edge, admit, or disclose one’s own sins, either publicly or privately.

Confessor. 1. One who avows faith. 2. A martyr in the early Church. 3. One who is known for a holy life, especially under persecution. 4. A pastor who hears private Confession and pronounces Absolution.

Confirmation. A Church rite associated with post-baptismal instruction in the basics of the Christian faith.

Congruent merit. See Meritum congrui.

Contrition. Movement of the heart prior to conversion, namely, “that the heart perceive sin, [and] dread God’s wrath” (FC SD II 70). Scripture teaches two truths about contrition: (1) Contrition always precedes genuine conversion (FC SD II 70). Fear of God’s wrath and damnation always precedes faith (Joel 2:12; Mark 1:15; Luke 15:18; 18:13; 24:47; Acts 2:37; 16:29; FC SD II 54, 70). True contrition is not active, that is, fabricated remorse, but passive, that is, true sorrow of the heart, suffering, and pain of death (SA III III 2). It should not be concluded from this that contrition is a cause of forgiveness (Romans 3:28). (2) Contrition in no way brings about, implements, or occasions justification through faith (FC SD II, 30–31).

Corporal. (Latin: corpus, “body.”) Having not simply a spiritual substance, but also a material substance, or a body.

Covenant. A formal, binding agreement between two or more parties promising the fulfillment of some act. In the Bible, covenants with God are generally associated with God’s initiation of the covenant, His promise of some action associated with the covenant, and the shedding of blood. By virtue of His cross, the Lord’s Supper is the “New Covenant” for the forgiveness of sins (Matthew 26:26–28; Mark 14:22–24; Luke 22:19–20; 1 Corinthians 11:23–26).

Covet. The desire to gain at the expense of another.

Curia. In Roman Church usage, the departments and officials used by the pope to administer the affairs of the church, although in a broader sense the term includes all dignitaries and officials forming the immediate entourage of the pope.

Decalogue. (Greek: deka logoi, the “ten words.”) The fundamental moral Law given by God to Moses at Sinai: The Ten Commandments (Exodus 19; Deuteronomy 5).

Decretals. Compilations of Roman Church laws and regulations, especially authoritative papal decisions on certain matters. Some, such as the Pseudo-Isidorian Decretals, were a combination of both genuine and spurious documents.

Diet. The deliberative assembly of the Holy Roman Empire composed of lay and clerical leaders.

Diocese. (Greek: dioikesis, “housekeeping,” or “administration.”) Territory administered by a bishop normally assisted by lesser clergy, and divided into parishes. Term derived from civil designation of territories beyond the empire.

Dispensation. Relaxation of an ecclesiastical law (vows, oaths, Church practices such as fasting, etc.) in a special case. The Council of Trent limited this power to the pope.

Doctrine. (Latin: docere, “to teach.”) The teachings, principles, or tenets held and spread by a group.

Dogma. (Greek: dokein, “to seem.”) A doctrine or doctrines (usually of the Church) considered authoritative on their own merits.

Ecclesiastical. (Greek: ekklesia, “assembly.”) Having to do with the Church, its leadership, ritual, or members.

Ecumenical. (Greek: oikoumene, “the inhabited world.”) Worldwide, or universal in nature and scope (see Catholic).

Elder. Term derived from the Old (Exodus 3:16) and New Testaments (Luke 7:3). The Greek word presbyteros, “elder,” is a synonym for episkopos “bishop” (Acts 20:17, 28), “ruler” (1 Timothy 5:17), and “pastor” (1 Peter
Large congregations had a number of presbyters or elders (James 5:14; Acts 15:4, 6, 23; 20:17, 28; 21:18). At least some elders preached and taught (1 Timothy 5:17).

**Enchiridion.** (Greek: *enchiridion*, “handbook.”) A manual or handbook of Christian teaching. A name for the catechism.

**Enthusiasm. Enthusiasts.** Belief that Christians should expect special revelations or experiences from the Holy Spirit. Enthusiasts expect God to draw, enlighten, justify, and save them without the means of grace (Word and Sacraments).

**Ethics.** 1. A discipline with such concepts as good, bad, duty, and obligation. 2. A set of moral principles or values. 3. The philosophical study of behavior and principles of conduct.

**Eucharist.** (Greek: *eucharistesas*, “when He had given thanks,” [1 Corinthians 11:24].) The Breaking of Bread (Matthew 26:26; 1 Corinthians 10:16), Holy Communion (1 Corinthians 10:16–17), the Lord’s Table (1 Corinthians 10:21), the Lord’s Supper (1 Corinthians 11:20), the Mass.

**Evangelical.** (Greek: *euangelion*, “good news.”) Term meaning “loyal to the Gospel of Jesus Christ.” The Lutheran Reformation was evangelical in that it emphasized the doctrine of Christ’s atonement for sin.

**Ex opere operato.** (Latin: “for the sake of the work performed.”) In the Roman Church, Sacraments, simply based on their technical performance, confer grace so long as the recipient does not put an obstacle (usually mortal sin) in the way. According to this view, faith in the heart of the recipient is not required.

**Faith.** 1. The body of truth found in creeds (objective). 2. The human response to divine activity (subjective); the personal appropriation of divine truth (itself a “gift,” not a “work” [Ephesians 2:8–9]).

**Foreordained.** Predestined; selected, determined, or planned in advance.

**Gospel.** 1. The Gospel of Jesus Christ, in its proper and narrow sense, is the glad tidings of forgiveness, peace, life, and joy, the eternal divine counsel of redemption, of which Christ Himself ever was, is, and will be the living center, the very heart and soul. The Gospel (a) imparts the forgiveness of sin; (b) produces true joy and the zeal to do good works; and (c) destroys sin both outwardly and inwardly.

2. In the broad sense, the term Gospel may also refer to the sum of Christian teaching, including both Law and Gospel.

3. The word Gospel also designates a particular account of Jesus written by one of the four evangelists.

**Grace.** God’s good will and favor in Christ toward sinners who can plead no merit. Grace implies mercy or compassion for one who has by every right forfeited his or her claim to love. God’s grace to the sinner is “free” because it is not grounded in any worthiness of mankind (Romans 11:6). In the Roman Church, grace is more of a power given by God to do good works (“infused grace”) so as to earn righteousness.

**Heresy.** (Greek: *haireis*, “act of choosing,” then “chosen opinion.”) Stubborn error in an article of faith in opposition to Scripture.

**Holy.** Without sin, perfect in goodness or righteousness, or set apart for a divine purpose.

**Image of God.** The knowledge of God and holiness of the will, which was present in man before the fall (Colossians 3:10; Ephesians 4:24). This image is to be restored fully in believers only at Christ’s Second Coming.

**Indulgences.** Roots of the Roman doctrine of indulgences reach back to the ancient practice of penitential discipline. As the penitential system changed its character and the Roman sacrament of penance evolved, penance was no longer regarded as a mere expression of sorrow for sin or even as the discharge of church penalties, but as pleasing to God, meritorious, and compensatory for sin. It was held to remove, according to the degree of its merit, a portion of that temporal pun-
Abel. (ancient history) Son of Adam and Eve, a shepherd. Killed by his jealous brother Cain. Abel was a righteous prophet (Matthew 23:35), a man of faith (Hebrews 11:4), and the first example of martyrdom, whose blood cried out against injustice.

Abelard, Peter. (1079–1142) Scholastic theologian, lectured at Paris. Contributed to flowering of Scholasticism by using logical analysis to arrive at religious realities; emphasized exemplary love manifested in Christ's death. In Sic et Non, Abelard shows the Fathers to be contradictory, ambiguous, or both, arousing a critical attitude.

Abraham. (d. c. 1991 BC) The first patriarch of Israel (Genesis 11:26–25:18). He received God's promises and blessings by faith (Genesis 12) before the covenant of circumcision or the Law of Moses was given (Galatians 3). In St. Paul and the Lutheran Confessions, Abraham is a shining example of faith.

Adam. (ancient history) The first human being, husband of Eve (Genesis 1:26–5:5). Adam bore responsibility for the fall into sin, which cursed all humankind. Christ is called the “Second Adam” because He takes away the sin of all humankind (Romans 5:12–19). The Lutheran Confessions often refer to the “old Adam,” our sinful nature that resulted from Adam’s fall into sin.


Adrian VI. (1459–1523) From Utrecht; theologian, tutor of Charles V. Pope from 1522–23; sought to reform the Roman Curia and stop the spread of the Reformation.

Aepinus, John. (1499–1553) Student of Luther. Persecuted in Brandenburg; banished for teaching Lutheran theology. Rector in Stalsund. Pastor in Hamburg (1532); then superintendent and cathedral pastor. Signed SA. Raised controversy in Hamburg by teaching that Christ’s descent into hell was part of His suffering (1544), a view rejected by the FC Ep IX and FC SD IX. Opposed Augsburg Interim, prepared Confession against it (1548). Strong opponent of the Philippians. Aepinus documented teaching of “faith alone” in writings of the Early Church Fathers.

Aerius. (fourth century) Priest in Pontus (Asia Minor). Known for his view that there is no distinction between bishops and priests in terms of their function. Believed observance of Easter was a Jewish superstition and that it was wrong for the Church to prescribe fasts. Condemned by the Church in his day for saying that prayers and giving alms for the dead was useless. Roman polemics, such as Bellarmine, called Lutherans “Aerians” for teaching that prayers for the dead, and to the dead, are useless.

Aeschines. (c. 389–c. 314 BC) Athenian orator. Cited in the Lutheran Confessions to assert that key issues in a debate must be dealt with instead of wandering into side issues.

Agnoetae. From Greek, “to be ignorant.” 1. Fourth-century sect that denied God could know all things. 2. Sixth-century sect that taught Christ did not know all things.

that Christians are under the Gospel rather than under Law. Argued with Melanchthon about role of Commandments in Christian life (1527). Luther called Agricola's position antinomianism, that is, denial of any role for the Law in Christian living. By 1540, Luther considered Agricola an enemy of the Gospel. After Luther's death, Agricola sided strongly with the Philippist movement. FC rejected Agricola's view on the Law (FC Ep V and FC SD V).

**Agricola, Stephen.** (c. 1491–1547) Imprisoned for Lutheran preaching (1522–24). Pastor at St. Anna, Augsburg, from 1525. Preacher in Hof, Bavaria from 1531, Sulzbach from 1543, and Eisleben from 1545. At Marburg Colloquy (1529), attended Smalcald meeting (1537), and signed the SA.

**Albert of Brandenburg.** (1490–1545) Archbishop of Magdeburg (1513). Also archbishop and Elector of Mainz (1514), by special favor of Pope Leo X. Cardinal (1518). Leo granted Albert the right to sell indulgences in Saxony and Brandenburg to raise money for St. Peter's Cathedral, Rome. Albert hired John Tetzel for this purpose. These indulgences caused Luther to write the Ninety-five Theses, sparking the Reformation. Albert was open to the Reformation at first, but supported Rome from 1525 onward.

**Amsdorf, Nicholas.** (1483–1565) Studied at Wittenberg; lectured there on theology and philosophy. Canon and rector. Friend of Luther, under whose influence he turned from Aristotle's philosophy to study Augustine. With Luther at Leipzig Debate (1519) and Diet of Worms (1521). Called to Magdeburg (1524); reformed the city with Creutziger the Elder. Carried the Gospel to many cities. Extensive correspondence with Luther. John Frederick appointed him as the first evangelical bishop of Naumburg-Zeitz (1542) because he was gifted, learned, a noble, and unmarried. Expelled from Naumburg as a result of battle of

**Alexander the Great.** (356–323 BC) Educated by Aristotle. Conqueror from Greece to India, including the Jewish people.

**Ambrose.** (340–397) Noted leader in Early Church. Studied for a legal career. After the bishop of Milan died, Ambrose (as government official) maintained order during dispute between the Nicenes and Arians. The people suddenly called for him to be bishop. Since he was still a catechumen, he was baptized at once. Eight days later, he was consecrated as bishop (374). Noted defender of the Nicene Creed. Ambrose rebuked Emperor Theodosius I for a massacre in Thessalonica and took the unprecedented step of excommunicating a Christian emperor. His example encouraged the idea that the State should support and further the Church's work and the Church should support and further the State's work. Encouraged celibacy, voluntary poverty, martyrdom. Baptized Augustine of Hippo. Helped develop liturgical music.

**Ambrosiaster.** (Pseudo-Ambrose) Name first given by Erasmus to the author of fourth-century Latin commentaries on St. Paul's thirteen epistles. The Reformers often quote these commentaries because of their teaching on justification and faith.

**Albert, Duke of Prussia.** (1490–1568) Last grand master of monastic order, the Teutonic Knights (chosen, 1511). Won for Lutheranism by Andreas Osiander the Elder (1522). In 1523, Luther advised Albert to dissolve the monastic order and to marry. First Hohenzollern Duke of Prussia from 1525. Founded University of Königsberg (1544).

**Alexander of Hales.** (c. 1170 or 1185–1245) Called “Doctor beyond reproach”; “Teacher of teachers”; “King of theology.” Franciscan (1236). Scholastic theologian and philosopher. Studied and taught in Paris. His handbook of theology teaches that the Sacraments place a permanent spiritual mark on those who receive them (indelible character); also, the saints' extra good works can be used for indulgences, which forgive people's sins (treasury of merits).