

The Augsburg Confession states that Lutherans believe;

- in the Triune God,
- that the nature of man is sinful,
- in the incarnation,
- we are wholly reliant on Jesus Christ for reconciliation with God,
- to see to it that the gospel of Jesus Christ is proclaimed throughout the world,
- that good deeds of Christians are the fruits of faith and salvation,
- that there is one holy Christian Church, and it is found wherever the gospel is preached in its truth and purity and the sacraments are administered according to the gospel,
- the Word and the Sacraments are always valid because they are instituted by Christ,
- that Baptism is necessary for salvation,
- that Christ's body and blood is truly present in and with the bread and wine of the Sacrament of Holy Communion.
- that private absolution should remain in the church
- that repentance comes in two parts: in contrition for sins committed according to the Law and through faith offered through the Gospel. A believer can never be free from sin, nor live outside of the grace of God.
- that the Sacraments (Baptism and Holy Communion) are physical manifestations of God's Word and his commitment to us;
- only allow those who are "rightly called" are to administer the Sacraments and Preach,
- that church holidays, calendars and festivals are useful for religious observance, but that observance and ritual is not necessary for salvation,
- secular governments and vocations are considered to be part of God's natural orders,
- that Christ will return to judge the world and all men; the godly will be given everlasting joy, the ungodly will be condemned,
- God does not cause people to sin — sin is instead the work of the ungodly and the devil,
- our faith causes us to do good works as a sign of our justification,
- we are free to choose and act in every regard *except* for the choice of salvation,
- that justification by faith does not somehow condemn good works; our faith causes us to do good works as a sign of our justification (or salvation), and not as a requirement for salvation,
- that we view the saints, not as saviors or intercessors to God, but rather as examples and inspirations to our own faith and life,
- that It is proper to offer communicants the consecrated bread and wine, not just the bread,
- that we believe clergy can be married, that God blesses marriage as an order of creation, and because marriage and procreation is the natural outlet for human desire.
- that we reject the practice of using the Mass as a "work" for both salvation and worldly gain,

- that we uphold the need for confession and absolution, but reject the notion that Confession should induce guilt or anxiety to the Christian, as absolution is offered for all sin, not just sins that can be recounted in a confession, for it is impossible for a man to know all of his transgressions,
- that human traditions such as fasting and special observances with dietary restrictions as a means of gaining the favor of God are contrary to the gospel. While fasting and other practices are useful spiritual practices, they do not justify man nor offer salvation,
- man cannot achieve purity in community or isolation from the rest of the world and perfection cannot be attained by any vow taken or actions of man alone,
- the only power given to priests or bishops is the power offered through Scripture to preach, teach and administer the sacraments.