

## Augsburg Confession, Article XXVIII: Of Ecclesiastical Power.

1] There has been great controversy concerning the *Power of Bishops*, in which some have awkwardly confounded *the power of the Church* 2] and the *power of the sword*. And from this confusion very great wars and tumults have resulted, while the Pontiffs, emboldened by the power of the Keys, not only have instituted new services and burdened consciences with reservation of cases and ruthless excommunications, but have also undertaken to transfer the kingdoms of this world, 3] and to take the Empire from the Emperor. These wrongs have long since been rebuked in the Church 4] by learned and godly men. Therefore our teachers, for the comforting of men's consciences, were constrained to show **the difference between the power of the Church and the power of the sword, and taught that both of them, because of God's commandment, are to be held in reverence and honor, as the chief blessings of God on earth.**

5] But this is their opinion, that **the power of the Keys, or the power of the bishops**, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer Sacraments. 6] For with this commandment Christ sends forth His Apostles, John 20, 21 sqq.: *As My Father hath sent Me, even so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.* 7] Mark 16, 15: *Go preach the Gospel to every creature.*

8] This power is exercised only by teaching or preaching the Gospel and administering the Sacraments, according to their calling either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life. 9] These things cannot come but by the ministry of the Word and the Sacraments, as Paul says, Rom. 1, 16: *The Gospel is the power of God unto salvation to every one that believeth.* 10] Therefore, since the power of the Church grants eternal things, and is exercised only by the ministry of the Word, it does not interfere with civil government; no more than the art of singing interferes with civil government. 11] **For civil government** deals with other things than does the Gospel. The civil rulers defend not minds, but **bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace.**

12] Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission to teach the Gospel and 13] to administer the Sacraments. Let it not break into the office of another; let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the Commonwealth. 14] As Christ says, John 18, 36: *My kingdom is not of this world;* 15] also Luke 12, 14: *Who made Me a judge or a divider over you?* 16] Paul also says, Phil. 3, 20: *Our citizenship is in heaven;* 17] 2 Cor. 10, 4: *The weapons of our warfare are not carnal, but mighty through God to the casting down of imaginations.*

18] **After this manner our teachers discriminate between the duties of both these powers, and command that both be honored and acknowledged as gifts and blessings of God.**

### Large Catechism, Fourth Commandment.

**141]** In this commandment belongs a further statement regarding all kinds of obedience to persons in authority who have to command and to govern. **For all authority flows and is propagated from the authority of parents.** For where a father is unable alone to educate his [rebellious and irritable] child, he employs a schoolmaster to instruct him; if he be too weak, he enlists the aid of his friends and neighbors; if he departs this life, **he delegates and confers his authority and government upon others who are appointed for the purpose.** **142]** Likewise, he must have domestics, man-servants and maid-servants, under himself for the management of the household, so that **all whom we call masters** are in the place of parents and must derive their power and authority to govern from them. Hence also they are **all called fathers in the Scriptures, as those who in their government perform the functions of a father, and should have a paternal heart toward their subordinates.** As also from antiquity the Romans and other nations called the masters and mistresses of the household *patres- et matres- familiae*, that is, housefathers and housemothers. So also they called their national rulers and overlords *patres patriae*, that is, fathers of the entire country, for a great shame to us who would be Christians that we do not likewise call them so, or, at least, do not esteem and honor them as such....

**150]** The same also is to be said of obedience to **civil government**, which (as we have said) **is all embraced in the estate of fatherhood and extends farthest of all relations.** For here the father is not one of a single family, but of as many people as he has tenants, citizens, or subjects. For through them, as through our parents, God gives to us food, house and home, protection and security. Therefore, since they bear such name and title with all honor as their highest dignity, it is our duty to honor them and to esteem them great as the dearest treasure and the most precious jewel upon earth.



## Symbolism

There is no certainty about what the three crowns of the Triple Tiara symbolise, as is evident from the multitude of interpretations that have been and still are proposed. Some link it to the threefold authority of the "Supreme [Pontiff](#): Universal Pastor (top), Universal Ecclesiastical Jurisdiction (middle) and Temporal Power (bottom)".<sup>[42]</sup> Others interpret the three tiers as meaning "father of princes and kings, ruler of the world, [vicar of Christ](#)".<sup>[19]</sup> The words that were used when popes were crowned were: *Accipe tiaram tribus coronis ornatam, et scias te esse patrem principum et regum, rectorem orbis in terra vicarium Salvatoris nostri Jesu Christi, cui est honor et gloria in saecula saeculorum* ("Receive the tiara adorned with three crowns and know that thou art father of princes and kings, ruler of the world, vicar on earth of our Saviour Jesus Christ, to whom is honour and glory for ever and ever").<sup>[43][44]</sup>

Yet others have associated it with the threefold office of [Christ](#), who is Priest, Prophet and King,<sup>[45]</sup> or "teacher, lawmaker and judge".<sup>[46]</sup> Another traditional interpretation was that the three crowns refer to the "Church Militant on earth", the "Church Suffering after death and before heaven", and the "Church Triumphant in eternal reward".<sup>[47]</sup> Yet another interpretation suggested by Archbishop Cordero Lanza di Montezemolo, who designed Pope Benedict XVI's tiara-less coat of arms, was "order, jurisdiction and magisterium",<sup>[48]</sup> while a further theory links the three tiers to the "celestial, human and terrestrial worlds," which the pope is supposed to symbolically link.<sup>[49]</sup> Lord Twining suggested that just as the Holy Roman Emperors were crowned three times as king of Germany, king of Italy and Roman emperor, so the popes, to stress the equality of their spiritual authority to the temporal authority of the emperor, chose to be crowned with a tiara bearing three crowns.<sup>[50]</sup>

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