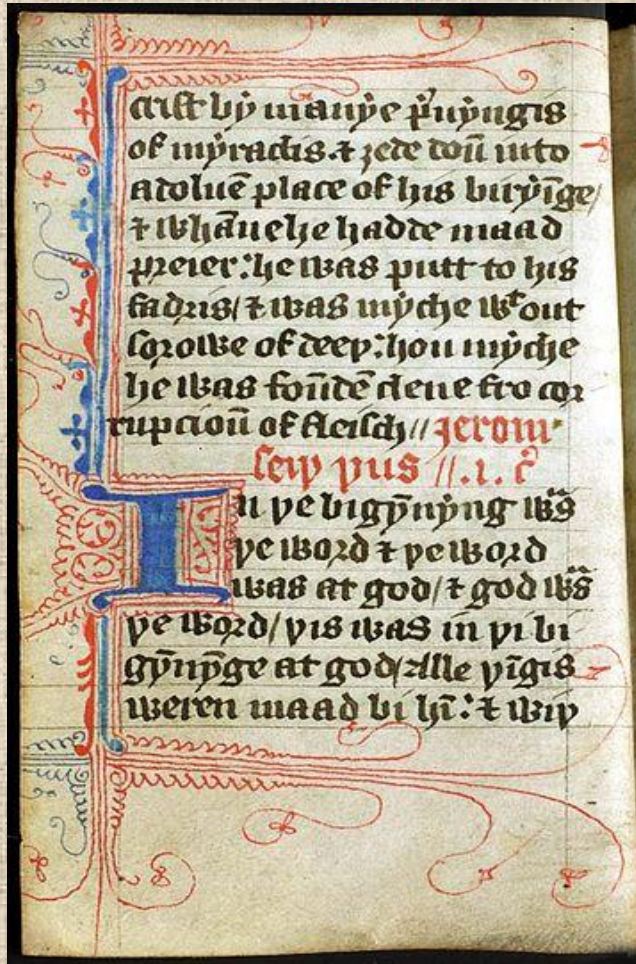


The Lollards



Origins:

The Influence of Wycliffe:

Direct: English Bible, “Poor Preachers”

Indirect: Not a Unified ‘Organization’

Shared Ideas / Themes

Bible: True Authority; in English; for Laity

Church: Those God Predestined to Salvation

Holy Eucharist: Not Transubstantiation

“*sacramentaliter, spiritualiter et virtualiter*”

Receptionist (?)

Anticlerical

Erastian

Opposed:

Papal Supremacy

Clerical Celibacy

Monastic Wealth & ‘Corruption’

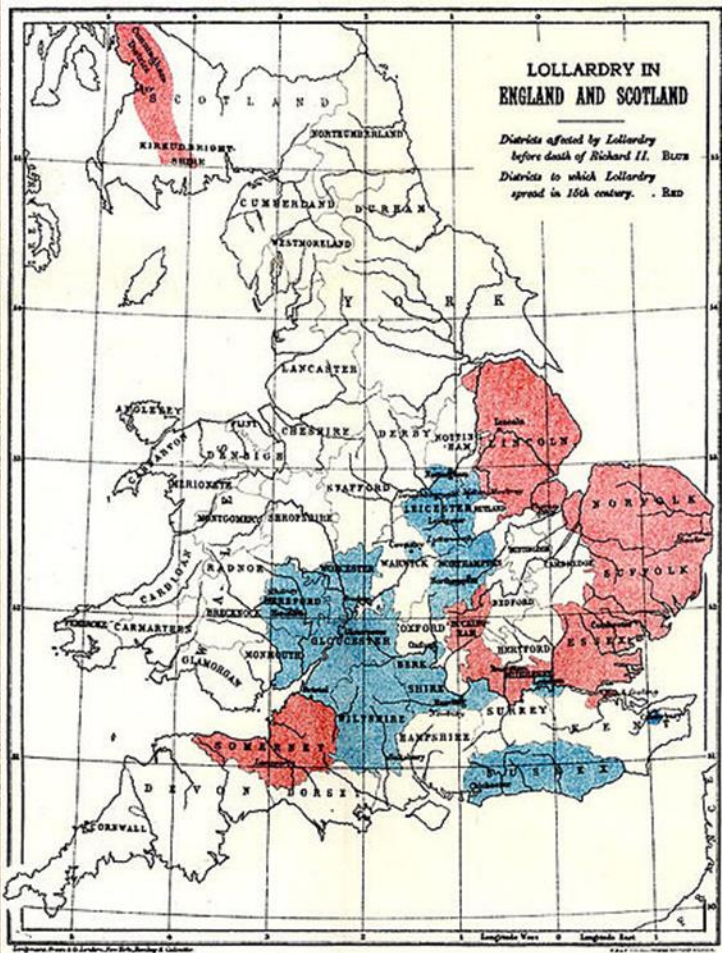
Missing?: Justification by Faith Alone

The Lollards

Origins:

Dissemination, Modification, Vulgarization

From Scholarly Latin to Common English
Appealed to Tradespeople & Some Lower Clergy
Less Appeal Among Peasantry & the Propertied
Minimal Traction in the Corridors of Power



The Lollards

Origins:

Earliest 'Lollard' Cell: Oxford Clerks

Nicholas Hereford

(a first, very literal translation)

1382 AbC Courtenay Exiles Hereford

(later returned and recanted)

Origin of the Term "Lollard"

Middle Dutch:

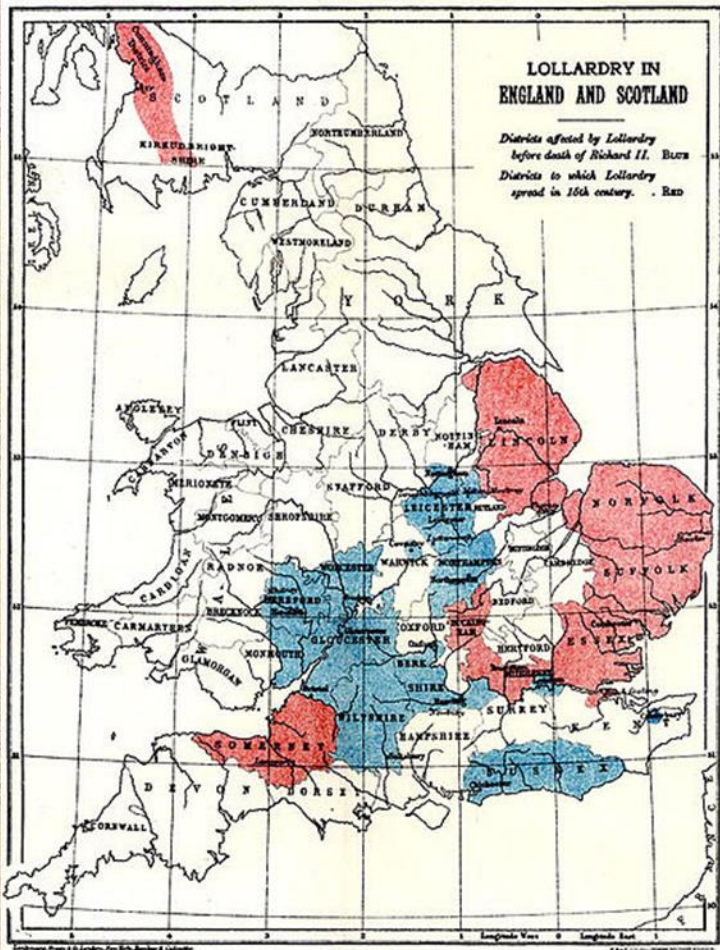
mumbler, prattler

(later, nonsense)

Previously: Beghards, Other Sectarians

Ad Hominem Pejorative: Dubious Orthodoxy

Term Used by Henry Crump, Irish Cistercian



The Lollards

Origins:

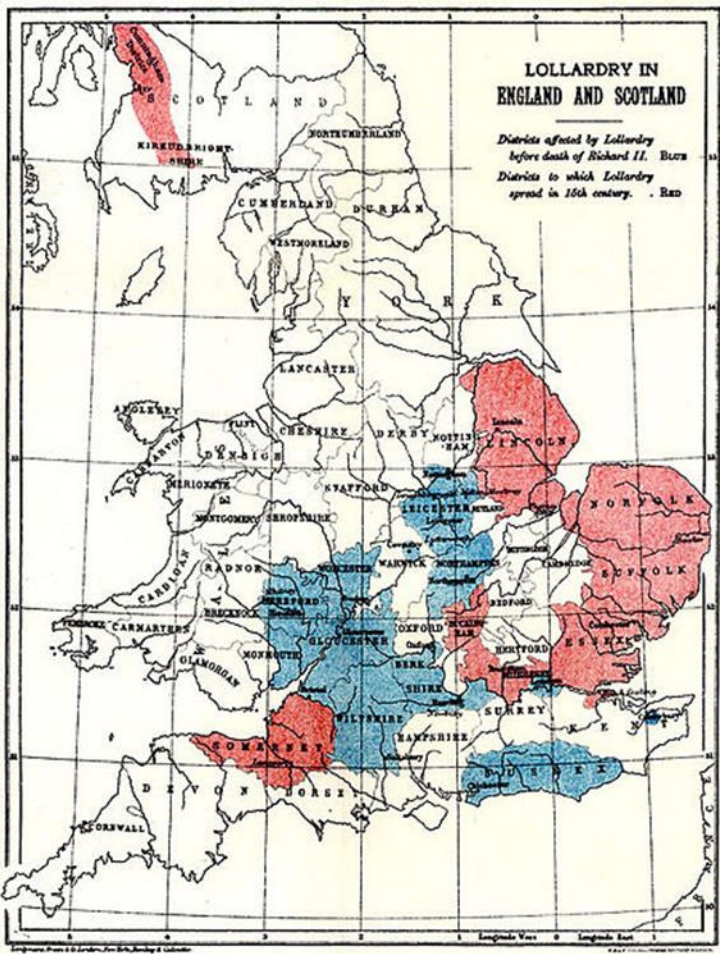
Another Cell: Leicester Laity

Philip Repingdon

Augustinian Canon, friend of Hereford

Later conformed; persecuting Bp. of Lincoln

Movement Spreads (Midlands, Home Counties)



The Lollards

Origins:

John Purvey

Wycliffe's Secretary

Better Translation, Less Woodenly Literal (1388)

Itinerant Preaching, Scrutiny, Prison (1390)

Recantation and Submission (1401)

Vicarage (1401)

Resigned, Resumed Itinerancy (1403)

Imprisoned Again (1421)

Death (1427)



The Lollards

Origins:

Prominent Lollards

House of Commons; Few of Richard II's Knights

The Twelve Conclusions (1395)

A Lollard 'Doctrinal Manifesto'?

List of Needed Reforms

Mostly Negative

Lollards in Parliament

Anti-Heresy Legislation (1401)

Attempts to Soften Penalties (1410)

Sir John Oldcastle

Lollard March on London (1414)

Overthrown by Henry V, Forced

Underground

Another Lollard Plot (1431)



The Lollards



Characterizing Lollardy:

“It should not, however, be supposed ... that all the Lollard groups and individuals showed uniform emphases. Persecution forced Lollardy to become a surreptitious congregational sect, lacking effective national leaders and hence precise formularies. Moreover, like most religions which inclined to Biblical fundamentalism and encouraged judgment upon the Scriptures by unqualified persons, it inevitably developed a fringe of cranks. ... Altogether, the weak features of the movement become apparent enough, though a certain strength shines alongside its weakness. It zealously sought to recover from the Scriptures an authentic sense of the person and spirit of Jesus. It argued with force that the materialism, the pride, the elaborate ritual and coercive jurisdiction of the Church found no justification in the lives of Christ and his disciples as recorded in the New Testament. It made a special appeal to the underdogs of feudal and ecclesiastical society by permitting them a far more active role in the management of their religious lives.”

Dickens, *The English Reformation*, 48-49

The Lollards

Characterizing Lollardy:

“Lollardy became a pertinacious rather than a heroic faith, occupying quiet groups of tradesmen and artisans, but here and there attracting a few priests, merchants, and professional men. From the mid-century the record of prosecutions becomes less frequent, and we are left wondering whether the number of adherents had declined or whether in that troubled period Church and State lacked the opportunity and the zeal to persecute it. If, however, a real decline occurred, there must certainly have followed a marked revival in the last decade of the century. From about the year 1490 we hear with ever-increasing frequency of Lollard heretics and of official attempts to obliterate the sect.”

Dickens, *The English Reformation*, 49

