

A comparative analysis of Lutheran synods, according to the Unaltered Augsburg Confession of 1530

		ELCA (avg score 2.8 out of 5)		LCMS (avg score of 3.9 out of 5)		LOC (avg score of 4.9 out of 5)		Rome (avg score of 4 out of 5)		EOC (avg score of 4.3 out of 5)
Augustana Article										
I. Of God, the Holy Trinity-- Father, Son, and Holy Ghost	Partial Concur; Trinity allowed to be renamed in different terms			Concur		Concur		Concur		Concur
		2		5		5		5		5
II. Of Original Sin; condemnation of Pelagianism; Necessity of Holy Baptism; Concupiscence is actual sin	Partial Concur; doctrine of sin questionable; debate salvation apart from Baptism			Concur		Concur		Partial concur; distinguish between actual sin, and concupiscence		Partial concur; various opinions on Pelagianism and concupiscence
		3		5		5		4		4
III. Of the Son of God; Two natures in One person; born of the Virgin Mary; Chalcedon 451 and Nicene/Apostle's Creeds	Partial Concur; teaching allowed to doubt the virgin birth, the second coming, and the resurrection			Concur		Concur		Concur		Concur
		2		5		5		5		5
IV. Of Justification; justified not by our own works or merits, but by Christ's merits, which we receive through faith	Partial Concur; allow for salvation apart from faith in Christ			Concur; living faith understood to produce good works, but those works are not the source of Justification		Concur		Partial Concur; JDDJ accepted Lutheran articulation as permissible, if faith was understood as producing good works		Partial Concur; Justification is not separated from a life of salvation; living faith produces good works
		3		5		5		4		4
V. Of the Ministry; established for teaching the Gospel and administering the Sacraments; In this way the Holy Ghost operates to create saving faith	Partial Concur; also allow for the Spirit to work apart from the Gospel and Sacraments; personal revelations allowed to overturn Scripture			Partial Concur; allow for lay preaching and administration of the Sacraments; small group pietism rising		Concur		Concur		Concur
		2		3		5		5		5

VI. Of New Obedience; Faith is bound to bring forth good works; necessity of good works, yet not relied upon for salvation		Concur		Concur		Concur		Partial Concur; understand good works as necessary unto salvation, either as fruit of faith or of enlightened powers; used to escape from Purgatory		Partial Concur; good works considered necessary for salvation, but still as fruits of faith
		5		5		5		3		4
VII. Of the Church; that one holy Church shall endure forever; composed of the saints gathered around Gospel and Sacraments; unity based on Gospel and Sacraments; human traditions may vary		Partial Concur; do not require consensus even in the Gospel or Sacraments; unity in Baptism; open communion to all the baptized		Concur; however, define Gospel as all doctrines of the Church, thus creating smaller fellowship lines for Altar and Pulpit fellowship; in practice, often have open communion		Concur		Partial Concur; add to these all the teachings of the Magisterium, and unity with the Pope; other Christians exist in broken fellowship with the Roman Church; apostolic succession necessary to define the Church and produce the Sacraments		Partial Concur; All doctrines of the first 7 ecumenical councils; fellowship with the local Orthodox bishop required; apostolic succession required to Sacraments to be legitimate or valid
		2		3		5		3		4
VIII. What the Church Is; congregation of the saints; exists even though evil people inhabit it; Sacraments still valid; condemn Donatists		Concur		Concur		Concur		Concur; however, unity with Catholic bishop and Pope also necessary		Concur; however, unity with Orthodox bishop also necessary
		5		5		5		4		4
IX. Of Baptism; necessary for salvation; children Baptized; Anabaptists condemned		Partial Concur; teach salvation outside of Christ and Holy Baptism		Concur; however, Anabaptist teachings and practice becoming more common		Concur		Concur		Concur
		3		4		5		5		5
X. Of the Lord's Supper; Real Presence		Concur; however, keep fellowship with Christians to do not believe this		Concur		Concur		Concur		Concur
		2		5		5		5		5
XI. Of Confession; private Absolution retained; enumeration of all sins not necessary; impossible to know them all		Concur; rarely used in the parishes; new practice of corporate Confession & Absolution adapted into Divine Liturgy		Concur; rarely used in the parishes; new practice of corporate Confession & Absolution adapted into Divine Liturgy		Concur		Concur; however, an attempt should be made to list the sins known		Concur; however, an attempt should be made to list the sins known
		2		2		5		4		4

<p>XII. Of Repentance; for those fallen after Baptism, sacramental Absolution is available; two parts being contrition and faith, producing good works as fruits of repentance; condemn Anabaptists, Novatians, and those who seek forgiveness not in Christ but by their own works</p>		<p>Concur; however, private confession and absolution is rare</p>		<p>Concur; however, private confession and absolution is rare</p>		<p>Concur</p>		<p>Partial Concur; have three aspects, being Confession, Contrition, Penance; full weight of sin not forgiven until penance is complete, in this life or the next</p>		<p>Partial Concur; penances may be imposed</p>
		4		4		5		3		4
<p>XIII. Use of the Sacrament; ordained to institute and awaken faith; by faith, the good of the sacrament is received; not just outward acts or marks of an office</p>		<p>Concur; confessionally note at least three Sacraments, with potential of more; practically only recognize two</p>		<p>Concur; confessionally note at least three Sacraments, with potential of more; practically only recognize two</p>		<p>Concur; recognize two primary, with potential for more; recognition of 7 is not forbidden</p>		<p>Partial Concur; insist on numbering 7 Sacraments; Sacraments can be efficacious even without faith, ex opere operato</p>		<p>Partial Concur; insist on numbering 7 Sacraments</p>
		4		4		5		4		4
<p>XIV. Of Ecclesiastical Order; no one administers Word and Sacrament without a regular call in to the Holy Office fo the ministry</p>		<p>Disregarded by Convention vote; lay people allowed to preach, teach, and administer the Sacraments</p>		<p>Disregarded by Convention vote; lay people allowed to preach, teach, and administer the Sacraments</p>		<p>Concur</p>		<p>Concur</p>		<p>Concur</p>
		1		1		5		5		5
<p>XV. Of Ecclesiastical Usages; historic rites should be retained if not against concience; concience should not be bound to human rites, if the contradict the Scriptures and the doctrine of faith, or intend to merit grace through human works</p>		<p>Partial Concur; liturgy very fluid; most old usages fallen into disuse</p>		<p>Partial Concur; liturgy very fluid; most old usages fallen into disuse</p>		<p>Concur</p>		<p>Partial Concur; rites should be uniform, with few exceptions approved by bishops or Pope; some works understood to merit grace</p>		<p>Partial Concur; rites should be uniform, and in unity with local bishop</p>
		3		3		5		3		4

XVI. Of Civil Affairs; civil offices open to Christians, and are potentially good works; Christians must obey their magistrates, except when contradicting God		Concur		Concur		Concur		Concur		Concur
		5		5		5		5		5
XVII. Of Christ's Return to Judgment; that Christ will come again to judge the living and the dead; that hell is forever; no millennialism		Partial Concur; doctrine of hell openly challenged, along with Christ's physical return		Concur		Concur		Concur		Concur
		2		5		5		5		5
XVIII. Of Free Will; depravity of man; inability of man to do truly good works without Holy Spirit and regeneration and faith; condemn Pelagianism		Partial Concur; no longer commonly teach man as inherently sinful and in need of forgiveness		Concur; however, Arminian teachings becoming common		Concur		Partial Concur; Holy Spirit empowers initial ability to do good and believe, which triggers more grace to continue doing more		Partial Concur; Holy Spirit active in Baptismal life of Christians, empowering to faith and good works
		2		4		5		4		4
XIX. Of the Cause of Sin; wicked men and the devil		Concur		Concur		Concur		Concur		Concur
		5		5		5		5		5
XX. Of Good Works; encouraged and necessary for the Christian; fruits of faith; identified in the Law of God; not the same as human traditions; that human works do not reconcile us to God; faith is not simply knowledge, but also active trust in Christ;		Partial Concur; antinomian tendencies becoming common; gospel of cheap grace without corresponding reference to the Law also common		Concur		Concur		Partial Concur; JDDJ accepts Lutheran position as valid articulation; human traditions may have moral weight based on authority of bishops and Pope		Partial Concur; human traditions have divine weight when imposed by authority of bishops
		3		5		5		4		4

<p>XXI. Of the Worship of the Saints; memory and celebration of the saints good for teaching; Christ alone is mediator between God and men; invocation of the saints, or prayers to them, not taught by Scripture, and cannot be trusted in</p>		<p>Partial Concur; saints and their festivals often forgotten in parish usages</p>		<p>Partial Concur; saints and their festivals often forgotten in parish usages</p>		<p>Concur; however, permissible to pray the Rosary, and intercession of the saints neither forbidden nor required</p>		<p>Partial Concur; saints are alive and accesible to the Church on earth; prayers of the saints are efficacious, and may be sought; Christ still the primary mediator; saints do not act apart from Christ; however, invocation of the saints not compelled.</p>		<p>Partial Concur; saints are alive and accesible to the Church on earth; prayers of the saints are efficacious, and may be sought; Christ still the primary mediator; saints do not act apart from Christ; however, invocation of the saints not compelled.</p>
		4		4		5		3		3
<p>Interlude Statement on Catholic Intent; nothing that varies from the Catholic Church of antiquity, nor from Rome known by her authors</p>		<p>Current practices deviate greatly from ancient Christianity in both faith and morals</p>		<p>Current practices much more protestant than catholic; canon of the mass largely lost, as is the doctrine of the pastoral office; few studies of church fathers and their faith/practice</p>		<p>Retain many catholic elements, including 3-fold ordination, apostolic succession, authority of bishops, reverence for the Mass</p>		<p>Still represents catholic faith and practice from antiquity, with exceptions of revisionist theologians</p>		<p>Still represents catholic faith and practice from antiquity, with local variations, and a confused ecclesiastical jurisdiction in the Americas</p>
		1		3		4		4		4
<p>XXII. Of Both Kinds in the Sacrament</p>		<p>Concur</p>		<p>Concur</p>		<p>Concur</p>		<p>Concur; however, reserve the right to withhold one species, with the understanding that the whole Christ is present in both the Bread and the Wine</p>		<p>Concur</p>
		5		5		5		4		5
<p>XXIII. Of the Marriage of Priests; priests and bishops allowed to marry, either before or after consecration</p>		<p>Concur; however, current practice allows homosexual unions in the pastoral office</p>		<p>Concur</p>		<p>Concur</p>		<p>Partial Concur; Latin rite still requires celibacy for priests and bishops; other rites, including some Reformation converts, allowed to remain married in the priesthood if married before consecration; no married bishops</p>		<p>Partial Concur; married priests common, but only if married before consecration; no remarriage after ordained; no married bishops</p>
		2		5		5		3		4

<p>XXIV. Of the Mass; retained with reverence; nearly all canons retained; language of the people used;no one admitted without being first examined and absolved; no private paid masses; mass not used to pay for sins, but to convey grace; communion every holy day, including festivals;</p>		<p>Rejected in practice; canon of mass infrequently used; preference for "contemporary worship"; festival days not celebrated with Eucharist; open communion common, without examination or absolution</p>	1	<p>Rejected in practice; canon of mass infrequently used; preference for "contemporary worship"; festival days not celebrated with Eucharist; open communion common, without examination or absolution</p>	1	<p>Concur; practice of examination prior to communion differs from parish to parish, and bishop to bishop</p>	4	<p>Partial Concur; canon of the mass largely intact, with some local abuses; daily in most places, especially festivals; mass still seen as a good work producing merit, or delivering Christ's merit to the faithful</p>	4	<p>Concur; canon of the mass retained; celebrated on festival and feast days, as well as Sunday; not viewed as a meritorious work</p>	5
<p>XXV. Of Confession; absolution as the voice of God; no one admitted to the Supper without examination; total enumeration of sins impossible; use of the Sacrament is for the consolation of souls</p>		<p>Rejected in practice; confession not common in the churches; open communion does not require examination</p>	1	<p>Rejected in practice; confession not common in the churches; open communion does not require examination</p>	2	<p>Concur</p>	5	<p>Concur; however, penance often assigned</p>	4	<p>Concur; however, penance may be assigned</p>	4
<p>XXVI. Of the Distinction of Meats; traditions of men and ceremonies not divinely mandated; cannot burden the conscience with men's traditions as if they were divine; men's works cannot merit grace; all Christians should mortify the flesh, but not trust in mortification; very many traditions retained for good order, including order of lessons in Mass and chief holy days;</p>		<p>Partial Concur; traditions largely disregarded, and new ones established, including homosexual marriage ceremonies; self mortification not normative teaching</p>	2	<p>Partial Concur; order of the Mass disappearing in practice; self mortification not normative teaching</p>	3	<p>Concur</p>	5	<p>Partial Concur; traditions have the weight of bishop's authority; mortification normative teaching; some traditions understood to merit grace</p>	3	<p>Partial Concur; traditions have the weight of bishop's authority; mortification normative teaching</p>	4

XXVII. Of Monastic Vows; not superior to Baptism; must be made with consent and knowledge rather than ignorance; cannot obtain special grace through works; moral abuses must be eliminated		Concur		Concur		Concur		Partial Concur; monasteries and monastic vows seen as special consecration; monks may merit more grace through their works; moral abuses must be eliminated		Partial Concur; monasteries and monastic vows seen as special consecration; monks may become more holy through their works; moral abuses must be eliminated
		5		5		5		2		3
XXVIII. Of Ecclesiastical Power; bishops have power of the keys, not of the sword; must preach the Gospel, judge doctrine, and administer the Sacraments; unfaithful bishops need not be followed; cannot institute practices contrary to the Gospel; canons and traditions not contrary to the Gospel should be kept for good order		Rejected in Practice; bishops are elected; do not judge doctrine; some ancient canons are kept, most discarded; some measure of apostolic succession regained through Anglican lineages		Rejected in Practice; no bishops, but rather elected District Presidents; local congregational pastors judge doctrine; pastors often overruled by voters' assemblies at congregational, district, and synod levels; nearly all canons ignored; some form of presbyterial ordination retained		Concur		Partial Concur; traditional three levels of deacon, priest, and bishop retained, with corresponding duties and jurisdictions; canons ought not contradict Scripture and Tradition, or the Pope and Magesterium; bishops no longer hold secular power		Partial Concur; canons very important to be maintained, especially three fold Holy Orders, and unity with the bishop
		1		1		5		4		4
On a 5 point scale, averaged between 28 Articles and Catholic intent statement (averaged on 29 scores, 1 being least concurrence and 5 being most concurrence)		2.827586207		3.862068966		4.931034483		4		4.310344828
Number of Articles Openly Rejected; or mostly rejected (scores of 1 or 2)		14		5		0		1		0
Number of Articles Partially Concurred (scores of 3 or 4)		8		10		2		19		18
Score Color Legend:										
		1 to 2.9								
		3 to 4								

	4 to 5								
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