

HIST0804: Sin in the Middle Ages: c.400 -c.1550

[View Online](#)

A. Firey. (2009). The Public Welfare: Pollution And Purgation. In *A Contrite Heart: Prosecution and Redemption in the Carolingian Empire* (Vol. 145, pp. 61–110). BRILL. <https://doi.org/10.1163/ej.9789004178151.i-294.14>

Abraham, E. V. (2017). *Anticipating Sin in Medieval Society: Childhood, Sexuality, and Violence in the Early Penitentials*. Amsterdam University Press. https://doi.org/10.5040/9789048551323?locatt=label:secondary_bloomsburyMedievalStudies

Agobard of Lyon's attestation to Louis's penance. (n.d.-a).

Agobard of Lyon's attestation to Louis's penance. (n.d.-b).

Alexander Murray. (1993). Confession before 1215. *Transactions of the Royal Historical Society*, 3, 51–81. <https://doi.org/10.2307/3679136>

Allen, S. J., & Amt, E. (Eds.). (2014). 'Early Indulgences' and 'Privileges and Indulgences'. In *The Crusades: a reader* (Second edition, Vol. 8, pp. 17-18-182–188). University of Toronto Press.

André Vauchez & David Abulafia. (1999). The Church and the laity. In *The New Cambridge Medieval History* (pp. 182–203). Cambridge University Press. <https://doi.org/10.1017/CHOL9780521362894.011>

Andrews, F. (2000). *The Early Humiliati: Vol. no. 43*. Cambridge University Press. <http://dx.doi.org/10.1017/CBO9780511496394>

Anselm, Hartshorne, C., & Deane, S. N. (1962). *Basic writings: Proslogium, Monologium, Gaunilon's 'On behalf of the fool', Cur deus homo* (2nd ed). Open Court Publishing Company.

Arnold, J. (2011). Selfhood. In *Belief and unbelief in medieval Europe*. Bloomsbury Academic. <https://www.bloomsburymedievalstudies.com/encyclopedia?docid=b-9781849660884>

Arnold, J., & Biller, P. (Eds.). (2016). *Heresy and inquisition in France, 1200-1300*. Manchester University Press. <https://doi.org/10.7765/9781784997267>

Augustine, & Chadwick, H. (1991). *Confessions*. Oxford University Press.

Baldwin, J. W. (1959). *The Medieval Theories of the Just Price: Romanists, Canonists, and*

Theologians in the Twelfth and Thirteenth Centuries. *Transactions of the American Philosophical Society*, 49(4). <https://doi.org/10.2307/1005819>

Barlow, F. (1979). Chapter 5. In *The English Church, 1066-1154: a history of the Anglo-Norman church*. Longman.

Barracclough, G. (1968). *The Medieval papacy*. Thames & Hudson.

Barrow, J. (2015). *The clergy in the medieval world: secular clerics, their families and careers in north-western Europe, c. 800-c. 1200*. Cambridge University Press. <http://dx.doi.org/10.1017/CBO9781316091364>

BeDuhn, J. (2010). *Augustine's Manichaean dilemma: 1: Conversion and apostasy, 373-388 C.E.* University of Pennsylvania Press. http://ucl.alma.exlibrisgroup.com/view/action/uresolver.do?operation=resolveService&package_service_id=4901821440004761&institutionId=4761&customerId=4760

Benson, R. L., Constable, G., & Lanham, C. D. (1982a). *Consciousness of Self and Perception of Individuality*. In *Renaissance and renewal in the twelfth century* (pp. 263-298). Clarendon Press.

Benson, R. L., Constable, G., & Lanham, C. D. (1982b). *Renaissance and renewal in the twelfth century*. Clarendon Press.

Bernard, G. W. (2012). *The late medieval English church: vitality and vulnerability before the break with Rome*. Yale University Press. <https://www.jstor.org/stable/10.2307/j.ctt5vm050>

Bernstein, A. E. (2009). *Heaven, hell and purgatory: 1100-1500*. In M. Rubin & W. Simons (Eds.), *Cambridge History of Christianity* (pp. 200-216). Cambridge University Press. <https://doi.org/10.1017/CHOL9780521811064.016>

Biller, P. (1985). *Multum ieiunantes et se castigantes: medieval Waldensian Asceticism*. In *Monks, hermits and the ascetic tradition: papers read at the 1984 Summer Meeting and the 1985 Winter Meeting of the Ecclesiastical History Society* (Vol. 22, pp. 215-228). Published for the Ecclesiastical History Society by Blackwell.

Biller, P., Biller, P., & Huguenot Library. (2001). *The Waldenses, 1170-1530: between a religious order and a church*. Ashgate.

Biller, P., Bruschi, C., & Sneddon, S. (2010). *Inquisitors and heretics in thirteenth-century Languedoc: edition and translation of Toulouse inquisition depositions, 1273-1282: Vol. v. 147* [Electronic resource]. Brill. <https://brill.com/view/title/12774>

Biller, P. & Huguenot Library. (2001). *The Waldenses, 1170-1530: between a religious order and a church*. Ashgate.

Biller, P., & Minnis, A. J. (1998). *Handling sin: confession in the Middle Ages* (Vol. 2). York Medieval Press.

Binski, P. (1996). *Medieval death: ritual and representation*. British Museum.

Bird, J. L., Peters, E., & Powell, J. M. (2013). 5. Letters of Innocent III to Hubert Walter on the Preaching and Financing of the Crusade, 1200–1201 5. Letters of Innocent III to Hubert Walter on the Preaching and Financing of the Crusade, 1200–1201. In *Crusade and Christendom: annotated documents in translation from Innocent III to the fall of Acre, 1187-1291* (pp. 47–52). University of Pennsylvania Press.
<https://www.jstor.org/stable/10.2307/j.ctt3fh9x5>

Blair, J. (2005). The English and their Christian Neighbours c. 550 - 650. In *The church in Anglo-Saxon society* (pp. 8–78). Oxford University Press.
<https://www.vlebooks.com/Product/Index/82736?page=0>

Bolton, B. (1983). *The medieval reformation*. Edward Arnold.

Booker, C. M. (2009). *Past convictions: the penance of Louis the Pious and the decline of the Carolingians*. University of Pennsylvania Press. <https://www.jstor.org/stable/j.ctt3fhzbg>

Bornstein, D. E. (1993). *The Bianchi of 1399: popular devotion in late medieval Italy*. Cornell University Press.

Bossy, J. (1988a). Moral arithmetic: Seven Sins into Ten Commandments. In E. Leites (Ed.), *Conscience and Casuistry in Early Modern Europe* (pp. 214–234). Cambridge University Press. <https://doi.org/10.1017/CBO9780511521430.008>

Bossy, J. (1988b). Moral arithmetic: Seven Sins into Ten Commandments. In E. Leites (Ed.), *Conscience and Casuistry in Early Modern Europe* (pp. 214–234). Cambridge University Press. <https://doi.org/10.1017/CBO9780511521430.008>

Bouchard, C. B. (1981). Consanguinity and Noble Marriages in the Tenth and Eleventh Centuries. *Speculum*, 56(2), 268–287. <https://doi.org/10.2307/2846935>

Bouwsma, W. J. & Huguenot Library. (1988). *John Calvin: a sixteenth-century portrait*. Oxford University Press.

Boyle, L. E. (1986). The Inter-Conciliar Period 1179-1215 and the Beginnings of Pastoral Manuals. In *Miscellanea Rolando Bandinelli, Papa Alessandro III* (pp. 43–56). Accademia Senese degli Intronati. [https://discover.libraryhub.jisc.ac.uk/search?q=Miscellanea Rolando Bandinelli, Papa Alessandro III &rn=1](https://discover.libraryhub.jisc.ac.uk/search?q=Miscellanea%20Rolando%20Bandinelli,%20Papa%20Alessandro%20III&rn=1)

Brian, Tierney. (1964). *The crisis of church and state: 1050-1300*. Prentice-Hall.

Brian Tierney. (1964). *The crisis of church and state: 1050-1300*. Prentice-Hall.

Brooke, C. N. L. (1968). Heresy and Religious Sentiment: 1000–1250. *Historical Research*, 41(104), 115–131. <https://doi.org/10.1111/j.1468-2281.1968.tb01243.x>

Brooke, C. N. L. (2002). *The medieval idea of marriage*. Oxford University Press.
<http://hdl.handle.net/2027/heb.01174>

Brown, E. A. R. (1973). Taxation and Morality in the Thirteenth and Fourteenth Centuries: Conscience and Political Power and the Kings of France. *French Historical Studies*, 8(1). <https://doi.org/10.2307/285956>

- Brown, P. (1971). *The world of late antiquity: from Marcus Aurelius to Muhammad*. Thames and Hudson.
- Brown, P. (1981). *The Very Special Dead*. In *The cult of the saints: its rise and function in Latin Christianity: Vol. new ser., no. 2* (pp. 69–85). University of Chicago Press.
<http://hdl.handle.net/2027/heb.01044>
- Brown, P. (2000a). *Augustine of Hippo: a biography* (New ed. with an epilogue). Faber and Faber.
- Brown, P. (2000b). *The Decline of the Empire of God: Amnesty, Penance, and the Afterlife from Late Antiquity to the Middle Ages*. In *Last things: death and the Apocalypse in the Middle Ages*. University of Pennsylvania Press. <https://www.jstor.org/stable/j.ctt3fhkvs.5>
- Brundage, J. A. & American Council of Learned Societies. (1987). *Law, sex, and Christian society in medieval Europe*. University of Chicago Press.
<http://hdl.handle.net/2027/heb.01498>
- Burr, D. (1993). *Olivi's peaceable kingdom: a reading of the Apocalypse commentary* [Electronic resource]. University of Pennsylvania Press.
<https://www.jstor.org/stable/j.ctv4t823c>
- Burr, D. (2001). *The spiritual Franciscans: from protest to persecution in the century after Saint Francis*. Pennsylvania State University Press.
<https://doi.org/10.5325/j.ctv14gp7s4?locatt=mode:legacy>
- Burton, J. (1994). *Monastic and Religious Orders in Britain, 1000–1300*. Cambridge University Press. <http://dx.doi.org/10.1017/CBO9781139170109>
- Carpenter, D. (2003). *The struggle for mastery: Britain 1066-1284* (Vol. 3). Allen Lane.
- Chadwick, O. (2001). *The early Reformation on the continent*. Oxford University Press.
<http://dx.doi.org/10.1093/0198269021.001.0001>
- Chaucer, G. (2016). *The general prologue to the Canterbury Tales* (D. Kirkham & V. Allen, Eds.; Second edition). Cambridge University Press.
- Chibnall, M. (1986). *Anglo-Norman England 1066-1166*. Blackwell.
- Christoph T. Maier. (1999). *Mass, the Eucharist and the Cross: Innocent III and the Relocation of the Crusade*. In *Pope Innocent III and his world* (pp. 351–360). Ashgate.
- Clarus & Manfredus. (n.d.). *Le livre des cas* (A. Boureau, Ed.; Vol. 13).
- Cohn, N. (1970). *The pursuit of the millenium: revolutionary millenarians and mystical anarchists of the Middle Ages* ([New ed]). Paladin.
- Cohn, S. K. & American Council of Learned Societies. (1997). *The cult of remembrance and the Black Death: six Renaissance cities in central Italy*. Johns Hopkins University Press.
<http://hdl.handle.net/2027/heb.01262>
- Cole, P. J. & American Council of Learned Societies. (1991). *The preaching of the crusades*

to the Holy Land, 1095-1270: Vol. no. 98. Medieval Academy of America.
<http://hdl.handle.net/2027/heb.31140>

Collins, R., & Godman, P. (1990). Charlemagne's heir: new perspectives on the reign of Louis the Pious (814-840). Clarendon.

Cook, M. (2003). Forbidding Wrong in Islam: An Introduction: Vol. no. 3. Cambridge University Press. <http://dx.doi.org/10.1017/CBO9780511806766>

Cowdrey, H. E. J. (1969). Bishop Ermenfrid of Sion and the Penitential Ordinance following the Battle of Hastings. *The Journal of Ecclesiastical History*, 20(2), 225-242.
<https://doi.org/10.1017/S002204690005466X>

Cushing, K. G. (2005). Reform and papacy in the eleventh century: spirituality and social change. Manchester University Press.

Damian, P., & Blum, O. J. (1989a). Letters: 1-30: Vol. Volume 1. The Catholic University of America Press Inc.

Damian, P., & Blum, O. J. (1989b). Peter Damian: letters: Vol. v. 2. Catholic University of America Press.

David Charles Douglas. (1964). The Ecclesiastical Revival. In *William the Conqueror: the Norman impact upon England* (pp. 105-132). Eyre & Spottiswoode.
<https://www.jstor.org/stable/j.ctt5vkr7d>

D'Avray, D. L. (2005). Medieval marriage: symbolism and society. Oxford University Press. <http://dx.doi.org/10.1093/acprof:oso/9780198208211.001.0001>

D'Avray, D. L. (2010). Medieval religious rationalities: a Weberian analysis. Cambridge University Press. <https://doi.org/10.1017/CBO9780511779664>

dAvray, D. L. (2010). Medieval values: structures. In *Medieval Religious Rationalities* (pp. 31-62). Cambridge University Press. <https://doi.org/10.1017/CBO9780511779664.003>

De Jong, M. (2009). The penitential state: authority and atonement in the age of Louis the Pious, 814-840. Cambridge University Press.

Dean, T. (2000a). Chronicle of Matthew de Griffonibus on Bologna. In *The towns of Italy in the later Middle Ages* (pp. 58-59). Manchester University Press.
<https://doi.org/10.7765/9781526112644?locatt=mode:legacy>

Dean, T. (2000b). The towns of Italy in the later Middle Ages. Manchester University Press. <https://doi.org/10.7765/9781526112644?locatt=mode:legacy>

Delumeau, J. (1989). Sin and fear: the emergence of a Western guilt culture, 13th-18th centuries. St. Martin's Press.

Dohar, W. J. (1995). Hereford Parish Clergy at the Century's End. In *The Black Death and pastoral leadership: the Diocese of Hereford in the fourteenth century* (pp. 118-148). University of Pennsylvania Press. <https://www.jstor.org/stable/j.ctv4v31sw>

Douglas, D. C., & Greenaway, G. W. (1981a). Orderic Vitalis on the Death of William. In *English historical documents: [Vol.2] : 1042-1189* (2nd ed, pp. 289-298).

Douglas, D. C., & Greenaway, G. W. (1981b). Penances for participation in Battle of Hastings. In *English historical documents: [Vol.2] : 1042-1189* (2nd ed, pp. 690-691).

Douie, D. L. & American Council of Learned Societies. (1978). The nature and the effect of the heresy of the Fraticelli: Vol. no. 220. AMS Press. <http://hdl.handle.net/2027/heb.01184>

Duffy, E. (2005). *The stripping of the altars: traditional religion in England, c.1400-c.1580* (2nd edition). Yale University Press. <http://www.jstor.org/stable/10.2307/j.ctt5vm716>

Dutton, P. E. (1993a). Louis's Public Penance in 822, from *Annales Francorum*. In *Carolingian civilization: a reader* (pp. 205-207). Broadview Press.

Dutton, P. E. (1993b). The Vision of Charles the Fat. In *Carolingian civilization: a reader* (pp. 537-540). Broadview Press.

Dutton, P. E. (1993c). Thegan's Life of Saint Louis. In *Carolingian civilization: a reader* (pp. 159-175). Broadview Press.

E. Randolph, D. (2000). Exodus and Exile: Joachim of Fiore's Apocalyptic Scenario. In *Last things: death and the Apocalypse in the Middle Ages* (pp. 124-139). University of Pennsylvania Press. <https://www-jstor-org.libproxy.ucl.ac.uk/stable/j.ctt3fhkvs>

Elton, G. R. (1990). The Reformation movements in Germany. In *The New Cambridge modern history: Vol. 2: The Reformation 1520-1559* (2nd ed). Cambridge University Press. <https://doi.org/10.1017/CHOL9780521345361>

Erdmann, C. & American Council of Learned Societies. (1977). The origin of the idea of crusade. Princeton University Press. <http://hdl.handle.net/2027/heb.01189>

Firey, A. (2008). A new history of penance [Electronic resource]. Brill. <https://doi.org/10.1163/ej.9789004122123.i-464>

Foot, S. (2006). *Monastic life in Anglo-Saxon England, c. 600-900*. Cambridge University Press.

Forrest, I. (2014). *Continuity and Change in the Institutional Church*. Oxford University Press. <https://doi.org/10.1093/oxfordhb/9780199582136.013.012>

Fort, G. (2017). Penitents and Their Proxies: Penance for Others in Early Medieval Europe. *Church History*, 86(1), 1-32. <https://doi.org/10.1017/S0009640717000038>

Frantzen, A. J. (1983). *The literature of penance in Anglo-Saxon England*. Rutgers University Press.

Fredriksen, P. (2012). *Sin: the early history of an idea*. Princeton University Press. <https://www.jstor.org/stable/j.ctt7tbq0>

Gardiner, E. (1989). *Visions of heaven & hell before Dante*. Italica Press.

<https://www.jstor.org/stable/j.ctt1t88t6z>

Gary Dickson. (n.d.). *Religious Enthusiasm in the Medieval West* [Hardcover]. Variorum.

Godfrey of Fontaines. (2000). Are subjects bound to pay a tax when the need for it is not evident? In A. S. McGrade, J. Kilcullen, & M. S. Kempshall (Eds.), *The Cambridge Translations of Medieval Philosophical Texts: Volume 2: Ethics and Political Philosophy* (pp. 315–320). Cambridge University Press. <http://dx.doi.org/10.1017/CBO9780511609183>

Goering, J. (2011). The Internal Forum and the Literature of Penance and Confession. In W. Hartmann & K. Pennington (Eds.), *The History of Medieval Canon Law in the Classical Period, 1140-1234* (pp. 379–428). Catholic University of America Press. <https://doi.org/10.2307/j.ctt2853s5.16>

Goody, J. (1983). *The Development of the Family and Marriage in Europe*. Cambridge University Press. <http://dx.doi.org/10.1017/CBO9780511607752>

Gregory, & Thorpe, L. G. M. (1974). *The history of the Franks*. Penguin.

Gregory, Van Dam, R., Fortunatus, V. H. C., & American Council of Learned Societies. (1993). *Saints and their miracles in late antique Gaul*. Princeton University Press. <http://hdl.handle.net/2027/heb.01252>

Grundmann, H. (1995). The Religious Movement in the Twelfth Century: In *Religious Movements in the Middle Ages* (pp. 7–30). University of Notre Dame Press. <https://doi.org/10.2307/j.ctvpj7dp4.8>

Gulielmus, Davis, R. H. C., & Chibnall, M. (1998). *The Gesta Guillelmi of William of Poitiers*. Clarendon Press.

Hamilton, S. (2013). *Church and people in the medieval West, 900-1200*. Pearson.

Harper-Bill, C. (1996). The English Church and English Religion after the Black Death. In *The black death in England*. Watkins.

HARRIS, J. (1999). Publicising the Crusade: English Bishops and the Jubilee Indulgence of 1455. *The Journal of Ecclesiastical History*, 50(1), 23–37. <https://doi.org/10.1017/S0022046998008446>

Haskins, C. H. & American Council of Learned Societies. (1955). *The renaissance of the twelfth century*. Harvard University Press. <http://hdl.handle.net/2027/heb.02003>

Henderson, E. F. (Ed.). (1910a). Gregory VII: Dictatus Papae 1090. In *Select Historical Documents of the Middle Ages* (pp. 366–367). George Bell and Sons. <https://sourcebooks.fordham.edu/source/g7-dictpap.asp>

Henderson, E. F. (Ed.). (1910b). Gregory VII: Dictatus Papae 1090. In *Select Historical Documents of the Middle Ages* (pp. 366–367). George Bell and Sons. <https://sourcebooks.fordham.edu/source/g7-dictpap.asp>

Herlihy, D. & American Council of Learned Societies. (1967). *Medieval and Renaissance Pistoia: the social history of an Italian town, 1200-1430*. Yale University press.

<http://hdl.handle.net/2027/heb.00961>

Horrox, R. (1994). *The Black Death*. Manchester University Press.
<https://doi.org/10.7765/9781526112712?locatt=mode:legacy>

Huizinga, J., Payton, R. J., & Mammitzsch, U. H. R. (1996). *The autumn of the Middle Ages*. University of Chicago Press.

Innocent IV's letter of March 6 1254 on Purgatory. (n.d.).

Inquisition Records of Jacques Fournier. (n.d.).
<http://www.sjsu.edu/people/nancy.stork/jacquesfournier/>

J. Benton. (1991). *Consciousness of Self and Perception of Individuality*. In *Renaissance and renewal in the twelfth century* (Vol. 26, pp. 263–297). Published by the University of Toronto Press in association with the Medieval Academy of America.

Jaeger, C. S. (1994). *The envy of angels: cathedral schools and social ideals in medieval Europe, 950-1200*. University of Pennsylvania Press.
<https://www.jstor.org/stable/10.2307/j.ctt46nqgm>

Jansen, K. L. (2017). *Peace and penance in late medieval Italy*. Princeton University Press.
<https://www.jstor.org/stable/10.2307/j.ctvc77c5x>

Jenks, S. (Ed.). (2018). *A Brief Guide for the Uninitiated*. In *Documents on the Papal Plenary Indulgences 1300-1517 Preached in the Regnum Teutonicum*. BRILL.
https://doi.org/10.1163/9789004360631_003

Jo Ann McNamara. (1994). *The Herrenfrage: The Restructuring of the Gender System 1050-1150*. In *Medieval masculinities: regarding men in the Middle Ages*: Vol. v. 7 (pp. 3–30). University of Minnesota Press. <https://www.jstor.org/stable/10.5749/j.ctttv7fd.6>

Joachim of Fiore. (1979). *Book of Figures, The Fourteenth Table, The seven-headed Dragon (Captions and Commentary)*. In *Apocalyptic spirituality: treatises and letters of Lactantius, Adso of Montier-en-Der, Joachim of Fiore, the Franciscan Spirituals, Savonarola* (pp. 135–141). Paulist Press.

Karras, R. M. (2017). *Sexuality in medieval Europe: doing unto others* (3rd edition). Routledge, an imprint of the Taylor & Francis Group.

Kathleen G. Cushing. (2005). *Of Locustae*. *Church History*, 74(4), 740–757.
<https://doi.org/10.1017/S0009640700100873>

Kaye, J. (2014). *A History of Balance, 1250–1375: The Emergence of a New Model of Equilibrium and its Impact on Thought*. Cambridge University Press.
<http://dx.doi.org/10.1017/CBO9781139236225>

Kelly, H. A. (2006). *Satan: a biography*. Cambridge University Press.

Laferrière, A. (2017). *Peddlers of Paradise*. *Church History and Religious Culture*, 97(1), 29–52. <https://doi.org/10.1163/18712428-09701004>

Lambert, M. (2002). *Medieval heresy: popular movements from the Gregorian reform to the Reformation* (3rd ed). Blackwell Publishers.

Lambert, M. & Church Historical Society (Great Britain). (1961). *Franciscan poverty: the doctrine of the absolute poverty of Christ and the apostles in the Franciscan Order, 1210-1323*. published for the Church Historical Society by S.P.C.K.

Langholm, O. (2003). *The Merchant in the Confessional: Trade and Price in the Pre-Reformation Penitential Handbooks: Vol. v. 93*. Brill.
<https://brill-com.libproxy.ucl.ac.uk/display/title/8164>

Lansing, C. (2001). *Sexed Bodies, Married Bodies, and Dead Bodies*. In *Power & Purity* (pp. 106–134). Oxford University Press.
<https://doi.org/10.1093/acprof:oso/9780195149807.003.0006>

Lawrence, C. H. (1989). *Medieval monasticism: forms of religious life in western Europe in the Middle Ages* (2nd ed). Longman.

Le Goff, J. (n.d.). *The birth of purgatory*. Scolar.

Le Roy Ladurie, E., & Bray, B. (1980). *Montaillou: Cathars and Catholics in a French village, 1294-1324*. Penguin Books.

Lea, H. C. (1896). *A history of auricular confession and indulgences in the Latin Church* / by Henry Charles Lea. Swan Sonnenschein.

Leclercq, J. & American Council of Learned Societies. (1982). *The love of learning and the desire for God: a study of monastic culture* (3rd ed). Fordham University Press.
<http://hdl.handle.net/2027/heb.01061>

Leff, G. (1967). *Heresy in the later middle ages: the relation of heterodoxy to dissent, c.1250-c.1450, Vol.1*. Manchester University Press.

Lerner, R. E. (1982). *The Black Death and Western European Eschatological Mentalities*. In *The black death: the impact of the fourteenth-century plague : papers of the Eleventh Annual Conference of the Center for Medieval & Early Renaissance Studies: Vol. v. 13* (pp. 77–106). Center for Medieval & Early Renaissance Studies.

Lerner, R. E. (1985). *Antichrists and Antichrist in Joachim of Fiore*. *Speculum*, 60(3), 553–570. <https://doi.org/10.2307/2848175>

Leyser, C. (1995). *Cities of the Plain: The Rhetoric of Sodomy in Peter Damian's 'Book of Gomorrah'*. *Romanic Review*, 86, 1–15.
<https://search.proquest.com/docview/1291019920?accountid=14511>

Leyser, C. (1998). *Custom, Truth, and Gender in Eleventh-Century Reform*. *Studies in Church History*, 34, 75–91. <https://doi.org/10.1017/S0424208400013589>

Lise Bysted, A. (2015). *The true year of jubilee: Bernard of Clairvaux on crusade and indulgences*. In J. T. Roche & J. M. Jensen (Eds.), *The Second Crusade: holy war on the periphery of Latin Christendom: Vol. volume 2* (pp. 35–49). Brepols.
<https://ucl.primo.exlibrisgroup.com/view/action/uresolver.do?operation=resolveService&a>

mp;package_service_id=14419170770004761&institutionId=4761&customerId=4760&VE=true

Little, L. K. (1971). *Pride Goes before Avarice: Social Change and the Vices in Latin Christendom*. *The American Historical Review*, 76(1). <https://doi.org/10.2307/1869775>

Little, L. K. (1978). Religious poverty and the profit economy in medieval Europe. *Elek*.

Mansfield, M. C. & American Council of Learned Societies. (1995). *The humiliation of sinners: public penance in thirteenth-century France*. Cornell University Press. <http://hdl.handle.net/2027/heb.00118>

Marenbon, J. (2007). *Medieval philosophy: an historical and philosophical introduction*. Routledge.

Marjorie Reeves. (1999). Joachim and the Meaning of History. In *Joachim of Fiore & the prophetic future: a medieval study in historial thinking* (New, rev. ed, pp. 1–28). Sutton.

Matsuda, T. (1997). *Death and purgatory in Middle English didactic poetry*. D.S. Brewer.

Mayke de Jong. (2007). Power and humility in Carolingian society: the public penance of Louis the Pious. *Early Medieval Europe*, 1(1), 29–52. <https://doi.org/10.1111/j.1468-0254.1992.tb00003.x>

McCarthy, C. (2004). *Love, sex and marriage in the Middle Ages: a sourcebook*. Routledge.

McCready, W. D. (2011). Simony and the Sacraments. In *Odiosa sanctitas: St Peter Damian, simony, and reform* (Vol. 177). Pontifical Institute of Mediaeval Studies.

McGinn, B. & American Council of Learned Societies. (1979). *Visions of the end: apocalyptic traditions in the Middle Ages*: Vol. no. 96. Columbia University Press. <http://hdl.handle.net/2027/heb.06025>

McGrath, A. E. (2011). *Luther's theology of the cross: Martin Luther's theological breakthrough* (2nd ed) [Electronic resource]. Wiley-Blackwell. <https://onlinelibrary.wiley.com/doi/book/10.1002/9781119995999>

McNeill, J. T., Gamer, H. M., & American Council of Learned Societies. (1990). *Medieval handbooks of penance: a translation of the principal 'libri poenitentiales' and selections from related documents*. Columbia University Press. <http://hdl.handle.net/2027/heb.06026>

Mcrae, E. (2018). *The Psychology of Moral Judgment and Perception in Indo-Tibetan Buddhist Ethics* (D. Cozort & J. M. Shields, Eds.; Vol. 1). Oxford University Press. <https://doi.org/10.1093/oxfordhb/9780198746140.013.24>

Meens, R. (2014). A new beginning? Penitential practice in the insular world. In *Penance in Medieval Europe, 600–1200* (pp. 37–69). Cambridge University Press. <https://doi.org/10.1017/CBO9781139029667.003>

Meyer, M. E. (1990). *Early Anglo-Saxon Penitentials and the Position of Women*. Haskins

Society Journal, *Studies in Medieval History*, 2, 47–61.

Mistry, Z. (n.d.). *Medicine for Sin: Reading Abortion in Early Medieval Penitentials*. In *Abortion in the early Middle Ages c. 500-900* (pp. 126–164). York Medieval Press in association with The Boydell Press.

<https://www-jstor-org.libproxy.ucl.ac.uk/stable/10.7722/j.ctt13wzsp5?typeAccessWorkflow=login>

Mitchell, K., & Wood, I. N. (2002). *The world of Gregory of Tours: Vol. v. 8*. Brill.

Moore, J. C. (2009). *Pope Innocent III (1160/61-1216): to root up and to plant*. University of Notre Dame Press. <https://www.jstor.org/stable/j.ctv19m656n>

Moore, R. I. (1975a). *Accounts of Henry of Lausanne*. In *The birth of popular heresy* (Vol. 1, pp. 33–59). Edward Arnold.

Moore, R. I. (1975b). *John of Salisbury and Otto of Freising's accounts of Arnold of Brescia*. In *The birth of popular heresy* (Vol. 1, pp. 66–73). Edward Arnold.

Moore, R. I. (1980a). *Family, Community and Cult on the Eve of the Gregorian Reform*. *Transactions of the Royal Historical Society*, 30, 49–69. <https://doi.org/10.2307/3679002>

Moore, R. I. (1980b). *Family, Community and Cult on the Eve of the Gregorian Reform*. *Transactions of the Royal Historical Society*, 30, 49–69. <https://doi.org/10.2307/3679002>

Moreira, I. (2010a). *Heaven's purge: purgatory in late antiquity*. Oxford University Press. <http://dx.doi.org/10.1093/acprof:oso/9780199736041.001.0001>

Moreira, I. (2010b). *Heaven's Purge*. Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780199736041.001.0001>

Morris, C. (1991). *The Papal Reform 1046–1073*. In *The Papal Monarchy* (pp. 79–108). Oxford University Press. <https://doi.org/10.1093/0198269250.003.0005>

Murray, A. (2016). *Conscience and authority in the medieval church* (First edition). Oxford University Press. <http://dx.doi.org/10.1093/acprof:oso/9780198208839.001.0001>

Murray, A. & American Council of Learned Societies. (2002). *Reason and society in the Middle Ages* [Electronic resource]. Clarendon Press. <https://quod.lib.umich.edu/cgi/t/text/text-idx?c=acls;idno=heb01532.0001.001>

Nelson, J. L. (1995). *The Frankish kingdoms, 814–898: the West*. In R. McKitterick (Ed.), *The New Cambridge Medieval History* (pp. 110–141). Cambridge University Press. <https://doi.org/10.1017/CHOL9780521362924.007>

Noble, T. F. X., & Head, T. (n.d.). *Soldiers of Christ: saints and saints lives from late antiquity and the early Middle Ages*. Pennsylvania State University Press.

Noble, T. F. X., & Smith, J. M. H. (Eds.). (2008). *Cambridge History of Christianity*. Cambridge University Press. <https://doi.org/10.1017/CHOL9780521817752>

Oberman, H. A. (1989). *Luther: man between God and the Devil*. Yale University Press.

<https://www.jstor.org/stable/10.2307/j.ctt1ww3vzs>

Ocker, C. (2016). Explaining Evil and Grace. In U. Rublack (Ed.), *The Oxford Handbook of the Protestant Reformations*. Oxford University Press.
<https://doi.org/10.1093/oxfordhb/9780199646920.013.1>

O'Donnell, J. J. (2005). *Augustine, sinner & saint: a new biography*. Profile Books.

OLIN, J. C. (Ed.). (2009). *A Reformation Debate*. Fordham University Press.
<https://doi.org/10.2307/j.ctt13x0212>

Olivi, P. J., & Lewis, W. (2017). *Commentary on the Apocalypse*. Franciscan Institute Publications. <https://sourcebooks.fordham.edu/source/olivi.asp>

Olivi, P. J., Piron, S., & Cusato, M. F. (2016). *A treatise on contracts* (R. Thornton, Ed.). Franciscan Institute Publications.

Olsen, G. W. (2011). Of sodomites, effeminates, hermaphrodites, and androgynes: sodomy in the age of Peter Damian (Vol. 176). Pontifical Institute of Mediaeval Studies.

Ozment, S. E. (1975). *The Reformation in the cities: the appeal of Protestantism to sixteenth-century Germany and Switzerland*. Yale University Press.

Parish, H. L. (2010). *Clerical celibacy in the West, c.1100-1700*. Ashgate.

Payer, P. J. (1984). *Sex and the penitentials: the development of a sexual code, 550-1150*. University of Toronto Press.

Pegg, M. G. (2001). *The corruption of angels: the great Inquisition of 1245-1246*. Princeton University Press. <https://www.jstor.org/stable/10.2307/j.ctt7rgxk>

Peter Brown. (1971). The Rise and Function of the Holy Man in Late Antiquity. *Journal of Roman Studies*, 61, 80–101. <https://doi.org/10.2307/300008>

Peter Brown. (2013). *The rise of Western Christendom: triumph and diversity, A.D. 200-1000* (3rd ed) [Electronic resource]. Wiley-Blackwell.
<http://www.vlebooks.com/vleweb/product/openreader?id=UCL&isbn=9781118338810>

Poschmann, B. (2018). *Penance and the Anointing of the Sick*. Wipf and Stock Publishers.
Powell, J. M. (1986). *Anatomy of a crusade, 1213-1221*. University of Pennsylvania Press.
<https://www.jstor.org/stable/10.2307/j.ctt3fhpgt>

R. I. Moore. (1977). Chapter 1: Introductory. In *The origins of European dissent* (pp. 1–20). Allen Lane.

Rapp, F. (1998). Religious Belief and Practice. In C. Allmand (Ed.), *The New Cambridge Medieval History* (pp. 203–219). Cambridge University Press.
<https://doi.org/10.1017/CHOL9780521382960.011>

Reeves, M. & American Council of Learned Societies. (1969a). *The influence of prophecy in the later Middle Ages: a study in Joachimism*. Clarendon Press.

<http://hdl.handle.net/2027/heb.01241>

Reeves, M. & American Council of Learned Societies. (1969b). *The influence of prophecy in the later Middle Ages: a study in Joachimism*. Clarendon Press.

<http://hdl.handle.net/2027/heb.01241>

Rider, C. (2010). Lay religion and pastoral care in thirteenth century England: the evidence of a group of short confession manuals. *Journal of Medieval History*, 36(4), 327–340.

<https://doi.org/10.1016/j.jmedhist.2010.09.001>

Rider, C. (2011). *Sciendum est autem sacerdotibus (Penitens accedens ad confessionem): A Short Thirteenth-Century Treatise on Hearing Confessions*. *Mediaeval Studies*, 73, 147–182.

Riley-Smith, J. S. C. (1995). *The State of Mind of Crusaders to the East 1095-1300*. In *The Oxford illustrated history of the crusades* (pp. 66–90). Oxford University Press.

Riley-Smith, J. S. C. (2002). *What were the crusades?* (3rd ed). Palgrave Macmillan.

Rist, R. (2010). Salvation and the Albigensian Crusade: Pope Innocent and the plenary indulgence. In *Reading Medieval Studies* (Vol. 36, pp. 95–112).

https://scholar.google.co.uk/citations?view_op=view_citation&hl=en&user=NBZWygIAAAJ&citation_for_view=NBZWygIAAAJ:3fE2CSJrl8C

Rittgers, R. K. (2000). Private confession and religious authority in Reformation Nürnberg. In *Penitence in the age of reformations* (pp. 49–70). Ashgate.

Rob Meens. (2006). Penitentials and the practice of penance in the tenth and eleventh centuries. *Early Medieval Europe*, 14(1), 7–21.

<https://doi.org/10.1111/j.1468-0254.2006.00171.x>

Robbins, J. (2004). *Becoming sinners: Christianity and moral torment in a Papua New Guinea society* (Vol. 4). University of California Press.

<https://doi.org/10.1525/9780520937086>

Robert W. Shaffern. (2006). *The Pardoner's Promises: Preaching and Policing Indulgences in the Fourteenth-Century English Church*. *The Historian*, 68(1).

https://www.jstor.org/stable/24453492?seq=1#metadata_info_tab_contents

Robinson, I. S. (1990). *The Papacy, 1073–1198: Continuity and Innovation*. Cambridge University Press. <http://dx.doi.org/10.1017/CBO9781139167772>

Rósenberg, S., & Glucker, J. (1989). *Good and evil in Jewish thought*. MOD Books.

Rosen-Zvi, I. (n.d.). *Demonic desires: yetzer hara and the problem of evil in late antiquity* (1st ed). University of Pennsylvania Press. <https://www.jstor.org/stable/10.2307/j.ctt3fhjff>

Rubin, M., & Simons, W. (Eds.). (2009). *The Cambridge History of Christianity: Volume 4: Christianity in Western Europe, c.1100–c.1500*. Cambridge University Press.

<http://dx.doi.org/10.1017/CHOL9780521811064>

Searle, E. & Battle Abbey. (1980). *The chronicle of Battle Abbey*. Clarendon Press.

- Sennis, A. (Ed.). (2016). *Cathars in Question: Vol. volume 4*. Boydell & Brewer.
<https://www.jstor.org/stable/10.7722/j.ctt1c3gx3j>
- Shinners, J. R. (1997). *Medieval popular religion, 1000-1500: a reader*. Broadview Press.
- Shinners, J. R. (2008a). Oswain's Purgatorial vision. In *Medieval popular religion, 1000-1500: a reader* (2nd ed, Vol. 2, pp. 504–517). University of Toronto Press.
- Shinners, J. R. (2008b). Wachelin's vision of Purgatory. In *Medieval popular religion, 1000-1500: a reader* (2nd ed, Vol. 2, pp. 223–228). University of Toronto Press.
- Shinners, J. R., & Dohar, W. J. (1998a). Constitution 21 of the Fourth Lateran Council. In *Pastors and the care of souls in medieval England* (Vol. 4, pp. 169–170). University of Notre Dame Press.
- Shinners, J. R., & Dohar, W. J. (1998b). Summula of the Synod of the Diocese of Exeter. In *Pastors and the care of souls in medieval England* (Vol. 4, pp. 170–185). University of Notre Dame Press.
- Smith, J. M. H. (2008). Radegundis Peccatrix: Authorizations of Virginity in Late Antique Gaul. In *The transformations of late antiquity: essays for Peter Brown* (pp. 303–326). Ashgate.
- Smith, K. A. (2011). *War and the making of medieval monastic culture: Vol. v. 37*. Boydell & Brewer.
<https://www.cambridge.org/core/books/war-and-the-making-of-medieval-monastic-culture/267495AF98E56C2DE3FCC899F0474151>
- Sorabji, R. (2015). *Moral conscience through the ages: fifth century BCE to the present*. Oxford University Press. <http://dx.doi.org/10.1093/acprof:oso/9780199685547.001.0001>
- Southern, B. (1990). *Saint Anselm: a portrait in a landscape*. Cambridge University Press.
- Southern, B. (1995). *Scholastic humanism and the unification of Europe, vol. 1: Foundations*. Blackwell.
- Southern, R. W. (1990). *Western society and the Church in the Middle Ages*. Penguin.
- Southern, R. W. & American Council of Learned Societies. (1953). *The making of the middle Ages*. Yale University Press. <http://hdl.handle.net/2027/heb.01246>
- Stancliffe, C. (n.d.). *St. Martin and his hagiographer*. Clarendon Press.
- Swanson, R. N. (1995a). *Religion and devotion in Europe, c.1215-c.1515*. Cambridge University Press.
- Swanson, R. N. (1995b). *Religion and devotion in Europe, c.1215-c.1515*. Cambridge University Press.
- Swanson, R. N. (2001). Indulgences for Prayers for the Dead in the Diocese of Lincoln in the Early Fourteenth Century. *The Journal of Ecclesiastical History*, 52(2), 197–219.
<https://doi.org/10.1017/S0022046901005905>

Swanson, R. N. (2007a). *Indulgences in late medieval England: passports to paradise?* Cambridge University Press.

Swanson, R. N. (2007b). *Indulgences in late medieval England: passports to paradise?* Cambridge University Press.

Tanner, N. P. (2008). *The Church in the later Middle Ages: Vol. v. 3.* I.B. Tauris.

Tentler, T. N. (1977a). *Sin and confession on the eve of the Reformation.* Princeton University Press. <https://www-jstor-org.libproxy.ucl.ac.uk/stable/j.ctt13x1cpp>

Tentler, T. N. (1977b). *Sin and confession on the eve of the Reformation.* Princeton University Press. <https://www-jstor-org.libproxy.ucl.ac.uk/stable/j.ctt13x1cpp>

Thatcher, O. J., & Holmes McNeal, E. (Eds.). (1905). *Gregory VII: Simony and Celibacy 1074.* In *A Source Book for Medieval History* (pp. 134–135). Scribners. <https://sourcebooks.fordham.edu/source/g7-reform1.asp>

Thayer, A. T. (2002). 'Luther's Response to the Late Medieval Penitential Process'. In *Penitence, preaching and the coming of the Reformation.* Ashgate.

The Works of Martin Luther: Vol. Volume 31: Career of the Reformer, Volume One. (n.d.). http://pm.nlx.com/xtf/view?docId=luther_w/luther_w.31.xml;chunk.id=div.CH2;toc.depth=1;toc.id=div.CH2;brand=default

Todeshini, G., & Melucci, D. (2009). *Franciscan wealth: from voluntary poverty to market society.* Franciscan Institute Publications. <https://ebookcentral.proquest.com/lib/ucl/detail.action?docID=3240047>

Translated from Latin by Frances Andrews. (2009). *The Humiliati: Five Texts (1184–thirteenth century).* In *Medieval Italy: texts in translation* (pp. 390–392). University of Pennsylvania Press. <https://www.jstor.org/stable/j.ctt3fhzb>

Ullmann, W. (1972). *A short history of the papacy in the Middle Ages.* Methuen.

Van Dam, R. (2005). *Merovingian Gaul and the Frankish conquests.* In P. Fouracre (Ed.), *The New Cambridge Medieval History* (pp. 193–231). Cambridge University Press. <https://doi.org/10.1017/CHOL9780521362917.010>

Vauchez, A. (1999). *The Church and the laity.* In *The New Cambridge Medieval History* (pp. 182–203). Cambridge University Press. <https://doi.org/10.1017/CHOL9780521362894.011>

Vessey, M., & Reid, S. (2012). *A companion to Augustine.* Wiley-Blackwell. <https://onlinelibrary.wiley.com/doi/book/10.1002/9781118255483>

Vincent, N. (2002). *SOME PARDONERS' TALES: THE EARLIEST ENGLISH INDULGENCES.* *Transactions of the Royal Historical Society*, 12, 23–58. <https://doi.org/10.1017/S0080440102000026>

Wakefield, W. L., Evans, A. P., & American Council of Learned Societies. (1991a). *Early Waldensians [Electronic resource].* In *Heresies of the high middle ages* (pp. 200–204).

Columbia University Press.

<https://quod.lib.umich.edu/cgi/t/text/text-idx?c=acls;idno=heb06055.0001.001>

Wakefield, W. L., Evans, A. P., & American Council of Learned Societies. (1991b). *Heresies of the high middle ages*. Columbia University Press. <http://hdl.handle.net/2027/heb.06055>

Wakefield, W. L., Evans, A. P., & American Council of Learned Societies. (1991c). *Heresies of the high middle ages*. Columbia University Press. <http://hdl.handle.net/2027/heb.06055>

Wallace-Hadrill, J. M. (1983a). *The Frankish Church*. Clarendon.

<https://doi.org/10.1093/0198269064.001.0001>

Wallace-Hadrill, J. M. (1983b). *The Frankish Church*. Clarendon.

<https://doi.org/10.1093/0198269064.001.0001>

Wickham, C. (2009). *Merovingian Gaul and Germany, 500–751*. In *The inheritance of Rome: a history of Europe from 400 to 1000*. Allen Lane.

William E. Mann. (2014). Augustine on evil and original sin. In D. V. Meconi & E. Stump (Eds.), *The Cambridge Companion to Augustine* (pp. 98–107). Cambridge University Press. <https://doi.org/10.1017/CCO9781139178044.009>

Williams, B. (1993). *Shame and necessity: Vol. v. 57*. University of California Press.

Wood, D. (2002). The nature of usury: The usurer as winner. In *Medieval Economic Thought*. Cambridge University Press. <http://dx.doi.org/10.1017/CBO9780511811043>

Ziegler, P. (1991). *The Black death (Illustrated edition)*. Sutton.