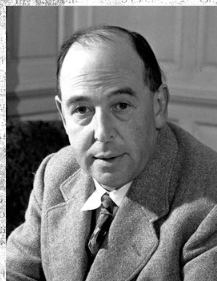
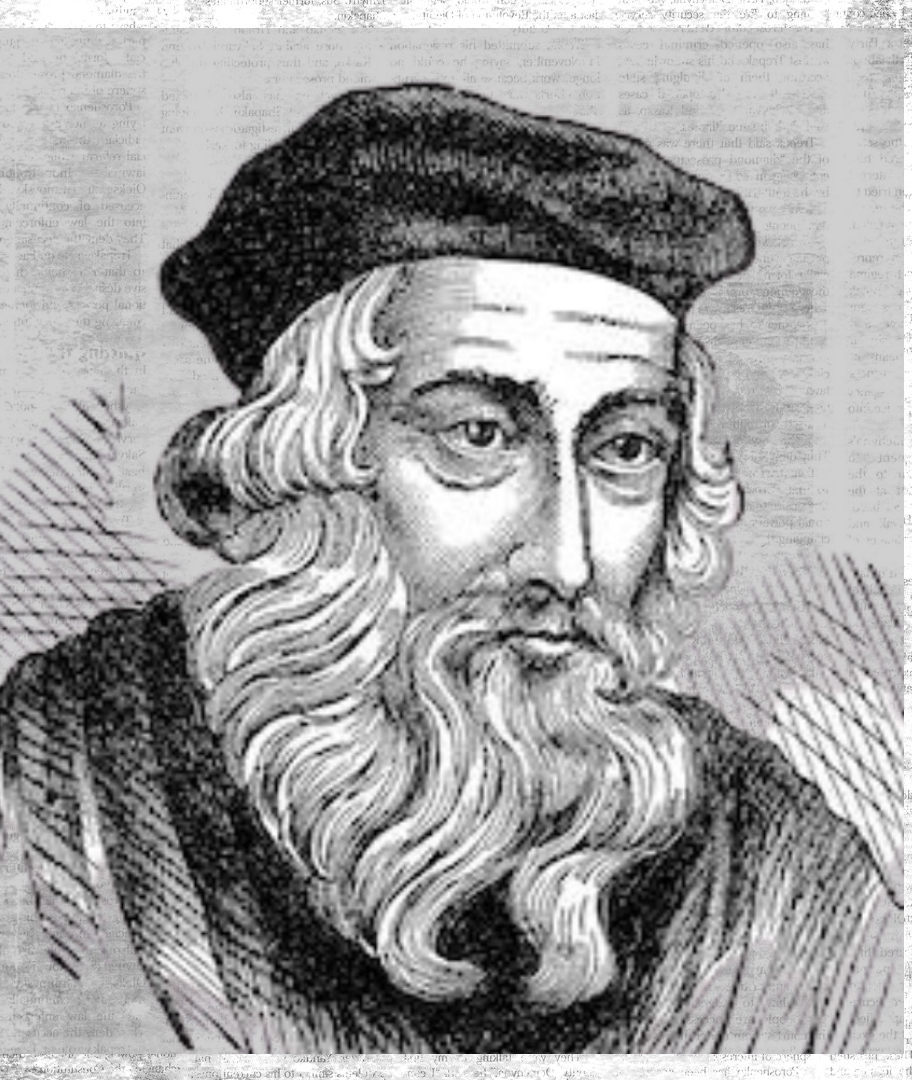


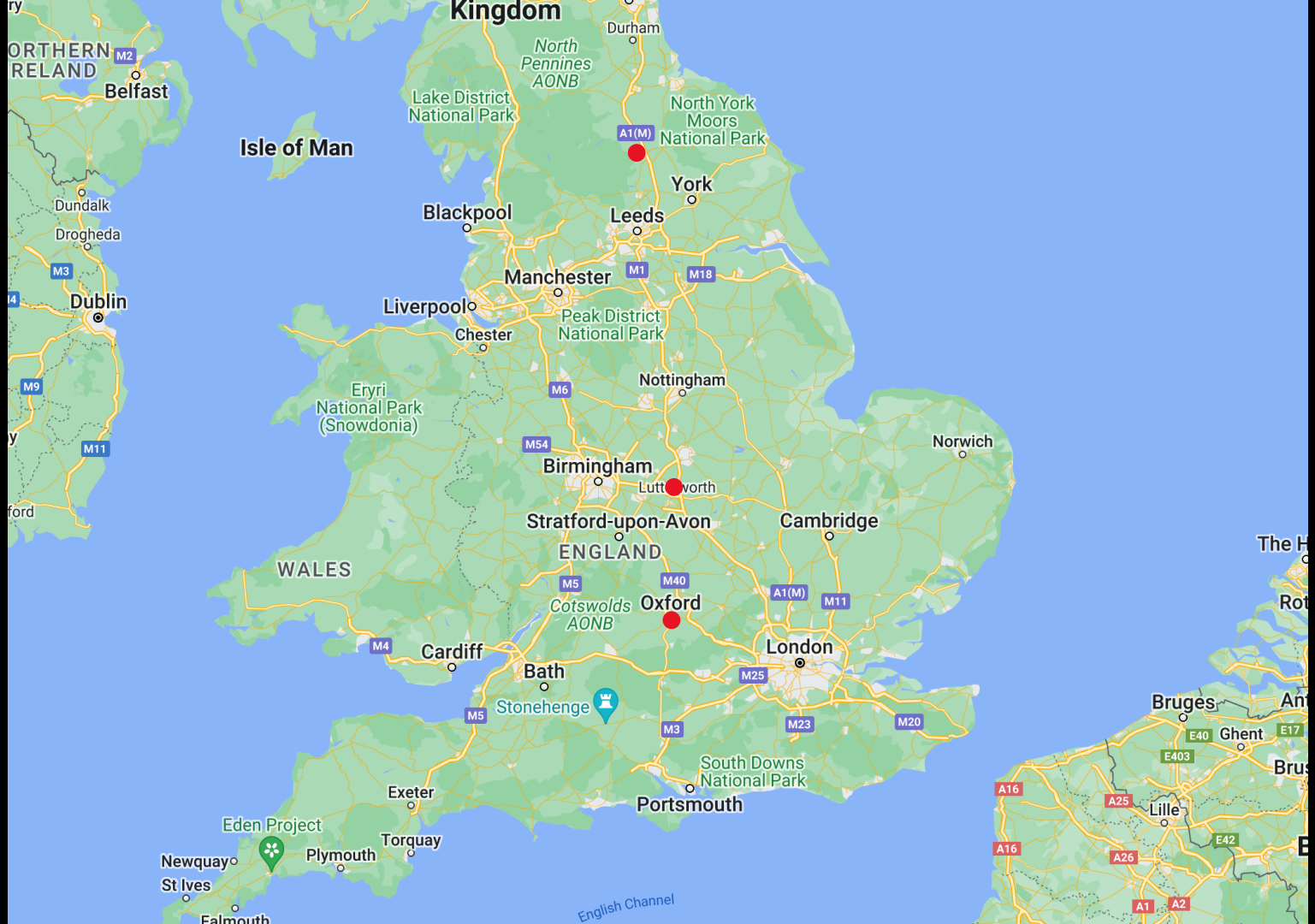
LEGENDS





John Wycliffe

- AD c.a. 1330 - 1384
- England, Oxford University
- Priest, Scholar, Philosopher, Professor, Theologian
- 1st English Bible



NORTHERN IRELAND
Belfast

Isle of Man

Kingdom
Durham
North Pennines AONB
Lake District National Park

North York Moors National Park

Blackpool

York

Leeds

Manchester

Liverpool

Chester

Peak District National Park

Nottingham

Eryri National Park (Snowdonia)

Birmingham

Luton

Norwich

Stratford-upon-Avon

Cambridge

WALES

ENGLAND

Oxford

Cotswolds AONB

Cardiff

London

Bath

Stonehenge

M25

Portsmouth

South Downs National Park

Eden Project

Torquay

Newquay

Plymouth

St Ives

Falmouth

English Channel

The H

Rot

Bruges

Ant

Ghent

Brus

Lille

E







General Timeline

The following text is a dense, repetitive block of characters and symbols, appearing as a corrupted or heavily distorted document. It contains no legible information and is therefore not transcribed.

General Timeline

• Arrives at Oxford 1345

The background of the page is a dense, repeating pattern of small, illegible text, creating a textured, greyish background. The main title 'General Timeline' is at the top left in a large, dark blue font. Below it, a bullet point is followed by the sub-header 'Arrives at Oxford 1345' in a slightly smaller, dark blue font. The rest of the page is filled with the same repeating text pattern, which is mostly unreadable due to its size and repetition.

General Timeline

- Arrives at Oxford 1345
- Ordained Catholic Priest 1351

General Timeline

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- Bachelors (1369), Doctorate (1372)

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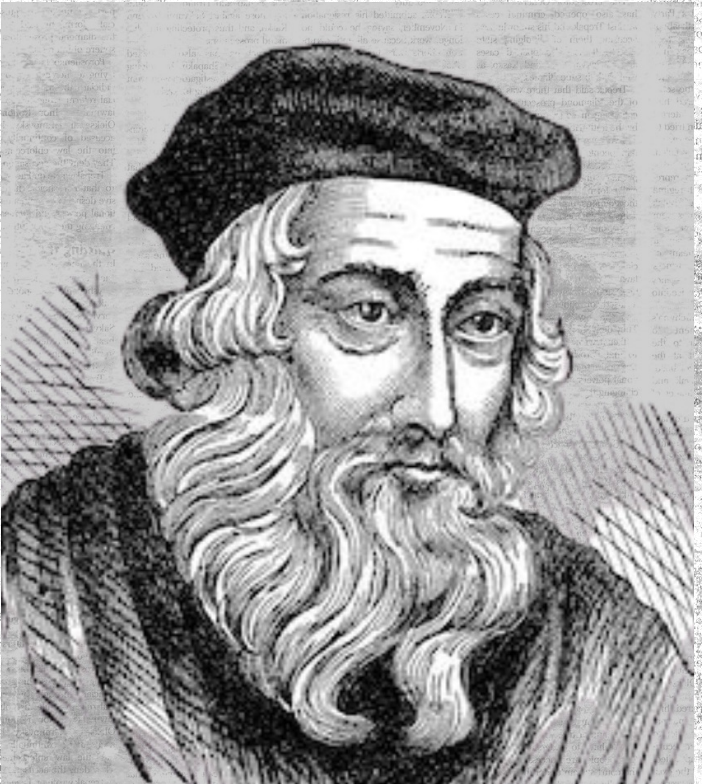
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- Papal Schism (1378– 1417)



Problems with the Church

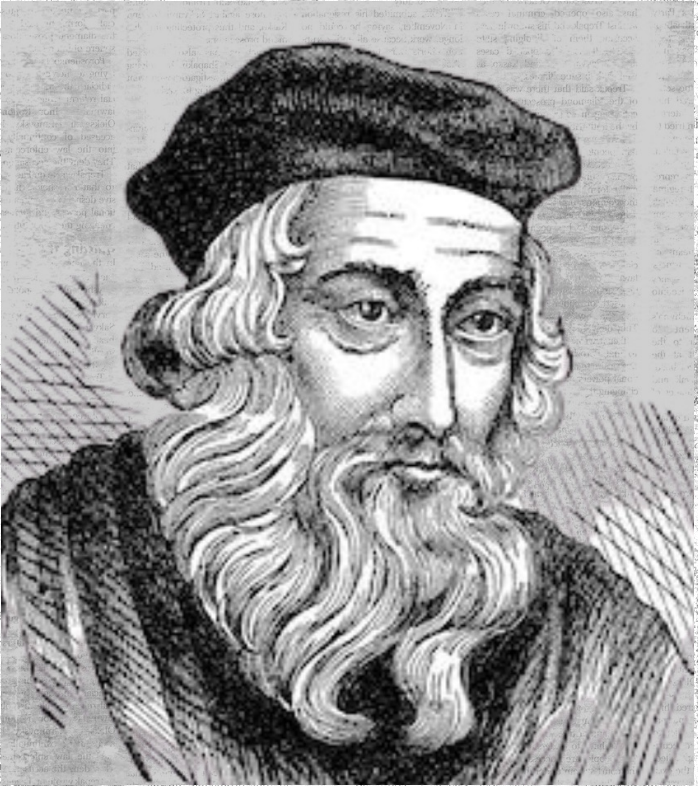
The church has long been a central institution in society, providing a sense of community and moral guidance. However, in the modern world, it faces numerous challenges that threaten its relevance and authority. One of the most significant issues is the decline in church membership and participation. Many people, particularly in the developed world, are no longer active members of any church. This is due to a variety of factors, including a growing emphasis on individualism, a loss of faith, and a desire for more inclusive and socially progressive values. The church's traditional teachings, which often emphasize strict moral codes and hierarchical structures, are increasingly seen as out of touch with contemporary society. This has led to a loss of trust and respect for the institution, particularly among younger generations. Another major problem is the issue of financial sustainability. Many churches, especially in the West, are facing declining revenues as their congregations shrink. This has led to a loss of resources for maintaining church buildings, supporting clergy, and providing social services. In some cases, churches have been forced to close their doors or sell their property. This financial crisis is particularly acute in rural areas and inner-city neighborhoods, where churches have often been a vital part of the community. The church also faces challenges related to its internal governance and leadership. There is a growing demand for greater transparency and accountability, particularly in the areas of financial management and the treatment of clergy members. The recent sexual abuse scandals in the Catholic Church, for example, have highlighted the need for more robust safeguards and a more open approach to handling such cases. Additionally, there is a push for more inclusive leadership, with calls for the ordination of women and the recognition of LGBTQ+ individuals. These issues have created deep divisions within many churches, leading to a loss of unity and a sense of alienation among members. Finally, the church's role in society is being questioned. In a pluralistic and secular world, it is often seen as an anachronism, a relic of a bygone era. While some argue that the church should continue to play a central role in providing moral and social guidance, others believe that its influence should be limited to its own members. This has led to a loss of the church's traditional social and political voice, which has been replaced by a more passive and less engaged stance. In conclusion, the church faces a complex set of challenges that require a thoughtful and innovative response. It must find ways to remain relevant and meaningful in a rapidly changing world, while also addressing its internal issues and financial needs. Only by doing so can it hope to continue to serve its members and the wider community in the 21st century.

The church's decline is a result of a complex interplay of factors. One of the primary reasons is the changing nature of society itself. In the past, the church was often the central institution in a community, providing a sense of identity and purpose. However, in the modern world, there is a growing emphasis on individualism and personal freedom. Many people are no longer interested in the traditional teachings and practices of the church. This has led to a loss of faith and a decline in church membership. Another major factor is the loss of trust in the church's leadership. The recent sexual abuse scandals in the Catholic Church, for example, have had a devastating impact on the church's reputation. This has led to a loss of respect and trust for the institution, particularly among younger generations. The church's financial crisis is another significant problem. Many churches are facing declining revenues as their congregations shrink. This has led to a loss of resources for maintaining church buildings, supporting clergy, and providing social services. In some cases, churches have been forced to close their doors or sell their property. This financial crisis is particularly acute in rural areas and inner-city neighborhoods, where churches have often been a vital part of the community. The church also faces challenges related to its internal governance and leadership. There is a growing demand for greater transparency and accountability, particularly in the areas of financial management and the treatment of clergy members. The recent sexual abuse scandals in the Catholic Church, for example, have highlighted the need for more robust safeguards and a more open approach to handling such cases. Additionally, there is a push for more inclusive leadership, with calls for the ordination of women and the recognition of LGBTQ+ individuals. These issues have created deep divisions within many churches, leading to a loss of unity and a sense of alienation among members. Finally, the church's role in society is being questioned. In a pluralistic and secular world, it is often seen as an anachronism, a relic of a bygone era. While some argue that the church should continue to play a central role in providing moral and social guidance, others believe that its influence should be limited to its own members. This has led to a loss of the church's traditional social and political voice, which has been replaced by a more passive and less engaged stance. In conclusion, the church faces a complex set of challenges that require a thoughtful and innovative response. It must find ways to remain relevant and meaningful in a rapidly changing world, while also addressing its internal issues and financial needs. Only by doing so can it hope to continue to serve its members and the wider community in the 21st century.

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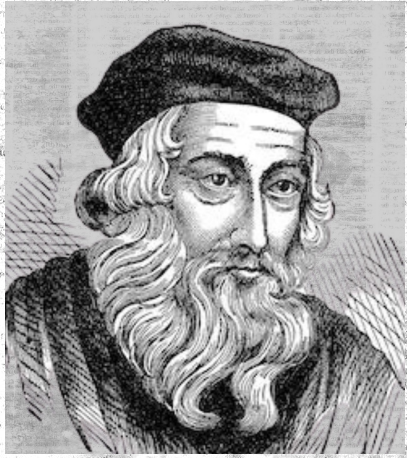
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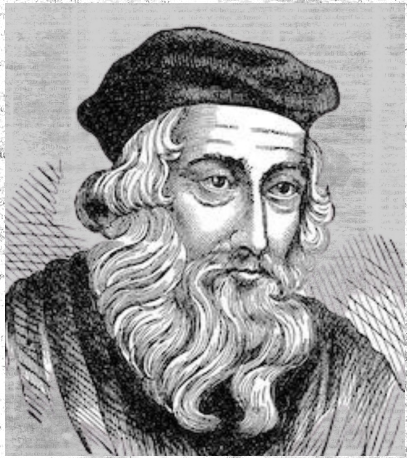
Problems with the Church

- Disparity between wealthy church and the poor

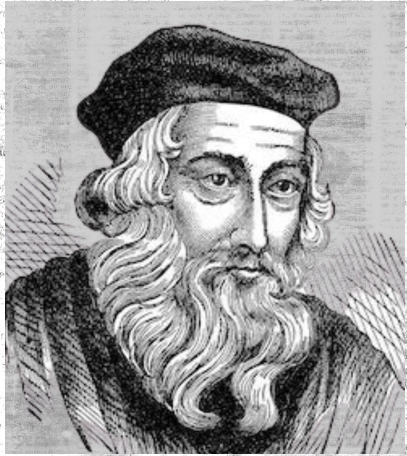




“The Church had no business acquiring enormous tracts of land and should relinquish these to civil authorities, return to the simplicity of Jesus and his apostles and, like them, live in a state of poverty to better minister to the people.”

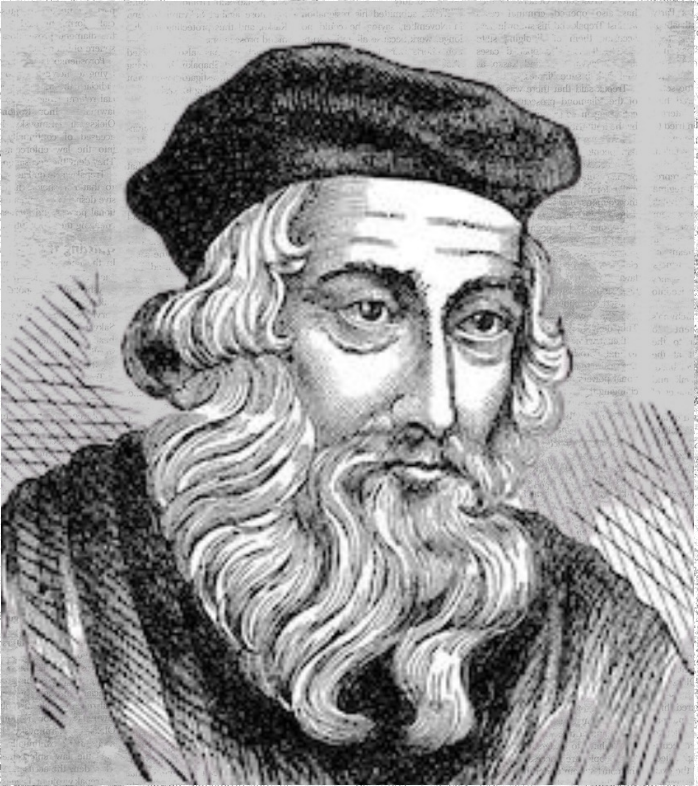


“England belongs to no pope. The pope is but a man, subject to sin, but Christ is the Lord of Lords and this kingdom is to be held directly and solely of Christ alone.”
On Civil Dominion (1376)



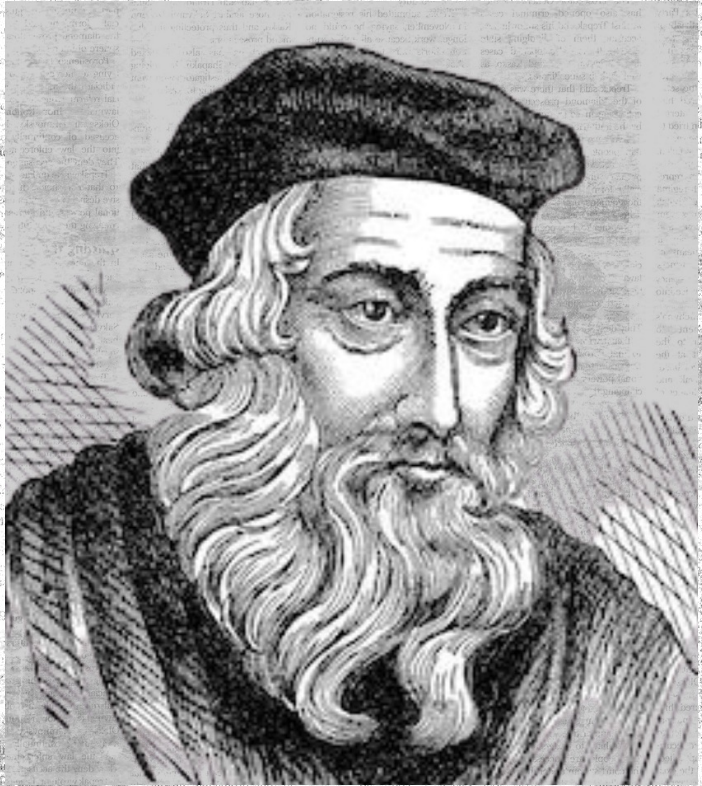
John Wycliffe Reputation

- An Advocate for the poor against Wealthy Church
- An Advocate for England against Rome
- An Advocate for the State against the Church



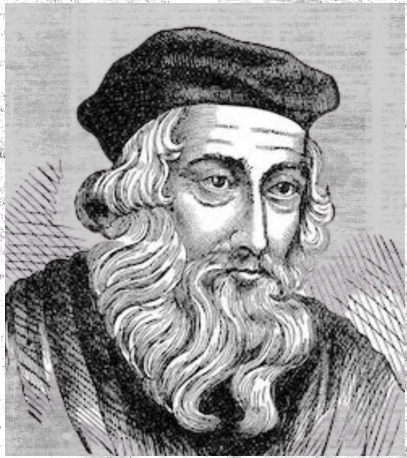
Problems with the Church

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Problems with the Church

- Disparity between wealthy church and the poor
- Authority of Scripture

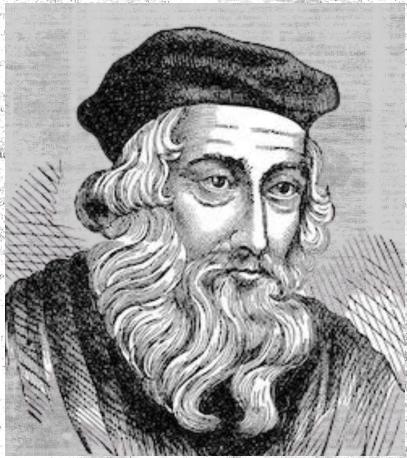


“Forasmuch as the Bible contains Christ, that is all that is necessary for salvation, it is necessary for all men, nor for priests alone. It alone is the supreme law that is to rule Church, State, and Christian life, without human traditions and statutes.”

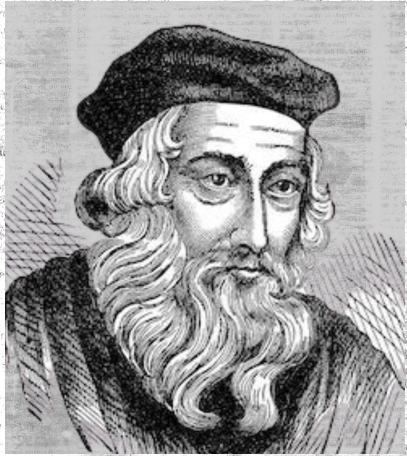


Challenging Church Doctrine

- Rejection of Transubstantiation
- Jesus is Head of the Church not the Pope
- All Christians are important
- Rejection of Indulgences
- Rejection of Private Confession
- Salvation by Faith



“Trust wholly in Christ; rely altogether on His sufferings; beware of seeking to be justified in any other way than by His righteousness. Faith in our Lord Jesus Christ is sufficient for salvation.”



“The laity ought to understand the faith and, as doctrines of our faith are in the Scriptures, believers should have the Scriptures in a language which they fully understand.”

arist by manye p̄uynge
of myracles & zede toū into
adolue place of his burynge/
& whāue he hadde maad
preier: he was putt to his
fadris / & was myche w̄out
sorowe of deap: hou myche
he was fōūde dene fro cor
ruptiōū of fleisch // **jerom**

sey pus // .i. c̄

In ye bigynnyng w̄s
ye word & ye word
was at god / & god w̄s
ye word / yis was in yi bi
gynnyge at god / alle yigis
w̄eren maad bi h̄i: & w̄y

For God louede so the world, that he yaf his
`oon bigetun sone, that ech man that
bileueth in him perische not, but haue
euerlastynghe lijf. - John 3:16

And God seide, Liyt be maad, and liyt was
maad. And God seiyy the liyt, that it was
good, and he departide the liyt fro
derknessis; and he clepide the liyt,
- Gen 1:3-4





✦ THE TRIAL OF WYCLIF ✦





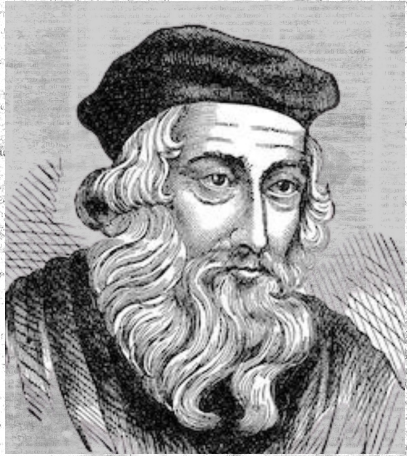
“By this translation, the Scriptures have become vulgar, and they are more available to lay, and even to women who can read, than they were to learned scholars, who have a high intelligence. So the pearl of the gospel is scattered and trodden underfoot by swine.”

“That pestilent and most wretched John Wycliffe, of damnable memory, a child of the old devil, and himself a child or pupil of Antichrist, who, while he lived, walking in the vanity of his mind—with a few other adjectives, adverbs, and verbs, which I shall not give—crowned his wickedness by translating the Scriptures into the mother tongue.”



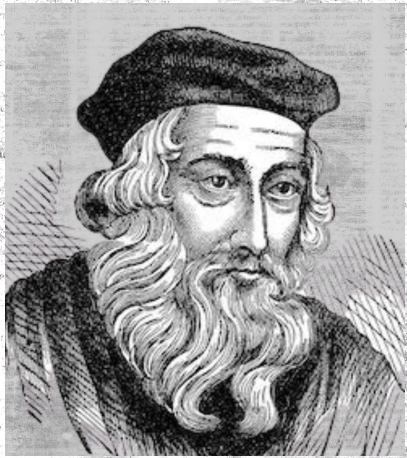
The Bones & Ashes of the Rev.^d M^r. JOHN WICKLIFF (Minister of Lutterworth in Leicestershire) Burnt and thrown into the River, 41 Years after his Death.

‘They burnt his bones to ashes and cast them into the Swift, a neighbouring brook running hard by. Thus the brook conveyed his ashes into the Avon, the Avon into the Severn, the Severn into the narrow seas and they into the main ocean. And so the ashes of Wyclif are symbolic of his doctrine, which is now spread throughout the world.’




Key Piece to Reformation

- John Wycliffe – The Spark
- Jan Hus – The Flame
- Martin Luther – The Torch



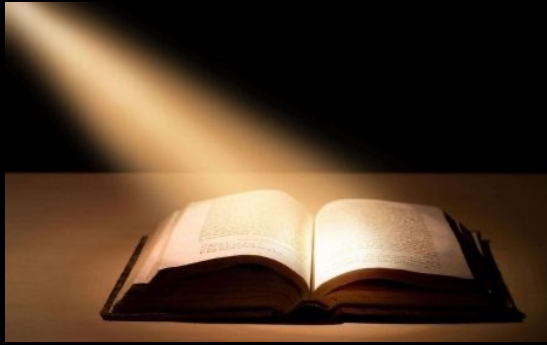
English Translations

- Wycliffe Bible 1382
- William Tyndale 1526
- Geneva Bible 1560
- King James Bible 1611
- Many English versions today

A close-up, slightly blurred photograph of a person's hands holding an open Bible. The person is wearing a light-colored, possibly white, long-sleeved shirt. The Bible is open to a page with text in a non-English language, likely Polish. The word "Ecclesiastus" is visible at the top of the page. The background shows wooden bookshelves filled with books, suggesting a library or a study. The overall lighting is warm and soft.

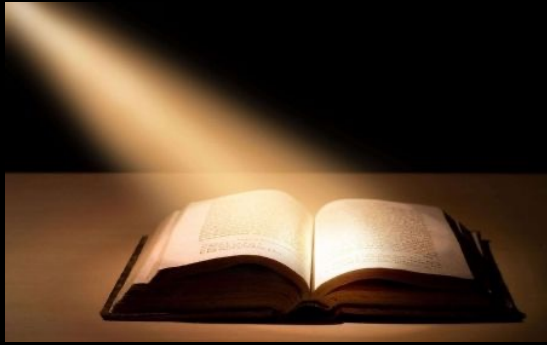
Wycliffe Bible Translators

**Together we can follow God's lead to bring His Word to
all people.**



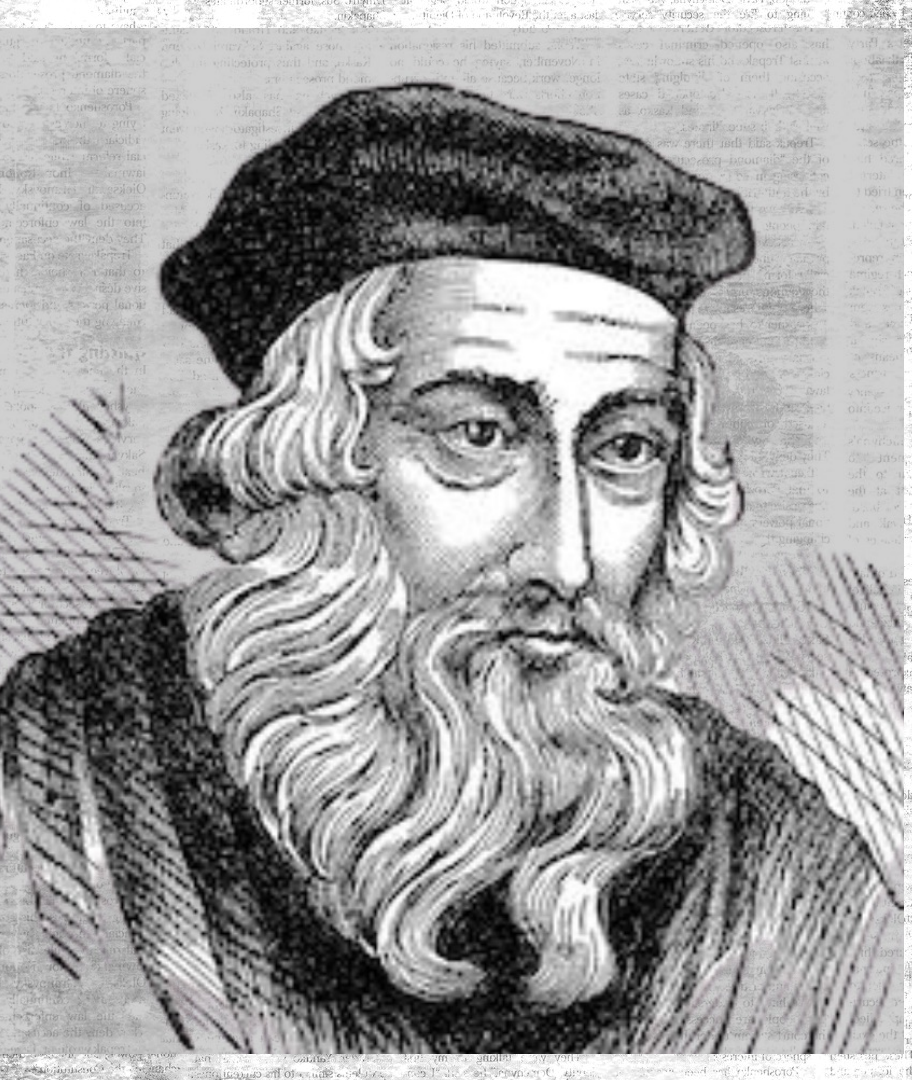
2 Timothy 3:16–17 (NKJV)

¹⁶ All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, ¹⁷ that the man of God may be complete, thoroughly equipped for every good work.



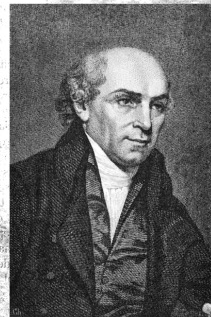
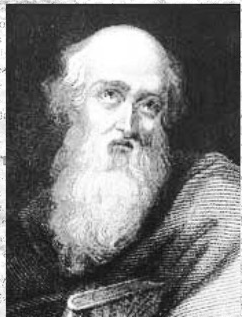
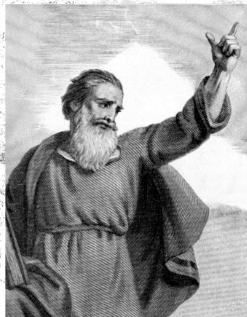
John 3:16–17 (NKJV)

16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. 17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.



John Wycliffe

- AD c.a. 1330 - 1384
- England, Oxford University
- Priest, Scholar, Professor, Theologian
- 1st English Bible



LEGENDS

