

Quite often the records of a trial include a copy of the whole of the defendant's indentured abjuration, and not just the statement that he abjured. Robert Cavell, who was a priest, read his own abjuration.³⁴ But the other abjurations are preceded by statements to the effect that the defendant, unable to read because he was a layman or because his sight was poor, appointed a cleric to read it for him. While Cavell's abjuration appears in Latin, the others are in English, and they make up almost all of the manuscript that is in the vernacular. The abjurations appear as the first-person statements of the defendants. As regards content, they contain little that has not already been mentioned: basically they consist of a list of the offences, the defendant's admission of his guilt, his oath renouncing his heresies and oaths concerning his good conduct in the future.³⁵

This, then, is the information most commonly found in the manuscript. Of the remainder, two types of records need to be mentioned: depositions of witnesses³⁶ and letters from the bishop of Norwich to the parish priests of men found guilty of heresy, instructing them to see that the men performed their penances.³⁷

In addition to the manuscript, the relevant sections of the records of a delivery of the gaol in Norwich Castle are included as an appendix. The records, which were hitherto unknown and which are the only records of gaol deliveries involving the defendants mentioned in the manuscript that are known to survive, throw interesting light on the arrests and earlier activities of several of the accused.

i. *The Trials*

In the spring of 1428 Bishop Fleming of Lincoln had what were supposed to be Wycliffe's bones dug up and burnt, and the ashes cast into a nearby stream.³⁸ Indeed, the year 1428 saw the beginning of what seems to have been a concerted persecution of Lollardy all over the province of Canterbury,³⁹ led by the archbishop himself, who is reported to have ridden for several days and nights hunting down suspects.⁴⁰ As well as a response to the internal problem of heresy in England, which the Convocation of Canterbury province meeting in London in July 1428 had declared to be 'more than usually growing in strength',⁴¹ the persecution was no doubt

³⁴ See p. 94.

³⁶ See pp. 43-51 and 72-6.

³⁷ See pp. 35-8 and 83-4.

³⁸ McFarlane, *Wycliffe*, p. 120.

³⁹ Thomson, *Later Lollards*, pp. 28-30, 57-61, 120-31, 144-8, 174-7 and 223-4; see below, pp. 29-30.

⁴⁰ *Reg. Chichele*, ed. Jacob, i, p. cxxxvii.

⁴¹ *Ibid.*, iii, p. 185.

³⁵ e.g., pp. 115-17.

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Larry Scanlon



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The Detection of Heresy in Late Medieval England Ian Forrest, 2005-10-20 Heresy was the most feared crime in the medieval moral universe By examining the drafting publicizing and implementing of new laws against heresy in the 14th and 15th centuries this text presents a general study of inquisition in medieval England *Reading Families* Rebecca L. Krug, 2018-09-05 Rebecca Krug argues that in the later Middle Ages people defined themselves in terms of family relationships but increasingly saw their social circumstances as being connected to the written word Complex family dynamics and social configurations motivated women to engage in text based activities Although not all or even the majority of women could read and write it became natural for women to think of writing as a part of everyday life *Reading Families* looks at the literate practice of two individual women Margaret Paston and Margaret Beaufort and of two communities in which women were central the Norwich Lollards and the Bridgettines at Syon Abbey The book begins with Paston s letters which were written at her husband s request and ends with devotional texts that describe the spiritual daughterhood of the Bridgettine readers Scholars often assume that medieval women s participation in literate culture constituted a rejection of patriarchal authority Krug maintains however that for most women learning to engage with the written word served as a practical response to social changes and was not necessarily a revolutionary act **Gender and Heresy** Shannon McSheffrey, 2010-11-24 Shannon McSheffrey studies the communities of the late medieval English heretics the Lollards and presents unexpected conclusions about the precise ways in which gender shaped participation and interaction within the movement *The Growth of English Schooling, 1340-1548* Jo Ann Hoeppner Moran, 2014-07-14 In contrast to the prevailing view this book reveals the educational revolution of the 1500s to have grown from an earlier expansion of elementary and grammar education in the fourteenth fifteenth and early sixteenth centuries Originally published in 1985 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905 **Indulgences in Late Medieval England** R. N. Swanson, 2007-12-13 This book presents a history of indulgences or pardons in late medieval England *Godly People* Patrick Collinson, 1982-07-01 Some of the sons and grandsons of the English Reformation the hotter sort were known to their contemporaries as puritans but they called themselves the godly This career spanning collection of essays by Patrick Collinson Regius Professor of Modern History at Cambridge University deals with numerous aspects of the religious culture of post Reformation England and its implications for the politics mentality and social relations of the Elizabethans and Jacobeans **The Cambridge Companion to Medieval English Literature 1100-1500** Larry Scanlon, 2009-06-18 A wide ranging survey of the most important medieval

authors and genres designed for students of English *Religion and Devotion in Europe, C.1215- C.1515* Robert Norman Swanson,1995-06-29 Underlying the discussion are basic questions about the format of medieval religious experience ranging from the nature of authority to the relationship between priests and laity and how far it is actually possible to talk of a monolithic catholicism **The Extraordinary and the Everyday in Early Modern England** A. McShane,G. Walker,2010-05-28 A fascinating collection of essays by renowned and emerging scholars exploring how everyday matters from farting to friendship reveal extraordinary aspects of early modern life while seemingly exceptional acts and beliefs such as those of ghosts prophecies and cannibalism illuminate something of the routine experience of ordinary people *The Politics of Pearl* John M. Bowers,2001 Close analysis of the poem reveals extensive allusion to contemporary social religious and political events *Broken Idols of the English Reformation* , **Mary Magdalene and the Drama of Saints** Theresa Coletti,2013-11-15 A sinner saint who embraced then renounced sexual and worldly pleasures a woman who through her attachment to Jesus embodied both erotic and sacred power a symbol of penance and an exemplar of contemplative and passionate devotion perhaps no figure stood closer to the center of late medieval debates about the sources of spiritual authority and women s contribution to salvation history than did Mary Magdalene and perhaps nowhere in later medieval England was cultural preoccupation with the Magdalene stronger than in fifteenth century East Anglia Looking to East Anglian texts including the N Town Plays The Book of Margery Kempe The Revelations of Julian of Norwich and Bokenham s Legend of Holy Women Theresa Coletti explores how the gendered symbol of Mary Magdalene mediates tensions between masculine and feminine spiritual power institutional and individual modes of religious expression and authorized and unauthorized forms of revelation and sacred speech Using the Digby play Mary Magdalene as her touchstone Coletti engages a wide variety of textual and visual resources to make evident the discursive and material ties of East Anglian dramatic texts and feminine religion to broader traditions of cultural commentary and representation In bringing the disciplinary perspectives of literary history and criticism gender studies and social and religious history to bear on specific local instances of dramatic practice Mary Magdalene and the Drama of Saints highlights the relevance of Middle English dramatic discourse to the dynamic religious climate of late medieval England In doing so the book decisively challenges the marginalization of drama within medieval English studies elucidates vernacular theater s kinship with influential late medieval religious texts and institutions and articulates the changing possibilities for sacred representation in the decades before the Reformation

[The Cambridge Companion to Medieval English Mysticism](#) Samuel Fanous,Vincent Gillespie,2011-05-12 This book is an excellent introduction to the individuals events and currents which shaped medieval English mystical texts

Performances of the Sacred in Late Medieval and Early Modern England ,2005-01-01 Communities have often shaped themselves around cultural spaces set apart and declared sacred For this purpose churches priests or scholars no less than writers frequently participate in giving sacred figures a local habitation and sometimes voice or name But whatever

sites rites images or narratives have thus been constructed they also raise some complex questions how can the sacred be presented and yet guarded claimed yet concealed staged in public and at the same time kept exclusive Such questions are pursued here in a variety of English texts historically employed to manifest and manage versions of the sacred But since their performances inhabit social space this often functions as a theatrical arena which is also used to stage modes of dissent difference sacrifice and sacrilege In this way all aspects of social life the family the nation the idea of kingship gender identities courtly ideals love making or smoking may become sacralized and buttress claims for power by recourse to a repertoire of religious symbolic forms Through critical readings of central texts and authors such as Sir Gawain Foxe Sidney Shakespeare Donne or Vaughan as well as less canonical examples the Croxton play Buchanan Lanyer Wroth or the tobacco pamphlets the twelve contributions all engage with the crucial question how and to what end performances of the sacred affect or effect cultural transformation

A Monastic Renaissance at St Albans James G. Clark, 2004-12-09 A Monastic Renaissance at St Albans is a study of intellectual life teaching preaching the production of books and the pursuit of scholarship at one of England's greatest monasteries at the end of the Middle Ages It has always been assumed that the monasteries fell into decline long before the Dissolution but this study demonstrates the continuing vitality of education and learning in English cloisters and even uncovers evidence of a revival in Classical studies comparable to the continental Renaissance

Kingdom of Snow Raymond Van Dam, 2002-09-27 Kingdom of Snow investigates the impact of Roman rule in Cappadocia and the fate of classical Greek culture in an increasingly Christian society

More Than a Memory Johan Leemans, 2005 Throughout its history persecutions and martyrdom have been Christianity's faithful companions Remarkably enough Christians have always valued martyrdom in a positive way This positive evaluation of martyrdom most certainly has to do with the absolute uncompromising nature of it The martyrs' lives and deaths represent the most uncompromising of answers to the divine call The focus of the contributions in this volume is not in the first place on reconstructing the historical events of the martyr's life and death wie es eigentlich gewesen ist but on the discourse generated by this event as mediated in texts More than a Memory aims to explore the reciprocal relationship between this discourse of martyrdom and the construction of Christian identity It will do so by presenting a number of test cases in which this dynamic can be seen at work They will lead the reader through the entire history of Christianity starting with the Martyrdom of Lyons and Vienne in the second century and ending in the Latin America of the 1960's Each article will present a test case of discourse analysis attempting to explore the issue of how a document or coherent group of documents contributed to create a distinct Christian identity Taken together the essays provide an array of examples of how martyrdom impinged on the way Christian identity has been negotiated in the Christian past In doing this the volume at the same time illustrates the sheer importance of martyrdom and the reflection and writing about it throughout the history of Christianity until today

Mary I John Edwards, 2011-10-18 The lifestory of Mary I daughter of Henry VIII and his Spanish wife Catherine of Aragon is often distilled

to a few dramatic episodes her victory over the attempted coup by Lady Jane Grey the imprisonment of her half sister Elizabeth the bloody burning of Protestants her short marriage to Philip of Spain This original and deeply researched biography paints a far more detailed portrait of Mary and offers a fresh understanding of her religious faith and policies as well as her historical significance in England and beyond John Edwards a leading scholar of English and Spanish history is the first to make full use of Continental archives in this context especially Spanish ones to demonstrate how Mary's culture Catholic faith and politics were thoroughly Spanish Edwards begins with Mary's origins follows her as she battles her increasingly erratic father and focuses particular attention on her notorious religious policies some of which went horribly wrong from her point of view The book concludes with a consideration of Mary's five year reign and the frustrations that plagued her final years Childless ill deserted by her husband Mary died in the full knowledge that her Protestant half sister Elizabeth would undo her religious work and without acknowledging her sister would reap the benefits of Mary's achievements in government

Medieval Records in Print Dorothy Mary Owen, 1982 **Affections of the Mind** Emma Lipton, 2011-08-15 Affections of the Mind argues that a politicized negotiation of issues of authority in the institution of marriage can be found in late medieval England where an emergent middle class of society used a sacramental model of marriage to exploit contradictions within medieval theology and social hierarchy Emma Lipton traces the unprecedented popularity of marriage as a literary topic and the tensions between different models of marriage in the literature of the later fourteenth and fifteenth centuries by analyzing such texts as Chaucer's Franklin's Tale The Book of Margery Kempe and the N Town plays Affections of the Mind focuses on marriage as a fluid and contested category rather than one with a fixed meaning and argues that the late medieval literature of sacramental marriage subverted aristocratic and clerical traditions of love and marriage in order to promote the values of the lay middle strata of society This book will be of value to a broad range of scholars in medieval studies

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