

THE APOLOGY OF THE AUGSBURG CONFESSION

Article X

⁵⁴ Article X has been approved, in which we confess the following: We believe that in the Lord's Supper Christ's body and blood are truly and substantially present and are truly administered with those things that are seen (bread and wine) to those who receive the Sacrament. We constantly defend this belief, as the subject has been carefully examined and considered. Since Paul says, "The bread that we break, is it not a participation in the body of Christ?" (1 Corinthians 10:16), it would follow that if the Lord's body were not truly present, the bread is not a communion of the body, but only of Christ's spirit. ⁵⁵ We have determined that not only the Roman Church affirms Christ's bodily presence. The Greek Church also now believes, and formerly believed, the same. Their canon of the Mass testifies to this. In the canon the priest clearly prays that the bread may be changed and become Christ's very body. Vulgarius, who does not seem to be an unimportant writer to us, says clearly that "bread is not a mere figure, but is truly changed into flesh." ⁵⁶ There is a long commentary by Cyril on John 15, in which he teaches that Christ is bodily offered to us in the Supper. For he says:

Nevertheless, we do not deny that we are joined spiritually to Christ by true faith and sincere love. But that we have no way of connection with Him, according to the flesh, this indeed we entirely deny. We say this idea is completely foreign to the divine Scriptures. For who has doubted that Christ is in this manner a vine, and we the branches, deriving life for ourselves from this? Hear Paul saying, "For you are all one in Christ Jesus; so we, though many, are one body in Christ; for we all partake of the one bread" (Galatians 3:28; Romans 12:5; 1 Corinthians 10:17). 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: Therefore, we must consider that Christ is in us not only according to the habit, which we call love, but also by natural participation.

⁵⁷ We have cited these testimonies, not to undertake a discussion here about this subject, for His Imperial Majesty does not disapprove of this article. But we cite them so that all who read them may more clearly discern that we defend the doctrine received in the entire Church. In the Lord's Supper, Christ's body and blood are truly and actually present. They are truly administered with those things that are seen, bread and wine. And we speak of the presence of the living Christ, for we know that "death no longer has dominion over Him" (Romans 6:9).



THE FORMULA OF CONCORD: EPITOME ARTICLE VII

STATUS OF THE CONTROVERSY

CHIEF CONTROVERSY BETWEEN OUR TEACHING AND THAT OF THE SACRAMENTARIANS REGARDING THIS ARTICLE

² Question: In the Holy Supper, are the true body and blood of our Lord Jesus Christ (a) truly and essentially present, (b) distributed with the bread and wine, and (c) received with the mouth by all those who use this Sacrament—whether they are worthy or unworthy, godly or ungodly, believing or unbelieving? Are they received by the believing for consolation and life, but by the unbelieving for judgement? The Sacramentarians say No. We say Yes.

³ To explain this controversy, it must be noted in the beginning that there are two kinds of Sacramentarians. Some are openly crass Sacramentarians. They declare in plain, clear words what they believe in their hearts, that in the Holy Supper nothing but bread and wine is present, distributed, and received with the mouth. ⁴ Others, however, are crafty Sacramentarians. They are the most harmful of all. In part, they talk very fancy, using our own words. They pretend that they also believe a true presence of the true, essential, living body and blood of Christ in the Holy Supper. However, they say that this happens *spiritually* through faith. ⁵ Nevertheless, under these fancy words they hold precisely the former crass opinion, namely, that in the Holy Supper nothing is present and received with the mouth except bread and wine. For with them the word *spiritually* means nothing other than the Spirit of Christ or the power of Christ's absent body and His merit that is present. But for them Christ's body is in no mode or way present, except above in the highest heaven. They say we should elevate ourselves into heaven by the thoughts of our faith. And there—not at all in the bread and wine of the Holy Supper—we should seek Christ's body and blood.

AFFIRMATIVE STATEMENTS

Confession of the Pure Teaching about the Holy Supper against the Sacramentarians

⁶ 1. We believe, teach, and confess that in the Holy Supper Christ's body and blood are truly and essentially present, and that they are truly distributed and received with the bread and wine.

⁷ 2. We believe, teach, and confess that the words of Christ's testament are not to be understood in any other way than the way they read, accord-

ing to the letter. So the bread does not signify Christ's absent body and the wine His absent blood. But, because of the sacramental union, ‹the bread and wine› are truly Christ's body and blood.

⁸ 3. Now, about the consecration, we believe, teach, and confess that no work of man or recitation of the minister produces this presence of Christ's body and blood in the Holy Supper. Instead, this presence is to be credited only and alone to the almighty power of our Lord Jesus Christ.

⁹ 4. At the same time we also believe, teach, and confess unanimously that in the use of the Holy Supper the words of Christ's institution should in no way be left out. Instead, they should be publicly recited, as it is written in 1 Corinthians 10:16, "The cup of blessing that we bless" and so forth. This blessing occurs through the reciting of Christ's words.

¹⁰ 5. In this matter the ground on which we stand against the Sacramentarians is what Dr. Luther has laid down in his *Confession concerning Christ's Supper*.

¹¹ "The first point is this article of our Christian faith: Jesus Christ is true, essential, natural, perfect God and man in one person, undivided and inseparable."

¹² The second: God's "right hand" is everywhere. Christ is placed there in deed and in truth according to His human nature. He is present, rules, and has in His hands, and beneath His feet, everything that is in heaven and on earth ‹as Scripture says in Ephesians 1:22›, where no other man or angel, but only Mary's Son is placed. Therefore, He can do this.

¹³ The third: God's Word is not false or deceitful).

¹⁴ The fourth: God has and knows of various ways to be in any place, and not only one way, which philosophers call *local (localis)*.

¹⁵ 6. We believe, teach, and confess that Christ's body and blood are received with the bread and wine, not only spiritually through faith, but also

orally. Yet not in a “Capernaiteic” way, but in a supernatural, heavenly way, because of the sacramental union. Christ’s words clearly show this, when Christ gives direction to take, eat, and drink, as was also done by the apostles. For it is written in Mark 14:23, “And they all drank of it.” St. Paul likewise says, “The bread that we break, is it not a participation in the body of Christ?” That is to say: He who eats this bread eats Christ’s body, which also the chief ancient teachers of the Church—Chrysostom, Cyprian, Leo I, Gregory, Ambrose, Augustine—unanimously testify.

¹⁶ 7. We believe, teach, and confess that not only the true believers in Christ and the worthy, but also the unworthy and unbelievers receive Christ’s true body and blood. However, they do not receive them for life and consolation, but for judgement and condemnation, if they are not converted and do not repent (1 Corinthians 11:27–29).

¹⁷ Although they thrust Christ as a Saviour away from themselves, yet they must receive Him, even against their will, as a strict Judge. They must admit that He is just as present to exercise and render judgement on unrepentant guests as He is present to work life and consolation in the hearts of the true believers and worthy guests.

¹⁸ 8. We believe, teach, and confess also that there is only one kind of unworthy guests: those who do not believe. About these guests it is written in John 3:18, “Whoever does not believe is condemned already.” And this judgement becomes greater and more grievous, being aggravated by the unworthy use of the Holy Supper (1 Corinthians 11:29).

¹⁹ 9. We believe, teach, and confess that no true believer—as long as he has living faith, however weak he may be—receives the Holy Supper to his judgement. For the Supper was instituted especially for Christians weak in faith, yet repentant. It was instituted for their consolation and to strengthen their weak faith.

²⁰ 10. We believe, teach, and confess that all the worthiness of guests of this heavenly feast is and is founded on Christ's most holy obedience and perfect merit alone. We receive these for ourselves by true faith, and by the Sacrament we are assured of them. Our worthiness is not at all in our virtues or inward and outward preparations.

NEGATIVE STATEMENTS

Contrary, Condemned Teachings of the Sacramentarians

²¹ On the other hand, we unanimously reject and condemn all the following erroneous articles. They are opposed and contrary to the teaching presented above, the simple faith, and the <pure> confession about the Lord's Supper.

²² 1. The papistic transubstantiation. It is taught in the papacy that during the Holy Supper the bread and wine lose their substance and natural essence, and that they are annihilated. They say they are changed into Christ's body, and only the outward form remains.

²³ 2. The papistic sacrifice of the Mass for the sins of the living and the dead.

²⁴ 3. That to laypeople only one form of the Sacrament is given. Contrary to the plain words of Christ's testament, the cup is withheld from them. They are robbed of His blood.

²⁵ 4. The teaching that the words of Christ's testament must not be understood or believed simply as they read, but that His words are difficult expressions, whose meaning must be sought first in other passages of Scripture.

²⁶ 5. In the Holy Supper Christ's body is not received orally with the bread. But with the mouth only bread and wine are received. Christ's body,

however, is only received spiritually through faith.

²⁷ 6. The bread and wine in the Holy Supper are nothing more than <symbols or> tokens by which Christians recognize one another.

²⁸ 7. The bread and wine are only figures, points of comparison, and representations of Christ's far absent body and blood.

²⁹ 8. The bread and wine are no more than a memorial, seal, and pledge. We are assured through them that when faith elevates itself to heaven, it becomes a partaker of Christ's body and blood there. This happens as surely as we eat bread and drink wine in the Supper.

³⁰ 9. In the Holy Supper the assurance and confirmation of our faith <concerning salvation> happen through the external signs of bread and wine alone. They do not happen through Christ's actually present body and blood.

³¹ 10. In the Holy Supper only the power, effect, and merit of Christ's absent body and blood are distributed.

³² 11. Christ's body is so enclosed in heaven that there is no way it can be at once and at one time in many or all places on earth where His Holy Supper is celebrated.

³³ 12. Christ has not promised and could not have caused the essential presence of His body and blood in the Holy Supper. For the nature and the property of the human nature He received cannot allow this presence or permit it.

³⁴ 13. God, by all His power, is not able (which is dreadful to hear) to cause His body to be essentially present in more than one place at one time.

³⁵ 14. Not the all-powerful words of Christ's testament, but faith, produces and makes Christ's body and blood present in the Holy Supper.

³⁶ 15. Believers must not seek Christ's body in the bread and wine of the Holy Supper. They must raise their eyes from the bread to heaven and there seek Christ's body.

³⁷ 16. Unbelieving, unrepentant Christians do not receive Christ's true body and blood in the Holy Supper, but only bread and wine.

³⁸ 17. At this heavenly meal the worthiness of the guests comes not only from true faith in Christ, but also from people's outward preparation.

³⁹ 18. Even the true believers, who have and hold a true, living, pure faith in Christ, can receive this Sacrament to their judgement. For they are still imperfect in their outward life.

⁴⁰ 19. The external visible elements of the bread and wine should be adored in the Holy Sacrament.

⁴¹ 20. Likewise, we also hand over all proud, frivolous, blasphemous questions (which decency forbids us to mention), and other expressions to God's just judgement. Most blasphemously and with great offence such things are proposed by the Sacramentarians in a crass, carnal, Capernaïtic way about the supernatural, heavenly mysteries of this Sacrament.

⁴² 21. We utterly condemn the Capernaïtic eating of Christ's body, as though His flesh were torn with the teeth and digested like other food. The Sacramentarians—against the testimony of their conscience, after all our frequent protests—wilfully label us with this view. In this way they make our teaching hateful to their hearers. On the other hand, we hold and believe, according to the simple words of Christ's testament, the true, yet supernatural eating of Christ's body and also the drinking of His blood. Human senses and reason do not comprehend. But, as in all other articles of faith, our reason is brought into captivity to the obedience of Christ. This mystery is not grasped in any other way than through faith alone, and it is revealed in the Word alone.