

Cuius Regio: Reformation Microgame

Instructor Guidance and Info

Overview: The purpose of this microgame is to allow cadets to experience the competing factions at play in the Reformation and Counter-Reformation. Cadets will play roles representing different ideological and social perspectives, including the local prince (the Margrave von Brandenburg-Anspach) who will decide the religion of his/her principality.¹ Your role as the instructor is to set the conditions for their interaction and adjudicate any extraordinary actions by cadets. The game is designed to be playable on its own, but will be more effective if paired with readings about the Reformation Era from a history textbook.

Numbers: The simulation is built for a maximum of 16 cadets. If you only have 15 in the classroom, drop the Freigraf von Marburg. You can play the game with as few as 11 students by dropping representatives from the Catholic, Lutheran, Zwinglist, and Anabaptist factions.

Structure: Any standard classroom will work, as long as the desks can be rearranged to have the cadets sit in their respective factions. Look for ways to emphasize the importance of the Margrave, such as giving him/her a bigger desk or a slightly elevated position. A suggested layout is in Appendix A, with an editable version in the “Cuius Regio” slide deck.

Preparation:

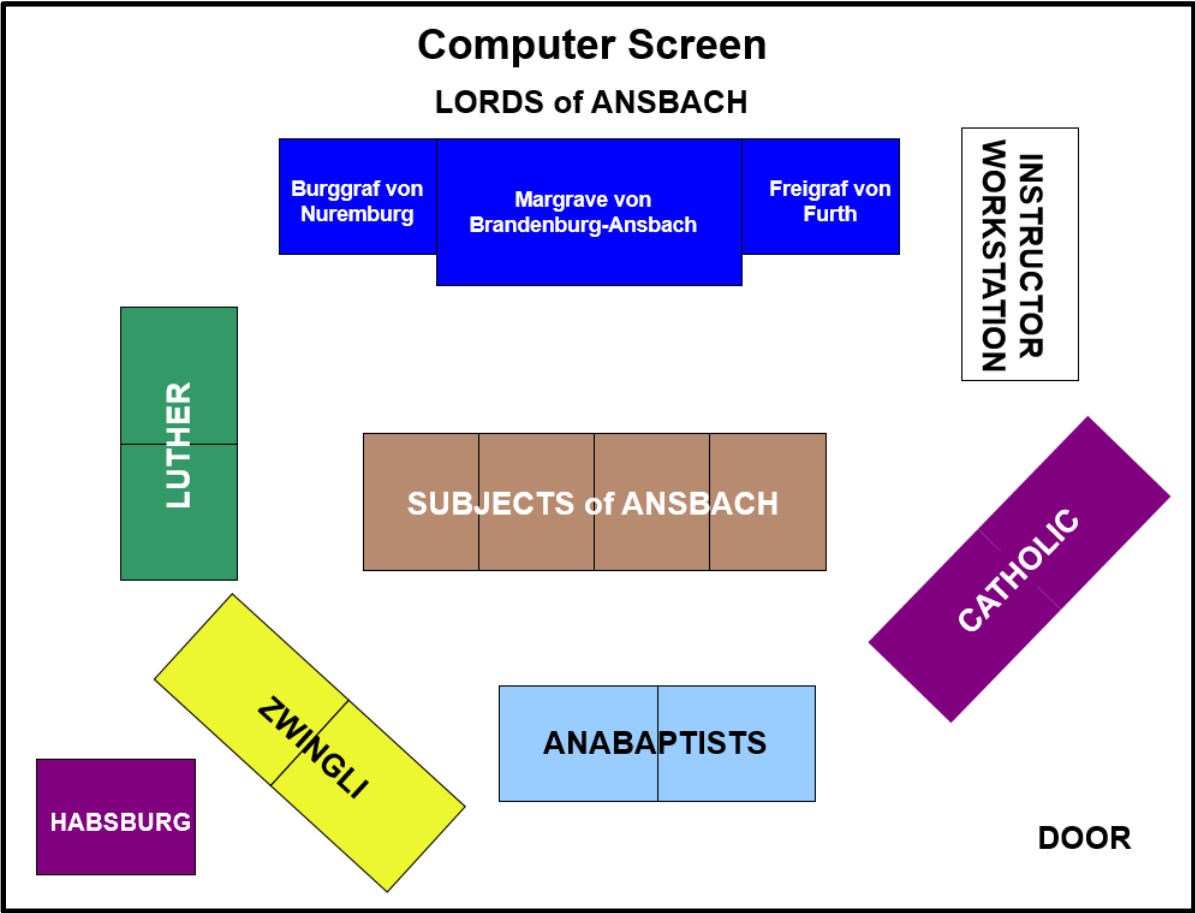
- The “Cuius Regio” slide deck has an easy chart for assigning roles, a sample class layout, and name cards for each participant.
- You may elect to circulate the character sheets ahead of time to cadets, to allow them to read the associated materials linked in each character sheet.
- Set up the desks well ahead of time with the name cards in place, so that each participant comes in and can move directly to their station. Make sure their character sheet is in place at their station. Because each

Execution: A sample timeline is at Appendix B. The key phases of the microgame are:

- **Opening:** Explain the overall ground rules of the game to the cadets and emphasize that the Margrave has complete control over the microgame, just as the real Margrave would have. Avoid giving away too many details – remember, real Germans of the era would have been summoned with little to no notice.
- **Engagement:** Players study their own character sheet to prepare their arguments and engage other players to ascertain their positions. The Margrave may individually summon one or more players to get a sense of their likely wants and needs.
- **Court Session:** The Margrave calls the court to order and interrogates all participants. The Margrave may call or silence individuals as he sees fit. The Catholics may choose to excommunicate other participants, but the Margrave will decide whether that means they are truly silenced.
- **Review:** The Margrave announces his decision. The instructor reviews what happened with the class, asking why individuals acted the way they did.

¹ The title of this microgame comes from the governing philosophy that emerged from this era: *Cuius Regio, Eius Religio* (“Whose realm, his religion”).

Appendix A – Sample Room Layout (editable version in PPT)



Appendix B – Sample *Cuius Regio* Timeline

	Timing	E/K Hour	F/L Hour	J Hour
Class Start	H+0	1355	1505	1100
Opening	H+1	1356	1506	1101
Engagement	H+6	1401	1511	1106
Court Session	H+21	1416	1526	1121
Review	H+41	1436	1546	1141
Class Ends	H+55	1450	1600	1155

Group A-1 (Georg, Margrave of Ansbach)

The year is 1529. At the Diet of Speyer, Emperor Charles V has agreed that each German territory is free to enforce the Edict of Worms (1521) “so as to be able to answer in good conscience to God and the emperor.” In effect, each German prince has territorial sovereignty in religious matters. You are at a council in central Germany, summoned by the local prince, to discuss how to implement this policy. Your specific role and goals are listed below.

Your arguments will be looked on favorably if you embarrass one of your competition by pointing out errors or by calling them names that are eloquent but not foul. You may not smite your competition physically nor may you use profane language. Vociferous arguing is good but cutting people off repeatedly is rudeness. In all, you should look for your chance to embarrass your opponents, but not by personal attacks. Stick to the subject and be accurate.

You are **Georg, Margrave von Brandenburg-Ansbach (r.1515-1543)**. You rule an average size territory--part of Middle-Franconia—in the south-central part of the Holy Roman Empire. Within your domains live roughly 500,000 inhabitants. Your domains also contain a number of free cities, over which you have very limited authority. Two of those towns, Nuremberg and Rothenburg-ob-der-Tauber, are represented at the conference today. You have two advisors: **JoAnna, Freigraf von Furth** for domestic and political affairs and **Helmut, Burggraf von Nuremberg** for military and diplomatic affairs. Your territories field a small army of 7,500 soldiers (2,500 *Ridders*(Cavalry) and 5,000 *Landsknechten*(Infantry)) capable of serving beyond your territories as well as urban militia forces for defense of your towns.

You have summoned this council for the purpose of deciding which religion you will follow in the Ansbach. Representatives from four major religious groups are here to present their cases: the Catholic Church, Luther, Zwingli, and the Anabaptists. In addition, you have representatives of your citizenry (both peasants and burghers) to observe the proceedings.

You must consider the merits of each religion in making your decision. You want to be satisfied that you will achieve salvation, keep your citizens from revolting, and keep your territories safe and independent from external interference.

Goals/Objectives:

At the end of the council, you must make a decision about which faith you (and by extension, your subjects) will follow. Your goals are to maintain stability within your territories (i.e. happy citizens and safety from the Turks) and maximize your own autonomy. **Note:** At the time of the conference, you have received news that the Sultan’s mighty armies are marching on Vienna.

Preparation:

This IS a historical figure. Take a look at

http://en.wikipedia.org/wiki/George%2C_Margrave_of_Brandenburg-Ansbach.

Although it doesn’t have much on him, he was clearly an important figure and eventually DID choose the faith of his territories. It is also likely that he had advisors from among his vassals. Although we don’t know their names, we do know that as his vassals, their interests would have mirrored his to some degree and would have likely represented the views of the nobility in Middle Franconia.

Group A-2 (Helmut, Burggraf von Nuremburg)

The year is 1529. At the Diet of Speyer, Emperor Charles V has agreed that each German territory is free to enforce the Edict of Worms (1521) “so as to be able to answer in good conscience to God and the emperor.” In effect, each German prince has territorial sovereignty in religious matters. You are at a council in central Germany, summoned by the local prince, to discuss how to implement this policy. Your specific role and goals are listed below.

Your arguments will be looked on favorably if you embarrass one of your competition by pointing out errors or by calling them names that are eloquent but not foul. You may not smite your competition physically nor may you use profane language. Vociferous arguing is good but cutting people off repeatedly is rudeness. In all, you should look for your chance to embarrass your opponents, but not by personal attacks. Stick to the subject and be accurate.

You are **Helmut, Burggraf von Nuremburg**. You rule the territory of Nuremburg --part of Middle-Franconia and are vassal to Georg, Margrave von Brandenburg-Ansbach—in the south-central part of the Holy Roman Empire. You are the Prince’s diplomatic and military advisor. Within the prince’s domains live roughly 500,000 inhabitants and also contain a number of free cities, over which the prince has very limited authority. Two of those towns, Nuremburg and Rothenburg-ob-der-Tauber, are represented at the conference today. The Prince fields a small army of 7,500 soldiers (2,500 *Ridders*(Cavalry) and 5,000 *Landsknechten*(Infantry)) which you usually command in the field capable of serving beyond the prince’s territories as well as urban militia forces for defense of his towns.

He has summoned this council for the purpose of deciding which religion his citizens will follow in Ansbach. Representatives from four major religious groups are here to present their cases: the Catholic Church, Luther, Zwingli, and the Anabaptists. In addition, you have representatives of your citizenry (both peasants and burghers), as well as a representative of the Holy Roman Empire to observe the proceedings.

You want to be satisfied that you will achieve salvation, keep the prince’s citizens from revolting, and keep your territories safe and independent from external interference. At the same time, you are suspicious of Luther and his ideas. Although you like the idea of princely autonomy, you are convinced that it is better to remain aligned with the Emperor and the Church. The Turks must be stopped!

Although you understand that your Lord feels the Pope as a distant Italian ruler who is trying to tax your subjects, you are less certain of this. You feel the Emperor is only trying to secure Christendom from the Infidel.

Goals/Objectives:

Your goals are help the prince to maintain stability within your territories (i.e. happy citizens and safety from the Turks) and maximize your Lord’s (i.e. the Prince’s) power. **Note:** At the time of the conference, you have received news that the Sultan’s mighty armies are marching on Vienna.

Preparation Notes:

This not a historical figure but someone like him certainly would have existed. Although we don’t know the Prince’s advisor’s names, we do know that as his vassals, their interests would have mirrored his to some degree (and might have also diverged somewhat!) and would have likely represented the views of the nobility in Middle Franconia. The narrative of Goetz von Berlichingen, a famous German knight, may inspire you:

http://germanhistorydocs.ghi-dc.org/pdf/eng/Doc.4-ENG-G%C3%B6tz_en.pdf

Group A-3 (JoAnna, Freigraf von Furth)

The year is 1529. At the Diet of Speyer, Emperor Charles V has agreed that each German territory is free to enforce the Edict of Worms (1521) “so as to be able to answer in good conscience to God and the emperor.” In effect, each German prince has territorial sovereignty in religious matters. You are at a council in central Germany, summoned by the local prince, to discuss how to implement this policy. Your specific role and goals are listed below.

Your arguments will be looked on favorably if you embarrass one of your competition by pointing out errors or by calling them names that are eloquent but not foul. You may not smite your competition physically nor may you use profane language. Vociferous arguing is good but cutting people off repeatedly is rudeness. In all, you should look for your chance to embarrass your opponents, but not by personal attacks. Stick to the subject and be accurate.

You are **JoAnna, Freigraf von Furth**. You rule the territory of Furth --part of Middle-Franconia and are vassal to Georg, Margrave von Brandenburg-Ansbach—in the south-central part of the Holy Roman Empire. You are the Prince’s diplomatic and military advisor. Within the prince’s domains live roughly 500,000 inhabitants and also contain a number of free cities, over which the prince has very limited authority. Two of those towns, Nuremberg and Rothenburg-ob-der-Tauber, are represented at the conference today. The Prince fields a small army of 7,500 soldiers capable of serving beyond the prince’s territories as well as urban militia forces for defense of his towns. You feel these should be sent to aid the Emperor only if absolutely necessary.

He has summoned this council for the purpose of deciding which religion his citizens will follow in Ansbach. Representatives from four major religious groups are here to present their cases: the Catholic Church, Luther, Zwingli, and the Anabaptists. In addition, you have representatives of your citizenry (both peasants and burghers) to observe the proceedings.

You want to be satisfied that you will achieve salvation, keep the prince’s citizens from revolting, and keep your territories safe and independent from external interference. You are very interested in Luther’s reforms both religiously and politically. You are annoyed at what the sale of indulgences in neighboring territories has done to your own people and your territory’s economy. Furthermore, you agree with many of Luther’s ideas. You view this conference as an opportunity to hear more and to unify Ansbach under Protestantism. Although you fear the Turks, you are not concerned that they will reach your territories. In any case, fellow Christians should be able to unite against a common foe.

Goals/Objectives:

Your goals are help the prince to maintain stability within your territories (i.e. happy citizens and safety from the Turks) and maximize your Lord’s (i.e. the Prince’s) power. **Note:** At the time of the conference, you have received news that the Sultan’s mighty armies are marching on Vienna.

Preparation Notes:

This not a historical figure but someone like her certainly would have existed. Although we don’t know the Prince’s advisor’s names, we do know that as his vassals, their interests would have mirrored his to some degree (and might have also diverged somewhat!) and would have likely represented the views of the nobility in Middle Franconia. The story of Helene Kottannerin may inspire your character:

http://germanhistorydocs.ghi-dc.org/pdf/eng/Doc.1-ENG-Kottannerin_en.pdf

Group B-1 (Otto von Ziegenhain)

The year is 1529. At the Diet of Speyer, Emperor Charles V has agreed that each German territory is free to enforce the Edict of Worms (1521) “so as to be able to answer in good conscience to God and the emperor.” In effect, each German prince has territorial sovereignty in religious matters. You are at a council in central Germany, summoned by the local prince, to discuss how to implement this policy. Your specific role and goals are listed below.

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Background:

You are Otto von Ziegenhain, the Erzbischof von Trier (the Archbishop of Trier). You represent the interests of Pope Clement VII (Giulio de Medici). Recently, the Pope has been quite concerned with affairs in Italy. He is the nephew of Lorenzo de Medici (Lorenzo the Magnificent), head of the Medici family which has just been expelled from the city of Florence. Rome was sacked in 1527, and the Pope held captive for six months, until Emperor Karl V interceded on his behalf. The Pope is working a deal with the Emperor to restore the Medici family to power in Florence, and make his illegitimate son Alessandro the Duke of Florence.

According to Catholic doctrine, God has given us reason, free will, and holds us responsible for our actions. Morally bad actions (sins) results in both guilt (*culpa*) and temporal penalties (*poena*), which must be atoned for. The temporal penalties (punishment) will occur either in this world, or in Purgatory, unless it is remitted. Guilt is forgiven through the Sacrament of Penance, while temporal penalties are remitted through indulgences. The Pope has the power to grant indulgences, and bishops have a limited power to grant indulgences (usually on certain occasions, such as dedication of a new church). The Pope will grant indulgences for morally good actions. The concept of Purgatory is demonstrated in the Bible in 2 Maccabees 12:43-46, describing the offering of 12,000 silver drachmas so that the souls of the dead might be released from punishment for their sins.

The Catholic Church has developed a hierarchy and complex set of rules covering all aspects of the religion. The Saints and Virgin Mary are to be venerated (although not worshipped); as they are close to God, they can intercede with God on our behalf. Prayers asking the Saints and the Virgin Mary to intercede on our behalf are encouraged. Relics of the Saints are to be honored, as God sometimes performs miracles in their presence. Churches are often grand and ornate, with statues and images. The priest is necessary as an intermediary between God and man; he stands in the place of Christ, through apostolic succession. The Church has developed a system of seven Sacraments: Baptism, Confirmation, Communion, Penance, Marriage, Holy Orders, and Extreme Unction. The Mass is considered as a sacrifice: at each Mass Christ's body is being re-sacrificed in the form of the Eucharist. Through the process of transubstantiation, the wine and bread, once consecrated, becomes the Body and Blood of Christ. As St. Thomas Aquinas observed, Christ is not quoted as saying, '*This bread is my body,*' but '*This is my body.*'"

Goals/Objectives:

You must convince the prince and citizens of Ansbach to remain true to the Catholic Church. Ensure everyone understands the differences in doctrine between the One True Church and the heretics. The Pope has authorized you to excommunicate heretics as necessary.

Preparation:

In addition to the above material, you may draw inspiration from the following documents issued by the Catholic Church in the early years of the Reformation:

http://germanhistorydocs.ghi-dc.org/pdf/eng/Doc.61-ENG-RegensburgAgenda_en.pdf

Group B-2 (Ignatius Loyola)

The year is 1529. At the Diet of Speyer, Emperor Charles V has agreed that each German territory is free to enforce the Edict of Worms (1521) “so as to be able to answer in good conscience to God and the emperor.” In effect, each German prince has territorial sovereignty in religious matters. You are at a council in central Germany, summoned by the local prince, to discuss how to implement this policy. Your specific role and goals are listed below.

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Background:

You are Brother Ignatius Loyola (Íñigo López de Recalde), a noted Catholic theologian. You represent the interests of the Pontiff and the Catholic Church. You have been called away from your studies in Paris in order to accompany the Archbishop of Trier to this conference. Already, you are known as a scholar of Catholicism through your publication of *Spiritual Exercises* (1523), a book of meditation and prayers with the purpose of strengthening one’s faith. You are a fervent Catholic and see no way to compromise with heretics like Luther and Zwingli, though you are interested in hearing what they have to say from a strictly theological point of view.

According to Catholic doctrine, God has given us reason, free will, and holds us responsible for our actions. Morally bad actions (sins) results in both guilt (*culpa*) and temporal penalties (*poena*), which must be atoned for. The temporal penalties (punishment) will occur either in this world, or in Purgatory, unless it is remitted. Guilt is forgiven through the Sacrament of Penance, while temporal penalties are remitted through indulgences. The Pope has the power to grant indulgences, and bishops have a limited power to grant indulgences (usually on certain occasions, such as dedication of a new church). The Pope will grant indulgences for morally good actions. The concept of Purgatory is demonstrated in the Bible in 2 Maccabees 12:43-46, describing the offering of 12,000 silver drachmas so that the souls of the dead might be released from punishment for their sins.

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Goals/Objectives:

You must convince the prince and citizens of Ansbach to remain true to the Catholic Church. Ensure everyone understands the differences in doctrine between the One True Church and the heretics. The Pope has authorized you to excommunicate heretics as necessary.

Preparation:

The *Spiritual Exercises*, Loyola's best-known work, is a long and complex set of meditations, prayers, and practices. The following outline of the Spiritual Exercises may be useful in playing your character: <http://www.ignatianspirituality.com/ignatian-prayer/the-spiritual-exercises/an-outline-of-the-spiritual-exercises>

Group C-1 (Martin Luther)

The year is 1529. At the Diet of Speyer, Emperor Charles V has agreed that each German territory is free to enforce the Edict of Worms (1521) “so as to be able to answer in good conscience to God and the emperor.” In effect, each German prince has territorial sovereignty in religious matters. You are at a council in central Germany, summoned by the local prince, to discuss how to implement this policy. Your specific role and goals are listed below.

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Background:

You are Martin Luther, you have your right hand man, Philipp Melancthon with you. A former Augustinian monk, your many years of study and service in the church have given you a deep understanding of the Catholic system of salvation. Observing the abuses created by the indulgences, especially the false sense of security they gave people who had thought that by simply paying some money their sins were being forgiven, you posted “Ninety-Five Theses” on the door of a church in Wittenberg. You had expected the Pope to clearly see how these abuses were damaging to the Church and the Gospel, and had hoped for open dialogue in the Church concerning them. In short, you hoped that some reform would take place in this area. Instead, Pope Leo X took this as a personal affront to his authority as well as his plans for rebuilding Rome and making a name for himself. Not only would he not see the theses your way, but he censured and would ultimately excommunicate you. You have responded by calling Rome a new “Babylon” and claim that Christians are being held captive by the hierarchy of Rome.

You want to retain much of the structure of Catholicism, but want a religion that is spiritually satisfying. You believe in only two Sacraments (Baptism and the Lord’s Supper), you criticize the denial of the cup to the laity, reject the concept of Mass as a sacrifice, voice doubts about transubstantiation, and argue that monastic vows, pilgrimages and other works of merit are man-made substitutes for the forgiveness of sins freely promised to faith in baptism. You also condemned private masses or masses for the dead. You have retained the use of Latin and the singing of hymns, the images, robes, altars, and the sign of the cross.

You oppose the other forms of Protestantism as going too far. You oppose the Anabaptist rejection of infant baptism; although you agree faith is necessary for baptism, you argue that infants indeed could have faith (since it is a gift from God He could give it to them).

You find Zwingli to be too fanatic in his reforms. While you believe that anything is permissible if not explicitly forbidden in Scripture; Zwingli believes that anything is not permissible if not explicitly commanded. A practical example of this is found with the use of an organ in the worship service. You see nothing wrong with the use of an organ as it does not contradict anything explicitly forbidden in Scripture. Zwingli, on the other hand, believes that the use of an organ in the worship service is wrong because Scripture nowhere tells us to use one. Put another way, you see Scripture as the final and last word on religious practice, whereas Zwingli sees it as the only word.

Additional Background:

In 1517, Luther posted on the door of the castle church in Wittenberg his ninety-five theses attacking the sale of indulgences. Luther's timing couldn't have been better — or worse. The Pope had offered an indulgence to help fund the rebuilding of St. Peter's Basilica in Rome and had chosen Prince Albert of Brandenburg to distribute it in Germany. As enthusiasm for the indulgence spread across the Holy Roman Empire, the movement reached Saxony where its ruler, Frederick III or "the wise," had one of the largest collections of relics in Europe. Frederick banned the sale of papal indulgences since his relics carried indulgences of their own. On All Saints' Day, he planned to open them to public view. Luther's posting of his theses the night before the showing put a damper on Frederick's plans. Luther's theses were translated into German and spread throughout the Holy Roman Empire, putting off prospective buyers and angering those who had purchased them in the past. Needing the money, the Pope and Prince Albert had no choice but to challenge Luther's assertions.

Luther's philosophy was shaped by three interconnected tenets: the justification by faith alone or *sola fide*; the knowledge and contemplation of the word of God or *sola scriptura*; and the belief in the equality of the faithful in the eyes of God. First, Luther believed an individual's everlasting salvation came from faith in the goodness of God rather than through the performance of good works. Sin was inescapable and could not be washed away by penance. Consequently, only through faith — *sola fide* — could man receive salvation. Second, God's mercy came only through the knowledge of the word of God — the Bible — and studying the word of God led to the path of salvation. Third, all who believed in God's righteousness and who had achieved their faith through the study of the Bible were equal in God's eyes. Luther's theology posed a fundamental challenge to Catholic doctrine, with its emphasis on the primacy of works, while his doctrine of faith through scripture weakened the Church's position as "middle-man" by making salvation an individual event.

Goals/Objectives:

You must convince the prince and citizens of Bavaria to convert to your particular brand of Protestantism and ensure everyone understands the doctrine of your version of Protestantism.

Preparation:

Luther's "Tower Experience" is the story of the Early Reformation in his own words, and may be useful in your preparation:

http://germanhistorydocs.ghi-dc.org/pdf/eng/Doc.38-ENG-TowerExperience_eng.pdf

Group C-2 (Philipp Melanchthon)

The year is 1529. At the Diet of Speyer, Emperor Charles V has agreed that each German territory is free to enforce the Edict of Worms (1521) “so as to be able to answer in good conscience to God and the emperor.” In effect, each German prince has territorial sovereignty in religious matters. You are at a council in central Germany, summoned by the local prince, to discuss how to implement this policy. Your specific role and goals are listed below.

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Background:

You are Philipp Melanchthon, staunch supporter of Martin Luther. You had been a professor with Luther at Wittenberg. Because Luther was an outlaw of the Empire, you had the main responsibility of drafting the "Augsburg Confession." It is considerably conciliatory, as it at the same time attempts to portray Lutheranism not as some wild movement but a reform movement that had much in common with its parent Catholicism. For example, nowhere in the document is the sole authority of Scripture explicitly asserted; the papacy is nowhere categorically condemned; the priesthood of all believers, Purgatory, and transubstantiation are not mentioned. But, justification by faith alone is the key matter, and sacrifice of the Mass, the intercession of the saints, monastic vows, and prescribed fasting are all rejected. You have attempted to show the vast agreement between Catholicism and Lutheranism, but at the same time the differences become evident.

In 1517, Luther posted on the door of the castle church in Wittenberg his ninety-five theses attacking the sale of indulgences. Luther's timing couldn't have been better — or worse. The Pope had offered an indulgence to help fund the rebuilding of St. Peter's Basilica in Rome and had chosen Prince Albert of Brandenburg to distribute it in Germany. As enthusiasm for the indulgence spread across the Holy Roman Empire, the movement reached Saxony where its ruler, Frederick III or “the wise,” had one of the largest collections of relics in Europe. Frederick banned the sale of papal indulgences since his relics carried indulgences of their own. On All Saints' Day, he planned to open them to public view. Luther's posting of his theses the night before the showing put a damper on Frederick's plans. Luther's theses were translated into German and spread throughout the Holy Roman Empire, putting off prospective buyers and angering those who had purchased them in the past. Needing the money, the Pope and Prince Albert had no choice but to challenge Luther's assertions.

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theology posed a fundamental challenge to Catholic doctrine, with its emphasis on the primacy of works, while his doctrine of faith through scripture weakened the Church's position as "middle-man" by making salvation an individual event.

Goals/Objectives:

You must assist Luther in convincing the prince and citizens of Ansbach to convert to your particular brand of Protestantism and ensuring everyone understands the doctrine of your version of Protestantism.

Preparation:

In 1529 in Marburg, the various Protestant factions came together to argue their positions. You can draw from an eyewitness account to shape your arguments as Melancton: <http://germanhistorydocs.ghi-dc.org/pdf/eng/Doc.42%20ENG-Osiander%20EYG.pdf>

Group D-1 (Huldrych Zwingli)

The year is 1529. At the Diet of Speyer, Emperor Charles V has agreed that each German territory is free to enforce the Edict of Worms (1521) “so as to be able to answer in good conscience to God and the emperor.” In effect, each German prince has territorial sovereignty in religious matters. You are at a council in central Germany, summoned by the local prince, to discuss how to implement this policy. Your specific role and goals are listed below.

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Background:

You are Huldrych Zwingli. You became a Swiss priest in 1506, but then broke with the Catholic Church, created your own version of Protestantism, and established a theocracy in Zurich. You are the most knowledgeable of the main Reformers in the Greek language and the writings of the Church Fathers. You have memorized the entire Pauline writings in the original Greek, and have a good familiarity with Hebrew. You have been greatly influenced by humanism and particularly the works of Erasmus.

You want to return to the simpler practices of the early Christian church. You have celebrated the liturgy by recreating the Last Supper: a large wooden table was placed in the center aisle of your church, and the congregation ate bread off of wooden platters and drank wine from wooden beakers. Your church is simple, with no statues and images. You oppose veneration of saints and Mary, fasting during Lent, and the use of images and music in the church. You deny the existence of Purgatory and question the authority of the Pope. You believe in salvation through faith, not through works. You also oppose clerical celibacy and live in “clerical marriage” with Anna Reinhard. These beliefs are summarized in your “67 theses” (similar to Luther’s 95 theses).

You find Luther to be too “Romish” or “popish” with his reforms. For example, Luther believes that anything is permissible if not explicitly forbidden in Scripture, while you believe anything is not permissible if not explicitly commanded in Scripture. For example, the use of an organ in the worship service is wrong because Scripture nowhere tells us to use one. While Luther sees Scripture as the final and last word on religious practice, you see Scripture as the *only* word.

Goals/Objectives:

You must convince the prince and citizens of Ansbach to convert to your particular brand of Protestantism and ensure everyone understands the doctrine of your version of Protestantism.

Preparation:

Huldrych Zwingli wrote the following account of an argument with Luther that may serve as inspiration: http://germanhistorydocs.ghi-dc.org/pdf/eng/Doc.43-ENG-ZwinglisReport_en.pdf

Group D-2 (Heinrich Bullinger)

The year is 1529. At the Diet of Speyer, Emperor Charles V has agreed that each German territory is free to enforce the Edict of Worms (1521) “so as to be able to answer in good conscience to God and the emperor.” In effect, each German prince has territorial sovereignty in religious matters. You are at a council in central Germany, summoned by the local prince, to discuss how to implement this policy. Your specific role and goals are listed below.

Your arguments will be looked on favorably if you embarrass one of your competition by pointing out errors or by calling them names that are eloquent but not foul. You may not smite your competition physically nor may you use profane language. Vociferous arguing is good but cutting people off repeatedly is rudeness. In all, you should look for your chance to embarrass your opponents, but not by personal attacks. Stick to the subject and be accurate.

Background:

You are Heinrich Bullinger. You are Zwingli’s most likely successor and one of the most knowledgeable of the main Reformers. You have earned your bachelor of arts and master of arts at the University of Cologne. Your most important achievement to date is your *History of the Reformation*. A follower of Zwingli, you believe in the relationship between God and man but believe that only experts are capable of accurately interpreting the Bible. Although you agreed to attend this meeting, you are less concerned with the political side of the Reformation and would rather devote your energy to God and Sacramentarianism.

You want to return to the simpler practices of the early Christian church. You have celebrated the liturgy by recreating the Last Supper: a large wooden table was placed in the center aisle of your church, and the congregation ate bread off of wooden platters and drank wine from wooden beakers. Your church is simple, with no statues and images. You oppose the veneration of saints and Mary, fasting during Lent, and the use of images and music in the church. You deny the existence of Purgatory and question the authority of the Pope. You believe in salvation through faith, not through works.

You find Luther to be too "Romish" or "popish" with his reforms. For example, Luther believes that anything is permissible if not explicitly forbidden in Scripture, while you believe anything is not permissible if not explicitly commanded in Scripture. For example, the use of an organ in the worship service is wrong because Scripture nowhere tells us to use one. While Luther sees Scripture as the final and last word on religious practice, you see Scripture as the *only* word.

Goals/Objectives:

You must convince the prince and citizens of Ansbach to convert to your particular brand of Protestantism and ensure everyone understands the doctrine of your version of Protestantism.

Preparation:

In 1529, the various Protestant factions met in Marburg to attempt to reconcile their differences. An eyewitness account may be useful in helping you to argue on Zwingli’s behalf:

<http://germanhistorydocs.ghi-dc.org/pdf/eng/Doc.42%20ENG-Osiander%20EYG.pdf>

Group E-1 (Menno Simons)

The year is 1529. At the Diet of Speyer, Emperor Charles V has agreed that each German territory is free to enforce the Edict of Worms (1521) “so as to be able to answer in good conscience to God and the emperor.” In effect, each German prince has territorial sovereignty in religious matters. You are at a council in central Germany, summoned by the local prince, to discuss how to implement this policy. Your specific role and goals are listed below.

Your arguments will be looked on favorably if you embarrass one of your competition by pointing out errors or by calling them names that are eloquent but not foul. You may not smite your competition physically nor may you use profane language. Vociferous arguing is good but cutting people off repeatedly is rudeness. In all, you should look for your chance to embarrass your opponents, but not by personal attacks. Stick to the subject and be accurate.

Background:

You are Menno Simons, a Dutch Catholic parish priest with Anabaptist leanings. Although you have not yet been re-baptized, you believe that Catholic Mass is a fraud and are critical of many Catholic doctrines. You have recently been studying the scriptures for instances of infant baptism but so far have found none. You are increasingly convinced that it too, had no precedent in the Bible, leading you to question its veracity. Although you have not met Conrad Grebel and the original members of the Anabaptist movement, you are drawn to it much more than the ideas of either Zwingli or Luther.

The main issues which led Grebel and his friends to break with Zwingli were the tempo of the reform, infant baptism, a free church of voluntary believers, and the need of church discipline. Possibly nonresistance was also somewhat of an issue.

When Grebel’s followers refused to join Zwingli’s state church, Zwingli imprisoned and tortured them. The first martyr of your group, Felix Manz, was given a “third baptism” by Zwingli’s followers: he was tied up and thrown into Lake Zurich to drown.

You support freedom of religion, the priesthood of the believer, and use of the Bible as the sole source of rules of faith and practices. You view infant baptism as insupportable from Scripture, another point of contention with Zwingli. Your movement conducts adult baptism, which has led others to call your movement the “Anabaptists,” or “re-baptizers.” In your belief, this is not a second baptism, but a first baptism, as the infant baptism does not follow the Biblical formula. For you, the true Church is made up of all convinced believers who have chosen to be baptized as an adult. Faith is voluntary, not something that can be coerced. You call for the complete separation of church and state, in contrast to Luther and Zwingli. Your followers refuse to serve in the military or swear any oaths of allegiance to any nation.

You oppose Luther’s and Zwingli’s concepts of a “state church,” in which all citizens of a state are considered members of a state or national church.

Goals/Objectives:

You must convince the prince and citizens of Ansbach to convert to your particular brand of Protestantism and ensure everyone understands the doctrine of your version of Protestantism.

Preparation:

The Schleithem Articles are a famous Anabaptist statement of faith that may be helpful in forming arguments: http://germanhistorydocs.ghi-dc.org/pdf/eng/Doc.47-ENG-Schleithem_Art_eng.pdf

Group E-2 (Melchior Hoffman)

The year is 1529. At the Diet of Speyer, Emperor Charles V has agreed that each German territory is free to enforce the Edict of Worms (1521) “so as to be able to answer in good conscience to God and the emperor.” In effect, each German prince has territorial sovereignty in religious matters. You are at a council in central Germany, summoned by the local prince, to discuss how to implement this policy. Your specific role and goals are listed below.

Your arguments will be looked on favorably if you embarrass one of your competition by pointing out errors or by calling them names that are eloquent but not foul. You may not smite your competition physically nor may you use profane language. Vociferous arguing is good but cutting people off repeatedly is rudeness. In all, you should look for your chance to embarrass your opponents, but not by personal attacks. Stick to the subject and be accurate.

Background:

You are Melchior Hoffman, a Swabian furrier turned theologian. You are visiting from Strasbourg where you lead the Anabaptist brotherhood. You are known as “the Anabaptist Apostle of the North.” An eloquent preacher, you have baptized numerous new converts. That experience has led you to believe that you are the Elijah sent to prepare the world for the second coming. Indeed, you believe in only four short years, Jesus Christ will return to Earth.

The main issues which led Conrad Grebel and the first Anabaptists to break with Zwingli were the tempo of the reform, infant baptism, a free church of voluntary believers, and the need of church discipline. Possibly nonresistance was also somewhat of an issue.

When Grebel’s followers refused to join Zwingli’s state church, Zwingli imprisoned and tortured them. The first martyr of your group, Felix Manz, was given a “third baptism” by Zwingli’s followers: he was tied up and thrown into Lake Zurich to drown.

You support freedom of religion, the priesthood of the believer, and use of the Bible as the sole source of rules of faith and practices. You view infant baptism as insupportable from Scripture, another point of contention with Zwingli. Your movement conducts adult baptism, which has led others to call your movement the “Anabaptists,” or “re-baptizers.” In your belief, this is not a second baptism, but a first baptism, as the infant baptism does not follow the Biblical formula. For you, the true Church is made up of all convinced believers who have chosen to be baptized as an adult. Faith is voluntary, not something that can be coerced. You call for the complete separation of church and state, in contrast to Luther and Zwingli. Your followers refuse to serve in the military or swear any oaths of allegiance to any nation.

The Anabaptists and early Mennonites believed that both the Old and New Testaments were God's infallible and Holy Word. In this they agreed with other Protestants. But they also held that the Old Testament as a religious system has been superseded by the New Testament. All doctrine, they insisted, must have a New Testament basis, and the Sermon on the Mount received special emphasis. It was in this view of the relation of the Testaments that they grounded their high ethical demands. The Old Testament permitted war, oaths, divorce, and polygamy; but God has now given a more complete revelation of His will for men. It is therefore not right to set aside the higher ethic of the New Testament in favor of that which God once permitted because of the "hardness of heart" of the ancient Israelites. Christians cannot therefore swear an oath nor serve as a soldier. The leading reformers considered this interpretation heresy, and proceeded to try to wipe out Anabaptism with force--quite as the ancient Israelites had used

capital punishment on blasphemers. Their understanding of God's will has also led Mennonites to oppose membership in secret societies.

The second point on which the Anabaptists differed from the reformers was on the nature of the church. Zwingli turned down Grebel's proposal to establish a free church of voluntary believers in Christ, and after some consideration Luther also decided to retain the state church, a system in which the citizenry as such were considered members of the national or provincial church. Luther felt that there were not enough real believers to form a church. The true Christians in the state church, he said, should meet together for fellowship and prayer and should try to win the merely nominal Christians to a living faith in Christ. Associated with the state church system was infant baptism, which was also rejected as an unbiblical doctrine by the Anabaptists. The early Mennonite view of the church may be briefly summarized as follows: The New Testament church was composed of voluntary converts who had been baptized upon the confession of faith in Christ, and it was a church in which a wholesome discipline was exercised. It was also a church in which the members bore one another's burdens; the Mennonite mutual-aid organizations of today are carrying on the traditional spirit of the group. It was also a suffering church, not a ruling political body which punished heresy with the power of the state. The church must expect persecution from without; membership in Christ's spiritual kingdom entitles one but to suffering now; the glory is in the world to come. A contemporary of Menno Simons wrote: "The followers of Obbe Philips, who are today called Mennonites, taught that no other condition of Christ's kingdom is to be expected then that which exists today, namely, persecution by the world." The Christian life, therefore, is one of following faithfully in the footsteps of Jesus and of bearing patiently the reproach of the world; it is not especially a matter of emotional exaltation and pleasure. The holy life is the significant earmark of true Christianity.

On the other doctrines of the Christian faith, Mennonites agreed with Protestants generally. It is true that there are several exceptions to this rule: Mennonites always opposed the Reformed (Calvinistic) doctrine of a limited atonement and of a predestination which determines who shall accept the gospel; and there was considerable emphasis, at least in recent years, on the need of perseverance in the Christian life.

You oppose Luther's and Zwingli's concepts of a "state church," in which all citizens of a state are considered members of a state or national church.

Goals/Objectives:

You must convince the prince and citizens of Ansbach to convert to your particular brand of Protestantism and ensure everyone understands the doctrine of your version of Protestantism.

Preparation:

As a follower of Grebel, you can draw heavily from the letter he wrote in 1524 outlining the beliefs of the new Anabaptist faith: http://germanhistorydocs.ghi-dc.org/pdf/eng/Doc.46-ENG-ThomasM%C3%BCntzer_en.pdf

Group F-1 (Hans Gluckwensch)

The year is 1529. At the Diet of Speyer, Emperor Charles V has agreed that each German territory is free to enforce the Edict of Worms (1521) “so as to be able to answer in good conscience to God and the emperor.” In effect, each German prince has territorial sovereignty in religious matters. You are at a council in central Germany, summoned by the local prince, to discuss how to implement this policy. Your specific role and goals are listed below.

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Background: Hans Gluckwensch

You are burgher Hans Gluckwensch from the Rothenburg-ob-der-Tauber town council. Your town has been hit hard by civil war—particularly peasant rebellions—and in the struggle with the Turks predominantly through taxes and fear. You and your fellow citizens are particularly hard-hit by taxes to pay for Karl V’s armies. The Burghers are unhappy with Church efforts to restrict business, such as the ban on usury (earning interest from loans). Indeed, you are quite angry with the sale of relics, particularly because the sale of such relics in neighboring communities has caused a drain on your own economy which has not been so fortunate. Clearly it matters who you know! Furthermore, Church estates are growing wealthier, due in no small part to the sale of the same indulgences. You are fed up (to some degree) with the hypocrisy of the Catholic Church but are equally skeptical of the new interpretations springing up on Germany, Switzerland, and the Low Countries. You seek a religion that fits well with the growing, urban merchant class. At the same time, you seek greater autonomy from both the Prince and Emperor. You like the stark simplicity of the Zwinglists, and their promise of reform in the church.

Goals/Objectives:

You need to use this forum to air your grievances to the prince. You think Zwinglism provides you and your fellow burghers with the greatest autonomy and ideological relevance. Keep in mind that you want to limit your tax burden. You are a merchant and want to make money, but you want to insure your peace of mind as well.

These documents will help you articulate the perspective of a burgher:

http://germanhistorydocs.ghi-dc.org/sub_document.cfm?document_id=3960

http://germanhistorydocs.ghi-dc.org/sub_document.cfm?document_id=3971

Group F-2 (Wilhelmina Pirschheimer)

The year is 1529. At the Diet of Speyer, Emperor Charles V has agreed that each German territory is free to enforce the Edict of Worms (1521) “so as to be able to answer in good conscience to God and the emperor.” In effect, each German prince has territorial sovereignty in religious matters. You are at a council in central Germany, summoned by the local prince, to discuss how to implement this policy. Your specific role and goals are listed below.

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Background: Willibald Pirschheimer

You are burgher Wilhelmina Pirschheimer from the Nuremburg town council. Your town has been hit hard by civil war—particularly peasant rebellions. Recently, your town has broken away from the Catholic Church and are quite happy as Lutherans. Indeed, you would like to see the same liberty given to other towns. Nevertheless, you are concerned about the Turkish menace. You seek a religion that fits well with the growing, urban merchant class. At the same time, you seek to maintain your autonomy from both the Prince and Emperor, while securing the town’s defenses from a possible Turkish onslaught.

Goals/Objectives:

You need to use this forum to air your grievances to the prince. You think Lutheranism will provide you and your fellow burghers with the greatest autonomy and ideological relevance. Keep in mind that you want to limit your tax burden. You are a merchant and want to make money, but you want to insure your peace of mind as well.

The following documents will help you articulate the worldviews of a town burgher:

http://germanhistorydocs.ghi-dc.org/sub_document.cfm?document_id=3960

http://germanhistorydocs.ghi-dc.org/sub_document.cfm?document_id=3971

Group G-1 (Jakob Budweiser)

The year is 1529. At the Diet of Speyer, Emperor Charles V has agreed that each German territory is free to enforce the Edict of Worms (1521) “so as to be able to answer in good conscience to God and the emperor.” In effect, each German prince has territorial sovereignty in religious matters. You are at a council in central Germany, summoned by the local prince, to discuss how to implement this policy. Your specific role and goals are listed below.

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Background:

You are Jakob Budweiser, representative of the Brewer’s Guild in Erlangen, one of the more important towns in Middle Franconia. As an artisan, you view this conference as an opportunity to voice your opinions in public. Like many artisans, you went through a long apprenticeship and through time and effort, have become one of the most important master brewers of the region and represent not only the Brewer’s Guild but General Guild of Artisans as well. Your chief concern is maintaining your livelihood. You are particularly annoyed with paying high Church taxes. Like all artisans, you are a town dweller. Consequently, you are less interested in Catholicism. You look at Nuremberg, and its decision to break with the Church, with some envy. You are generally sympathetic with the Anabaptists, as you dislike any form of compulsion or forced action.

Goals/Objectives:

You must try to attain greater autonomy from both the Church and the nobility. At the same time, you wish to secure more liberties for artisans like yourself. Ideally, you would like to see Anabaptism flourish in your town.

To better understand your role, you may wish to consult the following primary source documents:

http://germanhistorydocs.ghi-dc.org/sub_document.cfm?document_id=3964

http://germanhistorydocs.ghi-dc.org/sub_document.cfm?document_id=3963

Group G-2 (Dieter Grunwald)

The year is 1529. At the Diet of Speyer, Emperor Charles V has agreed that each German territory is free to enforce the Edict of Worms (1521) “so as to be able to answer in good conscience to God and the emperor.” In effect, each German prince has territorial sovereignty in religious matters. You are at a council in central Germany, summoned by the local prince, to discuss how to implement this policy. Your specific role and goals are listed below.

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Background: Dieter Grunwald

You are peasant Dieter Grunwald. You are a wealthy peasant land holder, roughly equivalent to an urban artisan or burgher. You represent all peasants, but in particular, relatively well-off peasants like yourself. This is a time of great unrest. In many areas of southern Germany the peasants revolted against the feudal lords, but were brutally suppressed. You wish to air grievances against the local lord and wish to preserve what little autonomy you have. You are particularly concerned with taxes and your station in life. You want the most comfortable life possible given your difficult socio-economic position. You believe that the Church’s teachings are the best possible way to salvation, and even though you’re not sure about corruption, you ultimately aren’t willing to break with Mother Rome.

Goals/Objectives:

For you, this forum is the best place to air your grievances. Consequently, you wish to get the most concessions possible from the prince at whatever cost, so long as your lot—and the lots of your fellow Franconian farmers—in life is improved. You do want to see Catholicism preserved in Ansbach – you’ll have to decide whether your religious or secular interests are most important.

In 1525, a group of Swabian peasants published a list of demands that may inspire you:
http://germanhistorydocs.ghi-dc.org/pdf/eng/Doc.52-ENG-12%20Articles_en.pdf

Group H (Freigraf von Marburg)

The year is 1529. At the Diet of Speyer, Emperor Charles V has agreed that each German territory is free to enforce the Edict of Worms (1521) “so as to be able to answer in good conscience to God and the emperor.” In effect, each German prince has territorial sovereignty in religious matters. You are at a council in central Germany, summoned by the local prince, to discuss how to implement this policy. Your specific role and goals are listed below.

Your arguments will be looked on favorably if you embarrass one of your competition by pointing out errors or by calling them names that are eloquent but not foul. You may not smite your competition physically nor may you use profane language. Vociferous arguing is good but cutting people off repeatedly is rudeness. In all, you should look for your chance to embarrass your opponents, but not by personal attacks. Stick to the subject and be accurate.

Background:

You are Franz von Rademacher, Freigraf von Marburg. You represent the House of Habsburg: Ferdinand I (Archduke of Austria, King of Bohemia and King of Hungary), and Charles V (Holy Roman Emperor and King of Spain). Charles sees Protestantism as a threat to control of his German possessions. This local squabble is a great distraction for the vast Habsburg Empire, which stretches from Hungary to Spain. Remind all those concerned about the more important issues, such as wars with the Turks and the French Valois monarchy.

The Ottoman Turks have recently crushed the Hungarians at the Battle of Mohacs in 1526. Although this has resulted in Ferdinand gaining the crowns of Hungary and Bohemia after King (*király*) Lajos II of Hungary was killed, there is now nothing between the Ottoman Empire and the Habsburg homeland of Austria. Even now, the Austrian capital Vienna is threatened by an army of 100,000 Turks.

You are allied with the Pope, Catholic prelates, and those princes threatened by Turkish invasion. Also remember that regardless, you must raise sufficient funds and forces to face this growing Turkish threat. Unity is crucial as is an end to this useless squabbling. Charles V is at war on many fronts and needs to promote unity but may be willing to compromise for the time being in order to stop the advance of the infidel.

Goals/Objectives:

You must settle this dispute as quickly as possible while maintaining the Margrave von Brandenburg-Ansbach’s loyalty to the Empire.

Preparation and Other Notes:

Although this is a fictitious character, there is no doubt that someone like this would have attended such a conference to represent the Emperor. You can reference the Acts of the Council of Trent to get a sense of the appropriate points of emphasis:

<http://college.cengage.com/history/world/resources/students/primary/trent.htm>

Computer Screen

LORDS of ANSBACH

Burggraf von
Nuremburg

Margrave von
Brandenburg-Ansbach

Freigraf von
Furth

INSTRUCTOR
WORKSTATION

LUTHER

SUBJECTS of ANSBACH

CATHOLIC

ZWINGLI

ANABAPTISTS

HABSBURG

DOOR

[STUDENT NAME] (A-1)

Georg, Prince of Ansbach

(MARGRAVE von BRANDENBURG-ANSBACH)

[STUDENT NAME] (A-2)

Helmut
BURGGRAF von NUREMBURG

(Prince's Advisor)

[STUDENT NAME] (A-3)

JoANNA
FREIGRAF von FURTH

(Prince's Advisor)

[STUDENT NAME] (B-1)

Otto von Ziegenhain

(By the Grace of God and
The Blessings of the Holy Father,
Archbishop Of Trier)

[STUDENT NAME] (B-2)

FRA IGNATIUS

(BROTHER IGNATIUS)

[STUDENT NAME] (C-1)

MARTIN LUTHER

(Professor of Theology, University of Wittenberg)

[STUDENT NAME] (C-2)

PHILIPP MELANCHTHON

(Master of Philosophy, University of Wittenberg)

[STUDENT NAME] (D-1)

HULDRYCH ZWINGLI

(Priest, Great Minster Church, Zurich)

[STUDENT NAME] (D-2)

HEINRICH BULLINGER

(HEINRICH BULLINGER)

[STUDENT NAME] (E-1)

MENNO SIMONS

(Father of the Mennonites)

[STUDENT NAME] (E-2)

MELCHIOR HOFFMAN

(Anabaptist Apostle of the North)

[STUDENT NAME] (F-1)

HANS GLUCKWENSCH

(Burgher, Rothenburg-ob-der-Tauber)

[STUDENT NAME] (F-2)

WILHELMINA PIRCHHEIMER

(Burgher, Nuremberg)

[STUDENT NAME] (G-1)

JAKOB BUDWEISER

(Artisan and Representative of the Brewer's Guild)

[STUDENT NAME] (G-2)

DIETER GRUNWALD

(Wealthy Peasant)

[STUDENT NAME] (H)

FREIGRAF von MARBURG

(FREIGRAF von MARBURG)

Reformation Simulation Roles

Role	Students
Prince of Ansbach	
Nobles	
Catholic	
Lutheran	
Zwinglists	
Anabaptists	
Merchants	
Townsmen	