

# Concepția lui Martin Luther despre purgatoriu

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## Probleme (pe scurt)

- Acceptă Luther existența purgatoriului sau nu? În momente diferite ale evoluției concepției sale teologice se poate răspunde diferit la această întrebare.
- Când se produce schimbarea și cum?
- Care este explicația acestei schimbări?
- Care sunt justificările?
- Putem vedea vreo legătură între respingerea ideii de purgatoriu (în cele din urmă) de către Luther și argumentele utilizate în cadrul tradiției creștinismului ortodox împotriva aceleiași idei?

## Conceptia catolică (pe scurt)

"The proofs for the Catholic position, both in Scripture and in Tradition, are bound up also with the practice of praying for the dead. For why pray for the dead, if there be no belief in the power of prayer to afford solace to those who as yet are excluded from the sight of God? So true is this position that prayers for the dead and the existence of a place of purgation are mentioned in conjunction in the oldest passages of the Fathers, who allege reasons for succouring departed souls. Those who have opposed the doctrine of purgatory have confessed that prayers for the dead would be an unanswerable argument if the modern doctrine of a 'particular judgment' had been received in the early ages. But one has only to read the testimonies hereinafter alleged to feel sure that the Fathers speak, in the same breath, of oblations for the dead and a place of purgation; and one has only to consult the evidence found in the catacombs to feel equally sure that the Christian faith there expressed embraced clearly a belief in judgment immediately after death. " (Catholic Encyclopedia, 1913)

"The Fathers in general are clear in their affirmation of the existence of purgatory. This is not to deny that some time was needed to formulate a clear and definitive idea of the purification to take place in the other world, for varying eschatological views prevented in the early centuries a uniform presentation of its nature. The witness of the Fathers to the fact of such purification after death, therefore, is beyond doubt; their explanation of the purifying process has as much validity as the reasons advanced by each one. One thing is certain: the primitive Church never accepted the belief that in each and every instance the eternal beatitude of the just began immediately after death....In addition, prayers and other good works were offered for the departed souls as a matter of common practice. There can be no doubt, then, that the widespread belief of the early Church, as shown by many of the Fathers (see Tertullian, Origen, Cyprian, Ephraem, Ambrose, Augustine, Chrysostom, Caesarius of Arles, and Gregory the Great...) and as evidenced by the liturgy, demanded the existence of a state after death in which the souls of the just would be fully purified from any remains of sin before entering heaven." (New Catholic Encyclopedia, volume 11, pp 1035-6)

## Cum s-a ajuns la această concepție?

"From the Old Testament, Clement [of Alexandria] and Origen took the notion that fire is a divine instrument, and from the New Testament the idea of baptism by fire (from the Gospels) and the idea of a purificatory trial after death (from Paul). The notion of fire as a divine instrument comes from commonly cited interpretations of Old Testament passages [ e.g. Lev 10:1-2; Deut 32:22; Ieremia 15:14; cf. Luca 3:16].... " (Jacques Le Goff, *The Birth of Purgatory*, University of Chicago Press, 1984, p. 53)

"Ambrosiaster, if he adds little to what Ambrose has already said, is important because he is the author of the first real exegesis of 1 Corinthians 3:10-15. As such he had considerable influence on the medieval commentators on this passage, which played a key role in the inception of Purgatory, and in particular on the early scholastics of the twelfth century. Like Hilary and Ambrose, Ambrosiaster distinguishes three categories: the saints and the righteous, who will go directly to heaven at the time of the resurrection; the ungodly, apostates, infidels, and atheists, who will go directly into the fiery torments of Hell; and the ordinary Christians, who, though sinners, will first pay their debt and for a time be purified by fire but then go to Paradise because they had the faith...[then quotes Ambrosiaster on 1 Cor 3:15]... " (Jacques Le Goff, *op. cit.*, p. 61)

# 1 Cor 3:15

## ◀ 1 Corinthians 3:15 ▶

### 1 Corinthians 3 Interlinear

1487 [e]	5100 [e]	3588 [e]	2041 [e]	2618 [e]	2210 [e]	846 [e]	1161 [e]	4982 [e]
ei	tinou	to	ergon	katakaēsetai	zēmiōthēsetai	autos	de	sōthēsetai
<b>15</b> εἴ	τινος	τὸ	ἔργον	κατακαήσεται	, ζημιωθήσεται ;	αὐτὸς	δὲ	σωθήσεται ,
If	of anyone	the	work	will be burned up	he will suffer loss	he himself	moreover	will be saved
Conj	IPro-GMS	Art-NNS	N-NNS	V-FIP-3S	V-FIP-3S	PPro-NM3S	Conj	V-FIP-3S

3779 [e]	1161 [e]	5613 [e]	1223 [e]	4442 [e]
houtōs	de	hōs	dia	pyros
οὕτως	δὲ	ὡς	διὰ	πυρός .
so	however	as	through	fire
Adv	Conj	Adv	Prep	N-GNS

"It was the role of Augustine, who left so deep an imprint on Christianity and who, in the Middle Ages, was regarded as probably the greatest of all the Christian 'authorities,' to have been the first to introduce a number of ingredients that later went to make up the doctrine of Purgatory.... Augustine's importance in the history of Purgatory stems first from the terminology he introduced, which remained current through much of the Middle Ages. There are three key terms, the adjectives purgatorius, temporarius, or temporalis, and transitorius. ... " (Jacques Le Goff, *op. cit.*, p. 61, 63)



## Augustin (Luther este inițial călugăr augustinian)

"The man who has cultivated that remote land [Gen 3:17] and who has gotten his bread by his very great labor is able to suffer this labor to the end of this life. After this life, however, it is not necessary that he suffer. But the man who perhaps has not cultivated the land and has allowed it to be overrun with brambles has in this life the curse of his land on all his works, and after this life he will have either purgatorial fire or eternal punishment [habebit vel ignem purgationis vel poenam aeternam]." (De Genesi contra Manich 2:20:30 [c. AD 389])

" 'Lord, rebuke me not in Your indignation, nor correct me in Your anger' [Psalm 38:1]... In this life may You cleanse me and make me such that I have no need of the corrective fire, which is for those who are saved, but as if by fire... for it is said: 'He shall be saved, but as if by fire' [1 Cor 3:15]. And because it is said that he shall be saved, little is thought of that fire. Yet plainly, though we be saved by fire, that fire will be more severe than anything a man can suffer in this life." (Explanations of the Psalms 37:3 [c. AD 392])

"Temporal punishments are suffered by some in this life only, by some after death, by some both here and hereafter; but all of them before that last and strictest judgment [ante iudicium illud severissimum novissimumque]. But not all who suffer temporal punishments after death will come to eternal punishments, which are to follow after that judgment." (The City of God 21:13 [c. AD 413-426])

"The prayer either of the Church herself or of pious individuals is heard on behalf of certain of the dead; but it is heard for those who, having been regenerated in Christ, did not for the rest of their life in the body do such wickedness that they might be judged unworthy of such mercy, nor who yet lived so well that it might be supposed they have no need of such mercy." (The City of God 21:24:2)

"That there should be some such fire even after this life is not incredible, and it can be inquired into and either be discovered or left hidden whether some of the faithful may be saved, some more slowly and some more quickly in the greater or lesser degree in which they loved the good things that perish -- through a certain purgatorial fire [per ignem quemdam purgatorium]." (Enchiridion of Faith, Hope, and Love 18:69 [c. AD 421] or NPNF1 III:260)

"The time which interposes between the death of a man and the final resurrection holds souls in hidden retreats, accordingly as each is deserving of rest or of hardship, in view of what it merited when it was living in the flesh. Nor can it be denied that the souls of the dead find relief through the piety of their friends and relatives who are still alive, when the Sacrifice of the Mediator [Mass] is offered for them, or when alms are given in the Church. But these things are of profit to those who, when they were alive, merited that they might afterward be able to be helped by these things. There is a certain manner of living, neither so good that there is no need of these helps after death, nor yet so wicked that these helps are of no avail after death." (Enchiridion of Faith, Hope, and Love 29:109)

## Conciliul de la Ferrara și Florența

"When giving in this answer (June 14th), Bessarion explained the difference of the Greek and Latin doctrine on this subject. The Latins, he said, allow that now, and until the day of the last judgment, departed souls are purified by fire, and are thus liberated from their sins; so that, he who has sinned the most will be a longer time undergoing purification, whereas he whose sins are less will be absolved the sooner, with the aid of the Church; but in the future life they allow the eternal, and not the purgatorial fire. Thus the Latins receive both the temporal and the eternal fire, and call the first the purgatorial fire. On the other hand, the Greeks teach of one eternal fire alone, understanding that the temporal punishment of sinful souls consists in that they for a time depart into a place of darkness and sorrow, are punished by being deprived of the Divine light, and are purified—that is, liberated from this place of darkness and woe—by means of prayers, the Holy Eucharist, and deeds of charity, and not by fire. "(Ivan Ostroumoff, *The History of the Council of Florence*, Boston, Holy Transfiguration Monastery, 1971, pp. 47-60)

"In the following sitting the Latins presented a defence of their doctrine on purgatory. As much as can be concluded from the answer given by the Greeks to it, they tried to prove their doctrine by the words of 2 Mac. xii. 42, 46, where it is said that Judas Maccabaeus "sent to Jerusalem to offer a sin offering," remarking at the same time "that it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin." They also quoted the words of Jesus Christ, "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (S. Matt. xii. 32.) But their especial defence was founded on the words of the Apostle S. Paul (I Cor. iii. 11, 15)" (idem)

"Different extracts were also made by the Latins from the works of the Eastern Fathers—Basil the Great, Epiphanius of Cyprus, John Damascene, Dionysius the Areopagite, Theodoret, Gregory of Nyssa; and the Western—Augustine, Ambrose, and Gregory the Great. They did not also forget to quote the authority of the Church of Rome in defence of their doctrine, and to make use of their usual sophistries.

To all this the Orthodox party gave a clear and satisfactory answer. They remarked, that the words quoted from the book of Maccabees, and our Saviour's words, can only prove that some sins will be forgiven after death; but whether by means of punishment by fire, or by other means, nothing was known for certain. Besides, what has forgiveness of sins to do with punishment by fire and tortures? Only one of these two things can happen: either punishment or forgiveness, and not both at once." (idem)



"In explanation of the Apostle's words, they quoted the commentary of S. John Chrysostom, who, using the word *fire*, gives it the meaning of an eternal, and not temporary, purgatorial fire; explains the words *wood, hay, stubble*, in the sense of bad deeds, as food for the eternal fire; the word *day*, as meaning the day of the last judgment; and the words *saved yet so as by fire*, as meaning the preservation and continuance of the sinner's existence while suffering punishment. Keeping to this explanation, they reject the other explanation given by S. Augustine, founded on the words *shall be saved*, which he understood in the sense of *bliss*, and consequently gave quite another meaning to all this quotation. " (idem)

"Only one Father remains," they continued, "Gregory the blessed priest of Nyssa, who, apparently, speaks more to your advantage than any of the other Fathers. Preserving all the respect due to this Father, we cannot refrain from noticing, that he was but a mortal man, and man, however great a degree of holiness he may attain, is very apt to err, especially on such subjects, which have not been examined before or determined upon in a general Council by the Fathers." The orthodox teachers, when speaking of Gregory, more than once restrict their words by the expression: "if such was his idea," and conclude their discussion upon Gregory with the following words: "we must view the general doctrine of the Church, and take the Holy Scripture as a rule for ourselves, nor paying attention to what each has written in his private capacity (idia). " (idem)

## Marcu din Efes (1439)

"The "Latin Chapter" to which St. Mark replies are those written by Julian Cardinal Cesarini (...), giving the Latin teaching, defined at the earlier "Union" Council of Lyons (1270), on the state of souls after death. This teaching strikes the Orthodox reader (as indeed it struck St. Mark) as one of an entirely too "literalistic" and "legalistic" character. The Latins by this time had come to regard heaven and hell as somehow "finished" and "absolute," and those in them as already possessing the fullness of the state they will have after the Last Judgment; thus, there is no need to pray for those in heaven (whose lot is already perfect) or those in hell (for they can never be delivered or cleansed from sin)." (v. Serafim Rose, *Sufletul după moarte*, trad. rom. Ed. Tehnopress, 2003)

"But since many of the faithful die in a "middle" state—not perfect enough for heaven, but not evil enough for hell—the logic of the Latin arguments required a third place of cleansing ("purgatory"), where even those whose sins had already been forgiven had to be punished or give "satisfaction" for their sins before being sufficiently cleansed to enter heaven. These legalistic arguments of a purely human "justice" (which actually deny God's supreme goodness and love of mankind) the Latins proceeded to support by literalistic interpretations of certain Patristic texts and various visions; almost all of these interpretations are quite contrived and arbitrary, because not even the ancient Latin Fathers spoke of such a place as "purgatory," but only of the "cleansing" from sins after death, which some of them referred to (probably allegorically) as by "fire." "

"In the Orthodox doctrine, on the other hand, which St. Mark teaches, the faithful who have died with small sins unconfessed, or who have not brought forth fruits of repentance for sins they have confessed, are cleansed of these sins either in the trial of death itself with its fear, or after death, when they are confined (but not permanently) in hell, by the prayers and Liturgies of the Church and good deeds performed for them by the faithful. Even sinners destined for eternal torment can be given a certain relief from their torment in hell by these means also. There is no fire tormenting sinners now, however, either in hell (for the eternal fire will begin to torment them only after the Last Judgment), or much less in any third place like "purgatory"; all visions of fire which are seen by men are as it were images or prophecies of what will be in the future age. All forgiveness of sins after death comes solely from the goodness of God, which extends even to those in hell, with the cooperation of the prayers of men, and no "payment" or "satisfaction" is due for sins which have been forgiven."

## Luther (1517)

8. The penitential canons are imposed only on the living, and, according to them, nothing should be imposed on the dying.
9. Therefore the Holy Spirit in the pope is kind to us, because in his decrees he always makes exception of the article of death and of necessity.
10. Ignorant and wicked are the doings of those priests who, in the case of the dying, reserve canonical penances for purgatory.
11. This changing of the canonical penalty to the penalty of purgatory is quite evidently one of the tares that were sown while the bishops slept.
12. In former times the canonical penalties were imposed not after, but before absolution, as tests of true contrition.
13. The dying are freed by death from all penalties; they are already dead to canonical rules, and have a right to be released from them.

14. The imperfect health [of soul], that is to say, the imperfect love, of the dying brings with it, of necessity, great fear; and the smaller the love, the greater is the fear.

15. This fear and horror is sufficient of itself alone (to say nothing of other things) to constitute the penalty of purgatory, since it is very near to the horror of despair.

16. Hell, purgatory, and heaven seem to differ as do despair, almost-despair, and the assurance of safety.

17. With souls in purgatory it seems necessary that horror should grow less and love increase.

18. It seems unproved, either by reason or Scripture, that they are outside the state of merit, that is to say, of increasing love.

19. Again, it seems unproved that they, or at least that all of them, are certain or assured of their own blessedness, though we may be quite certain of it.

20. Therefore by “full remission of all penalties” the pope means not actually “of all,” but only of those imposed by himself.

21. Therefore those preachers of indulgences are in error, who say that by the pope’s indulgences a man is freed from every penalty, and saved;

22. Whereas he remits to souls in purgatory no penalty which, according to the canons, they would have had to pay in this life.

23. If it is at all possible to grant to any one the remission of all penalties whatsoever, it is certain that this remission can be granted only to the most perfect, that is, to the very fewest.

24. It must needs be, therefore, that the greater part of the people are deceived by that indiscriminate and high-sounding promise of release from penalty.



## 1518-1519

"When in 1518 [Luther] further explained his fifteenth thesis, he remarked: 'I am very certain that there is a purgatory,'... In the Leipzig debate of the following year purgatory was discussed at length... Luther there said he knew that there is a purgatory. The dispute was about the nature of the institution rather than its existence. The 'orthodox' Romanists contended for the meritorious character of the purging. But increasingly Luther could find no room for this figment in Scripture theology. By November 7, 1519, he had progressed far enough to write to Spalatin: 'It is certain that no one is a heretic who does not believe that there is a purgatory,' although he had still professed to believe in its existence in February of that year. In fact, also in the following year in 1520, he still holds to it." (Ewald Plass, *What Luther Says*, Volume 1, Concordia Publishing House, St. Louis, 1959), p. 387-388 n.25)

## *Defense and Explanation on All the Articles (1521)*

"The existence of a purgatory I have never denied. I still hold that it exists, as I have written and admitted many times, though I have found no way of proving it incontrovertibly from Scripture or reason. I find in Scripture that Christ, Abraham, Jacob, Moses, Job, David, Hezekiah, and some others tasted hell in this life. This I think was purgatory... in short, I myself have come to the conclusion that there is a purgatory, but I cannot force anybody else to come to the same result."

"There is only one thing that I have criticized, namely, the way in which my opponents refer to purgatory passages in Scripture which are so inapplicable that it is shameful. ... I have discussed all this in order to show that no one is bound to believe more than what is based on Scripture, and those who do not believe in purgatory are not to be called heretics, if otherwise they accept Scripture in its entirety, as the Greek church does. ... But their use of the passage in II Macc. 12[:43], which tells how Judas Maccabeus sent money to Jerusalem for prayers to be offered for those who fell in battle, proves nothing, for that book is not among the books of Holy Scripture, and, as St. Jerome says, it is not found in a Hebrew version, the language in which all the books of the Old Testament are written."

# 1522

The scriptural mode of referring to “the sleep of the dead” inclined him to adopt the theory of a sleep of the soul, in which it shall not know where it is until the Day of Judgment. This, he acknowledges in 1522 to Amsdorf, who asked him for his opinion on the subject. ... he did not venture to regard such a state of sleep as universal. It merely appears probable to him that the majority of the dead are in such a state. The inclination to this view must also have helped to undermine for Luther the very foundations of the theory of purgatory. Thus, he writes in the letter to Amsdorf, that purgatory is for him not a place, but an inner condition, namely, a foretaste of hell in this present life, such as Jesus, David, Job and many others experienced (in this world). ... As opposed to the theory, that all souls tarrying between heaven and earth are in purgatory, he again points to the sleep which may be their condition. (Julius Köstlin , *The Theology of Luther: In Its Historical Development and Inner Harmony*, Philadelphia: Lutheran Publication Society, 1897, Vol. I, p. 471)

# 1524

The 1522 version of Luther's *Personal Prayer Book* contain the petition "Have mercy upon all poor souls in purgatory," but the petition was removed in the 1524 edition. (James Kroemer, "Doctor Martin, Get Up": Luther's View of Life after Death, in Kirsi Stjerna & Deanna A. Thompson (editors), *On the Apocalyptic and Human Agency: Conversations with Augustine of Hippo and Martin Luther*, Cambridge Scholars Publishing, 2014, p. 36)

# 1528

In his 1528 treatise, *Confession Concerning Christ's Supper*, Luther wrote that it was possible that God might allow souls to be tormented after their departure from the body, but the idea of purgatory was certainly fabricated by goblins because Scripture contains nothing about it. "But He (God) has caused nothing of this to be spoken or written, therefore he does not wish to have it believed, either". (idem)

# Widerruf der Lehre vom Fegefeuer (1530)

"Sie haben einen Text, der ganz ihr Eckstein und bester Grund ist, 2. Makk. 12,43-46: ..Judas aber, der Ehrenhafte, sammelte eine Steuer und schickte sie nach Jerusalem. 12 000 Drachmen in Silber, damit man für die Sünden der Verstorbenen opfern sollte, weil er von der Auferstehung der Toten eine rechte und gottgefällige Meinung hatte. Denn wenn er nicht geglaubt hätte, daß die Erschlagenen auferstehen würden, wäre es als vergeblich und unnütz anzusehen gewesen, für die Toten zu bitten. Darum ist es eine heilige und gute Meinung, für die Toten zu bitten, damit sie von den Sünden befreit werden."

# Critici

- Lipsa de autenticitate a cărții.
- Chiar dacă ar fi vorba despre o lucrare autentică, aceasta nu dovedește existența purgatorului
- Die Teufel sind auch in Sünden und doch weder im Fegefeuer noch in der Höllenqual.
- Rugăciunile pentru iertarea păcatelor ar putea avea în vedere reînvierea
- Wenn auch Judas ein solches Opfer zu seiner Zeit im Alten Bund getan hat, wie kommen wir dazu, daß wir es auch nachher tun müssen?
- Denn Judas hat wie ein Jude nach dem alten Gesetz geopfert (3. Mose 4 f.), das nun durch Christus aufgehört hat.



## Capitolul IV

"Der heilige Paulus spricht 1. Kor. 3,15: ..Er wird selig werden, doch so wie durchs Feuer“, das heißt durchs Fegefeuer. Hier darfst du gar nicht hinsehen, wovon Paulus vorher redet und was für ein Feuer er meint! Vielmehr, weil du hörst, daß er das Wort „Feuer“ erwähnt, flugs nicht weiter nachgedacht noch umgesehen, sondern schlicht geglaubt, es ist das Fegefeuer. So ist es dann ein Glaubensartikel, und du mußt ein Ketzer sein und sterben, wenn du anders glaubst. Denn der Goldschmiede Feuer ist Wasser gegen dieses Feuer, weil ihr Feuer wenig Silber und Gold schmilzt. Aber das Fegefeuer schmilzt nichts als 12 000 Drachmen."

- Der Text ergibt es klar, daß er von den Predigern und Lehrern redet, die die christliche Kirche mit ihren Lehren bauen sollen. Und er nennt einige Lehren Gold, Silber, Edelsteine, einige aber Holz, Heu und Stroh (1. Kor. 3,12).
- Weil das nun eigentlich gewiß ist, daß der heilige Paulus an dieser Stelle von den Lehrern und Predigern redet, daß derselben Gebäude oder Lehre durch das Feuer erprobt werden muß, möchte ich über die Maßen gerne wissen, warum sie für die Seelen der allgemeinen Christen bitten, von denen dieser Text nichts sagt, und warum sie nicht vielmehr umgekehrt den gemeinen Mann für sich bitten lassen und selbst Geld dafür geben.
- interpretările sfinților părinți nu sunt articole de credință (nici din punctul lor de vedere, v. Augustin, Gregorie de Nisa etc.)

## The Smalcald Articles (1537)

"First, purgatory. Here they carried their trade into purgatory by masses for souls, and vigils, and weekly, monthly, and yearly celebrations of obsequies, and finally by the Common Week and All Souls Day, by soul-baths so that the Mass is used almost alone for the dead, although Christ has instituted the Sacrament alone for the living. Therefore purgatory, and every solemnity, rite, and commerce connected with it, is to be regarded as nothing but a specter of the devil. For it conflicts with the chief article [which teaches] that only Christ, and not the works of men, are to help [set free] souls. Not to mention the fact that nothing has been [divinely] commanded or enjoined upon us concerning the dead. Therefore all this may be safely omitted, even if it were no error and idolatry. " (Partea a doua, Art. II, Despre liturghie; la fel în continuare)

"The Papists quote here Augustine and some of the Fathers who are said to have written concerning purgatory, and they think that we do not understand for what purpose and to what end they spoke as they did. St. Augustine does not write that there is a purgatory nor has he a testimony of Scripture to constrain him thereto, but he leaves it in doubt whether there is one, and says that his mother asked to be remembered at the altar or Sacrament. Now, all this is indeed nothing but the devotion of men, and that, too, of individuals, and does not establish an article of faith, which is the prerogative of God alone."

"Our Papists, however, cite such statements [opinions] of men in order that men should believe in their horrible, blasphemous, and cursed traffic in masses for souls in purgatory [or in sacrifices for the dead and oblations], etc. But they will never prove these things from Augustine. Now, when they have abolished the traffic in masses for purgatory, of which Augustine never dreamt, we will then discuss with them whether the expressions of Augustine without Scripture [being without the warrant of the Word] are to be admitted, and whether the dead should be remembered at the Eucharist. For it will not do to frame articles of faith from the works or words of the holy Fathers; otherwise their kind of fare, of garments, of house, etc., would have to become an article of faith, as was done with relics. [We have, however, another rule, namely] The rule is: The Word of God shall establish articles of faith, and no one else, not even an angel."

"Secondly. From this it has followed that evil spirits have perpetrated much knavery [exercised their malice] by appearing as the souls of the departed, and with unspeakable [horrible] lies and tricks demanded masses, vigils, pilgrimages, and other alms. All of which we had to receive as articles of faith, and to live accordingly; and the Pope confirmed these things, as also the Mass and all other abominations. Here, too, there is no [cannot and must not be any] yielding or surrendering."

"Thirdly. [Hence arose] the pilgrimages. Here, too, masses, the remission of sins and the grace of God were sought, for the Mass controlled everything. Now it is indeed certain that such pilgrimages, without the Word of God, have not been commanded us, neither are they necessary, since we can have these things [the soul can be cared for] in a better way, and can omit these pilgrimages without any sin and danger. Why therefore do they leave at home [desert] their own parish [their called ministers, their parishes], the Word of God, wives, children, etc., who are ordained and [attention to whom is necessary and has been] commanded, and run after these unnecessary, uncertain, pernicious will-o'-the-wisps of the devil [and errors]? Unless the devil was riding [made insane] the Pope, causing him to praise and establish these practices, whereby the people again and again revolted from Christ to their own works, and became idolaters, which is worst of all; moreover, it is neither necessary nor commanded, but is senseless and doubtful, and besides harmful. Hence here, too, there can be no yielding or surrendering [to yield or concede anything here is not lawful], etc. And let this be preached, that such pilgrimages are not necessary, but dangerous; and then see what will become of them. [For thus they will perish of their own accord.]"

...

"Fifthly. The relics, in which there are found so many falsehoods and tomfooleries concerning the bones of dogs and horses, that even the devil has laughed at such rascalities, ought long ago to have been condemned, even though there were some good in them; and so much the more because they are without the Word of God; being neither commanded nor counseled, they are an entirely unnecessary and useless thing. But the worst is that [they have imagined that] these relics had to work indulgence and the forgiveness of sins [and have revered them] as a good work and service of God, like the Mass, etc. "



"Sixthly. Here belong the precious indulgences granted (but only for money) both to the living and the dead, by which the miserable [sacrilegious and accursed] Judas, or Pope, has sold the merit of Christ, together with the superfluous merits of all saints and of the entire Church, etc. All these things [and every single one of them] are not to be borne, and are not only without the Word of God, without necessity, not commanded, but are against the chief article. For the merit of Christ is [apprehended and] obtained not by our works or pence, but from grace through faith, without money and merit; and is offered [and presented] not through the power of the Pope, but through the preaching of God's Word."