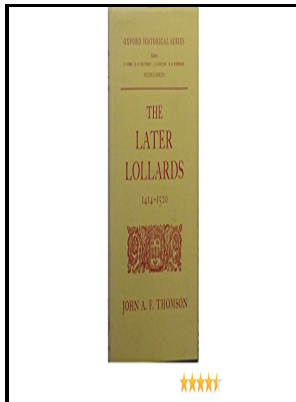


Later Lollards, 1414-1520

Oxford University Press - SEMINAR 5: LOLLARDS



Description: -

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Conflict of generations.
Social change.
Culture.
Lollards.later Lollards, 1414-1520

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Anti-reports -- no.14.
Oxford historical serieslater Lollards, 1414-1520
Notes: Includes bibliographical references and index.
This edition was published in 1965



Filesize: 38.65 MB

Tags: #Who #were #the #post

Coventry Martyrs

Equally clearly, he was faced with a man whose sincerity in his beliefs was unquestioned, and who, in the last resort, would not avoid the issues. If he were convicted, he might be imprisoned further, or fined for his offence; if he refused to abjure, he was to be given over to the sheriff to be burned. The itinerant priests no longer preached openly; though conventicles were sometimes held secretly, and Lollard books were circulated.

John Oldcastle

Statistical heresy records suggests a revival of Lollardy in the 1490s. Revised by John Purvey 1388. Later Lollards were relegated to secretly reading and listening to vernacular scriptures and discreetly spreading heretical doctrine Thomson 1965:6.

Henry VIII and the Reform of the Church

Grand Rapids: Baker Book House, 1982.

SEMINAR 5: LOLLARDS

Edited by Anne Hudson and Michael Wilks. It is difficult to state how much Lollardry actually encouraged the English Reformation.

John Oldcastle

The statute of 1414 seems to have answered its purpose of checking the open dissemination of Lollard doctrines. The Lollards of Coventry were know to read a passage from the Gospel Luke 12:32-3 about giving alms to the poor, followed by discussions of its virtue versus making offerings to the Catholic shrines.

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