

Kolb/Wengert *Book of Concord* (2000) Second Printing

16 *The Augsburg Confession – German Text – Article 10 – Church Government*

9 However, also condemned are the Novatians,⁷¹ who denied absolution to those who had sinned after baptism.

10 Also rejected are those who do not teach that a person obtains forgiveness of sin through faith but through our own satisfactions.⁷²

 Also rejected are those who teach that “canonical satisfactions”⁷³ are necessary to pay for eternal torment or purgatory.⁷⁴

[XIII. Concerning the Use of Sacraments]

1 Concerning the use of sacraments it is taught that the sacraments are instituted not only to be signs by which people may recognize Christians outwardly, but also as signs and testimonies of God’s will toward us in order thereby to awaken and strengthen our faith. That is why they also require faith and are rightly used when received in faith for the strengthening of faith.

3 Rejected, therefore, are those who teach that the sacraments justify *ex opere operato*⁷⁵ without faith and who do not teach that this faith should be added so that the forgiveness of sin (which is obtained through faith and not through work) may be offered there.⁷⁶

[XIV. Concerning Church Government]⁷⁷

Concerning church government it is taught that no one should publicly teach, preach, or administer the sacraments without a proper call.⁷⁸

71. Followers of Novatian, the leader of a rigorist schismatic movement in Rome. They denied restoration, even after repentance, to those who were guilty of grave sins.

72. Medieval theologians divided the sacrament of penance into three parts: contrition (sorrow for sin), confession (before a priest), and satisfaction (good works done to satisfy the temporal punishment for sin after the guilt and eternal punishment had been removed by the grace of the sacrament). “Satisfactions” became linked to medieval abuses, such as the selling of indulgences, which Luther opposed in his *Ninety-five Theses* of 1517 (WA 1:233–38; LW 31:25–33). In the 1531 *editio princeps* this text reads: “. . . do not teach that we obtain forgiveness of sins through faith apart from our merit for the sake of Christ, but instead that we earn it through our work and love.”

73. *Canonicae satisfactiones*: satisfactions demanded by canon law.

74. The text in italics was first added to the 1531 *editio princeps*.

75. *ex opere operato*: “by the mere performance of an act,” a formula used since the thirteenth century to describe the power of the external action in the celebration of sacraments. When the officiating priest performs the sacramental action exactly the way the church has ordered (for example, consecrating the bread and wine in the Mass), the sacrament becomes efficacious.

76. The text in italics was first added to the 1531 *editio princeps*.

77. *Kirchenregiment*.

78. *On ordentlichen Beruf*. *Beruf* means both “call” and “vocation.”