

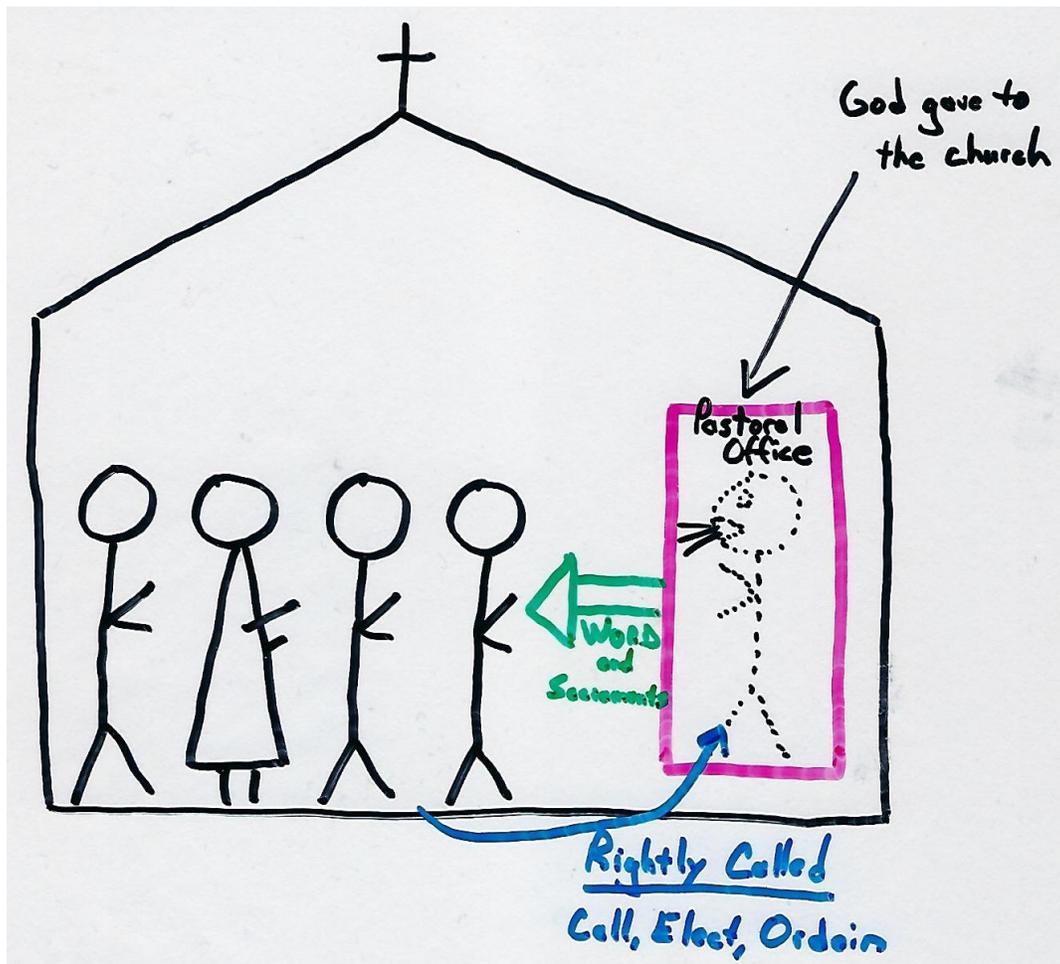
The Augsburg Confession: Article XIV: Of Ecclesiastical Order.

Of Ecclesiastical Order they teach that no one should publicly teach in the Church or administer the Sacraments unless he be regularly called.

The Church has right to call/elect/ordain – “66] Therefore, when the regular bishops become enemies of the Church, or are unwilling to administer ordination, the churches retain their own right. [Because the regular bishops persecute the Gospel and refuse to ordain suitable persons, **every church has in this case full authority to ordain its own ministers.**] 67] For wherever the Church is, there is the authority [command] to administer the Gospel. Therefore it is necessary for the Church to retain the authority to

A. call, B. elect, and C. ordain ministers.

And this authority is a **gift which in reality is given to the Church, which no human power can wrest from the Church**, as Paul also testifies to the Ephesians when he says, Eph 4, 8: *He ascended, He gave gifts to men.* And he enumerates among the gifts specially belonging to the Church *pastors and teachers*, and adds that such are given for the ministry, *for the edifying of the body of Christ.* Hence, **wherever there is a true church**, the right to elect and ordain ministers necessarily exists. Just as in a case of necessity even a layman absolves, and becomes the minister and pastor of another; as Augustine narrates the story of two Christians in a ship, one of whom baptized the catechumen, who after Baptism then absolved the baptizer” (The Treatise on the Power and Primacy of the Pope, 66-67).

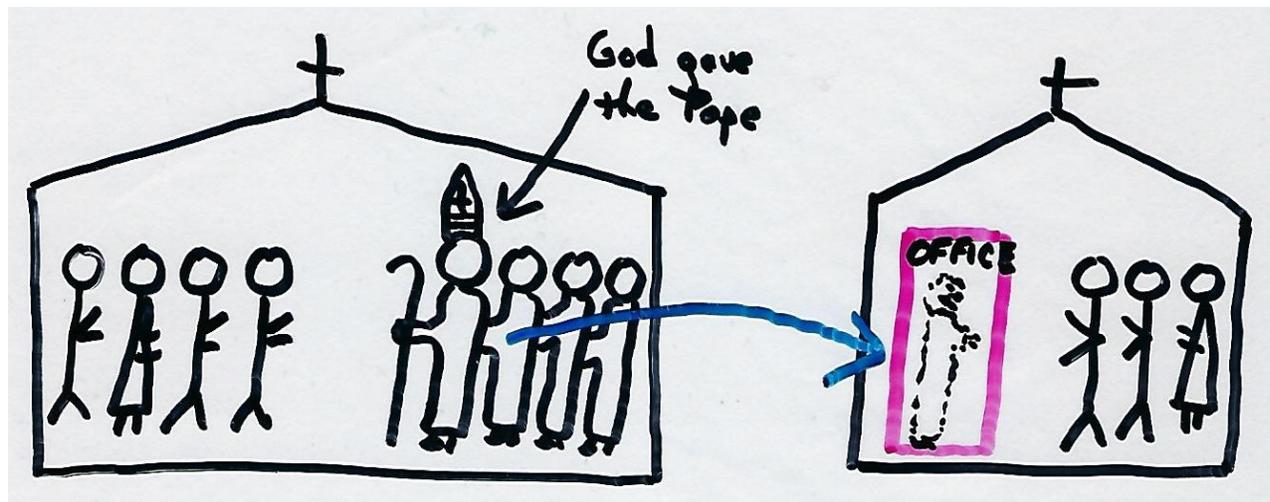


Roman Confutation, to Article XIV

When, in the fourteenth article, they confess that no one ought to administer in the Church the Word of God and the sacraments unless he be rightly called, it ought to be understood that **he is rightly called who is called in accordance with the form of law and the ecclesiastical ordinances and decrees** hitherto observed everywhere in the Christian world, and not according to a Jeroboitic call, or a tumult or any other irregular intrusion of the people. Aaron was not thus called. 2. Therefore in this sense the Confession is received; nevertheless, they should be admonished to persevere therein, and to admit in their realms no one either as pastor or as preacher unless he be rightly called.

“Canonical Ordination” – The Roman Catholics refer to both

- A. an adherence to the Roman Church’s ecclesiastical authority (the ministerium centered in the Pope) and in
- B. Apostolic Succession (the receiving of the laying on of hands from a bishop in an unbroken succession going back to the Apostles)
- C. according to the **canons**(laws) of the Roman Church (canonical government).



OF THE POWER AND PRIMACY OF THE POPE

Treatise Compiled by the Theologians Assembled at Smalcald, in the Year 1537.

1] The Roman Pontiff claims for himself [in the first place] that **by divine right he is [supreme] above all bishops and pastors [in all Christendom]....**

5] ... we shall **first define** what they call being above all [what it means that **he boasts of being supreme] by divine right.**

A. For they mean that he is **universal** [that the Pope is the general bishop over the entire Christian Church],

B. or, as they say, **ecumenical bishop, i.e., from whom all bishops and pastors throughout the entire world ought to seek ordination and [confirmation, who [alone] is to have the right of electing, ordaining, confirming, deposing all bishops [and pastors].**

6] Besides this, he arrogates to himself the authority to make [all kinds of] laws concerning acts of worship, concerning changing the Sacraments [and] concerning doctrine, and wishes his articles, his decrees, his laws [his statutes and ordinances] to be considered equal to the divine laws [to other articles of the Christian Creed and the Holy Scriptures], *i.e.*, he holds that by the papal laws the consciences of men are so bound that those who neglect them, even without

public offense, sin mortally [that they cannot be omitted without sin. For he wishes to found this power upon divine right and the Holy Scriptures; yea, he wishes to have it preferred to the Holy Scriptures and God's commands]. And what he adds is still more horrible, namely, that it is necessary to believe all these things in order to be saved [all these things shall and must be believed at the peril of forfeiting salvation].

7-11. Testimony of the Scriptures

7] In the first place, therefore, let us show from the [holy] Gospel that the Roman bishop is not by divine right above [cannot arrogate to himself any supremacy whatever over] other bishops and pastors.

8] I. **Luke 22, 25.** Christ expressly prohibits lordship among the apostles [that no apostle should have any supremacy over the rest]. For this was the very question, namely, that when Christ spake of His passion, they were disputing who should be at the head, and as it were the vicar of the absent Christ. There Christ reproves this error of the apostles and teaches that there shall not be lordship or superiority among them, but that the apostles should be sent forth as equals to the common ministry of the Gospel. Accordingly, He says: *The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors, but ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.* The antithesis here shows [By holding these matters against one another one sees] that lordship [among the apostles] is disapproved.

II. **Matt. 18, 2.** The same is taught by the parable when Christ in the same dispute concerning the kingdom places a little child in the midst, signifying that **among ministers there is not to be sovereignty**, just as a child neither takes nor seeks sovereignty for himself.

9] III. **John 20, 21.** Christ sends forth His disciples on an equality, **without any distinction** [so that no one of them was to have more or less power than any other], when He says: *As My Father hath sent Me, even so send I you.* [These words are clear and plain:] He says that He sends them individually in the same manner as He Himself was sent; hence He grants to no one a prerogative or lordship above the rest.

10] IV. **Gal. 2, 7f** St. Paul manifestly affirms that he was neither ordained nor confirmed [and endorsed] by Peter, nor does he acknowledge Peter to be one from whom confirmation should be sought. And he expressly contends concerning this point that his call does not depend upon the authority of Peter. But he ought to have acknowledged Peter as a superior if Peter was superior by divine right [if Peter, indeed, had received such supremacy from Christ]. Paul accordingly says that he had at once preached the Gospel [freely for a long time] without consulting Peter. Also: *Of those who seemed to be somewhat (whatsoever they were, it maketh no matter to me; God accepteth no man's person).* And: *They who seemed to be somewhat in conference added nothing to me.* Since Paul, then, clearly testifies that he did not even wish to seek for the confirmation of Peter [for permission to preach] even when he had come to him, he teaches that **the authority of the ministry depends upon the Word of God**, and that Peter was not superior to the other apostles, and that it was not from this one individual Peter that ordination or confirmation was to be sought [**that the office of the ministry proceeds from the general call of the apostles, and that it is not necessary for all to have the call or confirmation of this one person, Peter, alone**].

11] V. In **1 Cor. 3, 6**, Paul makes ministers equal, and teaches that the Church is above the ministers. Hence superiority or lordship over the Church or the rest of the ministers is not ascribed to Peter [in preference to other apostles]. For he says thus: *All things are yours, whether Paul, or Apollos, or Cephas, i.e., let neither the other ministers nor Peter assume for themselves*

lordship or superiority over the Church; let them not burden the Church with traditions; let not the authority of any avail more than the Word [of God]; let not the authority of Cephas be opposed to the authority of the other apostles, as they reasoned at that time: “Cephas, who is an apostle of higher rank, observes this; therefore, both Paul and the rest ought to observe this.” Paul removes this pretext from Peter, and denies [Not so, says Paul, and makes Peter doff his little hat, namely, the claim] that his authority is to be preferred to the rest or to the Church....

12-21. Testimony from History

22-38. Argument of the Opponents Refuted

39-59. The Marks of the Antichrist

60-82. The Power and Jurisdiction of Bishops

List of those who subscribes

The Apology to the Augsburg Confession: Article XIV: Of Ecclesiastical Order.

24] The Fourteenth Article, in which we say that in the Church the administration of the Sacraments and Word ought to be *allowed no one unless he be rightly called, they receive, but with the proviso that we employ canonical ordination.*

Concerning this subject we have frequently testified in this assembly that it is our greatest wish to

A. maintain **church-polity and the grades in the Church** [old church-regulations and the government of bishops],

B. even though they have been made **by human authority** [provided the bishops allow our doctrine and receive our priests].

Grade of Ministry:

All are in Pastoral Office by Divine right, but by human right some are:

A. Bishop

B. Elder / Pastor

C. Deacon

Grades of Ministry – 60] [In our Confession and the Apology we have in general recounted what we have had to say concerning ecclesiastical power. For] The Gospel assigns to **those who preside over churches** the command to teach the Gospel to remit sins, to administer the Sacraments and besides jurisdiction, namely, the command to excommunicate those whose crimes are known, and again to absolve those who repent.

63] Jerome, therefore, teaches that it is **by human authority that the grades of bishop and elder or pastor are distinct.** And the subject itself declares this, because **the power [the office and command] is the same,** as he has said above. 64] But one matter afterwards made a distinction between bishops and pastors namely, ordination, because **it was [so] arranged that one bishop should ordain ministers in a number of churches.** 65] But since by divine authority the grades of bishop and pastor are not diverse, it is manifest that ordination administered by a pastor in his own church is valid by divine law [if a pastor in his own church ordains certain suitable persons to the ministry, such ordination is, according to divine law, undoubtedly effective and right]....

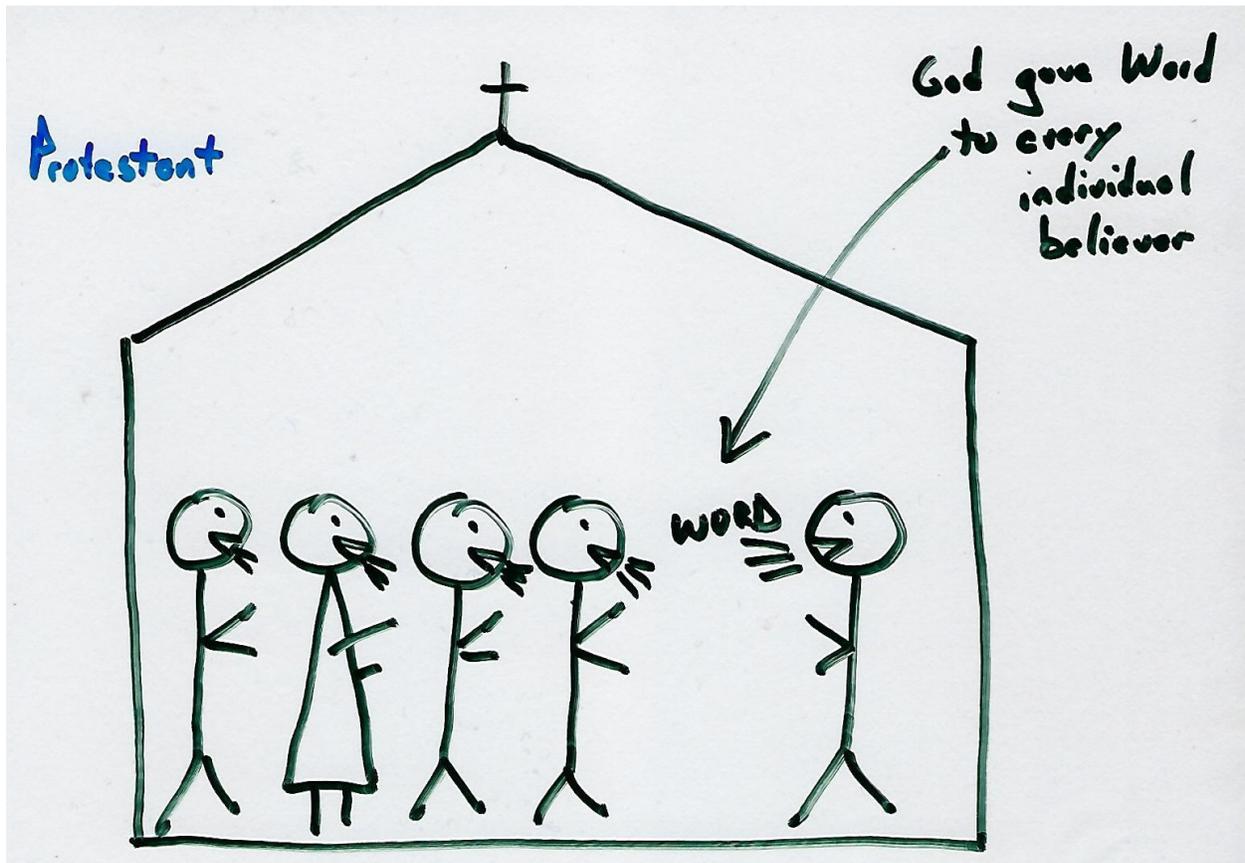
74] It is certain that the common jurisdiction of excommunicating those guilty of manifest crimes belongs to all pastors” (Tractate, 63-65, 74).

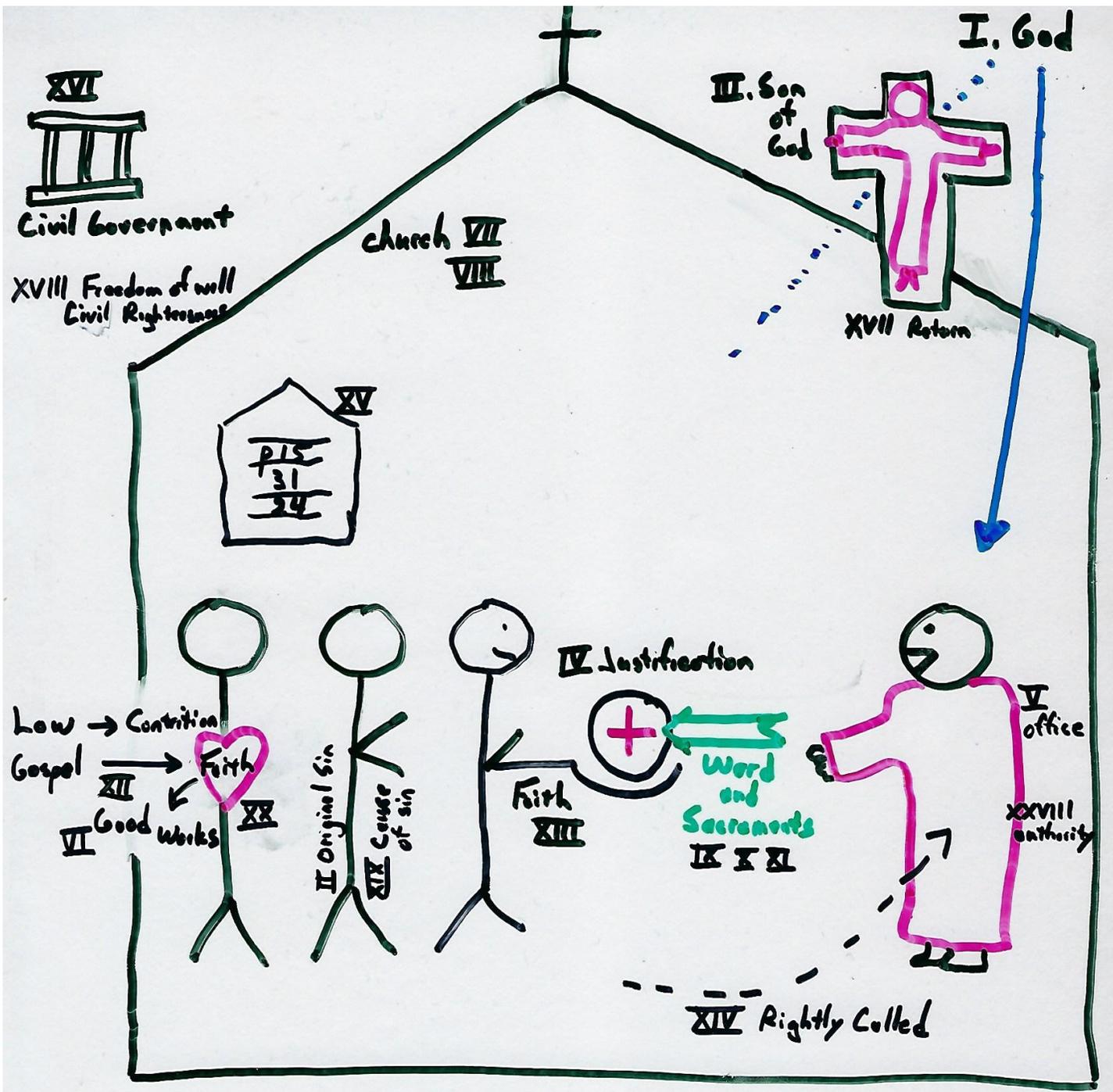
For we know that church discipline was instituted by the Fathers, in the manner laid down in the ancient canons, with a good and useful intention.

25] But the bishops either compel our priests to reject and condemn this kind of doctrine which we have confessed, or, by a new and unheard-of cruelty, they put to death the poor innocent men. These causes hinder our priests from acknowledging such bishops. **Thus the cruelty of the bishops is the reason why the canonical government, which we greatly desired to maintain, is in some places dissolved.** Let them see to it how they will give an account to God for dispersing 26] the Church.

In this matter our consciences are not in danger, because since we know that our Confession is true, godly, and catholic, we ought not to approve the cruelty of those who persecute this doctrine. 27] And we know that **the Church** is among those who teach the Word of God aright, and administer the Sacraments aright, and not with those who not only by their edicts endeavor to efface God's Word, but also put to death those who teach what is right and true; 28] towards whom, even though they do something contrary to the canons, yet the very canons are milder.

Furthermore, we wish here again to testify that **we will gladly maintain ecclesiastical and canonical government**, provided the bishops only cease to rage against our Churches. This our desire will clear us both before God and among all nations to all posterity from the imputation against us that the authority of the bishops is being undermined, when men read and hear that, although protesting against the unrighteous cruelty of the bishops, we could not obtain justice.





XXI Saints Remembrance

Corrections
 Both kinds
 Marriage of Priests
 Mass
 Confession
 Dist. of Foods
 Monastic Vows
 Power of Bishop