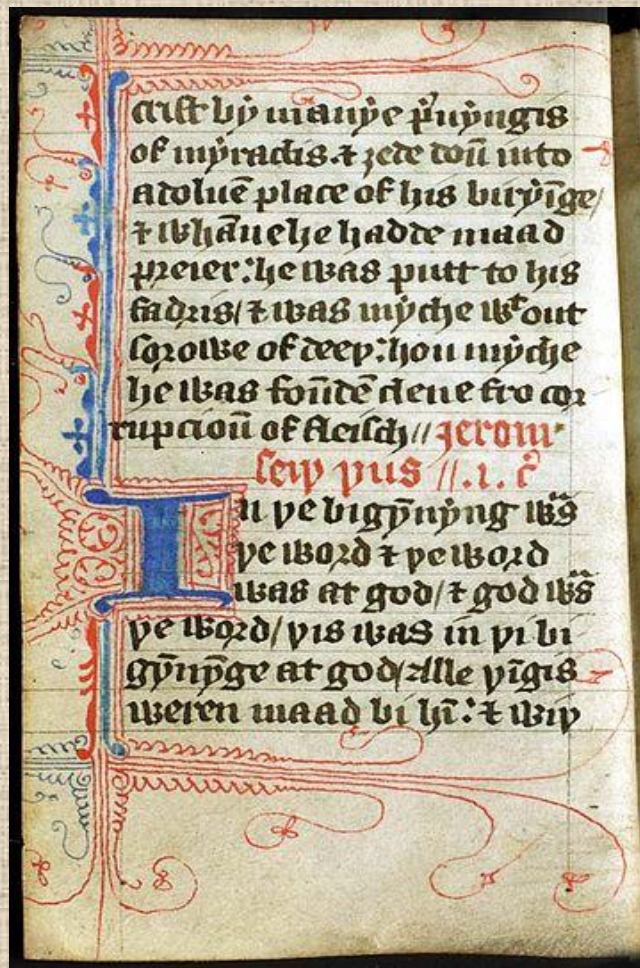
1381 Leaves Oxford;
Rector of Lutterworth, Leicestershire

1381 Trial at Blackfriars; Unattended, Unaffected

1384 Dies December 31, Lutterworth (Stroke)

John

Wycliffe



Thought:

Dominion:

Feudalism: Status & Authority From Superior

Dominion: The ‘Sphere’ of Exercised Authority

Spiritual Dominion: Church

Temporal Dominion: Emperors, Kings, Princes...

Struggles Between Spiritual & Temporal ‘Rulers’

English Kings and Roman Popes

Boniface VIII, *Unam Sanctam* 1302

Two “Swords”: Material and Spiritual

Both Under the Dominion of the Church

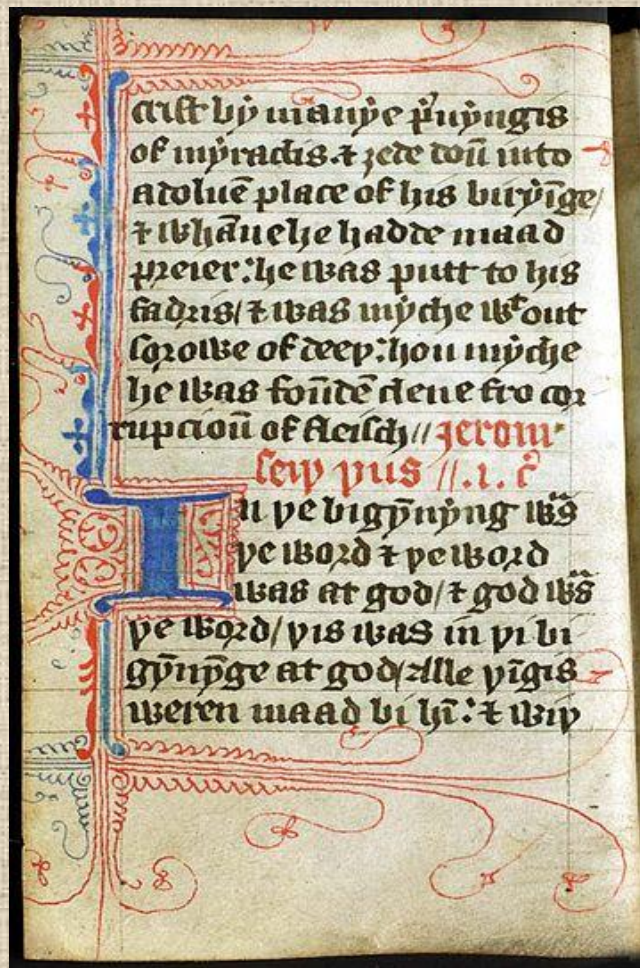
Challenges to *Unam Sanctam*

Marsiglio of Padua, William of Ockham

Avignon Papacy (“Babylonian Captivity”)

John

Wycliffe



Thought:

Wycliffe's Theory of Dominion:

All Dominion is Given by God

Everyone is Responsible to God

Therefore, No Hierarchy

Dominion:

A Gift of Grace

Nullified by Unworthiness

Anticlericalism: Corruption Nullifies Dominion

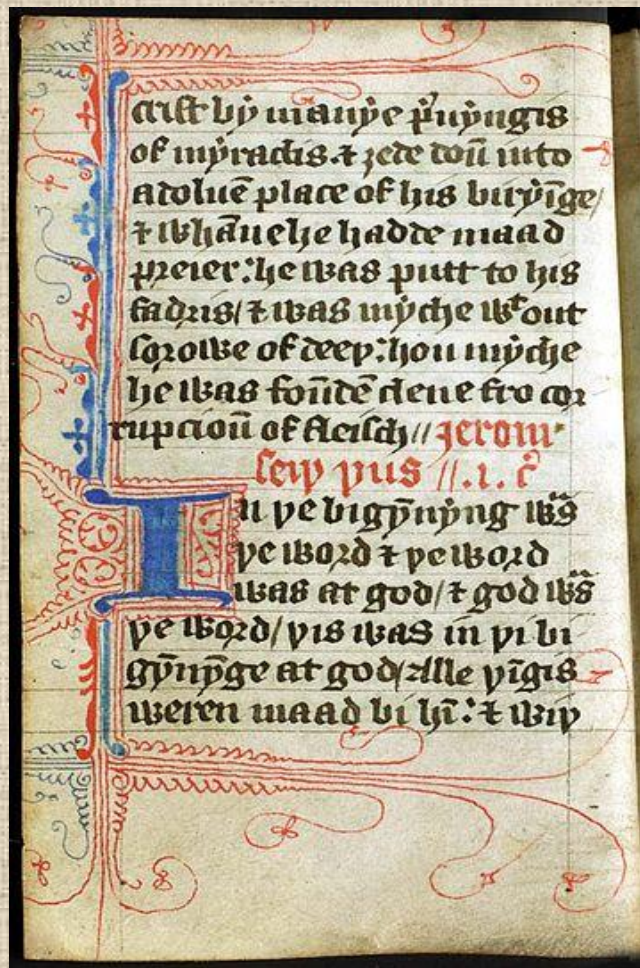
Papacy

Secular Clergy (Sacraments)

Monks and Friars

John

Wycliffe



Contributions:

Holy Scripture in English:

Lack of Biblical Knowledge Among the Laity

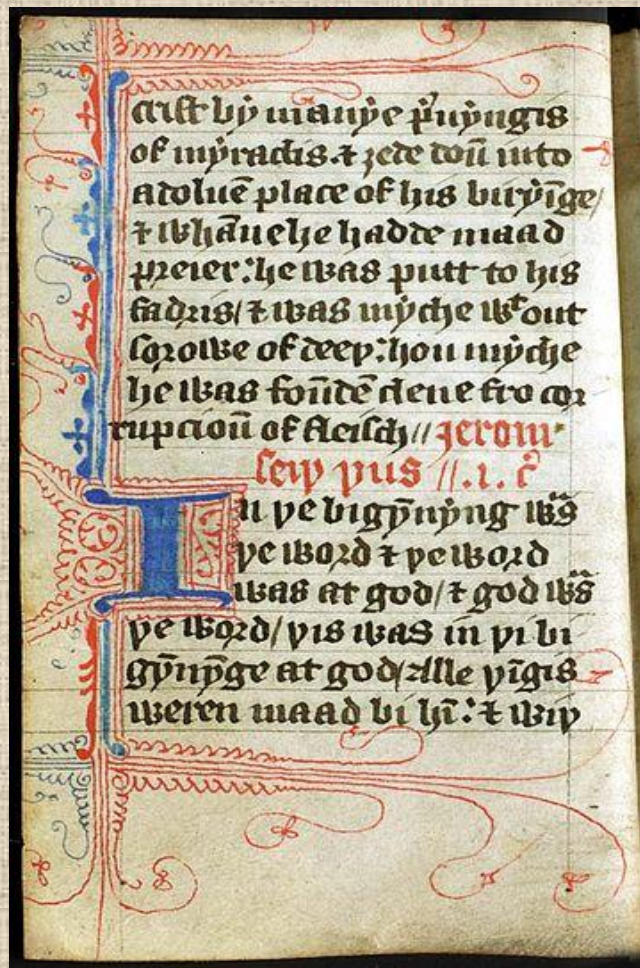
An English Translation for Literate Laity

Assisted by Nicholas of Hereford & John Purvey

Translated and Circulated Whole Bible

John

Wycliffe



Contributions:

“Poor Preachers”:

Analog to the Friars, Itinerant Preachers

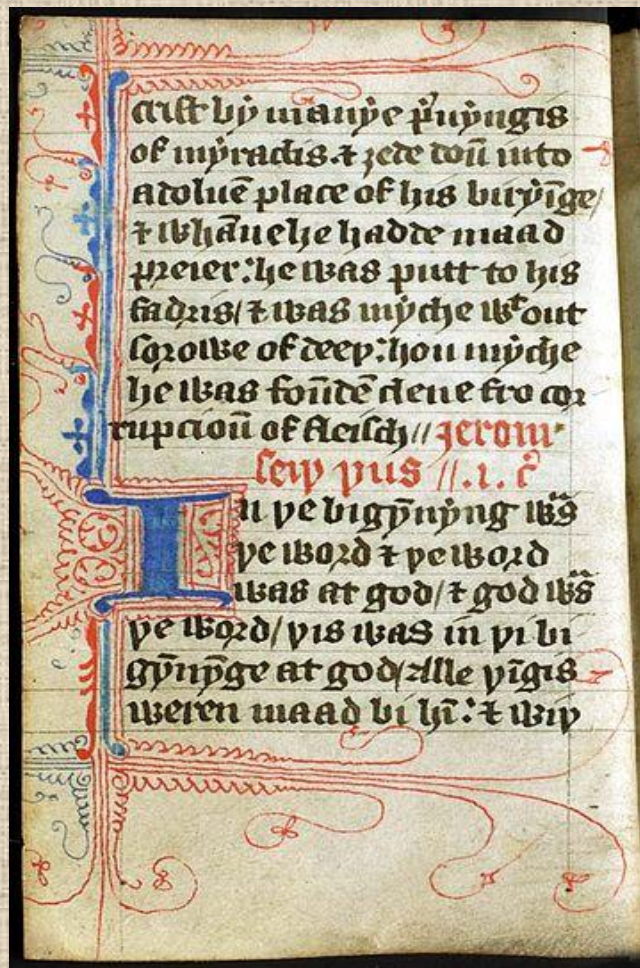
Priests, Scholars, Laity

Carried Copies of Holy Scripture in English

Emphasized Authority of Bible: Faith & Practice

John

Wycliffe



Contributions:

The Lollards

Popularized Reception of Wycliffe's Views

Decentralized Cells

No 'Official' Teaching, Diversity of Perspectives

Very Few Lollards of Great Stature

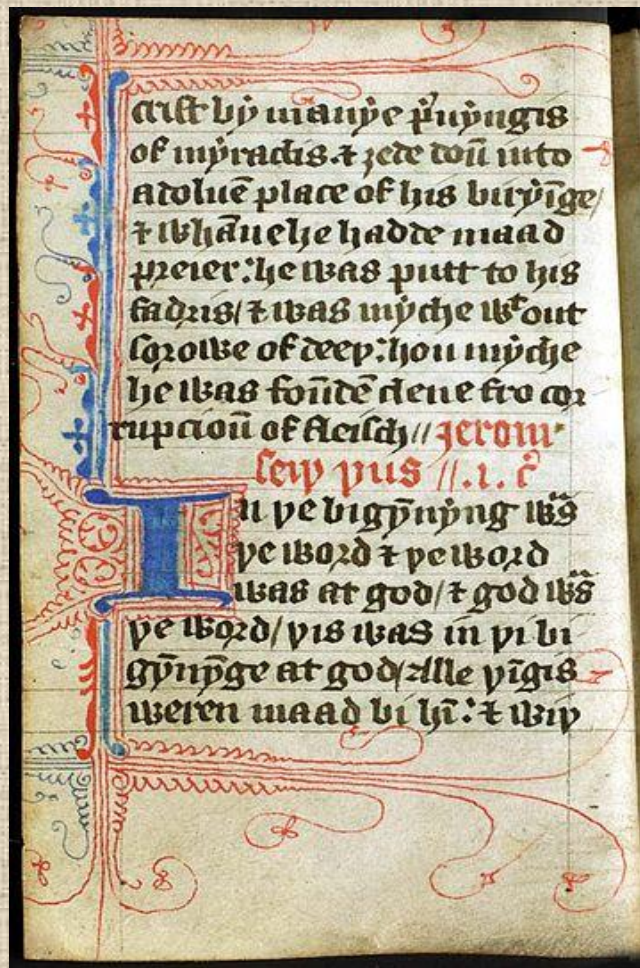
"Grassroots" Movement

Biblicist

Reform-Minded

John

Wycliffe



Mixed Blessings?:

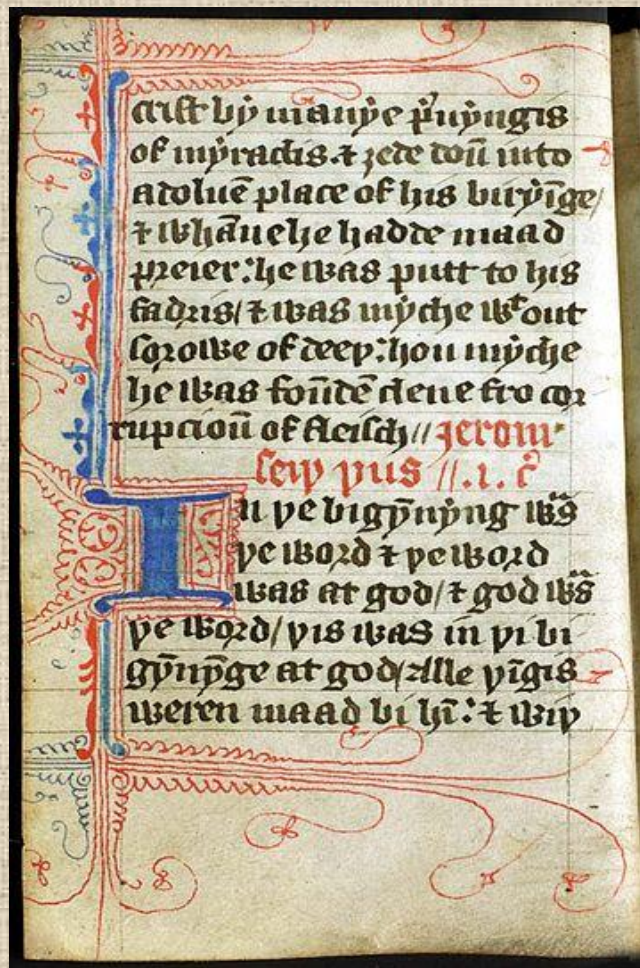
What to Make of Wycliffe?:

“The man himself remains in some respects a mystery; we know so much of his thought, so little of his thoughts, so little of the inner sources of his radicalism. An obstinate North-Country mind endowed with the subtleties of the Oxford schools; a combination of disappointed careerist, temperamental rebel, sincere reformer of immense moral courage; all these and yet further complexities seem to dwell side by side.”

Dickens, *The English Reformation*, 46

John

Wycliffe



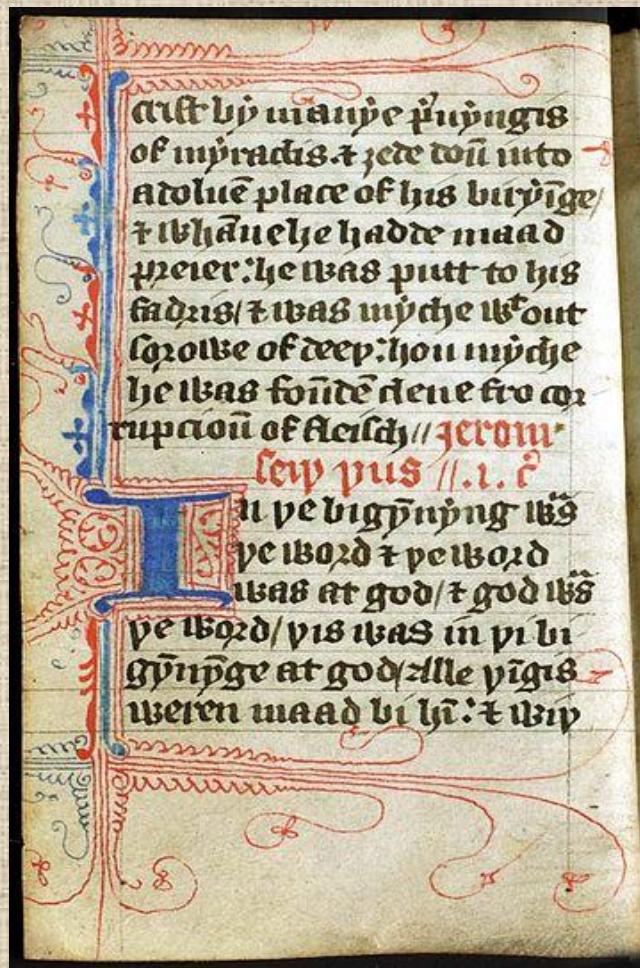
Mixed Blessings?:

What to Make of Wycliffe?:

“...although technically a parish priest, [he] was in fact an Oxford don. Except for the last three years of his life he took very little interest in the parishes from which he drew his income, preferring to spend his time at Oxford ... essentially a critic and a satirist, lashing out at the abuses which were so obvious to him...

John

Wycliffe



Mixed Blessings?:

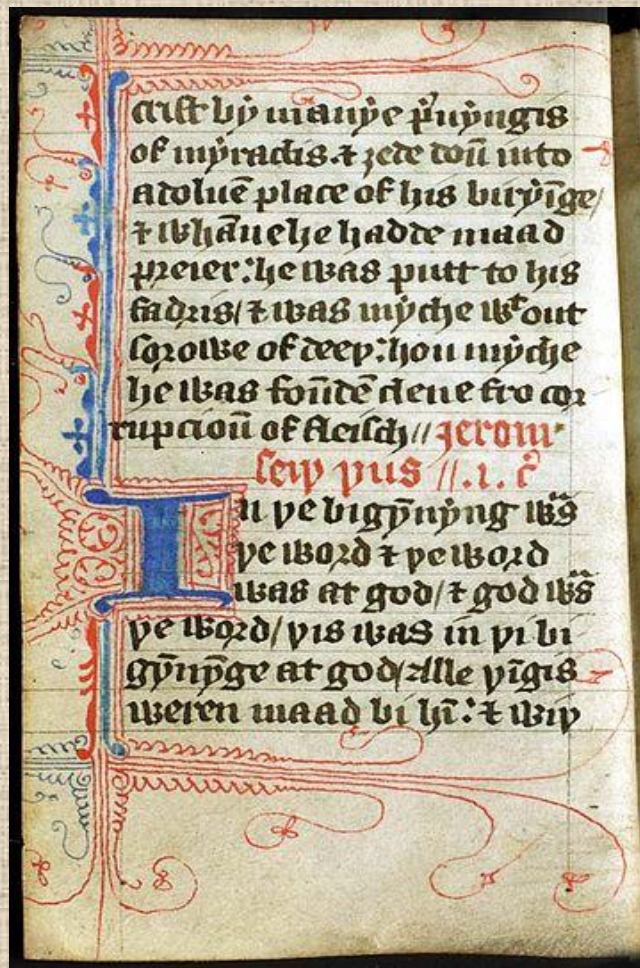
What to Make of Wycliffe?:

“In himself he is, to us, an unattractive character, for we know him almost solely from his own writings, which are full of bitterness and contempt, and from the attacks of his enemies. Yet behind all this there must have been a flame of real concern for the welfare of God’s people. ‘So much a scholar and so little a saint,’ Wyclif was yet able to arouse men to such passionate zeal for righteousness that they willingly gave their bodies to be burnt for the faith that was in them. With all his faults Wyclif succeeded in lighting a candle which burnt steadily through many years of trial and which is by no means extinguished at the present day.”

Moorman, *A History of the Church in England*, 119-122

John

Wycliffe



But Wait, There's More:

Anti-Wycliffite Statute (1401)

Persecution of Those Who Held His Views

Constitutions of Oxford (1408)

Reassertion of Ecclesiastical Authority

Named Wycliffe Relative To

Banned Authors and Works

Unlicensed Lay Scripture Translation: Heresy

Council of Constance (May 4, 1415):

Wycliffe Named a Heretic, Banned by Church

Books to be Burned

Remains to be Exhumed

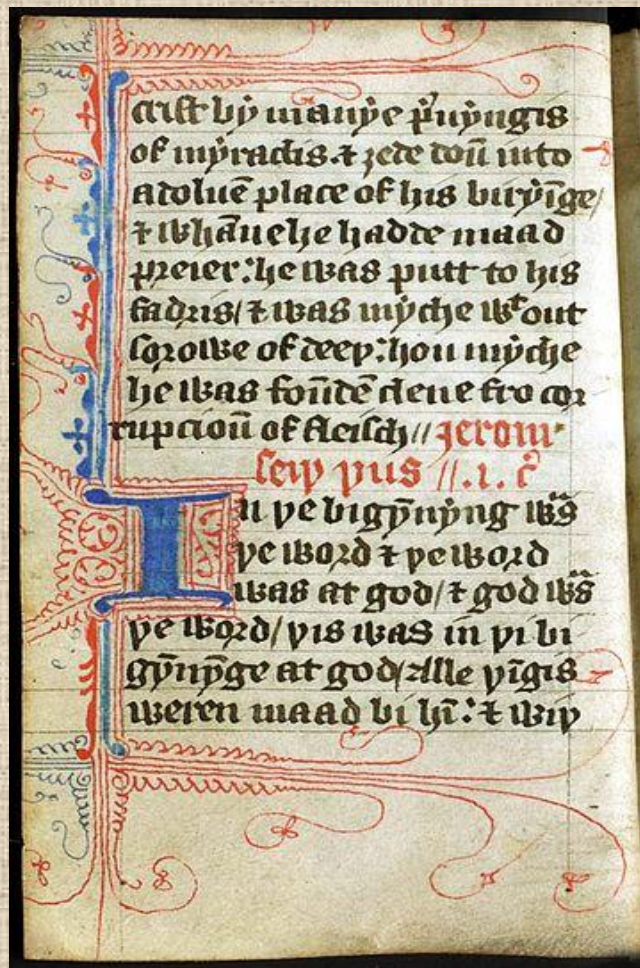
John

Wycliffe

But Wait, There's More:

Exhumation (1428)

Remains Exhumed and Burned
Ashes Thrown into the River Swift





Lutterworth

Sinneret

Arch. de.

Official

Comissar.

The ashes
of Widdleffe
cast into the
ducr.