

## INTRODUCTION TO PART TWO

Teaching church history without looking at evangelism, and the response to evangelism, is like writing a history of the birth rate in the United States in the latter 20<sup>th</sup> Century and ignoring the impact of Roe versus Wade, and the ensuing millions of abortions. However, much like this analogy suggests, one's perspective on the issue does matter. Likewise, for the history of the churches, it matters how one feels about what is the true church and how one becomes a member of this church. Does salvation come through hearing the Scriptures, and particularly those related to redemption, and then receiving them by faith alone and through grace alone? If the esteemed reader accepts the concept of being "born again" in his theology, then the preaching of the same, and the ensuing martyrdoms of the 2<sup>nd</sup> Millennium will be important to his understanding of the history of the churches. If, however, a church, historian, professor, or reader does not consider the "new birth" relevant to the study of church history, then martyrdom and inquisition will likely be perceived as unimportant, irrelevant, superfluous, obscurantist, or even the "fallacy of the lonely fact."

A brief word about forgiving and forgetting the past. Some may consider the content of these pages objectionable because they: (1) unnecessarily dig up hurts from the past; (2) comprise of a "fishing expedition" exposing a sea of tertiary issues in the history of the churches, and/or (3) instill second-generation bitterness to unlearned readers. However, in their book on forgiveness John Nieder and Thomas Thompson made an important point:

"The main reason some of us mistake forgiveness for excusing a wrongdoing is that we have the warped idea about what accompanies true forgiveness. We have the mistaken notion that when we forgive someone we must never mention what happened again, or we should act like it never happened" (*Forgive and Love Again* [Eugene, OR: Harvest House, 1991], 41).

In the history of the churches, as in the development of the U.S. constitution and the modern history of Western governments, the totalitarian control that led to a considerable amount of martyrs was not a secondary issue in history, but front and center to the Napoleonic Revolution and the Enlightenment era. Note for example John Locke's "A Letter Concerning Toleration" (1689) which promoted the need for religious toleration, and the subsequent impact of Locke's letter on the U.S. Constitution's terminology "life, liberty, and property [later: happiness]." The famous quote of Edmund Burke (1729-1797) is appropriate here: "Those who don't know history are destined to repeat it."

The reasons for beginning the compiling this chart are numerous: (1) to seek out New Testament evangelism prior to the "First Great Awakening" era (18<sup>th</sup> Century); (2) to open up the history of evangelism in the Medieval period; (3) to provide an understanding for why the Reformation was needed; (4) to provide a backdrop for the formation of the United States, and especially the first Ten Amendments of the U.S. Constitution; and (5) to provide an alternative source for the history of the churches.

May these charts provide an alternative view of the history of the churches, as well as a glimpse into the hidden world of evangelism and persecution during the later Medieval and early Reformation eras.

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Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
993					[Pope] John XV wrote <i>Cum conventus esset</i> , to the bishops and abbots in France and Germany: "From a common opinion we have decreed that his memory—that of the Holy Saint Ulrich—be venerated with pious affection and faithful devotion: for when we venerate and venerate the relics of the martyrs and their confessors, it is him for whom they are martyred and [unto
993					whom] they confess that we venerate; we honor the servants, so that their honor overflows to the Lord who said: 'Who receives you, receives me' [Matt 10:40], and therefore we, who have no confidence in our own righteousness, by their prayers and their merits, always find help before our very merciful Father" (DS 675)
1002			"First executions of Cathars in France, at Orléans and Toulouse. <b>Ten canons</b> of the Collegiate Church of the Holy Cross sent to the stake." <sup>o</sup>		A teacher named <b>Vilgard</b> in Ravenna, Italy, is condemned by his bishop for having taught "much
1002			"In Champagne, a peasant named <b>Leutard</b> left his wife 'for the Gospel precept' to give himself entirely to chastity and to preaching, began either to destroy		contrary to the holy faith"(Raoul Glaber) <sup>9</sup>
1002			crucifixes and other holy images, either to hold that it was unnecessary to tithe: all founded upon passages of the holy Scriptures, and in particular the New		
1002			Testament. Being called in by the bishop, he was covered with ridicule because of His ignorance and they made him out as a fool. ... the poor <b>Leutard</b> ... killed himself		
1005			by throwing himself into a well (Raoul Glaber) <sup>9</sup>		Birth of <b>Lanfranc</b> in Pavia, Lombardy [Italy], who became <b>Archbishop of Canterbury</b> under <b>William the Conqueror</b> of England <sup>s3</sup>
1012	<b>Antipope Gregory</b> sought favor of German court, but did not receive it (1012)		Cathars began to appear in the area of Limoges (Limousin)		<b>Antipope Gregory</b> (1012)
1016				At the death of <b>King Egelred</b> , Civil War broke out between his son, <b>Edmund</b> , and <b>Canute</b> , the Dane ,son of <b>Swanus</b> <sup>f</sup>	
1017				At the death of <b>Edmund</b> , <b>Canute the Dane</b> became King of England <sup>f</sup>	
1018			In Aquitaine (Guyenne), a gathering of people to deny the baptism [of infants] and the cross, and to abstain from certain		
1018			elements, led by two canons (Adémar de Chabannes) <sup>9</sup>		
1020				Death of the <b>Abbot Ælfric</b> , from Eynsham, Oxfordshire, who translated seven books of the Old Testament into Old English <sup>w2</sup>	
1022			<b>Fourteen Persons</b> , the chief of whom was called the "arch-heretic" Stephen, were burned alive in Orleans in 1022 <sup>b</sup> ; they were burned because they "had opinions		

1022					different than those of the Church," notably that of spirit baptism by the laying on of hands <sup>9</sup>			
1025					<b>Synod of Arras</b> called by the <b>Bishop Gerard</b> to consider two groups of "heretics" from Arras and Liège: the Arras group were illiterate disciples of an Italian named			A certain <b>Ramihed</b> <sup>ñ</sup> was preaching in the region of Cambray and Arras. He was seized by <b>Archbishop</b>
1025					<b>Gandolfo</b> ; they accepted only the New Testament and especially the epistles of Paul, the nutshell of their teaching was: "leave the world, recklessly driven by lust,			<b>Gerhard II</b> , tried, and found innocent, until he refused to take the Eucharist from his captors in testimony of his innocence.
1025					gather what is needed with one's own hands, not to hurt or kill anyone, and to be charitable toward all companions in the faith"; their views included the full			<b>Ramihed</b> apparently said that he could not accept the Eucharist from them, being as they were all guilty of simony. He was then placed in a
1025					application of Gospel principles for salvation, devaluing every form of liturgy and ecclesiastical power, the refusal to baptize infants who are incapable of			cabin, and a torch was applied to the building, and he was consumed. <sup>ñ</sup>
1025					understanding, and the other sacraments, the condemnation of church buildings, the cross, every ceremony and rite, with the			
1025					exception of the veneration of the apostles and martyrs. <sup>9</sup>			
1028								<b>Archbishop of Milan, Ariberto d'Intimiano</b> , found heretics at the chateau of Montfort in Piemont; he submitted their leader, Gerard, to
1028								prolonged interrogation: they had two levels of leadership: a pontifex and maiores, the latter charged to preach and restore virginity to those who lost
1028								it; they lived in community, had no sexual relations, did not eat meat, were hostile to the cross (Landolfo Seniore) <sup>9</sup>
1028								<b>Synod of Charroux</b> condemned Heretics
1032								<b>Benedict IX</b> became Pope for the first time (1032-1045)
1039					<b>Lanfranc</b> moved to Normandy [France] to found a school at Avranches <sup>s3</sup>			
1040					<b>Berengarius of Tours</b> became director of the Cathedral school in Tours, it was not			

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			long until he denied the doctrine of transubstantiation as taught by		
1040			<b>Paschasius Radbertus</b> (~800-851), considering transubstantiation to be <i>inepta recordia vulgi</i> <sup>s3</sup>		
1044			<b>Berengarius</b> became more vocal on his beliefs against transubstantiation, leading to his disagreements with various scholars,		<b>Antipope Sylvester III</b> (1044)
1044			and eventual condemnation and martyrdom <sup>s3</sup>		
1045			The <b>Rustici</b> were heretics found in Châlons-sur-Marne, Liège, and Goslar (℥), considered <b>pre-Cathars</b> ; based on a letter of Roger II, Bishop of Châlons to Wason of Liège, they refused marriage, prohibited eating meat, and condemned the slaughter of animals, gave the Holy Spirit by the laying on of hands, etc. <sup>9</sup>		<b>4 Popes—5 Reigns—3 Years</b> <b>Sylvester III</b> Pope (1045) <b>Benedict IX</b> became Pope a second time? (1045)
1045					<b>Gregory VI</b> Pope (1045-1046)
1046			<b>Lanfranc</b> began dialoguing against <b>Berengarius of Tours</b> [France] on the doctrine of transubstantiation		<b>Clement II</b> Pope (1046-1047); presumably poisoned by <b>Brazutus</b> , who was said to have poisoned six popes within 13 years <sup>f</sup>
1047	Foxe reports that there were up to three popes reigning at the same time: <b>Benedict IX</b> , <b>Sylvester III</b> , and <b>Gregory VI</b> <sup>f</sup>				<b>Benedict IX</b> became Pope for the third time? (1047-1048). Appears to have been poisoned
1048					<b>Damasus II</b> Pope (1048), poisoned after 23 days in office <sup>f</sup>
1149			<b>Berengarius</b> wrote <b>Lanfranc</b> on transubstantiation, which letter was used to accuse him of heresy in Rome ℥		<b>Leo IX</b> Pope (1049-1054), <b>Hildebrand of Sovona</b> , later <b>Gregory VII</b> , was <b>Leo IX</b> 's secretary
1049			<b>Council of Rheims</b> discussed the appearance of "new heresy" in France <sup>o</sup>		
1050					Without a hearing and without a summons, <b>Berengarius of Tours</b> was charged with "heresy" on the
1050					matter of transubstantiation at the Easter Synod in Rome
1050	It seems that the political authority of the Church of Rome, granted by <b>Valentinian III</b> in 445, was applied in the arrest of <b>Berengarius</b>		When <b>Berengarius</b> requested of <b>King Henry I</b> of France to travel to Vercelli, he was arrested by the King, and escaped because of some friends <sup>s3</sup>		<b>Berengarius</b> was again charged with heresy by the <b>Synod of Vercelli</b> (on Sept 1)
1051			<b>Council of Metz</b> decreed that priests should be utterly excluded and debarred from marriage <sup>f</sup>		About 1050 the <b>Knights Hospitaller</b> were founded, currently called the <b>Sovereign Military Order of Malta</b>

1052	Heretics hanged in Goslar, Germany <sup>ob</sup> because they refused to kill a chicken <sup>9</sup>							An anti-clerical movement, called <b>Pataria</b> (later the <b>Patarini</b> ), emerged from Milan, which was against simony and priestly concubines (from which movement came "Pope" <b>Alexander II</b> [1061-1073] among others); it had Donatist tendencies, and was influential in the <b>Gregorian Reform</b> later being considered heretical due to its schismatic nature toward Rome <sup>9</sup>
1052								
1052								
1054					Papal Legate <b>Hildebrand</b> , later to become <b>Pope Gregory VII</b> , held a synod in Tours and was satisfied with the answers of <b>Berengarius</b> <sup>s3</sup>			The "Great Schism" <b>Pope</b> and <b>Archbishop of Constantinople</b> mutually excommunicated one another
Great Schism								
1054								<b>Leo IX</b> threatened the death penalty for those involved in homosexual acts who dare to oppose his decree (DS 688)
1058								<b>Antipope Benedict X</b> (1058-1060) elected by the Roman nobility <sup>s3</sup> ; <b>Nicholas II</b> by the Cardinals
1059					<b>Lanfranc</b> became Abbot of St. Stephen's in Caen, Normandy, France, having also attracted the attention of <b>William the Conqueror</b> who sought his advice <sup>s3</sup>		The <b>Cardinal Humbert de Silva Candida</b> edited a statement of faith at the <b>Council of Rome</b> , in which <b>Berengarius of Tours</b> was to affirm his belief in transubstantiation (DS 690), which he did	↓
1059					<b>Synod of Toulouse</b> condemned Heretics			↓
1060								<b>Antipope Benedict X</b> gave up his claims to the papacy, and later was imprisoned by <b>Hildebrand</b> ; he died in 1073 or 1080
1061					<b>Antipope Honorius II</b> (1061-1072), <b>Bishop Caladus of Parma</b> , elected in Basel, Switzerland (by the Lombards)		Another Ecclesial War	<b>Nicholas II</b> died; <b>Bishop Anselm of Lucca</b> was chosen by <b>Hildebrand</b> and the Cardinals as <b>Alexander II</b> <sup>s3</sup> It appears that <b>Alexander II</b> was kept
Height of Investi-								
Contra. 1061					Lombards with Emperor Henry IV →	←Pope Nicolas II with Rome		under custody by <b>Hildebrand</b> for his 11 years as pope <sup>f</sup>
1066					At the backing of Rome, and under the advice of <b>Lanfranc</b> , the French Norman, <b>William the Conqueror</b> , left the shores of Normandy, France, to conquer	The French Norman, <b>William the Conqueror</b> , conquered England; the church was centralized under <b>Archbishop Lanfranc</b> , where he applied		
Crusade against English Church 1066					beleaguered England, weak and weary from the Danish Wars, to be the "savior of the needy church in England" <sup>s3</sup> →	the Continental "Reforming measures"; among other things, there was curbed use of the Old English Bibles, and restoring the use of Latin Bibles <sup>w2</sup>		

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1067	Henry <sup>b</sup> beheaded in Sweden, and Alfuard <sup>b</sup> slain in Norway				↓			At first, <b>Lanfranc</b> "refused the Archbishopric of Rouen," only to later become <b>Archbishop of Canterbury</b>	
1070					↓			As 34 <sup>th</sup> <b>Archbishop of Canterbury</b> , <b>Lanfranc</b> crushed the Anglo-Saxon desire for religious independence from Rome: "with diplomatic skill he gradually	
1070					↓			displaced all the native prelates and abbots; <b>Lanfranc's</b> chief work was on the doctrine of transubstantiation ( <i>Liber de corpore et sanguine Domini</i> ); he was	
1070					↓			loyally obedient to <b>Hildebrand, Pope Gregory VII</b> <sup>s3</sup>	
1072			Antipope Honorius II died in Parma [Italy]						
1073	Absolution of fealty [i.e. no need to honor an oath] to heretical princes or to any excommunicated person; for this reason, the Pope had precedent to rescind his vow of safe passage to John Hus in 1415					Pope Gregory VII (1073-1085), formerly <b>Hildebrand of Sovona</b> , published, <i>Extra, De Haereticis, cap. Ad abolendam</i> , "Holding to the institutions of our holy predecessors, we, by our apostolic authority, absolve from their oath those who through loyalty or through the sacred bond of an oath owe allegiance to			
1073	Gregory VII, "Dictatus Papae" excerpts 1. That the Roman church was founded by God alone. (from Pullan, exc. as noted) 2. That only the Bishop of Rome is by law called universal.					excommunicated persons: and we absolutely forbid them to continue their allegiance to such persons, until these shall have made amends" (quoted in Aquinas, <i>Summa</i> , SS, Q[12], A[2])			
1076	3. That he alone may depose or reinstate bishops. 5. That the Pope may depose persons in their absence. 9. That the Pope is the only man whose feet shall be kissed by all princes. 10. That his name alone shall be spoken in the churches. (Henderson)					Archbishop of Canterbury Lanfranc began enforcing celibacy for the higher clergy and later for all clergy, at the <b>Synod of Winchester</b> <sup>s3</sup>			In 1075, <b>Gregory VII</b> published "Dictatus Papae," Canon 27 reads: "That he may absolve subjects from their fealty to wicked men."
1077	11. That this is the only name in the world. (Henderson) 12. That it may be permitted to him to depose emperors. 17. That no chapter or book may be recognized as canonical without his authority.								Cathar heretic condemned and burned alive in Cambrai <sup>o</sup>
1079	18. That no sentence of his may be retracted by anyone, and he is the only one who can retract it. 19. That he must not be judged by anyone.				Synod of Versailles condemned Heretics			Berengarius of Tours made to affirm transubstantiation at a Council in Rome under Pope Gregory VII (DS 700); two scenarios present themselves for the end of his life: (1)	
1079	22. That the Roman church has never erred; nor will it err to all eternity, the Scripture bearing witness. (Henderson) 27. That he may absolve subjects from their fealty to wicked men. (Henderson)				Condemned heretic Bruno, <sup>b</sup> bishop of Angiers, disappeared from history			he retired to the Island of St. Cosme for the rest of his life; <sup>s3</sup> (2) he was burned at the stake in 1088 <sup>b</sup>	
1080	Antipope Clement III had friendly relations with the German court of Emperor Henry IV								Antipope Guibert (aka. Clement III) (1080-1100)
1084	↓				Chartreux monastic order [English: Cartusian] founded by [St] Bruno near Grenoble				
1085	↓						William the Conqueror and his coun-selors conceived of a new taxation, it led to what was called the "Doomsday Book"; its		Death of Pope Gregory VII (1073-1085), who "canonized" the doctrine of transubstantiation
1088	↓	Pope Urban II accepted/reconfirmed the invalid ordination of Dai[m]bert by the schismatic Archbishop Wezelo of Mayence (DS 701)				Berengarius <sup>b</sup> , deacon of Bruno, martyred on the day of Epiphany		two books were completed in 1086; "the judgments of the Doomsday assessors was final... there was no appeal. The text was written in Latin... highly abbreviated"	Pope Urban II became Pope (1088-1099); he was known for organizing preaching missions for the crusades, [falsely] called "preaching the Cross"

1089	↓						Death of <b>Lanfranc, Archbishop of Canterbury</b> <sup>s3</sup>	
1091	↓	<b>Pope Urban II</b> invalidated the schismatic ordination of <b>Poppo of Treves</b> by <b>Archbishop Egelbert of Treves</b> , who was of the party of					So far there were 5 acknowledged regional "antipopes" since 1002 (as listed on the ewtn.com list of Popes) and the "Great Schism" (of 1054): • Was this not a major problem which <b>Urban II</b> had to address?	
1091	↓	<b>Antipope Clement III</b> and <b>Emperor Henry IV</b> , saying that the ordination was based on simony (DS 702)					• Was the problem of "antipopes" merely ecclesiastical authority or local rule (e.g. the autonomy of the local church), was it also theological (e.g. transubstantiation), or was it practical (e.g. forced celibacy)? • Differences in church government often signal differences in theology (consider, for example, the historic theological differences between the Episcopal Church and the Congregational Church).	
1095	↓					<b>Hildebert</b> became Bishop of Le Mans		
1098	↓					<b>Benedictine</b> monastery founded in <b>Citeaux</b> (Burgundy) by Robert Molésme		
1099	↓							Jerusalem was taken by <b>Roman Catholic Crusaders</b> ; the <b>Knights Hospitaller</b> became a military order
1100		Death of <b>Antipope Clement III</b>				<b>Peter the Lombard</b> born, future Archbishop of Paris, and author of the <i>Four Books of Sentences</i> (or 1105-1110) <sup>s3</sup>		Possible birth year of <b>Arnald of Brescia</b> [Italy], martyred founder of the <b>Poor Lombards</b>
1101						<b>Henry of Lausanne</b> [aka. the Italian] (of the Benedictine monastery at Cluny),		Pope sent <b>Raoul Ardent</b> to Agenais and Toulousain areas to deal with Heretics
1102				<b>Henry</b> the Monk, spent some time in Lausanne, where his preaching		Was expelled from the "Church", spent some time in Lausanne, Switz <sup>9</sup> ←	<b>Pope Paschal II</b> , Vow of obedience to the Church: "I anathematize every heresy and especially those which disturb the present state of the Church, who teach and who affirm that one must neglect an anathema and distain the laws of the Church. And I promise obedience to the Pontif of the Apostolic Seat, the lord	
1102				fomented discord against Rome; later at some unknown time, <b>Henry</b>			Paschal and his successors, taking as testifiers Christ and the Church, affirming what is affirmed by the Holy and universal Church, and condemning what she condemns" (DS 704)	
1105		<b>Four persons</b> , rejecting infant baptism and transubstantiation banished from the Bishopric of Treves <sup>b</sup>		returned to Southern France to preach the Gospel <sup>9</sup> →	<b>Peter de Bruys</b> (Bruys, France), former monk, began preaching in SE	<b>The Monk Henry</b> returned to Southern France, as a "hermit" (solo) monk,		<b>Antipope Sylvester IV</b> (1105-1111) ruled for German kings from Tivoli and Osimo
1106		Disciples of <b>Berengarius</b> expelled from the Bishopric of Treves, they went on to the Lowlands, Liege and Antwerp, evangelizing as they went <sup>b</sup>			France (Dauphiné); his followers were known as <b>Petrobusians</b>	preaching the Gospel ↓	At the <b>Council of Guastalla</b> , <b>Pope Paschal II</b> made allowances for the reception of heretical Bishops (esp. from the Teutonic Empire) into the Church of Rome, as long as they did not act as intruders (DS 705)	↓
1111					The monk <b>Peter</b> expelled from his church, began itinerant preaching, basing his teaching	↓		Death of <b>Antipope Sylvester IV</b>
1112						↓		
1113					primarily on the	Meanwhile, [St]		<b>Pope Paschal II</b> , on 15 Feb 1113,

**COLOR GUIDE** **YELLOW**=Roman Catholic areas; **TAN**=Bad years for Anabaptists; **GOLD**=Important events for Catholicism; **ORANGE**=Catholics "martyred"; **RED**=Evangelicals martyred; **GRAY**=Other martyred; **PINK**=Marriage issues; **PURPLE**=Crusades or massacres; **TURQUOISE**=Martyrology info; **BLUE**=Part Protestant areas; **AQUA**=U.S. Const and Rel.; **LT GREEN**=Disputed areas; **LIME**=Bible issues; **GREEN**=Major dates.(Page 167)

Disclaimer: some dates may vary

Date	Germany-Austria [Scandinavia]		Switzerland		France [Alsace area]		Scotland-England [Commonwealth]		Rome [Italy, Spain, Low Lands]
					Gospels; Henry became the focal point of antithetical	<b>Bernard</b> took his vows at Citeaux			approved the Jerusalem Hospital as an Order (later the <b>Order of Malta</b> ), under the aegis of the Holy See
1114	The beliefs of the unlettered <b>Heretics of Soissons</b> [→] are described as typical <b>Donatist</b> issues: disagreed with "the Eucharist, of religious orders, [of the sacraments of] the baptism of infants, cemeteries, marriage, and the eating of meats. In addition, they professed a rudimentary form of <b>Docetism</b> , for which [the inquisitors] sought decisive proof of the Manichean beliefs; but – as is rightly noted by Manselli – the learned term <i>phatasma</i> , placed in the mouth of [these]				writings, such as <b>Peter the Venerable's</b> <i>Tractatus adversus</i>	<b>"Several heretics"</b> <sup>0</sup> snatched from prison by a mob in Soissons (northeast of Paris) and burnt" <sup>0</sup>			Pope sent <b>Robert de Arbrissel</b> to Southern France do deal with so-called Heretics
1114	<b>Docetism</b> , for which [the inquisitors] sought decisive proof of the Manichean beliefs; but – as is rightly noted by Manselli – the learned term <i>phatasma</i> , placed in the mouth of [these]				<i>Petrobusianos</i> (see below in 1135) and <b>Peter Abelard's</b>				
1115	unlettered [men] to designate the human nature of Christ, must surely be attributed to the Benedictine author <b>Guilbert of Nogent</b> ." <sup>9</sup>				<i>Introductio in Theologiam</i> 9	<b>Arnald</b> studied under <b>Irnerius</b> in Bologna and <b>Abelard</b> in	↓	24 July 1115: death of <b>Countess Mathilda</b> : "Her enormous wealth she bequeathed to the papal chair. It formed part of the so-called 'Patrimonium	In Anvers [Antwerp], <b>Tanquelin</b> <sup>9</sup> opposed a priest living with a concubine, leading a revolt against him; he was killed in 1115; his beliefs
1115					↓	Paris, becoming a regular canon, returning to Brescia →	↓	<b>Petri</b> " <sup>s3</sup> These enormous land holdings included Tuscany, parts of Lombardy, Mantua, Parma, Reggio, Piacenza, Ferrara, Umbria, Spoleto, etc.	were said to be openly <b>Donatist</b> , preached against the tithe, the ineffectiveness of the sacraments, rejection of church buildings; and
1115					↓		↓	Furthermore, the reception of these land holdings necessitated the formation of "Canon Law"—the rules by which a Catholic society ought to be administered.	according to an untrustworthy source, believed he was the Son of God, the spouse of the Virgin and filled with the Holy Spirit <sup>9</sup>
1115					↓		↓	Of <b>Gregory VII</b> (1073-1085), or <b>Hildebrand</b> , a contemporary of <b>Countess Mathilda</b> , it is said: "He exerted radical	<b>Arnald</b> returned to Brescia, his birthplace, and was a canon in the Catholic Church
1116					↓	<b>The Monk Henry</b> preached at Le Mans, France, during the absence		influence on the canon law in its formative period, both by virtue of his own legislative activity and also through the digests that were compiled at his instigation" <sup>s3</sup>	Over time, <b>Norbert</b> was able to return the <b>Antwerp diocese</b> to Rome by following reforms associated with
1116					↓	of its <b>Bishop Hildebert</b> of Lavardin; <b>Henry</b> led a revival in Le Mans,			the order he founded, the Premonstrants <sup>9</sup>
1116	<b>Summary of the Beliefs of Henry of Lausanne</b> (from Gonnet and Molnar) "Henry, founding himself on passages of the New Testament, affirmed that he had received the order to preach directly from Christ, and to all who dared to contest him he responded with a phrase that would later become celebrated in the mouth of				↓	wherein prostitution was abolished; <b>Henry</b> retired when <b>Bishop Hildebert</b>			
1116	<b>Vaudès</b> [Waldo] also, being, 'One must obey God rather than man.' He added that baptism ought to be refused to children, incapable of believing according to Mark 16:16; that original sin is not transferable according to Galatians 6:5; and also, that the spiritual ["charismatic"] powers of the clergy are null and that the sacraments of				↓	returned, who "humbled him" in a debate and ordered him out of his			
1116	the clergy are without value especially because they are administered by unworthy priests. In particular, marriage is not a sacrament but rather a judicial act, which consists of the free consent of the conjoined, which may be thereupon released in case of fornication. Finally, for <b>Henry</b> as already previously of <b>Peter de Bruis</b> , the				→	diocese; thereupon he itinerated, a meeting with <b>Peter de Bruis</b> [←] is			
1118	Church exists only there were the faithful live according to the evangelical precepts by confessing their sins to one another mutually: by consequence the ecclesiastical hierarchies, rendered useless by the love of riches, are superfluous with the same				↓	surmised, which may have accentuated <b>Henry's</b> polemic			<b>Antipope Burdin (Gregory VIII)</b> French Bishop of Coimbra (1098) and Metropolitan of Braga (1111);



	titles as cultural powers, [and are] places where pomp reigns more than prayer. It is		against the Rome,			excommunicated 1118; died 1137
1118	necessary to add to all these the rejection of suffrages [or indulgences] for the dead as completely useless, for <b>Henry</b> , contrary to <b>Peter de Bruis</b> , believed that the person who dies is immediately saved or damned." <sup>9</sup>	↓	since their critique was almost identical, as can be noted below <sup>9</sup> ↓			
1119			<b>Council of Toulouse</b> called, Canon 3 condemned those "who under false pretense of religion deny the sacrament of the body and blood of Christ, the baptism of children, the priesthood and all the other ecclesiastical orders, as well as the vows of legitimate marriage" <sup>9</sup>			
1119						
1123	Some issues in <b>First Lateran Council</b> : (Canon 2) Centralized power of Bishops to excommunicate heretics; (3, 5) disallowed anyone other than approved Roman Catholic bishops from electing a bishop; (4) only approved clergy could receive prebends (or stipends) for the care of souls [thereby choking non-Roman priests from support]; (7, 21) forbade marriage of clergy; (8) lay persons were disallowed from any ecclesiastical business [contra congregational rule]; (10) granted remission of sins for participation in crusades; (12) removed all lay control of church/involvement in church government [contra congregational rule]; (16) no public worship allowed [e.g. no street preaching]; monks disallowed from visiting the sick, related to last rites [as the Albigenses were known to do]; (18) none but bishops were to receive tithes [i.e. seeking to silence lay preachers or heretical preachers]	↓	Bishop <b>Hildebert</b> complained that his diocese had been infected by			<b>First Lateran Council</b> , focused authority in the church to duly authorized bishops approved by Rome only; removal of any lay authority in the church; forced celibacy, including the voiding of existing marriage contracts
1123		↓	<b>Henricians</b> , who in 1209 were relabeled " <b>Albigensian</b> " (1209) by Roman			
1126		<b>Peter de Bruys</b> "sent to the stake," <sup>o</sup> or burned by "an angry mob" in St. Gilles, Languedoc, France; [van Braght dated his martyrdom in 1145, Gonnet and Molnar in 1232-1233, adding that he lit his own fire] <sup>bg</sup>	Catholic holy crusade preacher <b>Jacques de Vitry</b>			
1126			↓			
1126			↓			
1130	<b>Historiographic Problem Exemplified in Henry of Lausanne</b> Gonnet and Molnar wrote that the <b>Monk William</b> who debated <b>Henry of Lausanne</b> stated that he knew of a book containing his doctrines, as also wrote <b>Peter the Venerable</b> . <sup>9</sup> However, all the writings of <b>Henry</b> have "disappeared," with none remaining to the present day (as many others have been destroyed). Thus the accused cannot speak for himself. The only writings that remain are those of his antagonists, by whose hands he was imprisoned and died. What remains is only one side of the story (Prov 18:17), with an argument from silence for any other views.	The <b>Monk William</b> told <b>Henry of Lausanne</b> in a debate: "You too are a leper, scarred by heresy, excluded from communion by a priest, according to the law, bare-headed [he had not kept his tonsure], with ragged clothing [he was not wearing his monastic robes], your body covered by an infected and filthy garment. It befits you to shout unceasingly that you are a leper, a heretic and unclean, and you must live alone outside the camp, that is outside the church" <sup>m5</sup>				<b>Antipope Anacletus II</b> (1130-1138); came from a power struggle between two competing Popes in Rome, that ended with his death in 1138
1130						↓
1130						↓
1134			<b>Henry of Lausanne</b> arrested and brought before <b>Pope Innocent II</b> at <b>Council of Pisa</b> , forced to abjure his position and imprisoned		<b>Peter the Venerable</b> (of Cluny) wrote a treatise against the teaching of the disciples of <b>Henry of Lausanne</b> , with their five heretical propositions: 1. Refusal to baptize infants, under the pretext that it is faith that	↓

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1134				↓	saves and that a young infant could not have sufficient conscience to believe. 2. Rejection of holy places; the Church of God does not consist of an assemblage of stones but of a spiritual reality, the communion of the faithful.
1135	Several persons [who presumably maintained the doctrine of Berengarius] were burned alive for heresy by Emperor Lotharius in Treves and Utrecht <sup>b</sup>			↓	3. The cross is not an object of adoration; it is on the contrary a detestable object, as the instrument of the torture and suffering of Christ. 4. Priests and bishops dispense a lying teaching as to the matter of the Eucharist. The body of Christ was consumed only one time and only by the disciples, during the communion that preceded the Passion. All other later consumption is only vain fiction.
1135				↓	5. The funeral liturgy in its whole (offerings, prayers, Masses, and alms) is useless; the dead can hope in nothing more than what they received when they were alive. (from D. Iogna-Prat) <sup>z</sup>
1135				↓	
1138				↓	End of <b>Antipope Anacletus II's</b> anti-pontificate (confirmed in Second Lateran Council)
1139, Rome Defined Heresy	Freedom of Conscience was taken away from the Roman Catholic countries of Medieval Europe which set the stage for the Albigensian crusades (1181, 1209-1227, 1240-1255). Issues in <b>Second Lateran Council</b> : (Canons 1, 2) rejected Simony [e.g. local church rule, such as congregational rule]; (3) disallowed bishops to accept anyone rejected by another bishop [later used against Waldenses]; (5) gave bishops complete control over the finances of their diocese; (6-8) disallowed clergy marriages; (9) disallowed clergy from earning a living by any other means (bivocational), learning another profession was "evil and detestable" [i.e. vow of poverty]; (10, 25) prohibited churches from hiring a priest or pastor [contra congregational rule]; (15) protected inquisitors from the reprisals of the locals; (22) dealt with "false penance"; (23) condemned four points of the <b>Henricians</b> [at right].			↓	<b>Second Lateran Council</b> , called by <b>Innocent II</b> , affirmed <b>Peter the Venerable</b> and condemned <b>Henricians</b> as Heretics and turned over to the secular powers, as was written in Section 23: "23. Those who, simulating a kind of religiosity, condemn:
1139				↓	1) The sacrament of the Lord's body and blood; 2) The baptism of children; 3) The priesthood and other ecclesiastical orders [hence, Sacrament of Holy Orders]; and
1139				↓	4) Legitimate marriages [marriage as a Sacrament, means of grace], "we expel from the church of God and condemn as heretics, and prescribe that they be constrained by the secular powers. We also bind up their defenders in the fetter of the same condemnation."
1139				↓	<b>Arnald</b> , a lector at Brescia (Italy), trained under <b>Abelard</b> (in France) taught against transubstantiation and infant baptism, was commanded to be silent by <b>Pope Innocent II</b> ; he eventually fled to Germany and Switzerland <sup>b</sup> , by way of France; Gonnet and Molnar add that Innocent
1139				↓	II forced Arnald to leave Brescia as he opposed its Bishop Manfred, who had gained his office by simony <sup>9</sup> ←
1140					At the <b>Council of Sens</b> , <b>Arnald</b> defended <b>Abelard</b> who was under attack from [St] <b>Bernard</b> <sup>9</sup>
1143	<b>Evervin</b> wrote a letter in 1143 to [St] <b>Bernard</b> , <i>Annales Brunsvilarenses</i> , describing heretics in Bonn and Cologne most of whom have abjured when	<b>Arnald</b> became a refugee in Zurich, and was soon followed by [St] <b>Bernard</b> <sup>9</sup>			[St] <b>Bernard</b> had <b>Arnald</b> expelled from France by a decree of <b>King Louis VII</b> ; <b>Arnald</b> fled to Switzerland <sup>9</sup> ←
1143	threatened with being burned at the stake; two, however, sought to defend their faith by the New Testament, not only preaching the Gospel, but also	↓			<b>Papal Legate</b> and <b>Cardinal, Bishop of Ostia Albéric</b> called on [St] <b>Bernard of Clairveaux</b> (of Cîteaux) (founder of the <b>Cistercians</b> and preacher for the 2 <sup>nd</sup> crusade) and <b>Geoffrey, Bishop of Chartres</b> , to stamp
1143	living according to its truths, with	<b>Arnald</b> [and his followers] <sup>b</sup> was forced to			[St] <b>Bernard</b> wrote of the so-called "heretics" in Southern France, "The sacraments are abused, and the Feasts of the Church are no longer celebrated. Men are dying with their sins still upon them. By refusing children the Grace of Baptism these people are depriving

	apostolic poverty and no home; they were assured that their tradition was ancient descending to the Greek times;	flee to Bavaria, Germany, to the city of Passau ←	out <b>Henricians</b> from Southern France; <b>Bernard of Clairveaux</b> cursed their cities, assigning them the title of "heretic"	them of all life in Christ." <sup>o</sup>						
1143	among other things they [supposedly] did not eat meats or condone marriage; they recited the Lord's Prayer daily while					↓				
1143	breaking bread, believed in water baptism and the laying on of hands <sup>b</sup>					↓				
1144	The Liege [Belgium] chapter wrote <b>Pope Lucius II</b> of a group of "heretics" who opposed infant baptism, the Eucharist, marriage [as a sacrament], and vows;					↓				
1144	they had a hierarchy of listeners, believers, presbyters, and bishops; they spread their teachings South and West					↓				
1144	<b>Arnald</b> stayed in Pasau until he sought to be reconciled to the <b>Pope Eugenius III</b> at his palace in Viterbe, Italy →					↓		<b>Arnald</b> moved to Rome where he led a popular movement which called		
1145		<b>Arnald</b> fled to <b>Emperor Barbarossa</b> , who turned him over to the <b>Pope</b> <sup>b</sup> →	In Brittany, France, the <b>Cardinal Alberic</b> encouraged the	<b>Peter the Lombard</b> became a "magister" at the Cathedral school of Notre Dame	<b>Others</b> die in Paris for "true evangelical doctrine" <sup>b</sup>			for reforms in the Church [van Bracht wrote that the reforms included being against	<b>Peter Abelard</b> was confined to a dungeon in Rome for his views against transubstan-	<b>Joachim of Floris</b> [Italy] was born
1145			<b>Archbishop Hughes</b> to write a tract against the plenteous heretics	Gonnet and Molnar placed the arrest of <b>Henry of Lausanne</b> in 1145, arrested by no less person than [St.] <b>Bernard of Clairveaux</b> , and placed in the prison of the <b>Bishop of Toulouse</b> <sup>9</sup>			infant baptism and transubstantiation; Gonnet and Molnar stated that the reforms	tiation and infant baptism <sup>b</sup> ↓		
1145			in Brittany; those around Rouen interpreted the Bible literally,			↓		were populist dealing with evangelical poverty and the separation of Church	↓	
1145			opposing infant baptism, refusing the hierarchy and rituals of Rome <sup>9</sup>			↓		and State] <sup>9</sup>	↓	
1146						↓		↓	<b>Peter Abelard</b> died in dungeon wherein he was confined <sup>b</sup>	
1147				Peter the Lombard began composing Four Books <sup>s3</sup>	<b>Others</b> die in Paris for "true evangelical doctrine" <sup>b</sup>			↓		
1148				↓	<b>Henry of Lausanne</b> died in prison; [van Bracht said that his fate was unknown, but that he was presumed to have died in 1147] <sup>b</sup>			↓	<b>Pope Eugenius III</b> called the <b>Council of Rheims</b> , among other things, against <b>Gilbert de la Porrée</b> , at which <b>Peter "the Lombard"</b> was a theological expert	
1148				↓				↓	<b>Pope Eugenius III</b> declared <b>Arnald of Brescia</b> a schismatic <sup>9</sup>	

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1152			↓	↓	Pope Eugenius III declared Arnald of Brescia a heretic
1155			↓		Certain peasants, called Apostolics, against whom [St] Bernard railed, calling them Manicheans; they were put to death near Toulouse <sup>b</sup> Arnald fled from Rome after Pope Eugenius IV placed a ban on the city, and went to Tuscany <sup>9</sup>
1155			Lombard was said to have completed his Four Books of Sentences from 1147-1150, or as late as 1155 <sup>s3</sup> . Two years of lectures on Lombard's Sentences were required of all doctoral students until the 16 <sup>th</sup> Cent. <sup>c2</sup>		Arnald was arrested in Tuscany by the Emperor Barbarossa, and turned over to the Prefect of Rome; Arnald was hung and burned, supposedly after an attempted escape; his ashes were thrown into the Tiber <sup>9</sup>
1159			Peter the Lombard became a priest, deacon, archdeacon (by 1156), and finally Bishop of Paris		Roland of Sienna became Pope, and took the name Alexander III; he began the practice of writing letters to Princes, Kings, and rulers to
1159					enact inquisition against the "Waldenses" and any other Heretics that were against the Church of Rome
1159					Octavian of Rome was also elected Pope, taking the name Victor IV, ruled as antipope from Lucca in Central Italy (1159-1164)
1160 Waldensians appear	Bruno, Bishop of Angiers, and his deacon, Berengarius, denounced infant baptism and transubstantiation <sup>b</sup>		Peter Waldo preached against the sins of popery in Lyons, France (others place this change at 1170 or 1173) <sup>9</sup>	Durand d'Osca [de Huesca] born somewhere in Languedoc or Albigeois <sup>9</sup>	
1161			Death of Peter the Lombard, archbishop of Paris, who authored "The Four Books of Sentences", the most	At Oxford, Gerard, with about 30 persons, called publicans, were accused of propagating their beliefs ("they aspersed baptism and thankoffering");	Peter the Lombard's Sentences, quoting Augustine and other ancient "Fathers", promoted philosophical theology and Rome's
1161			commented on book aside from the Bible from 13 <sup>th</sup> -16 <sup>th</sup> Century	were branded and scourged out of the city, where they died from the cold <sup>b</sup>	sacramental practices; they countered the "Evangelical" tendencies of the so-called heretical Henricians and Petrobusians
1163	Some from Flanders, Arnold, Marsilius, and Theodoric, with 5 men, and 2 women, found to be Heretics; burned alive in Cologne and Bonn <sup>b</sup>		Council of Tours denounced the "new heresy" (i.e. Catharism) <sup>b2o</sup>		
1164					Guido of Crema (aka. Paschall III) elected as the next "Anti-Pope"
1165			"The Council of Lombez pronounces against the <i>boni homines (bons hommes)</i> " <sup>o</sup> [varia 1175]		
1167			Bulgarian Bishop Nicetas arrived from Constantinople to the chateau Saint-Félix-de-Caraman <sup>o</sup> to ordain six bishops in four bishoprics for the independent church of Toulouse (Southern France). Information is		

1167					preserved in the <b>Charter of Niquinta</b> (circa 1232) <sup>o2z2</sup> ; these churches were later called “ <b>Albigensian</b> ” and “ <b>Cathar</b> ” and were considered <b>Manichean</b> (by using <b>Augustine's Contra Manichean</b> )				↓	↓
1167					Ecclesiastical conference held at <b>Vézelayx</b> condemns <b>seven Cathars</b> to the stake <sup>o</sup>				↓	↓
1168								<b>Callistus III</b> elected as the next “Anti-Pope”	↓	↓
1170					<b>Peter Valdo</b> [Waldo] saw his need for salvation at the death of a guest at a great feast that he had given <sup>b2d3</sup>				↓	↓
1172				“	<b>Cleric</b> accused of heresy burned in Arras <sup>o</sup>				↓	↓
1173	Of the orthodoxy of the Waldenses, “Le Père Dondaine a retrouvé le manifeste, le ‘propos de vie’ de Valdès, qui atteste la parfaite orthodoxie du mouvement, plus ou moins approuvé par le Pape en 1179, mais condamné en 1184.” <sup>d3</sup> [trans “The				<b>Peter Waldo</b> turned from his riches and began to evangelize on the streets in Lyon, France, founding			<b>Archbishop Guichard de Pontigny</b> used <b>Waldo</b> and his followers in his struggle	↓	↓
1173	Father Dondaine found the manifest, ‘manner of life’ of Waldo, that attests the perfect orthodoxy of the movement, more or less approved by the Pope in 1179, but condemned in 1184”]				the <b>Waldenses</b> as a group of lay evangelists			against the Cathedral chapter in Lyon <sup>z</sup>	↓	↓
1177	Disciples of <b>Peter Waldo</b> were said to have preached in Frankfurt and Nuremberg				<b>Raymond V</b> of Toulouse reported to the Chapter-General of Citeaux monastery on the “alarming	↓			↓	↓
1177	Due to the <b>Council of Nuremberg</b> , disciples of <b>Waldo</b> fled to Bohemia				development” of the Catharist heresy	↓			↓	↓
1178	“This scourge [the growth and evangelism of the ‘heretical’ movements] has taken such an extension, wrote the Abbott Henry of Clairveaux about 1178, that the people have not only given themselves priests and pontiffs, but that they also have				<b>Synod of Toulouse</b> condemned the Albigenses <sup>s2</sup>	↓		<b>Henry of Clairveaux</b> decries the growth of the Albigensian churches, affirming that they appointed leaders and had evangelists		
1178	evangelists, who, corrupting and annulling the truth of the Gospel, shape for themselves new Gospels. They preach on the Gospels and the epistles and the other Holy Scriptures that they corrupt as they explain them, as doctors of error					↓		Death of “Anti-pope” <b>Callistus III</b>		
1178	incapable of being disciples of the truth, because preaching and the explanation of the Scriptures is absolutely forbidden to lay people <sup>l</sup>					↓		<b>Pope Alexander III</b> called <b>Third Lateran Council</b>		
1179	<b>U.S. Constitution issues:</b> (1) Heretics had no right to defense; (2) they were to have their property seized under pain of excommunication; and (3) heretics were	<b>Third Lateran Council Convened by Pope Alexander III in Rome</b>								
1179	to be made into the slaves of princes (as later Reformation Huguenots received a life sentence to row for the ships of the King of France)	It dealt with schism by decreeing the need for a 2/3rds majority of Cardinals for election as Pope, and with schismatics by calling for the shedding of blood as a “salutary remedy”: “26. <b>Jews and Saracens</b> are not to be allowed to have christian servants in their houses, either under pretence of nourishing their children or for service or any other reason. Let those be excommunicated who presume to live with them. We declare that the evidence of Christians is to be accepted against Jews in every case, since Jews employ their own witnesses against Christians, and that those who prefer Jews to Christians in this matter are to lie under anathema, since Jews ought to be subject to Christians and to be supported by them on grounds of humanity alone “27. As St. Leo says, though the discipline of the church should be satisfied with the judgment of the priest and should not cause the shedding of blood, yet it is helped								
1179	Other issues in <b>Third Lateran Council:</b> (Canon 1) decreed on 2/3rds vote for Pope; (2) decreed against schismatics, especially regarding land taken from the	by the laws of catholic princes so that people often seek a salutary remedy when they fear that a corporal punishment will overtake them. For this reason, since in Gascony and the regions of Albi and Toulouse and in other places the loathsome heresy of those whom some call the <b>Cathars</b> , others the <b>Patarenes</b> , others the <b>Publicani</b> , and others by different names, has grown so strong that they no longer practise their wickedness in secret, as others do, but proclaim their error publicly and draw the simple and weak to join them, we declare that they and their defenders and those who receive them are under anathema, and we forbid under pain of								

**COLOR GUIDE** **YELLOW**=Roman Catholic areas; **TAN**=Bad years for Anabaptists; **GOLD**=Important events for Catholicism; **ORANGE**=Catholics “martyred”; **RED**=Evangelicals martyred; **GRAY**=Other martyred; **PINK**=Marriage issues; **PURPLE**=Crusades or massacres; **TURQUOISE**=Martyrology info; **BLUE**=Part Protestant areas; **AQUA**=U.S. Const and Rel.; **LT GREEN**=Disputed areas; **LIME**=Bible issues; **GREEN**=Major dates.(Page 173) Disclaimer: some dates may vary

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1179	Roman Church; (9, 14) denied churches not related to Church of Rome from receiving tithes and offerings; (11) disallowed marriages of clergy; (16)	anathema that anyone should keep or support them in their houses or lands or should trade with them. If anyone dies in this sin, then neither under cover of our privileges granted to anyone, nor for any other reason, is mass to be offered for them or are they to receive burial among Christians. With regard to the <b>Brabanters, Aragonese, Navarrese, Basques, Coterelli and Triaverdini</b> , who practise such cruelty upon Christians that they respect neither churches nor monasteries, and spare neither widows, orphans, old or young nor any age or sex, but like pagans destroy and lay everything waste, we likewise decree that those who hire, keep or support			
1179	disallowed any local input against clerical appointments (contra congregational rule); (19) requested freedom from taxation of clergy and a stipend from the	government; (26) "We declare that the evidence of Christians is to be accepted against Jews in every case..."; (27) [see canon 27 against the "heretics" to the			
1179	right: many rights taken from the "heretics", disallowing freedom of conscience]	task has been committed, to grant greater indulgence, according to their judgment, in proportion to the degree of their toil. We command that those who refuse to obey the exhortation of the bishops in this matter should not be allowed to receive the body and blood of the Lord. Meanwhile we receive under the protection of the church, as we do those who visit the Lord's sepulchre, those who fired by their faith have taken upon themselves the task of driving out these heretics, and we decree that they			
1179		should remain undisturbed from all disquiet both in their property and persons. If any of you presumes to molest them, he shall incur the sentence of excommunication from the bishop of the place, and let the sentence be observed by all until what has been taken away has been restored and suitable satisfaction has been made for the loss inflicted. Bishops and priests who do not resist such wrongs are to be punished by loss of their office until they gain the pardon of the apostolic see" ("Fourth Lateran Council," Canon 27, From: <a href="http://www.dailycatholic.org/history/11ecume1.htm">http://www.dailycatholic.org/history/11ecume1.htm</a> ; accessed 28 June 2008).			
1179		<b>English Monk Walter Map Interviewed Several Waldenses at the Council</b> "Walter Map, in his <i>De Nugis Curialium Distinctiones Quinque</i> composed before 1192, tells of having met at the council the Waldenses who came to present to the Pope a book written in			<b>Pope Alexander III</b> prohibited the preaching of the Waldenses, who quoted Bible portions in the vulgar tongue <sup>5</sup>
1179		Gallic which contained the text and comments on the Psalter, as well as a number of books of both Testaments. Because they requested with great insistence that they receive the authorization to preach, a type of jury was gathered to examine them. Walter was a part [of that jury], and he asked the questions of the two Waldenses who were present, simple and unlettered			<b>Pope Alexander III</b> launched another preaching crusade against the loathsome "heretics" in Southern France
1179		men, while "sua videbantur in secta precipui." Questioned on the three persons of the Trinity, they quickly fell into the trap that only experts in theological subtleties would be able to avoid, and therefore had to retire confounded and baffled." <sup>9</sup>			<b>Establishment of Episcopal Inquisition</b> All Archbishops or Bishops, personally or by the intermediary of their
1179		Those, while the <b>Third Lateran Council</b> did not appear to pass judgment against <b>Waldo</b> and the preaching of the <b>Waldenses</b> , when <b>Jean de Bellesmains</b> became the new Archbishop of Lyons			Archdeacons or other persons who are honest and capable, must once or twice a year visit the parishes in their diocese, where it is said that their exist heretics. There they will necessitate three or more good witnesses, or where it is necessary the entire neighborhood, to
1179		(1182), he excommunicated <b>Waldo</b> and his followers as heretics. <sup>2</sup> Hence with the disaffirmation of a Roman Bishop, <b>Waldo</b> and his preachers automatically became heretical everywhere (Vatican I, Canon2); they then became known as "The Poor Men of Lyons", and their methodology of itinerant preaching (not their message) was imitated by the Dominicans in 1214-			swear that they will denounce to the Bishop or Archdeacon those that they know as heretics, or whoever participates in secret conventicles and separates themselves from the life and morals common among the faithful. The Bishop, or in his presence the Archdeacon, will
1179		1215 with another exception, that the Waldenses like their predecessors, the Albigenses, did not beg for food. <sup>d4</sup>			assemble the accused: if they do not purge themselves of the crimes of which they are being accused or if, after they have purged themselves, they slide back into their perversion, may they be punished according to the judgment of the Bishop. If anyone among
					them does not want to make a vow, judging it to be a blameworthy superstition, may he for this very reason be condemned as a heretic and submit to the prescribed punishment" <sup>9</sup>
1180	<b>Ten Point History of Waldo and the Waldenses<sup>9</sup></b> (1) Conversion of the rich merchant of Lyons, who in 1170 (or 1160 or 1173) embraced the religious ideal of voluntary poverty and Evangelical perfection;		<b>Pope sent Papal Legate Henry, Cardinal-Bishop of Albano to preach</b>	<b>Peter Waldo</b> gave himself completely to	Near 1180 <b>Waldo</b> of the Waldensian movement signed a statement stating that he believed and confessed "Only one Church, catholic, holy, apostolic, and immaculate, outside of which no one is saved" <sup>9</sup>



1180	(2) Translation and reading of the Scriptures, as well as maxims from the four Fathers of the Church (Augustine, Jerome, Amrbose, Gregory); (3) Preaching on the streets, in the public places, and even in the churches, done by simple lay people almost or completely illiterate, including women, which was immediately judged as prideful presumption (originally by Guichard); (4) Training and apostolic ministry of the first disciples, men and women: diffusion of error in Lyons and elsewhere;	against Albigensian Heretics <sup>o</sup>	itinerant preaching <sup>b2</sup>		
1181 Crusade in South France	(5) Prohibition to preach [unless] approved by the ordinary (from pope, 1179); (6) Disobedience of the injunction justified either by the response of Peter (Acts 5:29), or by the mandate of Jesus (Mark 16:15); (7) Refusal, excommunication, and exile from Lyons (1182 or 1183) (8) Anathematized by a Council: condemnation as obstinate (impertinent ) and schismatic (Verona, 1184);	Seige and capture of Lavour, one of the main centers of heresy in Languedoc, by Papal Legate Henry Abbott of Clairveaux and his Catholic Knights <sup>o</sup>			Chronicler <b>Geoffroy de Vigois</b> <sup>b2</sup> provided historical information
1181		Bishop of Lyons, Guichard died (1165-1181); Jean Bellesmains replaced him (1182), excommunicating Waldo and his followers, which excommunication must be observed by all other bishops (Vatican I, Canon 2)			Papal Legate Henry Abbott of Clairveaux deposed the Archbishop of Narbonne (Languedoc), and gathered Catholic knights to lay siege on Lavour <sup>o</sup>
1182	(9) Dispersion in the South of France and in Northern Italy, and mixture with the errors of other sects: heretical syncretism; (10) Definitive judgment as being heretical.	King Philip of France rounded up those he called "Publicani" and burned them alive <sup>b</sup>	Count Philip of Alsace condemned Heretics in his Realm <sup>b</sup>	King Henry II of England commanded that very many "Publicani" should everywhere be burned alive <sup>b</sup>	
1182					
1183	<b>Views of the Humiliati</b> <sup>9</sup> (1) Stayed with their own families; (2) Followed a religious training;	<b>Papal Injunction for Humiliati</b> <sup>9</sup> (1) Forbidden to hold assemblies; and (2) Forbidden to preach in public.			Philip, Count of Flanders and papal legate, William, Archbishop of Rheims burned alive "over seven thousand Cottarelli" in the province of Bourges <sup>b</sup>
1184 Inquisitions Begun	(3) Abstained from lying, taking an oath, and of going before secular judges; (4) Dressed modestly Also: Preached in public and heard confessions without authorization; disobeyed the papal injunction not to hold meetings or preach in public	Waldenses condemned as Heretics by Pope Lucius III; were given the name "Poor Men of Lyons"			Pope Lucius III's "Ad Adolendam" excommunicated Heretics (incl. Catharists, Patarini—Humiliati or Poor Men of Lyons, Passaginians, Josephists, Arnoldists; also <i>Concolati</i> , <i>Credentes</i> , <i>Perfecti</i> ), who "have assumed the authority to preach... all these we lay under an everlasting curse," <sup>b</sup> organized searches for them, and charged bishops to make journeys of investigation
1184	<b>Lucius III, Council of Verona (end of October-early November, 1184)</b> (from DS760-761) "By this constitution, in virtue of apostolic authority, we condemn all heresy, whatever the name by which they may be designated: in the first place we decree that a <b>perpetual anathema</b> be imposed upon the cathars and patarins, and those who through lies call themselves <b>Humilié</b> or the <b>Poor of Lyons</b> , <b>Passagiens</b> , <b>Josephists</b> and <b>Arnoldists</b> . "And because certain ones under an appearance of piety ... vindicate to themselves the authority to preach ... all these, we bind by the same bond of anathema, who although they were prohibited or they were not sent, dare to preach in private or in public without having received the authority from the Apostolic Seat or a Bishop of God, and all those who do not fear to think or to teach otherwise on the subject of the Sacrament of the Body and the Blood of our Lord Jesus Christ, or of Baptism or of the Confession of sins, of Marriage or the other Sacraments of the Church, being that which the very Holy Roman Church preaches and observes, as well as, in a general fashion, all those whom this same Roman church or its diverse Bishops in counsel with their clerks, or the clerks themselves when the Seat is vacant, have judged as heretics, if necessary, in counsel with neighboring Bishops."				During the <b>Council in Verona</b> , <b>Lucius III</b> , sustained by <b>Roman Emperor Frederick I</b> , condemned "heretics" who loved the Bible and who persisted in thinking or teaching something other than Catholic dogma would be excommunicated and handed over to the secular powers for punishment (normally to be burned alive) <sup>s</sup>
1184					
1187					Jerusalem's crusaders fell to <b>Saladin, Sultan of Egypt</b>
1190 Indulgences				<b>Disputation in Narbonne</b> <sup>9</sup> President: Raymond of Davenport, priest	Sale of indulgences established <sup>b3</sup>
1190				Catholic side: Archbishop Bernard Gaucelin and others Waldensian side: unknown Issue: The Waldenses were asked to defend their beliefs as to:	
1190				(1) Rejection of the hierarchy, including: (a) disobedience to popes and other prelates,	
1190				(b) refusal to accept the power of the keys,	

**COLOR GUIDE** **YELLOW**=Roman Catholic areas; **TAN**=Bad years for Anabaptists; **GOLD**=Important events for Catholicism; **ORANGE**=Catholics "martyred"; **RED**=Evangelicals martyred; **GRAY**=Other martyred; **PINK**=Marriage issues; **PURPLE**=Crusades or massacres; **TURQUOISE**=Martyrology info; **BLUE**=Part Protestant areas; **AQUA**=U.S. Const and Rel.; **LT GREEN**=Disputed areas; **LIME**=Bible issues; **GREEN**=Major dates.(Page 175) Disclaimer: some dates may vary

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
			(c) his taking back the authority for all to preach, including women; (2) Negation of the effectiveness of efforts on behalf of the dead, and hence purgatory; (3) Lack of appreciation for consecrated holy places		
1190					
1192				1192 Synod of Toul (of Lorraine, near Metz, see 1199) condemned <b>Waldenses</b> , when found immediately to be brought in chains to the Bishop for punishment <sup>9</sup>	<b>Bernard de Fontcaulde</b> wrote <i>Contra Valdenses et Arianos</i> <b>Alain de Lille</b> wrote <i>summa quadripartita adversus haereticos</i> between 1185 and 1195, i.e. after the Council of Verona <sup>9</sup>
1194	U.S. constitutional laws against "unlawful search and seizure," for "freedom of speech," "freedom to peaceably gather," "freedom of conscience"			<b>Raymond VI</b> succeeded his father as <b>Count of Toulouse</b> ; he sought to keep peace between the two rival religions in Languedoc <sup>0</sup>	<b>Alphonsus II, King of Aragon</b> , decreed (applying the 3 <sup>rd</sup> <b>Lateran Council</b> to the evangelism of the "heretics"): "If from this day on, any one shall receive said <b>Waldenses</b> and <b>Insabbathi</b> , or other heretics of whatever confession, into his house, or hear their pernicious preaching in any place, or give them food, or dare
1194					to show them any favor, be it known to the same, that he has incurred the disfavor of God and us, that he is punishable for the crime of leze-majesty, and that his goods shall be confiscated without appeal." <sup>b</sup> He then commanded that this decree be read every Sunday, perpetually, throughout his dominion. If the
1194					heretics did not leave his lands they were to be plundered, robbed, and beat with sticks [!] <sup>b</sup> [History apparently records no results of the 1192/94 decree of <b>Alphonsus II of Aragon</b> , which was repeated by his successor <b>Peter II</b> in 1197/98]
1195				Disputation between <b>Bernard, archbishop of Narbonne</b> and <b>Waldenses</b> <sup>s2</sup> (see above 1190)	<div></div> The regional councils of Lerida (1194) and Gerona (1198) repeated the anathema of the 1194 decree, Peter II adding burning at the stake for receiving, aiding, or abedding them
1198 Papal Inqui-	The College of Cardinals seems to have violated Vatican I (1123), Canon 6, by			Cistercians <b>Reynier</b> [Reinerius] and <b>Gui</b> [Guido] sent to act against the <b>Heretics</b> <sup>0</sup>	Though not a priest, the 38 year old Lothario Conti was elected Pope on the day of <b>Celestius III's</b> death; he took the name <b>Innocent III</b> ; he established the Roman Church's
sition estab- lished	electing <b>Innocent III</b> as Pope, as he may have not beforehand even been a priest				"absolute supremacy" over kings and emperors, including the capture of Constantinople by his French crusaders <sup>0</sup>
1198					<b>Innocent III's "Vergentes in Senium"</b> established episcopal or Legate's inquisition; it was one of three letters sent that year that established Reinerius and Guido as inquisitors of the heretics, on his behalf <sup>b</sup>
1199	Denzinger's titled on this section: "On the necessity of the Magisterium of the Church for the interpretation of Scripture" (DS 770)		Innocent III's "Cum ex Iniuncto" To the inhabitants of Metz [12 July 1199] "Our venerable brother, the Bishop of Metz [Lorraine, France], We have come to know from his letter that in his diocese as well as in the town of Metz a rather important number of lay people and of women, drawn in some way by a desire for the Scriptures, made for themselves translations into the French		
1199	language of the Gospels, the epistles of Paul, the Psalter, the Moralia of Job, and many other books; ... (with the result being) that in the secret gatherings lay people and woman dare to belch forth to each other and to mutually preach, and they equally despise the company of those who are not mixed up in such things ... Some of them also despise the simplicity of their priests, and when a word of salvation is proposed to these latter, they whisper in secret that they have better in their writings and that they are capable of express them more judiciously.				taking place in the diocese of Metz, Lorraine, France, being guilty of studying the Scriptures; Cistercian monks were sent to burn all vulgar translations they found <sup>s</sup>
1199	"Even if a desire to understand the divine Scriptures and the care to exhort in conformity with them is not to blame but quite the opposite commendable, these people deserve nevertheless to be reprimanded that they hold secret conventicles, and that they usurp the office of preaching, that they scoff at the simplicity of the priests and that they disdain the company of those that do not attach themselves to such practices. God in fact ... hates to this point the works of darkness that he commanded and said (to the apostles): "What I tell you in the dark, say it in the daylight; that which you hear in the deep of your ear proclaim it from the rooftops" (Matt 10:27); by this it is clearly manifest that the preaching of the Gospel ought to be proposed not in secret conventicles, as is done by the heretics, but publicly in the Church, in conformity with				



1199	Catholic custom. ... "Such is the depth of the holy Scriptures that not only simple and uncultivated people, but even those who are wise and learned are not able to scrutinize the meaning. This is why the Scripture says: "For many of those who sought failed in their search"( Psa 64:7). Also was it correct that it was established in the divine Law that if an animal touches the Mountain (of Sinai) he should be stoned (cf. Heb 12:20; Ex 19:12ff), in order that in fact no simple or uncultivated man should have the presumption to touch upon the sublimities of the holy Scripture or to preach it to others. It is written in fact: "Do not seek that which is too high for you" (Sir 3:22). This is why the apostle said: "Do not seek more than what is necessary to seek, but seek with sobriety" (Rom 12:3). "Similarly just as the body numbers many members, but not all the members have the same activity, likewise, the Church counts many levels, but not all have the same duty, for according to the Apostle "The Lord has given some as apostles, others as prophets, but others as doctors, etc." (Eph 4:11). Therefore the doctor is in some ways the principal in the church and this is why no one ought to usurp without deference the office of preacher" (DS 770-771)						
1200					Five men and three women burned in Troyes (Champagne) on the charge of heresy <sup>ob</sup>		Certain <b>Waldenses</b> were expelled from Metz (in Lorraine), and their Bibles burned
1201					An <b>Albanian leader</b> visited southern France, leading to further revival <sup>b2</sup>	A <b>knight</b> burned at the stake in Nevers <sup>o</sup>	<b>Joachim of Flores</b> , head of Cistercian monastery in Corazzo, founded the " <b>Joachimite sect</b> " (parallel to strict Franciscans), died in 1202; he was a neo-Montanist reformer from within Catholicism, preaching against its "secularization" as especially noted in its taking up of arms in
1201					" <b>Perfects</b> " began to travel, preaching the Gospel door-to-door, converting many	Persecution of Catharist colony at <b>Charité-sur-Loire</b> <sup>o</sup>	the crusades; he was condemned in 1215 (for his doctrine of the Trinity) and by Alexander IV in 1255 (for the apocalyptic elements); <sup>j</sup>
1202							
1203					<b>Peter de Castelnau</b> became Papal Legate <sup>o</sup>		the <b>Fourth Lateran Council</b> (1215), Article 2, was in part directed against <b>Joachim</b>
1204	Crusaders who were part of the Fourth Crusade invaded Constantinople, instituting the <b>Latin Empire</b> (1204-1261),				<b>Raymond de Perella</b> rebuilt Montségur, at the request of Cathars in the area <sup>o</sup>	<b>Peter II of Aragon</b> instigated debate between Catholics and Cathars in Carcassonne <sup>o</sup>	As part of Rome's rule, when they took Constantinople, three eighths of the <b>Byzantium Empire</b> was given to the Republic
1204	the Pope crowning <b>Baldwin IX, count of Flanders</b> (Belgium), as first Latin Emperor in Constantinople					<b>Durand d'Osca</b> debated <b>Bishop of Osma, Diego</b> , in Palmiers, presumably the "last debate"	of Venice, as part of the <i>Partitio terrarum imperii Romanie</i> signed on 1 Oct 1204
1205							
1206	↓				<b>Esclarmonde</b> , sister of the	<b>Bishop Diego and Dominicus</b> established a foundation for "converted" Cathar women <sup>o</sup>	<b>"An Extract of certain Rules of Caution, whereby the Inquisitors formerly regulated their Prosecution of the Waldenses."</b> "1. It is not expedient to dispute concerning Matters of Faith before Laymen. "2. None ought to be reputed as true Repentants, but such as discover all those whom they
1206	↓				<b>Count of Foix</b> , received Cathar	stopped in Toulouse and led	knew to be of the same principles and profession with themselves. "3. He that accuses and discovers not those of the same profession with himself, ought to be cut off from the Church as a rotten and putrified member, lest he should corrupt and infect the rest.
1206	↓				<i>consolation</i> <sup>o</sup>	an Albigensian inn-keeper	"4. After any is admitted to the secular power, he must not be at all permitted to excuse himself, or to declare his innocence before the people, for, if such a one be put to death, it scandalizes the Lay-men; and if he escape, it becomes prejudice to our religion. "5. There must be great caution had of promising life to any man who is condemned, before
1206	↓					to the Catholic faith	the people; because there's no Heretick who would ever be burnt, if he could escape by virtue of a promise. And in the case he should promise Repentance before the people, and then be put to death, that would necessarily scandalize the people, and make them believe that such were wrongfully put to death.

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1206	↓	<p>"6. The Inquisitour ought always to presuppose the Fact, and (waving that) onely to inquire the Circumstances of the Fact, after this manner. How many times hast thou confessed thyself to the Hereticks? In what Chamber in thy House did they lie? And such like Questions.</p> <p>"7. The Inquisitour must hold some Book before the accused Party, during the Examination, as if he had there written the whole Life of him who he examines.</p> <p>"8. He must threaten him with Death, in case he will not confess, and tell him that he is a dead man, that he ought to think upon his Soul, and wholly renounce his Heresie, since that I must die, he ought to take patiently whatever befalls him. And if he answer, 'I had rather die in this my faith, than in that of the <i>Roman</i> church,' Then be sure there's no hope at all for such a one, and therefore he must be delivered forthwith to justice.</p> <p>"9 There is no hope at all of convincing Hereticks by the knowledge of the Scriptures, and Learning, for as oft times it falls out, that very learned men are confounded by them, and by that means, the Hereticks fortifie themselves, when they thus learn that even learned men themselves are deceived by them.</p> <p>"10. Hereticks must never be suffered to answer directly to anything. And when they are pressed by frequent Interrogatives, they have a Custome to make an answer, that they are poor ignorant men, and are not able to answer. And if they perceive that the Standers by are any whit moved with compassion toward them, as being poor harmless men, and wrongfully accused, then they take courage, and seem to cry and take on, like poor miserable Wretches, and so flattering and smoothing the Judge, endeavor to escape the Inquisition; saying, 'Sir, if I have offended in any thing, I shall willingly do penance, but I beseech you assist and deliver me from this Infamy, which has been cast upon me by pure malice and envy, and altogether undeservedly.' But then must the courageous Inquisitour not at all bend, or be moved by these Flatteries, nor give the least ear or credence to any such Fables.</p> <p>"11. Lastly, the Inquisitour must prevent them, by assuring them, that they shall gain nothing by Swearing falsely, for as much as they have sufficient proofs to convict them otherwise; and therefore that they should not at all think to escape the Sentence of Death thereby. But withall, he must promise them, that if they confess freely their error, they shall find Mercy. For, in such a perplexity as this, there are many that will confess their Error, in hopes to escape."m2</p>			
1206	↓				<p><b>Durand d'Osca</b>, Waldensian who was to return to the Church of Rome, wrote <i>Liber antiheresis</i> sometime after the writings of <b>Bernard de Foucault</b> and <b>Jean de Lille</b>, and prior to 1207, when he returned to Rome<sup>9</sup></p> <p><b>Pope Innocent III</b> wrote letters to the leader and counselors of Faenza against the preaching of the <b>Waldenses</b><sup>9</sup></p>
1206	↓				<p>In his <i>Liber antiheresis</i>, <b>Durand d'Osca</b> argued against the "false teachings" of the Cathars, while highlighting the teachings and methods of the Waldenses:</p> <p>For example, when speaking of the right of the preacher to partake of the altar: "If the Lord had desired that the Apostles would consecrate themselves to earthy work and to the accumulation of wealth, he would not have preached the parable of the birds of the sky or the lily of the field. But because he knew that whoever was involved in earthly negotiations cannot preach freely, he sequestered them from earthly work so that their spirit may not be under the weight of worldly preoccupations and so that they could give themselves with greater care to preaching, to exhortation, and to the salvation of the other"<sup>9</sup></p> <p>When speaking of the heavenly call, <b>Durand</b> wrote: "In order that our spirits may not be hindered by the love of riches, we propose, according to the grace that has been conferred to us by God, to attend to preaching and prayer, accepting, according to the order of the Lord, that workers be sent out into the harvest field, meaning that preachers go out to preach into the midst of the people. By consequence, imitating the primitive Church, we dare to engage ourselves in the work that the Lord confided to the Seventy-two"<sup>9</sup></p> <p>The <b>Pope</b> began to exercise great cruelty against the followers of <b>Peter the Bruys</b> and <b>Henry of Toulouse</b><sup>b</sup></p>
1206	↓				
1206	↓				
1206	↓				
1206	↓				
1206	↓				
1206	↓				
1207					<p><b>Pope</b> confirmed <b>Peter of Castelnau's</b> excommunication (=death sentence, see Aquinas below [1265-1271]) against the <b>Raymond VI</b>, Count of Toulouse (29 May)<sup>o</sup></p> <p>At Arles, <b>Pope Innocent III</b> sought to persuade <b>Raymond VI of Toulouse</b> to expulse all Heretics from his lands<sup>b</sup></p>
1207					<p>Finally the <b>Pope</b> excommunicated <b>Raymond VI</b>, deeding his land to any who could take it<sup>b</sup></p>

1208	↓					Durand d'Osca appears to have left the Waldenses, as we shall see from his "Profession of Faith" upon returning into the Catholic Church, whereupon he was said to have founded the "Lower Order" of the <b>Poor Catholics</b> <sup>9</sup>	Durand d'Osca's founding of the "Poor Catholics" predated: <ul style="list-style-type: none"><li>• 1208-1209, Franciscans of [St] Francis;</li><li>• 1210, Poor Reconciled of the "first" Bernard;</li><li>• 1215, "Brothers Preachers" (Dominicans) of [St] Dominic</li></ul>
1208							
1208		The Pope released <b>Roman Catholics</b> from the rights of citizenship (fealty) to a heretical governor, see also on this same issue: (1) Gregory VII (1073-1085);		The <b>Waldensian, Durand d'Osca</b> (from Aragon, Spain), returned to the Roman Catholic church in 1207, his profession of the faith was preserved in <b>Innocent III's</b> letter to the <b>Archbishop of Tarragone</b> <i>Eius Exemplo</i> (18 Dec 1208). Gonnet and Molnar wrote that this letter also mentioned some companions of <b>Durand d'Osca: Jean de Narbonne</b> , and <b>Ermengaud</b> and <b>Bernard de Beziers</b> <sup>9</sup> The entire text of <b>Denzinger</b> is reproduced in its entirety as it is fascinating from an Evangelical point-of-view:			
1208		(2) <b>Fourth Lateran Council</b> (1215); (3) <b>Innocent IV</b> (1243). By 1487, all the rulers were Catholic, and needed only to be compelled to use the sword on their heretical citizens.		"May all believers know that I, Durand of Osca... and all our brothers, we believe from our heart, we acknowledge by faith, we confess from our mouth and we affirm by these simple words: "The Father and the Son and the Holy Spirit are three persons, one God, and the entire Trinity is coessential, consubstantial, coeternal, and all powerful, and each of the persons of the Trinity are fully God, as is found in the 'I believe in God' [Apostles Creed], in the 'I believe in one God' [Creed of Constantinople], and 'Whosoever will' [Pseudo-Athanasian Creed]. "We equally believe from our heart and confess from our mouth that the Father and the Son and the Holy Spirit, one God of whom we speak, created, made, governs, and ordains all things corporal and spiritual, visible and invisible. "We believe that the author of the New and of the Old Testament is one and only: God who, as it is said, remains in Trinity, created all things from nothing; and that			
1208	↓	John the Baptist was sent by him, holy and righteous, and full of the Holy Spirit from the womb of his mother. "We believe with our heart and we confess with our mouth that the Incarnation was not accomplished in the Father nor in the Holy Spirit, but only in the Son; resulting that he who was divinely Son of God the Father, was, in humanity, the Son of man, true man of the mother, having a true flesh from the womb of his mother and a reasonable soul; simultaneously of both natures, meaning God and man, one person, one Son, one Christ, one God with the Father and the Holy Spirit, author of everything and director of everything, born of the Virgin Mary of a natural fleshly birth; he ate and drank, he slept and,					
1208	↓	fatigued on his route, he rested; he suffered a true Passion in his flesh, and died a true death in his body, and he was resurrected by true Resurrection of his body and of a true return of the soul to the body; in this flesh, after having eaten and drunk, he rose to heaven, sits at the right hand of the Father, and he will return from there to judge the living and the dead. "We believe from our heart and confess with our mouth one Church, not that of the heretics, but the holy Roman Church, catholic, apostolic, and outside of which we believe that none are saved. "Similarly we reject in no manner the sacraments that are celebrated in it [the Church], and through which the Holy Spirit cooperates by his inestimable and invisible virtue, even if they be administered					
1208	↓	by a sinful priest, from the moment that the Church recognizes him; and we do not despise any more the ecclesial actions and the blessings conferred by him, but we accept them as from a heart of goodwill just as if they came from the most righteous of men, for the malice of a bishop or of a priest does not negate either the baptism of an infant, nor the consecration of the Eucharist, nor the other ecclesiastical offices celebrated for their subjects. "We approve therefore of the baptism of infants, and if they are dead after baptism, before having committed sins, we confess and believe that they are saved; and we believe that in baptism all sins are					
1208	↓	remitted, including both original sin that has been contracted as well as those that have been committed voluntarily. "We esteem that the confirmation bestowed by a bishop, that is the laying on of hands, is holy and must be received with veneration. "We firmly and immovably believe from a sincere heart, and we simply affirm by our words full of faith, that the sacrifice, that is the bread and the wine, is, after consecration, the true body and the true blood of our Lord Jesus Christ, and that nothing more is accomplished by a good priest and nothing less is accomplished by a bad priest, for this is not effectuated by the merits of the person who					
1208	↓	consecrates, but by the word of the Creator and the virtue of the Holy Spirit. This is why we believe and firmly confess that no one, neither so honest, neither so holy and neither so prudent as he may be, can nor may consecrate the mass nor offer the sacrifice of the altar, unless he is a priest and is regularly ordained to this office by a visible and tangible bishop. For this office three things are necessary, we believe: a determinant person, that is a priest established particularly for this office by a bishop, as we have said; the solemn words are expressed by the holy Fathers in the canon; and the intention of the faith of he who consecrates them; this is why we believe and firmly confess that whosoever, without the ordination of a bishop as we have said, thinks and pretends to be able to effectuate the sacrifice of the					
1208	↓	Eucharist, is a heretic; he participates and takes part in the perdition of Korah and his accomplices [see Num 16], and he must be separated from the holy Roman church. "We believe that for sinners who truly repent pardon is accorded to them by God, and it is with great joy that we are in communion with them. "We venerate the anointing of the sick with oil. "We do not deny that carnal marriages ought to be solemnized, according to the Apostle [see 1 Cor 7], and we absolutely prohibit the breaking of those which were regularly done. We believe and confess					
1208	↓	that a man can be saved with his wife, and we no longer condemn the second and other wedding. "We do not reprove in any way the consumption of meat. We do not condemn taking a vow, but even more, we believe from a sincere heart that it is permitted to swear according to truth, judgment, and righteousness [added in 1210: On the subject of the secular authorities, we affirm that he can, without mortal sin, exercise judgment by the shedding of blood, given that, when exercising the penalty, he does not proceed with hatred but in judgment, nor with rashness but with moderation.]					

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]		
1208	↓ Herein, <b>Durand d’Osca</b> affirmed that he will seek unto death to confound the heretical preachers and oppose them at all cost! Yes, re-converted	“We believe that preaching is very necessary and commendable, nevertheless we believe that it should be accomplished in virtue of the authority or with the permission of the sovereign pontiff or his prelates. But in all the places where reside the manifest heretics who renounce and blaspheme God and the faith of the Roman church, we believe that we must, according to the will of God, confound them through disputation and exhortation, and to oppose them with the Word of the Lord, with head high and until death, as unto adversaries of Christ and the Church.					
1208	↓ heretics became Rome’s most formidable inquisitors in the history of the inquisition, e.g. <b>Reinerius Saccho</b> (see 1250)	“Ecclesiastical ordinations and all that is read or sung according to what has been established, we approve with humility and we venerate it in the faith. “We believe that the devil did not become evil by his condition, but by his free will. “We believe with all of our hearts and we verbally confess the resurrection of this body which is ours and not another. “We believe and firmly affirm that there will be a judgment by Jesus Christ and that everyone, according to what he has done in this flesh, will receive penalties or rewards.					
1208	↓ “We believe that almsgiving, sacrifice, and other good deeds can benefit the deceased. “Those that remain in this world and possess goods, we profess and believe that they will be saved if they give alms and other goods that they possess, and if they observe the commandments of God. We believe that according to the precepts of the Lord, tithes, firstfruits, and offerings must be paid to clerics” (DS 790-797).						
1208	↓			Inquisitor <b>Peter of Castelnau</b> murdered (15 Jan) <sup>o</sup>	<b>Peter of Castelnau</b> canonized (10 Mar) <sup>o</sup>		<b>Francis of Assisi</b> devoted his life to “apostolic work” <sup>o</sup>
1208	↓			<b>Synodal Constitution of Odon of Paris</b> condemned the <b>Waldenses</b> <sup>9</sup>			
1209	↓			Crusade led by [St] <b>Simon de Monfort</b> and [St] <b>Dominic</b>	<b>Raymond VI</b> submitted to Roman church,	<b>Jacques de Vitry</b> preached for a crusade against the	<b>Simon de Montfort</b> accepted Pope’s challenge to conquer the Languedoc region for the Church of Rome
1209	↓			marched on Languedoc ( <b>Albigenses</b> area)	was publicly scourged at St. Gilles (June 18) <sup>o</sup>	Cathars, in which he likely coined the term “ <b>Albigenses</b> ”	
1209	↓			in Southern France; took: Béziers (22 July), Carcassonne (15	Because the town would not turn over the 222 known <b>Albigenses</b> or <b>Cathars</b> in their midst, on 22 July 1209, the entire population of the <b>city of Béziers</b> (chief		
1209	↓			Aug), Castres, Caussade, Fanjeaux, Gontaud, Mirepoix,	city of 4 departments) was massacred as part of the extirpation required by the Pope; the crusade was led by Simon de Monfort; when asked about Catholics in		
1209	↓			Puy-la-Roque, Saverdun, Tonneins, etc. <sup>o</sup>	the Cathedral prior to setting it on fire, Papal Legate Arnaud-Amaury, Abbot of Citeaux, famously replied, “Kill them all,		
1209	↓				God will know His own” [ <i>Neca eos omnes omnes. Deus suos agnosce</i> ]		
1209	↓			General <b>Simon de Montfort</b> was named Viscount of	<b>Council</b> held at <b>Avignon</b> proscribed <b>21 canonical decrees</b> against Heretics and Jews <sup>o</sup>		
1209	↓			the captured Carcassonne and Béziers (Aug) <sup>o</sup>	Death of <b>Raymond-Roger Trencavel</b> , Viscount of Carcassonne and Béziers (10 Nov) <sup>o</sup>		
1209							

1210	↓	<b>Innocent III's Conjectured Three Way Approach to the Waldensian "Problem"</b> (1) Crusade against compromising political leaders, who sheltered the same;			At the capture of Minerve (22 July), <b>140 Cathars<sup>o</sup></b> [or	<b>Raymond VI</b> was excommunicated a second time in St.	<b>24</b> Waldensian heretics <sup>b</sup> burned in Paris; <b>40</b> heretics	<b>Waldensian man</b> burned in London <sup>b</sup>	<b>Francis of Assisi's Franciscan Order</b> [OFM—Ordo Fratrum Minorum] officially recognized by
1210	↓	(2) Unleashing wandering Franciscan monks to imitate and bring back the Waldenses into the Church of Rome; and (3) Provide the incentive and teaching of a Waldensian leader who returned to the Church of Rome, Durand d'Osca.			<b>180<sup>b</sup> Cathars</b> walk into fire rather than recant in La Minerve [3 women	Gilles <sup>o</sup>	burned in Narbonne [130 put to death who reproved the abuses and idolatry		<b>Innocent III</b> to assist in combating heresy in Southern France <sup>o</sup>
1210	↓				apostacized to avoid the flames] <sup>b</sup>		of the Pope] <sup>b</sup> ; <b>Philip II</b> burned disciples of	By 1210 the word " <b>Roman</b> " is added to the symbol of belief: <b>Durand d'Osca</b> "a remarkable disciple of <b>Waldo</b> ", who later	
1210	↓	Mandate of <b>Emperor Otto IV</b> of Germany, to the <b>Bishop of Turin</b> , against the <b>Waldenses</b> <sup>9</sup>			Crusaders capture Alayrac ( <b>massacre garrison</b> ), Bram ( <b>mutilate garrison</b> ), Pennautier, etc. <sup>o</sup>		<b>Amaury de Bène</b> in Paris for heresy <sup>o</sup>	converted back to Catholicism, writing <i>Liber antiheresis</i> , wrote that the Symbol of faith in his day included belief in the "Holy, <b>Roman</b> , Catholic, and Apostolic" church <sup>9</sup>	
1210	↓				↓			Also by 14 June 1210, the <b>Waldensian</b> leader, <b>Bernard Prim</b> , had suscribed to the formula of <b>Durand d'Osca</b> (found above in 1208)	
1211	↓				First seige of Toulouse (May); siege of Castelnaudary (Sept); took Cahuzac, Coustaussa, Gaillac, La Garde, La Grave ( <b>garrison massacred</b> ), La		Fall of Castel-naudary: <b>50 Cathars<sup>b</sup></b> burned; all of Lavaur: <b>400</b>		By order of <b>Pope Innocent III</b> , <b>Bishop of Metz</b> [Lorraine, France], <b>Bertram</b> , organized crusade against readers of the Bible in the vulgare
1211	↓				Guépie, Montaigu, Moncuq, Monteferrand, Montgey ( <b>complete destruction</b> ), Puy-Celsi, Rabastens, etc. <sup>o</sup>		<b>Cathars<sup>ob</sup></b> burned (3 May); fall of Cassès: <b>94</b> [~100] <sup>b</sup> <b>Cathars<sup>o</sup></b> burned		tongue and all Bibles found were to be burned <sup>s</sup>
1212		<b>39 Heretics</b> (from Metz) burned alive at Bingen <sup>b</sup>			↓	<b>Pierre de Vaux de Cernay</b> sent to <b>Albigensian</b> district <sup>o</sup>	Nearly <b>80 Heretics</b> put on trial in Strasbourg,		<b>18 Heretics</b> burned in Metz <sup>b</sup>
1212	↓				↓	<b>Simon de Montfort</b> summoned assembly at Pamiers to settle legal status of conquered (1 Dec) <sup>o</sup>	the majority sent to the stake <sup>o</sup> ; van Bracht stated ~100 persons <sup>b</sup>		
1212	↓				↓	Crusaders took: Ananclet ( <b>massacre</b> ), Auterive ( <b>burnt</b> ), Biron, Castelsarrasin, Cauzac, Hautpoul (siege and massacre), L'Isle, Moissac (siege and <b>massacre of mercenaries</b> ), Montaut, Muret, Penne d'Agenais			
1212	↓				↓	(siege), Penne d'Albigeois (siege), Saint-Antonin (sack of outer borough), Saint-Gaudens, Saint-Marcel, Saint-Michel, Samatan, Verdun-sur-Garonne <sup>o</sup>			
1213	↓				↓	Battle of Muret (12 Sept) <sup>o</sup>			
1213	↓				↓	<b>Prince Louis</b> , son of <b>Philip II</b> , joined crusade (end of year) <sup>o</sup>			
1213	↓				↓	Siege of Casseneuil (capture, massacre, demolition of walls) <sup>o</sup>			

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1214	↓				[Founding of <b>Dominican Order</b> ] ←
1214	These same tests of <b>Conrad of Marburg</b> were used to ferret out witches and Heretics in the infamous <b>Malleus</b>				Grand Inquisitor <b>Conrad of Marburg [Marpurg]</b> , so appointed by <b>Pope</b> (which office he dispensed for 19 years); <b>Conrad</b> used a red hot iron placed in the hand to test for heresy, complete with Mass and a special
1214	<b>Maleficarum</b> of 1484; note the use of the hot iron test on "Heretics" in Strasbourg in 1215				prayer; the burning iron was placed in the hand and carried 9 paces, then the hand was wrapped; after three days, if they were not burned, they were acquitted, otherwise they were burned alive; <b>Conrad</b>
1214	↓		↓		also used boiling water, wherein the hand was dipped up to the elbow; also the cold water test, in which the presumed guilty was cast: if he sank, he was considered innocent, if he floated, he was guilty <sup>b</sup>
1214	↓		↓		
1215	<b>Innocent III</b> called <b>Fourth Lateran Council</b> , a.k.a. the 12 <sup>th</sup> Ecumenical Council (opened 11 Nov 1215). The following is the complete text of Section 3, "On Heretics" (From: <a href="http://www.dailycatholic.org/history/12ecume1.htm">http://www.dailycatholic.org/history/12ecume1.htm</a> ; accessed: 28 June 2003):				
Fourth Lateran Council	"We excommunicate and anathematize every heresy raising itself up against this holy, orthodox and catholic faith which we have expounded above. We condemn all heretics, whatever names they may go under. They have different faces indeed but their tails are tied together inasmuch as they are alike in their pride. Let those condemned be handed over to the secular authorities present, or to their bailiffs, for due				
1215	punishment. Clerics are first to be degraded from their orders. The goods of the condemned are to be confiscated, if they are lay persons, and if clerics they are to be applied to the churches from which they received their stipends. Those who are only found suspect of heresy are to be struck with the sword of anathema, unless they prove their innocence by an appropriate purgation, having regard to the reasons for suspicion and the character of the person. Let such persons be avoided by all until they have made adequate satisfaction. If they persist in the excommunication for a year, they are to be condemned as heretics. Let secular authorities, whatever offices they may be discharging, be advised and urged and if necessary be compelled by ecclesiastical censure, if they wish to be reputed and held to be faithful, to take publicly				
1215	an oath for the defence of the faith to the effect that they will seek, in so far as they can, to expel from the lands subject to their jurisdiction all heretics designated by the church in good faith. Thus whenever anyone is promoted to spiritual or temporal authority, he shall be obliged to confirm this article with an oath. If however a temporal lord, required and instructed by the church, neglects to cleanse his territory of this heretical filth, he shall be bound with the bond of excommunication by the metropolitan and other bishops of the province. If he refuses to give satisfaction within a year, this shall be reported to the supreme pontiff so that he may then declare his vassals absolved from their fealty to him and make the land available for occupation by Catholics so that these may, after they have expelled the heretics, possess it				
1215	unopposed and preserve it in the purity of the faith -- saving the right of the suzerain provided that he makes no difficulty in the matter and puts no impediment in the way. The same law is to be observed no less as regards those who do not have a suzerain.				
1215	"Catholics who take the cross and gird themselves up for the expulsion of heretics shall enjoy the same indulgence, and be strengthened by the same holy privilege, as is granted to those who go to the aid of the holy Land. Moreover, we determine to subject to excommunication believers who receive, defend or support heretics. We strictly ordain that if any such person, after he has been designated as excommunicated, refuses to render satisfaction within a year, then by the law itself he shall be branded as infamous and not be admitted to public offices or councils or to elect others to the same or to give testimony. He shall be intestable, that is he shall not have the freedom to make a will nor shall succeed to an inheritance. Moreover nobody shall be compelled to answer to him on any business whatever, but he may be compelled to answer to them. If he is a judge sentences pronounced by him shall have no force and cases may not be brought before him; if an advocate, he may not be allowed to defend anyone; if a notary, documents drawn up by him shall be worthless and condemned along with their condemned author; and in similar matters we order the same to be observed. If however he is a cleric, let him be deposed from every office				
1215	and benefice, so that the greater the fault the greater be the punishment. If any refuse to avoid such persons after they have been pointed out by the church, let them be punished with the sentence of excommunication until they make suitable satisfaction. Clerics should not, of course, give the sacraments of the church to such pestilent people nor give them a christian burial nor accept alms or offerings from them; if they do, let them be deprived of their office and not restored to it without a special indult of the apostolic see. Similarly with regulars, let them be punished with losing their privileges in the diocese in which they presume to commit such excesses.				
1215	Herein unauthorized public or private preaching is absolutely forbidden	"There are some who holding to the form of religion but denying its power (as the Apostle says) , claim for themselves the authority to preach, whereas the same Apostle says, How shall they preach unless they are sent? Let therefore all those who have been forbidden or not sent to preach, and yet dare publicly or privately to usurp the office of preaching without having received the authority of the apostolic see or the catholic bishop of the place", be bound with the bond of excommunication and, unless they repent very quickly, be punished by another suitable penalty. We add further that each archbishop or bishop, either in person or through his archdeacon or through suitable honest persons, should visit twice or at least once in the			



1215		year any parish of his in which heretics are said to live. There he should compel three or more men of good repute, or even if it seems expedient the whole neighbourhood, to swear that if anyone knows of heretics there or of any persons who hold secret conventicles or who differ in their life and habits from the normal way of living of the faithful, then he will take care to point them out to the bishop. The bishop himself should summon the accused to his presence, and they should be punished canonically if they are unable to clear themselves of the charge or if after compurgation they relapse into their former errors of faith. If however any of them with damnable obstinacy refuse to honour an oath and so will not take it, let them by this very fact be regarded as heretics. We therefore will and command and, in virtue of obedience, strictly command that bishops see carefully to the effective execution of these things throughout their dioceses, if they wish to avoid canonical penalties. If any bishop is negligent or remiss in cleansing his diocese of the ferment of heresy, then when this shows itself by unmistakable signs he shall be deposed from his office as bishop and there shall be put in his place a suitable person who both wishes and is able to overthrow the evil of heresy."			
1215		Note the U.S. constitutional amendments act which protect U.S. citizen's from the canons of the <b>Fourth Lateran Council</b> : unlawful seizure of property without just compensation, probable cause prior to arrest, innocent until proven guilty, no self-incrimination, trial by jury of impartial peers, no double-jeopardy, speedy and public trial, no cruel and unusual punishment.			
1215		Note the <b>Fourth Lateran's</b> overthrow of constituted government (expanded from 1207): "If however a temporal lord, required and instructed by the church, neglects to cleanse his territory of this heretical filth, he shall be bound with the bond of excommunication by the metropolitan and other bishops of the province. If he refuses to give satisfaction within a year, this shall be reported to the supreme pontiff so that he may then declare his vassals absolved from their fealty to him and make the land available for occupation by Catholics so that these may, after they have expelled the heretics, possess it unopposed and preserve it in the purity of the faith -- saving the right of the suzerain provided that he makes no difficulty in the matter and puts no impediment in the way. The same law is to be observed no less as regards those who do not have a suzerain" (op. cit.)			
1215		Prince Louis (of France) joined the crusade			
		In <b>Prince Louis'</b> first crusade; he and <b>Simon de Montfort</b> entered Toulouse (Apr-Oct) <sup>o</sup>	~80 person called <b>Waldenses</b> , arrested by <b>Conrad of Marburg</b> , tested using the red-hot iron method, found guilty, and burned alive in Strasbourg <sup>b</sup>		<b>Innocent III</b> called <b>Fourth Lateran Council</b> (opened 11 Nov) to deal in a firm a final way with the "heresy" of the Albigenses and Waldenses; his purpose was to once and for all extirpate the "heretics" in Southern France, the number one "problem" of his papacy, as they had the audacity to "claim for themselves the authority to preach" without being sent [by the Pope or his Bishops]" <sup>s</sup>
		Wealthy Toulouse burgher <b>Pierre Seila</b> (Cella) "presented" several homes to [St] <b>Dominic</b> , which became the headquarters and prisons for the <b>Dominican</b> inquisition	<b>Several Waldenses</b> burned alive in Toulouse, sent to the secular judge by <b>Dominic</b> , founder of the <b>Dominicans</b> <sup>b</sup>		<b>Dominicans</b> published " <b>On the Manner of Conducting Trials</b> " explaining the manner of questioning Heretics in the Netherlands <sup>b</sup>
1216	↓		<b>Simon de Montfort</b> received investiture as <b>Lord of Languedoc</b> (10 Apr) <sup>o</sup>	Siege of Beaucaire brought crusaders	Death of <b>Innocent III</b> (6 July)
1216	↓		<b>Simon de Montfort</b> entered Toulouse, crushing the revolt and dismantling defenses <sup>o</sup>	their first defeat (May-Aug) <sup>o</sup>	<b>Papal Bull</b> of <b>Honorius III</b> confirmed the Order founded by <b>Dominic</b> [OFP—Ordo Fratrum Praedicatorum or O.P. Ordo Praedicatorum], or simply <b>Dominicans</b> <sup>o</sup>
1217		<b>Peter Waldo</b> died in Bohemia	<b>Simon de Montfort</b> captured fortresses of Crest in Dauphiné, La Bastide, Monteil, Montgrenier, and Pierre-pertuse <sup>o</sup>	Persecution of <b>Heretics</b> of Cambrai <sup>o</sup>	
1217	↓		Opening of siege of Toulouse <sup>o</sup>		
1218	↓		<b>Gérard de la Motte, "A Summary of the Doctrine of the Papists" [1218]</b> A. D. 1218—In a certain ancient history of the martyrs of this time, I have found the following account, in which one of the orthodox believers presents a summary of the doctrine of the papists, as opposite to the true doctrine of the true church of God in those times; it reads as follows:		
1218	↓		1. "They found their church upon the succession and derivation of the bishops (though erroneously) from the time of the apostles. 2. "They call those bishops, who consecrate churches, chapels, and altars; who make mass priests and sanctuaries of altars.		
1218	↓		3. "They regard the pope as the supreme bishop, the head of their churches; who may be reprov'd by none but God. 4. "They are divided into many contending sects; some ecclesiastics, some seculars. The ecclesiastics have separated themselves from the common people—whom they call the laity—and are themselves variously divided. Some are called monks and nuns; who vow, not to marry; to submit to voluntary poverty; to observe human		

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1218	↓				↓		institutions, such as, to have nothing to do with money; to wear gray, white, or black cap; to eat no flesh; to be dumb at times; and similar other false and invented forms of holiness. Others are called secular priests; who also may not marry, but like the others, have to do a great amount of muttering and reading. 5. "They have priests, who are consecrated by bishops, to offer up sacrifice for the living and the dead.
1218	↓				↓		6. "All these ecclesiastics hold themselves exempt from punishment by civil authority, and bear no burdens with the citizens, since they are exempt. 7. "They seek their salvation out of Christ, in their own works and merits, which they also sell to each other for money; such as masses, indulgences, pilgrimages, and the merits of departed saints, which they also sell to the dead, who,
1218	↓				↓		they say, are in purgatory. 8. "They have an idol or patron for every city, village or hamlet. 9. "They divide the power and honor of God among the departed saints; thus seamen invoke St. Nicholas, St. Christopher, and St. Anna; women in travail, St. Mary; for gum-boils, St. Appolonia; against pestilence, St. Rochus and St. Anthony.
1218	↓				↓		10. "They set up images in their churches; they light tapers, torches, and lamps before them; they clothe them in cloth, silk, velvet, silver, and gold; they carry them with great reverence on their shoulders; they visit them in different places, and offer gifts to them (to which practice the popes and bishops append indulgence for sins); they kneel
1218	↓				↓		before them; they kiss, and worship them. 11. "In their oaths they swear by God and all His saints, etc. 12. "They pray to, and call upon God, without considering their need, and without thinking why they call upon Him; they give Him their prayers by the number, as apples are bought; they read, in the hours, rosaries, etc.
1218	↓				↓		13. "They create many sabbaths, which they call holidays, in honor of the departed saints; on which days manual labor is forbidden on pain of punishment; while drinking to excess, bartering, and gambling remain unpunished. On these days they generally commit shameful idolatry; the services are read in an unknown tongue; water is conjured; the organ is played; and the dead are called upon for help or assistance.
1218	↓				↓		14. "To the two sacraments, or signs of grace, instituted by Christ in His church, namely, holy baptism and the holy Supper, which they have shamefully corrupted, they have added five others, namely, confirmation, matrimony, ordination of mass priests, auricular confession, and extreme unction. 15. "In baptism they leave out the most important part, namely the preaching of the Gospel; and add their own, conjure
1218	↓				↓		salt, grease, spittle, and tapers, and exorcise the devil from children which he never possessed. 16. "They also baptize bells, giving them names. 17. "They have changed the Lord's Supper into an offering for the living and the dead; they conjure bread with five words ["Hoc est enim corpus meum", i.e. for this is my body]; and persuade the people, that the bread is changed into flesh, and the wine into blood.
1218	↓				↓		18. "They withhold wine from the laity, contrary to the command of Christ, who said: <i>'Drink ye all of it.'</i> 19. "They worship the bread, and say that it is their God; they enclose it in coffers and ciboria; they carry it through the streets; they burn torches and tapers before it, also at noonday; they address and salute it ;but it answers not. 20. "In their churches they have altars draped with linen, upon which burning tapers are placed at daytime, when the mass is read.
1218	↓				↓		21. "Mass is read by a mass priest, who is hired to do it for money, or a yearly salary; he comes clothed in strange attire, after Jewish fashion, with a drinking cup of silver or gold in his hand, and accompanied by an attendant. He then says his confession before the altar, in Latin (though the attendant does not understand it), and invokes the
1218	↓				↓		assistance of the dead saints. Then, having kept up his mummary for a considerable time, having spoken loud and low, turning himself hither and thither, kissing and licking, he finally takes bread and wine, and forthwith offers the same to God, for the redemption of souls, for the hope of salvation, and the health of those present. Thus they reject Thy sacrifice, O Christ Jesus, which Thou once didst make for our salvation. O God, says the writer, how canst Thou
1218	↓				↓		suffer this? He then calls the dead saints to the feasts, desiring to be aided by their merits. Over the bread he breathes these five words: <i>Hoc it enim corpus meum</i> , that is: For this is my body; supposing that thereby the bread will be changed into flesh. He then holds it over his head, for the people to worship it. So he does also with the cup. Then he prays for all those who sleep in Christ, that they may obtain a place of refreshing. Thereupon he prays to



1218	↓				↓	the Father, to accept the Son, whom they believe to have there, as graciously as He accepted the offerings of Melchisedek and of Abel. Finally, he worships the bread, calling it the Lamb of God. Having worshiped the Lamb, he breaks it in pieces, and eats it up, also quaffing the wine, which he imagines to be the Lamb's blood. This is the glorious mass of the papists, which, says the author, is a shameful corruption of the Supper of Christ, and has been				
1218	↓				↓	reprehended by many godly men, who on account of this had shed their blood. 22. "Such masses are read in honor of the dead saints, of the sacrament, of the cross, the spear, and the nails. 23. "They sell the same remedy against all sickness, against storm, thunder, lightning, hail, tempests at sea, and every calamity. Every man is served according to his money; they who give little, have a dry mass, or a wet mass without				
1218	↓				↓	singing; those who give much, get a half-sung mass, or one partly sung, according to how much they give. 24. "They teach that their invented sacrament of confirmation is of more importance than the sacrament of baptism, instituted by Christ; and that baptism is incomplete without confirmation. 25. "They dissolve marriage, in order that the husband or the wife may become spiritual, that is a priest, monk, or nun,				
1218	↓				King Louis VIII led crusade (from 1222)	contrary to the command of Christ: What God hath joined together, let no man put asunder." "Time would fail me," writes this zealous man, "if I were to recount all the falsities of the papists, in life, doctrine, and the sacraments; and still they can endure no admonition to reform, but persecute with fire and sword, those who admonish and reprove them." <sup>b</sup>				
1218	Beghart burned in Erfurt					Death of <b>Simon de Montfort</b> (25 June) <sup>o</sup>				
						Death of <b>Pierre de Vaux de Cernay</b> (late Dec) <sup>o</sup>				
1219	↓					Prince Louis' second crusade; capture of Marmande, unsuccessful siege of Toulouse (May-June) <sup>o</sup>				
1220	↓	Frederick II of Hohenstaufen succumbed to demands of clerics and published laws to give them further rights in "Privilegium"				Heretics persecuted at Troyes <sup>o</sup>	Theologian <b>Almaricus</b> , who reprov'd the invocation of the saints as idolatry, burned alive in Paris <sup>b</sup>			
1221	↓					Death of [St] <b>Dominic</b> (6 Aug) <sup>o</sup>				
1222	↓					↓	Death of <b>Raymond VI</b> (Aug) <sup>o</sup>	Deacon burned at Oxford		
1223	↓					↓	Death of <b>Raymond-Roger</b> , Count of Foix (Apr) <sup>o</sup>	Death of <b>Philip II</b> (4 July) <sup>o</sup>		
1223	↓					↓		<b>Louis VIII</b> crowned at Rheims (6 Aug) <sup>o</sup>		
1224	↓					↓	<b>Amaury de Montfort</b> left Languedoc (15 Jan) <sup>o</sup>			
1225	↓				↓	Cathar churches assemble at Pieu <sup>se</sup> <sup>o</sup>	Death of <b>Arnald-Amalric</b> , Archb. of Narbonne (29 Sept) <sup>o</sup>		<b>T. Aquinas</b> born in kingdom of Naples	
1226	↓				↓	<b>Raymond VII</b> excommunicated by <b>Council of Bourges</b> (28 Jan) <sup>o</sup>			Death of [St] <b>Francis of Assisi</b>	
1226	↓				↓	<b>Louis VIII's</b> crusade (June-Nov) <sup>o</sup>				
1226	↓				↓	<b>Louis VIII</b> died at Montpensier (8 Nov) <sup>o</sup>				

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1227	↓		The King of France left <b>Humbert of Beaujeu</b> to conquer the area for himself and Rome;	<b>G. de la Motte</b> , Albigensian-Waldensian Deacon	<b>Gregory IX</b> became Pope (1227-1241); early in his rule he gave extraordinary powers to judge matters of faith, turning those convicted over to the secular arm in <i>Inquisitio haereticae pravitatis</i> <sup>h3</sup>
1227	↓		<b>Humbert</b> besieged a suspicious town named <b>Borriens</b> ; upon entering the town he burned alive all	and others burned alive in <b>Borriens</b>	
1227	↓		who would not become Catholic, including their pastor, <b>G. de la Motte</b> <sup>b</sup>		
1228	↓		<b>Archbishops of Aix, Arles, and Narbonne</b> assembled in Nавignon [?] to ask inquisitors to forbear, "that they had		
1228	↓		apprehended so many <i>Waldenses</i> , that it was not possible to get a sufficient quantity of Lime and Stone to build prisons for them,		
1228	↓		and therefore desired them to forbear the imprisoning of them, till they had heard further from the Pope" <sup>m2</sup>		
1229	Contra U.S. law: no freedom of conscience, guilty until proven innocent, and the "lawful" seizure of and destruction of any property on which		<b>Treaty of Meaux</b> signed, <b>Raymond VII</b> scourged before the altar of Notre Dame de Paris (12 Apr) <sup>o</sup>		<b>Council of Toulouse</b> , chapter 5, "We ordain, that the house in which a heretic is discovered shall be razed to the ground; and the farm or land upon which a heretic is found, shall be confiscated" <sup>b</sup>
1229	a heretic is found; these laws continued after the Reformation, as lands and homes were taken from Anabaptists in		<b>Council of Toulouse</b> (Nov) <sup>o</sup> →		<b>Council of Toulouse</b> , canon 14, "We prohibit lay persons to have books of the Old and New Testament, with the exception of the Psalter, and the portion of the Psalms
1229	the Netherlands and divided with the Emperor or Duke		From the <b>Council of the Prelates of France</b> : "Of the abjuration of heresy.—'In order that, through the help of God, the heretics may be more easily exterminated, and the Roman Catholic faith may be the sooner planted in the land, we decree, that you shall perfectly observe all the		contained in the Brevary, or in the Hours of the Very Blessed Virgin. But we prohibit them very vigorously from being in the vulgar tongue even in the books listed" <sup>s</sup>
1229	↓		statutes, ecclesiastical ordinances, laws, and commandments that have been enacted regarding this matter, by the apostolic see (the pope and his legates), and by princes. Moreover, that you make all males as well as females, the male sex from fourteen years and upwards, and the female		<b>Council of Beziers</b> , chapter 35, "Also the houses in which any heretic shall be found, living or dead, accused or condemned, being with the knowledge and consent of the proprietors of said houses, provided said proprietors have
1229	Again the destruction of property and the confiscation of all the goods of the presumed heretics		sex from twelve year and upwards, abjure all heresy, and besides, promise with an oath, that they will observe the Roman Catholic faith, defend the Catholic church, and persecute the heretics. All those who, after such abjuration, shall be found to have apostacized, and not to observe or fulfill		achieved their legal age, you shall cause to be demolished, and shall confiscate all the goods of those who live in them, unless they can legally prove or show their innocence or ignorance" <sup>b</sup>
1229	↓		the penance imposed upon them, shall be punished with the proper punishment, such as apostates deserve." <sup>b</sup>		
1229	↓		<b>Council of Beziers</b> <sup>b</sup> →		
1230	Severe persecution of <b>Waldenses</b> in Germany (French Rhine area), many burned for their faith; confessions on the rack led to the knowledge of many		<b>Cathar New Testament</b> , titled " <b>Waldensian Bible</b> " dated by Jean	1st: "Men, as well as women, whatever name they may bear, we sentence to perpetual infamy, that neither oath nor faith shall be kept towards them [foreshadowing of John Hus' death]; but we banish them, and order that their goods be confiscated, never more returned to them. We	

1230		adherents and accomplices throughout Germany, France, Italy, and especially Lombardy <sup>b</sup>			Duvernoy from 1230-1330, written in Occitan or Languedoc		likewise ordain ... that all officers ... swear an oath that they will ... expell from their jurisdictions all heretics, indicated by the church...." 2 <sup>nd</sup> : "We therefore decree and ordain that heretics, of whatever name, shall receive condign punishment, throughout the empire, wherever the church shall condemn them as heretics, and deliver or indicate them to the secular judge. ... "We ordain like punishment for those whom the crafty enemy stirs to be their advocates, or who are their improper protectors...." 3 <sup>rd</sup> : "The sects of the heretics, are not called by the name of any ancient heretics, lest they
1230	↓	Three decrees of <b>Holy Roman Emperor Frederick II</b> (at the request of <b>Pope Gregory IX</b> ) issued against			language; known as Manuscript #AP36 at the municipal library in Lyons, France;		should be known; ... but after the example of the ancient martyrs, who suffered martyrdom for the Catholic faith, they likewise, from their suffering, call themselves Patarini, that is, <i>delivered unto passion or suffering</i> . "But these miserable Patarini, who are estranged from the holy faith of the eternal Godhead,
1230	↓	the <b>Albigenses</b> and <b>Patarini</b> , leading to severe persecutions in 1231 <sup>b</sup> →			included in this manuscript is a New Testament, and a " <b>Cathar Ritual</b> ,"		destroy with one sweep of their heretical wickedness, God, their neighbor, and themselves.... they destroy their neighbor because, under the cover of spiritual food, they administer heretical wickedness; but far more cruelly they rage against themselves, because, after destroying their souls they, as extravagant squanderers of their life, and improvident seekers of their death, also
1230		Again the confiscation of goods, "never to be returned to them"			which included two Gospel presentations and advice for those		ultimately expose their bodies to a cruel death, which they might have escaped by a true confession of, and constancy in, the orthodox faith. "And what is hardest of all to say, those who survive are not only not deterred by the example of others whom they see die before their eyes, but they even strive to be burnt alive in the sight
1230		"Squanderers of their own lives" and "seekers of their own death" repeated in the questioning of Huguenot martyrs after the Reformation			evangelizing two-by-two ["double"] in dangerous areas: Gospel		of men. "Therefore we cannot refrain from drawing the sword of just vengeance against them the more vigorously to persecute them, as it is judged that they practice the more extensively the knavery of their superstition, to the exclusion of the Christian faith, on account of the Roman church,
1230		The Evangelical Faith of the Waldenses was called "superstition" (later it was associated with witchcraft in <b>Malleus Maleficarum</b> [1484])			presentations emphasized baptism in the Holy Spirit by the laying on of		which is held to be the head of all other churches, as it is known that they came from the borders of Italy, and especially from Lombardy, as we have ascertained, their wickedness overflows far and wide...." <sup>b</sup>
1230	↓				hands and separation from the world		
1231		Repercussions of the decrees of the Emperor, let to greater persecution of <b>Anabaptistic Waldenses</b> in the Rhine valley of Germany and France: who were					
1231		informed against, and made manifest by torture on the rack, and who were burned alive under the vigilant eyes of the Dominican monk, <b>Conrad of Marburg</b> <sup>b</sup>			<b>Montségur</b> became Cathar stronghold <sup>o</sup>	Death of <b>Foulques de Marseilles</b> , Bishop of Toulouse <sup>o</sup>	
1232	↓				<b>Guilhabert de Castres</b> convened the Synod of Montségur <sup>o</sup>	<b>19 Waldenses</b> burned alive in Toulouse <sup>b</sup>	<b>Raymond Llull</b> born in Mallorca (now Spain), prominent Franciscan missionary to the Muslims
1233	↓	Gregory IX appointed <b>Conrad of Marburg</b> to impliment " <b>Excommunicatus</b> " in Germany; <b>Conrad</b> asked for assistance from			<b>Pope Gregory IX</b> appointed <b>Robert le Petit</b> (a.k.a. <b>Robert le Bougre</b> ) to impliment " <b>Excommunicatus</b> " in France, with the		<b>Pope Gregory IX's "Excommunicatus"</b> established a special <b>permanent tribunal</b> to combat the heresies of the Cathari (Albigenses) and Waldenses ←
1233	↓	Dominican priors of <b>Regensburg</b> , <b>Friesach</b> , and <b>Strasbourg</b> (using Bull "Ille Humani Generis")			assistance of the <b>Dominican prior of Besançon</b> <sup>o</sup>		<b>Pope Gregory IX</b> declared "We excommunicate and anathematize all heretics, Cathars, Patarenes, Poor Men of Lyons, Passagini, Josepini, Arnaldistae, and others by

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1233	↓			Pope Gregory IX granted Dominicans general authority for monastic [itinerating] inquisition (13 Apr) <sup>o</sup>	whatever names they may be known, having indeed different faces but being united by their tails and meeting in the same point through their vanity"
1233	↓	Inquisitor <b>Conrad of Marburg</b> died at the hand of Heretics		Three Dominicans thrown into a well at Cordes <sup>o</sup>	
1234	↓		Inquisitor <b>s William Arnald</b> and <b>Pierre Celan</b> [Seila?] condemned 210 persons to be burned alive at Moissac <sup>o</sup>	<b>Raymond VII Cathala</b> exhumed certain dead Heretics; he was roughly treated by a mob <sup>o</sup>	Council of Tarracon prohibited the owning Old or New Testaments
1234	↓				
1234	↓			Dominican convent [and prison] in Narbonne sacked by mob <sup>o</sup>	
1235	↓			Count of Toulouse and council expelled Dominicans from Toulouse (Nov) <sup>o</sup>	
1237	↓			Franciscans join the Inquisition in Languedoc by order of Gregory IX to temper the cruelty of the Dominicans <sup>o3</sup>	
1238	↓				Pope Gregory IX sent Robert Boulgre O.P. as an inquisitor to France and Flanders on account of the increase of the Waldenses in those regions
1238	↓				
1239	↓			183 Cathars burned alive in the presence of the Count of Champagne in Montwimer (Marne) <sup>o</sup>	
1240	↓			Raymond Trencavel besieged Carcassonne (Sept) <sup>o</sup>	
1241	↓			Pierre Celan <sup>d</sup> continued his inquisition	Council of Lomberts <sup>b2</sup>
1241	↓			11 inquisitors, including William Arnald and Stephen of Narbonne, murdered in Avignonet	
1242	↓			Raymond VII's rebellion (Apr-Oct) <sup>o</sup> Massacre of Avignonet (28 May) <sup>o</sup>	

1243		Pope reminded "local authorities" to work with inquisitor; or a threat of the "absolution of fealty" as found in the <b>Fourth Lateran Council (1215)!</b>			<b>Pierre Celand</b> <sup>d</sup>	Inquisition of <b>Bernard de</b>	Inquisition of <b>Ferrier and Gary</b> <sup>d</sup>	<b>Treaty of Lorris</b> (Jan) <sup>o</sup>	<b>224 Waldenses</b> apprehended by the Bishop of Narbonne and Albi, and the Seneschal of Carcassonne, burned alive near Toulouse <sup>b</sup>		<b>"Processus Inquisitionis"</b> was published to provide assistance and	<b>Pope Innocent IV</b> reminded local authorities to
1243	↓				continued his inquisition	<b>Caux</b> <sup>d</sup> in Laurangais and Toulouse	↓				further guidance to inquisitors	work with inquisitors under penalty of severe
1243	↓				↓	[apparently the only inquisition record available to Penn.	↓	<b>Council of Beziers</b> decided to destroy Montségur <sup>o</sup>				censure if they did not
1243	↓				↓	State Professor	↓	Began siege of Montségur (13 May) <sup>o</sup>				
1243	↓				↓	Henry Charles	↓	<b>Ramon Damors</b> brought letter from <b>Cathar Bishop of Cremona</b> to <b>Bertrand Marty</b> at Montségur <sup>o</sup>			<b>Council of Beziers</b> prohibited owning heretical books (see below)	
1243	↓				↓	Lea (1887)] <sup>l2</sup>	↓	<b>Durand, Bishop of Albi</b> , brought reinforcements for siege of Montségur (Nov) <sup>o</sup>			<b>Pope Innocent IV</b> grants absolution to <b>Raymond VII</b> (2 Dec)	
1243	↓				↓		↓	<b>Council of Narbonne</b> attended by army commanders besieging Montségur				
1244	↓				↓	↓	↓	Night attack attempted (5 Jan?) <sup>o</sup>				
1244	↓				↓	↓	↓	Night sortie of garrison failure (1 Mar) <sup>o</sup>				
1244	↓				↓	↓	↓	Truce concluded between besiegers and besieged (2 Mar) <sup>o</sup>				
1244	↓				↓	↓	↓	Capitulation of Montségur (14 Mar) <sup>o</sup>				
1244	↓				↓	↓	↓	Massacre of Montségur (16 Mar) <sup>o</sup> ; approx <b>250 burned alive</b>				
1245	↓				<b>Pierre Celand</b> conducted inquisitions in Southern France (continued into the 1250s) <sup>d</sup> <b>Bernard de Caux</b> conducted his inquisition in Laurangais region and city of Toulouse (Mar 609) <sup>d</sup> <b>Pons de Pamac and Ferrer</b> conducted inquisitions in Montségur following the murder of 11 inquisitors in Avignon <sup>d</sup>						<b>First Council of Lyons</b> to clarify laws on excommunication and plenary absolution for participation in crusades	
1245	↓										At the University of Paris <b>Thomas Aquinas</b> joined the Dominicans and argued for their cause [as an apologist for the inquisition in	
1245	↓										Southern France? Was this not his ultimate purpose in writing his <i>Summa</i> ?	

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1246	↓				<b>Council of Beziers</b> [1243 or 1246], Canon 36 stated, "You will fully watch, according to all that is right and legal, that theological books not
1246	↓				be possessed, even in Latin, by lay people, nor in the vulgar language by clerics."
1247	↓				
1248	↓				<b>Aragonese Inquisition</b> established boundaries
1249	↓				
1249	↓				
1250	↓				
1251	↓	Dominicans <b>Conrad Dorfo</b> and his disciple <b>John</b> were sent to Worms by the <b>Pope Innocent IV</b> ; condemned many Heretics to the fire <sup>b</sup>			
1252	↓				
1252	↓				
1253	↓				
1253	↓				
1254	↓				
1254	↓				

1255	↓					Capture of Quéribus, one of the last Cathar strongholds in Languedoc <sup>o</sup>	End of <b>Albigensian Crusade</b> in Southern France, begun in 1181 and/or 1209				11 years of severe inquisitions in Lombardy (cont.) <sup>b</sup>
1258	↓									In Cambray [Belgium], <b>Jacobines and Dominicans</b> caused many to be burned alive <sup>b</sup>	
1258	↓									<b>Aquinas</b> began writing <i>Summa contra Gentiles</i> partly directed to assist in detecting and converting "heretics"	
1259	↓					Italian physician in Paris, <b>Gerard Sagarellas</b> , wrote a book against the Franciscans; <b>Bonaventura</b> , general of the order, replied that <b>Sagarellas</b> believed like the Waldenses <sup>b</sup>					11 years of severe inquisitions in Lombardy (cont.) <sup>b</sup>
1259	↓								Death of <b>Reinerius Saccho</b> , fomer Waldensian, become their inquisitor, and author of <i>Summâ de hæreticis</i>		
1260	↓								Letter of <b>Pope Alexander IV</b> to the <b>Dominican</b> inquisitors of Lombardy to persecute the Christians there, and excommunicate any secular authorities that did not execute suspects of heresy		
1261	Latin Empire fell to Emperor Michael VIII Palaiologos of the Empire of Nicaea, Latin Emporer Baldwin II went into exile										
1262						Records of inquisitions of Pierre de Fenouillet and Hugue de Saissac <sup>d</sup>			Decree of <b>Pope Urban IV</b> against <b>Waldenses</b> and <b>Albigenses</b> of Lombardy and Margravate of Genoa; there is no writing extant which explains the suffering and deaths that ensued		
1265	<b>Aquinas</b> on "Whether a prince forfeits his dominion over his subjects, on account of apostasy from the faith, so that they no longer owe him allegiance?" ( <i>Summa</i> , SS, Q[12], A[2]): "On the contrary, Gregory VII [1073-1085] says (Council, Roman V): 'Holding to the institutions of our holy predecessors, we, by our apostolic authority, absolve from their oath those who through loyalty or through the sacred							<b>Thomas Aquinas' Summa Theologica</b> <b>Thomas Aquinas</b> , O.F.P., that "Great Angelic Doctor," wrote his <i>Summa Theologica</i> as an apologetic for Roman Catholic theology and its inquisition, as well as for the practices of his Order, the Dominicans, and their primary role in the inquisition of and extirpation of the Evangelical Albigenses			
1265	Q[12], A[2]): "On the contrary, Gregory VII [1073-1085] says (Council, Roman V): 'Holding to the institutions of our holy predecessors, we, by our apostolic authority, absolve from their oath those who through loyalty or through the sacred							(from: <a href="http://www.ccel.org/ccel/aquinas/summa.html">http://www.ccel.org/ccel/aquinas/summa.html</a> ) SS, Q[10], " <b>Unbelief in General</b> ", A[6], " <b>Whether the unbelief of pagans or heathens is graver than other kinds?</b> ": "In this way the unbelief of heretics, who confess their belief in the Gospel, and resist that faith by corrupting it, is a more grievous sin than that of the Jews, who have never accepted the Gospel			
1265	bond of an oath owe allegiance to excommunicated persons: and we absolutely forbid them to continue their allegiance to such persons, until these shall have made amends.' Now apostates from the faith, like heretics, are excommunicated,							faith. Since, however, they accepted the figure of that faith in the Old Law, which they corrupt by their false interpretations, their unbelief is a more grievous sin than that of the heathens, because the latter have not accepted the Gospel faith in any way at all" ... "Now the heathens deny the faith in more numerous and more important points than Jews and heretics; since they do not accept the faith at all.			
1266	according to the Decretal [*Extra, De Haereticis, cap. Ad abolendam]. Therefore princes should not be obeyed when they have apostatized from the faith"					←	inquisition in Carcassonne <sup>d</sup>	Therefore their unbelief is the gravest." ... "Hence, speaking absolutely, the unbelief of heretics is the worst" SS, Q[10], A[7], " <b>Whether one ought to dispute with unbelievers in public?</b> ": "On the other hand, in the second case it is dangerous to dispute in public about the faith, in the presence of simple people,			
1266					←	whose faith for this very reason is more firm, that they have never heard anything differing from what they believe. Hence it is not expedient for them to hear what unbelievers have to say against the faith." SS, Q[10], A[8], " <b>Whether unbelievers ought to be compelled to the faith?</b> ": "On the other hand, there are unbelievers who at some time have accepted the faith, and professed it, such as heretics and all					



Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]	
1266			↓	↓	apostates: such should be submitted even to bodily compulsion, that they may fulfil what they have promised, and hold what they, at one time, received. ... For, Augustine says (Contra Ep. Parmen. iii, 2) "these words show that when this is not to be feared, that is to say, when a man's crime is so publicly known, and so hateful to all, that he has no defenders, or none such as might cause a schism, the severity of discipline should not slacken."	
1266			↓	↓	SS, Q[10], A[11], " <b>Whether the rites of unbelievers ought to be tolerated?</b> ": "On the other hand, the rites of other unbelievers, which are neither truthful nor profitable are by no means to be tolerated, except perchance in order to avoid an evil, e.g. the scandal or disturbance that might ensue, or some hindrance to the salvation of those who if they were unmolested might gradually be converted to the faith. For this reason the Church, at times, has tolerated the rites even of heretics and pagans, when unbelievers were very numerous."	
1266	Notice that <b>Aquinas</b> distinctly taught in SS, Q[10], A[11] that Roman Catholics ought "by no means" tolerate the rites of heretics (e.g. Baptists or Protestants), unless they themselves are in a minority, in which case they may tolerate those rites.		↓	↓	SS, Q[11], " <b>Heresy</b> ", A[1]: " <b>Whether heresy is a species of unbelief?</b> ": "Therefore heresy is a species of unbelief, belonging to those who profess the Christian faith, but corrupt its dogmas."	
1266			↓	↓	SS, Q[11], A[2]: " <b>Whether heresy is properly about matters of faith?</b> " Quoted Jerome: "If anything therein has been incorrectly or carelessly expressed, we beg that it may be set aright by you who hold [Aquinas' <i>Summa</i> cont.] the faith and see of Peter. If however this, our profession, be approved by the judgment of your apostleship, whoever may blame me, will prove that he himself is ignorant, or malicious, or even not a catholic but a heretic."	
1271			↓	↓	Death of <b>Alphonse of Poitiers and Jeanne of Toulouse</b> ; SS, Q[11], A[3]: " <b>Whether heretics ought to be tolerated?</b> " " <b>I answer that,</b>	
1271			↓	↓	Languedoc region annexed to <b>French crown</b> <sup>o</sup> With regard to heretics two points must be observed: one, on their own side; the other, on the side of the Church. On their own side there is the sin, whereby they deserve not only to be separated from the Church by excommunication, but also	
1272	Notice how <b>Aquinas</b> again provided an apologetic for Rome's (and his Dominican Order's) execution of the Albigensian so-called "Heretics", calling on Inquisitors to put heretics to death, by them being: (1) severed from the world by death; (2) put to death and (3) exterminated thereby from the world by death (SS, Q[11], A[3])		Records of inquisitions of Pierre de Fenouillet and Hugue de Saissac <sup>d</sup>	inquisition in Carcassonne (Registre Doat XXV) <sup>d</sup>	Inquisitions in Toulouse by <b>R. de Plassac, Pons de Parnac, P. Arsieu, H. Amiel, and H. Bouniol</b> <sup>d</sup>	to be severed from the world by death. ...much more reason is there for heretics, as soon as they are convicted of heresy, to be not only excommunicated but even put to death. On the part of the Church, however, there is mercy which looks to the conversion of the wanderer, wherefore she condemns not at once, but 'after the first and second admonition,' as the Apostle directs: after that, if he is yet stubborn, the Church no longer hoping for his conversion, looks to the salvation of others, by excommunicating him and separating him from the Church, and furthermore delivers him to the secular tribunal to be exterminated thereby from the world by death."
1272						"Reply to Objection 3: According to Decret. (xxiv, qu. iii, can. Notandum), 'to be excommunicated is not to be uprooted.' A man is excommunicated, as the Apostle says (1 Cor. 5:5) that his "spirit may be saved in the day of Our Lord." Yet if heretics be altogether uprooted by death, this is the Church no longer hoping for his conversion, looks to the
1273						salvation of others, by excommunicating him and separating him from the Church, and furthermore not contrary to Our Lord's command, which is to be understood as referring to the case when the cockle cannot be plucked up without plucking up the wheat, as we explained above (Q[10], A[8], ad 1), when treating of unbelievers in general"
1273						SS, Q[33], A[6], "A[6] <b>Whether one ought to forbear from correcting someone, through fear lest he become worse?</b> " " <b>Answer to Objection 3:</b> Whatever is directed to end, becomes good through being directed to the end.
1273						SS, Q[33], A[7], " <b>Whether the precept of fraternal correction demands that a private admonition should precede denunciation?</b> " " <b>I answer that ...</b> For certain secret sins are hurtful to our neighbor either in his body or in his soul, as, for instance, when a man plots secretly to betray his country to its enemies, or when a heretic secretly turns other men away from the faith. And since he that sins thus in secret, sins not only against you in particular, but
1273			↓	↓	↓	also against others, it is necessary to take steps to denounce him at once, in order to prevent him doing such harm, unless by chance you were firmly persuaded that this evil result would be prevented by admonishing him secretly."
1273			↓	↓	↓	SS, Q[69], A[4]: " <b>Whether a man who is condemned to death may lawfully defend</b>



1273					↓	↓	↓	himself if he can?" "I answer that, A man may be condemned to death in two ways. First justly, and then it is not lawful for the condemned to defend himself, because it is lawful for the judge to combat his resistance by force, so that on his part the fight is unjust, and consequently without any doubt he sins.			
1273					↓	↓	↓	"Secondly a man is condemned unjustly: and such a sentence is like the violence of robbers, according to Ezech. 22:21, "Her princes in the midst of her are like wolves ravening the prey to shed blood." Wherefore even as it is lawful to resist robbers, so is it lawful, in a like case, to resist wicked princes; except perhaps in order to avoid scandal, whence some grave disturbance might be feared to arise."			
1273					↓	↓	↓				
1274					↓	↓	↓			Second Council of Lyons reaffirmed celibacy of priests, detailed issues of ordination, excommunication, etc.	
1274											
1274											Aquinas died
1280					↓	↓	↓	Consultation of <b>four Bishops</b> (Narbonne, Arles, Aix, and Alban) against the <b>Waldenses</b> : "Who is so great a stranger in France, as to be ignorant of the damnatory sentence which has now, for a			
1280					↓	↓	↓	long time, been most justly used against these heretical Waldenses; and should we doubt a matter of so notorious and common, which has			
1280					↓	↓	↓	cost the Catholics so much money, sweat, and labor, and has sealed so many condemnations and executions of unbelievers" <sup>b</sup>			
1283					↓	↓	↓	Increased search and persecution of <b>Waldenses</b> that were again increasing in France <sup>b</sup>			
1283					↓	↓	↓	Increased persecution of <b>Waldenses</b> that were again increasing in France <sup>b</sup>			
1284					↓	↓	↓	Continued exe- cutions to utterly exterminate the Waldenses	↓		
1284					↓	↓	↓	astonished certain Avignon bishops and advocates <sup>b</sup>	↓		
1285					↓	↓	↓		Sainte- Seine condemns		Gerard Sagarellus in Parma and Dulcinus of Novaria declared heretics by Roman adherents, as having borrowed the beliefs of the

Date	Germany-Austria [Scandinavia]		Switzerland		France [Alsace area]			Scotland-England [Commonwealth]		Rome [Italy, Spain, Low Lands]
1285					↓	↓	↓			Waldenses; <b>Sagarellus<sup>b</sup></b> burned alive in Parma (of <b>Dulcinus</b> and his wife, see 1308)
1286					↓	↓				
1287					↓	↓				
1288					↓	10 Jews and their books burned at the stake in Troyes		↓		
1289					Records of inquisition s of P. de Fenouillet and H. de Saissac <sup>d</sup>			↓		
1294						Pope Celestin V gave permission for a group of Strict Franciscans to form their own congregation, "Poor Hermits"; later called <i>Fraticelli</i> (DS910)		↓		
1294								↓		
1295					↓	Pope Boniface VIII rescinded the rights of the "Poor Hermits" to be independent of the strict Franciscans in an 8 April 1295 decree (DS910)		↓		Boniface VIII's sixth book of Decretals "confirmed the order of friars, and privileged the with great freedoms; as appeareth by his constitution, 'Super Cathedram' <sup>f</sup>
1295					↓			↓		
1299					↓	25 leading citizens <sup>d2</sup> from Albi arrested, inquisited, and imprsoned indefinitely on charges of heresy		Council of Toulouse prohibited persons from owning Old and New Testaments		Pope Boniface VIII declared the <i>Fraticelli</i> heretics, they were hunted down and burned, the living and the dead were exhumed for burning;
1299					↓					hence the bodies of Herman, Andrew, and Guillemete were exhumed and their bones burned <sup>b</sup>
1300					↓					
1302 <i>Unum Sanc-</i>					↓					Boniface VIII's " <i>Unum Sanctum</i> " (18 Nov 1302) established the Pope as head over all religious and secular
<i>tum</i> 1302					Records of inquisition s of Pierre					realms, by virtue of the "two Swords"; he died the next year

1303					de Fenouillet and Hugue de Saissac <sup>d</sup>	Master William of Nogaret provided a discourse to the French King, in which he				"About this time Peter Joannis taught that the pope was the antichrist, and the Roman synagogue the great	
1303						Stated, "Boniface is a manifest heretic, and utterly cut off from the body of the holy church" <sup>f</sup>				Babylon. About his martyrdom we have not been able to learn anything" <sup>b</sup>	
1305						Beginning of Avignon Papacy near disputed area in Southern France				Pope Clement V left Rome for Avignon, France	
1305						Inquisitor Geoffroy d'Albis arrested the entire population of the city of Verdun, and				↓	
1305					↓	brought them to Carcassonne for interrogation <sup>o3</sup>				↓	
1307	[Sample] Rules for Inquisitors <sup>b</sup> (1) It is not permitted or advisable to dispute concerning the faith in the presence of the laity;				↓		Bernard Gui, inquisitor of Toulouse ↓	Letter of Cassiodorus to the church in England		↓	Pope Clement V condemned Dulcinus and his wife as arch-heretics,
1307	(2) No one is to be regarded as converted, if he will not accuse all those whom he knows to be such as he is;				↓		Gui also wrote a manual on inquisition;	concerning the abuses of the Romish Church" <sup>f</sup>		↓	and commanded them, as well as their adherents to be exterminated
1308	(3) He who does not accuse such as he is, must be severed from the church as a diseased member; that the sound members may not become corrupted by it;				↓	Geoffroy d'Albis inquisition in Carcassonne	Gui's manual was entitled, " <i>Pracula officii</i> "			Avignon Papacy (temporary move closer to the disputed territory with the Orthodox Bishops, as noted in the "Charter of Niquinta")	Leader of an Evangelical-type of sect, Dulcinus <sup>b</sup> , and his wife Margaret <sup>b</sup> , torn limb from limb, and
1308	(4) After one is delivered to the secular judge, great care must be exercised, that he be not allowed to prove his innocence, or show his harmlessness before the				↓	area (Ms 4269) <sup>d</sup>	<i>Inquisitionis heretice pravitatis.</i> " For example,				with them 140 others <sup>b</sup> burned alive in Novaria, Lombardy [northern Italy]; 400 more <sup>b</sup> people
1308	people; for it he is put to death, the people will take offense; and if he is discharged, the (Catholic) faith will be endangered; (6) Observe: The inquisitor must always				↓	↓	Gui wrote: "The goal of Inquisition is the destruc-				surrounded and died in the crusade of the Pope Clement V
1309	take the deed for granted, without any consideration, and ask questions only in regard to the circumstances of the matter, Not saying: Have you made confession to				↓	↓	tion of heresy; wherefore heresy cannot be destroyed				
1310	the heretics? but, how often have you made your confession to the heretics? Again, do not ask: Have they slept in your house? but, In what room of your house						if heretics are not destroyed; and heretics cannot be	Worker burned in a barrel in London			
1311	did they sleep? and the like. (continued below)						destroyed if at the same time are not destroyed				Council of Vienna dealt with the Order of the Knights Templar

Date	Germany-Austria [Scandinavia]		Switzerland		France [Alsace area]		Scotland-England [Commonwealth]		Rome [Italy, Spain, Low Lands]	
1312					Clement V issued a decree against the "Poor Hermits" <i>Exivi de Paradiso</i> (6 May 1312) because of their refusal to rejoin the strict Franciscans (DS910)	those who receive them, favor them, or defend them" <sup>h3</sup>			↓	↓
1312									↓	↓
1315	In Crema [Austria], very many Waldenses, <sup>b</sup> condemned by Dominican inquisitors, were burned	In Zuidenitz, Poland, a great number of				↓			↓	
1315	alive as heretics; one of their martyred leaders, named Lolhard <sup>b</sup> , stated that there were 80,000	Waldenses <sup>b</sup> were burned alive				↓			↓	
1315	believers in Austria and Bohemia					↓			↓	
1315	In Steyer [Austria], three large books of [additional martyrs'] confessions and examinations <sup>b</sup> were found					↓			↓	
1317	[Sample] Rules for Inquisitors (cont) <sup>b</sup> (7) The inquisitor may look into a book, as though he had noted in it, the life and conduct of the accused together with				Pope John XXII issued a papal decree, <i>Gloriosam Ecclesiam</i> (23 Jan 1318) against the "Poor Hermits" (or <i>Fratricelli</i> )				↓	[See papal decree given in Avignon France] ←
1317	everything in regard to which he is interrogating him; (8) The accused must be threatened with death, if he will not confess, and be told				prohibiting them from meeting publicly or in secret, from electing pastors or teachers over them, and from practicing worship; apparently, the Poor Hermits were				↓	
1317	that his doom is sealed; that he must regard his soul, and, first of all, forsake his heresy. <sup>b</sup>				antagonistic to John XXII, stating that he was an enemy of the Gospel and had lost all power of jurisdiction and order (DS				↓	
1317					910); likewise, it was said that they did not follow the sacramental system of the Church of Rome				↓	
1317					In Marseille, four former Franciscans <sup>b</sup> burned alive as heretics (they were against "apostolic poverty") [named "Beguians" and burned in 1318] <sup>d3</sup>				↓	
1318					↓	↓			↓	"Guido the Carmelite." Guy de Perpignan, "Doctor Parisiensis,"
1318					↓	↓			↓	became General of the Carmelite Order until 1320

1319				Jacques Fournier <sup>d</sup> (later Pope Benedict	Jean de Beaune conducted inquisitions in	Bernard Gui, Inquisitor of Toulouse			↓	Pope John XXII unleashed further persecution of the
1319				XII of Avignon) conducted inquisitions	Carcassonne <sup>d</sup>	↓			↓	Waldenses in France through his Jacobite (Dominican) inquisitors <sup>b</sup>
1323				in Pamiers; in 1320 he was accompanied by	Inquisitions in Lodève <sup>d</sup>	Four heretics burned in Carcas-	Bernard Gui, Toulouse		Avignon Papacy (temporary move closer to the disputed territory with the Orthodox Bishops, as noted in the "Charter of Niquinta")	
1323				Jean de Beaune <sup>d</sup>	↓	sone 24 Apr 1323 <sup>l2</sup>				
1324				↓	Inquisitions in Pamiers <sup>d</sup>		↓			
1325				↓						
1326					↓					
1326					Inquisition of Carcassonne,					A so-called heretical sect in Portugal called
1327					Pamiers, (Man DDD); <sup>d</sup> Carcassonne				↓	"Gendarmes de Jesus" <sup>c</sup> [Police of Jesus] appeared in Portugal
1328					(GGG, Doat XXVII) <sup>d</sup>				↓	
1329					↓			Birth of John Wycliffe in Hipswell, Yorkshire	↓	
1330	Intense persecution of Waldenses in Bohemia and Poland; "very many" <sup>b</sup> were executed by the inquisition							John Aston <sup>b</sup> apprehended by the Archbishop of Canterbury, died in prison	↓	
1330	Former Dominican monk from Heidelberg, Eckhart <sup>b</sup> [aka Richard], condemned as a heretic and publicly burned								↓	
1334	There seems to be nothing new under the sun in the history of the churches.			John XXII, in <i>Gloriosam Ecclesiam</i> (DS 910-916) This Pontifical Constitution condemned the <i>Fraticelli</i> , the 1294 "spirituals" offshoot of the Franciscans (also known as Poor					↓	

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	Compare with the writing of <b>Gérard de la Motte</b> from 1218	<b>Hermits</b> ), who identified their rule as the proper interpretation of the Gospel itself. <b>John XXII</b> condemned their teachings, which he likened to the poisonous teaching of the <b>Donatists</b> and <b>Waldenses</b> :			
1334	Notice how the " <b>Poor Hermits</b> " felt about the Sacraments of the Church of Rome, along with their vocalized antagonism to the primacy of Rome	910: "§12... The aforesaid sons of boldness and wickedness have fallen, as is noted by the indications worthy of faith, to the point where in poverty of spirit they are thinking with wickedness against the most imminent and salvific truths of the Christian faith, [to the point] that they despise the venerable Sacraments of the Church and that, driven by a desire to see her [the church] quickly ruined, they seek, filled with blind fury, to shake the glorious primacy of the Roman Church before all the nations.			↓
1334	These men made a distinction between the spiritual and temporal church, one that	911: "(1) §14. The first error therefore that is emitted from their laboratory filled with darkness is the invention of two Churches, one carnal, crushed by riches, overflowing with riches and soiled by wickedness, and over whom reigns, say they, the Roman			↓
1334	is regularly made in Protestant writings; however they went one step farther by	Pontiff and all the inferior prelates; the other [Church] spiritual, pure from its frugality, adorned with virtue, upheld by poverty, in which they find themselves unique along with those who are alike, and over whom they preside equally by the merit of their			↓
1334	likening the carnal church to the luxury and power of the Church of Rome. An interesting mention of inward spiritual life, almost akin to the "new birth"!	spiritual life, if one can give credit to their lies. 912: "(2) §16. The second error clamoring from the soiled consciences of these boastful people [is that] the venerable priests and the other servants of the Church are destitute at this point of the power of jurisdiction and order, that they cannot carry [out] any decrees, nor confer the Sacraments, nor teach and instruct the people who are subject to them, and they portend that all			↓
1334	Note that Rome paralleled the teachings of the 5 <sup>th</sup> Century <b>Donatists</b> and the 13 <sup>th</sup> Century <b>Waldenses</b> , against their normal guarded approach to historiography.	who are strangers to their disloyalty are deprived of ecclesiastical power, because it is in them only (according to their meanderings) that resides spiritual life and due to this fact the authority; and in this they follow the error of the Donatists. ... 913: "(3) §18. Their third error conspires with the error of the Waldenses, as the one and the other affirms that one must not swear [by an oath] in any case, and teach that they are soiled by the stain of a mortal sin and are devoted to eternal punishment			↓
1334	Was the taking of an oath a concept which proved one's belief in literal interpretation of Scripture (much like premillennialism)? This fourth issue was also the centerpiece	914: "(4) §20. The fourth blasphemy of these wicked [ones], bubbling forth from the poisonous source of the aforementioned Waldenses, invents that priests that have been rightly and legitimately ordained according to the right of the Church, but who are charged with a crime, cannot accomplish or confer the Sacraments of the Church.			↓
1334	of Augustine's <i>Contra Donatisten</i> ! Note that the " <b>Poor Hermits</b> ," as they are called, considered that they were unique in propagating the true Gospel!	915: "(5) §22. The fifth blind error at this point of these men, [is] that they affirm that the Gospel is accomplished only through them in the present time, and that up until now (according to their meanderings) it has been veiled, seeing totally extinguished. 916: "§24. There are many other things, it is said, that these presumptuous men argue against the venerable Sacrament of Marriage, many other things that they distort on the subject of the end of the world, many things that in their deplorable lies they			↓
1334	They also believed in the imminent return of Christ and the Antichrist! Notice also Rome's guarded approach to putting further things in writing!	spread among the people on the subject of the coming of the Antichrist which they affirm is imminent. All this, that we consider in part heretical, in part as invented, We think that it should be condemned along with those who are their authors, rather than to refer to it in writing. ..."			↓
1334	Inquisitor as				↓
Pope 1334					↓
1342					↓
1347	Bubonic				↓
Plague 1348					↓
1349	Bubonic Plague spread to Germany and Scandinavia			Bubonic Plague spread to England, killing as much as 30-40% of the urban population; the plague recurred several other times, decimating the population (1360, 1369, 1364)	↓

Chief Inquisitor of Pamiers, France, **Jacques Fournier**

became Avignon Pope **Benedict XII** (20 Dec 1334-25 April 1342)

Death of **Guy de Perpignan**; his chief work was the "Summa de Haeresibus."

**Bubonic Plague** began sweeping across Europe via shipping lanes beginning in Turkey

**Bubonic Plague** reached Italy

1356							Wycliffe became teacher at Merton College, then appointed master of Balliol College <sup>w2</sup>	↓		
1361							Wycliffe resigned his post at Balliol, remaining a lecturer at Oxford and serving churches in Fillingham, Lincolnshire and then Lutterworth, 15 miles from Oxford <sup>w2</sup>	↓		
1361							From his teaching, Wycliffe's followers began to preach on the streets throughout England, they were called "Lollards" probably pejorative for "Lowlanders" <sup>w2</sup>	↓		
1365	Milic of Kromeriz (of Prague) released from the Inquisition prison, proposed to Pope Urban V that a missionary campaign should be launched to reach the whole known Christian world; he founded a school for preachers in Prague which was destroyed by violence; Milic died in Avignon, France (date unknown) <sup>m6</sup>							Avignon Papacy		
1365										
1366								↓	Roman Papacy reinstated	"Police of Jesus" <sup>c</sup> spread to
1366								↓	↓	Tuscany and Senes
1372						Waldensian "heretics" called Turilupins by John Tylus in his <i>Chronicle of the Kings of France</i> (1372) <sup>b</sup>		↓	↓	
1373						Books of the Turilupins burned in Paris, along with a woman, Peronne of Aubeton, <sup>b</sup> who was publicly burned		↓	↓	
1373								↓	↓	
1376	At Vienna, Henry de Haffra, wrote on Genesis, against the merits of the saints, and reproving the clergy and Pope for its many errors <sup>b</sup>							↓	↓	
1378				Antipope Robert of Geneva (aka Clement VII) began his papacy	Faithful to Avignon Papacy were: France, Scotland, Castile, Aragon, Navarre, Portugal, Savoy, some German states, Denmark, Norway			↓	↓	Pope Urban VI elected as Second Pope in Rome
1378				(20 Sept 1378)				↓	↓	
1380	The Bohemian, M. Matthaeus Parisiensis, wrote a large book against the Pope, saying that he was the			↓		Catholic scholar, Nicholas Clemangis, opposed certain superstitions of the Church of Rome: feast days, excessive		↓	↓	Minorite friar, M. Cesenas, wrote against

Date	Germany-Austria [Scandinavia]		Switzerland		France [Alsace area]		Scotland-England [Commonwealth]		Rome [Italy, Spain, Low Lands]		
					eating and drinking, and evil speaking <sup>b</sup>						
1380	antichrist, as did Lupoldus de Bedenborgh <sup>b</sup>			↓					↓	↓	the Pope; he was deposed <sup>b</sup>
1380				↓					Avignon Papacy	Roman Papacy reinstated [Had the Avignon location achieved its original purpose of suppressing the Cathar "heresy" in Southern France?]	Avignon Pope Clement VII sent a
1381 Wycliffe NT	If the Pope tells people to revolt (cf. Fourth Lateran Council [1225]), then it is justified; but if the people want freedom of			↓			Wycliffe completed his first edition of his New Testament <sup>w2</sup>	"Peasant's Revolt" blamed on growth of Lollard movement			monk as an inquisitor to deal with heretics in
1381	conscience, then it is called a "Peasant's Revolt"; is that a double-standard?			↓							certain parts <sup>b2</sup> ; in the
1382 Wycliffe Bible				↓			Wycliffe completed his first edition of the Bible	Pope Gregory XI published Bull against Wycliffe			next 13 years, 230 heretics were burned
1384				↓			Wycliffe responded to Pope Gregory XI's bull against him	Wycliffe died			alive <sup>b2</sup>
1388 Wycliffe Bible				↓			John Purvey completed 2 <sup>nd</sup> edition Wycliffe Bible, among other things removing 33 of Wycliffe's 36 uses of the verb "evangelize"				
1389				↓			W. Swinderby, a priest of Lincoln, arrested for preaching contrary to the Church of Rome; was compelled by fire to read a recantation; rearrested and burned in 1401 ↓				
1389				↓					↓	↓	
1390	36 Waldenses burned alive in Bingen, Germany <sup>b</sup>			↓					↓	↓	
1391	443 Waldenses inquisited (many tortured on the rack), refusing to recant they were put to death in Pomeria on the Baltic Sea <sup>b</sup>			↓					↓	↓	
1391	In Prague, the "Bethlehem Chapel" continued the work of Milic <sup>m6</sup>			↓					↓	↓	
1392				↓			W. Brute appeared before John, Bishop of Hereford, holding to articles against the Church of Rome <sup>b</sup>		↓	↓	
1394				Antipope Robert of Geneva ended his papacy (16					↓	↓	



				Sept 1394)						
1395							"Twelve Conclusions of the Lollards" presented to English Parliament and nailed to the doors of Westminster Abbey and St. Paul's Cathedral (www.answers.com)	↓	↓	
1400	John Tauler called the Roman Church to reform in his many writings <sup>b</sup>				[Here began the Martyrology of Jean Crespin, Book I]		W. Sautre <sup>cf</sup> burned in London; Meanwhile, J. Purvey (and many others) recanted <sup>f</sup>	↓	↓	Persecution expanded <sup>b2</sup>
1401							Henry IV published <i>Statutum ex Officio</i> against 15 articles of the Wycliffites; the 7 <sup>th</sup> read: "That any layman, though he have not studied at college, has the right to preach the Gospel everywhere, and that he may teach upon his own authority, without permission from his ordinary bishop" <sup>b</sup>	↓	↓	
1401							Henry IV passed <i>De Heretico Comburendo</i> against translating or owning a Bible, and authorizing burning heretics at the stake	↓	↓	
1401							W. Swinderby <sup>b</sup> , former priest, burned alive in Smithfield, London; J. Baldy <sup>f</sup> burned in a barrel, Smithfield, London	↓	↓	
1402	John Hus began his association with the "Bethlehem School" (started by disciples of Milic) in Prague <sup>m6</sup>							↓	↓	
1407							W. Thorpe <sup>bcf</sup> severely mistreated and burned at the Castle of Saltwoden (taken from a writing of William Tindal) <sup>f</sup>	↓	↓	
1407							The Five Articles by which W. Thorpe, former priest, apprehended, was charged: 1. That the sacrament of the altar, also after the consecration, that is, after the priest has read the canon, it still remains bread; 2. The images are not to be worshiped, nor any honor shown to them; 3. That no pilgrimages ought to be made; 4. That the priests have no right to appropriate tithes for themselves; 5. That men ought not to swear <sup>b</sup>	↓	↓	
1407								↓	↓	
1407								↓	↓	
1408							Council of Oxford forbade the public or private reading of the Wycliffe Bible, with the penalty of death (excommunication) as a heretic, also forbidding the translation of Scriptures into English	Avignon Papacy	Roman Papacy	Pope Alexander V, elected as third Pope in Pisa, Italy
1408										
1409							Constitution of T. Arundel, Archbishop of Canterbury, against the Gospellers <sup>f</sup>	↓	↓	

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1410				Following <b>Council of Oxford</b> , <b>J. Wycliffe's</b> bones exhumed, burned, and scattered over the Thames; his books confiscated and burned	Avignon Papacy (cont.) Roman Papacy continued Pisan Papacy continued
1410				A certain <b>tradesman<sup>b</sup></b> burned over a slow fire in London	
1413				<b>R. Acton<sup>c</sup></b> , <b>J. Brown<sup>c</sup></b> , and <b>J. Beverlau<sup>c</sup></b> burned in London; <b>J. Claydon<sup>c</sup></b> , <b>R. Turning<sup>c</sup></b> , totalling <b>36<sup>c</sup></b> burned in London	
1414					↓ ↓ ↓ <b>Council of Constance</b> (in Constance, Austria);
1415	<b>Council of Constance</b> , Session 8 (5 May 1415), "After these things had again been brought to the notice of the apostolic see and a general council, the Roman pontiff condemned the said books, treatises and pamphlets [of Wycliffe] at the lately held council of Rome [24], ordering them to be publicly burnt and strictly forbidding anyone called a Christian to dare to read, expound, hold or make any use of any one or more of the said books, volumes, treatises and pamphlets, or even to cite them publicly or privately, except in order to refute them. In order that this dangerous and most foul doctrine might be eliminated from the church's midst, he ordered, by his apostolic authority and under pain of ecclesiastical censure, that all such books, treatises, volumes and pamphlets should be diligently sought out by the local ordinaries and should then be publicly burnt; and he added that if necessary those who do not obey should be proceeded against as if they were promoters of heresy."				↓ ↓ ↓ Condemned 260 teachings of <b>Wycliffe</b> , and all his
1415	<b>Sentence against John Hus</b> : "Since a bad tree is wont to bear bad fruit, as truth itself testifies, so it is that John Wyclif, of cursed memory, by his deadly teaching, like a poisonous root, has brought forth many noxious sons, not in Christ Jesus through the gospel, as once the holy fathers brought forth faithful sons, but rather contrary to the saving faith of Christ, and he has left these sons as successors to his perverse teaching. This holy synod of Constance is compelled to act against these men as against spurious and illegitimate sons, and to cut away their errors from the Lord's field as if they were harmful briars, by means of vigilant care and the knife of ecclesiastical authority, lest they spread as a cancer to destroy others. Although, therefore, it was decreed at the sacred general council recently held at Rome [1412] that the teaching of John Wyclif, of cursed memory, should be condemned and the books of his containing this teaching should be burnt as heretical; although his teaching was in fact				↓ ↓ ↓ Writings; damned as heretic any who cited them
1415	condemned and his books burnt as containing false and dangerous doctrine; and although a decree of this kind was approved by the authority of this present sacred council [36] ; nevertheless a certain <b>John Hus</b> , here present in person at this sacred council, who is a disciple not of Christ but rather of the heresiarch John Wyclif, boldly and rashly contravening the condemnation and the decree after their enactment, has taught, asserted and preached many errors and heresies of John Wyclif which have been condemned both by God's church and by other reverend fathers in Christ, lord archbishops and bishops of various kingdoms, and masters in theology at many places of study. [ <b>order the public burning of J. Hus' books</b> ] ...On account of the above, moreover, all his teaching is and shall be deservedly suspect regarding the faith and is to be avoided by all of Christ's faithful. In order that this pernicious teaching may be eliminated from the midst of the church, this holy synod also orders that local ordinaries make careful inquiry about treatises and pamphlets of this kind, using the church's censures and even if necessary the punishment due for supporting heresy, and that they be publicly burnt when they have been found. This same holy synod decrees that local ordinaries and inquisitors of heresy are to proceed against any who violate or defy				↓ ↓ ↓ Condemned <b>J. Hus</b> as Wycliffite heretic;
1415	condemned and his books burnt as containing false and dangerous doctrine; and although a decree of this kind was approved by the authority of this present sacred council [36] ; nevertheless a certain <b>John Hus</b> , here present in person at this sacred council, who is a disciple not of Christ but rather of the heresiarch John Wyclif, boldly and rashly contravening the condemnation and the decree after their enactment, has taught, asserted and preached many errors and heresies of John Wyclif which have been condemned both by God's church and by other reverend fathers in Christ, lord archbishops and bishops of various kingdoms, and masters in theology at many places of study. [ <b>order the public burning of J. Hus' books</b> ] ...On account of the above, moreover, all his teaching is and shall be deservedly suspect regarding the faith and is to be avoided by all of Christ's faithful. In order that this pernicious teaching may be eliminated from the midst of the church, this holy synod also orders that local ordinaries make careful inquiry about treatises and pamphlets of this kind, using the church's censures and even if necessary the punishment due for supporting heresy, and that they be publicly burnt when they have been found. This same holy synod decrees that local ordinaries and inquisitors of heresy are to proceed against any who violate or defy				↓ ↓ ↓ ordered the burning of all his books; degraded him
1415	<b>John Hus<sup>c</sup></b> burned at the stake at <b>Council of Constance</b>	this sentence and decree as if they were persons suspected of heresy" [ <b>Sentence of degradation then condemnation of J. Hus</b> ]: "This holy synod of Constance, seeing that God's church has nothing more that it can do, relinquishes John Hus to the judgment of the secular authority and decrees that he is to be relinquished to the secular court."		A vow of safe passage was almost meaningless for a heretic, as the Catholic leader and ruler was absolved from fealty to the heretic (see 1073, 1207, 1215, 1243), as well as absolved from all contracts with a heretic (see also 1487)	↓ ↓ ↓ to be turned over to the secular arm for burning ←
1415	<b>Council of Constance</b> , Session 13 (15 June 1415), the Lord's Supper "was received under both kinds only by those confecting it, and by the laity only under the form of bread. ... Those who stubbornly assert the opposite of the aforesaid are to be confined as heretics and severely punished by the local bishops or their officials or the inquisitors of heresy..."				↓ ↓ ↓ Condemned taking the Lord's Supper In both kinds
1415	<b>Council of Constance</b> , Session 19 (23 Sept 1415), "Jerome of Prague finally abjures his faith publicly and solemnly. ... It is also decreed that, <i>notwithstanding safe conducts of emperors and kings and others, a competent judge can inquire into heresy</i> "				↓ ↓ ↓ <b>Jerome of Prague</b> abjured his faith

1416	<b>Council of Constance</b> , Session 21 (30 May 1416), "It notes the public talk and loud outcry against the said master <b>Jerome of Prague</b> , master of arts, layman. From the acts and proceedings of the case it is evident that the said Jerome has held, asserted and taught various heretical and erroneous articles, which were long ago condemned by holy fathers, some of which are blasphemous, others scandalous and others offensive to the ears of the devout as well as rash and seditious. They were long ago asserted, preached and taught by John Wyclif and John Hus, of cursed memory, and were included in various of their books and pamphlets. These articles, doctrines and				↓	↓	↓	<b>J. of Prague</b> condemned as a Wycliffite heretic	
1416	<b>Jerome of Prague<sup>c</sup></b> burned at the stake in Constance	books of the aforesaid <b>John Wyclif</b> and <b>John Hus</b> , as well as the memory of Wyclif, and finally the person of Hus, were condemned and damned by this same holy synod and its sentence of heresy. ... This holy synod has therefore decreed and now declares that the said Jerome is to be cast away as a branch that is rotten, withered and separated from the vine; and it pronounces, declares and condemns him as a heretic who has relapsed into heresy and as an excommunicated and anathematised person."				↓	↓	↓	<b>Jerome of Prague</b> also condemned and burned
1417	<b>Council of Constance</b> , Session 29 (8 March 1417), Peter de Luna, Avignon Pope Benedict XIII is cited for contumacy [stubborn resistance to the will fo the Council] <b>Council of Constance</b> , Session 30 (10 March 1417), Process against Peter de Luna continued <b>Council of Constance</b> , Session 32 (1 April 1417), Peter de Luna is again accused of contumacy and an inquiry about him is established <b>Council of Constance</b> , Session 33 (12 May 1417), The process against Peter de Luna, who is deemed contumacious, continues					↓	↓	↓	Process to depose Avignon Pope <b>Benedict XIII</b>
1417	<b>Council of Constance</b> , Session 34 (5 June 1417), Everything is made ready for the condemnation of Peter de Luna <b>Council of Constance</b> , Session 36 (22 July 1417), It is decreed that Peter de Luna is to be cited to hear the council's sentence <b>Council of Constance</b> , Session 37 (26 July 1417), Definitive sentence whereby Peter de Luna, pope Benedict XIII, is divested of the papacy and deprived of the faith					Papacy restored to Rome; laws enacted to avoid future schism		Final process deposing Avignon Pope	
1417	<b>Council of Constance</b> , Session 40 (30 Oct 1417), enacted as the Seventh Reform, the office of the chancery and penitentiary; the former led to the selling of indulgences, as noted in 1471, when <b>Pope Sixtus IV</b> published "Taxation of the Casuistic Parties of the Papal Shop..." [after the invention of movable type in 1455]					"Reform" of the Papal chancery led to the development of the system of indulgences			
1417					<b>Catherine Saube<sup>bc</sup></b> burned at the stake in Montpellier for Waldensian heresy →	Jean Crespin described the propositions by which Catherine Saube of Lorraine was determined guilty and burned at the stake in 1417 at Montpellier, France (which he took from the writings of Le Talamus): "That the Catholic Church consists only of men and women, holding to and			
1417						following the lives of the Apostles: and that it would be better to die than to offend God. "Item, that she did not worship the consecrated host of the priest, insofar as she did not believe that it was the body of Christ.			
1417						"Item, that it is not necessary to confess to a priest: for it is sufficient to confess to God and it is of the same value to confess to a lay good man, than to a capellan or a priest. "That after this life there will be no purgatory: but only in the present life...			
1417						Crespin added these four propositions, which he considers show Catherine's lack of learning, as well as the ambiguity of those who recorded her inquisition: "That there was not a true Pope, Cardinal, Bishop, nor Priest, since the election of the Pope was not done by virtue of a miracle of faith or faithfulness.			
1417						"That the evil priests or capellans cannot consecrate the body of Christ, though they say the sacramental words "That the baptism administered by wicked priests does not profit unto salvation. "That children who die after baptism, before they have faith are not saved (for			
1417						they do not believe) if it is not by the faith of their godfather, godmother, and parents." <sup>c</sup>			
1418					<b>Questionnaire destined for the Wycliffites and Hussites</b> [Martin V, " <b>Inter Cunctas</b> " 22 Feb 1418 (DS 1247-1279)] (P.S. Certain numbers are missing in my edition of Denzinger) "(5) Likewise, if he believes, holds and affirms that all general councils, and also that of Constance, represents the universal Church.				
1418					"(6) Likewise, if he believes that the holy council of Constance, representing the universal Church, approved or approves in favor of the faith and for salvation of souls, this must be approved and held by all the faithful of Christ: and that which it has condemned and condemns as contrary to the faith and good works, this must be held, believed and affirmed as such by every catholic.				

Date	Germany-Austria [Scandinavia]	Switzerland		France [Alsace area]		Scotland-England [Commonwealth]		Rome [Italy, Spain, Low Lands]	
1418	Hence one's view of <b>John Wycliffe</b> or <b>John Hus</b> became a touchstone for adherence or antagonism to Rome's doctrines			"(7) Likewise if he believes that the condemnations of John Wyclif of England, of John Hus of Bohemia and of Jerome of Prague pronounced by the holy general council of Constance concerning their persons, their writings and their doctrines, where done legitimately and rightly, and that they must be held and firmly affirmed as such by every catholic. "(8) Likewise if he believes, holds and affirms that John Wyclif of England, John Hus of Bohemia and Jerome of Prague were					
1418	Herein is addressed and forbidden New Testament evangelism!			heretics and ought to be designated and recognized as such, and that there writings and their doctrines were and are false, and it is because of them and their obstinacy that they were condemned as heretics by the hoy council of Constance." "(37) Likewise if he thinks that it is permitted lay people of one or the other sex, that being to men and women, to freely preach the Word of God."					
1418				"(38) Likewise if he things that it is permitted to all priests to freely preach the Word of God, where, when and to whom he desires, even if he has not received a mission."					
1419	"Hussite Revolution" (1419-1436) founded on the " <b>Four Articles of Prague</b> " (written up as manifestos or tracts): (1) to give freedom for the preaching of					J. Oldcastle <sup>C</sup> , Lord of Cobham, burned at the stake in London			
1419	the word in the mother-tongue; (2) to administer Communion in both kinds; (3) to dispossess the Church of its earthly								
1419	wealth; and (4) to organize political life according to God's law, a public sin to receive public punishment <sup>m6</sup>								
1419	One <b>Taborite</b> (during Rome's attempt to regain Bohemia), <b>Nicolas of Pelhrimov</b> , wrote that "faith can in no way be								
1419	awakened by violent measures," affirming that since Papism was antiChristianity, war was necessary <sup>m6</sup>								
1420	H. Grunfelder <sup>C</sup> burned at Ratisbonne (Reinsbourg)								
1420 First Anti-Hussite	<b>Sigismund</b> sought Rome's assistance to affirm his crown over Bohemia; <b>Pope Martin V</b> responded by issuing a Bull against the Hussite "revolutionaries"							Pope Martin V issued a Bull proclaiming a crusade against the Hussites [17 Mar 1420] to gain back Moravia	
Crusade 1420	The <b>Taborite, Pierre Chelcicky</b> , in <i>Net of the True Faith</i> , wrote that the Church of Christ ceased to exist with the liaison between Church and State under								
1420	Constantine, encouraging a minority church, not fearing martyrdom; he wrote with admiration of the missionary dynamism of the first Christians <sup>m6</sup>								
1421	<b>Second Anti-Hussite Crusade</b> led to the defeat of the Roman Crusaders					J. Purvey <sup>C</sup> died in prison after 25 years of cruelty		In Flanders, many <b>Waldenses</b> burned alive <sup>b</sup>	

1422	Bohemia briefly ruled by Lithuanian prince <b>Sigismund Korybut</b>					<b>W. Taylor<sup>c</sup></b> burned for heresy in London		
1423	<b>H. Radtgeber<sup>b</sup></b> burned in Ratisbonne (Reinsbourg)							
1424	<b>J. Draendorf</b> executed in Worms							
1424	<b>Third Anti-Hussite Crusade</b> was called by the Pope, who wanted to regain control over the land; it again failed							
1426	<b>P. Toraw [Torea]<sup>b</sup></b> martyred in Spire							
1426	Foreign troops again sought to attack the <b>Hussites</b> , but the <b>Hussite troops</b> led by <b>Prokop the Great</b> soundly defeated them							
1427								<b>J. Savonarola<sup>b</sup></b> burned alive in Florence
1428						Young <b>King Henry VI</b> wrote a letter to <b>John Extor</b> on the 6 <sup>th</sup> of July that he should apprehend the priest <b>W. White</b> , chaplain <b>Thomas</b> of Settling, the priest <b>W.</b>		
1428						<b>Northhampton</b> , "and all others that are suspected of heresy, whoever they may be, and wherever they may be found, whether in free cities or without..." <sup>b</sup>		
1428						<b>W. Whyte<sup>c</sup> [White]<sup>b</sup></b> , <b>Abraham<sup>b</sup></b> , <b>J. Waddon<sup>b</sup></b> burned in Norwich		
1429	<b>Jacobel of Stribro</b> , a collaborator with <b>Hus</b> , died (circumstances unknown)							
1430						<b>R. Hovenden<sup>c</sup></b> burned at the stake in London	<b>Margaret Backster<sup>b</sup></b> imprisoned until death or secretly put to death in England	
1431						<b>P. Crow<sup>bc</sup></b> , a Bohemian, burned at the stake in Scotland	<b>T. Bugle<sup>c</sup></b> burned at the stake in London	
1432					Waldensian inquisitor <b>Pierre Fabri</b> renewed the prior work of <b>Francois Borel</b> , in extirpating heresy from the Alpine valleys			
1433	<b>Hussites</b> were involved in the <b>Basel Ecumenical Conference</b> (3 Mar 1433);	<b>An Ecumenical Conference</b> was held in Basel; Rome accepted the presence				The " <b>English Hussite</b> " <b>Peter Payne</b> arrived in Basel for the negotiations with Rome	<b>Rome</b> attended negotiations with the <b>Hussites</b> , calling for an <b>Ecumenical</b>	

**COLOR GUIDE** **YELLOW**=Roman Catholic areas; **TAN**=Bad years for Anabaptists; **GOLD**=Important events for Catholicism; **ORANGE**=Catholics "martyred"; **RED**=Evangelicals martyred; **GRAY**=Other martyred; **PINK**=Marriage issues; **PURPLE**=Crusades or massacres; **TURQUOISE**=Martyrology info; **BLUE**=Part Protestant areas; **AQUA**=U.S. Const; **LT GREEN**=Disputed areas; **LIME**=Bible issues; **GREEN**=Major dates. (Page 205)

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
	their request for participants from the Greek church were rejected by Rome	of the Hussites, but did not agree to allow members of the Greek church			<b>Conference</b> in Basel, Switzerland; locally elected <b>John of Rokycany</b> ,
1433	Upon pressure from Rome, <b>Frederick, Margrave of Brandenburg</b> sent as large army to fight the <b>Hussites</b> (1 Aug 1433);				<b>Archbishop of Prague</b> , was [later] not recognized by <b>Rome</b> , who also refused the participation of the <b>Greek church</b> in these negotiations
1433	on 14 Aug the crusaders sent by <b>Rome</b> crossed the border; they took flight when the <b>Hussites</b> came out to fight				
1434	A war broke out between the <b>Taborites</b> and the <b>Ultraquists</b> (referring to taking communion in both kinds) allowing the <b>Polish Hussites</b> to gain the upper hand in				
1434	Bohemia; <b>Wladyslaw III of Varna</b> definitively defeated the <b>Hussites</b> in the Battle of Grotniki, ending the <b>Hussite</b> wars				
1434	<b>Inquisitor Johannes Nider</b> began writing <b>Formicarius</b> (1434-1436), which content was used in the publication of <b>Malleus</b> in 1484m3				
1436	<b>Peace Agreement</b> <b>King Sigismund of Moravia</b> , the <b>Hussite</b> delegates, and the <b>Church of Rome</b> agreed to modify the 1419 " <b>Four Articles</b> " as follows:				<b>T. Rhedon</b> <sup>bc</sup> , a Frenchman, went to Rome to preach reform, was imprisoned and burned at the stake
1436	(1) Holy Sacrament is to be given freely in both kinds to all Christians in Bohemia...				In its " <b>Peace Agreement</b> " with Bohemia, Rome refused to recognize <b>John of Rokycany</b> as archbishop of
1436	(2) All mortal sins shall be punished and extirpated by those whose office it is to do so				Prague, who had been elected to that dignity by the estates of Bohemia
1436	(3) The word of God is to be freely and truthfully preached by the priests of the Lord, and by worthy deacons				
1436	(4) The priests in the time of the law of grace shall claim no ownership of worldly possessions				
1438			<b>King of France, Charles VII</b> signed the "Pragmatic Sanction of Bourges" which affirmed a conciliar approach to local control over absolute Papal primacy; the		
1438			document was never approved by Rome, who followed Boniface VIII, <i>Unam Sanctum</i> (1302) which affirmed that "outside the Church there is no salvation"; the French		



1438				King, <b>Francis I</b> , in 1516, later accepted the Bull of the <b>5<sup>th</sup> Lateran Council</b> by <b>Leo X</b> , <i>Pastor aeternus gregem</i> , which gave Rome unopposed absolute primacy (DS 1445)			
1439	<b>Antipope Amadeus of Savoy</b> (aka. <b>Felix V</b> ) became pope (basdd on the Council of Bale); the following regions were faithful to his papacy: Savoy, Switzerland, Austria, Tyrol, Bayen-Munchen, Simmen, Teutonic orders, and other German orders		In Basel, <b>A. de Roma<sup>b</sup></b> condemned as a heretic				<b>Council of Basel</b> among other things affirmed the doctrine of the Immaculate Conception of Mary in their 36 <sup>th</sup> Session (DS 1400)
1439							<b>Eugene IV</b> wrote that a council is inferior to the word of the Pope (DS 1309), contra <b>Basel's</b> 33 <sup>rd</sup> session
1441	↓			<b>Jean Voyle</b> inquisited Waldenses in the Provence region of France		<b>R. Dule<sup>c</sup></b> hung and strangled in England	<b>Father<sup>c</sup></b> of the Duchesse of Crete burned by a Papal legate
1442	Could this anathema against the Manicheans be applied to (1) those who believe in being born of the Spirit, and (2) of Dispensationalists?						From " <b>Cantate Domino</b> " from the <b>Council of Florence</b> , a decree for the Jacobites (DS 1336): "This is why she [the Church] anathematizes the folly of the Manicheans who are founded on two first principles, one of visible things, the other of invisible and have said that there is one God of the New Testament and another of the Old"
1442	↓						(DS 1351) "She [the Church] firmly believes, professes and preaches that 'none of those who find themselves outside of the Catholic Church' [note: Fulgence de Ruspe, <i>De fide seu de regula fidei ad Petrum</i> 38, n.81], not only pagans, but also
1442	↓						Jews or heretics and schismatics can become participants to eternal life, but will go 'into the eternal fire which is prepared for the Devil and his angels' (Matt 25:41)"
1449	End of <b>Antipope Amadeus of Savoy's</b> papacy						
1450			<b>A. Chartetius<sup>b</sup></b> wrote a book against the unmarried life of the priests		<b>J. Lefevre</b> d'Etaples born in Picardy, France		
1450			[former Avignon Pope] <b>P. de Luna<sup>b</sup></b> wrote against the papacy and church				
1452	Hussite town of Tabor was captured by <b>George of Podebrady</b> , establishing Ultraquist worship there						
1455	<b>Guttenberg Press</b> invention of moveable type						<b>Pope Nicholas V's</b> Bull, <i>Romanus Pontifex</i> (8 Jan 1455) gave Portugal claim to the "New World"

Date	Germany-Austria [Scandinavia]		Switzerland		France [Alsace area]		Scotland-England [Commonwealth]		Rome [Italy, Spain, Low Lands]	
1457	Many Waldenses <sup>b</sup> put to death in Eichstaedt, Germany									
1458	M. Hager <sup>c</sup> executed in Berlin									
1459									Pius II anathematized Zaninus de Solcia as a heretic [he combined elements the licenciousness and Socinianism] (DS 1361-1369)	
1460	"Unity of the Czech Brethren" church of the Reformed type was founded <sup>m6</sup>									
1460	Birth of Luke of Prague <sup>s3</sup>									
1465						A Waldensian burned in Lille			L. Valla <sup>b</sup> arrested for repudiating papcy and its vows, banished and died in Naples	
1466										Erasmus born
1470	J. de Wesalia <sup>b</sup> began preaching in Worms against the supremacy of the	G. Mortgenstern <sup>b</sup> began preaching against the lack of virtue of the monks;							Pope Sixtus IV published <i>Cum praexcelsa</i> (27 Feb 1477) reaffirming the Immaculate Conception of Mary	
1470	Pope; he was later arrested in 1479 and burned ↓	nothing else is known of his fate							confirmed by the 36 <sup>th</sup> session of the Council of Basel (1439) DS 1400	
1471, Sale of Indul- gences became big busi- ness 1471	Rome's "Taxation of the Casuistic Parties of the Papal Shop..."	Stephen <sup>b</sup> an elder of the Waldenses burned alive in Vienna; persecution			Rome's "Taxation of the Casuistic Parties of the Papal Shop..." published in Paris (16			Pope Sixtus IV published "Taxation of the Casuistic Parties of the Papal Shop..." to provide monetary uniformity for sellers of indulgences (Rome: [2 early eds no date], 1486, 1492, 1503, 1508, 1509, 1512, 1514; Venice		
	published in Cologne (1515, 1522) <sup>p</sup>	spread to many other Waldenses in Bohemia and Austria			editions up to 1545) <sup>p</sup>			eds: 1532, 1584) <sup>p</sup>		
								Pope Sixtus IV further authorized the inquisition in Spain <sup>c</sup>		

Sample Indulgences							
1471	<p>"Absolution for the one who reveals the confession of any penitent is taxed at seven <i>carlins</i>.          "Absolution for the one who abuses a young girl is taxed at six <i>carlins</i>.          "Absolution for a priest who lives with a concubine is taxed at seven <i>carlins</i>.</p>						
1471	<p>"Absolution for a lay person guilty of the same is taxed at eight <i>carlins</i>.          "Absolution for the one who has killed his father, his mother, his brother, his sister, his wife, or any other relative or associate, being a lay person, is taxed at five <i>carlins</i>.          "Absolution for a current lay person who has killed an Abbot or another ecclesiastic inferior to a Bishop, is taxed at seven, eight, or nine <i>carlins</i>.          "Absolution for a husband who strikes his wife in such a way that she has an abortion or a pre-term delivery, is taxed at eight <i>carlins</i>.</p>						
1471	<p>"Absolution for a woman who takes any remedy to cause her to have an abortion, or who does anything else with the design of causing the fetus to perish, is taxed at five <i>carlins</i>.          "The father, the mother, or whatever other relative who suffocates a child, will pay for each murder four <i>tournois</i>, one <i>ducat</i>, eight <i>carlins</i>.          "The one who has committed anyone of these crimes (blasphemies [lit. <i>sacrilèges</i>], thefts, arsons, perjury, or other similar) is fully absolved, and his honor reestablished in every form and without forfeiture, comes to thirty-six <i>tournois</i> and nine <i>ducats</i>.</p>						
1471	<p>"The absolution for all acts of impurity, of whatever nature they may be, committed by a [religious] clerk, be it with a nun, in the cloister or elsewhere, or with his/her parents or relatives, or with a spiritual daughter, or with another woman, whomever that may be; being that the absolution be requested not simply by the clerk, or by he himself or his concubines, with the exemption of being able to keep his orders [religious position] and of holding its benefits, and with no claim of forfeiture, costs only thirty-six <i>tournois</i> and nine <i>ducats</i>.          "Absolution for a lay person for the crime of adultery given for the inner heart of his conscience, costs four <i>tournois</i>.</p>						
1471	<p>"A religious woman who has fallen several times in the sin of luxury [i.e. coveting things] will be absolved and will be reestablished in her order, even if she is the <i>abesse</i> [superior of a female abbey], comes to thirty-six <i>tournois</i>, nine <i>ducats</i>.          "Absolution for a priest who keeps a concubine, with the exemption to keep his orders and to hold its benefits, costs twenty-one <i>tournois</i>, five <i>ducats</i>, six <i>carlins</i>.          "If there is adultery and incest one the part of lay people, they will need to pay for each head six <i>tournois</i>.</p>						
1471	<p>"Permission to eat milk products when it is forbidden [prohibited] costs, for only one person, six <i>tournois</i>."P</p>						
1473							J. Veyllet O.F.M. (Franciscan) was named inquisitor of Waldenses in the Piedmont valleys of Farissimere, Argenteria, and Loysiam <sup>2</sup>
1476							Pope Sixtus IV decreed on 28 February that all who should assist at the Divine Office of the Solemnity of the Feast of Our Lady's Conception would be granted an indulgence ( <i>Malleus</i> )
1478						T. More born	Another Papal Bull of Sixtus IV authorized the inquisition in Spain <sup>4</sup>
1479	J de Wesalia <sup>b</sup> burned alive in Mentz						The heretical propositions of Peter Martinez d'Osma, master at Salamanque, condemned by Sixtus IV in the bull "Licet ea quae de nostro mandato" (DS 1411-1419) "(1) The detailed confession of sins, which proceeds in reality from a statute of the Universal Church, is not known in the divine law;
1479							"(2) As regards the culpability and the punishment, mortal sins are erased in the other world without confession only by contrition of soul. "(3) And depraved thoughts [are erased] only by mere displeasure. "(4) That confession must be in secret is not required as a necessity
1479							"(5) That those that confess ought not be absolved before they have fulfilled their penitence [or, in reality: ought not be absolved if they are not repentant?] "(6) The Roman Pontif cannot remit the punishment of purgatory "(7) Nor [has he the authority] to bestow what has been determined by the Universal Church
1479							"(8) As concerns the conferring of grace, the Sacrament of Penitence is a natural [carnal] sacrament, but not the institution of the New or of the Old Testaments

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
					"[Censure:] To take a larger measure of prudence, We declare... that the preceding propositions are false, all and each, contrary to the holy catholic faith, erroneous and scandalous and completely foreign
1479					to the truth of the Gospel, and contrary to the decrees of the Holy Fathers and of the other apostolic constitutions, and that they contain manifest heresy"
1480	Luke of Prague joined Moravian Brethren <sup>3</sup>				Spanish Inquisition established under <b>Ferdinand and Isabella</b> , primarily against <b>Jews</b> and <b>heretics</b> <sup>4</sup>
1480					"In 330 years (1478-1808), the merciless <b>Spanish Inquisition</b> had <b>323,362 persons</b> burned alive, and <b>17,659 persons</b> burned in effigy" (Joseph F. Conley, <i>Drumbeats that Changed the World</i> , 32).
1483	M. Luther born in Eisleben				<b>Pope Sixtus IV</b> published <i>Grave nimis</i> (4 Sept 1483) affirming the Immaculate Conception of Mary against those who preached a contrary doctrine; some where preaching
1483					that the doctrine of the immaculate conception was a mortal sin and heresy (DS 1425-1426)
1484 <b>Malleus</b>	<b>Malleus</b> [→] first published in German by two Dominican	B. Hubmaier born in Friedberg	U. Zwingli born in Wildhaus	<b>Pope Innocent VIII</b> pre-affirmed the publication of " <b>Malleus Maleficarum</b> " [hammer of wickedness] (9 Dec 1484), which described witchcraft (including refusal to baptize infants), with appropriate methods of torture, and how to deal with heretics; " <b>Malleus</b> " was first written in German as <i>Hexenhammer</i> by Dominican Inquisitors Heinrich Kramer and Jacob Sprenger in 1486; Its Third Section described with how to deal with heretics;	
1484 <b>Malleus</b>	Inquisitors, H. Kramer and J. Sprenger as <i>Hexen-hammer</i> <sup>m3</sup>			<b>"Malleus"</b> was presumably prohibited by <b>Pope Innocent VIII</b> in 1490, and yet it allowed its publication 13 times (1487-1520), and 16 times (1574-1669) with the 1484 endorsement of <b>Pope Innocent VIII</b> ; one must remember the Papal control of most Western European printing presses	
1484 <b>Malleus</b>	Through <b>Malleus</b> refusal to baptize infants remained a capital crime, and was now associated with unbelief, atheism, and witchcraft	<b>A Portion of Pope Innocent VIII's Endorsement of Malleus:</b> <sup>m3</sup> "Innocent, Bishop, Servant of the servants of God, for an eternal remembrance. "Desiring with the most heartfelt anxiety, even as Our Apostleship requires, that the Catholic faith should especially in this Our day increase and flourish everywhere, and that all heretical depravity should be driven far from the frontiers and bournes of the Faithful, We very gladly proclaim and even restate those particular means and methods whereby Our pious desire may obtain its wished effect, since when all errors are uprooted by Our diligent avocation as by the hoe of a provident husbandman, a zeal for, and the regular observance of, Our holy Faith will be all the more strongly impressed upon the hearts of the Faithful. "It has indeed lately come to Our ears, not without afflicting Us with bitter sorrow, that in some parts of Northern Germany, as well as in the provinces, townships, territories, districts, and dioceses of Mainz, Cologne, Trèves, Salzburg, and Bremen, many persons of both sexes, unmindful of their own salvation and straying from			
1484 <b>Malleus</b>	Grand Inquisitor <b>Conrad of Marburg (Marpurg)</b> , sent by <b>Pope Innocent III</b> , used tests similar to those described in	the Catholic Faith, have abandoned themselves to devils, incubi and succubi, and by their incantations, spells, conjurations, and other accursed charms and crafts, ...; over and above this, they blasphemously renounce that Faith which is theirs by the Sacrament of Baptism, and at the instigation of the Enemy of Mankind they do not shrink from committing and perpetrating the foulest abominations and filthiest excesses to the deadly peril of their own souls, whereby they outrage the Divine Majesty and are a cause of scandal and danger to very many. And although Our dear sons Henry Kramer and James Sprenger, Professors of Theology, of the Order of Friars			
1484 <b>Malleus</b>	<b>Malleus</b> against Heretics in 1214 By his choice of the surname "Innocent", <b>Pope Innocent VIII</b> seems to show a common spirit with <b>Pope Innocent III</b> , the	Preachers, have been by Letters Apostolic delegated as Inquisitors of these heretical pravities, and still are Inquisitors, the first in the aforesaid parts of Northern Germany, ..., and further since the two delegates themselves and the abominations they are to encounter are not designated in detailed and particular fashion, these persons are not ashamed to contend with the most unblushing effrontery that these enormities are not practised in these provinces, and consequently the aforesaid Inquisitors have no legal right to exercise their powers of inquisition in the provinces, townships, dioceses, districts, and territories, which have been rehearsed, and that			
1484 <b>Malleus</b>	Fourth Lateran Council, and the crusade against the Albigenses and Waldenses	the Inquisitors may not proceed to punish, imprison, and penalize criminals convicted of the heinous offences and many wickednesses which have been set forth. Accordingly in the aforesaid provinces, townships, dioceses, and districts, the abominations and enormities in question remain unpunished not without open danger to the souls of many and peril of eternal damnation" (from: From: <a href="http://www.malleusmaleficarum.org/mm00e.html">http://www.malleusmaleficarum.org/mm00e.html</a> ; accessed 21 May 2008).			
1484 <b>Malleus</b>					

1484 <b>Malleus</b>		<b>Excerpts of the Text of <i>Malleus Maleficarum</i></b> (a very long text benefiting from the invention of the printing press in 1455): Part 1, Ques 2, "Let us especially note too that in the practice of this abominable evil, four points in particular are required. First, most profanely to renounce the Catholic Faith, or at any rate to deny certain dogmas of the faith; secondly, to devote themselves body and soul to all evil; thirdly, to offer up unbaptized children to Satan; fourthly, to indulge in every kind of carnal lust with Incubi and Succubi and all manner of filthy delights" ...
1484 <b>Malleus</b>		Part 2, Ques 1, Chap 2, "But these [powerful witches] are only the children who have not been re-born by baptism at the font." [quoting a witch] "This is the manner of it. We set our snares chiefly for unbaptized children, and even for those that have been baptized, especially when they have not been protected by the sign of the Cross and prayers' (Reader, notice that, at the devil's command, they take the unbaptized chiefly, in order that they may not be baptized)." ... "And although the devil for the most part performs this by means of this unguent, to the end that children should be deprived of the grace of baptism and of salvation, yet he often seems to affect the same transvection without its use." ...
1484 <b>Malleus</b>		Part 2, Ques 2, Chap 6, "Therefore, since the first act of reconciliation by which a man is consecrated to God is in baptism, it is necessary that man should be exorcised before he is baptized; indeed in this it is more imperative than in any other circumstance." ... Part 3, Intro, "This being so, whatever crime a man commits, if he acts without an error in his understanding he is not a heretic. ... Similarly, since an error in the understanding is a necessary condition of heresy, no action which is done entirely without any such error can make a man a heretic. ... Therefore they are rather sorcerers than heretics, and are to be classed with those whom the above Canon <i>accusatus</i> declares are not properly subject to the Inquisitorial Court, since they do not manifestly savour of heresy; their heresy being hidden, if indeed it exists at all." ...
1484 <b>Malleus</b>		"So when there is no doubt about the effect, still it is necessary to inquire farther into the cause; and if it be found that a man has acted out of a perverse and erroneous opinion concerning the faith, then he is to be judged a heretic and will be subject to trial by the Inquisitors together with the Ordinary. ... For the spirit of faith is known by the act of faith; as the spirit of chastity is shown by a chaste life; similarly the Church must judge a man a heretic if his actions show that he disputes any article of the faith." ... "For they cannot proceed against schismatic Bishops and other high Dignitaries, as is shown by the chapter of the Inquisition <i>Concerning Heretics</i> , Book VI, where is says: The Inquisitors of the sin of heresy deputed by the Apostolic See or by any other authority have no power to try such offenders on this sort of charge, or to proceed against them under pretext of their office, unless it is expressly stated in the letters of commission from the Apostolic See that they are empowered to do so." ...
1484 <b>Malleus</b>		"But an error against Holy Scripture, against the articles of the faith, or against the decision of the Church, as has been said above, is heresy (art. 24, q. 1, <i>haec est fides</i> )." ...
1484 <b>Malleus</b>		"For just as he who obstinately argues against the faith is a heretic, so also is he who stubbornly maintains his opinion against the determination of the Church in matters concerning the faith and that which is necessary for salvation. For the Church herself has never been proved to be in error over matter of faith (as it is said in art. 24, q. 1, <i>a recta</i> , and in other chapters). And it is expressly said, that he who maintains anything against the determination of the Church, not in an open and honest manner, but in matters which concern faith and salvation, is a heretic."
1484 <b>Malleus</b>		"The third condition required is that he who holds the error should be one who has professed the Catholic faith. For is a man has never professed the Christian faith, he is not a heretic but simply an infidel, like the Jews or the Gentiles who are outside the faith. Therefore S. Augustine says in the <i>City of God</i> : The devil, seeing the human race to be delivered from the worship of idols and devils, stirred up heretics who, under the guise of Christians, should oppose Christian doctrine. So for a man to be a heretic it is necessary that he should have received the Christian faith in baptism."
1484 <b>Malleus</b>		"Fourthly, it is necessary that the man who so errs should retain some of the true belief concerning Christ, pertaining either to His divinity or to His humanity. For if he retains no part of the faith, he is more rightly to be considered an apostate than a heretic." Part 3, 3 <sup>rd</sup> Head, Ques 19, "Applying this to our discussion of the heresy of witches and to the modern laws, we say that in law there are three degrees of suspicion in the matter of heresy: the first slight, the second great, and the third very great." ...
1484 <b>Malleus</b>		"As an example of simple heresy, if people are found to be meeting together secretly for the purpose of worship, or differing in their manner of life and behaviour from the usual habits of the faithful." ... "The second or grave suspicion is in law called grave or vehement..."
1484 <b>Malleus</b>		"As, to take an example of simple heresy, when people are found to shelter known heretics, and show favour to them, or visit and associate with them and give gifts to them, receive them into their houses and protect them, and such like: such people are vehemently suspected of heresy" ... "For example, in simple heresy, if persons are found to show a reverent love for heretics, to receive consolation or communion from them, or perpetrate any other such matter in accordance with their rites and ceremonies: such persons would fall under and be convicted of a violent suspicion of heresy and heretical beliefs." ...
1484 <b>Malleus</b>	Contra the U.S. Constitution's Fifth Ammendment, <b>Malleus</b> allowed for a death sentence for heresy under suspicion	"But if he does not confess his crime after he has been convicted, and does not consent to abjure his heresy, he is to be condemned as an impenitent heretic. For a violent suspicion is sufficient to warrant a conviction, and admits no proof to the contrary"

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1484 <i>Malleus</i>	only (without due process); similarly, allowing for double jeopardy	[The following are sample convictions provided in <i>Malleus</i> for witches/heretics; <i>Malleus</i> , Part 3, Ques. 20-29] "Of the <b>First Method</b> of Pronouncing Sentence: SINCE, therefore, the accused is either found innocent and is to be altogether absolved, or is found only to be generally defamed as a heretic, or is found a proper subject for the questions and the torture on account of her reputation, or is found to be lightly suspected of heresy, or is found to be strongly or gravely suspected of heresy" (following questioning by torture, discharged)			
1484 <i>Malleus</i>		"The <b>Second method</b> of delivering judgement is to be employed when he or she who is accused, after a diligent discussion of the merits of the case in consultation with learned lawyers, is found to be no more than defamed as a heretic in some village, town, or province ... a canonical purgation shall be imposed upon him. That is, he must produce some seven, ten, twenty, or thirty men, according to the extent to which he has been defamed and the size and importance of the place concerned, and these must be men of his own station and condition. ... And if he accepts the purgation and fails in it; that is, if he cannot find sponsors of the number and quality desired; he shall be considered as convicted, and is to be condemned as a heretic."			
1484 <i>Malleus</i>		"The <b>Third method</b> of bringing a process on behalf of the faith to a conclusive termination is when the person accused of heresy, after a careful consideration of the merits of the process in consultation with learned lawyers, is found to be inconsistent in his statements, or is found that there are sufficient grounds to warrant his exposure to the question and torture: so that if, after he has been thus questioned, he confesses nothing, he may be considered innocent ... But if, after			
1484 <i>Malleus</i>		having been fittingly questioned and tortured, he will not discover the truth, let him not be further molested, but be freely allowed to depart. ... If, on the other hand, he confesses the truth, but is not penitent but obstinately persists in his heresy, but is not a relapsed heretic, then according to the Canon, after a decent interval and due warning, he is to be condemned as a heretic and handed over to the secular Court to suffer the extreme penalty, as we show later in the tenth method"			
1484 <i>Malleus</i>		"The <b>Fourth method</b> of concluding the process on behalf of the faith is used when, after the merits of the process have been diligently examined in consultation with expert lawyers, the accused is found to rest under only a light suspicion of heresy. ... For such an accused, if the matter be a public one, will publicly make the following abjuration in the Church: I, N., of such a Diocese, a citizen of such a city or place, being on my trial, do swear before you the Lord Bishop of such a city, and upon the Holy Gospels placed before me and upon which I set my hand, that I believe in my heart and profess with my lips that Holy Catholic and Apostolic Faith which the Holy Roman Church believes, confesses, preaches, and observes. Also I swear that I believe in my heart and profess with my lips that the Lord JESUS			
1484 <i>Malleus</i>		Christ, in company with all the Saints, abominates the wicked heresy of witches; and that all who follow or adhere to it will with the devil and his Angels be punished in eternal fire unless they turn their hearts and are reconciled by the penitence of the Holy Church. And there I abjure, renounce, and revoke that heresy of which you, my Lord Bishop, and your Officers hold me suspected: namely, that I have been familiar with witches, have ignorantly defended their errors, have held in detestation their Inquisitors and prosecutors, or that I have failed to bring their crimes to light. Also I swear that I have never believed the aforesaid heresy, nor do I believe, nor			
1484 <i>Malleus</i>		have I adhered, nor do I adhere to it, nor shall I ever believe, adhere to, or teach it, nor do I intend to teach it"			
1484 <i>Malleus</i>		"The <b>Fifth method</b> of concluding a process on behalf of the faith is used when she who is accused of heresy, after a careful examination of the merits of the process in consultation with learned lawyers, is found to be strongly suspected of heresy. ... she must abjure that specific heresy. ... But it must be noted that those who are suspected, but not taken in heresy, whether			
1484 <i>Malleus</i>		they be strongly or lightly suspected, must not be imprisoned or confined for life. For this is the punishment of those who have been heretics and afterwards repented. But they may, because of their deeds for which they have come under suspicion, be sent to prison for a time, and afterwards, as will be seen, released. Neither are they to be branded with the sign of the Cross, for such is the sign of a penitent heretic; and they are not convicted heretics, but only suspected, therefore they are not to be marked in this way. But they can be ordered either to stand on certain solemn days within the doors of a church, or near the altar, while Holy Mass			
1484 <i>Malleus</i>		is being celebrated, bearing in their hands a lighted candle of a certain weight; or else to go on some pilgrimage, or something of the kind, according to the nature and requirements of the case"			
1484 <i>Malleus</i>		"The <b>Sixth method</b> of bringing to a conclusion a process on behalf of the faith is used when the person accused of heresy, after a careful examination of the merits of the process in consultation with learned lawyers, is found to be gravely suspected of heresy. ... And if he remained obstinate in that excommunication for a year, then			
1484 <i>Malleus</i>	Against the First and Fifth Amendments of the U.S. Constitution, there was no possibility of a defense against the charge of being "gravely suspect" of heresy	he would be gravely suspected of heresy; for then the strong suspicion would become a grave one, against which no defence is admitted. ... For in the case of one gravely suspected of simple heresy, the following is the procedure. Although he may not in actual truth be a heretic, since there may not be any error in his understanding, or if there is, he may not cling obstinately to it in his will: nevertheless he is to be condemned as a heretic because of the said grave suspicion, against which no proof is admitted. ... [after full abjuration] First, you shall put on over all the garments which you wear a grey-blue garment after the manner of a			
1484 <i>Malleus</i>		monk's scapulary, made without a hood either before or behind, and having upon it crosses of yellow cloth three palms long and two palms wide, and you shall wear this garment over all others for such a length of time (setting a period of one or two years, more or less as the guilt of the person demands), And in the said garment and crosses you shall stand in the door of such a church at such a time for so long, or on the four major Feasts of the Glorious Virgin, or in such and such cities in the doors of such and such churches; and we sentence and condemn you for life, or for such a period, to such a prison. (Let this be set down as seems most to the			
1484 <i>Malleus</i>		honour of the faith, and according to the greater or less guilt and obstinacy of the accused.) And we expressly, and in the sure knowledge that it is so ordained by canonical institution, reserve to ourselves the right to mitigate the said penance, to increase it, change it, or remove it, in whole or in part, as often as seems good to us."			
		"The <b>Seventh method</b> of bringing to a conclusion a process on behalf of the faith is employed when the person accused of the sin of heresy, after a careful			



1484 Malleus		examination of the merits of the process in consultation with men learned in the law, is found to be both suspected and defamed of heresy. And this is when the accused is not legally convicted by his own confession or by the evidence of the facts or by the legitimate production of witnesses; but is found to be publicly defamed, and there are also other indications which render him lightly or strongly suspected of heresy: as that he has held much familiarity with heretics. ... And let them pronounce sentence as shall seem most to the honour of the faith and the extermination of the sin of heresy: as that on certain Sundays and Festivals he must stand at the door of such a church, holding a candle of such a weight, during the solemnization of Holy Mass, with head uncovered and bare feet, and offer the said candle at the altar; and that he must fast on Fridays, and that for a certain period he must not dare to depart from that place, but present himself before the Bishop or Judge on certain days of the week; and any similar penance which seemed to be demanded by the particular nature of his guilt; for it is impossible to give a hard-and-fast rule. This sentence was given, etc. And let it be put into execution after it has been pronounced; and it can be cancelled, mitigated or changed as may be required by the condition of the penitent and for his correction and humiliation; for the Bishop has this power by law."
1484 Malleus		"The <b>Eighth method</b> of terminating a process on behalf of the faith is used when the person accused of heresy, after a careful examination of the merits of the process in consultation with learned lawyers, is found to have confessed his heresy, but to be penitent, and not truly to have relapsed into heresy. And this is when the accused has himself confessed in a Court of law under oath before the Bishop and Inquisitor that he has for so long lived and persisted in that heresy of which he is accused, or in any other, and has believed in and adhered to it; but that afterwards, being persuaded by the Bishop and others, he wishes to be converted and to return to the bosom of the Church, and to abjure that and every heresy, and to make such satisfaction as they require of him; and it is found that he has made no previous abjuration of any other heresy, but is now willing and prepared to abjure." ... My son, your sentence or penance consists in this, that you bear this cross during the whole period of your life, that you stand so bearing it on the altar steps or in the door of such churches, and that you be imprisoned for life on bread and water"
1484 Malleus	The ninth method explained the method of degrading of clerics experienced by the many who became Protestant before they were burned alive, as explained in Crespin's Martyrology	"The <b>Ninth method</b> of arriving at a conclusive sentence in a process on behalf of the faith is used when the person accused of heresy, after a careful investigation of the circumstances of the process in consultation with men of good judgement, is found to have confessed her heresy and to be penitent, but that she has truly relapsed. ... The following procedure must be observed in this case. When, after mature and careful and, if necessary, repeated investigation by learned men, it has been concluded that the said prisoner has actually and prepense relapsed into heresy, the Bishop or Judge shall send to the said prisoner in the place of detention two or three honest men, especially religious or clerics, who are zealous for the faith, of whom the prisoner has no suspicion, but rather places confidence in them; and they shall go in to her at a suitable time and speak to her sweetly of the contempt of this world and the miseries of this life, and of the joys and glory of Paradise. And leading up from this, they shall indicate to her on the part of the Bishop or Judge that she cannot escape temporal death, and that she should therefore take care for the safety of her soul, and prepare herself to confess her sins and receive the Sacrament of the Eucharist. And they shall visit her often, persuading her to penitence and patience, strengthening her as much as they can in the Catholic truth, and they shall diligently cause her to confess, so that she may receive the Sacrament of the Eucharist at her humble petition. For these Sacraments are not to be denied to such offenders. And when she has received these Sacraments, and been well disposed by these men to salvation; after two or three days during which they have strengthened her in the Catholic faith and induced her to repentance, the Bishop or Judge of that place shall notify the bailiff of the place or the authorities of the secular Court, that on such a day at such an hour (not a Feast Day) he should be with his attendants in such a square or place (but it must be outside a church) to receive from their Court a certain backslider whom the Bishop and Judge will hand over to him. ... It must also be remarked that such a sentence which delivers up a person to the secular Court ought not to be pronounced on a Festival or Solemn Day, nor in a church, but outside in some open space. For it is a sentence which leads to death; and it is more decent that it should be delivered on an ordinary day and outside the church; for a Feast Day and the church are dedicated to God.
1484 Malleus		"The <b>Tenth method</b> of completing a process on behalf of the Faith by a final sentence is used when the person accused of heresy, after a careful examination of the circumstances of the process in consultation with skilled lawyers, is found to have confessed his heresy and to be impenitent, though he has not relapsed into the heresy. ... they shall give notice to the herald or bailiff or secular authorities that on such a day, not a Feast, and at such an hour they should be in such a place with their attendants outside a church, and that they will deliver to them a certain impenitent heretic. None the less they shall themselves make public proclamation in the customary places that on such a day at such a time in the aforesaid place a sermon will be preached in defence of the faith, and that they will hand over a certain heretic to secular justice; and that all should come and be present, being granted the customary Indulgences"
1484 Malleus	The people in attendance at the burning of a heretic were said to receive a "customary" indulgence for being in attendance!	[ <b>Eleventh method</b> ] "Of One who has Confessed to Heresy, is Relapsed, and is also Impenitent" [burned in like manner to 10 <sup>th</sup> ]
1484 Malleus		[ <b>Twelfth method</b> ] "Of One Taken and Convicted, but Denying Everything" [if impenitent, burned alive; if penitent, imprisoned for life] [ <b>Thirteenth method</b> ] "Of One who is Convicted but who hath Fled or who Contumaciously Absents himself" [condemned as a heretic, i.e. burned alive] "The <b>Fourteenth method</b> of finally concluding a process on behalf of the Faith is used when the person accused of heresy, after a careful discussion of the circumstances of the process with reference to the informant in consultation with learned lawyers, is found to be accused of that heresy only by another witch who has been or is to be burned. And this can happen in thirteen ways in thirteen cases"
1484 Malleus		
1484 Malleus	<b>Sentence to Be Read Against a Non-Penitent Heretic [as part of Tenth method]</b> "We, N., by the mercy of God Bishop of such a city, or Judge in the territories of such Prince, seeing that you, N., of such a place in such a Diocese, have been accused before us by public report and the information of credible persons (naming them) of heresy, and that you have for many years persisted in those heresies to the great hurt of your immortal soul; and since we, whose duty it is to exterminate the	

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
	plague of heresy, wishing to be more certainly informed of this matter and to see whether you walked in darkness or the light, have diligently inquired into the said accusation, summoning and duly examining you,				
1484 <i>Malleus</i>	we find that you are indeed infected with the said heresy. "But since it is the chief desire of our hearts to plant the Holy Catholic Faith in the hearts of our people, and to eradicate the pest of heresy, we have used diverse and various suitable methods, both by ourselves and by others, to persuade you to renounce your said errors and heresies in which you had stood, were standing, and even now defiantly and obstinately stand with stubborn heart. But since the Enemy of the human race is present in your heart, wrapping you up and entangling you in the said errors, and you have refused and yet refuse to abjure the said heresies, choosing rather the death of your soul in hell and of your body in this world than to renounce the said heresies and return to the bosom of the Church and cleanse your soul, and since you are determined to remain in your sin: "Therefore inasmuch as you are bound by the chain of excommunication from the Holy Church, and are justly cut off from the number of the Lord's flock, and are deprived of the benefits of the Church, the Church can do no more for you, having done all that was possible. We the said Bishop and Judges on behalf of the Faith, sitting in tribunal as Judges judging, and having before us the Holy Gospels that our judgement may proceed as from the countenance of god and our eyes see with equity, and having before our eyes only God and the truth of the Holy Faith and the extirpation of the plague of heresy, on this day and at this hour and place assigned to you for the hearing of your final sentence, we give it as our judgement and sentence that you are indeed an impenitent heretic, and as truly such to be delivered and abandoned to the secular Court: wherefore by this sentence we cast you away as an impenitent heretic from our ecclesiastical Court, and deliver or abandon you to the power of the secular Court: praying the said Court to moderate or temper its sentence of death against you. This sentence was given, etc.				
1485					<b>Inquisitor of Como</b> (Burbia, near Milan, Spain) ordered 41 "witches" shaved and burned alive ( <i>Malleus</i> , Part 3, Intro)
1486					<b>J. Eck</b> born (1486-1543) <b>Papal Bull</b> gave <b>Archdeacon of Cremona</b> authority to extirpate the Piedmont [Waldensian] "heretics"b2
1487			<b>F. Lambert d'Avignon</b> born	Bull of <b>Pope Innocent VIII</b> for the extirpation of the "Waldenses, and all other Hereticks whatsoever," given to <b>Albertus de Capitaneis</b> , for the Catholic bishops of Evreux, Lyons, and Vienna, "that the Catholick Faith in our times be propagated, and the evil of Heresie be rooted out from the borders of our Faithfull;" ... "We therefore having determined to use all our endeavors, and to imploy all our care, as we are bound by the duty of our Pastoral charge, to root up and extirpate such a detestable Sect, and the foresaid execrable Errors, that they may not spread further, and that the hearts of believers may not be damnably perverted from the <i>Catholick</i> Church; and to repress such rash undertakings; & having special confidence in the Lord concerning your Learning, your ripeness in counsel, your zeal in the faith, and your experience in the management of affairs; and in like manner hoping that you will truly and faithfully execute the things which we shall think good to commit unto you for extirpating such errors; we have thought good to constitute you at this time, <b>for the Cause of God and the Faith</b> , the Nuntio Commissioner of us, and of the Apostolic See, within the Dominions of our beloved Son <i>Charls</i> Duke of Savoy, and the <i>Delphinat</i> , and the Cities and Diocess of <i>Vienna</i> , and <i>Sedun</i> , and the adjacent Provinces, Cities, Lands and places whatsoever, to the end that you should cause the same Inquisitor to be received and admitted to the free exercise of his Office, and that you should induce the followers of the most wicked Sect of the <i>Waldenses</i> , and all others polluted with any other Heretical pravity whatsoever, to abjure their Errours, and to obey the Commandments of the same Inquisitor, and give way to your seasonable remedies: And that you may do this so much the more easily, by how much the greater Power and Authority is given you by us, to wit, a Power, that by your self, or by some other person or persons, you may admonish and require most instantly all Archbishops, and Bishops seated in ... and command them by virtue of Holy obedience, that together with our Venerable Brethren ..., to execute the Office which is enjoined you with the forenamed Inquisitor, a man no doubt endued with Learning and fervent Zeal for the salvation of souls, they do assist you in the premises; and together with you be able and willing to <i>proceed to the execution thereof against the forenamed Waldenses, and</i>	
1487	No need to absolve from fealty (as in 1215 and 1243) as all European rulers were "Catholics", and thus needed only to be				
1487	constrained to use the sword against their "Heretical" citizens				

1487						all other Hereticks whatsoever, to rise up in Arms against them, and by joint communication of processes, to tread them under foot, as venomous Adders, and to procure diligently that the people committed to their charge do persist in the confession of the true Faith, and be confirmed therein... And to injoin that all the moveable and immoveable goods of the Hereticks may be lawfully seized and given away by any body whatsoever; and to make a booty of all goods which the Hereticks bring, or cause to be brought unto the territories of Catholicks, or carry, or cause to be carried out of the same ... and that they abstain from all commerce with the aforesaid Hereticks: And to declare, that neither they nor any others, who by any contract or otherwise are in any sort bound unto them to perform or pay anything, are henceforth at all obliged, or by the same authority can be compelled thereunto..." m2				
1487	The absolution of all contracts or debts with heretics; abstinence from all commerce with heretics; and freedom to pillage all the belongings of the heretics!									
1487										
1488	T. Muntzer born in Stolberg, Saxony-Anhalt						M. Coverdale born in Yorkshire			
1489					G. Farel born in Gap, France		T. Cranmer born			
1490							Mother <sup>c</sup> [unnamed 1490] <sup>b</sup> of Lady Yonge burned at the stake in England			
1491	Luke of Prague was sent by the <i>Unitas Fratrum</i> (of Moravian Brethren) to Greece and Constantinople for information on the Eastern churches <sup>s3</sup>				J. Langlois burned at the stake in Paris					I. Loyola born in Spain
1492	Luke of Prague, a Brethren theologian and author of over 150 works, met Jews in Constantinople, who were fleeing the							More at Oxford	["In 1492 Columbus sailed the ocean blue"]	
Spanish Inquisition begun	Spanish inquisition, he seems to have won one of them to Christ <sup>m6</sup>								The Spanish inquisition of Torquemada, promulgated against Jews, Mohammedans, and Saracens; it was extended to all who did not have allegiance to the Catholic church, including Waldenses and Albigenses <sup>b</sup>	
1492										
1492									All Jews who would not accept baptism into the Church of Rome were expelled from Spain <sup>l4</sup>	
1493					H. Picard burned at the stake in Paris				Pope Alexander VI promulgated <i>Inter caetera</i> (4 May 1493) allowing the kingdom of Castille to colonize in the "New World"	
1494							W. Tyndale born			

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1496					<b>Menno Simons</b> born in Friesland <sup>m</sup>
1497	<b>Luke of Prague</b> sent by the Moravian Brethren to meet with the French and Italian <b>Waldenses</b> <sup>s3</sup>				<b>All Jews</b> who would not accept baptism into the Church of Rome were expelled from Portugal <sup>l4</sup>
1498					<b>J. Savonarola</b> <sup>c</sup> [stranded and] <sup>b</sup> burned at the stake in Florence, Italy
1499					<b>P. Scriptorus</b> <sup>b</sup> taught against transubstantiation, was driven into banishment ↓
1500				<b>More</b> became friend of <b>Erasmus</b> ↘	
1501	<b>Luther</b> entered University of Erfurt				
1502		<b>Zwingli</b> taught at St. Martin School, Basel	<b>Lambert</b> <sup>y</sup> (15 yrs old) entered monastery of Observant Franciscans		<b>Erasmus</b> published his 1 <sup>st</sup> edition Greek/Latin NT
1503					<b>Erasmus</b> published first edition of <i>Enchiridion</i>
1503		<b>Hubmaier</b> at Univ. of Friedberg (under <b>J. Eck</b> ); received B.A.			<b>Hubmaier</b> became student of <b>J. Eck</b> ←
1504	<b>Hussites</b> <sup>b</sup> made to confess Catholicism to the King of Bohemia, those refusing were put to death				<b>Scriptorus</b> <sup>b</sup> died in exile
1505	<b>Luther</b> received M.A from Erfurt.; entered			<b>J. Knox</b> born	<b>J. Rogers</b> born in Deritend, Aston
1505	Augustinian Monastery				

1506			Zwingli ordained, began ministry in Glarus		R. Olivétan, cousin of Calvin, born in Noyon				Francis Xavier, co-founder of Jesuit order, missionary to the East, was born	
1507	Waldenses <sup>b</sup> made to confess Catholicism to King Uladislaus of Bohemia, and if not were exterminated						T. Norrys <sup>c</sup> burned in Norwich, England			
1509	N. Rust <sup>d</sup> taught in Mecklenburg: (1) That letters of indulgence were nothing but subtle deceptions to rob the plain and simple people of their money; (2) That the pope does not have as much power as people suppose; (3) That the popes, cardinals, bishops, and prelates were leading lascivious lives, etc. (4) That saints ought not be invoked; Rust was compelled to flee to Wismar, and then elsewhere; his fate is unknown				J. Calvin born in Noyon, France		Erasmus wrote <i>In Praise of Folly</i> at home of More		Approximate birth of P. Carnesecchi, Secretary to Pope Clement VII <sup>b5</sup>	
1509							W. Tyndale studied in Cambridge under Erasmus, translated his <i>Enchiridion</i> into English			
1509	Waldenses <sup>b</sup> inquisited in the area of Mecklenberg, near Mooren									
1510	B. Liblinensis <sup>b</sup> taught: (1) That it is impossible that the whole world should obey a single man, as is the pope; (2)						Priest Thomas <sup>c</sup> and T. de Bongay <sup>c</sup> burned in Norwich, England			
1510	That the popes themselves were not of one mind; for one prohibits that which another has instituted to be observed; (3)									
1510	That therefore it is sufficient to believe in Christ, and to obey Him alone; the fate of Liblinensis is unknown									
1510	Luke of Prague (author of over 150 treatises) wrote "On the Renewal of the Church" <sup>m6</sup>									
1510	Hubmaier ordained, became rector at Univ of Friedberg →									
1511			Pierre Viret born in Orbe, Canton de Vaud <sup>v2</sup>							
1512	J. Picus <sup>b</sup> , J. Hilton <sup>b</sup> , and others spoke against the papal abuses of the time; their fate is unknown				"Farel began his studies in Paris" <sup>v2</sup>	Lefevre published Paul on justification by faith	Tyndale earned B.A at Cambridge		Hubmaier changed universities to study under Eck at	

Date	Germany-Austria [Scandinavia]		Switzerland		France [Alsace area]		Scotland-England [Commonwealth]		Rome [Italy, Spain, Low Lands]	
1512	Luther awarded Doctor of Theology	Hubmaier attended Univ of Ingolstadt (under J. Eck), where he received Licentiate and Doctorate					Pop d'Aye <sup>c</sup> burned in Norwich		Ingolstadt ←	
1512							N. Peake <sup>c</sup> burned in Ipswich with his dog			
1513					The Frenchman, W. Budaeus <sup>b</sup> wrote: (1) The popes and bishops originate war between princes and potentates; while					
1513					they by rights ought to advise and help to peace; (2) They fill the world with pride, avarice, gluttony, drinking, lasciviousness, by their works; they are to their hearers the					
1513					cause for eternal damnation whoredom, adultery, surpassing in these vile deeds the laity; (3) They are Epicures, who do not care for eternal life, as they show					
1514						Lefevre accused of heresy and defended before the Sorbonne	Tyndale earned M.A. at Cambridge	Coverdale became a priest in Norwich upon graduating from Cambridge		
1515	Luther (reading Lefevre?) realized meaning of Romans 1:16-17						R. Hunt <sup>c</sup> burned in London			
1516	Luther published first edition of a German Theology	Hubmaier named chaplain at cathedral in Regensburg; joined crusade against	Zwingli began ministry in Eindsiedeln					More wrote Book One of <i>Utopia</i> , which undermined Lollardie		
1516	Johann Tetzel sold indulgences in Luther's area	Jewish community in Regensburg								
1517-95 Theses of Luther	Luther (~34 yrs old) nailed his 95 Theses on the Wittenberg door									
1518		Hubmaier attended Diet in Augsburg to oppose Jews of Regensburg	Zwingli opposed Samson's sale of indulgences; ministered in Zurich					More became King's Counselor	Pope Leo X responded to Luther's objections to indulgences in a decree, "Cum postquam" (9 Nov 1518; DS 1447-1449), affirming that the Pope	

1518									held the keys of the Kingdom of Heaven, and could dispense the from the overabundant merits of Christ and the saints, by means of indulgences,
1518									the temporal punishment of the living and the dead in purgatory (DS 1448); he then decreed that this needed to be taught by all, under threat of
1518									excommunication (martyrdom) (DS 1449)
1519	Luther involved in Leipzig Disputation against <b>J. Eck</b> Luther wrote <i>Two</i>	Hubmaier joined in expelling Jews from Regensburg; miracle on site of synagogue	Zwingli became the "people's priest" at the Great Church ( <i>Gross-</i>						J. Eck disputed against <b>Luther</b> at Leipzig Disputation
1519	<i>Kinds of Righteousness</i>	led to the building of Beateous Mary [zur schönen Maria]; <b>Hubmaier</b> was its first	<i>munster</i> in Zurich; he began his <i>lectio continua</i> in Matthew; Zwingli's						
1519		Chaplain; <b>Papal Bull</b> declared that persons visiting Beateous Mary	ministry during the plague in 1519 endeared him to the people						
1519		would reduce their time in purgatory by 100 days							
1519									
1520	Luther published <i>To the Christian Nobility, The Freedom of the</i>	J. Bugenhagius <sup>b</sup> (aka. <b>Pomeranus</b> ) of Wittenberg wrote a little book treating			J. Crespin born in Arras, France	Marguerite de Valois <sup>a</sup> , sister of King Francis I, converted through			Pope Leo X issued a Bull, <i>Exsurge Domine</i> , calling <b>Luther</b> to retract his 95 Theses, which
1520	<i>Christian and The Pagan Servitude of the Church</i> (a.k.a. <i>Babylonian Captivity</i>	Unborn Infants, stating that men had erred for twelve centuries			Farel taught in Paris	Lutheran tracts; provided some protection for Lefevre and			Bull <b>Luther</b> publicly burned, among the listed errors of Luther in the Bull is No. 33, "That
1520	<i>of the Church</i> ); <b>Luther</b> burned bull of excommunication				Olivétan, cousin of J. Calvin, converted to evangelical faith <sup>l</sup>	Lutheran nucleus at Meaux			the heretics were burned is contrary to the will of the Spirit" (DS 1483)



Date	Germany-Austria [Scandinavia]		Switzerland		France [Alsace area]		Scotland-England [Commonwealth]		Rome [Italy, Spain, Low Lands]	
1521	Luther appeared at Diet of Worms; stated "Here I stand, I can do no other, God help me"	Hubmaier accepted pastorate in Waldshut; read Oecolampadius on Luther		Lambert reading Luther (and the Bible) in his monastery in Avignon, became intrigued with Reformation principles ↘	Briçonnet stopped Farel from preaching in Meaux; Calvin attended University of Paris, where he earned B.A. and M.A.			More became Under-Treasurer of England	Pope Leo X issued Bull excommunicating (i.e. calling for the extirpation of) Luther	Loyola wounded in battle
1521	T. Muntzer visited Zatec, Bohemia, the Taborite- Waldensian Center, on his way to Prague <sup>m6</sup>				May 21: Calvin began receiving wages from chapel in Gesine <sup>P</sup>				Zwinglianism] <sup>b</sup> was made illegal <sup>C</sup>	
1522 Inquisitor	Luther published NT, with its famous Preface	Hubmaier attended evangelical meetings at the house of Hans Blabhaus in Regensburg	Zwingli began reforms in Zurich; Lucerne Council exhorted removal of "obstructions to marriage [of clergy]"	Lambert <sup>Y</sup> preached in Geneva, Lausanne, Freiburg; preached against Catholic superstitions in	Lambert <sup>Y</sup> (35 yrs old) began reading Luther, fled the Franciscan monastery (May) by volunteering for an official trip;		Tyndale accused of the heresy of Lutheranism,		Inquisitor-General Adrian Boeyens elected Pope Adrian VI	Loyola "converted" to the cause of the Roman church; began writing his <i>Spiritual Exercises</i>
General as Pope	Statues and images of the saints burned in Wittenberg						moved to London, and then to Hamburg			
1522	H. Sypphen <sup>C</sup> burned at the stake in Altdorf, Bavaria, Germany; many others secretly drowned in the Rhine in Halle, Germany	C. Stadius <sup>b</sup> was said to secretly hold to the beliefs of the Anabaptists	While Lambert <sup>Y</sup> preached on prayer to Mary and the saints in Zurich,	Bern (July), headed to Zurich ←	entered Switzerland via Lyons ↰					
1522		Lambert <sup>Y</sup> , in Eisenach, waiting to meet Luther in Wittenberg, wrote	Zwingli interrupted "Bruder, du irrst" [Brother, you err],	Gospel Tracts Used in the Conversion of Marguerite de Valois "But there was especially one soul, in the court of Francis I, who seemed prepared for the evangelical influence of the doctor from Étapes and the Bishop of Meaux. Marguerite, uncertain and unsure, in the midst of the corrupt society that						
1522	Crespin noted that the Anabaptist's began from Saxony, from one named	"139 Propositions" by which he was willing to debate anyone on issues	after a long discussion he converted, ending with Lambert <sup>Y</sup>	surrounded her, sought something firm, and she found it in the Gospel. She turned herself to this new wind that was reinvigorating the world, and she inhaled with delight the emanations from heaven. She learned from several of the ladies in her court what was being taught by the new doctors; their writings were communicated						
1522	Nicolas Stork, with a militant millenarianism	related to the Reformation, no adversary came forward ↰	removing his cowl and discarding his Rosary ←	to her, their small books, called in the language of the times 'tracts'; they spoke to her of 'the primitive church, the pure Word of God, worship in spirit and in truth, Christian liberty that removes the yoke of the superstitions and traditions of men to attach itself uniquely to God.' Soon this princess met Lefèvre, Farel, and Roussel;						
1522	Luke of Prague sent by Moravian Brethren to meet with Luther in Wittenberg <sup>s3</sup>			their zeal, their piety, their beliefs, everything in them struck her; but it was especially the Bishop of Meaux [Briçonnet], long acquaintance of hers, who became her guide in the path of faith." <sup>a</sup>						
1523	Lambert d'Avignon <sup>Y</sup> met with Luther in	Hubmaier attended second Zurich	Zwingli authored "67 Theses" for		The hermit J. Vallière <sup>W</sup> burned at the stake in Paris	Lefevre <sup>P</sup> New Testament published	Tyndale traveled to London to ask permission to	Coverdale entered the Augustinian Monastery in	Augustinians H. Voez <sup>C</sup> and J. Esch <sup>C</sup> burned in	Loyola went on pilgrimage to Jerusalem;
1523	Wittenberg; published "Reasons for Leaving the Minor Orders"; and	disputation; Austrian officials accused Hubmaier of joining Lutheran sect;	First Zurich disputation; result was that town council voted:		(may have rejected the virgin birth)	Lefevre became Grand-Vicar <sup>P</sup> of Meaux	translate the Bible from Bishop of London, Cuthbert	Cambridge, where he befriended R. Barnes	Bruxelles for the Lutheran heresy	completed writing his spiritual exercises

1523	A treatise on the Franciscan Rule, with a foreword of <b>Luther</b>	Waldshut accepted reforms ↓	"Nothing is to be established or to be taught except what can be proved by		<b>L. de Berquin<sup>w</sup></b> tried for heresy (e.g. for translating	<b>Briçonnet<sup>p</sup></b> , Bishop of Meaux, recanted his <b>Lutheranism</b> ,	<b>Tunstall</b> ; <b>Tunstall</b> was uninterested, so <b>Tyndale</b> was			
1523	<b>Lambert d'Avignon<sup>y</sup></b> (36 yrs old) was first Reformer married ↓↘		the testimony of the gospel doctrine and the authority of sacred Scriptures		Erasmus' <i>Enchiridion</i> into French) <sup>w</sup>	and turned over <b>J. Leclerk<sup>p</sup></b> to show the sincerity of his recantation	housed for six months at the house of <b>London</b>			(Nov 19): <b>Giuliano Medici</b> elected <b>Pope Clement VII</b> ; brought
1523	<b>Luther</b> wrote "Neues Lid" on the martyrdom of <b>H. Koch<sup>b</sup></b>	Bohemian-Moravian Old Waldensian	<b>Hubmaier</b> conducted mass in	by themselves" (S. M. Jackson [1922])	Evangelist <b>Farel<sup>p</sup></b> in Gap, France ↙	<b>J. Leclerk<sup>cr</sup></b> (of Meaux) branded, tortured, and his body burned,	<b>Alderman H. Monmouth<sup>w2</sup></b>			<b>P. Carnesecchi</b> to become his secretary, giving him the title of <b>Papal</b>
1523	<b>Voetz</b> and <b>Esch</b> in Brussels <sup>h2</sup>	and <b>L. Meister<sup>b</sup></b> put to death in Augsburg	German and abolished laws on fasting and	After a crucifix was torn down, <b>Zwingli</b> called for a second		seeming to follow the pattern described in 2 Macc 7:1-23				<b>Protonotary</b> , presenting him with the revenues of two Abbeys <sup>b5</sup>
1523			Celibacy ↙	disputation on images and the Mass						
1524, "Peasants Revolt"	July 1524: Innsbrook officials ordered an attack on Waldshut, because they would not turn over <b>Hubmaier</b> ; Aug 1524: <b>Ferdinand</b> also ordered an	<b>C. Tauber<sup>b</sup></b> arrested and burned alive in Vienna, Austria	<b>Zurich</b> accepted reforms, and removed images, closed monasteries	<b>Farel<sup>p</sup></b> disputed against Romanism in Basel, Switz;	<b>Lambert<sup>y</sup></b> visited Metz (for 8 days), during the time of the arrest of		<b>Tyndale</b> fled England, moved to Hamburg, Germany, a free city; he also		<b>Menno Simons</b> was ordained to the Catholic priesthood in March 1524, probably in	
1524	Utrecht, and served as priest for 7 years in Pingjum <sup>m</sup>		<b>City Council of Zurich</b> (& Zwingli) published a city	went to Montbeliard and Strasbourg	<b>Castellan</b> was troubling the city		visited <b>Luther</b> in Wittenberg			
1524	attack on Waldshut; "Peasant's Revolt" blamed on Anabaptists [who	<b>Hubmaier</b> wrote "18 Theses" and "On	ordinance against <b>Anabaptists<sup>b</sup></b>		<b>Lambert</b> published his "116 Propositions"		<b>Tyndale</b> completed his New Testament, which was not printed until 1525		Freedom of conscience was removed from Zurich by <b>Zwingli</b> on the issue of believer's baptism	
1524	were exercising freedom of conscience ... what of Rome's	Heretics and Those Who Burn Them"			<b>Lambert</b> had to flee the city for Strasbourg↓↘			From the indulgence book, <b>Taxation of the Roman Ministry<sup>p</sup></b> : "Absolution for a priest who lives with a concubine is taxed at seven carlins."		
1524	instigation of the attack? Or worse yet, its absolution of fealty from heretics?	<b>Münzer</b> published "Against the Unspiritual, Soft-						"The absolution for all acts of impurity, of whatever nature they may be, committed by a [religious] clerk, be it with a nun, in the cloister or elsewhere, or with his/her parents or relatives, or with a spiritual daughter, or with another woman, whomever that may be; being that the absolution be requested not simply by the clerk, or by he		
1524	(1073, 1207, 1215, 1243, 1415, 1487)]	living Flesh at Wittenberg"						himself or his concubines, with the exemption of being able to keep his orders [religious position] and of holding its benefits, and with no claim of forfeiture, costs only thirty-six <i>tournois</i> and nine <i>ducats</i> ."		
1524	<b>Lambert d'Avignon</b> wrote on marriage in a commentary on Song of Solomon:	<b>H. Zutphaniensis<sup>b</sup></b> horribly put to death	<b>Zwingli</b> (~40 yrs old) married <b>Ana Reinhart</b> [whom he							49 <sup>th</sup> of <b>Zwingli</b> 's 67 <i>Theses</i> : "I know of no greater scandal than the prohibition of lawful marriage to priests, while they are permitted for money to have concubines. Shame! ( <i>Pfui der Schandel</i> )" [from
1524	<i>In Cantica Cantica-</i>	by the Ditmarish	had known since							

COLOR GUIDE **YELLOW**=Roman Catholic areas; **TAN**=Bad years for Anabaptists; **GOLD**=Important events for Catholicism; **ORANGE**=Catholics "martyred"; **RED**=Evangelicals martyred; **GRAY**=Other martyred; **PINK**=Marriage issues; **PURPLE**=Crusades or massacres; **TURQUOISE**=Martyrology info; **BLUE**=Part Protestant areas; **AQUA**=U.S. Const; **LT GREEN**=Disputed areas; **LIME**=Bible issues; **GREEN**=Major dates. Disclaimer: some dates may vary (Page 221)

Date	Germany-Austria [Scandinavia]		Switzerland		France [Alsace area]		Scotland-England [Commonwealth]		Rome [Italy, Spain, Low Lands]	
	<i>rum Salomonis</i> (Strasbourg, 1524; Nurnberg, 1525),	Peasants	1522?]					Schaff, <i>Creeds of Christendom</i> ]		
1524	also publishing a volume against the pollution of celibacy (Stras & Nurn, 1524)									
1525	Luther published “Bondage of the Will”	Hubmaier and 60 others baptized by W. Reublin in Waldshut; published	On Easter 1525, Zurich officially abolished the Mass, instituting	Anabaptists were officially organized 21 Jan 1525 when they reinstituted	Lambert <sup>Y</sup> wrote Frederick the Wise of the martyrdom of	J. Castellan <sup>C</sup> degraded of the priesthood and burned alive, Metz,	Tyndale began the printing of his NT in Cologne, Germany ←	The Tyndale NTs were smuggled into England in cotton bales	J. Pistorius de Worden <sup>C</sup> burned in The Hague, Holland	
1525	Peter Quentels of Cologne printed the Tyndale NT, but when authorities	Gospel tract, <i>Summary of the Entire Christian Life</i>	the Lord’s Supper “in remembrance” of the Lord Jesus’ atoning death	believer’s baptism, when Conrad Grebel baptized George Blaurock	Castellan, published a tract called “Le martyre de Jehan	France (12 Jan), after nine months in prison	Tyndale used Luther’s order of canonical books, his notes, and his introductory material Sample notation from Tyndale’s NT			
1525	forbade the printing, he moved to Worms, where it was printed in two sizes <sup>w2</sup>		Zwingli leaned against infant baptism; Zwingli arrested Hubmaier	in the home of Felix Manz; Blaurock then baptized the others	Chastelain”; Lambert <sup>W</sup> also wrote of the martyrdom of J.		on Matt 16:17-19 “Peter in the greke sygnieth a stone in englysshe. This confession is the rocke. Nowe is simon bariona, or simon inoas			
1525	Luther (~42 yrs old) married Katherine von Bora	Hubmaier (~41 yrs old) married Elsbeth Hugline	when he fled to Zurich; Hubmaier released after he read a recantation	Waldensian <sup>P</sup> and French refugees begin colporting Bibles from France	Leclerk in the Preface of his commentary on Micah	Lefevre wrote commentary on general epistles; he fled to Strasbourg	sonne, called Peter, because of his confession. whosoever then this wyse confesseth of Christe, the same is called Peter. nowe this confession come too all			
1525	Luther wrote “Stab, Smite, Slay” against Peasant’s Revolt	Waldshut “Peasants Revolt” overthrown	of believer’s baptism	into French Switzerland		The German W. Schuch <sup>CP</sup> of St. Hippolite, burned at the stake in Nancy,	that are true christen. Then ys every christen man & woman peter. Rede bede, austen & hierom, of the maner of lowsinge & bynding and note how hierom		Neither did Luther give Anabaptists freedom of conscience, calling for their destruction (especially against those that took up arms to defend their freedom of conscience); hence the strong anti-military and anti-war sentiments of the Mennonites; protected by the U.S. Constitution	
1525	Former Bavarian priest, L. Keyser, studied the writings of Zwingli and	G. Tambar <sup>C</sup> and George <sup>C</sup> and others burned at the stake in Vienna, Austria	Anabaptist Wolfgang Ulimar +10 others burned in Waldsee		Marguerite of Navarre <sup>P</sup> assisted Bible colporteurs,	France; J. Pavanes <sup>CPW</sup> burned at the stake at Place de Grève,	checketh the presumption of the pharises in his tyme, which yet had nott so monstrous interpretations as oure new goddess have feyned. Rede erasmus			
1525	Luther; Keyser then traveled to Wittenberg and there took the Lord’s	Anabaptist Melchior Veit [Vet?] <sup>b</sup> burned at Ettach [at Drache in 1527?] <sup>b</sup>	20 Anabaptists <sup>b</sup> left to die in tower in Zurich		especially into Southern France	Paris; the Hermit of Livry <sup>P</sup> also burned at the stake, parvis Notre Dame, Paris	annotations. Hyt was not for nought that Christ bad beware of the leven of the pharises. noo thyng is so swete that they make not sowre with their			
1525	Supper; he returned to Bavaria and joined the Anabaptists <sup>b</sup>	Pastor <sup>C</sup> from Brigau drowned for marrying in Prague			The fate of M. Saulnier <sup>W</sup> who was imprisoned	Disciples of Lefevre begin translating Bible from the originals: Farel, G.	tradicions. The evangelion, that joyfull tidynges, ys nowe bitterer then the olde lawe, Christes burthen is hevier then the yoke of moyses, out condicion and estate		M. Nicolas <sup>C</sup> was arrested for bounty of 30 gold Carolins, sentenced, placed in	
1525	Lambert <sup>Y</sup> attended Diet of Spier, as did Philip of Hess and 200 Hessians; Spier	Hubmaier baptized Hans Denck and others; wrote <i>Twelve Articles on the</i>	Zwingli attended Baden Disputation; Zurich council passed edict that		with Pavanes is uncertain	Roussel, M. d’Arande, S. Robert and Vadasta <sup>l</sup>	ys ten tymes more greivous then was ever the iewes. The pharises have so levened Christes swete breed. <sup>w2</sup>		a sack and drowned at Antwerpt, Brussels	
1525	affirmed “whose region, his religion”	<i>Christian Faith</i> ; fled to Moravia	made adult baptism punishable by drowning			Poet C. Marot, valet for Francis I won to the Reformation <sup>l</sup>		J. Rogers graduated from Cambridge with a B.A.		

1526	The <i>Reformatio Eccelsiarum Hassiae</i> prohibited	Archduke Ferdinand began to unleash persecution			Calvin began studies at Univ of Orleans, earned B.A. and Licentiate	G. Roussel completed translation of the Pentateuch from the Hebrew <sup>l</sup>	Tyndale's English NT continued to be printed in Worms, Germany and smuggled into England <sup>w2</sup>	Coverdale assisted in the trial of R. Barnes, who was accused of the Lutheran heresy	Menno Simons began reading the Bible for the first time, two years after his ordination to the priesthood, in order to validate the doctrine of transubstantiation <sup>m</sup>	Papal Letter of Clement VII, <i>Cum ad Zero</i> (7 Dec 1526) published for purposes of inquisition
1526	refusal to baptize infants, as well as rebaptisms	20 Anabaptists killed in Wurttemberg province			In Arts					
1526	Tyndale completed printing his English NT in Worms				G. Joubert <sup>w</sup> burned alive in Paris for holding Lutheran doctrine	Feb 5 <sup>th</sup> Act of Parliament of France made it illegal to own or to				Inquisition was established in the Spanish New World by Emperor
1526					L. de Berquin <sup>w</sup> tried for heresy for the second time	sell Bibles in France				Charles VI <sup>4</sup>
1527	In Bavaria, former priest and Anabaptist L.	Archduke Ferdinand crowned king of Bohemia	Felix Manz [1526] <sup>b</sup> became the first Anabaptist to be	Farel preached near Bern, Switzerland	"Viret enters Paris and commences studies for the				Anabaptists J. Walen <sup>b</sup> and two others <sup>b</sup> roasted by a fire in Haarlem	
1527	Keiser <sup>bc</sup> placed in the fire and rolled out; pushed back in and rolled out the	Leonhard von Liechtenstein turned Hubmaier	condemned to death by drowning in Zurich 5 Jan 1527		priesthood at Montaigu College <sup>v2</sup>					
1527	other side; finally his body was cut to pieces and returned to the fire	over to Emperor Ferdinand	In August 1527, Michael Sattler, and other Swiss Brethren gathered in Schleithem, Switzerland, and authored "Seven Articles" as a Confession. This		Viret began a three year process resulting in his				An old woman, the Anabaptist widow Weynken <sup>b</sup> , daughter	
1527	Former monk, the Anabaptist M. Sattler <sup>b</sup> was burned in Rotterburg, other	G. Carpenter <sup>c</sup> burned at the stake in Bavaria, Germany	document became known as the "Schleitheim Confession" and became a focal document for the [ana]Baptist movement.		conversion to the Protestant faith <sup>v2</sup>				of Claes, strangled and burned at The Hague 20 Nov 1527 [includes the emotional dialogue she	
1527	brethren received the sword, sisters were drowned	G. Blaurock <sup>c</sup> and another burned in Tyrol							suffered up to her death] <sup>b</sup>	
1527	Anabaptist T. Herrmann <sup>b</sup> and 67 others <sup>b</sup> were	G. Wagner <sup>b</sup> burned alive in Munich on 8 Feb 1527								
1527	martyred at Kitzbuehl									
1527										

Date	Germany-Austria [Scandinavia]		Switzerland		France [Alsace area]		Scotland-England [Commonwealth]		Rome [Italy, Spain, Low Lands]	
1528	Luther wrote against the martyrdom of L. Keyser (in 1527) →	Eck wrote in favor of the martyrdom of L. Keyser (in 1527) ←		25 Lutherans <sup>p</sup> arrested in Nonay, and brought to Vienna, several	P Bart <sup>w</sup> (E. de la Court) burned at the stake in Rouen [there is a question	Lefevre completed translation of OT from the Latin Vulgate; then he		Coverdale fled to Antwerp to avoid persecution in England →	M. Henry <sup>c</sup> burned at the stake in Tournay, Flanders	Loyola began his studies in Paris (until 1535)
1528	P. Flistede <sup>c</sup> and A. Clarebach <sup>c</sup> burned at the stake in Cologne, Germany			died in prison, others paid fines and were released	If he converted to Judaism]	retired to Nérac, to the residence of Marguerite de Navarre			Menno Simons chose to believe the Bible over the teachings of the	On the Continent (Antwerp), Coverdale began to
1528	Former barefoot friar, turned Anabaptist, L.	B. Hubmaier <sup>bt</sup> burned at the stake in Vienna [Bruenn, Moravia] <sup>b</sup> and 2	Bern officially adopted the Reformation <sup>v2</sup> Ten [Reformation] Theses of Bern <sup>r2</sup> [written by B. Haller and F. Kolb] 1. The holy catholic church, whose sole head is Christ, has			D. de Rieux <sup>c</sup> slowly burned to death over a fire in Meaux, France [first			Catholic church, finding assistance in Luther's writings <sup>m</sup>	translate Bible into English
1528	Schiemer [Schnoener] <sup>b</sup> and about 70 others martyred in	others (Thomas <sup>b</sup> and Dominicus <sup>b</sup> ); Hubmaier's wife <sup>b</sup>	been begotten from the word of God, in which it also continues, nor does it listen to the voice of any stranger. 2. The Church of Christ establishes no laws or statutes beyond the Word of God. Thus the traditions of men, which			known French use of l'Estrapade, a device by which a person was raised				
1528	Rottenburg on the 14 Jan 1528	drowned in Danube	are called by us precepts of the Church, bind our consciences only insofar as they are founded or have been commanded in the Word of God. 3. Christ alone is our wisdom, righteousness, redemption,			and lowered over the flames] <sup>w</sup>				
1528	H. Feyerer [Feierer] <sup>b</sup> and 5 Anabaptist	H. Schlaeffer <sup>b</sup> and L. Frick <sup>b</sup> executed	and satisfaction for the sins of the whole world. Therefore, whoever recognizes either merit by which one may be readied for blessedness, or any other satisfaction for sin, denies Christ.			Franciscan Renier <sup>p</sup> executed by the Archbishop of Vienna				
1528	brethren <sup>b</sup> and 3 sisters <sup>b</sup> burned alive in Munich	with a sword in Schwatz	4. That the body and blood of Christ are received essentially and corporeally in the bread of the Eucharist cannot be proven in any way from sacred Scripture. 5. The Mass, as it is used today, in which Christ is offered to							
1528	Anabaptist L. Schneider <sup>b</sup> beheaded in Augsburg	3 Anabaptists brethren <sup>b</sup> and 2 sisters <sup>b</sup> burned	God the father for the sins of the living and the dead, is contrary to sacred Scripture, is blasphemy against the most holy sacrifice, passion, and death		Olivétan studied Hebrew and Greek in Strasbourg	Little Hans of Stotzingen <sup>b</sup>				
1528	18 Anabaptists <sup>b</sup> burned alive in Salzburg	alive at Znaym, Moravia	of Christ and, by reason of abuses of such, detestable before God. 6. Just as Christ alone has died for us, so He ought to be called upon as sole Mediator and Advocate between God the			beheaded in Zabern, Alsace				
1528	9 Anabaptist brethren <sup>b</sup> and 3 sisters <sup>b</sup> executed	W. Ulman <sup>b</sup> +10 Anabaptists <sup>b</sup> burned in Walzen	Father and us believers. Thus all other mediators and advocates who are called upon beyond the bounds of this world [and] above the foundation of the Word of God, are renounced.							
1528	by the sword in Bruck, on the Mur, in Steyermark	Anabaptist H. Pretle <sup>b</sup> burned alive Anabaptists Vilgard <sup>b</sup> and	7. Outside of this world, corrections or purgations of fire is not revealed in the Scripture. Thus all homage to the dead, for example vigils, funeral rites of the seventh and thirtieth anniversary, lamps, candles and such are vain.							
1528		Caspar <sup>b</sup> of Schoeneck beheaded near	8. To fashion images in order to stand before them for worship is contrary to the Word of God comprehended in the books of the Old and New Testament. Thus wherever they							



		Brixen	have so dishonored themselves, as it is a danger, they						
1528	Anabaptist <b>John Bair</b> <sup>b</sup> of Lichtenfels, was arrested in 1528 and imprisoned for 23 years in the Tower of Bamberg, in Franconia, dying in prison in 1551	should be abolished and not adored. 9. <b>Holy marriage</b> is forbidden to no order or condition of men in Scripture, but is commanded and permitted to every order of men as a means of avoiding fornication and impurity.							
1528	<b>Luther</b> in a letter to <b>John, the Elector of Saxony</b> : "No one—whether noble, burgher, peasant, or of whatever rank he may be, except the regular pastors ... is	10. Because open fornication excommunicates according to Scripture, it follows that fornication or impure celibacy are to be condemned by reason of scandal [in] no other order of men more than in the priesthood.							
1528	permitted to preach and baptize, or to buy and read forbidden books; but that every one who learns of such doings shall make them known to the magistrates of the	[Note: Sebastian Franck wrote that "far more than two							
1528	place where they occur, in order that these persons may be brought to prison and justice." <sup>v</sup>	thousand" Anabaptists were put to death by popedom; in							
1528	Death of <b>Luke of Prague</b> <sup>m6</sup>	Ensisheim alone about 600 were slain] <sup>b</sup>							
1529	<b>Luther</b> attended Marburg Colloquy, disagreed with <b>Zwingli</b> on Lord's Supper	<b>Zwingli</b> participated in First Cappel war		<b>L. de Berquin</b> <sup>cprw</sup> burned at the stake in Paris after his	<b>Bishop Briçonnet</b> <sup>p</sup> of Meaux, after he had recanted	<b>More</b> became Lord Chancellor of England	<b>Tyndale's</b> translation of five words especially		
1529	<b>Luther</b> wrote the hymn "Ein' Feste Burg" (a.k.a. "A Mighty Fortress Is Our God")	<b>Zwingli</b> attended Marburg Colloquy		third accusation of heresy	<b>Lutheranism</b> for the third time, was executed for heresy	<b>More</b> wrote a scathing attack on <b>Tyndale's NT</b> , likening <b>Tyndale</b> to	infuriated Rome: (1) Translating Greek πρεσβύτερος (Latin		
1529	The 1529 <b>Diet of Speyer</b> made a decree against Anabaptists: "All Anabaptists and rebaptized persons, male or female, of mature age, shall be judged and brought					the "great arch-heretic <b>Wycliffe</b> " who translated the Bible into English	<i>senior, presbuteri, or senes,</i> depending on context), as "elder,"		
1529	from natural life to death, by fire, or sword or otherwise, as may befit the persons, without preceding trial by spiritual judges.... Such persons as of themselves,					and "purposefully corrupted the holy text"; <b>More</b> stated that <b>Tyndale's NT</b>	rather than "Priest"; (2) Translating Greek ἐκκλησία (Latin <i>ecclesia</i> ), as		
1529	or after instruction, at once confess their error, and are willing to undergo penance and chastisement therefor, and pray for clemency, these may be pardoned by their					"was not worthy to be called Christ's New Testament, but either <b>Tyndale's</b>	"congregation", rather than "Church"; "congregation" is		
1529	government as may befit their standing, conduct, youth, and general circumstances. We will also that all of their children according to Christian order,					own testament or the testament of his master Antichrist"; <b>More</b> continued: "to	found 83 times in <b>Tyndale's NT</b> ; (3) Translating Greek μετανοέω		

Date	Germany-Austria [Scandinavia]		Switzerland		France [Alsace area]		Scotland-England [Commonwealth]		Rome [Italy, Spain, Low Lands]	
1529	usage, and rite shall be baptized in their youth. Whoever shall despise this, and will not do it, in the belief that there should be no baptism of children, shall, if he persists						study to find errors in Tyndale's book were like studying	(Latin <i>paenitentiam agite</i> ), as "repent", rather than "do		
1529	in that course, be held to be an Anabaptist, and shall be subjected to the above named constitution." <sup>V</sup>						to find water in the sea" <sup>w2</sup>	penance" or "penitence" (4) Translating Greek ὁμολογέω		
1529	Anabaptist <b>Vigil Plattner [Plaitner]<sup>b</sup></b> put to death by sword in Bavaria	<b>4 brethren<sup>b</sup></b> and <b>4 sisters<sup>b</sup></b> (named in van Bracht),						(Latin <i>confiteamur</i> ), as [ac]knowledge, rather than		
1529	Anabaptist <b>Louis Hetzer<sup>bt</sup></b> (after long imprisonment) + 2	martyred on 16 Nov in Ful, Elschland						"confess" or "[do] confession" (5) Translating Greek ἀγάπη (Latin		
1529	<b>others<sup>b</sup></b> put to death by sword at Constance	Anabaptist hymn writer <b>Hans [John]<sup>b</sup></b> <b>Hut<sup>b</sup></b> was tortured and burned in	In Basel, <b>3 of 9 rebaptized Anabaptists</b> were					<i>caritas</i> ), as love, not Charity (e.g. "acts of charity")		
1529	<b>E. Binder</b> +2 burned in Salzburg	Augsburg, after his death, he was condemned to death by fire <sup>b</sup>	banished; the other 6 apostacized <sup>b</sup>							
1529	<b>C. Prader<sup>b</sup></b> + <b>several others<sup>b</sup></b> shut up in a house and burned in Salzburg									
1529	Anabaptists <b>Anna Maler<sup>b</sup></b> and <b>Ursula<sup>b</sup></b> drowned in Hall in the valley of the Inn	<b>Nine Anabaptist<sup>b</sup></b> <b>men</b> and <b>several sisters<sup>b</sup></b> were								
1529	<b>D. Kropf<sup>b</sup></b> + 2 <b>brethren<sup>b</sup></b> and <b>4 sisters<sup>b</sup></b> martyred in Bairisch-Graitz, in	condemned of Anabaptism at Altzey; the men died by the sword and								
1529	Steyermark; men by the sword and women drowned	the women were drowned in a horsepond								
1529	<b>H. Langenmantel<sup>b</sup></b> and <b>manservant<sup>b</sup></b> put to death by sword, and <b>maidservant<sup>b</sup></b> drowned, at Weissenhom									
1529	<b>Seven Anabaptist brethren<sup>b</sup></b> (incl. a 14 year old lad who had been confined for a	<b>Eight Anabaptists</b> executed in Vill								



1529	year) "executed for the evangelical truth" <sup>b</sup> at Gmuend in Swabia	Anna of Freiburg <sup>b</sup> drowned in Freiburg, and then her body was burned								
1529	About 350 Anabaptists <sup>b</sup>	Two brethren <sup>b</sup> and 2 sisters <sup>b</sup> martyred								
1529	executed in Alzey; others maimed and tortured	P. of Langenlonsheim was beheaded in Creitze								
1529	Anabaptist itinerant evangelist G. Blaurock <sup>b</sup> was evangelizing and planting churches in Switzerland and Tyrol for 2-3 years; H. van der Reve <sup>b</sup> seems to have assisted with new									
1529	churches; both Blaurock and van der Reve, and their companions were arrested in Gusodaum and burned alive near Clausen in Etzlandt									
1529	Excerpts from the final writings of Blaurock and van der Reve related to their evangelistic fervor: "The enemy fights with me in the field in which I now am; he would fain drive me from the field. But Thou, O Lord, givest me the victory. ... O God, how soon didst									
1529	Thou hear me, thou speedily camest with Thy help and turnedst back mine enemies; therefore, I will sing praises to Thy name in my heart, and forever spread abroad the grace which has come to me" <sup>b</sup> "He now causes His divine Word to be published and instructs men, that they									
1529	should turn from their sinful life, believe in Christ, be baptized upon faith, and obey the Gospel. ... O Father, through grace Thou didst choose us, and didst not despise to put us into Thy work; grant that, when the evening comes, we may receive the hire with rejoicing." <sup>b</sup>									
1529	Many Anabaptists were put to death in the Gusodein district, in Clausen, Brixen, Stertzing, Balzen, Neumark, Katren, Terlen, Gundersweg; and in the valley of the Inn, at Inst. Petersberg,									
1529	Stejen in the Spruckthal, Schwatz, Rattenburg, Kufstein, and Kitzbuehl <sup>b</sup>									
1529	Eventually Jacob Huter gathered many Tyrol Anabaptists and they migrated to Moravia <sup>b</sup>									
1529	Judas' arose, who betrayed the Anabaptists to priests and judges, men as Prabeiger, G. Frueder, P. Lantz, and Pranger sought out the brethren and for money turned them over in large numbers <sup>b</sup>									
1529	Anabaptist G. Baumann <sup>b</sup> beheaded in	Anabaptist W. Brandhuber <sup>b</sup> , Hans [Niedermair] <sup>b</sup>	← Brandhuber wrote "that in everything							

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1529	Wurttemberg	Mittermaier <sup>b</sup> and 70 others <sup>b</sup> martyred in Linz, above the	which is not contrary to God, we should be obedient		
1529		Enns; Peter Niedermair was later released after 3 years imprisonment <sup>b</sup>	and subject to the authorities <sup>b</sup>		
1530	Luther (or truly Melancthon) wrote the Augsburg Confession in	Anabaptist G. Grunwald <sup>b</sup> burned alive at Kufstein on the Inn; Alda <sup>b</sup> was	Farel led revival and reform in Neuchatel <sup>p</sup>	Lefevre published French Bible authorized by King Francis I	Tyndale completed translation of and published Pentateuch; it was
1530	preparation for a diet called by Emperor Charles V, <sup>s3</sup> ; it was signed by numerous	executed several days later at the same place	"Farel commences preaching in Orbe, but is violently	published by Johann Hoochstraten in Antwerp	Thomas Hytten <sup>c</sup> burned at the stake, Maidstone, England; T.
1530	leaders, who in 1531 formed the Smalcald League of Protestant regions	Anabaptist G. Steinmetz <sup>b</sup> was beheaded at Portzen, Germany	driven out of the city by the Catholic opposition <sup>v2</sup>	23 year old Patrick Hamilton <sup>c</sup> martyred in Scotland	Bishop Tunstall and Cardinal Wolsey opposed the Tyndale Bible,
1530	Lambert d'Avignon died (in Marbourg?)				confiscating, buying and burning that Bibles at St. Paul's cross <sup>w2</sup>
1531	Cornelius wrote: "In Tyrol and Görz, the number of executions [of Anabaptists] in the year 1531 already reached one thousand; in Einsisheim, six hundred. At Linz, seventy-three were killed in six weeks. Duke William, of Bavaria, surpassing		"Having renounced Roman Catholicism, Viret	Melchoir Hofmann began to preach Anabaptist	Menno Simons was transferred to be priest to his home village of
1531	all others, issued the fearful decree to behead those who recanted, to burn those who refused to recant. Throughout the greater part of upper Germany the persecutions raged like wild chase. The blood of these poor people flowed like water; so		flees Paris and returns to Orbe <sup>v2</sup>	doctrines in Strasbourg, initiating the Melchiorites <sup>m</sup>	Witmarsum, Friesland <sup>m</sup> →
1531	that they cried to the Lord for help. But hundreds of them, of all ages and both sexes, suffered the pangs of torture without a murmur, despised to buy their lives by recantation, and went to the place of execution joyful and singing Psalms <sup>v</sup>		"Farel persuades Viret to begin preaching <sup>v2</sup>		David Joris, a Flemish born Lutheran, was influenced by Melchior
1531	Luther published his Commentary on Galatians	Anabaptist W. Mair <sup>b</sup> and 2 others <sup>b</sup> executed by the sword in Walsburg	Zwingli participated in Second Cappel	"May 6, Viret, 20 years old, becomes pastor and	Hofmann, and became a Melchiorite <sup>m</sup>
1531	Anabaptists M. Mater "the painter" <sup>b</sup> , W. Eslinger <sup>b</sup> ,	[Wolfsberg], Kaemthen	war; died in battle in October	preaches his first sermon at hometown Orbe <sup>v2</sup>	
					including Carnesecchi, later to be influenced by the doctrine of

1531	Pain <sup>b</sup> , Melchior <sup>b</sup> , and 3 others (including a 16 year old servant) <sup>b</sup>	Anabaptist G. Zaunringer <sup>b</sup> died by sword in		"Viret administers his first Christian baptism in Orbe" <sup>v2</sup> ⬇						Justification by Faith <sup>b5</sup>
1531	executed by sword at Gmunden	Franconia, near Bamberg								
1532 Swiss Ref-	Schmakald League formed and Peace of Nuremberg	Anabaptist V. Pelgrims <sup>b</sup> captured, released, recaptured, tortured,	"Viret officiates at his first Christian wedding in Orbe" <sup>v2</sup>	Farel attended general synod of Waldensian churches in	Calvin composed the treatise "De Clementia" <sup>p</sup>	J. de Caturce <sup>cr</sup> burned at the stake in Languedoc for saying "May Christ rule in our hearts" instead of "Drink to the King"	J. Rogers became rector of Holy Trinity and reader at St. Paul's, London	Cranmer appointed Archbishop of Canterbury	In Assersouw, Anabaptist H. J. Kraen <sup>b</sup> and Mary <sup>b</sup> , his wife, and two the	
orm/ Waldensian Meet-	At Stertz in Etschland, six Anabaptists (L. Gruber, H. Beck, L.	finally had his left side opened and had boiling oil put in, then was burned	"Viret journeys to Grandson to carry the Reformation to that village" <sup>v2</sup>	Chanforans; the Waldenses decided to underwrite a French translation			W. Thrace <sup>c</sup> exhumed and burned at the stake in Toddington	G. Baynam <sup>c</sup> and a Bucher <sup>c</sup> burned at the stake in London	others <sup>b</sup> ; Mary was drowned in Haarlem, the others in Gravenhage were	
ing in Chanforans	Schumacher, P. Plaver, Peter, and H. Taller <sup>b</sup> were tortured on the rack	alive in Glabbeck of Juelich	Passover, March 31, Viret offers communion to	of the Bible to be done by Alpine evangelist Olivétan <sup>p</sup> ⬇			William Allen, later an ardent Romanist and treasonous antagonist to Queen	for denying purgatory	chained to stakes with fires placed around them until they roasted to death	
1532	and executed Also in Sterling, Anabaptist C. Feichter <sup>b</sup> and	Feb 18, 1532 (Munster), the first formal preaching of	seventy-seven believers, including both Viret's parents" <sup>v2</sup>	Farel arrived in Geneva, taught French refugees <sup>p</sup>	Olivétan charged with translating from the original languages what		Elizabeth's reign, born in Lancashire <sup>s3</sup>	R. Bayfield <sup>c</sup> , monk from Bury, burned for translating books of Tyndale		
1532	several others were tortured and executed	the Reformation by Rothmann; it spread quickly <sup>s3</sup>	"June 4, Viret travels to Payerne to preach. He is forbidden access to		was to become the French Geneva Bible <sup>p</sup> ⬇					
1532			the churches, and preaches instead in the taverns" <sup>v2</sup>							
1533	At Schwatz in the valley of the Inn, Anabaptist L. Fest <sup>b</sup> was executed	Feb 15, 1533, the Reformation took hold so quickly in Munster that Rome's	"While returning home one evening Viret is stabbed by	Olivétan went to Geneva	Lutheran church in Paris numbered about 400 people <sup>p</sup>	J. Pointet <sup>c</sup> , physician from Savoye, guilty of recommending	J. Rogers went to Antwerp as chaplain to the English merchants; was	Cranmer annulled marriage of Henry VIII and Catherine of Aragon	Anabaptist S. Snyder <sup>b</sup> arrested in Leeuwaerden, Friesland, where he	
1533	Anabaptist new mother Christina Haring <sup>b</sup> died by the sword in Kitzbuehl	Bishop had to flee the city; the free city began to attract Anabaptists <sup>s3</sup>	a Catholic priest in Payerne" <sup>v2</sup> →	"January, Viret accepts a pastoral call to Neuchatel" <sup>v2</sup>		marriage for monks and priests due to prominence of venereal diseases,	converted to Protestantism under the influence of W. Tyndale and M.		was executed with a sword	
1533	[Or 1534] "True articles on the horrible, great and unbearable abuses of the Papal Mass, invented directly against the 'holy scene' of our Lord, only Mediator and only Savior Jesus Christ" (translated from: www.bethel-fr.com)				← 300 Anti-Mass posters [by Antoine	burned alive in Paris	Coverdale	J. Frith <sup>c</sup> burned at the stake in London, captured		
1533	"I invoke the heavens and earth as witness to the Truth, against this pompous and haughty Papal mass, by which the world (if God does not soon remedy) is and will be totally ruined, marred, lost and desolate: when in [it] our Lord is so outrageously blasphemed and the people seduced and blinded, that which we must not suffer nor				Marcourt] <sup>w</sup> were placed in around Paris (and 5 other cities); one was	A. Canus <sup>cr</sup> burned alive in Paris	Rogers married Antwerp native Adriana de Weyden	and tried by T. More due to unbelief in transubstantiation		

Date	Germany-Austria [Scandinavia]		Switzerland		France [Alsace area]		Scotland-England [Commonwealth]		Rome [Italy, Spain, Low Lands]	
1533	endure... “1) To all faithful Christians it is and must be very certain that... Jesus Christ, as the great Bishop and eternal Pastor ordained by God, [gave] his body, his soul, his life and his blood for our sanctification, in a very perfect sacrifice: which cannot be nor		placed in King’s bedroom at the Louvre (Lutherans blamed) <sup>CP</sup> ➤		M. Hofmann imprisoned in Strasbourg <sup>m</sup> ;					
1533	should be ever repeated by any visible sacrifice... and nevertheless the earth is... filled with miserable sacrificers, who, as if they were our redeemers, put themselves in the place of Jesus Christ or make themselves [his] companions, saying that they are offering to God a sacrifice that is pleasant and pleasing... for the salvation both of the living as well as the deceased: which thing they do [openly]				Matthys “hijacked” the Anabaptist movement; went to Munster					
1533	against every truth of the Holy Scriptures... (Epistle to the Hebrews, ch. 7, 9, 10)... “2) In this unfortunate mass, one has virtually provoked the world to a universal public idolatry, when falsely one is given to hear that in the species of the bread and of the wine Jesus Christ is corporally and truly contained and hidden, and... personally in flesh and bone, as great and perfectly as if in the present he were alive. That which our Holy Scriptures, and our									
1533	faith, does not teach us, but... the contrary. For Jesus Christ after the resurrection rose up to heaven, and is seated at the [right] of God the almighty Father and from there will come to judge the living and the dead... By which it follows well, that if his body is in heaven, at this same time, then it is not on earth... 3) The blind sacrificers... in their frenzy also said and taught that after having breathed or spoken over the bread, which they									
1533	take in their hands and over the wine, which they place in a chalice, therein abides neither bread nor wine, but... by transubstantiation, Jesus Christ is behind the <i>accidens</i> of the bread and the wine hidden and surrounded... Wherein did they invent this ghastly word “transubstantiation”? Saint Paul, Saint Matthew, Saint Mark, Saint Luke and the ancient Fathers never spoke such: but when they mention the holy scene, they [openly] and simply speak of the bread and the wine...									
1533	“4) The fruit of the mass is truly contrary to the fruit of the holy scene of Jesus Christ, which is not too [astounding], for between Christ and Belial there is nothing in common. The fruit of the holy scene of Jesus Christ is to publicly make a protest of one’s faith and in sure confidence of one’s salvation have memory of the death and passion of Jesus Christ, through which we are redeemed from damnation and perdition. Also remembering the great love and tenderness by which he so loved us									
1533	that he gave his life for us... Also, in partaking together of one bread and one drink, we are admonished to love and great unity in which all by one spirit must live and die in Jesus Christ. But the fruit of the mass is quite other... By her all knowledge of Jesus Christ is erased, the preaching of the Gospel is rejected and prevented, time is spent with ringings, howlings, chants, ceremonies, luminaries, incense, disguises and every manner of monkey business [lit. <i>singerie</i> ], through which the poor world									
1533	like sheep or miserable lambs not cared for and [duped] by these ravaging wolves are eaten, gnawed on, and devoured... “They kill, they burn, they destroy, they murder like robbers anyone who contradicts [them]... Truth threatens them, Truth follows them and overtakes them, Truth terrifies them. By which [soon] they will be destroyed. [so may it be!] Amen.”									
1534 Major events in Germany, France and	Luther published entire Bible (including apocrypha) in German	Rothmann preached Anabaptist doctrines in Munster; the people soon rejected their government; Matthys arrived and announced that the	“Jan 4. Viret, by order of the Council of Bern, joins Farel in Geneva” <sup>v2</sup>	Olivétan completed French Bible translation as	Calvin presided over Mass three	Placards Revenge January: Six Lutherans <sup>f</sup> , incl. the paralytic B.	1 Nov 1534 English Senate abolished authority of Pope in	A. Hewet <sup>C</sup> burned at the stake in	At the request of Charles, duke of Savoy, P. Berfour of	Anabaptist W. Wiggers <sup>b</sup> of Harsinghorn near
			“Jan 29. Dispute of Geneva in which Guy Furbity	commissioned by Waldensians (incl. Etienne de la Forge); later	times at the Angouleme chapter	Milon <sup>Cr</sup> burned over a slow fire, N. Valetton <sup>C</sup> , J. du Bourg <sup>C</sup> , H. Poille <sup>C</sup> ,	England, transferred it to the King Henry VIII, in a document titled the “Act of	London for agreeing with Frith	Roccapiata sent an army of 500 men into the Piedmont valley of Italy, “val Lucerna” to	Schagen in North Holland, was beheaded for the faith
England 1534		Kingdom of God had come, and that believers must now defend it <sup>m</sup>	opposed Farel and Viret” <sup>v2</sup>	revised to become French “Geneva Bible” <sup>P</sup>	N. Volcyr wrote a tract on the death of J. Castellan ( <i>Traité nouveau de</i>	Bible colporteur E. de la Forge <sup>Cr</sup> , and female school-teacher Catelle <sup>C</sup> ;	Supremacy”; hence, Anglican church was founded	The Upper House of Convocation of Canterbury petitioned King	destroy all that they found, as they were all deemed Waldensian heretics	
1534	J. Rogers joined Luther in Wittenberg to studv the	Matthys <sup>m</sup> was killed in a sortie against the beseiqing army:	“Feb 22. Viret preaches and performs a Christian baptism in the house of Monsieur de Baudichon. His sermons		la desecration et execution actuelle de Jehan Castellan	all burned in six Paris plazas, following a long procession, while	W. Tyndale revised his entire NT; some have felt that this	Henry VIII for a new translation of the Bible, which eventually became		

					[Paris, 1534)] <sup>w</sup>				
1534	Scriptures; was ordained to the ministry	Jan of Leyden took his place as king of Munster <sup>m</sup>	are so well attended that there was not room enough in the hall to receive the people <sup>v2</sup>	P. Quoiquillard <sup>c</sup> martyred in Besançon; Marie Becaudelle <sup>c</sup>	the Archbishop of Paris was offering the "sacrifice of the Mass" to Francis I,	revision was his crowning achievement <sup>w2</sup>	the "Great Bible" (1539); delays due to disapproval to print in Paris, etc <sup>w2</sup>		
1534			"Mar 1. Bernese authorities give Farel and Viret the Church at Rive in which to preach the Reformation" <sup>v2</sup>	burned alive in Essarts; Nicolas <sup>c</sup> , J. de Pois <sup>c</sup> , and E. Bourlet <sup>c</sup> martyred	King of France  Aftermath of Placards Incident	J. Rogers moved to Wittenberg to study the Scriptures ←	More arrested and imprisoned for not accepting edict of Senate ↵		
1534				In Arras	Total condemned to death-102; total executions-27 <sup>f</sup>				
1534					August 15: Jesuit Francis Xavier took vows of poverty, chastity, and obedience at Montmartre in Paris, also vowing to convert the Muslims in Middle East				
1535		Munster was overthrown by an army mustered by the Catholic		Geneva Disputation called; Catholic party boycotted; Geneva	Sorbonne sought Calvin; Marguerite de Valois protected him, he	J. Cornon <sup>c</sup> burned at the stake in Bresse; P. Gaudet <sup>c</sup> burned at the stake in Savoy	T. More and J. Fischer, Bishop of Rochester, beheaded for	Emperor Charles V issued to the Lowlands a decree against Anabaptists: "In order to guard against and remedy the errors which many sectarians and authors of contempt, with their adherents, have	
1535		Bishop of Munster <sup>m</sup> ; the entire population was massacred,		voted to prohibit Catholicism <sup>p</sup>	fled to Switzerland <sup>p</sup> ←		treason; three Chartreux monks strangled and stretched for	dared for some time to sow and spread in our territories, against our holy Christian faith, sacraments, and the commandments of our mother the holy church, we have at different times ordained, and caused to be executed many decrees ... that the chief	
1535	The U.S. Constitution affirms self-rule in its words	30,000+, including approx 11,000 Anabaptists—the attempt at self-		Calvin settled in Basel <sup>p</sup>			Treason	promulgators and sectarians may be punished and corrected as an example to others. And since it has come to our knowledge, that notwithstanding our aforesaid decrees, many and various sectarians, even some who call themselves Anabaptists, have	
1535	"For the people, by the people"	government was crushed by another "Holy Crusade" (à la Deut 13)					Tyndale revised his NT a third time, but not significantly <sup>w2</sup>	proceeded, and still daily proceed, to spread, sow, and secretly preach their aforesaid abuses and errors, in order to allure a great number of men and women to their false doctrine and reprobate sect, to seduce them and to rebaptize some, to the great reproach	
1535		Jan of Batenburg kept the Munsterite ideals alive; his					Coverdale's Bible translation was completed and sent to England; it was	and disregard of the sacrament of holy baptism, and of our edicts, statutes and ordinances; therefore we, intending to guard against and remedy this, summon and command you, that, immediately upon receipt of this, you cause it to be proclaimed within every	
1535		followers were called Batenburgers <sup>m</sup>					dedicated to King Henry VIII, who gave it to his advisors for their	place and border of your dominions, that all those, or such as shall be found polluted by the accursed sect of the Anabaptists, of whatever rank or condition they may be, their chief leaders, adherents, and abettors, shall incur the loss of life and property,	

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1535	Heretics were denied the right of "life, liberty, and property" (see John Locke, "A Letter Concerning Toleration" [1689]); which was brought into the Bill of Rights of the U.S. Constitution as the God-given right for all men to pursue "life, liberty, and happiness"			advise; they found it fraught with problems, but could not point one out;	and be brought to the most extreme punishment, without delay; namely those who remain obstinant and remain in their evil belief and purpose, or who have seduced to their sect and rebaptized any; also those who have been called prophets, apostles or
1535				so King Henry decreed that Coverdale's translation be accepted <sup>w2</sup>	bishops—these shall be punished with fire. All other persons who have been rebaptized, or who secretly and with premeditation have harbored any of the aforesaid Anabaptists, and who renounce their evil purpose and belief, and are truly sorry and penitent for it, shall be executed with the sword, and the women buried in a pit. "And in order to better detect these Anabaptists, their adherents and accomplices, we expressly command all subjects, to make known and report them to the officer of the place where they reside or shall be found...
1535					"Moreover, we prohibit all our subjects from asking for mercy, forgiveness, or reconciliation for the aforesaid Anabaptists, or from presenting any petition for this purpose, on pain of summary
1535					punishment; for because of their evil doctrine, we will not have or permit that any Anabaptists shall have any mercy shown to them, but that they shall be punished, as an example unto others, without any dissimulation, favor or delay..." [from Brussels, 10 June 1535] <sup>b</sup>
1535					<b>300 Munsterites</b> (including the brother of <b>Menno Simons</b> ) laid hold of an old monastery (Oude Kloster) outside the city of Bolsward and entrenched itself there; government forces besieged the cloister and killed 130 of them; the remaining were executed on
1535					April 7 <sup>th</sup> <sup>m</sup> ; <b>Menno Simons</b> felt personally responsible for their blood, as he had not dared to part from the Church of Rome up to that time...
1535					The "Old Cloisterites" genocide (above) led to the final "conversion" of <b>Menno Simons</b> to turn from the ease and safety of the Church of Rome, with all its heretical teachings; he dared to openly attack
1535					the evils of the Catholic church; this went on for 9 months in his parish of Witmarsum <sup>m</sup>
1535					<b>P. Koster<sup>b</sup></b> , ordained Anabaptist teacher, arrested in Amsterdam, sentenced to
1535					death by the sword, which took place in 1535
1535					Anabaptist <b>A. Claessen<sup>b</sup></b> beheaded in Leeuwaerden, Friesland
1535					Anabaptists <b>S. Jans<sup>b</sup></b> , <b>H. G. van Campen<sup>b</sup></b> , <b>S. Benedictus<sup>b</sup></b> , and two women ( <b>Femmetgen<sup>b</sup></b> and <b>Welmut<sup>b</sup></b> ) were apprehended in Hoom, West Friesland; the men were beheaded and the woman
1535					Drowned



1536	David Joris was disowned by the Obbenite Anabaptists,	Anabaptists J. Kels <sup>b</sup> of Kufestein, M. Seifensieder <sup>b</sup> of Wald, and H.		Farel convinced-threatened Calvin to stay in Geneva <sup>P</sup>		M. Gonin <sup>Cr</sup> strangled and drowned in Grenoble	Twelve Germans <sup>C</sup> burned in London; five <sup>C</sup> burned at the stake in Edinburgh		Menno Simons definitively broke from the Catholic church, leaving his post at Witmarsum in Jan 1536; he spent the year in hiding, leaving traces of his whereabouts	
1536	founded a sect called the Davidians <sup>m</sup>	Oberacker <sup>b</sup> of Eschtland were betrayed and arrested in Vienna,				Lefevre died at the castle in Nérac			(Witmarsum to Leeuwarden, back to Witmarsum and to Groningen) in the records of the martyrs who were later punished for sheltering him	
1536		where they were burned alive							Anabaptists P. Gerrits <sup>b</sup> , P. Joris <sup>b</sup> , P. Leydecker <sup>b</sup> , and	Seven Anabaptists from Gofedaum in Etschland were
1536									Johanna Mels <sup>b</sup> were tortured on the rack in Zierichzee, then burned	arrested and put to death; "Thus they were put to death mightily admonishing
1536				Calvin wrote the first edition his <i>Institutes of the Christian Religion</i>			G. Cowbridge <sup>C</sup> burned at the stake at Oxford	T. Cromwell interceded on → Tyndale's behalf	Tyndale <sup>C</sup> betrayed to Antwerp authorities,	the people to repent" <sup>b</sup> (H. Beck, W. Schneider, C.
1536				dedicated to King Francis I of France <sup>P</sup>			Rogers began work to complete Tyndale's translation of OT	Anne Boleyn <sup>C</sup> , her brother, Lord of Rocheford <sup>C</sup> , and others put to death	condemned for heresy, strangled, and burned at the stake in Brussels	Alzeiter, B. Gesel, Wolfert, H. Maurer, and P. Kranewitter) <sup>b</sup>
1536									Erasmus died	After the death of Clement VII, Carnesecchi and others gathered
									Indian student burned for heresy in Mexico <sup>l4</sup>	around the principles of the Reformation in Florence, Italy, influenced by Juán
1536									Inquisition [re]introduced in Portugal <sup>l4</sup>	de Valdés and Ochino, whom Valdés had led to salvation <sup>b5</sup>
1537	Anabaptists S. Glasmacher <sup>b</sup> and	After a first imprisonment and			Poet C. Marot, who assisted with the		The completed Tyndale Bible of	Latimer, Bishop of Worcester	Menno Simons married Gertrude <sup>m</sup>	
1537	H. Gruenfelder <sup>b</sup> were arrested at Imst. in the	release, Anabaptist G. Vasser <sup>b</sup> went to Pechstall, Austria, to			poetry of the book of Psalms, for the French Geneva		John Rogers was published in Paris and Antwerp under	issued a series of injunctions stating that every church	Menno Simons was ordained an Anabaptist elder by Obbe Philips (who himself left the brotherhood in 1541) in the province of	
1537	uppervalley of the Inn, and were executed by sword	evangelize and plant a church; a deceiver betrayed him; he			Bible, recanted his faith in order to return to France as		the pseudonym Thomas Matthew; Rogers' notes were	clerk should own a copy of the entire Bible or at least the	Groningen sometime in early 1537, at that time they were known as "Obbenites" <sup>m</sup>	



Date	Germany-Austria [Scandinavia]		Switzerland		France [Alsace area]		Scotland-England [Commonwealth]		Rome [Italy, Spain, Low Lands]	
1537		was arrested, tortured, and executed by sword			a poet for the court of <b>King Francis I</b>		largely borrowed from the French <b>Lefevre</b> and	New Testament in both Latin and English <sup>w2</sup>	In Cassel of Flanders, the Anabaptist <b>P. de</b>	
1537	Anabaptist minister <b>H Peiz<sup>b</sup></b> was arrested with some of his fellow	Anabaptists <b>H. Wucherer<sup>b</sup></b> and <b>H. Bartel<sup>b</sup></b> were arrested in Bavaria,					<b>Olivetian</b> versions <sup>w2</sup>		<b>Keurs<sup>b</sup></b> was arrested for separating himself from "this wicked world"; he was imprisoned and	
1537	<b>believers<sup>b</sup></b> ; they died in prison	were repeatedly tortured on the rack, and burned alive							Martyred	
1538	Anabaptist <b>M. Wideman<sup>b</sup></b> [or <b>Beck</b> ] was arrested	Anabaptist <b>L. Lochmair<sup>b</sup></b> (a former priest) and <b>O.</b>		Geneva expelled <b>Farel and Calvin<sup>p</sup></b>	[from 1538 on, it became more common in France		In December 1538, a <b>decree</b> was	<b>J. Nicholson</b> (called <b>Lambert<sup>c</sup></b> ) burned at the stake	<b>M. Pierre<sup>c</sup></b> burned at the stake in Douay	Anabaptist teacher <b>P. Vandruyen<sup>b</sup></b> and <b>M. Stevens<sup>b</sup></b> , <b>J.</b>
1538	in Ricten in Allgau; he was beheaded and burned	<b>Greizinger<sup>b</sup></b> (with a large sum upon his head) were		<b>Olivétan<sup>p</sup></b> disappeared while travelling to <b>Rome</b> ; the bait was to	for heretics to be burned hanging over a fire, using an <b>Espadrade</b> , instead		published in England "against the believers baptized according	in London [not Winchester] <sup>h</sup>	<b>Olivétan</b> disappeared while travelling to Rome;	<b>Block<sup>b</sup></b> , and <b>Adrian<sup>b</sup></b> were strangled and burned in Vucht nea
1538	Anabaptist <b>M. of Vilgraten<sup>b</sup></b> and <b>C. Schumacher<sup>b</sup></b> arrested in	apprehended and brought to Brixen in Tyrol; <b>Greizinger<sup>b</sup></b> was severely		discuss questions of Hebrew translation; he was never heard from	of being attached to a stake]		to the ordinance of Christ <sup>b</sup>	<b>Henry VIII</b> commissioned <b>Coverdale</b> to prepare the "Great	was thought poisoned <sup>p</sup> and left to die in Ferrare, Italy ←	r Herzogenbusch (9 <sup>th</sup> Sept); 11 <sup>th</sup> Sept, <b>Paul's wife<sup>b</sup></b> was strangled, alone with
1538	Michelsberg in Priesterthal; executed with sword	tortured to tell of those who had harbored him; he was put on the rack		again; he was thought to have been poisoned →		<b>Coverdale</b> began to oversee the printing of the "Great Bible" for		Bible" translation into English, which was printed in France ←	Two young Anabaptists <b>J. Styvaerts<sup>b</sup></b> and <b>Peter<sup>b</sup></b> arrested in Mereedor,	<b>two other women<sup>b</sup></b> and <b>J. van Capelle<sup>b</sup></b> 4 <sup>th</sup> Sept, a <b>young man<sup>b</sup></b> was
1538	Anabaptist <b>H. Seyel<sup>b</sup></b> of Mur and <b>Hans<sup>b</sup></b> of Wels were arrested in	multiple times but gave no information, he was burned alive on Oct 31 <sup>st</sup> ;				<b>Henry VIII</b> in Paris, until the <b>French Inquisitor-General</b> forbade the printers			Flanders; they contracted worms in prison, and were finally executed by sword	beheaded
1538	Sandweid of Kaernthen; they were executed by sword	<b>Lochmair<sup>b</sup></b> was beheaded Nov 2 <sup>nd</sup>				from printing it; after lengthy negotiations, printing of the		<b>27 English Anabaptists</b> fled to the Netherlands to	<b>27 English Anabaptist<sup>b</sup></b> put to death in the Netherlands	<b>Anabaptist Walter of Stoelwijk<sup>b</sup></b> arrested in Vilvoorden, Brabant;
1538						<b>Great Bible</b> was completed in England <sup>w2</sup>		flee persecution <sup>b</sup> →		he was held prisoner until 1541 (see below)
1539	In Tyrol, <b>Apollonia<sup>b</sup></b> , wife of <b>L. Seyle</b> , arrested as an Anabaptist,	<b>King Ferdinand</b> sent his <b>Marshall</b> from Vienna to arrest <b>150</b>			<b>J. Vindocin<sup>f</sup></b> , former priest, burned at the stake in Agen	<b>L. Courtet<sup>c</sup></b> burned at the stake in Savoy	Law of the [Catholic] " <b>Six Articles</b> " brought to English Parliament, led to a	<b>Cromwell</b> ordered " <b>Great Bible</b> " placed in English churches	The <b>31 English Anabaptists<sup>b</sup></b> (16 men and 15 women) who fled persecution	<b>Anna of Rotterdam<sup>b</sup></b> was put to death for her testimony of Christ in
1539	brought to Brixen, where she was tested and drowned	<b>Anabaptist men and women</b> in Steinborn, Austria, on Dec 6 <sup>th</sup> ; they			<b>Robert Estienne</b> became the King's printer in Paris;		persecution of Protestants		were arrested in Delft and put to death the same year	the same city on Jan 24 <sup>th</sup> ; she left a testimony for her son, Isaiah

1539		were brought to the castle of Falkenstein, where they were			printing primarily Latin Bibles				T. Reynerts <sup>b</sup> , an Anabaptist from Friesland, was arrested and killed on a wheel	A. Jacobs <sup>b</sup> , his wife <sup>b</sup> , and son <sup>b</sup> were arrested,
1539		questioned and kept for some time ↓						31 English Anabaptists fled to Delft, Holland to	on 8 Jan 1539 because he had sheltered Menno Simons; Simons had	brought to Monickendam, tortured, and
1539		↓						flee persecution <sup>b</sup> →	also baptized him	Drowned
1539		↓							Wanted posters of Anabaptist leaders were posted on doors, gates, and other public places in West Friesland, promising large sums of money for delivering them into the hands of officers and executioners <sup>b</sup>	
1539		↓								
1539		↓							Menno Simons wrote the 250 page <i>Foundation of</i>	Anabaptists A. Jacobs <sup>b</sup> , his wife <sup>b</sup> and eldest son <sup>b</sup> arrested and brought
1539		↓							<i>Christian Doctrine</i> and the 60 page <i>Christian Baptism</i> <sup>m</sup>	to Monickendam; they were drowned with stones tied to their necks
1540	Anabaptist H. Simeraver <sup>b</sup> arrested in Schwatz in the Valley of the	Ninety Anabaptist men were sentenced to go to the sea; they were		Calvin (~31 yrs old) married Idelette de Bure	Crespin received doctorate and was approved as a Lawyer to the	Etienne Brun <sup>c</sup> burned at the stake in Dauphin; C. le	T. Cromwell <sup>c</sup> executed	R. Barnes <sup>c</sup> , W. Jerome <sup>c</sup> burned at the stake in	4 theologians <sup>c</sup> martyred at Louvain	Paul III established Loyola's Society of Jesus (Jesuits),
1540	Inn; he stood firm in the faith, and was executed by sword	driven through the country, where they shared the Gospel as they went; 75			Parliament of France; witnessed → burning of Claude le Peintre <sup>c</sup>	Peintre <sup>c</sup> burned at the stake in Paris	Coverdale fled to Tübingen, Germany ←	London; T. Garret <sup>c</sup> decapitated in London		"The Church Militant," by Papal Bull
1540	Coverdale arrived in Tübingen, Germany, ended up serving as a Lutheran pastor ↓	men were able to escape and return to Moravia, the rest were placed to row			C. Marot presented the first 30 Psalms to Francis I, who then gave them to	M Ory <sup>r</sup> established as Inquisitor General of France				
1540		in the Galleys; their fate is unknown <sup>b</sup>			Charles V; he paid Marot and encouraged him to continue <sup>l</sup>					
1541	At the Disputation of Worms, Eck called attention to the changes			Farel and Calvin returned to Geneva		Pastor A. de la Voye <sup>cr</sup> strangled (or neck broken)	English Parliament passed Law (1541) of Six Articles that its citizens must	R. Mekins <sup>c</sup> , 15 year old brought before Bishop Bonner of London,	J. Marlar <sup>c</sup> decapitated and Marguerite Boulard <sup>c</sup> buried	Loyola elected first secretary general of Jesuits

Date	Germany-Austria [Scandinavia]		Switzerland		France [Alsace area]		Scotland-England [Commonwealth]		Rome [Italy, Spain, Low Lands]	
1541	Melancthon had inserted into the <b>Augsburg Confession</b> , making it too favorable to <b>Calvinistic</b> views <sup>S3</sup>					and burned in Bordeaux	believe: (1) Transubstantiation; (2) Use of Host only; (3) Celibacy of	who delivered him up to be martyred; <b>Jean<sup>C</sup></b> , <b>Gilles<sup>C</sup></b> (a German) and	alive in Douais; <b>J. Jusberg<sup>C</sup></b> decapitated in Bruxelles	<b>Anabaptist Walter of Stoelwijk<sup>b</sup></b> was burned alive after 3 years in prison
1541							Priests; (4) Binding nature of vows of chastity; (5) Private masses at church	<b>Lancelot<sup>C</sup></b> burned in London at 5 a.m.; <b>R. Spencer<sup>C</sup></b> and <b>A. Hewet<sup>C</sup></b>	In an attempt to extirpate Anabaptism from Friesland, money	<b>Anabaptist</b> leader. <b>Obbe Philips</b> , laid down his office as
1541							only; (6) Necessity of confessions <sup>C</sup>	burned	was put on <b>Simons</b> head (100 Carl [gold] Guilders), as well as a pardon from <b>Queen</b>	bishop and left the " <b>brotherhood</b> " <sup>m</sup>
1541									<b>Mary</b> , Regent of the Netherlands <sup>m</sup>	<b>Simons</b> shifted his ministry to Amsterdam <sup>m</sup>
1541									<b>Anabaptists</b> <b>D. P. Krood<sup>b</sup></b> , <b>P. Trijnes<sup>b</sup></b> , <b>C. Roders<sup>b</sup></b> , and <b>P. C.</b>	<b>Menno Simons</b> authored the 160 page <i>The True Christian Faith</i> <sup>m</sup>
1541									<b>Jans<sup>b</sup></b> of Wormer in Waterlandt were arrested and brought to Enchuysen, where	
1541									they were executed [year unknown]	
1542	Inquisition rees-	<b>Dirk Philips</b> became the [Mennonite] <b>Anabaptist bishop</b>		<i>Ecclesiastical Ordinances</i> made law in Geneva	[It became habitual in France that tongues were cut out before burning,	<b>Constantin<sup>C</sup></b> , <b>O. Bouncer<sup>C</sup></b> , <b>J. Challes<sup>C</sup></b> , <b>G. Fonques<sup>C</sup></b> , all	<b>Knox</b> converted to reformation	<b>J. Morton<sup>C</sup></b> and <b>T. Bernard<sup>C</sup></b> burned in Lincoln; <b>J. Porter<sup>C</sup></b> died in	Anabaptists <b>J. Egtwercken<sup>b</sup></b> , <b>C. Meliss<sup>b</sup></b> , <b>W<sup>b</sup>. and A. Mellis<sup>b</sup></b> , <b>H.</b>	<b>G. Tielemans<sup>C</sup></b> martyred in Bruxelles; <b>Remy<sup>C</sup></b> decapitated, and his
tabli-		[traveling pastor] in the area of Danzig <sup>m</sup>			lest martyrs preach to the crowds as they were burning, cf. 2 Macc 7:4]	burned for heresy in Rouen		prison in London for reading from the Apostle Paul in the Bible at church	<b>Walings<sup>b</sup></b> , <b>T. Amkers<sup>b</sup></b> , <b>C. Luyts<sup>b</sup></b> , <b>C. Dirks<sup>b</sup></b> , <b>C. Claess<sup>b</sup></b> , and <b>J.</b>	wife, <b>Matthinette du Buiset<sup>C</sup></b> , was buried alive in Douais
shed by Pope Paul III					<b>C. Marot's</b> translation of the Psalms was				<b>D. G. van der Busch<sup>b</sup></b> from Krommeniersdijck,	
1542					deemed suspect, an arrest warrant				Waterlandt, were executed	<b>Pope Paul III</b> published bull to
1542	Anabaptist <b>H. Huber<sup>b</sup></b> [or <b>Schumacher</b> ] imprisoned in	Anabaptist <b>L. Bernkop<sup>b</sup></b> was arrested in Salzburg; built a fire near him			went out for him by the Parliament of Paris; he fled to Geneva <sup>l</sup> ↙				<b>Jacob<sup>b</sup></b> and his wife <b>Seli<sup>b</sup></b> , arrested in Wormer; they were brought to	convene Council at the Alpine city of Trent

1542	Wasburg, Bavaria; was burned alive	to roast him and burned him alive (cf. 2 Macc 7:5)							Amsterdam, where they were burned alive	Pope Paul III 's <i>Licet ab Initio</i> (21 July 1542) <sup>w3</sup>
1542		Menno Simons and Dirk Philips ordained Roelof Martens [aka.				Gillis of Aachen became the [Mennonite]			Dec 7, 1542, Charles V placed a bounty of 100 gold Guilders on the head	reinstated the "Congregation for Pontifical Inquisition" [of
1542		Adam Pastor] as a bishop; Pastor was later excommunicated in 1547 <sup>m</sup>				Anabaptist bishop [traveling pastor] in the Rhineland <sup>m</sup>			of Simons, forbidding people to shelter him or to read his books <sup>m</sup>	which apparently no document exists outside of Rome's closed archives] <sup>h3</sup>
1543	In Emden, East Friesland, Countess Anna set up a Zwinglian Protestant	Coverdale served as a Lutheran pastor and schoolmaster until 1547		Calvin authored his tract "Advertisement ... on the invention of	[it became common practice to burn Bible colporteurs with their Bibles	Secretary to the Cardinal of Paris, F. Briard <sup>c</sup> burned in Paris; and Priest J.	In 1543, the Parliament of England forbid lower classes from	A. Peerson <sup>c</sup> , R. Testwood <sup>c</sup> , and J. Marbeck <sup>c</sup> burned at the stake	In West Friesland, Remission of crimes was promised for any	
1543	church under the leadership of John a Lasco <sup>m</sup>			the holy bodies and reliques..."	and books tied around their necks]	de Bec <sup>c</sup> burned in Troye	reading the Tyndale Bible; King Henry VIII stated in that "no man or woman,	at Windsor due to Six Articles	murderers or thieves, a pardon of the Emperor, as well as 100 Carl	
1543	Menno Simons settled his ministry in northwest Germany, away			C. Marot left Geneva, presumably not getting along with	Poet Clement Marot <sup>c</sup> , suspected of being Lutheran fled to Geneva; he	The University of Paris published 25 Articles of the Faith by which	was ... to receive, have, take, or keep, Tyndale's or Coverdale's New		Guilders for anyone who would turn over Menno Simons <sup>b</sup>	
1543	from the severe edicts of Holy Roman Emperor Charles V <sup>m</sup>			Calvin; he died in Turin; of Marot it is said, "the 50 Psalms of Marot" <sup>l</sup>	later helped with editing the Geneva Bible	Evangelical heretics were to be tried	Testament"; which was followed by Bibles being burned at St. Paul's Cross		Menno Simons moved his ministry into northwest Germany <sup>m</sup>	←
1543							in London w2			
1544	In East Friesland, three "Anabaptist" groups existed: Bratenburgers,	G. Libich <sup>b</sup> and Ursula Hellrigling <sup>b</sup> arrested and imprisoned together	[Husson was tied by the hands and feet behind his back and hoisted	Calvin authored his tract "The Excuse of the Nicodemites"	G. Husson <sup>c</sup> gave Gospel booklets before parliament of Rouen, went to	King Francis I signed an arrest warrant for certain Waldensians and			In Amsterdam, Anabaptists L. Lamberts <sup>bm</sup> (87 years old) and J.	Converted on a business trip to Germany, F. de St Romain <sup>c</sup> wrote
1544	Davidians (followers of David Joris), and Menists (later	at Innsbruck, Austria; then released with other Anabaptists also <sup>b</sup>	up by a large pulley above a fire; the device was called an <i>espadrade</i> ]	Calvin also authored a book against the Communal	do likewise in Dieppe, was found, arrested, tongue cut out, and hung	Lutherans who lived in Merindol and Cabrières			Claeszoon <sup>bm</sup> [Claess or Claassen, an ordained Anabaptist minister], both baptized by Menno	letters to Spain and tracts in Spanish, was immediately arrested arriving at
1544	Mennonites) <sup>m</sup>			Anabaptists, for the pastors of the churches in Neuchatel, titled:	over a fire				Simons, were martyred [on	Anvers, found guilty of being "parfait Lutherien," partially burned, removed,

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1544	Jan 28-31, 1544, <b>Menno Simons</b> met with <b>John a Lasco</b> to discuss matters of		<i>Brief Instruction to Arm all the Good Faithful against the Errors of the</i>		Jan 19 <sup>m</sup> ; <b>Claess'</b> crime was printing and distributing books of <b>Menno Simons</b> , and not recanting, built up the fire again, in Spain
1544	theology, they disagreed on the incarnation, the calling of ministers,		<i>Communal Sect of the Anabaptists</i> (trans from French by this author); he		teaching strange opinions and sectarianism <sup>b</sup>
1544	and baptism <sup>m</sup>		responded to the following points: 1) Infant baptism; 2) Excommunica-		Anabaptists <b>Maria van Beckum<sup>b</sup></b> and <b>Ursula<sup>b</sup></b> (her brother's wife)
1544	<b>Simons</b> produced a statement of faith, " <i>Brief and Clear Confession</i> " to deal	<b>Menno Simons</b> fled to Cologne, Germany, where Archbishop <b>Herman</b>	Ex-Munsterite, <b>David Joris</b> , left the "Anabaptist" sect he founded	tion; 3) Right to bear arms; 4) Power of	arrested in the province of Utrecht and brought to
1544	with the incarnation and calling of ministers <sup>m</sup>	<b>von Wied</b> was transforming the bishopric into a Lutheran	called <b>Davidians</b> , moved to Basel, joined the Reformed church,	princes; and 5) Making vows; To these he added the following:	Deventer; burned alive one at a time on 13 Nov at Delden
1544	<b>Lasco</b> published <b>Simons'</b> confession and used it against him, although	Principalty <sup>m</sup>	and changed his name to <b>John of Bruges<sup>m</sup></b>	6) Incarnation of Jesus; 7) Life and condition of the	Belgium Inquisitor <b>Jacques Mason</b> died (68 yrs old)
1544	tolerating " <b>Menists</b> " <sup>m</sup> ↗		souls of the dead before the day of the last resurrection		
1545	At Ried in Bavaria, Anabaptist <b>H. Blietel<sup>b</sup></b> was betrayed for money	In Vienna, Anabaptist <b>Oswald<sup>b</sup></b> of Jamnists; after 1.5 years of prison,		<b>Crespin</b> condemned for heresy, forced to flee to Strasbourg	<b>Death Sentence Pronounced against Quirinus Pieters of Groeningen</b> ↘ [from Amsterdam Secretary's Archives] "Whereas Quirinus Pieters, a native of
1545	and arrested; <b>Hans</b> was sentenced to be burned alive on St. John's day; he	he was secretly drowned in the Danube on a Wednesday night,		<b>P. Brully</b> (aka Mioce) <sup>c</sup> and <b>J. Chobard<sup>c</sup></b> burned at the stake for	Groeningen, has embraced the unbelief and heresy of the Anabaptists, having been rebaptized about six years ago, by Menno Simons, a teacher of the
1545	preached and sang while on the fire; one of those who watched said that he	without trial and without charges		heresy in Lorraine In Metz, where <b>Farel<sup>c</sup></b> had preached	Merindol and Cabrières, on the 16 <sup>th</sup> of April everyone in the two
1545	would tell the church in Bavaria of his end			<b>Adam<sup>c</sup></b> beaten to death with sticks and trampled by a police horse, also	unbelief and errors, persuading them into it, directly contrary to the holy Christian faith, the ordinances of the holy church, and the decrees of his Imperial Majesty,
					<b>Marie</b> (aka Marion) <b>de la Pierre<sup>c</sup></b> and <b>wife of J. de Bucq<sup>c</sup></b>
					<b>A. Estallufret, J. de Bucq<sup>c</sup>, N. van Poule<sup>c</sup>, and M.</b>
					<b>Roch<sup>c</sup></b> , an artist, mutilated one of his statues of Mary, ↓
					for this "blasphemy" he was burned at the stake in Spain ↓
					<b>M. Ensinas<sup>c</sup></b> burned at the stake in Rome ↓

1545					Three <sup>c</sup> forced in the river, stoned, and drowned	estimated 4 to 5 thousand killed <sup>f</sup> ; some refugees fled to Geneva	our gracious lord; and whereas he obstinantly continues in the aforesaid unbelief, therefore, my lords the judges, having heard the demand made by my	buried alive in Belgium	In Amsterdam, Anabaptist Q. Pieters <sup>b</sup> of Groeningen	↓
1545					Bible bookseller in Avignon beaten and burned with two Bibles at his		lord the bailiff concerning the aforesaid Quirinus Pieters, as also his answer and confession, and having fully considered the circumstances of said matter,	In Friesland, Anabaptist Francis <sup>b</sup> of Bolsweert was	(having been baptized by Menno Simons in Friesland), was	↓
1545					neck (one in front and in back)		sentence the aforesaid Quirinus Pieters to be burned by the executioner; and furthermore, declare his property confiscated for the benefit of the	burned alive on Palm Sunday eve	arrested because he "has induced others into such unbelief and	↓
1545							exchequer of his Imperial Majesty. Pronounced this sixteenth day of April, A.D. 1545, in the presence of the entire bench of judges, except Sir Henry Dirks,		errors, persuading them in it, directly contrary to the holy Christian	↓
1545							Burgomaster <sup>b</sup>		faith"; burned alive for heresy on April 16	↓
1545										
1546	Luther (~63 yrs old) died in Eisleben	At Etschland, Austria, Anabaptist A. Kofler <sup>b</sup> was		C. Senarclens wrote <i>Historia vera de morte sancti uiri Ioannis Diazii</i>	The Paris faculty of theology began to suspicion the printer Robert	The Fourteen from Meaux (P. Leclerk, E. Mangin, M. Caillon, J.	Interrogation of Dirk Pieters → Amsterdam, Holland "Q. The apostles certainly went forth to teach; where did they go teach?"	Arrested in Edam, and brought to Amsterdam, the Hague, and then	The Spanish J. Diaz <sup>c</sup> (aka Ensinas), turned over by his	↓
1546	From Kaufbeuren, four Anabaptist families (H. Staudtach <sup>b</sup> , A.	arrested at Ips and beheaded		Hispani (Basle, 1546) <sup>w</sup> about the martyrdom of J. Diaz ↙	Estienne as a Lutheran heretic <sup>l3</sup>	Bouchebec, J. Brissebar, H. Butinot, F. Leclerk, T.	"A. Whithersoever they came, they went into the synagogues, and preached the Gospel of Christ." "Q. We have heard that you also teach	In Amsterdam, D. P. Smuel <sup>b</sup> and J. den Gelders-	brother, burned in Rome <sup>c</sup> , likewise his brother	↓
1546	Keyn <sup>b</sup> , B. Beck <sup>b</sup> , and L. Schneider <sup>b</sup> ) arrested in Austria, while fleeing to	J. Diaz <sup>c</sup> martyred in Neubourg			P. Bon-Pain <sup>c</sup> burned at the stake in Paris for evangelizing	Honnore, J. Baudouin, J. Flesche, J. Picquery, P.	wherever you go? "A. O Lord, what should I preach; we may read the Gospel together. "Q. Where did you read it together?"	man <sup>b</sup> were burned alive on 24 <sup>th</sup> of May	François <sup>c</sup> was killed in a querelle over the Gospel	↓
1546	Moravia, they were brought to Vienna; their wives [and children?] were	In Altenburg, in Upper Kaernthen, Austria, Anabaptists M. Matschilder, his			P. Chapot <sup>c</sup> , strangled and burned at the stake for bringing Bibles into Paris	Picquery, J. Mateflon, and P. Petit <sup>c</sup> plus a man named Couberon <sup>c</sup>	"A. At the dyke. "Q. With whom did you read it? "A. This I do not know. "Q. How should you not know with whom		J. Eck died	↓
1546	released; the four men were beheaded at daybreak on Nov 22 <sup>nd</sup> in order to	wife, and H. Gurtzham arrested; they were imprisoned for 3				who was encouraging them were burned alive in Paris, one, M	you read it? "A. How should I know it, sometimes with this one, sometimes with another. "They therefore mentioned the names of		April 8, 1546, the Council of Trent published its "Decree Concerning Canonical	
1546	avoid a sensation; all four were beheaded	years until an amnesty in 1549 <sup>b</sup>			E. Poulliot <sup>c</sup> burned at the stake in Paris	Piquery, was hung because of his youthfulness	a good many, and said: "Do you know this and that one? "A. Yes, I know them. "Q. Have you any books of Menno		Scriptures", in which it stated, "it receives and venerates with a feeling of piety and	



Date	Germany-Austria [Scandinavia]		Switzerland		France [Alsace area]		Scotland-England [Commonwealth]		Rome [Italy, Spain, Low Lands]
1546	<b>Menno Simons</b> fled to Holstein, Germany, on the	The Lutheran Princes were defeated by the					Simons and of David Joris? "A. No, I have no books in the house, except a Bible and a Testament, and a little book on the faith." <sup>b</sup>		reverence all the books both of the Old and New Testaments, since one God is the author
1546	Baltic, where he remained to the end of his life (1561); he became the	Catholics in the Smalcald War; this forced <b>Menno Simons</b> to flee to					<b>Roger<sup>c</sup></b> burned at the stake in London; <b>Anne Askew<sup>c</sup>, N.</b>	A book published in London on the martyrdom of Anne Askewe: " <i>The first</i>	of both; also the traditions, whether they relate to faith or to morals, as having been
1546	<b>Anabaptist bishop</b> [traveling pastor] of northern Germany; Holstein was under	Cologne and <b>Archbishop H. von Wied<sup>m</sup></b> ←					<b>Beleniam<sup>c</sup>, J. Adams<sup>c</sup>, and J. Lascelles<sup>c</sup></b> burned at the stake in	<i>examinacyon Anne Askew, Lately martyred in Smythfelde</i>	dictated either orally by Christ or by the Holy Ghost, and preserved in the Catholic Church
1546	the rulership of the King of Denmark <sup>m</sup>						London		in unbroken succession." In its list of Old Testament books are found the Apocryphal books
1546	At <b>Lubeck</b> the [Mennonite] <b>Anabaptist bishops</b> met to				rejected by Luther, Calvin, and in Thomas Cramner's 1553 42 Articles of the Church of England (later revised as the 39 Articles). In its "Decree Concerning the Edition and Use of the Sacred Books," <b>Trent</b> condemned the publishing of Scriptures or teachings not in accord with the Catholic church, referring to the 4 <sup>th</sup> Lateran Council's anathema [extirpation by death] (1215).				
1546	discuss the doctrinal position of <b>N. Blesdijk<sup>m</sup></b>				The session ended giving bishops a blank check to enforce and punish heretics and schismatics as they deemed best: "Furthermore, wishing to repress that boldness whereby the words and sentences of the Holy Scriptures are turned and twisted to all kinds of profane usages, namely, to things scurrilous, fabulous, vain, to flatteries, detractions, superstitions, godless and diabolical incantations, divinations, the casting of lots and defamatory libels, to put an end to such irreverence and contempt, and that no one may in the future dare use in any manner the words of Holy Scripture for these and similar purposes, it is commanded and enjoined that all people of this kind be restrained by the bishops as violators and profaners of the word of God, with the penalties of the law and other penalties that they may deem fit to impose." June 17, 1546, <b>Trent</b> published its "Decree Concerning Original Sin" in which they affirmed that infant baptism washed away				
1546					the guilt of original sin. Several anathemas directly concerned so-called "Anabaptists" in Decree 3, "If anyone asserts that this sin of Adam, which in its origin is one, and by propagation, not by imitation, transfused into all, which is in each one as something that is his own, is taken away either by the forces of human nature or by a remedy other than the merit of the one mediator, our Lord Jesus Christ, who has reconciled us to God in his own blood, made unto us justice,				
1546					sanctification and redemption; or if he denies that that merit of Jesus Christ is applied both to adults and to infants by the sacrament of baptism rightly administered in the form of the Church, let him be anathema." Decree 4, "If anyone denies that infants, newly born from their mothers' wombs, are to be baptized, even though they be born of baptized parents, or says that they are indeed baptized for the remission of sins, but that they derive nothing of original sin from				
1546					Adam which must be expiated by the laver of regeneration for the attainment of eternal life, whence it follows that in them the form of baptism for the remission of sins is to be understood not as true but as false, let him be anathema" Decree 5, "If anyone denies that by the grace of our Lord Jesus Christ which is conferred in baptism, the guilt of original sin is remitted, or says that the whole of that which belongs to the essence of sin is not taken away, but says that it is only canceled				
1546					or not imputed, let him be anathema. For in those who are born again God hates nothing, because there is no condemnation to those who are truly buried together with Christ by baptism unto death, who walk not according to the flesh, but, putting off the old man and putting on the new one who is created according to God, are made innocent, immaculate, pure, guiltless and beloved of God, heirs indeed of God, joint heirs with Christ; so that there is nothing whatever to hinder their entrance into				
1546					heaven. But this holy council perceives and confesses that in the one baptized there remains concupiscence or an inclination to sin, which, since it is left for us to wrestle with, cannot injure those who do not acquiesce but resist manfully by the grace of Jesus Christ; indeed, he who shall have striven lawfully shall be crowned. This concupiscence, which the Apostle sometimes calls sin, the holy council declares the Catholic Church has never understood to be called sin in the sense that it is truly and				



1546					properly sin in those born again, but in the sense that it is of sin and inclines to sin. But if anyone is of the contrary opinion, let him be anathema" (source www.forerunner.com)					
1547	Emperor Charles V sought to unify all of Germany through the Diet of				J. Taffigon <sup>C</sup> & his wife J. Sejournal <sup>C</sup> , S. Mareschal <sup>C</sup> & his	J. l'Anglois <sup>C</sup> burned in Sense	Upon the death of King Henry VIII, his son Edward VI became King (1547-1553); he	In Ilst, Friesland, a pregnant Anabaptist	M. Miquelot <sup>C</sup> (Destoube-quin) burned alive in Tournais	← Trent
1547	Augsburg, continuing the policy of the Diet of Spier (1526) <sup>s3</sup>				wife J. Bailly <sup>C</sup> , G. Michaut <sup>C</sup> , J. Boulereau <sup>C</sup> , and J. Bretenay <sup>C</sup> burned	L. du Pre <sup>C</sup> burned alive in Paris	moved England in a more definitive Protestant direction	woman named Richst Heynes <sup>b</sup> was arrested and	Jan 13, 1547, the Council of Trent published its "Decree	
1547	[Mennonite] Anabaptist bishops met semi-annually at Emden				at the stake in Langres	J. Brugièr <sup>C</sup> burned alive at Issoire	"It is estimated that some forty versions of Tyndale's, Coverdale's, Matthew's, the Great Bible, and even	imprisoned in Leeuwaerden, after three weeks she	Concerning Justification": of which "the instrumental cause is the sacrament of	
1547	to discuss matters of doctrine and discipline <sup>m</sup>					Under Henry II, King of France (1547-1559), was instituted a special courtroom to deal with heretics, "La	Taverner's were issued in Edward's seven-year reign (1547-1553) <sup>w2</sup>	bore a son, who had the marks of her chains; she was cruelly	baptism, which is the sacrament of faith" (Chap 7). Chap 9 being "Against	
1547	Anabaptist bishop Adam Pastor was excommunicated					Chambre Ardente" (1547-1559), as a result 600 Huguenots were arrested from 1547-1550 <sup>r</sup>		tortured so that she would betray her husband; finally she was	the Vain Confidence of the Heretics" who believe that "that absolution and	
1547	due to false teaching on the divinity of Christ <sup>m</sup>							placed in a bag, and drowned	justification are effected by this faith alone."	
1547					Council of Trent, Canons Concerning Justification: Cannon 9, stated "If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be anathema."					
1547					"Canon 11. If anyone says that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost, and remains in them, or also that the grace by which we are justified is only the good will of God, let him be anathema."					
1547					"Canon 12. If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ's sake, or that it is this confidence alone that justifies us, let him be anathema."					
1547					"Canon 13. If anyone says that in order to obtain the remission of sins it is necessary for every man to believe with certainty and without any hesitation arising from his own weakness and indisposition that his sins are forgiven him, let him be anathema."					
1547					"Canon 14. If anyone says that man is absolved from his sins and justified because he firmly believes that he is absolved and justified, or that no one is truly justified except him who believes himself justified, and that by this faith alone absolution and justification are effected, let him be anathema."					
1547					"Canon 15. If anyone says that a man who is born again and justified is bound ex fide to believe that he is certainly in the number of the predestined, let him be anathema."					
1547					"Canon 16. If anyone says that he will for certain, with an absolute and infallible certainty, have that great gift of perseverance even to the end, unless he shall have learned this by a special revelation, let him be anathema."					
1547					"Canon 17. If anyone says that the grace of justification is shared by those only who are predestined to life, but that all others who are called are called indeed but receive not grace, as if they are by divine power predestined to evil, let him be anathema."					
					"Canon 18. If anyone says that the commandments of God are, even for one that is justified and constituted in grace,					

Date	Germany-Austria [Scandinavia]		Switzerland		France [Alsace area]	Scotland-England [Commonwealth]			Rome [Italy, Spain, Low Lands]		
1547					impossible to observe, let him be anathema." March 3, 1547, Trent's "Decree Concerning the Sacrament" with 13 "Canons on the Sacraments in General", 14 "Canons on Baptism", 3 "Canons on Confirmation". The following are some peccadilloes: <b>On the Sacraments in General:</b> "Canon 1. If anyone says that the sacraments of the New Law were not all instituted by our						
1547					Lord Jesus Christ, or that there are more or less than seven, namely, baptism, confirmation, Eucharist, penance, extreme unction, order and matrimony, or that any one of these seven is not truly and intrinsically a sacrament, let him be anathema." "Canon 4. If anyone says that the sacraments of the New Law are not necessary for salvation but are superfluous, and that without them or without the desire of them men obtain from God through faith alone the grace of justification,[2] though all are						
1547					not necessary for each one, let him be anathema." "Canon 5. If anyone says that these sacraments have been instituted for the nourishment of faith alone, let him be anathema." "Canon 6. If anyone says that the sacraments of the New Law do not contain the grace which they signify, or that they do not confer that grace on those who place no obstacles in its way,[3] as though they were only outward signs of grace or justice						
1547					received through faith and certain marks of Christian profession, whereby among men believers are distinguished from unbelievers, let him be anathema." "Canon 8. If anyone says that by the sacraments of the New Law grace is not conferred ex opere operato, but that faith alone in the divine promise is sufficient to obtain grace, let him be anathema."						
1547					"Canon 13. If anyone says that the received and approved rites of the Catholic Church, accustomed to be used in the administration of the sacraments, may be despised or omitted by the ministers without sin and at their pleasure, or may be changed by any pastor of the churches to other new ones, let him be anathema." <b>On Baptism:</b> "Canon 3. If anyone says that in the Roman Church, which is the mother and mistress of all churches, there is						
1547					not the true doctrine concerning the sacrament of baptism,[11] let him be anathema." "Canon 7. If anyone says that those baptized are by baptism made debtors only to faith alone, but not to the observance of the whole law of Christ, let him be anathema." "Canon 8. If anyone says that those baptized are free from all the precepts of holy Church, whether written or unwritten, so that						
1547					they are not bound to observe them unless they should wish to submit to them of their own accord, let him be anathema." "Canon 13. If anyone says that children, because they have not the act of believing, are not after having received baptism to be numbered among the faithful, and that for this reason are to be rebaptized when they have reached the years of discretion:[14] or that it is better that the baptism of such be omitted than that, while not believing by their own act, they should be baptized in						
1547					the faith of the Church alone, let him be anathema." "Canon 14. If anyone says that those who have been thus baptized when children are, when they have grown up, to be questioned whether they will ratify what their sponsors promised in their name when they were baptized, and in case they answer in the negative, are to be left to their own will; neither are they to be compelled in the meantime to a Christian life by any						
1547					penalty other than exclusion from the reception of the Eucharist and the other sacraments, until they repent, let him be anathema" (source www.forerunner.com).						
1548	J. Rogers returned to England →	Coverdale returned to England →		Crespin arrived in Geneva	Crespin fled from France for Geneva ←	S. Nivet <sup>c</sup> of Meaux martyred in Paris		J. Rogers returned to England (from Germany)	In Ostende, the Anabaptist C. Lecks <sup>b</sup> was arrested,		↓
1548				Bible Printer, R. Estienne, went from Lausanne to Zurich <sup>13</sup>	Bible printer, R. Estienne, left Paris for Lausanne <sup>13</sup> ←	O. Blondel <sup>c</sup> burned at the stake in Tours for warning someone of their impious and superstitious speech		Coverdale named King's chaplain and almoner	examined, and sentenced to be strangled and burned		↓
1549				Calvin's wife, Idelette died (married about 9 yrs)	Investigation of King Henry II into atrocities of Menier in the massacres at	H. Burre <sup>c</sup> burned in Dijon	Knox in England	Cranmer authored Book of Common Prayer	In Ostland, Elizabeth <sup>b</sup> , wife of Menno	M. Nicholas <sup>c</sup> , Augustin <sup>c</sup> and his wife,	↓

1549					Merindol and Cabrières; no decision was rendered, which	E. Peloquin <sup>C</sup> to have tongue cut out and to be burned over a small fire in Paris			Simons, taken from her home on 15 <sup>th</sup> Jan, where they	Marion <sup>C</sup> martyred in Belgium	↓
1549					led to more killings ↓	a Tailor <sup>Cr</sup> for the King in Paris (who gazed at the King as he burned)			found a Latin Testament; long interrogation; drowned in a bag on March 27 <sup>th</sup>	In Amsterdam: six Anabaptist men and two women burned alive on March 20 <sup>th</sup> : P. Janz <sup>b</sup> , T. Questinex <sup>b</sup> , J. Penne-	↓
1549						A widow, Anne Audebert <sup>C</sup> was captured as she sought to flee to Geneva, tried in Paris, burned alive in Orleans					↓
1549					Menier executed Gaultery <sup>C</sup> in Digne and B. Audouin <sup>C</sup>	To celebrate the return of King Henry II into Paris, two former priests, F. Venot <sup>C</sup> and			At Leeuwarden Anabaptists Eelken <sup>b</sup> beheaded, and	waertz <sup>b</sup> , G. Jans <sup>b</sup> , E. Jans <sup>b</sup> , L. Michiels <sup>b</sup> ,	Council of Trent Continued
1549					in Aix-en-Provence, and several others <sup>C</sup> also	L Galimar <sup>C</sup> , burned alive after the King's dinner in front of the Notre Dame <sup>r</sup>			Fije <sup>b</sup> strangled and burned	Barbara Thielemans <sup>b</sup> , and Truyken Boens <sup>b</sup>	
1549									In Amsterdam, Anabaptists J. Claess <sup>b</sup> (tortured on Oct 22 <sup>nd</sup> ) and his wife Cecilia Jerony-mus <sup>b</sup> burned alive on Nov 9 <sup>th</sup>		↓
1550				Bible printer, R. Estienne, settled in Geneva <sup>13</sup>	Against the desires of the Sorbonne (that wanted no French Bible),	C. Thierry <sup>C</sup> burned at the stake in Orleans		J. Rogers received the crown livings of St. Margaret Moyses	Second French "Authorized Bible", called	Fanino <sup>C</sup> hung and burned Ferrare, Italy	↓
1550					second French "Authorized Bible" published, called the Louvain Bible;	J. Godeau <sup>C</sup> and G. Beraudin <sup>C</sup> burned alive in Chambéry	Common man A. Wallace <sup>C</sup> burned in Scotland before a	In London, Anabaptists J. Knel <sup>b</sup> (or Buchner) and	Louvain [Belgium] published ←	F. Negri wrote De Fannii Faventini (1550) <sup>w</sup>	↓
1550					hoped to replace Lefevre's Bible and (especially) the Swiss Olivétan	Bible colporteur M. Moreau <sup>C</sup> burned alive in Troyes	great crowd of impressive folk	Anna Cantiana <sup>b</sup> burned alive; Knel was burned on May 2 <sup>nd</sup>	Loyola completed draft of the	Anabaptist Hymnwriter, H.	↓
1550					Version				Constitutions for the Jesuit order	van Overdam <sup>b</sup> and H. Keeskooper <sup>b</sup> were arrested with	↓
1550									At Lier in Brabant, in January, four Anabaptists,	many others at a meeting in the woods; they were betrayed by a	↓
1550									Govert <sup>b</sup> , Gillis <sup>b</sup> , Mariken (a 75	false brother; van Overdam had written a letter to the lords of Ghent;	↓

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
					year old
1550					woman) <sup>b</sup> , and <b>Anneken<sup>b</sup></b> , burned alive
1550					At Leyden, <b>Willem<sup>b</sup></b> , <b>Martigen<sup>b</sup></b> , <b>Dieuwertgen<sup>b</sup></b> , and <b>Maritgen<sup>b</sup></b> confessing, tortured, refusing to
1550					At Limmick in Jueelick, <b>T. van Haustelraed<sup>b</sup></b> , "very diligent with the talent that the Lord had committed to him,
1550					apostacize killed as heretics
1550					to bring many to the knowledge of the truth, and to strengthen those
1550					At Remunde, of Guelderland, <b>T. van Lindt<sup>b</sup></b> , arrested for
1550					his evangelism, was tormented and burned alive
1550					who had received the truth, in the same <sup>b</sup> ; after severe contests, was condemned to be burned alive
1550					In Borren, near Millen, <b>P. Palmen<sup>b</sup></b> , burned alive
1550					Near Sittert, <b>R. Ramaeckers<sup>b</sup></b> burned alive
1550					<b>Eleven<sup>b</sup></b> , then <b>seven<sup>b</sup></b> executed with sword in Millen and Borren
1550					At Wislen, <b>G. van Kempen<sup>b</sup></b> burned alive
1550					At Antwerp, <b>A. van Asselroye<sup>b</sup></b> burned alive
1550					<b>Three<sup>b</sup></b> (incl one <b>Jan</b> ) burned in Antwerp
1550					At Bamberg, <b>two young girls<sup>b</sup></b> put to death
1550					At Leeuwaerden, <b>J. Dosie<sup>b</sup></b> (15 yrs old), killed

1550							September 25, 1550 Decree of <b>Charles V</b> , especially against Anabaptists <sup>b</sup> (renewed thrice by his son, <b>Philip II</b> in	Another decree of <b>Charles V</b> to increase inquisition in the Netherlands, given on April 29 <sup>th</sup> in	↓
1550							1556, 1560, and 1564), also cited in 1569 by William I, Prince of Orange, in defense of his adversaries	Brussels <sup>b</sup> (particularly carried out through inquisitors in the cities of Brabant)	↓
1550								Anabaptist <b>R. Dircks</b> <sup>b</sup> examined by torture on July 9, was burned alive in Amsterdam on Aug 16	↓
1551		Anabaptist <b>John Bair</b> <sup>b</sup> of Lichtenfels, died in prison after			<b>C. Monier</b> <sup>c</sup> slowly roasted over a fire in Lyon (see below)	18 year old <b>T. de St. Paul</b> <sup>cr</sup> burned alive in Paris for	<b>Coverdale</b> named Bishop of Exeter	<b>J. Rogers</b> named vicar of St. Sepulchre's and reader of St. Paul's	↓
1551		23 years in a dark dungeon of the tower of Bamberg			<b>M. Secenat</b> <sup>c</sup> , a former priest, burned at the stake in Nimes	quietly correcting someone for their vulgarities			↓
1551	Confession of "Anabaptist" Jan the Old Clothes Buyer <sup>b</sup> Antwerp, Brabant, 1551 Q. "What do you think of infant baptism?"				Edict of Chateau-briand (from the "Chambre	22 year old colporteur <b>J. Joery</b> <sup>cr</sup> and his			↓
1551	A. "I do not think it to be anything but a human institution" Q. "By what then will you prove or maintain your baptism?" A. "Mark 16" Q. "What are your views concerning the sacraments?"				Ardente") listed <b>46 articles</b> describing heresy	<b>young servant</b> <sup>c</sup> burned alive in Toulouse (Bibles around their necks)			↓
1551	A. "I have nothing to say of the sacraments of men, but the Supper, as Christ held it with His apostles, I approve and esteem; for I think that there are many who do not know what sacrament means." Q. "What do you think of the Roman church?"				M. Claude Monier, d'Auvergne "Claude Monier, an educated man, native of St. Amand of Talande, also of La Chaire, three leagues from Issoère in Auvergne [county]: after having been instructed for some time in the public schools of this town, and in Clermont, capital			An Anabaptist <b>Smith</b> <sup>b</sup> , arrested at Komen, Flanders, and beheaded in prison, as if he had recanted	↓
1551	A. "Nothing, but I esteem the Christian church, which is the church of Christ." Q. "What do you hold concerning the host which the priest holds in his hand? Do you not believe that our Lord is in it with flesh and blood?" A. "No; for it is written, Acts 1, that He shall come again in like manner as He				city of Auvergne, having been taught from his youth a special fear of God and the knowledge of His Holy Word, became hated and suspect by the haters of the same, so much so that he lost his charge as a teacher. So he left in the direction of Auvergne and other villages around the same, publicly preaching the Word of God,			Ghent, Flanders: Anabaptists <b>Gillis</b> <sup>b</sup> and <b>Elizabeth</b> <sup>b</sup> burned alive for heresy	↓
1551	ascended into heaven." Q. "What do you think of the pope?" A. "That he is the antichrist." 1 Thess 2:3 Q. "What do you think of the mass, ceremonies, and confession observed in the church?"				up until the time that he was persecuted, and constrained to retire to the land of the Gospel [Switzerland], and the Reformed Church by the Word of God. After which he retired to Lausanne, city in the jurisdiction of the Lords of Bern, and studied there for some time. Since finding himself in Lyon, he had the charge of several			Ghent, Flanders: Anabaptists <b>Joris</b> <sup>b</sup> , <b>Wouter</b> <sup>b</sup> , <b>Grietgen</b> <sup>b</sup> , and <b>Naentgen</b> <sup>b</sup> condemned, left in	↓
1551	A. "Nothing, since the tree from which they spring is good for nothing." Q. "Where were you baptized?" A. "My lords, if you know it, why do you yet ask me?"				children, who he instructed in the Holy Letters: so much so that in a little time he became known of several faithful, who rejoiced in his holy conversation: for he was gifted with a tender spirit, peaceable and meek, according to the testimony given him by several faithful witnesses, who were familiar with his good life, and the pure			prison for another 8 months, finally executed by being hung over a fire and burned alive	↓
1551	The bailiff then said, "I adjure you by your baptism, that you tell us where you were baptized?" Matt 26:63. A. "My baptism I hold to be good and right; but your adjuration I do not regard." They then read to me the names and surnames of all that had been baptized with				doctrine that he announced to each one who he was able to encounter there: as is also manifestly noted by the fruit of his life and [as] the true mark that follows the said doctrine. For it soon came about, on a Sunday the fifth of July 1551, having been in the home of his friend to give him advice to hold himself away from the			Ghent, Flanders: <b>Catharine</b> <sup>b</sup> was burned alive 8 days later	↓
1551	me and said, "Assuerus has confessed it to us." I then said, "It is true." Q. "Who baptized you?" A. "It does not behoove me to tell." Q. "We shall make you tell."				Provost [of the town] who had come to take him: after having guided the friend and done the action of a true Christian: returning from his trip, there came upon him the Provost suspicious to take Monier, and brought him as a prisoner to the <i>Official</i> [prison], after which he was questioned on several things. Thus it would be that			Antwerp, Brabant: <b>J. Segers</b> <sup>b</sup> , his wife <b>Lijsken Dircks</b> <sup>b</sup> , and <b>Big Henry</b> <sup>b</sup> arrested for heresy; both	↓

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					men burned alive on Sept 2 <sup>nd</sup> ;
1551	A. "My flesh is before you; do with it as you please."		God would give him the grace that while being a prisoner he wrote part of the judicial acts and interrogations held against him, we have here his letter containing his entire confession, in the strength to which it was put into writing for the faithful, as follows... [4 pages of folio type]" <sup>C</sup>		Since Lijsken was pregnant, was placed in a bag and drowned in the Scheldt
1551					Antwerp, Brabant: <b>P. Bruynen<sup>b</sup></b> , <b>Jan, Pleunis<sup>b</sup></b> , and <b>Jan<sup>b</sup></b> (the old clothes buyer), and another brother <sup>b</sup>
1551					Anabaptist <b>Willem<sup>b</sup></b> a cabinet maker in Weesz, of Cleves, beheaded in Cleves (one of his judges, <b>C. Meselaer</b> , abstained)
1551					<b>C. Meselaer<sup>b</sup></b> , judge of <b>Willem</b> (above) resigned his office, became a brother, and died (unclear how), with <b>W. Rauens<sup>b</sup></b>
1552	The Protestant <b>Maurice of Saxony</b> finally secured religious freedom in some German states by		<b>Calvin and P. Viret</b> (pastor in Geneva) wrote to the Lausanne Five	The "Five of Lyon": <sup>f</sup> <b>M. Alba<sup>C</sup></b> , <b>P. Escrivain<sup>C</sup></b> , <b>Bernard Seguin<sup>C</sup></b> , <b>D. Peloquin<sup>C</sup></b> , former priest, returning to Geneva with his	<b>Edward Seymour<sup>C</sup></b> , the Duke of Somerset beheaded
1552	the <b>Treaty of Passau</b> (31 July 1552) s3		while they were in prison, as well as <b>D. Peloquin</b> ; some letters describe the	<b>C. Favre<sup>C</sup></b> , and <b>P. Navihère<sup>C</sup></b> arrested on their third day in Lyon, sister, degraded and burned alive at Ville-Franche	The Anglican <i>Book of Common Prayer</i> was revised, prescribing even more Protestant styles of worship
1552			conversion of a thief in prison named <b>Jean Chambon</b> who	imprisoned, judged guilty of heresy, strangled and burned at the stake	<b>H. Gravier<sup>C</sup></b> martyred in Bourg-en-Bresse
1552			later went to Geneva →	<b>P. Bergier<sup>Cr</sup></b> , having signed the confession of <b>B. Seguin</b> , was strangled in Lyon	<b>R. Poyet<sup>C</sup></b> (illegitimate son of the Chancellor of France, <b>Guillaume Poyet</b> ) burned at the stake in Anjou
1552	An example of the torture of <b>Corneliss</b> (→) "Saturday morning they came before eight o'clock, and took me to the torture chamber, where the executioner was. They then asked me whether I had not changed my mind, and			<b>Corneliss</b> (↘) warned of the need for knowing as little as possible: "They then laid before me the letters I had sent them, and also the hymn; they	<b>G. da Milano</b> wrote of Fanino's martyrdom ( <i>Passione de fanino martyr</i> ) <sup>w</sup>
1552	would answer their questions. I began to admonish them. They said: 'We have not come here to be taught by you; but we ask you whether you will answer our questions.' But this I did not intend to do. The executioner then stripped me, and bound my		In 1552, <b>King Henry II</b> of France established 28 Presidential [heresy] courts, there were and are no records of	readily saw that it was the same handwriting; but I did not confess it. I thought to myself: 'There is plenty of time yet for it; for I will have to tell them	In Guelich: <b>Barbei<sup>b</sup></b> , drowned

Council of Trent Continued

1552	hands behind my back. There was a windlass there, and tying a block to my feet, they drew me up and left me hanging. While thus suspended they interrogated me, but I did not answer. They then let me down, and the bailiff asked me				the resulting executions from these courts specifically set up to deal with heretics <sup>m7</sup>		something any way, when they torture me." For the matter concerned myself; hence I did not keep it secret, when I was tortured; but as regards others, I had		At Blankenberg: <b>W. of Bierck</b> , <sup>b</sup> <b>C. of Geistens</b> , <sup>b</sup> <b>C. of Eukeraet</b> , <sup>b</sup>	At Leyden: <b>Mariken</b> <sup>b</sup> and <b>Anneken</b> <sup>b</sup> put to death	↓
1552	where I had worked since I left Flanders. At Delft, I replied. Thereupon they asked me still other questions, and as I refused to answer them, they drew me up again, and untied the block. The executioner then placed a piece of wood or iron						no warrant to accuse them, and hence I did not want to know where the friends lived, when I talked with any one. And let me tell you, dear friends, this matter is		and <b>T. of Nunkerken</b> <sup>b</sup> all beheaded	At Komen, Flanders: <b>W. van Robaey</b> <sup>b</sup> tortured, killed	↓
1552	between my legs, which had been bound together, and stood on it. Being let down again, I was asked by the bailiff, whether I and six of my friends had not been in Leyden at a certain time, which he specified. I did not confess it. Again the						sadly overlooked by some, who are continually inquiring after this one or that one, and take it amiss, if you do not give them the desired information. O dear		At Leyden: <b>H. Dirks</b> , <b>D. Jans</b> , and <b>A. Corneliss</b> were	At Amsterdam: six burned alive Aug 6: <b>L. Jans</b> , <sup>b</sup> <b>M. Hermans</b> , <sup>b</sup>	↓
1552	executioner drew me up, they having blindfolded my eyes, and they took rods and scourged me. After I was let down the bailiff said: 'Tell it, or I shall tell you?' I would not accuse any one. They drew me up again, pulled my beard and hair, and						friends, if you knew what suffering it would mean if you were imprisoned, you would not make such inquiries. Hence, if you wish to make any inquiries, inquire		sentenced to death, <b>Corneliss</b> was arrested for evangelizing the	<b>P. Thymans</b> , <sup>b</sup> <b>R. Egberts</b> , <sup>b</sup> <b>H. Anthoniss</b> , <sup>b</sup> <b>C. Gerbrants</b> <sup>b</sup>	↓
1552	beat and scourged my back; but as my eyes were blindfolded, I could not see who did it. They might have asked: 'Who smote you?' Luke 22:46. This continued until I had been beaten with seven or eight rods. When they let me down, and I did not						after the faith that can save your souls. See, my dear friends, accept this in good part; for I have written it out of love. All the torture I have suffered was inflicted		jailer	[van Braecht provides their official sentence from the Book of	↓
1552	answer for a long time, they, fearing that I should faint away, poured water over me, which they had also done while I was suspended. I sat down, and as I did not speak for a long time, the bailiff said: 'You will not tell it; I will tell you: you slept at						upon me, to make me inform on others; hence, the less you know, the less you have to answer." <sup>b</sup> [The whole section on <b>Corneliss</b> is very interesting]		In Ghent: <b>P. van Olman</b> <sup>b</sup> [or <b>van Werwijck</b> ] put to death	Criminal Sentences of the City of Amsterdam]	↓
1552	<b>Stephen Claes</b> '." <sup>b</sup>								At the Castle of Kühlenbergh: a lad, <b>Cornelis</b> , <sup>b</sup> imprisoned for 3		↓
1552									years; finally burned alive		↓
1553			[beginning with <b>N. Nail</b> became common in France	Reformed Pastors <b>Calvin</b> , <b>Viret</b> , and <b>Farel</b> correspond with the Five of	<b>M. Dymonet</b> <sup>Cr</sup> martyred for heresy in Lyon	<b>N. Nail</b> <sup>C</sup> arrested with Bibles from Geneva burned over a fire in Paris	<b>Cranmer</b> authored 42 <i>Articles of the Church of England</i>		At Amsterdam (Jan 16): <b>H. Jans of Sollem</b> <sup>b</sup> burned alive, his	Arrested at Diexmuyde, Flanders: <b>W. van Capelle</b> <sup>b</sup>	↓
1553			to tie sticks in the mouth of the condemned so that they could not	Lyon, <b>M. Dymonet</b> , <b>R. Lefevre</b> , and others while they are imprisoned in	<b>L. de Marsac</b> <sup>C</sup> and his <b>cousin</b> <sup>C</sup> , and <b>E. Gravot</b> <sup>C</sup> burned at	<b>A Magne</b> <sup>C</sup> burned alive in Paris	<b>King Edward</b> died; <b>Queen Mary Tudor</b> I took the throne ↓ →	<b>Jane Gray</b> <sup>C</sup> and her husband, <b>Guilford Dudley</b> <sup>C</sup> ,	property being confiscated for the benefit of the Emperor	put to death	↓
1553			speak to the crowd while being burned]	Lyon; also seek the help of the Lords of Berne	the stake for heresy in Lyon	<b>G. Neel</b> <sup>Cr</sup> , former Augustin monk, burned at the stake in Evreux	<b>J. Rogers</b> was placed on house arrest in London	beheaded by <b>Queen Mary</b>	At Amsterdam (Jan 16): <b>Felistis Jans of Vreden</b> , <sup>b</sup>	At Leeuwaerden, Friesland: two young maidens: the	↓
1553	<b>Knox</b> in Frankfort for a short time			Execution of the Socinian <b>Servetus</b> (who had a price on his head from	<b>S. Laloé</b> <sup>C</sup> martyred in Dijon, his executioner, <b>J. Sylvestre</b> , was	<b>E. le Roy</b> <sup>C</sup> and <b>P. Denocheau</b> <sup>C</sup> executed in Chartres	<b>Coverdale</b> lost his post as Bishop of Exeter, so he went into exile to	<b>J. Knox</b> went to Frankfurt, to pastor an English speaking church	Westfalia, burned alive	lame <b>Tijs</b> <sup>b</sup> and the bedridden <b>Beerentge</b> <sup>b</sup> were drowned	↓



Date	Germany-Austria [Scandinavia]		Switzerland		France [Alsace area]		Scotland-England [Commonwealth]		Rome [Italy, Spain, Low Lands]		
1553				the Roman Catholic Inquisition) in Geneva	converted as a result and moved to Geneva	P. Serre <sup>Cr</sup> , former priest, burned at the stake in Toulouse	Denmark, where his brother-in-law was chaplain to the king		At Bergen op Zoom, Brabant: arrested for not bowing to an image, Simon	At Kortrijck: J. Kindt <sup>b</sup> burned at the stake [his testimony is quite compelling]	↓
1553				Knox moved to Geneva to pastor the first English Puritan church	D. Peloguin <sup>C</sup> burned at the stake in Ville-franche				the shop-keeper <sup>b</sup> was burned alive	In Vuren, Flanders: struck an unnamed man <sup>b</sup> seven	↓
1553									At Leeuwarden: P. Witses, <sup>b</sup> strangled at the stake	times and sawed off his head	↓
1553									Rome, 15 Sept 1553: a train of prisoners holding candles follow six Cardinals to the tribunal, all recant		↓
1553									save two Mollio, <sup>w3</sup> a Bolognese professor, and Tisserano <sup>w3</sup> ; after a word from Mollio, where he threw down and extinguished his candle,		↓
1553									both were immediately executed at Campo del Flor		↓
1554 Prot- estant				J. Crespin shocked by the martyrdom of the	P. Panier <sup>C</sup> , former member of parliament of	G. Dalençon <sup>Cr</sup> , Bible colporteur, betrayed, martyred	January 1554, J. Rogers sent in Newgate prison by Bonner, the new	John Foxe published a Latin Book of Martyrs, "Commentarii	O. Cateline <sup>C</sup> , converted in England, burned	In Ghent, Flanders: David <sup>b</sup> and Levina <sup>b</sup> burned	↓
Mart- yrolo- gies begin				Lausanne Five, and desirous that their deaths not be forgotten began	Bourgogne, decapitated in Dole of Bourgogne	with a repentant dyer of cloth <sup>C</sup> in Montpellier	Bishop of London; he was there with J. Hooper, L Saunders, J.	Rerum in Ecclesia Gestarum. Liber primus" (Strasbourg: Rihel)	alive in his Hometown of Gand, Belgium	alive; David was also stabbed with a pitchfork	Council of Trent Continued
to be writte n and widely				writing his History of the True Witnesses to the Truth of the	J. Filleul <sup>C</sup> and J. Leveillé <sup>C</sup> hung and burned alive in	R. Le Fevre <sup>Cr</sup> arrested in Lyons, burned at the stake in Paris	Bradford, and others	As persecution intensified under Mary I, Puritan believers went	T. Calbergue <sup>C</sup> burned alive in Tournay for owning a	At Ghent, Flanders: W. van Louvain <sup>b</sup> put to death	
publi- shed 1554				Gospel, Who with Their Blood Signed, from John Hus to the Present	Paris for travelling to Geneva	P. de la Vau <sup>C</sup> burned alive in Nimes	J. Day published a martyrology of Lady Jane in London, "An	underground; they were called "Marian Separatists" as	Geneva songbook, and for writing spiritual songs		↓
1554				Time (Geneva, 1554)	D. Le Vayr <sup>C</sup> , former priest, from Normandy,	F. Gamba <sup>C</sup> burned at the stake at Bresse in Lombardie	epistle of ladye Jane... Also another epistle to her sister, with the words she	they separated the Church of England while Mary was queen	J. Malo <sup>C</sup> executed in Mons		↓
1554					colporteur of Geneva Bibles, raised from the fire three times before		spake on the scaffold"	Knox fled to Geneva			↓

1554					being burned alive in Rouen		Queen of England [Bloody] Mary I Tudor began executing Protestants (1555-1558) ↓			↓
1555			Four martyrologies published in Strasbourg: <b>L. Rabus</b> in German: <i>Historien der heyiligen ausserwölten Gottes Zeügen...</i> ; two in French by <b>J. Crespín</b> , <i>Receuil de plusieurs personnes and Histoire memorable de la persecution de Merindol et Cabrieres</i> , and <b>J. Sleidan</b> in Latin, <i>De statu religionis et republicae, Carolo Quinto Caesare Commentarii</i>		<b>G. de Dongnon</b> <sup>C</sup> , former priest, burned at the stake in Limoges	Feb 4 <sup>th</sup> in London <b>J. Rogers</b> <sup>C</sup> , the first heretic burned alive under reign of <b>Queen Mary</b> , he was a former priest, <b>was married</b> , ordained in Wittenberg, and	27 <sup>th</sup> March <b>J. Lawrence</b> <sup>C</sup> , <b>R. White</b> <sup>C</sup> , and <b>W. Dighel</b> <sup>C</sup> at Gloucester, <b>W. Pygat</b> <sup>C</sup> at Braintree, <b>J. Alcock</b> <sup>C</sup> died of	<b>D. Witcoq</b> <sup>C</sup> beheaded in Mons; <b>Waldrue</b>	<b>Paul IV</b> gave special powers to <b>Jesuits</b> to	↓
1555					<b>The Chambery Five</b> ( <b>J. Vernou</b> <sup>C</sup> , <b>A. Laborie</b> <sup>C</sup> , <b>J. Trigalet</b> <sup>C</sup> , <b>G.</b>	returned to England to preach the Gospel, became a professor of theology under <b>Ridley</b> (later burned Oct 16 <sup>th</sup> ); Bishop <b>J. Hooper</b> <sup>C</sup> burned in Gloucester;	sickness in a London prison, his body was thrown on a manure pile 24 <sup>th</sup> April, Pastor <b>G. Marsh</b> <sup>C</sup> burned at	<b>Carlter</b> <sup>C</sup> buried alive in Mons for allowing	make war on the disciples of Jesus	↓
1555					<b>Tauran</b> <sup>C</sup> , and <b>B. Bataille</b> <sup>C</sup> ) at first sentenced to rowing for the King's ships,	<b>H. Gudaker</b> <sup>C</sup> , primate of Ireland poisoned; 5 <sup>th</sup> Feb, Minister and Lawyer <b>R. Taylor</b> <sup>C</sup> thrown in the fire at Aldham Common; 8 <sup>th</sup> Feb, <b>L. Saunders</b> <sup>C</sup> ,	the stake at Westchester, and <b>W. Flower</b> <sup>C</sup> burned at Westminster for whistling during mass; 31 <sup>st</sup> May,	Bible reading in her home; <b>J.</b>	(named after the 1326 so-called	↓
1555				More correspondence available between the <b>Chambery</b>	changed to beheading in Chambery, Savoy, France	minister in London, burned at the stake in Coventry; 26 <sup>th</sup> Feb, Bishop <b>R. Ferror</b> <sup>C</sup> burned at the stake at Carmarthen; 5 <sup>th</sup> March, <b>T. Thomkins</b> <sup>C</sup> burned on hand	Minister <b>J. Cardmaker</b> <sup>C</sup> burned at the stake in London with businessman <b>J. Warren</b> <sup>C</sup>	<b>Porceau</b> <sup>C</sup> martyred in Mons	heretics in Portugal, called "Police of	↓
1555				<b>Five, John Calvin, Pierre Viret</b> , and others included by Crespín →		prior to being burned at the stake in London, also <b>T. Higby</b> <sup>C</sup> at Horndon; <b>T. Causton</b> <sup>C</sup> burned at Raleigh; 15 <sup>th</sup> <b>W.</b>	<b>Feb-May 1555 English Martyrs</b> February: 5 ministers March: 8+2 persons		<b>Jesus</b> ")	↓
1555						<b>Hunter</b> <sup>C</sup> at Brentwood; 25 <sup>th</sup> <b>S. Knight</b> <sup>C</sup> at Malden	April: 1+1 May: 1+1	In Antwerp, four put to death in the marketplace: <b>Pieter</b> <sup>b</sup> (with the lame foot), <b>J. Droogh-</b>		↓
1555				<b>Villegaignon</b> → asked the Geneva	Vice Admiral of England, <b>Villegaignon</b> , set sail from Le Havre,	A convicted thief, <b>Toulee</b> , spoke against Rome and the Pope before his death, leading to a proclamation; in June 1555, the <b>Archbishop of Canterbury</b> published this proclamation: "Anyone not accepting the Holiness of the <b>Pope</b> was to be condemned as a heretic" (excommunication as defined by Aquinas [above] meant extirpation from the world by death)		<b>schreerder</b> , <sup>b</sup> <b>H. Borduerwercker</b> , <sup>b</sup> and <b>F. Sweerdteveger</b> <sup>b</sup>		↓
1555				town council for ministers of the Gospel; they sent	France, presumably in the hopes of establishing a			Drowned in Scheldt (Antwerp), <b>Tanneken van der Leven</b> <sup>b</sup>		↓
1555				<b>P. Richier</b> and <b>G. Chartier</b> who were accompanied by many from France,	Reformed colony in Brazil, with peace and tranquility for those who believe	<b>M Bucer</b> 's <sup>C</sup> and <b>P Fagius</b> ' <sup>C</sup> bodies exhumed and burned as heretics in Cambridge, likewise the body of the wife of <b>P Martyr</b> <sup>C</sup> at Oxford; 9 <sup>th</sup> June, <b>T.</b>	Also martyred in July, <b>J. Wade</b> <sup>C</sup> burned in Dartford; <b>D. Harman</b> <sup>C</sup> in Lewes; <b>J. Lander</b> <sup>C</sup> in Steyning; the	In Antwerp, put to death in marketplace: <b>Bartholomew</b> <sup>b</sup> (the potter)		↓
1555				set sail from Honfleur, France	the Gospel from France <sup>C</sup> ←	<b>Watts</b> <sup>C</sup> at Chelmsford; 10 <sup>th</sup> June, Count <b>T. Hawkes</b> <sup>C</sup> burned at the stake in Goggeshall for not wanting his son baptized in the method of the	lame <b>R. Hook</b> <sup>C</sup> and <b>T. Everson</b> <sup>C</sup> in Chichester; <b>N. Hall</b> <sup>C</sup> in Rochester	In Antwerp, put to death in the marketplace: <b>Rommeken</b> <sup>b</sup>		↓

Date	Germany-Austria [Scandinavia]		Switzerland		France [Alsace area]		Scotland-England [Commonwealth]		Rome [Italy, Spain, Low Lands]		
1555						Papists; 11 <sup>th</sup> June, <b>N. Chamberlain<sup>C</sup></b> , in Colchester, <b>J. Simson<sup>C</sup></b> in Rochfort, and <b>J. Erdley<sup>C</sup></b> at Rayleigh; 12 <sup>th</sup> June, <b>W. Butler<sup>C</sup></b> , <b>T. Osmond<sup>C</sup></b> ; <b>J. Bradford<sup>C</sup></b>	[ <b>Crespin</b> wrote that in the first 2 years of <b>Queen Mary's</b> reign 800 Protestants (mainly leaders) were put to death!]	Arrested in Vorst (Etschland), brought to Schanters: tortured so that he could not stand	↓		
1555						and <b>John Leaf<sup>C</sup></b> burned on a pile of wood in Smythfield near London; 11 <sup>th</sup> July, <b>G. Ming<sup>C</sup></b> , a minister of the Gospel, died in prison before	<b>June-July 1555 Engl Martyrs</b> June: 6 July: 12+1 died in prison	nor eat, publicly beheaded: <b>H. Pichner<sup>b</sup></b> (of Sal)	↓		
1555		Arrested in Bavaria, taken to Worms: publicly beheaded <b>Christian<sup>b</sup></b>				martyrdom; 12 <sup>th</sup> July, <b>J. Bland<sup>C</sup></b> , <b>J. Francks<sup>C</sup></b> , <b>N. Scheterden<sup>C</sup></b> , and <b>H. Middleton<sup>C</sup></b> burned in Canterbury In August, <b>G. Aileward<sup>C</sup></b> died in prison;	6 <sup>th</sup> of Sept burned in Canterbury, <b>G. Bradbrige<sup>C</sup></b> , <b>J. Tuttye<sup>C</sup></b> , <b>A. Burward<sup>C</sup></b> , <b>G. Catner<sup>C</sup></b> , <b>R. Steuter<sup>C</sup></b> ; 11 <sup>th</sup>	In Dordrecht: placed in bag and drowned in Puttox Tower: <b>Digna Pieters<sup>b</sup></b>	↓		
1555						<b>J. Abs<sup>C</sup></b> burned Edmondsbury; <b>J. Denleye<sup>C</sup></b> burned in Uxbridge; <b>Elizabeth Warne<sup>C</sup></b> burned in Stadford; <b>J. Neuman<sup>C</sup></b> burned in Safron; Six	<b>James Leaf<sup>C</sup></b> died in prison in London, also were burned <b>T. Hayward<sup>C</sup></b> and <b>T Gorway<sup>C</sup></b> at Litchfield; <b>R. Smyth<sup>C</sup></b> , <b>G.</b>	<b>B. LeBlas<sup>C</sup></b> burned at the stake in Tournay	In Rome: <b>P. Algier<sup>cb</sup></b> burned with oil, then burned to	Council of Trent Continued	
1555						burned on the 13 <sup>th</sup> Aug in Canterbury: <b>R. Coker<sup>C</sup></b> , <b>H. Lawrence<sup>C</sup></b> , <b>G. Hopper<sup>C</sup></b> , <b>G. Stere<sup>C</sup></b> , and <b>R. Wright<sup>C</sup></b> ; 14 <sup>th</sup> of August, <b>R. Citier<sup>C</sup></b> burned in Tautone;	<b>Andrew<sup>C</sup></b> , and <b>G. Bing<sup>C</sup></b> died at the Tower of London ("Tower of Lollards"); 19 <sup>th</sup> <b>R. Glover<sup>C</sup></b> and <b>C. Bungaye<sup>C</sup></b>	Brothers <b>F</b> and <b>N. Matthys<sup>cc</sup></b> ,	ashes [van Bracht dates his death at 1557]		
1555					<b>N. DuChesne<sup>C</sup></b> traveling from Lausanne to get his	the 26 <sup>th</sup> <b>G. Tankerfield<sup>C</sup></b> and <b>G. Baumeford<sup>C</sup></b> in St. Albons, <b>P. Patinghan<sup>C</sup></b> in Uxbridge, and <b>R. Smyth<sup>C</sup></b> burned at Stanes; the 30 <sup>th</sup> <b>S.</b>	burned at Coventry; 16 <sup>th</sup> of Oct <b>J. Web<sup>C</sup></b> , <b>G. Painter<sup>C</sup></b> burned in Canterbury, Bishop of London <b>N. Ridley<sup>C</sup></b> and	Burned at the stake in Malines (Belgium)	In Volewijk, near Amsterdam: <b>six</b>		
1555					wife, arrested in Gry for not lifting his hat before an inquisitor, burned at the stake	<b>Harwood<sup>C</sup></b> and <b>T. Fusse<sup>C</sup></b> burned at Ware; the 31 <sup>st</sup> <b>J. Neuma<sup>C</sup></b> and <b>J. Denleye<sup>C</sup></b> burned at Safronwalden and <b>G. Harles<sup>C</sup></b> at Barnet; 2 <sup>nd</sup> of Sept Rev.	bishop of Worchester <b>H. Latimer<sup>C</sup></b> burned at Oxford; also died in Oct, <b>G. Wiseman<sup>C</sup></b> died in the Tower	on Dec. 23 <sup>rd</sup>	<b>Brethren<sup>b</sup></b> arrested in a boat; all strangled at		
1555					in Gry on October 8 <sup>th</sup>	<b>R. Samuel<sup>C</sup></b> burned in Ipswich; 3 <sup>rd</sup> <b>G. Alyn<sup>C</sup></b> at Walsingham <b>T. Cosby<sup>C</sup></b> at Chetford, <b>T. Cox<sup>C</sup></b> at Yexford	of London, <b>J. Gorte<sup>C</sup></b> died in prison in Colchester		the stake and left 13 weeks in a frozen state	↓	
1555							<b>Aug-Oct 1555 English Martyrs</b> August: 14+1 died in prison September: 12 + 3 died in prison October: 2 bishops			↓	
1555					<b>C. de la Canesiere<sup>C</sup></b> , arrested in Lyon on his way to Geneva,	<b>J. Rabec<sup>C</sup></b> , former Franciscan, had his tongue cut out and	<b>J. Philpot<sup>C</sup></b> , church doctor, burned at the stake in London; five men	<b>T. Cramner<sup>C</sup></b> , Archbishop of Canterbury, author of 42 Articles,	<b>Laurent<sup>C</sup></b> and <b>J. Fasseau<sup>C</sup></b> beheaded at Mons, Belgium;	<b>Pope Paul IV</b> published <i>Index librorum</i>	↓

1555					burned at the stake in Lyon on Feb 1	was raised and lowered over a fire in Angers	burned in London on Jan 27 <sup>th</sup> , Pastor <b>T. Whittle<sup>C</sup></b> , <b>B. Green<sup>C</sup></b> , <b>T.</b>	accused of treason, burned at the stake in Oxford; five burned in	<b>A. de Lopphe<sup>C</sup></b> burned over slow fire and <b>J.</b>	<i>prohibitorum</i> further delineating prohibited Bibles and other books	↓
1555						Former priest, <b>P. de Rousseau</b> burned similarly in Angers	<b>Brown<sup>C</sup></b> , <b>J. Tudson<sup>C</sup></b> , <b>J. Went<sup>C</sup></b> , with 2 women, <b>Agnes</b>	Canterbury: <b>J. Lomas<sup>C</sup></b> , <b>Anne Albright<sup>C</sup></b> , <b>J. Sole<sup>C</sup></b> , <b>Jeanne</b>	<b>de Lespe-darme<sup>C</sup></b> also martyred in Ath, Belgium		↓
1555							(Isabelle) <b>Foster<sup>C</sup></b> , <b>Jeanne Lashford<sup>C</sup></b>	<b>Painter<sup>C</sup></b> , <b>Agnes Snoth<sup>C</sup></b> ; burned at Bury, <b>J. Abbes<sup>C</sup></b>			↓
1556	Of the Ordinances and Decrees Made for All Times and for General Observance, and Proclaimed Everywhere, from the 25 <sup>th</sup> of September 1550, and Renewed and Confirmed by His Royal Majesty in the Year 1556			<b>Crespin</b> published two more editions of his martyrology, including Book 3				Two women burned in London: <b>Anne Potten<sup>C</sup></b> , and the wife <sup>C</sup> of Micheal the shoemaker		<b>Loyola</b> died in Rome	↓
1556	(decree of Philip II, King of Spain) “We likewise forbid all lay persons, and others, to converse or dispute concerning the holy Scriptures, whether openly or secretly, especially in doubtful and difficult matters; or to teach,			The Ministers from Geneva and the boats, arriving in Brazil, after much	<b>J. Bert-rand<sup>C</sup></b> , martyr-ed in Blois	30 <sup>th</sup> April <b>François de Mauny</b> , Archbishop of Bordeaux, officially	Minister at Pamb-ran <b>J. Hullier<sup>C</sup></b>	Martyrs: March 24, Salisbury: <b>Spicer<sup>C</sup></b> , <b>Maundrelle<sup>C</sup></b> , <b>Corbeley<sup>C</sup></b> ; April 2, Cambridge: minister <b>J. Hoillarde<sup>C</sup></b> ; Rochester: <b>Hirtpoole<sup>C</sup></b> , and a widow <b>Jeanne Beches<sup>C</sup></b> ; April 10, in London: 2 ministers, <b>G. Tymmes<sup>C</sup></b> , <b>R.</b>		<b>R. Oguier<sup>C</sup></b> and his son <b>Bauchedon<sup>C</sup></b> burned at the	Council of Trent Continued
1556	expound or interpret the holy Scriptures to others, unless they [who do so] be theologians and versed in divinity and spiritual law, and approved by some notable university, or others authorized thereto by the ordinary [Bishop] of the place; be it			difficulty, were well received by <b>Villegaignon</b> ; who asked the ministers		prohibited the singing of the Psalms at home, church, or in the	burned in Cambridge	<b>Drakes<sup>C</sup></b> ; <b>G. Ambroise<sup>C</sup></b> , <b>J. Cavel<sup>C</sup></b> , <b>T. Spurge<sup>C</sup></b> , <b>R. Spurge<sup>C</sup></b> ; April 28, in Golchester: minister <b>C. Lyster<sup>C</sup></b> ; <b>J. Mase<sup>C</sup></b> , <b>R. Nichol<sup>C</sup></b> , <b>J. Spencer<sup>C</sup></b> , <b>J. Hamon<sup>C</sup></b> , <b>S. Joyne<sup>C</sup></b> ; May 5, in Glochester: 2 blind men, <b>Thomas<sup>C</sup></b> and <b>J.</b>		stake in Lisle, Flanders, eight days later his wife <sup>C</sup> and other	
1556	well understood, however, that this is not to be regarded as relating to those who simply and exclusively converse together on the aforesaid holy Scriptures, adducing thereto the expositions of the holy and approved doctors; but to those			to establish police and church order according to the custom of Geneva	<b>Arnaud Monier<sup>C</sup></b> and <b>Jean de</b>	streets, nor sale or owning of Psalms or New Testaments in French <sup>C</sup>	Former tailor turned	<b>Uprise<sup>C</sup></b> ; <b>Croker<sup>C</sup></b> and the lame and aged <b>H. Lauerok<sup>C</sup></b> ; May 16, in London: a widow <b>Catherine Hut<sup>C</sup></b> , with two girls, <b>Jean Horne<sup>C</sup></b> and <b>Elizabeth Thaeuel<sup>C</sup></b> ; May 19 in Beccles: <b>E. Polus<sup>C</sup></b> , <b>J. Denny<sup>C</sup></b> , and a woman named		son, <b>Martin<sup>C</sup></b> , were burned at the stake	
1556	who, in order to seduce others, or to teach and instruct them in that which is forbidden, maintain and teach, contrary to the ordinances of our mother, the holy church, evil and false propositions and doctrines, which are notoriously considered				<b>Cazes<sup>C</sup></b> condemned to be	Priest <b>J. Casabone<sup>C</sup></b> , from Agenois, arrested and burned at the	travelling evangelist <b>George</b>	<b>Spencer<sup>C</sup></b> ; May 31 in London: <b>G. Leache<sup>C</sup></b> (died in prison); June 1 in Lewes: <b>T. Harland<sup>C</sup></b> , <b>J. Osewarde<sup>C</sup></b> , <b>T. Rede<sup>C</sup></b> , <b>T. Abington<sup>C</sup></b> , and 2 preachers <b>T. Hooede<sup>C</sup></b> , <b>T. Mylles<sup>C</sup></b> ; June 23, in London: minister <b>G. Aheral<sup>C</sup></b> ; then		Colporteur <b>B. Hector<sup>C</sup></b> , strangled and burned in	
1556	heretics; or to preach, defend, allege or maintain, openly or secretly, any doctrines of the aforementioned authors. “On pain, that if any be found to have acted contrary to any of the above stated points, they shall be punished as seditious				dragged though the streets	stake for not teaching according to the Church	<b>Eagles<sup>C</sup></b> , partially strang-led, cut	June 25, <b>J. Clement<sup>C</sup></b> + 2 <sup>C</sup> who died in prison; June 27, in Alchester: a servant (Lyon) <sup>C</sup> ; in Stradforde: <b>H. Adlington<sup>C</sup></b> , <b>R. Jacson<sup>C</sup></b> , <b>G. Holiwel<sup>C</sup></b> , <b>T. Bower<sup>C</sup></b> , <b>L. Parmen<sup>C</sup></b> , <b>L. Coyxe<sup>C</sup></b> , <b>H. Wie<sup>C</sup></b> , <b>J. Dorefal<sup>C</sup></b> , <b>J. Rothe<sup>C</sup></b> , <b>E.</b>		Thurin, Italy (or 1555)m2	↓
1556	persons, and disturbers of our realm and the common peace, and be executed as such: “Namely, the men with the sword, and the women buried alive; that is, if they will not maintain or defend their errors; but				of Bordeaux		into fourths in Cloches-ter, head	<b>Hurst<sup>C</sup></b> , <b>G. Searles<sup>C</sup></b> , <b>Elizabeth Peper<sup>C</sup></b> and <b>Agnes George<sup>C</sup></b> ; in London died in prison: <b>T. Paret<sup>C</sup></b> and <b>M. Hunt<sup>C</sup></b> ; June 29 in Edmond-Burye: <b>Spurdane<sup>C</sup></b> , <b>Fortuné<sup>C</sup></b> , and another <sup>C</sup> July 1, in London: <b>J. Carels<sup>C</sup></b>		In Beverwijk: tied to a ladder and drooped in the fire:	↓
1556	if they persist in their errors, opinions, or heresies, they are to be executed with fire; and in every case all their property is declared confiscated, and forfeited to our benefit. “And as regards what we had ordained in our previous						put on a stake	died in prison; July 16, in Nuberie: <b>J. Guyne<sup>C</sup></b> , <b>Asken<sup>C</sup></b> , and <b>J. Palmer<sup>C</sup></b> ; July 18, in Grenestade: <b>T. Dingat<sup>C</sup></b> , <b>J. Forman<sup>C</sup></b> , mother <b>Trié<sup>C</sup></b> ; Aug 1 in Darbie: a blind woman <sup>C</sup> ; Sept in Bristau: a weaver <sup>C</sup> ; Sept 24, in Amesfield: <b>J. Hart<sup>C</sup></b> ,		<b>Augustine<sup>b</sup></b> (the Baker)	↓

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]		Scotland-England [Commonwealth]		Rome [Italy, Spain, Low Lands]		
1556	decrees and our last ordinances, that from the day they had acted contrary thereto, or had fallen into the aforesaid errors, they should be disqualified from disposing of property, and that all alienations, gifts, cessions, sales, conveyances, transfers,						T. Rauendale <sup>c</sup> , a shoemaker <sup>c</sup> , a leathersmith <sup>c</sup> , N. Holden <sup>c</sup> ; Sept 25, in Bristau: young man <sup>c</sup> ; in Newent, J. Horne <sup>c</sup> and a woman <sup>c</sup> ; a the Canterbury castle: died of hunger: J. Clarke <sup>c</sup> , D. Chettenden <sup>c</sup> , G. Foster <sup>c</sup> , and the	In Flanders: three women burned alive: Francijntgen, <sup>b</sup>	↓
1556	testaments, or last wills, made and executed by them from said day on, should be null, invalid and void. "Again (page 168): Since many, from our aforesaid countries, suspected of heresy, especially of the sect of the						wife of Polkins <sup>c</sup> ; early Oct in Northampton: a shoemaker <sup>c</sup> ; Oct 18 at Canterbury castle: three prisoners <sup>c</sup> died	Grietgen, <sup>b</sup> and Maeyken Doornaerts <sup>b</sup>	↓
1556	Anabaptists, change their place of abode, to infect the simple in places where their character is not known; we, in order to guard against this, will, ordain, and decree, that none of the inhabitants of our aforesaid Netherlands, of whatever state,						In Antwerp: publicly executed: Abraham <sup>b</sup>	In Antwerp: publicly executed: J. de Kudse <sup>b</sup>	↓
1556	quality or condition he be, shall be admitted or received into any city or village, of said countries, there to live, except he brings with him a certificate from the parish priest of the place where he last resided."						At Ghent: publicly executed: C. de Praet <sup>b</sup>	In Nimeguen: strangled and burned alive: G. Hasepoot <sup>b</sup>	↓
1556	"Which certificate he shall be obliged to show and deliver into the hands of the principal officer of the city or village where he intends to live; on pain that those who do not bring such certificates shall not be admitted there to live." <sup>b</sup>								↓
1557	<b>Personal Evangelism Methodology of Philbert Hamelin</b> "Many faithful spoke of him, how when he went along in the country, often he would spy out and find the field workers at	In Brazil, Villegaignon turned on the Geneva ministers	P. Hamelin <sup>cr</sup> , former priest, converted at Saintes, France,	Burned at the stake in Dijon: A. Sepharon <sup>c</sup> , P. Cene <sup>c</sup> , Jacques, N.			In Bruges, Flanders: C. Conick <sup>c</sup> (Le Roy) burned	Geneva mission trip to Sicily suffered 6-12	↓
1557	the hour of their break, as they are accustomed to do, at the foot of a tree, or in the shade of a haystack. There he would feign like he was resting with them, taking the opportunity by little methods and easy speech, to teach them to fear God,	on the issue of transubstantiation, siding with a Cointac, a	imprisoned (in 1546), escaped death by denouncing, for 12	du Rousseau <sup>c</sup> ; N. Sartoire <sup>c</sup> burned alive in Chamberry; midnight riot against			In Mons: A. Emphilitus <sup>c</sup> (Merula) burned alive	martyrs <sup>f</sup> every three years	↓
1557	and to pray both before and after the break, inasmuch as it was him [the Lord] who gave them all things for the love of His Son Jesus Christ. And after that, he would ask the poor peasants if they would like it if he prayed to God on their	Sorbonne graduate, ended in some Geneva martyrs in Brazil →	years established printing press in Geneva, was married with	a Protestant gathering on St James street, Paris: one person			In Moerkerke: A. Dierick <sup>c</sup> martyred	At Antwerp: Janneken Walraven <sup>b</sup> was burned alive	↓
1557	behalf. Some took great pleasure in this, and were edified, others were astonished, hearing things that they were not accustomed to hearing. Not a few would run after him with hostile intent [Fr. "aucuns luy couroyent-sus"], because he	English Geneva NT printed, a Bible divided into verses for the first time →	children, then became colporteur, and was strangled (trumpets blaring)	Trampled <sup>r</sup> , 100-120 arrested, leading to the death of some in jail, and the burning		English Geneva New Testament published in Geneva	At Haarlem (26 Apr): J. Simons <sup>b</sup> and C. Dirks <sup>b</sup>	Burned in Turin, J. Vavaille <sup>m2</sup> ; burned in Val	Council of Trent Continued
1557	would show them that they were on the way to damnation, if they did not believe in the Gospel. When he received their curses and outrage, he often had this warning in his mouth, My friends, you do not now know what you are doing, but one day your will understand, and I pray God to do such a grace on your behalf <sup>r</sup> <sup>c</sup>		and burned in Bordeaux	of others the next year ↓			strangled and burned	d'Oste, N. Sartoris <sup>m2</sup>	
1557			A meeting of 50 [Mennonite] Anabaptist bishops met in Strasbourg to discuss "the ban" <sup>m</sup>				At Antwerp: M. Zaeywever, <sup>b</sup> J. Oudkleer-kooper, <sup>b</sup> W.	At Antwerp: Jeronymus, <sup>b</sup> L. van Guelders, <sup>b</sup>	

1557									Droog-scheerder, <sup>b</sup> and V. <sup>b</sup> and P. <sup>b</sup> de Backer	Pieter <sup>b</sup> (the Miller), J. van Yperes, <sup>b</sup> and Maerten <sup>b</sup> (the Walloon) beheaded	↓
1557									publicly executed	Walloon) beheaded	↓
1557									At Antwerp: Margriete, <sup>b</sup> wife of Jeronymus, Klaerken <sup>b</sup> and Janneken <sup>b</sup> of Dextelaer all drowned		↓
1558		in Cologne: Confession of the Anabaptist T. van Imbroeck <sup>b</sup>	See → [Romyen would either be burned		Frances Civaux <sup>f</sup> , martyred in Dijon; B. Romyen <sup>c</sup> betrayed, body	Arrested in Paris, G. Tardif <sup>c</sup> , J. Caillou <sup>c</sup> , and N. de Jenville <sup>c</sup> , burned at the stake	Last martyrs under Queen Mary: deacon C. Simson <sup>c</sup> , and shoemakers C. Devenysh <sup>c</sup> and H. Foxe <sup>c</sup> ; in Huntington, Lawton <sup>c</sup> ; dead in London prison: J.		in Thurin [Italy]: G. Varagle <sup>c</sup> burned alive	in Brazil: news came of five martyrs <sup>c</sup> (J. du Bordel <sup>c</sup> , M.	↓
1558		At Cologne (5 Mar): T. van Imbroeck <sup>b</sup> beheaded	alive, or if he recanted strangled (then burned); they also announced his		dislocated, then burned over a fire in Marseille; G. Guerin <sup>cr</sup> martyred	in their hometowns; N. Clinet <sup>cr</sup> , T. Gravelle <sup>cr</sup> , and Philippe de Luns <sup>f</sup>	Mainerd <sup>c</sup> ; In Clochester, J. Harrison <sup>c</sup> , Daye <sup>c</sup> , and Agnes George <sup>c</sup> ; in Norwich, R. Harris, J. Daws, the wives of George <sup>c</sup> and three <sup>c</sup> ; dead in London		In Anvers: J. du Champ <sup>c</sup> and an Anabaptist <sup>c</sup> executed	Vermeil <sup>c</sup> , P. Bourdon <sup>c</sup> ) from Geneva mission team	↓
1558			death asking all good Christians to bring wood to the town marketplace		in Paris, recanted, then came to his senses, the crowd kindled the fire for	(Gravelle) <sup>c</sup> martyred in Paris; 5 or 6 days later martyred in Paris: N.	prison, T. Tyler <sup>c</sup> and M. Wethers <sup>c</sup> , executed were: H. Pond <sup>c</sup> , M. Rycarbie <sup>c</sup> , J. Holidaie <sup>c</sup> , J. Flond <sup>c</sup> , R. Lavonder <sup>c</sup> , R. Holland <sup>c</sup> , and T.		In Brussels: G. Verdickt <sup>c</sup> martyred	K. Schumaker, arrested, imprisoned, released <sup>b</sup>	↓
1558			in Marseille to burn a Lutheran) <sup>c</sup>		him and assisted in his death; young boy J. Morel <sup>cr</sup> converted when	le Cene <sup>c</sup> and P. Gabart <sup>c</sup> ; also martyred in Paris, two students	Sowthan <sup>c</sup> ; in Norwich: T. Withed <sup>c</sup> ; in Brainsford: J. Slade <sup>c</sup> , Pikes <sup>c</sup> + 3 others <sup>c</sup> ; in Winchester: Bambridge <sup>c</sup>		In Rotterdam: 5 sentenced (Annetgen Antheunis, J. Hendricks, Stijntgen Jan, E. Nouts, P. van Eynoven), the failed		↓
1558					seeing the martyrdom of Rebezies and Danville (→),	(tortured by water and fire): F. Rebezies <sup>cr</sup> and F. Danville <sup>cr</sup> ; died of	Mary Tudor died Nov 1558, two months after her father-in-law, emperor Charles V; the same week as Mary died, so did the Cardinal and Papal Legate Reginald		execution of J. Hendricks led to a riot, in which all the prisoners were freed <sup>b</sup>		↓
1558					almost equivocated, he was burned alive in Paris	torture in Paris prison: R. du Seau <sup>c</sup> and J. Almaric <sup>c</sup>	Pole (who had received absolution from the Pope for taking part in the Anglican church, and had persecuted many)		In Brussels: G. Jaspers <sup>b</sup> put to death	In Werwijck, Flanders: M. Bossier <sup>b</sup> burned	↓
1558									At Kortrijk, Flanders: put to death W. van Haverbeke <sup>b</sup>	At Kortrijk, Flanders: A. van Tomme <sup>b</sup> (the singer) burned	↓
1558									At Kortrijk, Flanders: D. Verkampt <sup>b</sup> burned alive	At Kortrijk, Flanders: M. de Ledersnijder <sup>b</sup> burned alive	↓
1558									At Antwerp: J. de Melselaer <sup>b</sup> brought to the marketplace with a gag, put to death	At Antwerp: L. de Wever <sup>b</sup> beheaded in prison	↓

Date	Germany-Austria [Scandinavia]		Switzerland		France [Alsace area]		Scotland-England [Commonwealth]		Rome [Italy, Spain, Low Lands]	
1558								At Antwerp: <b>F. Tiban<sup>b</sup></b> and <b>Little Dirk<sup>b</sup></b> beheaded in prison	At Antwerp: <b>H. Leeverkooper<sup>b</sup></b> and <b>A.<sup>b</sup> and D.<sup>b</sup> de Schilder</b> beheaded	↓
1558								At Gravenhage, Holland: <b>W. Dirks<sup>b</sup> M. Schoenmaecker<sup>b</sup></b>	At Honschoten, Flanders: <b>W. van Honschoten<sup>b</sup></b> put to death and bunred	↓
1558								and <b>A. Pieters<sup>b</sup></b> put to death	In Bruges: <b>J. de Swarte<sup>b</sup> H. van den Broecke<sup>b</sup></b> and <b>others<sup>b</sup></b> put to death	↓
1558								At Antwerp: <b>H. van Duytsch<sup>b</sup></b> beheaded in prison	At Antwerp: <b>S. Hendricks<sup>b</sup> H. de Smit<sup>b</sup> H. van Burculo<sup>b</sup> P. in de</b>	↓
1558								At Antwerp: four sisters from Aix-la-Chapelle: <b>Grietgen<sup>b</sup> Tanneken<sup>b</sup></b>	<b>Vettewarije<sup>b</sup> A.<sup>b</sup> and G.<sup>b</sup> Passementwerker</b> publicly executed	↓
1558								<b>Lijntgen<sup>b</sup></b> and <b>Stijntgen<sup>b</sup></b> were tied crooked and drowned	At Antwerp: <b>Janneken<sup>b</sup></b> and <b>Noele<sup>b</sup></b> sentenced to death by drowning	↓
1558							"He [ <b>Joris Wippe</b> →] wrote several letters in prison, three of which have come into our	At Doornick: <b>A. van Hee<sup>b</sup> J. Meeuwens<sup>b</sup></b> and <b>W.<sup>b</sup> G.<sup>b</sup> and E.<sup>b</sup></b>	At Dortrecht: <b>J. Wippe<sup>b</sup></b> (Joosten's son), former	↓
1558							possession. He doubtless would have written more; but great watchfulness was exercised that he should have	<b>de Hoedemaeker</b> , and <b>L. Doornick<sup>b</sup></b> taken to a forest in Hainault and burned	burgomaster, drowned in a cask (of his letters ←)	↓
1558							no ink, so that he wrote his last letter (to his children) with mulberry juice" <sup>b</sup>	At Aix-la-Chapelle: <b>H. Smit<sup>b</sup> H. Adams<sup>b</sup> H. Beck<sup>b</sup> M. Smit<sup>b</sup> D.</b>	At Winnick: <b>G. of Nonenberg<sup>b</sup></b> and <b>P. Kramer<sup>b</sup></b> beheaded standing	↓
1558								<b>Snijder<sup>b</sup></b> and <b>Seven<sup>b</sup></b> others: publicly executed	In Leeuwarden: <b>J. d'Auchy</b> arrested and imprisoned ↓	↓
1559				<b>Calvin</b> wrote the final edition of his <i>Institutes</i>	<b>J. Barbeville<sup>cr</sup></b> burned alive in a large fire in Paris; on the same day a	<b>N. Ballon<sup>c</sup></b> , Bible colporteur, brought to the place of his martyrdom with a	<b>Elizabeth I</b> became Queen of England; she was sympathetic to Protestantism; she enacted	<b>"Paul IV</b> ordered among the <i>Biblia prohibita</i> (prohibited books) a whole series of Latin Bibles. He added that all Bibles in the vulgar tongue could not be printed nor kept without		↓
1559				An <b>Academy</b> is founded in Geneva for the training of pastors <sup>b4</sup>	thief was also hung in Paris; <b>P. Chevet<sup>c</sup></b> , more than 60 years old,	ball in his mouth, strangled, then burned in Paris; his companion, <b>N.</b>	the "Elizabethan Settlement", comprising of an "Act of Supremacy" and an "Act of Uniformity"	permission of the Holy Office. This was in practicality a prohibition of reading the Bible in the vulgar tongue" (quoted from <i>Dictionnaire de Théologie Catholique</i> , 15:738, col 2) <sup>s</sup>		↓



1559				Bible printer, <b>R. Estienne</b> , died in the Fall 1959l3	invited to share the Gospel to a Franciscan did so, was apprehended,	<b>Guenon</b> <sup>C</sup> , the first to be martyred under the reign of <b>Francis II</b>	<b>Knox</b> returned to Scotland from Geneva, leading to			↓
1559					cruelly murdered in Paris; <b>M. Marie</b> <sup>C</sup> , Bible colporteur from Geneva, hung	<b>Marguerite Le Riche</b> <sup>C</sup> , betrayed by her husband for not attending Mass,	a war with <b>Mary of Guise</b> over religion in Scotland	May 1559, under <b>Ferdinand and Elizabeth</b> , in Valdolit, Spain, a specially built gallery (for royalty), stage, and grandstands for the	In Brussels: <b>A. Verdict</b> <sup>C</sup> , brother of <b>G. Verdict</b>	↓
1559					over a fire and burned in Paris, with two ropes of hay in his mouth;	hung over the fire and burned in Paris; likewise a young <b>carpenter</b> <sup>C</sup> in Sens;	<b>Coverdale</b> returned to England from Denmark	judgment on 30 Lutheran heretics: the Augustinian doctor <b>F. de Cacalla</b> <sup>C</sup> , two of his brothers, a priest <b>F. de Bivero</b> <sup>C</sup> (iron in his	above, was also taken and burned at the stake	↓
1559					Bibles burned with him; colporteur <b>A. Daussi</b> <sup>C</sup> , following torture to extract	<b>P. Milet</b> <sup>C</sup> hung over a fire and burned in Paris; the deaf <b>J. Beffroy</b> <sup>C</sup> burned	<b>W. Allen</b> left England for Douais, France, to establish an	mouth) and <b>J. de Bivero</b> <sup>C</sup> (to perpetual prison), two of his sisters <b>Blanche</b> <sup>C</sup> and <b>Constance</b> <sup>C</sup> , and the bones of his mother; priest <b>A.</b>	In Brussels: <b>B. le Hev</b> <sup>C</sup> quietly decapitated to avoid suspicion	↓
1559	U.S. Constitution assures freedom of peaceable assembly				information on collaborators, burned alive in Clermont	alive in Paris; <b>P. Arondeau</b> <sup>C</sup> burned alive in Paris	English school for training Catholic Priests <sup>s3</sup>	<b>Perez</b> <sup>C</sup> ; Also <b>D. P. Sarmiento</b> <sup>C</sup> , his wife, <b>Mencia de Figueroa</b> <sup>C</sup> , <b>D. L. de Roxas</b> <sup>C</sup> , <b>Anne Henriques</b> <sup>C</sup> , <b>C. del Campo</b> <sup>C</sup> , <b>C. de Padilla</b> <sup>C</sup> , <b>A. de</b>	<b>Marcgrave</b> (of Anvers) passed Law to catch those	↓
1559					<b>M. Rousseau</b> <sup>C</sup> , <b>G. Le Court</b> <sup>C</sup> , and <b>P. Parmentier</b> <sup>C</sup> burned alive for	counselor to the King, clerk of the parliament of France, after a long		<b>Huezuelo</b> <sup>C</sup> (iron in his mouth), <b>Catherine Romain</b> <sup>C</sup> , <b>F. Errem</b> <sup>C</sup> , <b>Catherine Ortega</b> <sup>C</sup> , <b>Isabella de Strada</b> <sup>C</sup> , <b>Jeanne Velasques</b> <sup>C</sup> , an	who assembled unlawfully, with a financial reward	↓
1559					having a Prayer meeting in Paris; <b>J. Ysabeau</b> <sup>C</sup> burned alive in Tours	process, <b>A. du Bourg</b> <sup>Cr</sup> , hung over a fire naked and burned alive in		<b>ironworker</b> <sup>C</sup> , [a Portuguese Jew] <b>C. Vaes</b> <sup>C</sup> , <b>Jeanne de Sylva</b> <sup>C</sup> [wife of <b>de Bivero</b> above], <b>Leonoro de Lisveros</b> <sup>C</sup> [wife of <b>Huezuelo</b>	in Anvers: <b>Adrian</b> <sup>C</sup> , betrayed by his father, and <b>Henry</b> <sup>C</sup> were burned alive	↓
1559					The <b>Cardinal of Loraine</b> , the <b>Duke of Guise</b> , and the <b>Duke of Nemours</b> ,	Paris; <b>A. Coiffier</b> <sup>C</sup> martyr in Danmartin; bookseller <b>J. Judet</b> <sup>C</sup> burned alive in		above), <b>Marina de Sajavedra</b> <sup>C</sup> , <b>D. Quadra</b> <sup>C</sup> , <b>Marie de Rojas</b> <sup>C</sup> , <b>A. Dominique</b> <sup>C</sup> , [Englishman] <b>A. Basor</b> <sup>C</sup> ; 1 condemned to be burned	In Anvers: <b>C. Halewyn</b> <sup>C</sup> and <b>H. Janssen</b> <sup>C</sup> strangled, half	↓
1559	Part of <b>Jacques d'Auchy's</b> Confession "I also confess that the higher powers are ordained of God, for the punishment of the evil, and the protection of the good; for				conspire to keep the newly named <b>Huguenots</b> from appealing their	Paris; <b>T. Moutarde</b> <sup>C</sup> burned alive in Valenciennes; <b>A. de Richieud</b> <sup>C</sup> , beat to		alive ( <b>A. Huezuelo</b> ), 13 condemned to be strangled then burned, the rest to do perpetual penance in prison; 37 others remained in prison	burned, left on a wheel as a trophy to <b>Marcgrave's</b> brutality	↓
1559	they bear not the sword in vain; to which powers the Scriptures command us to be subject, and instruct us to pray for them, in order that, as Paul says, we may lead a peaceable and quiet life. Paul also calls the power a minister of God. Therefore				case to the King; the <b>Huguenot</b> leaders were massacred	death and disemboweled in Draguignan		until another event was planed	In Leeuwarden: <b>J. d'Auchy</b> <sup>b</sup> was betrayed,	↓
1559	since he is a minister of God, I would pray him that he would be pleased to be merciful to me, even as God is merciful. I hereby disclaim all fellowship with those who would resist the power with the sword and violence, which I regard as the				Death of <b>King Francois II</b> allowed some peace for	<b>W. Allen</b> established an English school to		Second "event" under Ferdinand and Elizabeth: from the church in Seville: <b>J. P. de Leon</b> <sup>C</sup> burned alive; <b>J. Gonzalve</b> <sup>C</sup> strangled and	imprisoned for 10 weeks before his first examination, examined over and	↓

Date	Germany-Austria [Scandinavia]			Switzerland	France [Alsace area]		Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]			
1559	doctrine of devils. Wisd 6:3; 1 Pet 2:13; Rom 13:1, 4; 1 Tim 2:2." <sup>b</sup>				Reformed Churches in France, as the Parliament of	train Catholic priests in Douais; this school had to move to Rheims in 1578,		and burned alive with 5 women: <b>Isabel de Vaenia<sup>c</sup></b> , <b>Maria de Viroes<sup>c</sup></b> , <b>Cornelia<sup>c</sup></b> , <b>Marie de Bohorches<sup>c</sup></b> , and her sister		over and over again, finally secretly killed in the night	↓
1559					France called for an end to persecution until the determination	and became the center for the English Catholic <b>Douais-Rheims</b>		<b>Joanne<sup>c</sup></b> , <b>Julien Hernandes<sup>c</sup></b> , <b>J. de Leon<sup>c</sup></b> , and escaped monk <b>Jean Hernandes<sup>c</sup></b> (having been in Frankfort and Geneva); <b>Francisca</b>		In Leeuwarden: <b>Claesken<sup>b</sup></b> and her husband <sup>b</sup>	↓
1559					of a Council on the issue <sup>c</sup>	<b>translation</b> of the Bible, produced to refute the many "false translations"		<b>de Chaves<sup>c</sup></b> burned alive, medical doctor <b>C. de Losada<sup>c</sup></b> , <b>C. de Arellanio<sup>c</sup></b> ; herein <b>Crespin</b> had no further information on the hundreds		drowned, along with <b>Jacques d'Auchy</b> (above)	↓
1559						found in the Protestant translations		imprisoned and condemned by these masters of inquisition, fear, and repression		At Kortrijk, Flanders: <b>J. de Groot<sup>b</sup></b> and <b>M. van</b>	↓
1559		At Saltzburg: <b>W. Mair<sup>b</sup></b> and <b>W. Hueber<sup>b</sup></b> executed						In Jortrijk, Flanders: <b>K. van Tiegem<sup>b</sup></b> burned by fire	<b>Halewijn<sup>b</sup></b> put to death		↓
1559		by sword and burned							At Geervliet, S. Holland: <b>J. Jans Brant<sup>b</sup></b> placed in a sack, stabbed, and dropped into a river		At Maestricht: a widow, <b>Trijnken Keuts<sup>b</sup></b> was burned alive with a gag
1559									At Antwerp: three women: <b>Fransken Vroevrouwe<sup>b</sup></b> , <b>Naentgen Leerver-</b>	At Antwerp: three women: <b>Betgen<sup>b</sup></b> , <b>Neelken<sup>b</sup></b> and	↓
1559									<b>koopster<sup>b</sup></b> and <b>Pluengtgen van der Goes<sup>b</sup></b> drowned in a vat in the prison	<b>Mariken<sup>b</sup></b> Franss drowned	↓
1559									At Antwerp: <b>A. Pan<sup>b</sup></b> put to death by the sword, and his wife <sup>b</sup> was drowned after childbirth	At Ghent, Flanders: <b>H. de Vette<sup>b</sup></b> , <b>P. Coerten<sup>b</sup></b> , <b>K.<sup>b</sup></b> and <b>Proentgen<sup>b</sup></b>	↓
1559									At Antwerp: six women: <b>Maeyken Kats<sup>b</sup></b> , <b>Magdaleentken<sup>b</sup></b> , <b>Aechtken<sup>b</sup></b> , <sup>b</sup> old	<b>Tanckreet, J.</b> , <b>Spillebout<sup>b</sup></b> , <b>A. Tanckreet<sup>b</sup></b> , <b>Maeyken Floris<sup>b</sup></b>	↓

1559									Maeyken, <sup>b</sup> Grietgen Bonaventuers, <sup>b</sup> and Maeyken de Korte <sup>b</sup> : three drowned by night,	A. van Cassel, <sup>b</sup> H. <sup>b</sup> and M. <sup>b</sup> de Smit, H. <sup>b</sup> and Maritgen <sup>b</sup> de	↓
1559									the other drowned, and two put to death by the sword	Vette, and Tanneken de S. These <sup>b</sup> ten of them were burned in a	↓
1559									At Antwerp: J. Bernaerts <sup>b</sup> put to death	hut of straw, two pregnant women were beheaded after giving birth	↓
1559									At Maestricht: J. Bosch <sup>b</sup> (aka. J. Bergh or J. Durps) burned in a hut erected on a scaffold	At Waesten, Flanders: H. Vermeersch (aka.	↓
1559									At Antwerp (Nov 9): A. Langedul, M. Pottebacker, L. van der	H. van Maes) executed	↓
1559									Leyen beheaded in prison		↓
1560	Axiom 3 and 4 of the Jesuits, published in Cologne (1560) <sup>C</sup> : "3. That it is not-at-all for the political Magistrates to mix themselves with or			Crespin published a Latin version of his martyrology			Mary of Guise died (July)		In Flanders, C. de Quekere <sup>C</sup> , J. Dienssart <sup>C</sup> , and Jeanne	In Rome, Italy, a pastor trained in and a Geneva Bourgeois, J. L.	↓
1560	gain knowledge of the doctrine that is proposed to the people: but that this solicitude is delegated to the priests. That upon issues of religion, the only duty of			English Geneva Bible completed			Knox drew up a Summary of Doctrine which was	English Geneva Bible published	de Salomez <sup>C</sup> strangled, partially burned, cut into thirds and buried; J. Herwin <sup>C</sup> converted in	Pascal <sup>C</sup> , detained, tortured, found guilty of Lutheranism,	↓
1560	the Magistrates is, to execute the rebellious and contradictory of the Roman seat. "4. In conferring the doctrine of the Church						accepted by Parliament		London, arrested and burned alive in Flanders; Jean de Crues <sup>C</sup> turned over to Inquisitor of	strangled while preaching before his death, then burned before	↓
1560	with the rules of the word of God, whoever finds them in discord, contradicts those of the Pope, ought to be exterminated from the midst of men,								Flanders, Renay, partially strangled and burned in Belle, buried by friends	Pope Pius IV and a number of Cardinals	↓
1560	either by sword or by fire, so that peace and tranquility may be conserved. If so had occurred 40 years ago in the location of Luther and his sectarians, it would have								Decree of Pius IV "Desiring now to be able to for the greater salvation of those for whom this request was		↓
1560	been seen for a long time that there would have been a restitution of Ecclesiastical repose so desired."								made, the council decreed that the entire affair be deferred to our very Holy Father, as he defers it by the present decree, according to his singular prudence, he himself will		↓

Date	Germany-Austria [Scandinavia]		Switzerland		France [Alsace area]		Scotland-England [Commonwealth]		Rome [Italy, Spain, Low Lands]		
1560		At Neumarkt, Bavaria: <b>N. Felbinger<sup>b</sup></b> (or <b>Schlooser</b> ) and <b>J.</b>							decide what he judges to be [both] useful for the Christian States and salvific for those who request the use of the chalice" (DS1760)		↓
1560		<b>Leytner<sup>b</sup></b> both beheaded							In Antwerp (?): <b>A. Claes<sup>b</sup></b> , <b>J. Tieleman<sup>b</sup></b> and <b>H. de Backer<sup>b</sup></b> drowned in a tub	In Antwerp: three women: Deaf <b>Betgen<sup>b</sup></b> , <b>Betgen<sup>b</sup></b> (of Ghent), and <b>Lijsken Smits<sup>b</sup></b> drowned in a tub	↓
1560		Arrested near Rosenhaus, Bavaria, and taken to Innsbruck: <b>J.</b>							At Antwerp: <b>L. Plovier<sup>b</sup></b> and <b>Jenneken<sup>b</sup></b> and <b>Maeyken<sup>b</sup></b> (of Aix-la-Chapelle) drowned		↓
1560		<b>Korbmacher<sup>b</sup></b> , <b>G. Raeck<sup>b</sup></b> and <b>Eustace Kuter<sup>b</sup></b> all three beheaded			<b>Joris' Reply to the Bailiff</b> "A. D. 1560 there were brought before the court at Antwerp two pious Christians, named <b>Joris</b> and <b>Joachim</b> . As they were standing as sheep for the slaughter before the <b>lords</b> , the <b>bailiff</b> asked <b>Joris</b> whether he			At Antwerp: <b>Joris<sup>b</sup></b> and <b>Joachim<sup>b</sup></b> killed by public burning	At Antwerp: <b>W. de Kleermaecker<sup>b</sup></b> strangled and burnt	↓	
1560					was rebaptized. He replied: 'I am baptized according to the doctrine of Christ, as He commanded His apostles, saying: "Go, and preach to all nations. He that is believeth and is baptized, shall be saved." Matt 28:19; Mark 16:16. Hence they must first be taught and believe, and			At Ghent: <b>Soetgen van den Houte<sup>b</sup></b> and <b>Martha<sup>b</sup></b> put to death	At Veer, Zealand: <b>J. Joosten<sup>b</sup></b> gifted singer, severely	↓	
1560					then be baptized in the name of the Father, the Son, and the Holy Ghost." <sup>b</sup>			At Ypres, Flanders: <b>L. van de Walle<sup>b</sup></b> and <b>A. Schoonvelt<sup>b</sup></b> publicly strangled and burned, as	tortured, burned in a hut of straw	↓	
1560									was <b>Kalleken Strings<sup>b</sup></b> ; <b>Maeyken Kocx<sup>b</sup></b> publicly strangled and burned after she bore her child	At Honscote, Flanders: <b>Koolaert<sup>b</sup></b> (the cooper) burned alive in Wijnoxberge	↓
1560										At Antwerp: <b>J. Verbeeck<sup>b</sup></b> pastor, burned alive in a hut of hay	↓
1560											↓
1561	<b>Menno Simons</b> died of natural causes (!) in	<b>Orvel<sup>b</sup></b> , <b>Jan<sup>b</sup></b> , and <b>Pleunis<sup>b</sup></b> apprehended in Cologne; questioned		<b>Crespin</b> added Book 4 to his French martyrology	<b>Charles IX</b> called an <b>Assembly</b> of the royal court, cardinals and	<b>Reformed pastor/evangelist</b> went to Vaissy, Burgundy (near birthplace of	<b>Queen Mary Stuart</b> arrived in Scotland and		<b>J. de Lo<sup>c</sup></b> burned alive in L'isle; 27 year old <b>J. de Boschere<sup>c</sup></b> secretly drowned and stabbed in	<b>Mathurin<sup>c</sup></b> and his wife <sup>c</sup> , <b>J. de Carquignan<sup>c</sup></b> from the valley	Council of Trent Continued
1561	Wustenfelde, Holstein, Germany <sup>m</sup>	under torture; drowned in the Rhine		<b>Nicolas Colladon</b> , secretary for the <b>Company of Pastors</b> (Geneva-	theologians of the Roman church (40-50 in all), with 12 Reformed pastors	Queen Mary) to plant a church, Oct 12 <sup>th</sup> , which grew to 500-600 within a	opposed reforms of <b>Knox</b>	Anvers; <b>J. Keyser<sup>c</sup></b> drowned and hung on a post, then buried; <b>P. Annood<sup>c</sup></b> and <b>D.</b>	of Lucerne (Piedmont) burned alive		

1561		J. Schut <sup>b</sup> arrested in Vreden, Westphalia; executed by the sword		trained Reformed student-pastors who travelled into France) reported	and 20 delegates (de Bèze as their spokesman) "to bring peace and	week, and needed to meet outside; 900 took communion on Dec 25 <sup>th</sup> ↙			Galland <sup>c</sup> arrested on trip to England, tortured, burned, strangled, bodies placed on display on tall	Some <b>Waldenses</b> converted to Rome, others fled, the	↓
1561				that in 1561, 151 pastors were sent into France to evangelize, plant,	unity in the kingdom" <sup>c</sup>				stakes in Dunkirk; J. des Buissons <sup>c</sup> decapitated in prison at night; further persecution in L'Isle: P.	remainder were severely persecuted; e.g. Pastor Jean	↓
1561				and pastor Reformed churches <sup>b4</sup>					le Petit <sup>c</sup> , burned alive; S. Guilmin <sup>c</sup> and J. Denis <sup>c</sup> (22 years old), burned alive; S. Herme <sup>c</sup> , burned	roasted in a fire; 60 died; they sought to defend themselves; the Duke of Savoy	↓
1561									alive; at Anvers, an assembly of 4-500 believers meeting in the woods was broken up by	sent in 4-5,000 troops to bring them under subjection of	↓
1561									Le Drossard, 5 were taken, 4 were released, B. de Hoye <sup>c</sup> (24 years old) was decapitated;	Rome; rapping, persecuting, and burning took place; 100+ died	↓
1561									J. de Lannoy <sup>c</sup> lifted up and burned in Tournay		↓
1561									June 5, 1561, treaty of the Duke of Savoy declared in favor of the "Waldensian" Churches of the Piedmont, as they were		↓
1561									unable to take their valley (lasted about 1 year) <sup>c</sup>		↓
1561									9 Oct, F. van Elstandt <sup>b</sup> arrested in Arien for not bowing to a statue; 21 Oct, burned alive in Arien	Jan <sup>b</sup> , Hendrick <sup>b</sup> , Bastiaen <sup>b</sup> , Mariken van Meenen <sup>b</sup> ,	↓
1561									Evening before St. Martin's Day, 12 Christians were assembled for instruction:	Beetken van Brugh <sup>b</sup> , and Lijntgen <sup>b</sup> imprisoned in	↓
1561									A. Brael <sup>b</sup> , L. Hendricks <sup>b</sup> , Marijn Amare <sup>b</sup> , N. Amare <sup>b</sup> , H. Lisz <sup>b</sup> , A. de Meulenaer <sup>b</sup> , A. Keute <sup>b</sup> ,	Antwerp; burned alive Aug 15	↓

Date	Germany-Austria [Scandinavia]	Switzerland		France [Alsace area]		Scotland-England [Commonwealth]		Rome [Italy, Spain, Low Lands]		
1561								bbbbbb	In Ypres, Flanders: the old <b>J. Hulle<sup>b</sup></b> was arrested,	↕
1561									interrogated, and burned alive	↕
1561										↕
1562 Hugu- enot Chur-				1561 <b>Assembly</b> resulted in the 14 articles of the " <b>Edict of January</b> " [1562] <sup>C</sup> (written to trouble the Reformed	March 1, the <b>Duke of Guise</b> and 200 men ransacked the Vaissy church	April 10, the <b>Cardinal of Guise, archbishop of Sens</b> , and his	19 April, the <b>Prince of Condé</b> wrote the <b>Queen Mother</b> to ask her to bring		22 May, <b>T. Watelet<sup>C</sup></b> burned alive in Liege after 4 years of imprisonment;	Council of Trent Continued
ches expel- led from				churches) stipulating: -No services in any town -No carrying of weapons -No business meetings	meeting, massacring <b>50-60<sup>C</sup>, 250 others</b> stabbed and	priests, led a procession to the place where the Huguenot church	order; apparently with no result [a fore-shadowing of the St. Bartho-		15 Aug, <b>J. de Namur<sup>C</sup></b> placed in a used resin barrel over a fire; <b>Florentin<sup>C</sup></b> of Cologne	
towns				without presence of a royal delegate -Ministers must give an oath of loyalty before royal official	delimbed →	had met outside Sens (in obedience to the <b>Edict</b> ); finding no one there, they	lomew massacre to come? Who was her confessor?]		hung in St. Nicolas; the the blind <b>A. Michel<sup>C</sup></b> tortured, strangled, and burned in Tournay.	
1562									<b>Carron<sup>C</sup></b> chased down in France with <b>Renaudine de Francville<sup>C</sup></b> ,	
1562				-No preaching against the Mass and other ceremonies of the Church of Rome -Prohibition against	May 8, Pastor <b>L. Morel<sup>C</sup></b> (of Vaissy) released from jail	returned to Sens to <b>murder dozens</b> and pillage the suspected	The <b>King of France</b> was accused of favoritism for the		At Ghent, Flanders, four brethren: <b>P. van Maldegem<sup>b</sup>, P. van</b>	↕
1562				unauthorized itinerant preaching [i.e. evangelism] -Prohibition against hiding a fugitive from the law [i.e.		Huguenots in town	" <b>Edict of January</b> " <sup>C</sup>		<b>Male<sup>b</sup>, J. Bostijn<sup>b</sup></b> , and <b>L. Allaerts<sup>b</sup></b> executed.	↕
1562				travelling evangelist] <sup>C</sup>			<b>Cardinal of Guise</b> had sought to take part in the		At Ghent, <b>G. van Dale<sup>b</sup></b> executed.	↕
1562							Augsburg Confession by dissimulation <sup>C</sup>		House surrounded in Wervijck at night, arrested and brought to Kortrijk,	↕
1562				A triumverate established themselves to exterminate the <b>Reformed churches</b> ;	<b>F. du Calvet</b> forsook his office as the <b>Bishop of Montauban</b> to become a Huguenot Pastor, <b>was</b>	In Marseille, May 1, <b>J. de Vega<sup>C</sup></b> killed by mob; May 7, <b>A.</b>	At Rouen, <b>A. Marlorat<sup>C</sup></b> , minister and former Augustinian, <b>N.</b>		<b>J. Strings<sup>b</sup>, P.<sup>b</sup></b> and <b>J. Potvliet<sup>b</sup></b> condemned to burn back in Wervijck	↕
1562	No right of self-protection, as is provided in the 2 <sup>nd</sup> Amendment of the U.S. Bill of Rights; rather, as in this case in France.			<b>Civil War</b> erupted in France, as the <b>Duke of Guise</b> began to massacre <b>Huguenots</b> ,	<b>married</b> ; 10 June arrested, 27 June condemned to be hung, strangled, and goods	<b>Vaze<sup>C</sup></b> and 15 yr old <b>nephew<sup>C</sup></b> killed; others killed: <b>J. Garin<sup>C</sup></b> ,	<b>Cotton<sup>C</sup>, Soccans<sup>C</sup></b> , and the <b>Lord of Mandreville<sup>C</sup></b> decapitated or hung		<b>H. Eemkens<sup>b</sup></b> , tailor, burned in Utrecht, on the scaffolds he repeated, "This is the narrow way!"—	↕

Council of Trent  
Continued

1562	self-protection from planned genocide was/is considered an act of "Civil War"		Cahors, Carcassone, and elsewhere <sup>c</sup>	confiscated, which took place in Toulouse <sup>c</sup>	G. Olivari <sup>c</sup> , H. Pastouret <sup>c</sup> , and L. Romillet <sup>c</sup>	Civil war waged by the Duke of Guise continued		the executioner lit a pouch of gunpowder hanging on his breast, and he expired. ←	At Cologne, G. Friesen <sup>b</sup> and W. van Keppel,	↓
1562	<b>Execution of Heyndrick Eemkens (1562)</b> "When Heyndrick had ascended the scaffold, he began to speak to the people, saying, 'Good citizens, repent, and believe only the Gospel and not the traditions of men.' When they led him to the lords, to hear his sentence, he again turned his face to the citizens and said that all the practices							In Hoschote, Flanders: a young girl named M. Aelmeers <sup>b</sup> burned alive for believers baptism	George they drowned, William the released	↓
1562	observed were only human traditions, and that whoever would not follow them had to be the reproach and offscouring of all men, yea, must suffer death Matt 15:6; 1 Cor 4:13. "The sentence having been read, many of the people, who pitied him, and did not want to see him die, went away. But Heyndrick Eemkens fell upon his knees and face, on the scaffold, to pour out his earnest prayer before the Lord. When the							In Bruges, Flanders: brother of M., N. van Aelmeers <sup>b</sup> , burned alive	At Honschote, Flanders: seven persons, K. <sup>b</sup> and P. van der Velde <sup>b</sup> ,	↓
1562	executioner saw him fall down, he drew his cloak from his shoulders, and pulled him up by his shirt, so that he could not finish his prayer. "Heyndrick then said to the people, 'Dear citizens, repent, for it is more than time. Live according to God's commandments and the words of the holy Gospel.' And he called again with a loud voice: 'This is the narrow way, and the strait gate'; and							In Kortrijk, Flanders: J. Grendel <sup>b</sup> was arrested, imprisoned for a year, burned alive	F. <sup>b</sup> and K. de Swarte <sup>b</sup> , Jasper <sup>b</sup> the shoemaker, C. de Wael <sup>b</sup> , and M.	↓
1562	named the chapters where it was written, and many other Scriptures having the same bearing. He then stepped of his own accord, with a glad heart, upon the bench where he was to be strangled and burnt, and said again: 'This is the strait gate, press through it; through this pressed men of God, for he that fights steadfastly unto the end shall be saved; of this I have no doubt.' With great courage he put his body and neck to the stake, and said again with a joyful heart: 'Dear citizens, repent;								Amare <sup>b</sup> : men and unmarried woman burned alive; two wives drowned	↓
1562	believe the Gospel and not men; for this is the narrow way which the Christian must walk.' The executioner then took a chain, putting it around his body, and fastened a little bag of gunpowder to his neck, so that it hung over his breast. Heyndrick spoke boldly to the very last, but his words could not be understood very well, for the executioner took a cord, laid it around his neck, and twisted it tightly. Heyndrick closed his eyes, just as though he had fallen into a swoon, and he was not seen to move any									↓
1562	more, save that he cast up his eyes to heaven once more, and then immediately lost consciousness. Thereupon the executioner drew away the bench from under his feet, and seizing a fork, thrust the same into a bundle of straw and held the latter to a pot with fire standing on the scaffold, until it caught fire, whereupon he applied it to the gunpowder. The blazed flashed up to his eyes but did not burn his hair. He lifted up his hands to heaven once more, after which he showed no further									↓
1562	sign of life. "Thus did Heyndrick Eemkens offer up his sacrifice, as a valiant witness of the Lord, on the 10 <sup>th</sup> of June, 1562, about between 10 and 11 o'clock A.M." <sup>b</sup>									↓
1563				Charles IX promulgated the edict <i>De pacification</i> which led to further	Reformed pastor from Paris, La Roche-Chandieu			In Poland, as the Gospel was bearing fruit under the reign of Sigismund, when his son became	The Spanish Inquisition burned alive many suspects of heresy <sup>c</sup>	↓
1563				atrocities by those of La Sainte Ligue [The holy league] <sup>c</sup>	wrote, <i>History of the persecutions and martyrs of the church of Paris</i> ;			king, several heretical teachers ruined within the church, being Stancarus and an	At Tournay [Belgium], G. Cornu <sup>c</sup> , elder of the church, strangled and burned; W.	↓
1563				Rape and murder committed against Huguenots in the towns of: Le Maine, Tours,	which was added to Crespin's 1570 edition			Italian named Blandrata (a Socinian like Servetus); then the Tartars and	Oom <sup>c</sup> and J. de Wolf <sup>c</sup> drowned in Anvers prison; N. de la Tombe <sup>c</sup> and the	↓
1563				Chateau de Loir, Vendome, Blois, Bourgogne, Dijon, Languedoc, Provence <sup>c</sup>				Moscovites invaded Poland extirminating over 20,000 people <sup>c</sup>	Jame R. du Mont <sup>c</sup> burned alive in Tournay	↓



Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]		
1563					At Halewijn, Flanders: 14 apprehended, one did not remain faithful: 6 burned alive in pairs to stakes: <b>J. de Swarte<sup>b</sup></b> , and his son <b>K.<sup>b</sup>, P. the shoemaker<sup>b</sup>, H. Aerts<sup>b</sup>, P. van den Berg<sup>b</sup></b> , ↓		
1563					and <b>J.Maes<sup>b</sup></b> ; several days later, <b>K. de Swarte</b> , wife of <b>J.</b> , her remaining 3 sons, <b>C.<sup>b</sup>, H.<sup>b</sup></b> , and <b>M.<sup>b</sup></b> , and also <b>Herman<sup>b</sup></b> were burned alive; a year later, two women who were arrested at the same time were imprisoned for 1 year, then burned alive: <b>J. Cabilhaus<sup>b</sup></b> and <b>K. Steens<sup>b</sup></b> ↓		
1563					At Ghent, Flanders: <b>D. Lamberts<sup>b</sup>, C. van Wetteren<sup>b</sup></b> , and <b>A. de Wale<sup>b</sup></b> executed ↓		
1564 Council of Trent Rendered Binding [on All Christians; and yes, on all of humanity!] 1564		<b>Calvin</b> (~55 yrs old) died	<b>J. Mutonis<sup>c</sup></b> , former Dominican turned pastor, hung for	<b>J. de Madoc<sup>c</sup></b> , pastor, arrested in Lorraine, strangled	<b>Coverdale</b> was named rector of St. Magnus' near the London Bridge	<b>M. Robillard<sup>c</sup></b> arrested in Tournay, held prisoner 1½ years, burned alive at the marketplace	<b>Council of Trent</b> rendered binding upon all Catholics by <b>Pope Pius IV</b> (hence it was deemed absolutely binding on all baptized Christians, and theoretically binding on all humanity!); this council required absolute submission to the Pope and to all of Rome's decrees
1564		<b>Crespin</b> published 8 <sup>th</sup> book of his martyrology	evangelizing in Provence (4 Feb), without trial,	in secret, and thrown into some bushes		Also in Tournay, <b>H. Destailleux<sup>c</sup></b> and <b>J. Pic<sup>c</sup></b> , arrested with a Geneva book and a letter from Anvers, burned alive at the marketplace	In Flandres, <b>J. Catel<sup>c</sup></b> , having taken his children to Germany, returned and was arrested in Lisle, where he was burned alive over a slow fire
1564						At Anvers, <b>C. Smit<sup>c</sup></b> , former Carmelite, Reformed pastor in Anvers, betrayed by a false seeker, tortured when questioned, a riot occurred at his burning, resulting in his being stabbed by the executioner	The fourth rule of <b>Pius IV's Index</b> (of prohibited books) stated, "Experience proves that if we allow the indiscriminate reading of the Bible in the vulgar tongue, it leads to temerity [rashness or boldness] among men more for evil than for good" <sup>s</sup>
1564						In Tournay, former Franciscan <b>P. Millet<sup>c</sup></b> , called "Horseman",	

1564	<b>Jan Gerrits Explained His Torture in a Letter</b> "Thus, let everyone build up the house with lively stones, that it may become a glorious priesthood, and that they may offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Pet 2:5. We may always be of good cheer in the Lord, for His power is so great with those who fear Him, that all death, hell, fire and sword, must yield to Him. All this cannot hinder those who are built upon Christ; for we can do all things through Him who makes us worthy, and through His love everything is overcome, and it casts out fear (1 John 4:18), as I can indeed say; for when I was brought into the king's hall, and stood there almost an hour, before the lords came, and saw how everything was being put to readiness to torture								married, studied as a minister, tormented and burned alive	Following the decrees of the <b>Council of Trent</b> the <b>Cardinal A. Perrenot</b>
1564	me, I again and again thought in my mind: 'O Lord, unless Thou now succor me, I am utterly lost;' and I prayed Him to give me a mouth to speak to His praise and glory, and to close it against everything tending to blaspheme His holy name and that of my neighbor. "While I thus spoke and they were getting ready to torture me, I felt neither fear nor apprehension;								At Venice: two Baptists arrested in Capo d'Istria were brought to Venice, <b>F. van der</b>	established new bishops as inquisitors in the major cities of the Low Lands
1564	however, they handled me in a very severe and fierce manner, so that the president said: 'Why will you not tell the truth?' ...								<b>Sach<sup>b</sup></b> and <b>A. Welsch<sup>b</sup></b> ; interrogated for 2 years; they were finally drowned in 1564	At Armentiers: <b>D. Kalvaert<sup>b</sup></b> , arrested, brought to Rijssel, returned and burned to ashes, thrown in River Leye
1564									At Ghent: <b>S. de Graet<sup>b</sup></b> and his mother <b>Sijntgen<sup>b</sup></b> , martyred	At Armentiers: <b>P. van Oosthove<sup>b</sup></b> , apostacized once, arrested again, stood firm, strangled and burned
1564									At Ghent: <b>P. van der Meulen<sup>b</sup></b> arrested and martyred	At Ghent: 4 women arrested: <b>F. Ketels<sup>b</sup></b> and her mother <b>Leentgen<sup>b</sup></b> , and <b>P.<sup>b</sup></b> and <b>M. van Male<sup>b</sup></b> , all martyred
1564									At Doornick: female <b>Maeyken Boosers<sup>b</sup></b> arrested and burned alive	At Middelborgh, Zeeland: <b>W. Corneliss<sup>b</sup></b> put to death for the evangelical truth
1564									At Ghent: 2 sisters beheaded for their testimony: <b>P.<sup>b</sup></b> and <b>M. Maelbouts<sup>b</sup></b>	At Middelborgh, Zeeland: <b>J. Matthijss<sup>b</sup></b> (he wrote a long letter to his wife explaining his arrest and imprisonment)
									At The Hague: <b>J. Gerrits</b> , arrested and burned alive (	
1565	A measure of peace in France 1565				Farel (~76 yrs old) died	Pierre de la Place wrote, <i>Commentary on the state of religion and the republic</i>		W. Allen secretly returned to England, where he conspired against the religious persuasions of <b>Queen Elizabeth<sup>s3</sup></b>	Former Reformed preacher turned inquisitor at Renay in Flanders, <b>Titelman</b> , arrested <b>J. de Cruel<sup>c</sup></b> , one who had at one time recanted, was sentenced to death, which he protested; he was beheaded in Renay	<b>J. De Grave<sup>c</sup></b> , arrested for suspicion of heresy, and for not baptizing his child at the Catholic church, was strangled and burned in Flanders
1566						[There was a measure of peace for the Reformed churches in France from 1565 to 1566]			<b>L. de Blekere<sup>c</sup></b> , from Flanders, accused by his wife and mother-in-law, strangled, partially burned, and left hanging; buried by sympathizers who were then arrested	An illiterate man, 70 years old, saved in his later years, <b>J.</b>
1566										<b>Desreneaux<sup>c</sup></b> , burned alive in Lisle

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]		
1566					Four men, <b>M. Bayart<sup>C</sup></b> , <b>C. du Flot<sup>C</sup></b> , <b>J. Datricourt<sup>C</sup></b> , and <b>N. Tournemine<sup>C</sup></b> , arrested for giving a pamphlet to someone open to the Gospel, burned alive in Lisle	Following a request from 200 Bourgeois of the Lowlands, to moderate the law	
1566 Spanish Inquisition in Low-lands ended 1566					<b>J. Tuscaen<sup>C</sup></b> , 22 years old chose a feast day to enter a Church and take the hoste from the priest and trample it, his hand was cut off, he was burned alive, and his ashes were thrown in the river, at Audenarde	called "Les placards" of the King of Spain, the law was rather made more severe	
1566					<b>M. Bardelots<sup>C</sup></b> imprisoned and hung in Flanders for preaching where it was not allowed	Agreements signed and <b>King Philip</b> put an end of the Spanish inquisition in the Lowlands	
1567				<b>M. Tachard<sup>C</sup></b> , minister from Montauban, hung in Toulouse	<b>Queen Mary</b> abdicated the throne; Parliament declared "Reformed Church" as the official church in Scotland	Further atrocities and sacking took place against the Reformed in Anvers	
1567					<b>Queen Mary</b> abdicated the throne; Parliament declared "Reformed Church" as the official church in Scotland	Pastors <b>G. de Bres<sup>C</sup></b> , <b>P. de la Grange<sup>C</sup></b> , and others arrested after the siege of Valenciennes, hung; when <b>Guy</b> was hung, he fell off the ladder, which led to a stampede in which many were killed	Others martyred in Valenciennes: <b>M. Herlins<sup>C</sup></b> (father and son), and <b>J. Mahiev<sup>C</sup></b> , decapitated, as well as <b>M. de la Haye<sup>C</sup></b> , <b>P. de la Rue<sup>C</sup></b> , and <b>F. Pattou<sup>C</sup></b>
1567					holder who income was above a specific sum to buy a copy [of the <b>Geneva Bible</b> ] <sup>w2</sup>	<b>J. le Seur<sup>C</sup></b> and <b>J. Catteu<sup>C</sup></b> , former monks, tortured and hung in Cambray	Four drowned in Venice inquisition: <b>J. Guirlanda<sup>C</sup></b> , <b>A. Ricetto<sup>C</sup></b> , <b>F. Segal<sup>C</sup></b> , and <b>F. Spinola<sup>C</sup></b>
1567					<b>Richard Fitz</b> founded the <b>Privy Church</b> as a separatist church in London; he was arrested and died in prison <sup>m4</sup>	<b>N. du Puis<sup>C</sup></b> tortured and hung in Artois under one of the new Bishops	(former priest)
1567					<b>William Bowman</b> founded a church in Plumber's Hall, London, separating from the <b>Church of England</b> ; he was arrested and released when he agreed not to observe communion "in anie howse, or any other place, Contrarie to the state of religion nowe by publique authoritie established" <sup>m4</sup>		(Oct 3): in Rome: Martyrdom for heresy of <b>P. Carnesecchi</b> (former Secretary to <b>Pope Clement VII</b> and Apostolic Protonotary) <sup>b5</sup>
1567							

1568							<b>W. Allen</b> , who later helped produce the Catholic <b>Douais-Rheims</b> version to compete	In Bruxelles: the <b>Duke of Alve</b> showed his new power by hanging Reformed noblemen and church leaders: <b>G<sup>C</sup></b> , and	In Bruxelles: Several days later were decapitated two Counts: <b>of Edmond<sup>C</sup></b>
1568							against the <b>Geneva Bible</b> , had to flee England for his life for his treasonous designs <sup>W2</sup>	<b>T<sup>C</sup></b> , <b>de Battembourg</b> (two brothers), <b>P. Dendelot<sup>C</sup></b> , <b>P. Wingle<sup>C</sup></b> , <b>M. Cock<sup>C</sup></b> , <b>J. Formault<sup>C</sup></b> , and others	and <b>of Horne<sup>C</sup></b> ; also <b>J. Le Grain</b> killed by the sword in Bruxelles
1568							<b>Archbishop of Canterbury, M. Parker</b> revised the <b>Great Bible</b> to compete with the growing popularity of the	In civil war of the <b>Prince of Orange</b> , several died in Liege for the Gospel: <b>C. de</b>	
1568							<b>Geneva Bible</b> ; hence the <b>Bishops' Bible</b> was published <sup>W2</sup>	<b>Lesenne<sup>C</sup></b> (a minister) and <b>M. Charles<sup>C</sup></b>	
1568							<b>Bishop Grindall of London</b> complained in a letter to <b>Henry Bullinger</b> : "Some London citizens of the lowest order , together with four or five ministers, remarkable neither for their judgment nor learning,		
1568							have openly separated from us; and sometimes in private homes, sometimes in fields, and occasionally even in ships, they have held their		
1568							meetings and administered the sacraments. Besides this, they have ordained ministers, elders, and deacons, after their own way" <sup>m4</sup>		
1569				<b>Crespin</b> republished the <b>English Geneva</b>	King's author <b>P. Hamon<sup>C</sup></b> strangled in Paris; <b>N. Croquet<sup>C</sup></b> , <b>P.<sup>C</sup></b> and			Six bourgeois decapitated by the <b>Duke of Alve</b> in Lembourg: decapitated: <b>H, Huesch<sup>C</sup></b> and <b>G. Frekin<sup>C</sup></b> ;	In Tournay, <b>M. de Lanoy<sup>C</sup></b> and <b>J. Le Grean<sup>C</sup></b> burned alive with mouths strapped
1569				<b>Bible</b> (privilege of John Bodley; 4 vols dated 1568, 1569, 1560) with the	<b>R.<sup>C</sup> de Gastines</b> (father and son), strangled and hung in Paris			tongues branded, partially burned, and hung outside the city: <b>F. Nize<sup>C</sup></b> , <b>T. Tolmont<sup>C</sup></b> , and a third <sup>C</sup> ; and burned	as do the Spaniards; <b>G. Touard<sup>C</sup></b> , 80 years old, could not stand when preparing for
1569				Psalms in typical "Geneva" verse				alive: <b>J. van Aken<sup>C</sup></b> ; surgeon <b>M. Guillaume<sup>C</sup></b> decapitated	the burning, was returned to prison where he was drowned; <b>J. Sorret<sup>C</sup></b>
1569								Confession regarding believer's baptism by the Anabaptist <b>J. de Roore<sup>b</sup></b> while in a prison in Flanders	burned alive; <b>P. Cottreel<sup>C</sup></b> tongue pierced and burned alive
1569									
1570				<b>Crespin</b> completed Book 8 of his books, <i>History of</i>		<b>Peace of Saint-Germain-en-Laye</b> put an end to the		<b>Queen Elizabeth</b> was excommunicated by Rome for	

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1570			<i>the True Witnesses to the Truth of the Gospel</i>	Third War of Religion on 8 August 1570	favoring Protestantism <sup>w2</sup>
1571			"Viret dies near Orthez, and is	The Huguenot, Admiral Gaspard de Coligny, was	
1571			buried at Nerac" <sup>v2</sup>	readmitted into the king's council, Sept 1571	
1572 St. Bartho-	A vow of safe passage was useless to a heretic, as the Catholic leader or ruler was absolved from fealty to a heretical		Crespin died (12 April)	Despite a vow of safe passage for a royal wedding,	John Knox died (24 Nov)
lomew Mas-	ruler (see 1073, 1207, 1215, 1243, 1415), as well as absolved from all contracts with a heretic (1487)			approx. 100,000 Huguenots killed in Paris and surroundings on St.	
sacre in				Bartholomew Day Massacre (24 Aug);	
Paris					
1572					
1572				Extract of sentence of Maerten Janss, corn porter, citizen of this city, and Jan Hendrickss of Swartewael, Steersman, put to death with fire: "Whereas Maerten Janss, corn porter, citizen of the city of Delft, and Jan Hendrickss of Swartewael, steersman, prisoners, have confessed, without torture and iron bonds, to belong to the evil and reprobated sect of the Anabaptists, and consequently	
1572				to have attended various forbidden and improper meetings; and also confess to be rebaptized, and to have withheld the holy sacrament of baptism from some of their infants: that they also hold very evil views concerning the mass, despising and utterly rejecting the holy sacrament of the altar, as also all other sacraments, services and ceremonies of the holy Roman Catholic Church, and, what is worse still persist and obstinately adhere, to the aforesaid damned reprobated heresy, without in any wise	
1572				repenting, or being willing to abandon it, notwithstanding all the good admonitions frequently and at divers times addressed to them by various good spiritual Catholic persons; all of which are enormous, wicked and scandalous matters, which for an example unto others ought not go unpunished; therefore, the judges of the city of Delft, according to the import of the decrees issued by his royal majesty, have ordered and do order by these present, the aforesaid Maerten Janss and Jan Hendrickss,	
1572				prisoners, to be led upon the scaffold erected in the marketplace of this city, and there to be tied to a stake and burned till death ensues, and their dead bodies then to be brought to the Gallows Hill and there placed at stakes. We furthermore declare all their property confiscated and forfeited for the benefit of his royal majesty. We further condemn the aforesaid prisoners to the costs of their imprisonment and the expenses of their execution. Done the fifth of February, A.D. 1572, Delft Style."	
1572				[Extracted from the first book of criminal sentences, fol. 195, preserved in the archives of the city of Delft, 23 <sup>rd</sup> Aug 1659. Secretary of Delft] <sup>b</sup>	
1575	Two thirds of the Czech (Bohemian Brethren) joined the Lutheran Reformation by accepting in 1575 a				
1575	confession of faith inspired by the 1530 Augsburg Confession				

1591			"The Mennonites came from the areas of Canton Bern and Zurich, Switzerland. They were driven to inaccessible highlands and mountains to escape						
1591			severe persecution in Switzerland. (for further information, see Mennonite Encyclopedia, Vol. I, under Bern.) Persecution consisted of various forms.						
1591			Mennonites were either whipped, branded, banished, imprisoned, drowned (reserved for women), or sold as galley slaves. A special prison was						
1591			erected for the Mennonites in the Emmenthal Valley of Canton Bern, Switzerland, called Trachsewald Castle, in 1591.[6] There were Anabaptist						
1591			hunters who were paid \$2,000 for each Anabaptist preacher, \$1,000 for each deacon, \$500 for each male, and \$250 for each female.[7] <b>Felix Manz</b> was the						
1591			first Anabaptist martyr [in 1527]." <sup>b6</sup>						

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