

HT 501 Church History
Class 9; Lecture 2
Martin Luther

AD 1300–1540

“Out of love for the truth and the desire to bring it to light, the following propositions will be discussed at Wittenberg, under the presidency of the Reverend Father Martin Luther, Master of Arts and of Sacred Theology, and Lecturer in Ordinary on the same at that place. Wherefore he requests that those who are unable to be present and debate orally with us, may do so by letter. In the Name of our Lord Jesus Christ. Amen.”

Thesis 1

- 1. Our Lord and Master Jesus Christ, when He said *Poenitentiam agite* (Matt. 4:17), willed that the whole life of believers should be repentance.**

Thesis 2

2. This word cannot be understood to mean sacramental penance, i.e., confession and satisfaction, which is administered by the priests.

Thesis 3

3. Yet it means not inward repentance only; nay, there is no inward repentance which does not outwardly work divers mortifications of the flesh.

Thesis 6

6. The pope cannot remit any guilt, except by declaring that it has been remitted by God and by assenting to God's remission; though, to be sure, he may grant remission in cases reserved to his judgment. If his right to grant remission in such cases were despised, the guilt would remain entirely unforgiven.

Thesis 8

8. The penitential canons are imposed only on the living, and, according to them, nothing should be imposed on the dying.

Thesis 27

27. They preach man who say that so soon as the penny jingles into the money-box, the soul flies out [of purgatory].

Thesis 32

32. They will be condemned eternally, together with their teachers, who believe themselves sure of their salvation because they have letters of pardon.

Thesis 71

71. He who speaks against the truth of apostolic pardons, let him be anathema and accursed!

Thesis 81

81. This unbridled preaching of pardons makes it no easy matter, even for learned men, to rescue the reverence due to the pope from slander, or even from the shrewd questionings of the laity.

Thesis 82

82. To wit:—“Why does not the pope empty purgatory, for the sake of holy love and of the dire need of the souls that are there, if he redeems an infinite number of souls for the sake of miserable money with which to build a Church? The former reasons would be most just; the latter is most trivial.”