

95 Dalil Martin Luther



PERSEKUTUAN GEREJA-GEREJA DI INDONESIA
JL. SALEMBA RAYA NO. 10
JAKARTA PUSAT

No	Originally Latin	English	Modern Translation	Indonesia
1.	Dominus et magister noster Iesus Christus dicendo, 'Penitentiam agite etc.' omnem vitam fidelium penitentiam esse voluit.	When our Lord and Master Jesus Christ said, "Repent" (Mt 4:17), he willed the entire life of believers to be one of repentance.	When Jesus said "repent" he meant that believers should live a whole life repenting	Tuhan dan Guru kita Yesus Kristus, ketika Ia mengucapkan "Bertobatlah," dan seterusnya, menyatakan bahwa seluruh hidup orang-orang yang percaya harus diwarnai dengan pertobatan.
2.	Quod verbum de penitentia sacramentali (id est confessionis et satisfactionis, que sacerdotum ministerio celebratur) non potest intelligi.	This word cannot be understood as referring to the sacrament of penance, that is, confession and satisfaction, as administered by the clergy.	Only God can give salvation – not a priest.	Kata ini tidak boleh dimengerti mengacu kepada hukuman sakramental; maksudnya, berkaitan dengan proses pengakuan dan pelepasan (dosa), yang diberikan oleh imam-imam yang dilakukan di bawah pelayanan imam-imam.
3.	Non tamen solum intendit interiorem, immo interior nulla est, nisi foris operetur varias carnis mortificationes.	Yet it does not mean solely inner repentance; such inner repentance is worthless unless it produces various outward mortification of the flesh.	Inwardly penitence must be accompanied with a suitable change in lifestyle.	Dan, pertobatan tidak hanya mengacu pada penyesalan batiniah; tidak, penyesalan batiniah semacam itu tidak ada artinya, kecuali secara lahiriah menghasilkan pendisiplinan diri terhadap keinginan daging.
4.	Manet itaque pena, donec manet odium sui (id est penitentia vera intus), scilicet usque ad introitum regni celorum.	The penalty of sin remains as long as the hatred of self (that is, true inner repentance), namely till our entrance into the kingdom of heaven.	Sin will always remain until we enter Heaven.	Jadi, hukuman terus berlanjut selama ada kebencian pada diri sendiri – maksudnya, penyesalan batin yang sejati berlanjut: yaitu, sampai kita masuk ke dalam kerajaan surga.
5.	Papa non vult nec potest ullas penas remittere preter eas, quas arbitrio vel suo vel canonum imposuit.	The pope neither desires nor is able to remit any penalties except those imposed by his own authority or that of the canons.	The pope must act according to canon law.	Paus tidak memiliki kekuatan maupun kuasa untuk mengampuni kesalahan apa pun, kecuali yang telah ia diberikan dengan otoritasnya sendiri, atau oleh peraturan.
6.	Papa non potest remittere ullam culpam nisi declarando et approbando remissam a deo. Aut certe remittendo casus reservatos sibi, quibus contemptis culpa prorsus remaneret.	The pope cannot remit any guilt, except by declaring and showing that it has been remitted by God; or, to be sure, by remitting guilt in cases reserved to his judgment. If his right to grant remission in these cases were disregarded, the guilt would certainly remain unforgiven.	Only God can forgive – the pope can only reassure people that God will do this.	Paus tidak memiliki kuasa untuk mengampuni dosa apa pun, kecuali dengan menyatakan dan menjaminnya telah diampuni Allah; atau setidaknya ia dapat memberikan pengampunan pada kasus-kasus yang menjadi tanggungjawabnya, dalam kasus tersebut, jika kuasanya diremehkan, kesalahan akan tetap ada.

7.	Nulli prorsus remittit deus culpam, quin simul eum subiiciat humiliatum in omnibus sacerdoti suo vicario.	God remits guilt to no one unless at the same time he humbles him in all things and makes him submissive to the vicar, the priest.	A sinner must be humbled in front of his priest before God can forgive him.	Allah tidak pernah mengampuni dosa apa pun, tanpa pada saat yang sama Dia menundukkan diri manusia itu, merendahkan diri dalam segala sesuatu, kepada otoritas imam, wakilnya.
8.	Canones penitentiales solum viventibus sunt impositi, nihilque morituris eosdem debet imponi.	The penitential canons are imposed only on the living, and, according to the canons themselves, nothing should be imposed on the dying.	Canon law applies only to the living not to the dead.	Peraturan pengakuan dosa hanya dikenakan pada orang yang hidup dan tidak seharusnya dikenakan pada orang yang mati; menurut peraturan tersebut.
9.	Inde bene nobis facit spiritus sanctus in papa excipiendo in suis decretis semper articulum motris et necessitatis.	Therefore the Holy Spirit through the pope is kind to us insofar as the pope in his decrees always makes exception of the article of death and of necessity.	However, the Holy Spirit will make exceptions to this when required to do so.	Oleh karena itu Roh Kudus berkarya dalam diri Paus melakukan hal yang baik bagi kita, sejauh dalam keputusannya, Paus selalu membuat perkecualian terhadap aturan tentang kematian dan nasib seseorang.
10.	Indocte et male faciunt sacerdotes ii, qui morituris penitentias canonicas in purgatorium reservant.	Those priests act ignorantly and wickedly who, in the case of the dying, reserve canonical penalties for purgatory.	The priest must not threaten those dying with the penalty of purgatory.	Imam-imam bertindak salah dan tanpa pengetahuan, jika dalam kasus orang yang sekarat, mengganti hukuman kanonik dengan api penyucian.
11.	Zizania illa de mutanda pena Canonica in penam purgatorii videntur certe dormientibus episcopis seminata.	Those tares of changing the canonical penalty to the penalty of purgatory were evidently sown while the bishops slept (Mt 13:25).	The church through church penalties is producing a 'human crop of weeds'.	Benih ilalang tentang mengubah hukuman kanonik menjadi hukuman di api penyucian tampaknya tentu saja telah ditaburkan sementara para uskup tertidur.
12.	Olim pene canonice non post, sed ante absolutionem imponebantur tanquam tentamenta vere contritionis.	In former times canonical penalties were imposed, not after, but before absolution, as tests of true contrition.	In days gone by, church penalties were imposed before release from guilt to show true repentance.	Pada mulanya, hukuman kanonik dikenakan bukan sesudah, melainkan sebelum pengampunan, sebagai ujian untuk pertobatan mendalam yang sejati.
13.	Morituri per mortem omnia solvunt et legibus canonum morituri iam sunt, habentes iure earum relaxationem.	The dying are freed by death from all penalties, are already dead as far as the canon laws are concerned, and have a right to be released from them.	When you die all your debts to the church are wiped out and those debts are free from being judged.	Orang yang sekarat melunasi semua hukuman dengan kematian, dianggap sudah mati sesuai hukum kanon dan mendapat hak dilepaskan dari hukum kanon.
14.	Imperfecta sanitas seu charitas morituri necessario secum fert magnum timorem, tantoque maiorem, quanto minor ferit ipsa.	Imperfect piety or love on the part of the dying person necessarily brings with it great fear; and the smaller the love, the greater the fear.	When someone is dying they might have bad/incorrect thoughts against the church and they will be scared. This fear is enough penalty.	Kebaikan atau kasih yang tidak sempurna dari orang yang sekarat pasti menyebabkan ketakutan yang besar; dan makin sedikit kebaikan atau kasihnya, makin besar ketakutan yang diakibatkannya.

15.	Hic timor et horror satis est se solo (ut alia taceam) facere penem purgatorii, cum sit proximus desperationis horrori.	This fear or horror is sufficient in itself, to say nothing of other things, to constitute the penalty of purgatory, since it is very near to the horror of despair.	This fear is so bad that it is enough to cleanse the soul.	Rasa takut dan ngeri tersebut sudah cukup bagi dirinya sendiri, tanpa berbicara hal-hal lain, tanpa ditambah penderitaan di api penyucian karena hal itu sangat dekat dengan kengerian keputusan.
16.	Videntur infernus, purgatorium, celum differre, sicut desperatio probe deperatio, decuritas differunt.	Hell, purgatory, and heaven seem to differ the same as despair, fear, and assurance of salvation.	Purgatory = Hell. Heaven = Assurance.	Neraka, api penyucian, dan surga tampak berbeda seperti halnya keputusan, hampir putus asa, dan kedamaian pikiran itu berbeda.
17.	Necassarium videtur animabus in purgatorio sciut minui horrorem, ita ugeri charitatem.	It seems as though for the souls in purgatory fear should necessarily decrease and love increase.	Souls in Purgatory need to find love – the more love the less their sin.	Jiwa dalam api penyucian, tampaknya harus seperti ini: saat kengerian menghilang, kasih meningkat.
18.	Nec probatum videtur ullis aut rationibus aut scripturis, quod sint statum meriti seu augende charitatis.	Furthermore, it does not seem proved, either by reason or by Scripture, that souls in purgatory are outside the state of merit, that is, unable to grow in love.	A sinful soul does not have to be always sinful. It can be cleansed.	Namun, hal itu tampaknya tidak terbukti dengan penalaran apapun atau ayat Alkitab mana pun, api penyucian berada di luar kebaikan seseorang atau meningkatnya kasih.
19.	Nec hoc probatum esse videtur, quod sint de sua betitudine certe et secure, saltem, licet nos certissimi simus.	Nor does it seem proved that souls in purgatory, at least not all of them, are certain and assured of their own salvation, even if we ourselves may be entirely certain of it.	There is no proof that a person is free from sin.	Hal itu juga tidak terbukti; bahwa jiwa dalam api penyucian yakin dan mantap dengan berkat mereka sendiri; mereka semua, bahkan jika kita bisa sangat yakin dengan hal tersebut.
20.	Igitur papa per remissionem plenariam omnium penarum non simpliciter omnium intelligit, sed a seipso tantummodo imposarium.	Therefore the pope, when he uses the words ``plenary remission of all penalties," does not actually mean ``all penalties," but only those imposed by himself.	Even the pope – who can offer forgiveness – cannot totally forgive sins held within.	Oleh karena itu Paus, ketika ia berbicara tentang pengampunan sepenuhnya dari semua hukuman, itu bukan sekadar bermakna semua dosa, melainkan hanya hukuman yang ia jatuhkan sendiri.
21.	Errant itaque indulgentiarum predicatres ii, qui dicunt per pape indulgentias hominem ab omni pena solvi et salvari.	Thus those indulgence preachers are in error who say that a man is absolved from every penalty and saved by papal indulgences.	An indulgence will not save a man.	Jadi, para pengkhotbah pengampunan dosa, yang berkata bahwa dengan surat pengampunan dosa dari Paus, seseorang dibebaskan dan diselamatkan dari semua hukuman, melakukan kesalahan.
22.	Quin nullam remittit animabus in purgatorio, quam in hac vita debuissent secundum Canones solvere.	As a matter of fact, the pope remits to souls in purgatory no penalty which, according to canon law, they should have paid in this life.	A dead soul cannot be saved by an indulgence.	Sebab sesungguhnya ia tidak menghapuskan hukuman, yang harus mereka bayar dalam kehidupan sesuai peraturan, bagi jiwa-jiwa di api penyucian.

23.	Si remissio ulla omnium omnino perarum potest alicui dari, certum est eam non nisi perfectissimis, i.e. paucissimis.	If remission of all penalties whatsoever could be granted to anyone at all, certainly it would be granted only to the most perfect, that is, to very few.	Only a very few sinners can be pardoned. These people would have to be perfect.	Jika pengampunan sepenuhnya bagi semua hukuman bisa diberikan kepada seseorang, sudah tentu tidak akan diberikan kepada seorang pun kecuali orang yang paling sempurna - yaitu, kepada sangat sedikit orang.
24.	Falli ob id necesse est maiorem partem populi per indifferentem illam et magnificam pene solute promissionem.	For this reason most people are necessarily deceived by that indiscriminate and high-sounding promise of release from penalty.	Therefore most people are being deceived by indulgences.	Oleh karena itu sebagian besar orang pasti tertipu dengan janji pembebasan dari hukuman yang bersifat tidak pandang bulu dan sangat manis itu.
25.	Qualem potestatem habet papa in purgatorium generaliter, talem habet quilibet Episcopus et Curatus in sua diocesi et parochia specialiter.	That power which the pope has in general over purgatory corresponds to the power which any bishop or curate has in a particular way in his own diocese and parish.	The pope's power over Purgatory is the same as a priest's.	Kekuasaan seperti itu dimiliki Paus atas api penyucian secara umum, seperti halnya dimiliki setiap uskup di keuskupannya dan setiap imam di jemaatnya sendiri, secara khusus.
26.	Optime facit papa, quod non potestate clavus (quam nullam habet) sed per modum suffragii dat animabus remissionem.	The pope does very well when he grants remission to souls in purgatory, not by the power of the keys, which he does not have, but by way of intercession for them.	When the pope intervenes to save an individual, he does so by the will of God.	Paus bertindak dengan benar dengan memberikan pengampunan dosa kepada jiwa-jiwa, bukan dengan kekuasaan kunci-kunci (yang tak ada gunanya dalam hal ini), melainkan dengan doa syafaat.
27.	Hominem predicant, qui statim ut iactus nummus in cistam tinnierit evolare dicunt animam.	They preach only human doctrines who say that as soon as the money clinks into the money chest, the soul flies out of purgatory.	It is nonsense to teach that a dead soul in Purgatory can be saved by money.	Orang yang berkata bahwa jiwa seseorang terlepas dari api penyucian segera setelah uang dimasukkan ke dalam peti yang menimbulkan bunyi gemerencing, berkhotbah dengan gila.
28.	Certum est, nummo in cistam tinniente augeri questum et avariciam posse: suffragium autem ecclesie est in arbitrio dei solius.	It is certain that when money clinks in the money chest, greed and avarice can be increased; but when the church intercedes, the result is in the hands of God alone.	Money causes greed – only God can save souls.	Sudah tentu, ketika uang yang dimasukkan dalam peti menimbulkan bunyi gemerencing, ketamakan, dan keuntungan mungkin meningkat, tetapi doa syafaat gereja tergantung pada kehendak Allah semata-mata.
29.	Quis scit, si omnes anime in purgatorio velint redimi, sicut de s. Severino et Paschali factum narratur.	Who knows whether all souls in purgatory wish to be redeemed, since we have exceptions in St. Severinus and St. Paschal, as related in a legend.	Do we know if the souls in Purgatory want to be saved?	Siapa tahu apakah semua jiwa di api penyucian ingin dibebaskan darinya atau tidak, sesuai dengan cerita yang dikisahkan tentang Santo Severinus dan Paschal?

30.	Nullus securus est de veritate sue contritionis, multominus de consecutione plarie remissionis.	No one is sure of the integrity of his own contrition, much less of having received plenary remission.	No-one is sure of the reality of his own penitence – no-one can be sure of receiving complete forgiveness.	Tidak ada seorang pun yang yakin tentang realita perasaan berdosa sendiri, terlebih-lebih pencapaian pengampunan dosa seluruhnya.
31.	Quam rarus est vere penitens, tam rarus est vere indulgentias redimens, i.e. rarissimus.	The man who actually buys indulgences is as rare as he who is really penitent; indeed, he is exceedingly rare.	A man who truly buys an indulgence (ie believes it is to be what it is) is as rare as someone who truly repents all sin ie very rare.	Seperti halnya petobat sejati itu jarang, demikian juga orang yang sungguh-sungguh membeli surat pengampunan dosa itu jarang -maksudnya, sangat jarang.
32.	Damnabuntur in eternum cum suis magistris, qui per literas veniarum securos sese credunt de sua salute.	Those who believe that they can be certain of their salvation because they have indulgence letters will be eternally damned, together with their teachers.	People who believe that indulgences will let them live in salvation will always be damned – along with those who teach it.	Orang yang percaya bahwa, melalui surat pengampunan dosa, mereka dijamin mendapatkan keselamatan mereka, akan dihukum secara kekal bersama dengan guru-guru mereka.
33.	Cavendi sunt nimis, qui dicunt venias illas Pape donum esse illud dei inestimabile, quo reconciliatur homo deo.	Men must especially be on guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to him.	Do not believe those who say that a papal indulgence is a wonderful gift which allows salvation.	Kita harus secara khusus berhati-hati terhadap orang yang berkata bahwa surat pengampunan dari Paus ini merupakan karunia Allah yang tak ternilai harganya, yang menyebabkan seseorang diperdamaikan dengan Allah.
34.	Gratie enim ille veniales tantum respiciunt penas satisfactionis ab homine constitutas.	For the graces of indulgences are concerned only with the penalties of sacramental satisfaction established by man.	Indulgences only offer Man something which has been agreed to by Man.	Sebab kasih karunia yang disalurkan melalui pengampunan ini hanya berkaitan dengan hukuman untuk memenuhi hal-hal yang bersifat sakramen, yang ditentukan oleh manusia.
35.	Non christiana predicant, qui docent, quod redempturis animas vel confesso in alia non sit necessaria contritio.	They who teach that contrition is not necessary on the part of those who intend to buy souls out of purgatory or to buy confessional privileges preach unchristian doctrine.	We should not teach that those who aim to buy salvation do not need to be contrite.	Orang yang mengajar bahwa penyesalan yang mendalam itu tidak diperlukan oleh orang-orang yang membeli jiwa-jiwa keluar dari api penyucian atau membeli lisensi pengakuan, tidak mengkhotbahkan doktrin Kristen.
36.	Quilibet christianus vere compunctus habet remissionem plenariam a pena et culpa etiam sine literis veniarum sibi debitam.	Any truly repentant Christian has a right to full remission of penalty and guilt, even without indulgence letters.	A man can be free of sin if he sincerely repents – an indulgence is not needed.	Setiap orang Kristen yang merasakan penyesalan yang sejati akan mendapatkan pengampunan dosa seluruhnya yang sejati dari penderitaan dan rasa bersalah, bahkan meskipun tanpa surat pengampunan dosa.

37.	Quilibet verus christianus, sive vivus sive mortuus, habet participationem omnium bonorum Christi et Ecclesie etiam sine literis veniarum a deo sibi datum.	Any true Christian, whether living or dead, participates in all the blessings of Christ and the church; and this is granted him by God, even without indulgence letters.	Any Christian – dead or alive – can gain the benefit and love of Christ without an indulgence.	Setiap orang Kristen sejati, entah yang hidup atau yang mati, mendapatkan bagian dalam semua berkat Kristus dan gereja yang diberikan kepadanya oleh Allah meskipun tanpa surat pengampunan dosa.
38.	Remissio tamen et participatio Pape nullo modo est contemnende, quia (vt dixi) est declaratio remissionis divine.	Nevertheless, papal remission and blessing are by no means to be disregarded, for they are, as I have said (Thesis 6), the proclamation of the divine remission.	Do not despise the pope's forgiveness but his forgiveness is not the most important.	Namun, pengampunan dosa, yang dilakukan oleh Paus, tidak boleh dipandang rendah dengan cara apa pun sebab pengampunan, seperti saya katakan, merupakan pernyataan pengampunan dosa dari Allah.
39.	Difficillimum est etiam doctissimis Theologis simul extollere veniarum largitatem et contritionis veritatem coram populo.	It is very difficult, even for the most learned theologians, at one and the same time to commend to the people the bounty of indulgences and the need of true contrition.	The most educated theologians cannot preach about indulgences and real repentance at the same time.	Menekankan dampak pengampunan dosa yang besar dan pada saat yang sama menekankan pentingnya penyesalan yang sejati di mata orang-orang, merupakan hal yang paling sulit, bahkan juga untuk teolog yang paling terpelajar sekalipun.
40.	Contritionis veritas penas querit et amat, Veniarum autem largitas relaxat et odisse facit, saltem occasione.	A Christian who is truly contrite seeks and loves to pay penalties for his sins; the bounty of indulgences, however, relaxes penalties and causes men to hate them -- at least it furnishes occasion for hating them.	A true repenter will be sorry for his sins and happily pay for them. Indulgences trivialise this issue.	Penyesalan yang sejati mendambakan dan mencintai hukuman, sementara hadiah pengampunan dosa menjadikannya lega dan membuat manusia membencinya, atau paling tidak memberikan kesempatan bagi mereka untuk membencinya.
41.	Caute sunt venie apostolice predicande, ne polulus false intelligat eas preferri ceteris bonis operibus charitatis.	Papal indulgences must be preached with caution, lest people erroneously think that they are preferable to other good works of love.	If a pardon is given it should be given cautiously in case people think it's more important than doing good works.	Pengampunan dosa apostolik harus dinyatakan dengan penuh hati-hati, jika tidak, orang-orang secara salah akan menduga hal itu diletakkan pada perbuatan baik kasih lainnya.
42.	Docendi sunt christiani, quod Pape mens non est redemptionem veniarum ulla ex parte comparandam esse operibus misericordie.	Christians are to be taught that the pope does not intend that the buying of indulgences should in any way be compared with works of mercy.	Christians should be taught that the buying of indulgences does not compare with being forgiven by Christ.	Orang-orang Kristen harus diajar bahwa Paus tidak pernah berpikir bahwa pembelian surat pengampunan dosa dalam cara apa pun bisa dibandingkan dengan karya kasih karunia.
43.	Docendi sunt christiani, quod dans pauperi aut mutuans egenti melius facit quam si venias redimeret.	Christians are to be taught that he who gives to the poor or lends to the needy does a better deed than he who buys	A Christian who gives to the poor or lends to those in need is doing better in God's eyes than one who buys	Orang-orang Kristen harus diajar bahwa orang yang memberi kepada orang miskin, atau memberi pinjaman kepada orang yang

		indulgences.	'forgiveness'.	kekurangan, berbuat lebih baik daripada jika ia membeli surat pengampunan dosa.
44.	Quia per opus charitatis crescit et fit homo melior, sed per venias non fit melior sed tantummodo a pena liberior.	Because love grows by works of love, man thereby becomes better. Man does not, however, become better by means of indulgences but is merely freed from penalties.	This is because of loving others, love grows and you become a better person. A person buying an indulgence does not become a better person.	Karena, melalui kasih, kasih meningkat, dan manusia menjadi lebih baik; sementara melalui surat pengampunan dosa, ia tidak menjadi lebih baik, tetapi hanya lebih bebas dari hukuman.
45.	Docendi sunt christiani, quod, qui videt egenum et neglecto eo dat pro veniis, non indulgentias Pape sed indignationem dei sibi vendicat.	Christians are to be taught that he who sees a needy man and passes him by, yet gives his money for indulgences, does not buy papal indulgences but God's wrath.	A person who passes by a beggar but buys an indulgence will gain the anger and disappointment of God.	Orang-orang Kristen harus diajar bahwa orang yang memandang seseorang yang kekurangan dan melewatnya, memberikan uang untuk mendapatkan pengampunan dosa, tidak sedang membeli surat pengampunan dosa dari Paus untuk dirinya sendiri, tetapi murka Allah.
46.	Docendi sunt christiani, quod nisi superfluis abeant necessaria tenentur domui sue retinere et nequaquam propter venias effundere.	Christians are to be taught that, unless they have more than they need, they must reserve enough for their family needs and by no means squander it on indulgences.	A Christian should buy what is necessary for life not waste money on an indulgence.	Orang-orang Kristen harus diajar bahwa, kecuali mereka memiliki kekayaan yang berlimpah, mereka terikat untuk melakukan hal yang perlu untuk dipakai bagi keperluan rumah tangga mereka sendiri dan dengan cara apa pun tidak boleh menghamburkannya untuk mendapatkan surat pengampunan.
47.	Docendi sunt christiani, quod redemptio veniarum est libera, non precepta.	Christians are to be taught that they buying of indulgences is a matter of free choice, not commanded.	Christians should be taught that they do not need an indulgence.	Orang-orang Kristen harus diajar bahwa, meskipun mereka bebas untuk membeli surat pengampunan dosa, mereka tidak diwajibkan untuk melakukannya.
48.	Docendi sunt christiani, quod Papa sicut magis eget ita magis optat in veniis dandis pro se devotam orationem quam promptam pecuniam.	Christians are to be taught that the pope, in granting indulgences, needs and thus desires their devout prayer more than their money.	The pope should have more desire for devout prayer than for ready money.	Orang-orang Kristen harus diajar bahwa Paus, dalam memberikan pengampunan, memiliki kebutuhan lebih banyak dan keinginan lebih banyak agar doa yang tekun dinaikkan baginya, daripada uang yang sudah siap untuk dibayarkan.
49.	Docendi sunt christiani, quod venie Pape sunt utiles, si non in eas confidant, Sed nocentissime, si timorem dei per eas amittant.	Christians are to be taught that papal indulgences are useful only if they do not put their trust in them, but very harmful if they lose their fear of God because of	Christians should be taught not to rely on an indulgence. They should never lose their fear of God through them.	Orang-orang Kristen harus diajar bahwa pengampunan dari Paus itu berguna, jika mereka tidak meletakkan kepercayaan mereka penyucian; tetapi paling berbahaya,

		them.		jika melaluinya mereka kehilangan rasa takut mereka kepada Allah.
50.	Docendi sunt christiani, quod, si Papa nosset exactiones venialium predicatorum, mallet Basilicam s. Petri in cineres ire quam edificari cute, carne et ossibus ovium suarum.	Christians are to be taught that if the pope knew the exactions of the indulgence preachers, he would rather that the basilica of St. Peter were burned to ashes than built up with the skin, flesh, and bones of his sheep.	If a pope knew how much people were being charged for an indulgence – he would prefer to demolish St. Peter’s.	Orang-orang Kristen harus diajar bahwa, jika Paus mengetahui tuntutan para pengkhotbah pengampunan dosa, ia akan lebih menyukai jika Basilika St. Petrus dibakar sampai menjadi abu, daripada dibangun dengan kulit, daging, dan tulang domba-dombanya.
51.	Docendi sunt christiani, quod Papa sicut debet ita vellet, etiam vendita (si opus sit) Basilica s. Petri, de suis penecuniis dare illis, a quorum plurimis quidam concionatores veniarum pecuniam eliciunt.	Christians are to be taught that the pope would and should wish to give of his own money, even though he had to sell the basilica of St. Peter, to many of those from whom certain hawkers of indulgences cajole money.	The pope should give his own money to replace that which is taken from pardoners.	Orang-orang Kristen harus diajar bahwa, seperti halnya merupakan kewajiban, demikian juga itu merupakan harapan Paus yang jika perlu menjual Basilika St. Petrus dan memberikan uangnya sendiri kepada banyak orang, yang darinya para pengkhotbah pengampunan dosa menarik uang.
52.	Vana est fiducia salutis per literas veniarum, etiam si Commissarius, immo Papa ipse suam animam pro illis impigneraret.	It is vain to trust in salvation by indulgence letters, even though the indulgence commissary, or even the pope, were to offer his soul as security.	It is vain to rely on an indulgence to forgive your sins.	Sia-sialah harapan untuk mendapatkan keselamatan melalui surat-surat pengampunan dosa, bahkan sekalipun itu komisar, tidak, bahkan Paus sendiri - harus menjanjikan jiwanya sendiri bagi mereka.
53.	Hostes Christi et Pape sunt ii, qui propter venias predicandas verbum dei in aliis ecclesiis penitus silere iubent.	They are the enemies of Christ and the pope who forbid altogether the preaching of the Word of God in some churches in order that indulgences may be preached in others.	Those who forbid the word of God to be preached and who preach pardons as a norm are enemies of both the pope and Christ.	Orang yang, demi memberitakan pengampunan dosa, mengutuk firman Allah untuk meredakan ketenangan di gereja lainnya, adalah musuh Kristus dan Paus.
54.	Iniuria fit verbo dei, dum in eodem sermone equale verbi tempus impenditur veniis quam illi.	Injury is done to the Word of God when, in the same sermon, an equal or larger amount of time is devoted to indulgences than to the Word.	It is blasphemy that the word of God is preached less than that of indulgences.	Kesalahan dilakukan terhadap firman Allah jika, dalam khutbah yang sama, waktu yang sama atau lebih lama dihabiskan untuk membahas surat pengampunan daripada untuk membahas firman Allah.
55.	Mens Pape necessario est, quod, si venie (quod minimum est) una campana, unis pompis et ceremoniis celebrantur, Euangelium (quod maximum est) centum	It is certainly the pope's sentiment that if indulgences, which are a very insignificant thing, are celebrated with one bell, one procession, and one ceremony, then the	The pope should enforce that the gospel – a very great matter – must be celebrated more than indulgences.	Menurut pikiran Paus jika surat pengampunan, yang merupakan masalah yang sangat kecil, dirayakan dengan satu bel, satu prosesi, dan satu seremoni; Injil,

	campanis, centrum pompis, centrum ceremoniis predicetur.	gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.		yang merupakan masalah yang sangat besar, seharusnya diberitakan dengan ratusan bel, ratusan prosesi, dan ratusan seremoni.
56.	Thesauri ecclesie, unde Papa dat indulgentias, neque satis nominati sunt neque condniti apud populum Christi.	The true treasures of the church, out of which the pope distributes indulgences, are not sufficiently discussed or known among the people of Christ.	The treasure of the church is not sufficiently known about among the followers of Christ.	Kekayaan gereja yang menyebabkan Paus mengeluarkan surat pengampunan dosa, tidak cukup didiskusikan atau dikenal di antara umat Kristus.
57.	Temporales certe non esse patet, quod non tam facile eos profundunt, sed tentummodo colligunt multi concionatorum.	That indulgences are not temporal treasures is certainly clear, for many indulgence sellers do not distribute them freely but only gather them.	The treasure of the Church are temporal (of this life).	Tampak bahwa kekayaan tersebut bukanlah kekayaan sementara; sebab kekayaan tersebut tidak untuk dibagikan secara gratis, tetapi hanya ditimbun oleh banyak pengkhotbah surat pengampunan dosa.
58.	Nec sunt merita Christi et sanctorum, quia hec semper sine Papa operantur graniam hominus interioris et crusem, mortem infernumque exterioris.	Nor are they the merits of Christ and the saints, for, even without the pope, the latter always work grace for the inner man, and the cross, death, and hell for the outer man.	Relics are not the relics of Christ, although they may seem to be. They are, in fact, evil in concept.	Kekayaan itu juga bukan kebaikan Kristus dan para Rasul; sebab tanpa peran Paus, kebaikan selalu menghasilkan kasih karunia kepada manusia rohani; dan salib, kematian, dan neraka bagi manusia lahiriah.
59.	Thesaurus ecclesie s. Laurentius dixit esse pauperes ecclesie, sed locutus est usu vocabuli suo tempore.	St. Lawrence said that the poor of the church were the treasures of the church, but he spoke according to the usage of the word in his own time.	St. Lawrence misinterpreted this as the poor gave money to the church for relics and forgiveness.	St. Lawrence berkata bahwa harta benda gereja adalah orang-orang miskin di gereja, tetapi ia berbicara menurut penggunaan kata itu pada zamannya.
60.	Sine temeritate dicimus claves ecclesie (merito Christi donatas) esse thesaurum istum.	Without want of consideration we say that the keys of the church, given by the merits of Christ, are that treasure.	Salvation can be sought for through the church as it has been granted this by Christ.	Kami tidak tergesa-gesa berbicara jika kami berkata bahwa kunci gereja, yang diserahkan melalui kebaikan Kristus, adalah kekayaan itu.
61.	Clarum est enim, quod ad remissionem penarum et casuum sola sufficit potestas Papa.	For it is clear that the pope's power is of itself sufficient for the remission of penalties and cases reserved by himself.	It is clear that the power of the church is adequate, by itself, for the forgiveness of sins.	Sangat jelas bahwa kuasa Paus pada hakikatnya sudah memadai untuk mengampuni hukuman dan kasus-kasus yang khusus diberikan padanya.
62.	Verus thesaurus ecclesie est sacrosanctum euangelium glorie et gratie dei.	The true treasure of the church is the most holy gospel of the glory and grace of God.	The main treasure of the church should be the Gospels and the grace of God.	Kekayaan gereja yang sejati adalah Injil Kudus dari kemuliaan dan kasih karunia Allah.
63.	Hic autem est merito odiosissimus, quia ex primis facit novissimos.	But this treasure is naturally most odious, for it makes the first to be last (Mt. 20:16).	Indulgences make the most evil seem unjustly good.	Namun, kekayaan itu paling dibenci karena membuat orang pertama menjadi yang terkemudian.

64.	Thesaurus autem indulgentiarum merito est gratissimus, quia ex novissimis facit primos.	On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.	Therefore evil seems good without penance or forgiveness.	Sementara kekayaan surat pengampunan dosa paling diterima karena membuat yang terakhir menjadi yang pertama.
65.	Igitur thesauri Euangelici rhetia sunt, quibus olim piscabantur viros divitiarum.	Therefore the treasures of the gospel are nets with which one formerly fished for men of wealth.	The treasured items in the Gospels are the nets used by the workers.	Oleh karena itu kekayaan Injil adalah jala, yang pada mulanya digunakan untuk menjala orang kaya.
66.	Thesauri indulgentiarum rhetia sunt, quibus nunc piscantur divitias virorum.	The treasures of indulgences are nets with which one now fishes for the wealth of men.	Indulgences are used to net an income for the wealthy.	Kekayaan surat pengampunan dosa adalah jala yang sekarang digunakan untuk menjala kekayaan orang.
67.	Indulgentie, quas concionatores vociferantur maximas gratias, intelliguntur vere tales quod questum promovendum.	The indulgences which the demagogues acclaim as the greatest graces are actually understood to be such only insofar as they promote gain.	It is wrong that merchants praise indulgences.	Surat pengampunan dosa, yang dipromosikan secara jelas oleh para pengkhotbah sebagai kasih karunia terbesar, dipandang sungguh-sungguh seperti itu sepanjang berkaitan dengan meningkatnya keuntungan.
68.	Sunt tatem re vera minime ad gratia dei et crucis pitatem comparate.	They are nevertheless in truth the most insignificant graces when compared with the grace of God and the piety of the cross.	They are the furthest from the grace of God and the piety and love of the cross.	Namun, dalam kenyataan, surat itu tidak berarti apa-apa jika dibandingkan dengan kasih karunia Allah dan kesalehan karena salib.
69.	Tentur Episcopi et Curati veniarum apostolicarum Commissarios cum omni reverentia admittere.	Bishops and curates are bound to admit the commissaries of papal indulgences with all reverence.	Bishops are duty bound to sell indulgences and support them as part of their job.	Uskup dan imam terikat untuk menerima komisaris kepausan yang mengurus surat pengampunan dengan segala kehormatannya.
70.	Sed magis tenentur omnibus oculis intendere, omnibus auribus advertere, ne pro commissione Pape sua illi somnia predicent.	But they are much more bound to strain their eyes and ears lest these men preach their own dreams instead of what the pope has commissioned.	But bishops are under a much greater obligation to prevent men preaching their own dreams.	Namun, mereka masih terikat untuk melihatnya dengan segenap mata mereka dan memerhatikan dengan segenap telinga mereka supaya orang-orang ini tidak mengkhotbahkan keinginan mereka sendiri, namun mengkhotbahkan apa yang diperintahkan oleh Paus.
71.	Contra veniarum apostolicarum veritatem qui loquitur, sit ille anathema et maledictus.	Let him who speaks against the truth concerning papal indulgences be anathema and accursed.	People who deny the pardons of the Apostles will be cursed.	Biarlah orang yang berbicara menentang kebenaran surat pengampunan dosa Paus terkucil dan terkutuk.
72.	Qui vero contra libidinem ec licentiam verborum Concionatoris veniarum curam agit, sit ille benedictus.	But let him who guards against the lust and license of the indulgence preachers be blessed.	Blessed are they who think about being forgiven.	Namun, pada sisi lain, orang yang mengeluarkan segenap kemampuannya untuk menentang hawa nafsu dan

				penyelewengan kebebasan para pengkhotbah pengampunan, biarlah ia diberkati.
73.	Sicut Papa iuste fulminat eos, qui in fraudem negocii veniarum quacunquē atre machinantur.	Just as the pope justly thunders against those who by any means whatever contrive harm to the sale of indulgences.	The pope is angered at those who claim that pardons are meaningless.	Seperti halnya Paus secara adil menhardik orang yang menggunakan berbagai cara untuk merusak perdagangan surat pengampunan.
74.	Multomagis fulminare intendit eos, qui per veniarum pretextum in fraudem sancte charitatis et veritatis machinantur.	Much more does he intend to thunder against those who use indulgences as a pretext to contrive harm to holy love and truth.	He will be even more angry with those who use indulgences to criticise holy love.	Terlebih-lebih jika ia menhardik orang yang, dengan dalih surat pengampunan, menggunakannya sebagai alasan untuk merusak kasih kudus dan kebenaran.
75.	Opinari venias papales tantis esse, ut solvere possint hominem, etiam si quis per impossibile dei genitricem violasset, Est insanire.	To consider papal indulgences so great that they could absolve a man even if he had done the impossible and had violated the mother of God is madness.	It is wrong to think that papal pardons have the power to absolve all sin.	Berpikir bahwa surat pengampunan Paus memiliki kuasa sedemikian sehingga mereka bisa membebaskan manusia bahkan jika -meskipun itu tidak mungkin- ia telah bersalah kepada Bunda Allah, merupakan kegilaan.
76.	Dicimus contra, quod venie papales nec minimum venialium peccatorum tollere possint quo ad culpam.	We say on the contrary that papal indulgences cannot remove the very least of venial sins as far as guilt is concerned.	You should feel guilt after being pardoned. A papal pardon cannot remove guilt.	Sebaliknya, kami meneguhkan bahwa surat pengampunan Paus tidak bisa menghapuskan dosa paling remeh sekalipun, sepanjang hal itu terkait dengan kesalahannya.
77.	Quod dicitur, nec si s. Petrus modo Papa esset maiores gratias donare posset, est blasphemia in sanctum Petrum et Papam.	To say that even St. Peter if he were now pope, could not grant greater graces is blasphemy against St. Peter and the pope.	Not even St. Peter could remove guilt.	Ungkapan yang mengatakan bahwa seandainya St. Petrus menjadi Paus sekarang, ia tidak bisa memberikan kasih karunia yang lebih besar, merupakan penghujatan kepada St. Petrus dan Paus.
78.	Dicimus contra, quod etiam iste et quilibet papa maiores habet, scilicet Euangelium, virtutes, gratias curationum etc. ut 1. Co. xij.	We say on the contrary that even the present pope, or any pope whatsoever, has greater graces at his disposal, that is, the gospel, spiritual powers, gifts of healing, etc., as it is written. (1 Co 12[:28])	Even so, St. Peter and the pope possess great gifts of grace.	Kami sebaliknya meneguhkan bahwa Paus saat ini atau Paus lain mana pun memiliki kasih karunia yang lebih besar yang dapat digunakan menurut kehendaknya - yaitu, Injil, kuasa, karunia kesembuhan, dan sebagaimana tertulis (1 Korintus XII.9.)
79.	Dicere, Crucem armis papalibus insighiter erectam cruci Christi equivalere, blasphemia est.	To say that the cross emblazoned with the papal coat of arms, and set up by the indulgence preachers is equal in worth to	It is blasphemy to say that the insignia of the cross is of equal value with the cross of Christ.	Mengatakan bahwa salib yang dihiasi panji-panji kepausan memiliki kuasa yang sama dengan salib Kristus, merupakan

		the cross of Christ is blasphemy.		penghujatan.
80.	Rationem reddent Episcopi, Curati et Theologi, Qui tales sermones in populum licere sinunt.	The bishops, curates, and theologians who permit such talk to be spread among the people will have to answer for this.	Bishops who authorise such preaching will have to answer for it.	Uskup, imam, dan teolog yang mengizinkan khotbah semacam itu beredar di antara umat, harus memberikan pertanggungjawaban.
81.	Facit hec licentiosa veniarum predicatio, ut nec reverentiam Pape facile sit etiam doctis viris redimere a calumniis aut certe argutis questionibus laicorum.	This unbridled preaching of indulgences makes it difficult even for learned men to rescue the reverence which is due the pope from slander or from the shrewd questions of the laity.	Pardoners make the intelligent appear disrespectful because of the pope's position.	Khotbah mengenai surat pengampunan dosa yang tidak terkontrol ini bukanlah hal yang mudah, bahkan juga bagi orang terpelajar, tidak bisa menyelamatkan Paus dari fitnah, atau, dalam semua peristiwa, pertanyaan kritis kaum awam.
82.	Scilicet. Cur Papa non evacuat purgatorium propter sanctissimam charitatem et summam animarum necessitatem ut sausem omnium iustissimam, Si infinitas animas redimit propter pecuniam funestissimam ad structuram Basilice ut causam levissimam?	Such as: "Why does not the pope empty purgatory for the sake of holy love and 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 reason would be most just; the latter is most trivial.	Why doesn't the pope clean feet for holy love not for money ?	Misalnya: "Mengapa Paus tidak mengosongkan api penyucian demikasih yang paling kudus, dan kebutuhan jiwa yang mendesak - ini menjadi yang paling benar dari semua alasan - jika ia menebus jumlah jiwa yang tidak terbatas demi hal yang paling hina, uang, untuk digunakan membangun Basilika - ini menjadi alasan yang paling sepele?"
83.	Item. Cur permanent exequie et anniversaria defunctorum et non reddit aut recipi permittit beneficia pro illis instituta, cum iam sit iniura pro redemptis orare?	Again, "Why are funeral and anniversary masses for the dead continued and why does he not return or permit the withdrawal of the endowments founded for them, since it is wrong to pray for the redeemed?"	Indulgences bought for the dead should be re-paid by the pope.	Sekali lagi: "Mengapa misa penguburan dan misa peringatan hari kematian masih berlanjut, dan mengapa Paus tidak mengembalikan, atau mengizinkan penarikan dana yang diwariskan untuk tujuan ini; karena hal ini merupakan kesalahan untuk berdoa bagi orang-orang yang sudah ditebus?"
84.	Item. Que illa nova pietas Dei et Pape, quod impio et inimico propter pecuniam concedunt animam piam et amisam dei redimere, Et tatem propter necssitatem ipsius met pie et dilecte anime non redimunt eam gratuita charitate?	Again, "What is this new piety of God and the pope that for a consideration of money they permit a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God and do not rather, because of the need of that pious and beloved soul, free it for pure love's sake?"	Evil men must not buy their salvation when a poor man, who is a friend of God, cannot.	Sekali lagi: "Apakah karena kesalahan yang baru kepada Allah dan Paus, maksudnya, demi uang, pejabat gereja mengizinkan orang yang tidak beriman dan musuh Allah untuk menebus jiwa-jiwa yang saleh dan mengasihi Allah dari api penyucian, namun tidak menebus jiwa yang saleh dan terkasih itu, berdasarkan kasih yang cuma-cuma,

				demi kebutuhannya jiwa-jiwa itu sendiri?"
85.	Item. Cur Canones penitentiales re ipsa et non usu iam diu in senet abrogati at mortui adhuc tatem pecuniis redimuntur per concessionem indulgentiarum tanquam vivacissimi?	Again, ``Why are the penitential canons, long since abrogated and dead in actual fact and through disuse, now satisfied by the granting of indulgences as though they were still alive and in force?"	Why are indulgences still bought from the church ?	Sekali lagi: "Mengapa peraturan tentang penyesalan dosa, yang sudah lama dihapuskan dan mati dalam kenyataannya karena tidak digunakan, sekarang dipatuhi lagi dengan memberikan surat pengampunan dosa, seolah-olah peraturan-peraturan tersebut masih hidup dan berlaku?"
86.	Item. Cur Papa, cuius opes hodie sunt opulentissimis Crassis crassiores, non de suis pecuniis magis quam pauperum fidelium struit unam tantummodo Basilicam sancti Petri?	Again, ``Why does not the pope, whose wealth is today greater than the wealth of the richest Crassus, build this one basilica of St. Peter with his own money rather than with the money of poor believers?"	The pope should re-build St. Peter's with his own money.	Sekali lagi: "Mengapa Paus, yang kekayaannya saat ini jauh lebih banyak daripada orang yang paling kaya di antara orang kaya, tidak membangun Basilika St. Petrus dengan uangnya sendiri, sebaliknya dengan uang dari orang-orang percaya yang miskin?"
87.	Item. Quid remittit aut participat Papa iis, qui per contritionem perfectam ius habent plenarie remissionis et participationis?	Again, ``What does the pope remit or grant to those who by perfect contrition already have a right to full remission and blessings?"	Why does the pope forgive those who serve against him ?	Sekali lagi: "Apa yang diampuni atau dianugerahkan Paus kepada orang-orang, yang dengan penyesalan yang dalam dan sempurna, memiliki hak untuk mendapatkan pengampunan dan berkat yang sempurna?"
88.	Item. Quid adderetur ecclesie boni maioris, Si Papa, sicut semel facit, ita centies in die culibet fidelium has remissiones et participationes tribueret?	Again, ``What greater blessing could come to the church than if the pope were to bestow these remissions and blessings on every believer a hundred times a day, as he now does but once?"	What good would be done to the church if the pope was to forgive hundreds of people each day ?	Sekali lagi: "Berkat yang lebih besar apakah yang akan diterima gereja jika Paus, tidak satu kali, seperti yang ia lakukan sekarang, memberikan pengampunan dosa dan berkat seratus kali sehari kepada setiap orang yang setia dalam iman?"
89.	Ex quo Papa salutem querit animarum per venias magis quam pecunias, Cur suspendit literas et venias iam olim concessas, cum sint eque efficaces?	``Since the pope seeks the salvation of souls rather than money by his indulgences, why does he suspend the indulgences and pardons previously granted when they have equal efficacy?"	Why are indulgences only issued when the pope sees fit to issue them ?	Oleh karena keselamatan jiwa, bukannya uang, yang dicari Paus melalui surat pengampunannya, mengapa ia menunda surat-surat dan pengampunan dosa yang diberikan sejalama karena keduanya sama-sama manjur?
90.	Hec scrupulosissima laicorum argumenta sola potestate compescere nec reddita	To repress these very sharp arguments of the laity by force alone, and not to resolve	To suppress the above is to expose the church for what it is and to make true	Untuk menindas keberatan dan argumen kaum awam dengan kekuatan semata-mata

	ratione diluere, Est ecclesiam et Papam hostibus ridendos exponere et infelices christianos facere.	them by giving reasons, is to expose the church and the pope to the ridicule of their enemies and to make Christians unhappy.	Christians unhappy.	dan tidak menyelesaikannya dengan memberikan penjelasan, berarti memberi kesempatan kepada gereja dan Paus untuk dicemooh musuh-musuh mereka dan membuat orang-orang Kristen tidak senang.
91.	Si ergo venie secundum spiritum et mentem Pape predicaretur, facile illa omnia solverentur, immo non esset.	If, therefore, indulgences were preached according to the spirit and intention of the pope, all these doubts would be readily resolved. Indeed, they would not exist.	If the pope had worked as he should (and by example) all the problems stated above would not have existed.	jika, kemudian, pengampunan dikhotbahkan sesuai semangat dan pikiran Paus, serua pertanyaan ini akan diselesaikan dengan mudah tidak, bahkan tidak akan ada.
92.	Valeant itaque omnes illi prophete, qui dicunt populo Chrsti, Pax pax', et non est pax.	Away, then, with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace! (Jer 6:14)	All those who say there is no problem must go. Problems must be tackled.	Jadi, menyingkirilah, semua nabi yang berkata kepada umat Kristus, "Damai, damai," dan tidak ada damai!
93.	Bene agant omnes illi prophete, qui discunt populo Christi, Crux crux', et non est crux.	Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!	Those in the church who claim there is no problem must go.	Diberkatilah semua nabi yang berkata kepada umat Kristus, "Salib, salib," dan tidak ada salib!
94.	Exhortandi sunt Christiani, ut caput suum Christum per penas, mortes infernosque sequi studeant,	Christians should be exhorted to be diligent in following Christ, their Head, through penalties, death and hell.	Christians must follow Christ at all cost.	Orang-orang Kristen harus dinasihati untuk setia mengikuti Kristus Sang Kepala mereka melalui penderitaan, kematian, dan neraka.
95.	Ac sic magis per multas tribulationes intrare celum quam per securitatem pacis confidant	And thus be confident of entering into heaven through many tribulations rather than through the false security of peace (Acts 14:22).	Let Christians experience problems if they must – and overcome them – rather than live a false life based on present Catholic teaching.	Dan dengan demikian yakin untuk memasuki surga melalui penganiayaan, bukannya melalui damai sejahtera yang palsu.