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# Register Of John Waltham Bishop Of Salisbury 13881395

**R. H. Helmholz**



## **Register Of John Waltham Bishop Of Salisbury 13881395:**

*The Register of John Waltham, Bishop of Salisbury, 1388-1395* Catholic Church. Diocese of Salisbury (England). Bishop (1388-1395 : Waltham),1994      *Gender and Authority in the Late Medieval Church* Ian Forrest,2025-06-15 Gender and Authority in the Late Medieval Church asks a deceptively simple question How did the governance of the medieval institutional church remain exclusively male despite plentiful evidence of women being as capable and devout as men The remarkable endurance of an all male clergy is an important element of medieval church government one that is frequently taken for granted in the historiography and is connected to another overlooked feature of episcopal authority the strategies that bishops used to secure the compliance of a relatively autonomous clergy As Ian Forrest shows bishops kept their clergy in check through normative standards of masculinity that necessarily disqualified women from leadership roles Everywhere in the medieval church were women who had the capacity the resources and often the ambition to take part in governance from abbesses to priests servants mothers sisters and unofficial wives Bringing together evidence of female activity at the margins of the institutional church Forrest argues that the male monopoly on formal power was haunted by female capability and aspiration at every turn Drawing on case studies from the English diocesan clergy between the mid thirteenth and early sixteenth centuries he explores how women s involvement in governance was rendered unthinkable through the very discursive strategies that bishops used to control their male clergy In doing so *Gender and Authority in the Late Medieval Church* tells an integrated history that explains how both the exclusion of women and the inclusion of men underpin a rigidly gendered system of religious governance      **Parliament and Political Pamphleteering in Fourteenth-century England** Clementine Oliver,2010 Sixty years before the advent of the printing press the first political pamphlets about parliament were circulated in the city of London These handwritten pamphlets reported on victories against the crown and point to the existence of a market of readers hungry for news of parliament      *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      **Indulgences in Late Medieval England** R. N. Swanson,2007-12-13 This book presents a history of indulgences or pardons in late medieval England      **The English in Rome, 1362-1420** Margaret Harvey,2000-01-20 Centred on a study of the early archives of the Venerabile Collegio Inglese in Rome the predecessor of the English College of today this book is more than a study of the beginnings of English institutions in Rome It attempts to place the English community there between 1362 when the first English hospice for poor people and pilgrims was founded and 1420 in its political commercial and religious setting It includes a portrait of a group of English merchants with their wives and widows as well as members of the papal curia in Rome from 1376 including a study of Cardinal Adam Easton a well known scholar and opponent of John Wycliffe The book also uncovers a notable although unsuccessful attempt to forward English

participation in commerce with Rome before 1420 revealing important links between the English laity in Rome and the city of London *Calendar of the Patent Rolls Preserved in the Public Record Office: 1399-1401* Great Britain. Public Record Office,1903 *Calendar of the Close Rolls Preserved in the Public Record Office* England. Court of Chancery,1921

*Calendar of the Patent Rolls Preserved in the Public Record Office* Great Britain. Public Record Office,1903 **Calendar of the Patent Rolls Preserved in the Public Record Office: Henry III. (6 v. )** Great Britain. Public Record Office,1901

**Trustworthy Men** Ian Forrest,2020-03-31 The medieval church was founded on and governed by concepts of faith and trust but not in the way that is popularly assumed Offering a radical new interpretation of the institutional church and its social consequences in England Ian Forrest argues that between 1200 and 1500 the ability of bishops to govern depended on the cooperation of local people known as trustworthy men and shows how the combination of inequality and faith helped make the medieval church Trustworthy men in Latin *virī fidei digni* were jurors informants and witnesses who represented their parishes when bishops needed local knowledge or reliable collaborators Their importance in church courts at inquests and during visitations grew enormously between the thirteenth and fifteenth centuries The church had to trust these men and this trust rested on the complex and deep rooted cultures of faith that underpinned promises and obligations personal reputation and identity and belief in God But trust also had a dark side For the church to discriminate between the trustworthy and untrustworthy was not to identify the most honest Christians but to find people whose status ensured their word would not be contradicted This meant men rather than women and usually the wealthier tenants and property holders in each parish Trustworthy Men illustrates the ways in which the English church relied on and deepened inequalities within late medieval society and how trust and faith were manipulated for political ends *The Cambridge History of the Book in Britain: 1100-1400* Richard Gameson,Nigel J. Morgan,Lotte Hellinga,Rodney M. Thomson,Joseph Burney Trapp,John Barnard,David McKitterick,Maureen Bell,Michael F. Suarez,Michael L. Turner,Ian R. Willison,1999 The history of the book offers a distinctive form of access to the ways in which human beings have sought to give meaning to their own and others lives Our knowledge of the past derives mainly from texts Landscape architecture sculpture painting and the decorative arts have their stories to tell and may themselves be construed as texts but oral tradition manuscripts printed books and those other forms of inscription and incision such as maps music and graphic images have a power to report even more directly on human experience and the events and thoughts which shaped it The seven volumes of the History of the Book in Britain will help explain how these texts were created why they took the forms they did their relations with other media and what influence they had on the minds and actions of those who heard read or viewed them Its range too in time place and the great diversity of the conditions of text production including reception challenges any attempt to define its limits and give an account adequate to its complexity It addresses whether by period country genre or technology widely disparate fields of enquiry each of which demands and attracts its own forms of scholarship The Cambridge History of the Book in Britain seeks

to represent much of that variety The volumes investigate the creation material production dissemination and reception of texts effectively plotting the intellectual history of Britain Publisher description **Medieval Single Women** Cordelia Beattie,2007-09-13 In a culture in which marriage was the desirable norm and virginity was particularly prized in females the categories virgin and widow held particular significance This book investigates the uses of the category single woman The law gave unmarried women legal rights and responsibilities that were generally withheld from married women The pervasiveness of religion and the law in people s day to day lives led to a complex interplay between moral and economic concerns in how medieval women were seen As a result they were marked out as single women in very different contexts and his study reveals the multiplicity of ways in which dominant cultural ideas impacted on them *Calendar of the Close Rolls Preserved in the Public Record Office* Great Britain. Public Record Office,1921 *The Oxford History of the Laws of England: The Canon law and ecclesiastical jurisdiction from 597 to the 1640s* R. H. Helmholz,2003 This is one of the first volumes to appear in a landmark new series The Oxford History of the Laws of England It traces the history of the reception and role of the canon law in England between 597 and 1649 examining both the establishment of ecclesiastical courts and the heads of jurisdiction within them Legal practice is viewed against the background of the formal canon law Readership Libraries and scholars of ecclesiastical law and history canon law and history Medieval and Early Modern history and comparative law *Saints' Legends in Medieval Sarum Breviaries* Sherry L. Reames,2021 Machine generated contents note pt OneCatalogue of the Manuscripts and Early Printed Editions pt TwoThree Studies A Key Findings on the Major Textual Families B Extra Texts for Saints in Some Manuscripts C Key Findings on Liturgical Regulation and the Dating of These Manuscripts Conclusion *Calendar of the Patent Rolls Preserved in the Public Record Office: 1401-1405* Great Britain. Public Record Office,1905 *Calendar of the Patent Rolls Preserved in the Public Record Office: Edward I. (4 v. )* Great Britain. Public Record Office,1905 Historians on Chaucer Stephen Henry Rigby,Alastair J. Minnis,2014 Historians on Chaucer brings together 25 experts in the history of fourteenth century England to discuss one of the most famous works of Middle English literature Geoffrey Chaucer s General Prologue to the Canterbury Tales in relation to the economic change social issues and religious controversies of the period *Runaway Religious in Medieval England, C.1240-1540* F. Donald Logan,2002-05-16 The runaway religious were monks canons and friars who had taken vows of religion and who with benefit of neither permission nor dispensation fled their monasteries and returned to a life in the world usually replacing the religious habit with lay clothes No legal exit for the discontented was permitted religious vows were like marriage vows in this respect until the financial crisis caused by the Great Schism created a market in dispensations for priests in religious orders to leave take benefices and live as secular priests The church therefore pursued runaways with her severest penalty excommunication in the express hope that penalties would lead to the return of the straying sheep Once back whether by free choice or by force the runaway was received not with a feast for a prodigal but in a rite of stark severity with the

imposition of penalties deemed suitable for a sinner

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