

	LUTHERANS	ANABAPTISTS	CATHOLICS
	Luther's protests against Tetzel's sale of indulgences in October 1517	Circle of Zwingli's followers growing more radical, culminating in adult (re)baptism of George Blaurock by Conrad Grebel in 1525	Writings of Erasmus and other humanists raise consciousness of abuses; Fifth Lateran Council (1512–1517) addresses growing concerns
	Northern Germany, Scandinavia	Switzerland, Austria, Moravia (in modern Czech Republic)	Italy, Spain, Southern Germany, Austria, France, the Low Countries (modern Holland and Belgium)
	Martin Luther, Philipp Melanchthon, Johannes Bugenhagen, Lucas Cranach, Martin Chemnitz	Conrad Grebel, Felix Manz, Hans Denck, Thomas Müntzer, Balthasar Hubmaier, Pilgram Marpeck, Menno Simons	Desiderius Erasmus, Gasparo Contarini, Reginald Pole, Ignatius of Loyola, Teresa of Ávila, John of the Cross, Philip Neri, Edmund Campion, Francis de Sales, Gian Pietro Carafa (Paul IV), Charles V, Francis I
	Luther: <i>95 Theses</i> (1517), <i>To the Christian Nobility</i> (1520), <i>The Babylonian Captivity of the Church</i> (1520), <i>The Freedom of a Christian</i> (1520), <i>Small Catechism</i> (1529), <i>Large Catechism</i> (1529); Melanchthon: <i>Loci Communes</i> (1521)	<i>Hutterite Chronicle</i> (1525); <i>Martyrs' Mirror</i> (1660)	Erasmus: <i>Enchiridion</i> (1503); Ignatius of Loyola: <i>Spiritual Exercises</i> (1548); Teresa of Ávila: <i>Interior Castle</i> (1577); John of the Cross: "Dark Night of the Soul" (1577–1579?)
	<i>Augsburg Confession</i> (1530) <i>Book of Concord</i> (1580)	<i>Schleitheim Confession</i> (1527)	<i>Canons and Decrees of the Council of Trent</i> (first published 1564)
	"Baptism is . . . not mere ordinary water, but water comprehended in God's Word and command, and sanctified thereby, so that it is nothing else than a divine water. . . . What is the Sacrament of the Altar? . . . . The true body and blood of our Lord Jesus Christ, in and under the bread and wine which we Christians are commanded by the Word of Christ to eat and to drink. And as we have said of Baptism that it is not simple water, so here also we say the Sacrament is bread and wine, but not mere bread and wine, such as are ordinarily served at the table, but bread and wine comprehended in, and connected with, the Word of God." (Luther, <i>Large Catechism</i> )	"Baptism shall be given to all those who have learned repentance and amendment of life, and who believe truly that their sins are taken away by Christ, and to all those who walk in the resurrection of Jesus Christ, and wish to be buried with Him in death, so that they may be resurrected with Him." ( <i>Schleitheim Confession</i> )  "By thus eating the bread and drinking the drink in memory of the suffering and shed blood of our Lord Jesus Christ . . . [we] have had fellowship one with another, and have all become one loaf and one body . . . we should properly become conformed to our Head and as his members follow after him." (Hubmaier, <i>A Form for Christ's Supper</i> )	"The instrumental cause [of justification] is the sacrament of baptism, which is the sacrament of faith, without which no man was ever justified finally." (Council of Trent, 6th Session, Decree on Justification)  "After the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really, and substantially contained under the species of those sensible things. . . Our Redeemer instituted this so admirable a sacrament at the last supper, when, after the blessing of the bread and wine, he testified, in express and clear words, that he gave them his own very Body, and his own Blood." (Council of Trent, 13th Session, 1st Decree)
	15 million	15,000	35 million

Results of Reform

# The Reformers in their Own Words

*The Bible is alive, it speaks to me; it has feet, it runs after me; it has hands, it lays hold of me.*  
—Martin Luther (1483–1546)

We must seek the truth, love it, defend it, and hand it down uncorrupted to our posterity.  
—Philipp Melanchthon (1497–1560)

Anyone who is born of God hears his word, and Christ's sheep hear his word and follow him.  
—Martin Bucer (1491–1551)

**Evangelion (that we call the gospel) is a Greek word and signifieth good, merry, glad, and joyful tidings, that maketh a man's heart glad and maketh him sing, dance, and leap for joy.**  
—William Tyndale (c. 1494–1536)

True evangelical faith is of such a nature it cannot lie dormant, but spreads itself out in all kinds of righteousness and fruits of love.  
—Menno Simons (1496–1561)

*This is the gospel, that sins are remitted in the name of Christ; and no heart ever received tidings more glad.*  
—Huldrych Zwingli (1484–1531)

Let us reverently hear and read Holy Scripture, which is the food of the soul.  
—Thomas Cranmer (1489–1556)

Wherever we see the word of God purely preached and heard, and the sacraments administered according to Christ's institution, there, it is not to be doubted, a church of God exists.  
—John Calvin (1509–1564)

**Ye shall believe God, that plainly speaketh in His Word; and further than the Word teacheth you, ye shall believe neither the one nor the other.**  
—John Knox (c. 1513–1572)

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ISBN 978-1563648816  
9 781563 648816

# The Reformation Timeline

## A century of reform

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**CHRISTIAN HISTORY**

MARTIN LUTHER PREACHING. DETAIL FROM THE ALTARPIECE OF THE CHURCH OF TORSLUNDE, 1561 (TEMPERA ON PANEL, DUTCH SCHOOL, 16TH CENTURY). NATIONALMUSEET, COPENHAGEN, DENMARK. / DE AGOSTINI PICTURE LIBRARY / A. DAGLI ORTI / BRIDGEMAN IMAGES

Results of Reform

	REFORMED	CHURCH OF ENGLAND
<b>Origins</b>	Zwingli's beginning to preach through the book of Matthew in Zurich in 1519	Slowly becomes separate from Rome in the mid-1530s, especially through the 1534 Act of Supremacy
<b>Where was it strongest?</b>	Switzerland, England, Scotland, the Netherlands, France (Huguenots), about a dozen German states, Hungary, Poland, Lithuania, and the Rhineland	England
<b>Famous thinkers, writers, pastors, and rulers</b>	Huldrych Zwingli, Henry Bullinger, Martin Bucer, Peter Martyr Vermigli, John Calvin, Theodore Beza, Guillaume Farel, John Knox	Thomas Cranmer, William Tyndale, Hugh Latimer, Nicholas Ridley, John Jewel, Matthew Parker, Richard Hooker, William Laud, Elizabeth I, James I
<b>Famous books</b>	Zwingli: <i>Commentary on True and False Religion</i> (1525); Bucer: <i>Of the Reign of Christ</i> (1557); Calvin: <i>Institutes</i> (1536); Knox: <i>First Blast of the Trumpet Against the Monstrous Regiment of Women</i> (1558)	Tyndale: <i>Obedience of a Christian Man</i> (1528) and Bible translations; Cranmer: <i>Book of Common Prayer</i> (1549); Jewel: <i>The Apology of the Church of England</i> (1562); Hooker: <i>Laws of Ecclesiastical Polity</i> (1594)
<b>Definitive theological statement</b>	<i>Institutes</i> (final version 1559) <i>Heidelberg Catechism</i> (1562) <i>Westminster Catechism</i> (1663)	<i>Thirty-Nine Articles</i> (1563)
<b>Views on the sacraments</b>	"[Baptism] is the initiatory sign by which we are admitted to the fellowship of the church, that being engrafted into Christ we may be accounted children of God." ( <i>Institutes</i> , IV.xv.i)  "He has given another sacrament to his Church by the hand of his only begotten Son, viz., a spiritual feast, at which Christ testifies that he himself is living bread, on which our souls feed, for a true and blessed immortality. . . . As God, regenerating us in baptism . . . makes us his by adoption, so we have said that he performs the office of a provident parent, in continually supplying the food by which he may sustain and preserve us in the life to which he has begotten us by his word." ( <i>Institutes</i> , IV.xvii.i)	"Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned . . . but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church." (From Article 27 of the <i>39 Articles</i> )  "The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but . . . a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ." (From Article 28 of the <i>39 Articles</i> )
<b>Estimated number of followers in 1600</b>	10 million	5 million