

The Apology to the Augsburg Confession: Articles IX, X, and XI.

Article IX: Of Baptism.

51] The Ninth Article has been approved, in which we confess that

A. *Baptism is necessary to salvation*, and that

B. *children are to be baptized*, and that

C. *the baptism of children is not in vain, but is necessary and effectual to salvation.*

52] And since the Gospel is taught among us purely and diligently, by God's favor we receive also from it this fruit, that in our Churches **no Anabaptists have arisen** [have not gained ground in our Churches], because the people have been fortified by God's Word against the wicked and seditious faction of these robbers. And as **we condemn quite a number of other errors of the Anabaptists**, we condemn this also, that they dispute that the baptism of little children is unprofitable.

A. For it is very certain that **the promise of salvation pertains also to little children** [that the divine promises of grace and of the Holy Ghost belong not alone to the old, but also to children].

It does not, however, pertain to those who are outside of Christ's Church, where there is neither Word nor Sacraments, because the kingdom of Christ exists only with the Word and Sacraments.

B. Therefore it is necessary to baptize little children, that **the promise of salvation may be applied to them**, according to Christ's command, Matt. 28, 19: *Baptize all nations*. **Just as here salvation is offered to all, so Baptism is offered to all, to men, women, children, infants**. It clearly follows, therefore, that infants are to be baptized, because with Baptism salvation [the universal grace and treasure of the Gospel] is offered.

C. 53] Secondly, it is manifest that **God approves of the baptism of little children**. Therefore the Anabaptists, who condemn the baptism of little children, believe wickedly. That God, however, approves of the baptism of little children is shown by this, namely, that

God gives the Holy Ghost to those thus baptized [to many who have been baptized in childhood].

For if this baptism would be in vain, the Holy Ghost would be given to none, none would be saved, and finally there would be no Church. [For there have been many holy men in the Church who have not been baptized otherwise.] This reason, even taken alone, can sufficiently establish good and godly minds against the godless and fanatical opinions of the Anabaptists.

Pertain: German: <i>belangen</i> – offer, concern Latin: <i>pertinent</i> – to hold out/belongs

Article X: Of the Holy Supper.

54] The Tenth Article has been approved, in which we confess that we believe, that

A. *in the Lord's Supper the body and blood of Christ are truly and substantially present,*

B. *and are truly tendered, with those things which are seen, bread and wine, to those who receive the Sacrament.*

This belief we constantly defend, as the subject has been carefully examined and considered. For since Paul says, 1 Cor. 10, 16, *that the bread is the communion of the Lord's body*, etc., it would follow, if the Lord's body were not truly present, that the bread is not a communion of the body, but only of the spirit of Christ.

55] And we have ascertained that not only the Roman Church affirms **the bodily presence of Christ**, but **the Greek Church** also both now believes, and formerly believed, the same. For the canon of the Mass among them testifies to this, in which the priest clearly prays that the bread may be changed and become the very body of Christ.

And **Vulgarius**, who seems to us to be not a silly writer, says distinctly that *bread is not a mere figure, but 56] is truly changed into flesh.*

And there is **a long exposition of Cyril on John 15**, in which he teaches that Christ is corporeally offered us in the Supper. For he says thus: *Nevertheless, we do not deny that we are joined spiritually to Christ by true faith and sincere love. But that we have no mode of connection with Him, according to the flesh, this indeed we entirely deny. And this, we say, is altogether foreign to the divine Scriptures. For who has doubted that Christ is in this manner a vine, and we the branches, deriving thence life for ourselves? Hear Paul saying 1 Cor. 10, 17; Rom. 12, 5; Gal. 3, 28: We are all one body in Christ; although we are many, we are, nevertheless, one in Him; for we are, all partakers of that one bread. Does he perhaps think that the virtue of the mystical benediction is unknown to us? Since this is in us, does it not also, by the communication of Christ's flesh, cause Christ to dwell in us bodily? And a little after: Whence we must consider that Christ is in us not only according to the habit, which we call love, 57] but also by natural participation, etc.*

We have cited these testimonies, not to undertake a discussion here concerning this subject, for His Imperial Majesty does not disapprove of this article, but in order that all who may read them may the more clearly perceive that **we defend the doctrine received in the entire Church**, that

A. *in the Lord's Supper the body and blood of Christ are truly and substantially present,*

B. *and are truly tendered with those things which are seen, bread and wine. And we speak of the presence of the living Christ [living body]; for we know that death hath no more dominion over Him, Rom. 6, 9.*

Article XI: Of Confession.

58] The Eleventh Article, *Of Retaining Absolution in the Church*, is approved.

But they add a correction in reference to confession, namely,

A. that the regulation headed, *Omnis Utriusque*, be observed, and

B. that both annual confession be made, and,

C. although all sins cannot be enumerated, nevertheless diligence be employed in order that they be recollected, and those which can be recalled, be recounted.

Concerning this entire article, we will speak at greater length after a while, when we will explain our entire opinion concerning repentance. 59] It is well known that we have so elucidated and

extolled [that we have preached, written, and taught in a, manner so

Christian, correct, and pure] the benefit of absolution and the power of the keys that many distressed consciences have derived consolation from our doctrine; after they heard that

it is the command of God, nay, rather the very voice of the Gospel,

that we should believe the absolution, and regard it as certain that the remission of sins is freely granted us for Christ’s sake; and that we should believe that by this faith we are truly reconciled to God [as though we heard a voice from heaven].

This belief has encouraged many godly minds, and, in the beginning, brought Luther the highest commendation from all good men, since it shows consciences sure and firm consolation; because previously the entire power of absolution [entire necessary doctrine of repentance] had been kept suppressed by doctrines concerning works, since the sophists and monks taught nothing of faith and free remission [but pointed men to their own works, from which nothing but despair enters alarmed consciences].

60] But with respect to the time, certainly most men in our churches use the Sacraments, absolution and the Lord’s Supper, frequently in a year. And those who teach of the worth and fruits of the Sacraments speak in such a manner as to invite the people to use the Sacraments frequently. For concerning this subject there are many things extant written by our theologians in such a manner that the adversaries, if they are good men, will undoubtedly approve and 61] praise them. Excommunication is also pronounced against the openly wicked [those who live in manifest vices, fornication, adultery, etc.] and the despisers of the Sacraments. These things are thus done both according to the Gospel and according to 62] the old canons.

But a fixed time is not prescribed, because all are not ready in like manner at the same time. Yea, if all are to come at the same time, they cannot be heard and instructed in order [so diligently]. And the old canons and Fathers do not appoint a fixed time. The canon speaks only thus: *If any enter the Church and be found never to commune, let them be admonished that, if they do not commune, they come to repentance. If they commune [if they wish to be regarded as Christians], let them not be expelled; if they fail to do so, let them be excommunicated.* Christ [Paul] says, 1 Cor. 11, 29, that those who eat unworthily eat judgment to themselves. The pastors, accordingly, do not compel those who are not qualified to use the Sacraments.

63] Concerning the enumeration of sins in confession, men are taught in such a way as not to ensnare their consciences. Although it is of advantage to accustom inexperienced men to enumerate some things [which worry them], in order that they may be the more readily taught, yet we are now discussing what is necessary according to divine Law. Therefore, the adversaries ought not to cite for us the regulation *Omnis Utriusque*, which is not unknown to us, but they ought to show

Article XII. Penitence is coming up

What about “How often?”

What about “All sins?”

from the divine Law that an enumeration of sins is necessary for obtaining their remission.

64] The entire Church, throughout all Europe, knows what sort of snares this point of the regulation, which commands that all sins be confessed, has cast upon consciences. Neither has the text by itself as much disadvantage as was afterwards added by the Summists, who collect the circumstances of the sins. What labyrinths were there! How great a torture for the best minds! For the licentious and profane were in no way moved by these instruments of terror. **65]** Afterwards, what tragedies [what jealousy and hatred] did the questions concerning one's own priest excite among the pastors and brethren [monks of various orders], who then were by no means brethren when they were warring concerning jurisdiction of confessions! [For all brotherliness, all friendship, ceased, when the question was concerning authority and confessor's fees.]

We, therefore, believe that, according to divine Law, the enumeration of sins is not necessary. This also is pleasing to Panormitanus and very many other learned jurisconsults. Nor do we wish to impose necessity upon the consciences of our people by the regulation *Omnis Utriusque*, of which we judge, just as of other

A. human traditions, that they are not acts of worship necessary for justification.

B. And this regulation commands **an impossible matter**, that we should confess all sins. It is evident, however, that most sins we neither remember nor understand [nor do we indeed even see the greatest sins], according to Ps. 19, 13: *Who can understand his errors?*

66] If the pastors are good men, they will know how far it is of advantage **to examine [the young and otherwise] inexperienced persons**; but we do not wish to sanction the torture [the tyranny of consciences] of the Summists, which notwithstanding would have been less intolerable if they had added one word concerning faith, which comforts and encourages consciences.

Now, concerning this faith, which obtains the remission of sins, there is not a syllable in so great a mass of regulations, glosses, summaries, books of confession. Christ is nowhere read there. [Nobody will there read a word by which he could learn to know Christ, or what Christ is.] Only the lists of sins are read [to the end of gathering and accumulating sins; and this would be of some value if they understood those sins which God regards as such]. And the greater part is occupied with sins against human traditions, **67]** and this is most vain. This doctrine has forced to despair many, godly minds, which were not able to find rest, because they believed that by divine Law **an enumeration** was necessary, and yet they experienced that **it was impossible**. But other faults of no less moment inhere in the doctrine of the adversaries concerning repentance, which we will now recount.

Article XII (V): Of Repentance.

1] In the Twelfth Article they approve of the first part, in which we set forth that such as have fallen after baptism may obtain remission of sins at whatever time, and as often as they are converted. They condemn the second part, in which we say that the parts of repentance are *contrition and faith* [a penitent, contrite heart, and faith, namely, that I receive the forgiveness of sins through Christ]. [Hear, now, what it is that the adversaries deny.] **They [without shame] deny that faith is the second part 2] of repentance.** What are we to do here, O Charles, thou most invincible Emperor? The very voice of the Gospel is this, that by faith we obtain the remission of sins. [This word is not our word, but the voice and word of Jesus Christ, our Savior.] This voice of the Gospel these writers of the Confutation condemn. We, therefore, can in no way assent to the Confutation. We cannot condemn the voice of the Gospel, so salutary and abounding in consolation.... {Skip over for now }

Article XIII. (VII): Of the Number and Use of the Sacraments.

1] In the Thirteenth Article the adversaries approve our statement that the Sacraments are

A. not only **marks of profession** among men, as some imagine,

B. but that they are rather **signs and testimonies of God's will toward us, through which God moves 2] hearts to believe** [are not mere signs whereby men may recognize each other, as the watchword in war, livery, etc., but are efficacious signs and sure testimonies, etc.].

But here they bid us also count **seven sacraments**. We hold that it should be maintained that the matters and ceremonies instituted in the Scriptures, whatever the number, be not neglected. Neither do we believe it to be of any consequence, though, for the purpose of teaching, different people reckon differently, provided they still preserve aright the matters handed down in Scripture. Neither have the ancients reckoned in the same manner. [But concerning this number of seven sacraments, the fact is that the Fathers have not been uniform in their enumeration; thus also these seven ceremonies are not equally necessary.]

3] If we call **Sacraments**

A. *rites which have the command of God,*
B. *and to which the promise of grace has been added,* it is easy to decide what are properly Sacraments.

For **rites instituted by men** will not in this way be Sacraments properly so called. For it does not belong to human authority to promise grace. Therefore signs instituted without God's command are not sure signs of grace, even though they perhaps instruct the rude [children or the uncultivated], or admonish as to something [as a painted cross].

4] Therefore **Baptism, the Lord's Supper, and Absolution, which is the Sacrament of Repentance, are truly Sacraments.** For these rites have God's command and the promise of grace, which is peculiar to the New Testament.

A. For when we are baptized,

B. when we eat the Lord's body,

C. when we are absolved,

our hearts must be firmly assured that God truly forgives us 5] for Christ's sake.

And God, at the same time, **by the Word and by the rite**, moves hearts to believe and conceive faith, just as Paul says, Rom. 10, 17: *Faith cometh by hearing*. But just as the Word enters the ear in order to strike our heart, so the rite itself strikes the eye, in order to move the heart. **The effect of the Word and of the rite is the same**, as it has been well said by Augustine that a Sacrament is *a visible word*, because the rite is received by the eyes, and is, as it were, a picture of the Word, signifying the same thing as the Word. Therefore the effect of both is the same.

6] **Confirmation and Extreme Unction** are rites received from the Fathers which not even the Church requires as necessary to salvation, because they do not have God's command. Therefore it is not useless to distinguish these rites from the former, which have God's express command and a clear promise of grace.

Sacraments

1. Mark of profession
2. Signs of God's will toward us
which moves the heart to believe

The Seven Roman Sacraments are: 1. Baptism, 2. Confirmation, 3. Eucharist, 4. Penance, 5. Anointing of the Sick (extreme unction), 6. Holy Orders, and 7. Matrimony.

1. God's Command
2. Promise of grace (forgiveness)

7] The adversaries understand **priesthood** not of the ministry of the Word, and administering the Sacraments to others, but they understand it as referring to sacrifice; as though in the New Testament there ought to be a priesthood like the Levitical, to sacrifice for the people, and merit the remission of sins for others. 8] We teach that the sacrifice of Christ dying on the cross has been sufficient for the sins of the whole world, and that there is no need, besides, of other sacrifices, as though this were not sufficient for our sins. Men, accordingly, are justified not because of any other sacrifices, but because of this one sacrifice of Christ, if they believe that they have been redeemed by this sacrifice.

Roman Priests = Make sacrifices for the people Lutheran Pastors = serve the Word and Sacraments
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9] They are accordingly called priests, not in order to make any sacrifices for the people as in the Law, so that by these they may merit remission of sins for the people; but **they are called to teach the Gospel and administer the Sacraments to the people.** 10] Nor do we have another priesthood like the Levitical, 11] as the Epistle to the Hebrews sufficiently teaches. **But if ordination be understood as applying to the ministry of the Word, we are not unwilling to call ordination a sacrament.** For the ministry of the Word has God's command and glorious promises, Rom. 1, 16: *The Gospel is the power of God unto salvation to every one that believeth.* Likewise, Is. 55, 11: *So shall My Word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please.*

12] **If ordination be understood in this way, neither will we refuse to call the imposition of hands a sacrament.** For the Church has the command **to appoint ministers, which should be most pleasing to us, because we know that God approves this ministry, and is present in the ministry** [that God will preach and work through men and those who have been chosen by men]. 13] And it is of advantage, so far as can be done, **to adorn the ministry of the Word with every kind of praise** against fanatical men, who dream that the Holy Ghost is given not through the Word, but because of certain preparations of their own, if they sit unoccupied and silent in obscure places, waiting for illumination, as the Enthusiasts formerly taught, and the Anabaptists now teach.

Enthusiasts and Anabaptists

14] **Matrimony** was not first instituted in the New Testament, but in the beginning, immediately on the creation of the human race. **It has, moreover, God's command; it has also promises, not indeed properly pertaining to the New Testament, but pertaining rather to the bodily life.** Wherefore, if any one should wish to call it a sacrament, he ought still to distinguish it from those preceding ones [the two former ones], which are properly signs of the New Testament, and testimonies of grace and the remission of sins. 15] But if marriage will have the name of sacrament for the reason that it has God's command, other states or offices also, which have God's command, may be called sacraments, as, for example, **the magistracy.**

16] Lastly, if among the Sacraments all things ought to be numbered which have God's command, and to which promises have been added, why do we not add **prayer**, which most truly can be called a sacrament? For it has both God's command and very many promises; and if placed among the Sacraments, as though in a more eminent place, it would invite men to pray.

17] **Alms** could also be reckoned here, and likewise **afflictions**, which are, even themselves signs, to which God has added promises. But let us omit these things. For no prudent man will strive greatly concerning the number or the term, if only those objects still be retained which have God's command and promises.

18] It is still more needful to understand *how the Sacraments are to be used*. Here we condemn the whole crowd of scholastic doctors, who teach that the Sacraments **confer grace *ex opere operato*, without a good disposition on the part of the one using them, provided he do not place a hindrance in the way.**

Without a good disposition of the heart = without faith

This is absolutely a Jewish opinion, to hold that we are justified by a ceremony, without a good disposition of the heart, *i.e.*, without faith. And yet this impious and pernicious opinion 19] is taught with great authority throughout the entire realm of the Pope.

Rome: The Sacraments **confer grace by a ceremony without faith “provided he do not place a hindrance in the way.”**

Paul contradicts this, and denies, Rom. 4, 9, that Abraham was justified by circumcision, but asserts that circumcision was a sign presented for exercising faith. **Thus we teach that in the use of the Sacraments *faith* ought to be added, which should believe these promises, and receive the promised things, there offered in the Sacrament.** 20] And the reason is plain and thoroughly grounded. [This is a certain and true use of the holy Sacrament, on which Christian hearts and consciences may risk to rely.]

Lutherans: The Sacraments **are signs of the promises offered and we should believe and receive the things offered.**

The promise is useless unless it is received by faith. But the Sacraments are the signs [and seals] of the promises. Therefore, in the use of the Sacraments *faith* ought to be added, so that, if any one use the Lord's Supper, he use it thus. Because this is a Sacrament of the New Testament, as Christ clearly says, he ought for this very reason to be confident that what is promised in the New Testament, namely, the free remission of sins, is offered him. And let him receive this by faith, let him comfort his alarmed conscience, and know that these testimonies are not fallacious, but as sure as though [and still surer than if] God by a new miracle would declare from heaven that it was His will to grant forgiveness. But of what advantage would these miracles and promises be to an unbeliever? 21] And here we speak of *special faith* which believes the present promise, not only that which in general believes that God exists, but which believes that the remission of sins is offered. 22] **This use of the Sacrament consoles godly and alarmed minds.**

23] Moreover, no one can express in words what abuses in the Church this fanatical opinion concerning the *opus operatum*, without a good disposition on the part of the one using the Sacraments, has produced. Hence the infinite profanation of the Masses; but of this we shall speak below. Neither can a single letter be produced from the old writers which in this matter favors the scholastics. Yea, Augustine says the contrary, that the faith of the Sacrament, and not the Sacrament, justifies. And the declaration of Paul is well known, Rom. 10, 10: *With the heart man believeth unto righteousness.*

Opus operatum (working a work) “This is the meaning of the Church's affirmation that the sacraments act *ex opere operato* (literally: "by the very fact of the action's being performed"), *i.e.*, by virtue of the saving work of Christ, accomplished once for all. It follows that "the sacrament is not wrought by the righteousness of either the celebrant or the recipient, but by the power of God." From the moment that a sacrament is celebrated in accordance with the intention of the Church, the power of Christ and his Spirit acts in and through it, independently of the personal holiness of the minister. Nevertheless, the fruits of the sacraments also depend on the disposition of the one who receives them. (Catholic Catechism 1128)