DAILY LIFE DURING

THE REFORMATION

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1

Historical Overview of the Reformation

Prior to the Reformation, Europeans believed in God, Christ, saints, and the Bible as interpreted by the Catholic Church. Any criticism of Catholic views or tradition, any questioning of its dogma, could elicit dire consequences. Nevertheless, some men dared to question.

EARLIER DISSENTERS

In the 1300s, John Wycliffe, in England, denounced corruption in the Catholic Church and questioned its orthodoxy and compatibility with the Bible. He was posthumously declared a heretic, and by order of the pope his bones were disinterred, burned, and thrown into the river.

Later in the century, Jan Hus, in Bohemia, placed emphasis on the word of the Bible as the sole religious authority. Offered safe conduct to Constanz to explain his views, he was betrayed and burned there at the stake. Giralamo Savonarola, from Florence, an Italian Dominican monk, also spoke out for reform of the Church in the fifteenth century, denouncing the prevalent corruption and immorality. He and two disciples, still professing their adherence to Catholicism, were hanged and burned.

The loudest and most energetic opponents of Church abuse were mostly northern Europeans, such as Erasmus of Rotterdam, who reflected the spirit of humanism and had a great influence on reformers. At the

beginning of the sixteenth century, he condemned the failings of the Church and society as well as the religious practices of the ecclesiastical hierarchy that had lost all resemblance to the apostles they were supposed to represent. Nonetheless, Erasmus remained true to the Catholic faith.

Some European monarchs, tired of seeing their wealth drained away by the Vatican, succeeded in their demands for the right to make their own ecclesiastical appointments, but they still resented the flow of wealth from their states to Rome in the form of *annates*, Peter's Pence, indulgence sales, Church court fines (Church courts shared judicial power with state courts), income from benefices, fees for bestowing the pallium on bishops, and perhaps even the money citizens paid to the priest for the many Masses they often had performed for the sake of loved ones languishing in purgatory.

They also enviously eyed Church lands and could see the waste of money tied up in vast Church and monastic holdings that could be freed for expansion. The peasants, too, who shouldered most of the financial burdens, expressed similar sentiments in occasional riots.

MARTIN LUTHER

An Augustinian monk, Martin Luther, born in 1483 at Eisleben, Saxony, in eastern Germany, also found fault with the Church's policies.

Luther was infuriated by a fellow Catholic, Johann Tetzel, a Dominican friar who preached to the people that the purchase of a letter of indulgence from the pope would ascertain the forgiveness of sins and lessen the time they or their ancestors would spend in the fires of purgatory. A good salesman, Tetzel vividly described the torments in purgatory with unrestrained imagination.

On October 31, 1517, Luther, now a professor at the University of Wittenberg, nailed 95 theses to the door of the Wittenberg Castle church, intending for these points, critical of the Church and the pope, to be subjects of academic debate. The most controversial points centered on the selling of indulgences and the Church's policy on purgatory. He was not trying to create a new religious movement.

Luther sent a copy of the theses to Archbishop Albrecht of Mainz, Tetzel's superior, requesting the Archbishop put a stop to Tetzel's high-pressure sales of indulgences. He also sent copies to friends. There were direct references to reform in the document: thesis 86, for example, referring to money collected from indulgences supposed to help fund the construction of Saint Peter's Cathedral in Rome, asked "Why does not the pope, whose wealth is to-day greater than the riches of the richest, build just this one church of St. Peter with his own money, rather than with the money of poor believers?"[1]

Luther directs the posting of his 95 Theses, protesting against the sale of indulgences, to the door of the Castle Church in Wittenberg, Germany, 1830. (Library of Congress.)

Archbishop Albrecht, who held three benefices (contrary to canon law), acted as chief commissary for the disposal of money from indulgences. Pope Leo X had granted him a dispensation for the sum of 24,000 ducats that Albrecht raised by borrowing from private bankers. To pay off his debt, half of the income from indulgences was to go to Albrecht and his bankers and the other half to the pope. How much Luther knew of the secret and shady deals at the Vatican may never be known. The fall in revenues worried Albrecht, and he reported Luther's interference and questionable orthodoxy to the pope who at first considered the theses the work of a drunken German. Luther wrote to the pope that faith alone, not priests, was the way to salvation. Such an opinion was anathema to the Catholic Church and resulted in his condemnation.

In August 1518, Luther was summoned to Rome to be examined on his teachings, but his territorial ruler, Elector Frederick III of Saxony, knowing the journey would not be safe, intervened on his behalf and supported Luther's wish to have an inquiry conducted in Germany since he felt it was his responsibility to ensure his subject was treated fairly. After seeing what had befallen Jan Hus, who could be sure of what would happen in Rome?

The pope agreed to Frederick's demands because he needed German financial support for a military campaign against the Ottoman Empire, whose forces were poised to march on central Europe, and because Frederick was one of the seven electors who would choose the successor of the ailing Emperor Maximilian. The Papacy had a crucial interest in the outcome of this election, hoping for a dedicated Roman Catholic.

Luther was summoned to the southern German city of Augsburg to appear before an imperial Diet in October 1518, where he met with Cardinal Cajetan, who demanded that the monk repudiate his beliefs. Luther refused, and nothing was accomplished.

By the end of the same year, Luther came to some new conclusions regarding the Christian notion of salvation. In the view of the Church, good works were pleasing to God and aided in the process leading to salvation. Luther rejected this, asserting that people can contribute nothing to their salvation, which is fully a work of divine grace. His insight that faith alone provided the road to salvation came to him while meditating on the words of Saint Paul.[2] For Luther, neither indulgences nor good works played any part in this. Man could not buy his way into Heaven.

The controversy prompted Johann Eck, a Catholic theologian, to set up a public debate with Luther in Leipzig in July 1519. Eck attacked Luther, and the debate over Church authority grew fierce. Eck demanded to know how God could let the Church go astray. Luther responded by pointing out that the Greek Orthodox Church did not acknowledge Rome; hence it had already gone astray. Luther was then charged with taking the point of view of the heretics, Wycliffe and Hus. He also demanded to know if Luther considered the Council of Constanz (which had condemned Hus) had made a bad judgment, and Luther affirmed that councils could err, a heretical statement in itself.

Arguments on other matters such as purgatory and penance continued for several more days. Convinced that through Christ alone lay the road to redemption; Luther asserted that he recognized only the sole authority of scripture. After Luther departed Leipzig, a war of books and pamphlets by both factions ensued.

Luther's writings in 1520 included his belief in the priesthood of all believers, and he tried to convince secular rulers to use their God-given authority to rid the Church of immoral prelates including popes, cardinals, and bishops.

Attacks on the holy sacraments followed. A Papal Bull, issued by Pope Leo X on June 15, 1520, gave Luther 60 days to repent.

On December 10, 1520, sympathetic Wittenberg students lit a bonfire burning up books of canon law as well as others written by Luther's enemies. Luther himself threw a copy of the pope's Bull into the flames. Another Papal Bull issued on January 3, 1521 excommunicated Luther

Luther burning the Papal Bull of excommunication with vignettes of Luther's life and portraits of other reformers including Hus, Savonarola, Wycliffe, Melanchton, Gustav Adolf, and Bernard of Saxe-Weimer. Lithograph. H. Schile, c. 1874. (Library of Congress.)

and gave orders to burn all his writings. The aging Holy Roman emperor, Maximilian I, had meanwhile died in 1519, and Charles V, a rigid Catholic, was now at the helm of the Empire.

EDICT OF WORMS

In April 1521, Charles V was persuaded by the Elector Frederick III, to allow Luther to defend his writings at the Diet of Worms. Bearing a safe conduct pass, Luther was escorted to the city by Franz von Sickingen, a German knight. Traveling in a small covered wagon, Luther arrived at Worms on April 16, 1521, where he was greeted heartily by many of the town's people. Luther was escorted to the Bishop's palace where, as the crowds gathered, he was requested to recant. The following day he stated that unless he was convinced by scripture, he did not accept the authority of the popes and councils. He would recant nothing. Luther was dismissed but not arrested because of his letter of safe conduct that allowed him 21 days to reach home.

Both the Church and the emperor had failed to convince Luther to disavow his teachings at Worms. The princes who supported him hoped that forthcoming events would significantly weaken the political and economic power of Rome over Germany.

After Luther departed, Charles V imposed an imperial act making Luther an outlaw; he could be killed on sight by anyone without danger of punishment.

On the journey home, Elector Friedrich III had Luther whisked away by his soldiers to his secluded Wartburg castle, to guarantee Luther's safety and to allow him to disappear for awhile. Rumors about his death spread. Meanwhile, colleagues who favored the new beliefs began to organize. While Luther remained at Wartburg Castle, Andreas Karlstadt, a reformer in Wittenberg who had won over the city council to his views, performed the first reformed Communion service on Christmas Day 1521. He did not elevate the Eucharist during Communion, he wore secular clothing during the service, and he made no references to sacrifice from the traditional Mass. He spoke aloud, rather than whispering the words of Communion in German rather than Latin. Rejecting confession as a prerequisite for Communion, he allowed the communicants to take the bread and wine themselves instead of it being given to them. In January 1522, the Wittenberg city council authorized the removal of imagery from churches, affirming the changes introduced by Karlstadt. Roman Catholic efforts to eliminate the new preachers of the Reformation were unsuccessful and within two years after the Edict of Worms, it was widely recognized that the movement for reform was too strong to be suppressed. Luther returned to Wittenberg the first week of March 1522, where his teachings aroused popular protests among Catholics that threatened to undermine law and order. Luther detested civil disobedience and managed to control the course of reform in Wittenberg.

The new Pope, Adrian VI, sent his nuncio to the Nürnberg Diet of 1522 to insist that the Edict of Worms be executed and action be taken promptly against Luther. This demand was coupled with a promise of thorough reform in the Roman hierarchy and admitted the partial guilt of the Vatican in the decline of the Church.

After the Edict of Worms, the inducement to reform turned from simply a religious struggle into both legal and political conflicts, and reformers themselves had their large egos and petty jealousies. Luther fell out with Karlstadt for a time and started to campaign against him, denying his right to publish and preach without Luther's authorization.

Crucial decisions about who would preach in local churches, Catholic or reformer, were now often made in the city councils or higher echelons of secular government. By 1523, various influential reformers appeared on the scene such as Thomas Münzer, an itinerant preacher, Ulrich

Zwingli in Zürich, and Martin Bucer in Strassburg, all advocating more radical reforms of Church and society.

Although the Catholic Church prohibited common people from reading the Bible, biblical phrases and ideas stuck in their minds after attending evangelical sermons and listening to religious ideas that were considered heretical. The overworked and heavily taxed laborers of the cities, small farmers, landless peasants, impoverished journeymen, beggars, the debt-ridden small masters, the impecunious knights, and the unemployed mercenary soldiers all responded to Luther's criticism of the authority of the Roman Church and found consolation and incentive to action in the notion of divine justice available to everyone.

Catholic priests countered with the notion that God had created the earthly hierarchy of classes from peasant to king, and it was against His will to try and change it.

Gaining support in towns and cities in central Europe, the Reformation reached remote villages where peasants had a difficult time knowing whom to listen to and what to believe. They were told to give up fasting during Lent, to abandon their saints and images, that their priests should marry, that faith alone was sufficient to attain heaven, and that the idea of purgatory and indulgences was a sham. They were now also told they could divorce from an unhappy marriage and even remarry. Peasants' lives were in turmoil. Listen to the priest or the evangelists?

PEASANTS WAR

As in other parts of Europe, the peasants in the Holy Roman Empire lived a miserable life supporting the Church and the nobility with their toil, sweat, and taxes, while their restrictions were many.

They could not hunt or fish to supplement their meager diet or collect firewood for warmth, as the land, the forest, and the game in it were the property of the landowner. The peasant would be forced to watch his crops destroyed by wild animals or by nobles hunting on horseback in his fields. If he wished to marry, he needed the lord's permission and would pay a tax for the right. When the peasant died, the lord of the manor was entitled to his best animals and tools. The justice system, staffed by clergy, wealthy townsmen, and patricians would take the side of the upper classes when a problem arose. There were complaints and rebellions in local areas, but to make their strength felt, peasants needed to organize.

In the summer of 1524, peasants in southwestern Germany participated in uprisings partly inspired by Luther's pronouncements and reforms. Concerned also with economic and political grievances, many refused to pay their tithes. By the spring of 1525, the rebellion had spread into central Germany, and supported by the reformer Münzer, they published a proclamation known as the 12 Articles of the Peasants. (See Appendix III).[3]

In the first, relatively nonviolent period of the uprising, the grievances were directed more against the clergy, particularly monasteries and cathedral chapters, than against the aristocracy. But soon political and economic protests against serfdom, labor services, and landlords' exploitation of forests, waters, and common meadows would become linked with demands by villagers to administer their own tithes and to choose pastors who would preach the Word of God without manmade additions that benefited only the Church.

It had been a large ideological step for most peasants to accept the ideas of the reformers, who questioned the authority of the Church. It was not much further to go to challenge the power of landowners, both secular and ecclesiastical. On one estate, it was said that the wife of a count began a rebellion by insisting that their tenants gather wild strawberries for her on a religious holiday.

United in large numbers and carrying the only weapons they had—scythes, axes, pitchforks, hoes, and clubs—the peasants set up camps and formed what they called the Christian Brotherhood. The leaders held a parliament in the small town of Memmingen in March 1525. From here, notice of their actions and demands were sent to the Catholic Swabian League and to the emperor explaining that the action taken was in accordance with the gospel and with divine justice. The league stalled for time while it amassed an army, making promises it did not intend to keep, to consider peasant grievances.

By this time, the entire country around Ulm was in a state of insurrection led by Hans Müller, a former soldier of fortune. A black, red, and yellow flag was stitched together under which, on Saint Bartholomew's Day, August 24, 1524, 1,200 peasants marched to Waldshut under cover of a Church ale that was being held in the town. They fraternized with the inhabitants of the little town, and the first Evangelical Brotherhood came into existence. Members were asked to contribute a coin weekly to facilitate the expenses of secret dispatches that were distributed throughout Germany, inciting a general uprising, their message stating there should be no lord other than the emperor to whom proper tribute should be rendered, and all castles and monasteries should be destroyed together with their charters and their jurisdictions.

The inevitable conflict occurred primarily in southern, western, and central regions of the German lands, and affected, to a lesser degree, Switzerland and Austria.

As the peasant movement spread, Truchsess, the commanding general of the Swabian League, gathered forces and kept the enemy under surveillance, sometimes negotiating, sometimes threatening. But as winter approached, little was done on either side. The peasant bands sacked some monasteries while Austrian authorities at Ensisheim, in Alsace, the seat of Habsburg power in the west, gathered forces, burned

homesteads and seized livestock. As peasant momentum grew, nobles deserted their castles for towns whose loyalty and defensive walls offered more personal safety. As many as 300 clergy, some of them disguised and with the tonsure covered, fled to Überlingen, a safe haven, on Lake Constanz.

On January 20, an informal meeting took place between Truchsess and representatives of the Austrian Habsburg power on the one side and delegates from the disaffected population on the other. Truchsess succeeded in convincing some of those present to go home. Others mistrusted his promises. Even while their farms and villages were going to ruin, they refused to disperse and return to the old oppressive system.

On February 14, having gathered a large mercenary force, Truchsess sent the peasant bands an ultimatum, accompanied with the threat to pursue them without mercy if they failed to accept his conditions. The whole of central Europe now anticipated a bloody struggle. By the beginning of April, war raged throughout Germany.

The preacher, Thomas Münzer, believed like Martin Luther that the last judgment was imminent. A popular preacher, agitator, and self-appointed leader in the peasants' revolt, Münzer had preached a sermon on July 13, 1524, at Allstedt, in which he asserted that the last days were at hand. He saw the first signs of God's final judgment in the peasants' war. For him, these rebellious subjects were God's elect carrying out His plan of apocalyptic judgment.

The Massacre of Weinsberg

With vengeance on their minds on Easter Day, April 16, 1525, peasants camped at Neckarsulm on the River Neckar north of Stuttgart, learned that Count Ludwig von Helfenstein, governor of Weinsberg, along with his nobles, had left his castle and gone down into the town to persuade the citizens of Weinsberg not to join the peasant hordes, promising immediate death to all rebellious peasants who fell into his hands.

Those camped at Neckarsulm made haste to the vulnerable castle. Scaling the walls, they captured the countess and her children, plundered the castle, and then appeared before the town. To the count's dismay, the townspeople supported the attackers and opened the gates. The peasants seized the count, the nobles, and a cavalry unit. A nobleman called down from the church tower begging for mercy and offered them money. The rebels shot him. Then they marched the count and his retinue to a nearby field where they formed a circle around them. The count offered to give them a barrel of money if they would let him live, but he and 23 others were slaughtered and left lying naked on the ground. The peasants set the castle on fire and then marched off to Würzburg.[4]

Lack of communication and coordination between peasant forces in north, central, and southern Germany, however, and pitched battles with trained imperial soldiers cost them the war and a rapid collapse of the

movement. Most battles were one-sided slaughters. The defeat of rebel forces in May, 1525, marked a major victory of the status quo.

Results of the Peasants' War

The war was a disaster for the farmers and villagers of Germany. About 100,000 were killed, and large numbers were left homeless. Disease and famine abounded. Bandits ranged the roads and forests, and beggars crowded into the larger cities. Orphans, the sick, and the elderly were severed from the normal charities. Many froze or starved to death in the vast forests where numbers of them had vainly sought shelter. Rural artisans, miners, foresters, bakers—everyone suffered. Intense resistance extended mainly from late January to early June 1525, mostly in upper Swabia, the upper Rhine, Franconia, Württemberg, Alsace, Thüringia, and the Tyrol. The rebel groups numbered about 300,000 at their high point. Luther wrote two responses concerning the Twelve Articles. In the first, he expressed sympathy for the peasants and in the second, with his sense of civil order, he denounced them.

Many in the movement of 1525 thought of it as part of the Reformation and would have taken it for granted that it was appropriate to apply God's law as perceived by Luther to economic, political, and social abuses; but many felt betrayed by Luther's condemnation. Their political agenda sought to remove the Catholic clergy, and, for some, to remove the aristocracy from positions of worldly authority. They sought greater autonomy for villages and more power for urban and rural commoners in the representative assemblies of the states. There were attempts in southwestern Germany to adhere to the model of the neighboring Swiss Confederation or programs modeled on contemporary working political institutions such as peasant estates in Denmark and Sweden with representative assemblies.

At the end of the revolt, little had changed except that the population had been greatly bloodied and reduced.

JEWS

The situation for Jews in the sixteenth century was lamentable. They had been expelled from various European countries under terrible conditions and forced to seek refuge primarily in North Africa, the Ottoman Empire, and eastern Europe.

Many Jews, forced to flee the Iberian Peninsula under the fanatical, insensate Queen Isabella in 1492, settled in Holland, especially Amsterdam, where they were granted freedom of worship. In southern France, they lived mainly in the port cities of Bordeaux and Bayonne, while in the German city of Hamburg, Jews were welcomed and permitted to openly practice their faith, although, as in Frankfurt and other places, they were restricted to living in a ghetto.[5]

Although some converted Jews would play a part in the Reformation movement as teachers, printers, writers, editors, and publishers, most had no appreciable role and only suffered the consequences.

In 1553, Pope Julius III displayed his anti-Jewish disposition declaring the Talmud sacrilegious and blasphemous and placing it on the Index of Forbidden Books, and some years later Pope Pius V expelled the Jews from all papal states except Ancona.[6]

In Augsburg, they were forbidden to mix with Christians, such act being, in theory, punishable by death.[7]

The pressure was always there to convert to Christianity. Defamation of Jews as morally and socially degenerate and their isolation and abuse caused bitterness and hatred between Jew and Christian. Horror stories about Jews killing Christian infants, poisoning wells, bringing on the plague, desecrating the host by stealing wafers and burning them in the conviction that they were destroying Christ himself, and impugning the Virgin Mary, always appealed to a large audience.

Such stories circulated at all levels of society and were subjects of sermons by coarse and ignorant monks trying to stir up passions among the populace.

The Jews and Luther

In Luther's early days, he seemed sympathetic to the plight of Jews, knowing that Jesus himself was a Jew; and Jews who were aware of the first stirrings of the Reformation welcomed it because it was dividing their persecutors. Giving them false hopes while trying to win them over to his cause, Luther stated that they should be treated in a friendly manner, hoping that a policy of toleration would yield converts.

Failing to convert them en masse, however, he became vindictive, his anti-Jewish sentiments emerging in his article, "Concerning the Jews and their Lies," published in 1543. Here, he asserted that no Jews, heretics, Turks, heathens, false Christians, and hypocrites could be saved without embracing the congregation of the faithful. He further urged people to burn down Jewish schools and synagogues, confiscate their texts, and if this did not succeed in converting them, they should be expelled.

Jews came to realize that neither Catholic nor Protestant could be trusted. In his later years, Luther saw the Jews and Turks as allied in a conspiracy to destroy the Holy Roman Empire on orders of the devil. For him, Jews clinging obstinately to their own faith presented a rebellion against God who had already punished them with continued misery.

One of Luther's last recorded statements accused Jewish doctors of poisoning their patients and offered advice to his successors that "if the Jews refuse to be converted, we ought not to suffer them or bear with them any longer."

Despite Luther's anti-Jewish stance, members of his own circle included many who maintained a friendly approach to the Jews. One,

the noted theologian Andreas Oslander, issued a pamphlet anonymously discrediting the libel and superstitious defamation.

During the sixteenth and seventeenth centuries, as the Counter-Reformation sought to strengthen Catholicism and the papacy, many of the regulations against Jews were tightened and increased.

Sixteenth-century German communities, which still permitted Jews to cohabit with Christians, also found ways to degrade them. In Frankfurt, 4,000 Jews were confined to a ghetto and treated as criminals. They could not leave except on important business, and two could not walk together. They were obliged to soften their voices so as not to offend Christian ears, and special, identifying badges with such symbols as an ass, a dragon, or garlic, had to be worn on their clothes and attached to their houses.

WOMEN OF THE REFORMATION

The average life span for women of the times was about 24 years. Lack of sanitation was the primary cause of death. Giving birth at home, with only an often-inexperienced midwife in attendance and little thought of hygiene, endangered both mother and baby and often had fatal results. Girls would be married as early as the age of 12, and five, six, or seven children were often the result—each one a potential death threat. About 12 percent of young women whose parents found it a burden to feed them and with no suitor in sight were incarcerated in convents. Upper class women of impoverished families could suffer the same fate.

While the great majority of women were illiterate peasants, strongly attached to their village priests, and reluctant or slow to change their allegiance from the Catholic to the Protestant Church, others of noble birth, educated and enlightened, as were some of the wives and friends of reformers, had a significant impact on the Reformation and helped shape the events of the time. They were able to read the scriptures for themselves and make their own judgments.

After years of convent life, for example, Katharina von Bora became intrigued by the growing reform movement. She was 18 when Martin Luther issued his 95 Theses from Wittenberg, and unhappy at the convent, she plotted with several other nuns to escape. Secretly contacting Luther, the women pleaded for his assistance. On the eve of Easter 1523, he sent someone to rescue them. The nuns escaped by hiding in a covered wagon amidst fish barrels and fled to Wittenberg.[8] Katharina eventually married Luther.

Her dedication to the welfare of her husband and to her household would have been typical of the women of the times; up before dawn, she worked into the night maintaining the animals and crops on their land, cooking, washing, gardening, and looking after the many guests who came to see her husband.[9] Similarly, wives of artisans or merchants were

often partners in the business, as well as managers of affairs at home. They kept accounts and records of other business matters that might be required while their husbands concerned themselves with production or trade. Farmers' wives tended the cottage, looked after the children and the meals, milked the cows, worked in the vegetable garden, and gathered wood, along with endless other chores.

There were many thousands of outstanding women involved in the Reformation on both Catholic and Protestant sides. Some we hear of only fleetingly, while others were more prominent.

Not only were uneducated women of the Catholic faith reluctant to change. Caritas Pirckheimer, one of the most learned women in Germany, was well known for her *Journal of the Reformation*, written while she was abbess of the Convent of St. Clare. This records her struggle with the Nürnberg city council, and presents a defense of her convent life and of her Roman Catholic faith at the advent of Lutheranism when the city council tried to pressure the nuns into accepting the new reforms and renouncing their vows. She was an advocate of equal rights and the right of individuals to choose whatever style of life and faith they preferred. Her views reflected those of many Catholic women, both nuns and others, whose voices have not been heard.

Early in 1522, the Bavarian government banned Lutheranism, fearing the social unrest that would come with it. Students were more sensitive to the changing situations than most other people, as conflicting views were generally expressed in the classrooms of universities. The following year, a university student, arrested for advocating these ideas, was accused of heresy and forced to publicly recant or face the flames. Such actions discouraged student religious dissent out of fear of the authorities.

NOTES

1. Martin Luther. "Disputation of Doctor Martin Luther on the Power and Efficacy of Indulgences." Project Wittenberg, http://www.iclnet.org/pub/resources/text/wittenberg/luther/web/ninetyfive.html (accessed March 19, 2010).
2. Romans 1:17.
3. All known copies of the twelve articles were confiscated. The Saxon State library has a surviving rare copy, *Handlung, Artikel und Instructions von allen Rotten und Haufen der Bauern*. See also the following Web site that includes the twelve articles of the peasants in full, http://www.marxists.org/archive/marx/works/1850/peasant-war-germany/index.htm (accessed August 15, 2010).
4. Scott and Scribner, 158.
5. Kamen, 100.
6. Ozment (1999), 157–158.
7. Roper, 98–99.
8. For the escape from the convent, see Markwald, 41ff.
9. For more about Katharina Von Bora, see Markwald, passim.