I. EVENTS IN WITTENBERG 1521-22 Luther in Wartburg; Phillip Melanchthon in Wittenberg

WITTENBERG MOVEMENT City Council of Wittenberg adopts recommendations for reform
Mass in German, Communion in both kinds, no celibacy, against images = iconoclasm
Leaders: Gabriel Zwilling (ex-Augustian monk)  
  Andreas von Carlstadt (university professor): *On the Removal of Images* 1522

ZWICKAU PROPHETS
Leaders: Thomas Müntzer -- (religious mystic & social radical, key figure in Peasants’ War 1525
  Nicholas von Storch (illiterate clothmaker) and Mark Stubner (student)
Beliefs: Charismatic spiritualists: claim private revelations, direct inspiration from
  the Holy Spirit, do not have University degrees: first voices of Radical Reformation

Luther’s Reaction
Dec. 1521 *Sincere Admonition to Guard Against Insurrection & Rebellion*
Mar. 1522 *Invocavit Sermons* (text in Hillerbrand): brought back from Wartburg Castle to
  preach against overly hasty reforms, need to go slow for ‘weaker consciences’

1522 WITTENBERG ORDINANCE: codifies Lutheran version of liturgical reform, reform of Mass,
  removal of images gradually, clerical marriage, abolition of confraternities & private masses;
  prohibition of begging; establishment of “community chest” for poor relief (*Beutesordung*)

II. ULRICH ZWINGLI
  Leader of Reformation in Zurich, 1520-25 first "mainstream non-Lutheran" reform
Zwingli’s career: Catholic priest, humanist student of Greek New Testament.
    central approach: humanist exegesis (interpretation of Scripture)
      focusing on original meaning of Greek texts
    "negative Scriptural principle": rejects all non-Scriptural practices
1522 break with Catholicism over issue of fasting during Lent

1523 67 ARTICLES: rejection of papal authority
  mass as remembrance not sacrifice
  no saints or images = ICONOCLASM: breaking of images
  celibacy (Zwingli marries 1522 secretly; 1524 publicly; Luther didn’t marry until 1525)

SACRAMENTARIAN CONTROVERSY: Luther versus Zwingli - exchange of polemical pamphlets

Z: 1525 *On True & False Religion*: linguistic argument against Luther over meaning of
    “Hoc Est Enim Corpus Meum” (For this is my body.)
L: 1526 Sermon on the Sacrament of the Body & Blood of Christ, Against the Fanatics
Z: 1527 Friendly Exegesis
L: 1527 That These Words “This is my Body” Still Stand, Against the Fanatics
Z: 1527 That the Words “This is my Body” Still Have Their Original Meaning
L: 1528 Great Confession Concerning the Lord’s Supper

1529 MARBURG COLLOQUIY: meeting & break between Luther & Zwingli (see reverse side)

Civil War in Switzerland 1529-31: “Turning Swiss” comes to mean revolt against the Empire
  Zwingli dies in battle, 1531, Zurich later adopts Calvinism

Church-State Relations: Zwingli’s “theocracy” and the city-state
Bernd Moeller, *Imperial Cities and the Reformation / Reichstadt und Reformation* (1972)
  argues that Zwingli’s version of Reform appealed more to the Imperial cities because
  they already saw themselves as a collective corpus christianorum (body of Christians)