

The Small Catechism

Editors' Introduction to the Small Catechism

The origins of Luther's Small Catechism stretch back to the earliest days of the Christian church. The Greek word *katecho*, to sound again or from above, was already used by Paul (Gal. 6:6*) to denote Christian instruction. By the second century, it had come to designate the pre-baptismal instruction of catechumens. A loan word in ecclesiastical Latin, Augustine first used the noun *catechismus* to denote basic Christian instruction. In the Middle Ages the church often narrowed this instruction to the Ten Commandments, the Apostles' Creed, and the Lord's Prayer. Luther used the word in this way throughout his life. In the late Middle Ages booklets written for catechetical instruction focused on the sacrament of penance: the preparatory works of faith and contrition, the thoroughness of confession, the succeeding works of satisfaction (especially prayers, fasting, almsgiving), and finally preparation for a good death.

Already before the Reformation, as part of his duties as preacher at St. Mary's, Wittenberg's city church, Luther delivered sermons on the various parts of the catechism.¹ First published separately, in 1522 they appeared as a collection in his *Personal Prayer Book*.² Although this booklet was not a catechism per se, in the preface to his 1526 revision of the liturgy, the *Deutsche Messe*, Luther appealed to his fellow pastors and preachers to write instruction booklets and suggested they use his *Personal Prayer Book* as the basis of their work.³ Unlike the order found in many medieval catechisms, this prayer booklet began with an exposition of the commandments and then moved first to the Creed and finally to prayer.⁴

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⁶ Those who are taught the word must share in all good things with their teacher.

Galatians 6:6 (NRSV)

1 See the introduction to the Large Catechism in this volume.

2 WA 10/2: 375–406; LW 43:5–45.

3 WA 19:77, 12; LW 53:66.

4 See WA 10/2: 376, 12–377, 13 (LW 43:13–14) for Luther's explanation of this structure.

Already in 1525 pressure on the Wittenberg theologians to produce aids for basic Christian instruction was mounting, led by the pastor in Zwickau, Nicholas Hausmann, who appealed both to Luther and to the Saxon court for help. When the original team in Wittenberg assembled to work on the project, John Agricola and Justus Jonas, could not bring it to completion because of Agricola's move to Eisleben, Luther promised to work on the project himself. When Luther did not immediately fulfill his promise, others stepped into the breach. One such publication, probably prepared by Stephen Roth (later city clerk in Zwickau), appeared in late 1525 and contained excerpts from Luther's *Personal Prayer Book*.⁵ Its introduction included a so-called lay Bible, consisting of the three traditional parts of the catechism but also Bible verses for holy Baptism and the Lord's Supper, the first time all five "chief parts" appeared together. Other preachers and teachers, including John Agricola, rector of the Latin school in Eisleben, also prepared catechisms that more or less reflected the Evangelical teaching of Wittenberg.⁶

In 1528, with John Bugenhagen, Wittenberg's chief pastor, away helping to reform the city of Braunschweig, Luther again took over the catechetical preaching. In these sermons, in addition to lengthy explanations, he often tried to reduce the meaning of a particular part of the catechism to a single sentence. Spurred on by the questionable theology and pedagogy in other catechisms and moved by his own brief experience as an official visitor in Saxony's rural churches, he began to write the Small Catechism in late 1528 or early 1529. The first three parts were published on separate broadsheets in January 1529, each addressed to the heads of the household. After a serious illness curtailed his activities, he completed the project in the spring with explanations of the sacraments and brief orders for household prayers.

Within no time these original sheets also appeared in booklet form, with Luther providing for the Wittenberg edition a preface addressed to the simple pastors and preachers. All subsequent printings in Wittenberg were illustrated with woodcuts and references to the Bible and contained two appendices: German versions of the marriage and baptismal services with Luther's introductions. They also included various household prayers and a chart of Bible passages for the household (sometimes called the "Table of Duties"). In 1531 Luther revised the Small Catechism slightly by appending to the fourth question on holy baptism a brief discussion of confession of sins with an order for private confession and by adding an explanation of the introduction to the Lord's Prayer.

Luther's Small Catechism poses one simple question, *Was ist das?* (What is this?), and only occasionally poses other questions (How does this happen? What does this mean? What does this signify?). The simple paraphrase of catechetical texts elicited by that question is matched by its insistence on moving from law (Ten Commandments) to gospel (Creed and Lord's Prayer) and by an expansion of material found in traditional catechisms to include explanations of holy baptism and the Lord's Supper. Its prayers for mealtimes, morning, and bedtime come from

5 See *Booklet for the Laity and Children*.

6 See John Agricola's *One Hundred Thirty Questions for the Girl's School in Eisleben*. Agricola abandoned the order of law and gospel in the catechism and de-emphasized the law in line with his own developing "antinomian" theology.

traditional sources. The list of Bible passages for the household reflects Luther's belief that relations of daily life constitute the Christian life and not some self-chosen spirituality.

In the Book of Concord produced in Dresden in 1580, the Small Catechism included all the sections described above. However, several princes, including Ludwig VI of the Palatinate, and their theologians objected to Luther's baptismal service with its references to exorcism. As a result, despite pleas from Jakob Andreae, both appendices were removed from editions simultaneously produced elsewhere and from subsequent versions printed in Dresden. This excision was part of a lengthy dispute over the nature of baptism among Lutherans, especially led by those who, under the influence of some Reformed theologians, worried that Lutherans might understand baptism as effective without faith by the mere performance of the act. Included here are both appendices as well as simple descriptions of the original illustrations that accompanied almost every edition produced in Wittenberg during Luther's lifetime.

Handbook¹

The Small Catechism [of Dr. Martin Luther] for Ordinary Pastors and Preachers²

[The Preface of Dr. Martin Luther]

MARTIN LUTHER,³

To all faithful and upright pastors and preachers.

Grace, mercy, and peace in Jesus Christ our Lord.⁴

The deplorable, wretched deprivation that I recently encountered while I was a visitor⁵ has constrained and compelled me to prepare this catechism, or Christian instruction,⁶ in such a brief,

1 Enchiridion.

2 Luther addressed both types of German clergy: pastors (*Pfarrherr*), who bore the major responsibility for pastoral care and worship in congregations, and preachers (*Prediger*).

3 This preface is found in almost all editions of the Small Catechism except the original broadsheets.

4 Cf. 1 Timothy 1:2* and 2 Timothy 1:2*.

plain, and simple version. Dear God, what misery I beheld! The ordinary person, especially in the villages, knows absolutely nothing about the Christian faith, and unfortunately many pastors are completely unskilled and incompetent teachers. Yet supposedly they all bear the name Christian, are baptized, and receive the holy sacrament, even though they do not know the Lord's Prayer, the Creed, or the Ten Commandments!⁷ As a result they live like simple cattle or irrational pigs and, despite the fact that the gospel has returned, have mastered the fine art of misusing all their freedom.

O you bishops! How are you going to answer to Christ, now that you have so shamefully neglected the people and have not exercised your office for even a single second? May you escape punishment for this! You forbid the cup [to the laity] in the Lord's Supper and insist on observance of your human laws, while never even bothering to ask whether the people know the Lord's Prayer, the Creed, the Ten Commandments, or a single section of God's Word. Shame on you forever!⁸

Therefore, my dear sirs and brothers, who are either pastors or preachers, I beg all of you for God's sake to take up your office boldly, to have pity on your people who are entrusted to you, and to help us bring the catechism to the people, especially to the young. Moreover, I ask that those unable to do any better take up these charts and versions⁹ and read them to the people word for word in the following manner:

In the first place, the preacher should above all take care to avoid changes or variations in the text and version of the Ten Commandments, the Lord's Prayer, the Creed, the sacraments, etc., but instead adopt a single version, stick with it, and always use the same one year after year. For the young and the unlettered people must be taught with a single, fixed text and version. Otherwise, if someone teaches one way now and another way next year—even for the sake of making improvements—the people become quite easily confused, and all the time and effort will go for naught.

The dear church Fathers also understood this well. They used one form for the Lord's Prayer, the Creed, and the Ten Commandments. Therefore, we, too, should teach these parts to the

5 Luther made official visitations of congregations in electoral Saxony and Meissen from 22 October 1528 through 9 January 1529. He described his experiences in a letter to Nicholas von Amsdorf dated 11 November 1528 (WABr 4:597; LW 49:213–14).

6 See LC, "Short Preface," 1–2.

7 In Luther's day the word "catechism" denoted these three parts, cited here in an order sometimes found in late-medieval manuals.

8 Cf. Luther's criticism of the bishops in the *Instruction of the Visitors* (1528) (WA 26:195, 4–201, 7; LW 40:269–73).

9 Literally, tables (*Tafeln*) and forms (*Forme*). The word *Tafel* refers to booklets whose contents had originally been printed as broadsheets.

young and to people who cannot read in such a way that we neither change a single syllable nor present or recite it differently from one year to the next. Therefore, choose for yourself whatever version you want and stick with it for good. To be sure, when you preach to educated and intelligent people, then you may demonstrate your erudition and discuss these parts with as much complexity and from as many different angles as you can. But with the young people, stick with a fixed, unchanging version and form. To begin with, teach them these parts: the Ten Commandments, the Creed, the Lord's Prayer, etc., following the text word for word, so that they can also repeat it back to you and learn it by heart.

Those who do not want to learn these things—who must be told how they deny Christ and are not Christians—should also not be admitted to the sacrament, should not be sponsors for children at baptism, and should not exercise any aspect of Christian freedom,¹⁰ but instead should simply be sent back home to the pope and his officials¹¹ and, along with them, to the devil himself. Moreover, their parents and employers ought to deny them food and drink and advise them that the prince is disposed to drive such coarse people out of the country.

Although no one can or should force another person to believe,¹² nevertheless one should insist upon and hold the masses to this: that they know what is right and wrong among those with whom they wish to reside, eat, and earn a living.¹³ For example, if people want to live in a particular city, they ought to know and abide by the laws of the city whose protection they enjoy, no matter whether they believe or are at heart scoundrels and villains.

In the second place, once the people have learned the text well, then teach them to understand it, too, so that they know what it means. Take up again the form offered in these charts or some other short form that you may prefer. Then adhere to it without changing a single syllable, just as was stated above regarding the text. Moreover, allow yourself ample time for it, because you need not take up all the parts at once but may instead handle them one at a time. After the people understand the First Commandment well, then take up the Second, and so on. Otherwise they will be so overwhelmed that they will hardly remember a single thing.

In the third place, after you have taught the people a short catechism like this one, then take up a longer catechism¹⁴ and impart to them a richer and fuller understanding. Using such a

10 See also LC, "Short Preface," 1–5.

11 Diocesan judges who decided administrative, disciplinary, and marriage cases.

12 A letter to Nicholas Hausmann dated 17 March 1522 (WABr 2:474–75; LW 48:399–402); preface to *Instruction for the Visitors* (1528) (WA 26:200, 21–201, 7; LW 40:273); and Luther's announcement for catechetical sermons in December 1528 (WA 30/1: 157, 14–28; LW 51:136).

13 A letter to Thomas Löscher dated 26 August 1529 (WABr 5:137; LW 49:232–34) and LC, "Short Preface," 2.

14 Luther had in mind not only his own *Deutsch Katechismus*, which others came to call the *Large Catechism*, but also other catechetical books.

catechism, explain each individual commandment, petition, or part with its various works, benefits, and blessings, harm and danger, as you find treated at length in so many booklets. In particular, put the greatest stress on that commandment or part where your people experience the greatest need. For example, you must strongly emphasize the Seventh Commandment, dealing with stealing, to artisans and shopkeepers and even to farmers and household workers, because rampant among such people are all kinds of dishonesty and thievery.¹⁵ Likewise, you must emphasize the Fourth Commandment to children and the common people, so that they are orderly, faithful, obedient, and peaceful.¹⁶ Always adduce many examples from the Scriptures where God either punished or blessed such people.

In particular, at this point¹⁷ also urge governing authorities and parents to rule well and to send their children to school. Point out how they are obliged to do so and what a damnable sin they commit if they do not, for thereby, as the worst enemies of God and humanity, they overthrow and lay waste both the kingdom of God and the kingdom of the world. Explain very clearly what kind of horrible damage they do when they do not help to train children as pastors, preachers, civil servants,¹⁸ etc., and tell them that God will punish them dreadfully for this. For in our day and age it is necessary to preach about these things. The extent to which parents and governing authorities are now sinning in these matters defies description. The devil, too, intends to do something horrible in all this.¹⁹

Finally,²⁰ because the tyranny of the pope has been abolished, people no longer want to receive the sacrament, and they treat it with contempt. This, too, needs to be stressed, while keeping in mind that we should not compel anyone to believe or to receive the sacrament and should not fix any law or time or place for it. Instead, we should preach in such a way that the people make themselves come without our law and just plain compel us pastors to administer the sacrament to them. This can be done by telling them: You have to worry that whoever does not desire or receive the sacrament at the very least around four times a year despises the sacrament and is no Christian, just as anyone who does not listen to or believe the gospel is no Christian. For Christ did not say, “Omit this,” or “Despise this,” but instead [1 Cor. 11:25*], “Do this, as

15 See LC, “Ten Commandments,” 225–26.

16 See LC, “Ten Commandments,” 105–66.

17 This paragraph continues Luther’s exposition of the fourth commandment. See LC, “Ten Commandments,” 167–78, and *Treatise on Good Works* (1520) (WA 6:253, 32–258, 13; LW 44:85–100).

18 *Schreiber*: literally, notaries or clerks.

19 See the LC, “Ten Commandments,” 174–77; *To the Councilmen of All Cities in Germany That They Establish and Maintain Christian Schools* (1524) (WA 15:27–53; LW 45:339–78); and *A Sermon on Keeping Children in School* (1530) (WA 30/2: 517–88; LW 46:207–58).

20 This introduces a final example of how to apply the catechism and not a fourth step in catechesis. See LC, “Lord’s Supper,” 39–87.

often as you drink it. . . .” He really wants it to be done and not completely omitted or despised. “*Do this,*” he says.

Those²¹ who do not hold the sacrament in high esteem indicate that they have no sin, no flesh, no devil, no world, no death, no dangers, no hell. That is, they *believe* they have none of these things, although they are up to their neck in them and belong to the devil twice over. On the other hand, they indicate that they need no grace, no life, no paradise, no heaven, no Christ, no God, nor any other good thing. For if they believed that they had so much evil and needed so much good, they would not neglect the sacrament, in which help against such evil is provided and in which so much good is given. It would not be necessary to compel them with any law to receive the sacrament. Instead, they would come on their own, rushing and running to it; they would compel themselves to come and would insist that you give them the sacrament.

For these reasons you do not have to make any law concerning this, as the pope did.²² Only emphasize clearly the benefit and the harm, the need and the blessing, the danger and the salvation in this sacrament. Then they will doubtless come on their own without any compulsion. If they do not come, give up on them and tell them that those who do not pay attention to or feel their great need and God’s gracious help belong to the devil. However, if you either do not urge such participation or make it into a law or poison, then it is your fault if they despise the sacrament. How can they help but neglect it, if you sleep and remain silent?

Therefore, pastors and preachers, take note! Our office has now become a completely different one than it was under the pope. It has now become serious and salutary. Thus, it now involves much toil and work, many dangers and attacks,²³ and in addition little reward or gratitude in the world. But Christ himself will be our reward, so long as we labor faithfully. May the Father of all grace grant it, to whom be praise and thanks in eternity through Christ, our Lord. Amen.

The Ten Commandments:

²⁵ In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.”

1 Corinthians 11:25 (NRSV)

²¹ The German text uses the third-person singular.

²² In 1215 the Fourth Lateran Council stipulated that every Christian had to receive the Lord’s Supper between Easter and Corpus Christi day. See *Receiving Both Kinds in the Sacrament* (1522) (WA 10/2: 24, 14–27; LW 36:249).

²³ *Anfechtung*.

*In a simple way in which the head of a house is to present
them to the household²⁴*

The First²⁵ [Commandment]²⁶

You are to have no other gods.²⁷

What is this? Answer:

We are to fear, love, and trust God above all things.

The Second²⁸ [Commandment]

You are not to misuse the name of your God.²⁹

What is this? Answer:

We are to fear and love³⁰ God, so that³¹ we do not curse, swear,³² practice magic, lie, or deceive using God's name, but instead use that very name in every time of need to call on, pray to, praise, and give thanks to God.

24 The titles for each section of the Small Catechism stem from the broadsheets of 1529 and were retained in subsequent editions. The Latin translation of 1529 addresses schoolteachers and students.

25 This word, lacking in the editions of 1529–35, is present in all other editions of the Small Catechism and in the Book of Concord of 1580.

27 Luther uses a common form of the Decalogue that does not always correspond to the texts of either Exodus 20 or Deuteronomy 5 in the Luther Bible. As a result, some later editions, including the Nuremberg editions of 1531 and 1558, correct the text here and elsewhere according to the biblical text.

28 Woodcut: The blasphemy of Shelomith's son. Caption: "This figure is recorded in Leviticus 24[:10–16*]."

29 The editions of 1529–35 have "you are not to take the name of your God in vain." The Nuremberg editions of 1531 and 1558 read, "You are not to take the name of the Lord your God in vain, for the Lord will not hold that one guiltless who takes his name in vain."

30 For the use of these two verbs, see *Instruction of the Visitors* (1528) (WA 26:203, 17–37; LW 40:276–77) and LC, "Ten Commandments," 321–27.

31 *daß*. This may be rendered either modally ("... by not doing . . .") or consequentially ("... with the result that we do not . . .").

The Third³³ [Commandment]

You are to hallow the day of rest.³⁴

What is this? Answer:

We are to fear and love God, so that we do not despise preaching or God's Word, but instead keep that Word holy and gladly hear and learn it.

The Fourth³⁵ [Commandment]

You are to honor your father and your mother.

What is this? Answer:

We are to fear and love God, so that we neither despise nor anger our parents and others in authority,³⁶ but instead honor, serve, obey, love, and respect them.

The Fifth³⁷ [Commandment]

You are not to kill.

What is this? Answer:

We are to fear and love God, so that we neither endanger nor harm the lives of our neighbors,³⁸ but instead help and support them in all of life's needs.

The Sixth³⁹ [Commandment]

32 *schweren*, here used in the sense of false oaths. See the LC, "Ten Commandments," 66.

33 Woodcut: Preacher with congregation in foreground; someone gathering wood in the background. Caption: "The figure is taken from Numbers 15[:32–36*]."

34 *Feiertag*; literally, "day of rest" (like the Hebrew word *sabbath*), but generally for Sunday.

35 Woodcut: The drunkenness of Noah. Caption: "The figure is taken from Genesis 9[:20–27*]."

36 *Herrn*; literally, "lords," but often used in German to denote those in authority, e.g., *Landesherrn* (princes) or *Pfarrherrn* (pastors).

37 Woodcut: Cain slaying Abel. Caption: "The figure is taken from Genesis 4[:1–16*]."

38 Here and in the following explanations, the word "neighbor" is singular in the German.

You are not to commit adultery.

What is this? Answer:

We are to fear and love God, so that we lead pure and decent lives in word and deed, and each of us loves and honors his or her spouse.

The Seventh⁴⁰ [Commandment]

You are not to steal.

What is this? Answer:

We are to fear and love God, so that we neither take our neighbors' money or property nor acquire them by using shoddy merchandise or crooked deals, but instead help them to improve and protect their property and income.

The Eighth⁴¹ [Commandment]

You are not to bear false witness against your neighbor.

What is this? Answer:

We are to fear and love God, so that we do not tell lies about our neighbors, betray or slander them, or destroy their reputations. Instead we are to come to their defense, speak well of them, and interpret everything they do in the best possible light.

The Ninth⁴² [Commandment]

You are not to covet your neighbor's house.

What is this? Answer:

39 Woodcut: David and Bathsheba. Caption: "This figure is recorded in 2 Samuel 11."

40 Woodcut: The theft of Achan. Caption: "This figure is recorded in Joshua 7."

41 Woodcut: The story of Susanna. Caption: "The figure is taken from the prophet Daniel, chapter 13, and also stands in the Apocrypha, in the part belonging to Daniel." In fact chapter 13 is the apocryphal part of Daniel.

42 Woodcut: Jacob with Laban's sheep. Caption: "This figure is taken from Genesis 30[:25–43*]."

We are to fear and love God, so that we do not try to trick our neighbors out of their inheritance or property or try to get it for ourselves by claiming to have a legal right to it and the like, but instead be of help and service to them in keeping what is theirs.

The Tenth⁴³ [Commandment]

You are not to covet your neighbor's wife, male or female servant, cattle, or whatever is his.

What is this? Answer:

We are to fear and love God, so that we do not entice, force, or steal away from our neighbors their spouses,⁴⁴ household workers, or livestock, but instead urge them to stay and fulfill their responsibilities to our neighbors.

What then does God say about all these commandments? Answer:

God says the following: "I, the LORD your God, am a jealous God. Against those who hate me I visit the sin of the fathers on the children up to the third and fourth generation. But I do good to those who love me and keep my commandments to the thousandth generation."⁴⁵

What is this? Answer:

God threatens to punish all who break these commandments. Therefore we are to fear his wrath and not disobey these commandments. However, God promises grace and every good thing to all those who keep these commandments. Therefore we also are to love and trust him and gladly act according to his commands.

The Creed:

*In a very simple way in which the head of a house
is to present it to the household*

The First⁴⁶ Article: On Creation

I believe in God, the Father almighty, CREATOR of heaven and earth.

43 Woodcut: Joseph and Potiphar's wife. Caption: "This figure is taken from Genesis 39."

44 Literally: "his wife."

45 This text does not follow Exodus 20:5–6* or Deuteronomy 5:9–10* as translated in the Luther Bible.

46 Woodcut: God depicted as a bearded man giving a blessing, surrounded by animals and encircled by clouds and the four winds. No caption.

What is this? Answer:

I believe that God has created me together with all that exists. God has given me and still preserves my body and soul: eyes, ears, and all limbs and senses; reason and all mental faculties. In addition, God daily and abundantly provides shoes and clothing, food and drink, house and farm, spouse⁴⁷ and children, fields, livestock, and all property—along with all the necessities and nourishment for this body and life.⁴⁸ God protects me against all danger and shields and preserves me from all evil. And all this is done out of pure, fatherly, and divine goodness and mercy, without any merit or worthiness of mine at all! For all of this I owe⁴⁹ it to God to thank and praise, serve and obey him. This is most certainly true.⁵⁰

The Second⁵¹ Article: On Redemption

And⁵² [I believe] in Jesus Christ, his only Son, our LORD, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended into hell. On the third day he rose [again]; he ascended into heaven, seated at the right hand of God, the almighty Father, from where he will come to judge the living and the dead.

What is this? Answer:

I believe that Jesus Christ, true God, begotten of the Father in eternity, and also a true human being, born of the Virgin Mary, is my LORD. He has redeemed me, a lost and condemned human being. He has purchased and freed me from all sins, from death, and from the power of the devil, not with gold or silver but with his holy, precious blood and with his innocent⁵³ suffering and death. He has done all this in order that I may belong to him, live under him in his kingdom, and serve him in eternal righteousness, innocence,⁵⁴ and blessedness, just as he is risen from the dead and lives and rules eternally. This is most certainly true.

47 Literally, “wife.”

48 Many modern commentators and translators connect “shoes . . . property” to the preceding sentence. However, the Latin translations of 1529, the capitalization of “In addition” (*Dazu*) in the original text, and the placement of verbs at the end of each sentence throughout this explanation argue for its inclusion with what follows.

49 *schuldig*.

50 See SC, “Lord’s Prayer,” 21, and “Holy Baptism,” 9, where the phrase is used to translate Titus 3:8*.

51 Woodcut: Christ on the cross, surrounded by clouds and cherubs. No caption.

52 The text corresponds to that used in the 1529 Small Catechism.

53 *Unschuldigen*: literally, “not owed” or “not guilty.”

54 *Unschuld*: literally, “something not owed.”

The Third⁵⁵ Article: On Being Made Holy⁵⁶

I believe in the Holy Spirit, one holy Christian church, the community of the saints,⁵⁷ forgiveness of sins, resurrection of the flesh, and eternal life. Amen.

What is this? Answer:

I believe that by my own understanding or strength I cannot believe in Jesus Christ my LORD or come to him, but instead the Holy Spirit has called me through the gospel, enlightened me with his gifts, made me holy and kept me in the true faith, just as he calls, gathers, enlightens, and makes holy the whole Christian church⁵⁸ on earth and keeps it with Jesus Christ in the one common, true faith. Daily in this Christian church the Holy Spirit abundantly forgives all sins—mine and those of all believers. On the Last Day the Holy Spirit will raise me and all the dead and will give to me and all believers in Christ eternal life. This is most certainly true.

The Lord's Prayer:

*In a very simple way in which the head of a house
is to present it to the household*

Our Father, you who are in heaven.⁵⁹

⁶⁰*What is this? Answer:*

With these words God wants to entice us, so that we come to believe he is truly our Father and we are truly his children, in order that we may ask⁶¹ him boldly and with complete confidence, just as loving children ask their loving father.

55 Woodcut: The twelve apostles, beneath a dove in a flaming gloriole and billowing clouds, receiving the Holy Spirit at Pentecost with the tongues of fire coming out of their mouths. No caption. See Acts 2 and Revelation 11:5*.

56 The English word “sanctification” does not preserve the linguistic connection between the Holy Spirit and the Holy Spirit’s activity. See LC, “Creed,” 35.

57 Literally, “holy ones.”

58 *Christenheit*. German versions of the Creed predating Luther often use this word to translate *ecclesia*.

59 Woodcut: Preacher delivering sermon from pulpit to a diverse audience. The text of the Lord’s Prayer follows the common form used in Wittenberg and not the version in the Luther Bible.

60 Luther first added this italicized explanation to the introduction in the edition of 1531.

61 *Bitten* means both ask and pray.

The First⁶² Petition⁶³

May your name be hallowed.⁶⁴

What is this? Answer:

It is true that God's name is holy in itself, but we ask in this prayer that it may also become holy in and among us.

How does this come about? Answer:

Whenever the Word of God is taught clearly and purely and we, as God's children, also live holy lives according to it. To this end help us, dear Father in heaven! However, whoever teaches and lives otherwise than the Word of God teaches profanes the name of God among us. Preserve us from this, heavenly Father!

The Second⁶⁵ Petition

May your kingdom come.

What is this? Answer:

In fact, God's kingdom comes on its own without our prayer, but we ask in this prayer that it may also come to us.

How does this come about? Answer:

Whenever our heavenly Father gives us his Holy Spirit, so that through his grace we believe his Holy Word and live godly lives here in time and hereafter in eternity.

The Third⁶⁶ Petition

May your will come about on earth as in heaven.

62 Woodcut: Same as the preceding. Caption: "This figure is taken from Exodus 20[:8–11*, 19*]."

63 *Bitte*, literally, "request."

64 *Geheiligt*: literally, "made holy" or "sanctified."

65 Woodcut: The same as for the third article of the Creed. Caption: "This figure is recorded in Acts 2."

66 Woodcut: Christ falling under the cross and being beaten by soldiers. Caption: "This figure is taken from the New Testament, Matthew 27[:31f*]."

What is this? Answer:

In fact, God's good and gracious will comes about without our prayer, but we ask in this prayer that it may also come about in and among us.

How does this come about? Answer:

Whenever God breaks and hinders every evil scheme and will—as are present in the will of the devil, the world, and our flesh—that would not allow us to hallow God's name and would prevent the coming of his kingdom, and instead whenever God strengthens us and keeps us steadfast in his Word and in faith until the end of our lives. This is his gracious and good will.

The Fourth⁶⁷ Petition

Give us today our daily bread.

What is this? Answer:

In fact, God gives daily bread without our prayer, even to all evil people, but we ask in this prayer that God cause us to recognize what our daily bread is and to receive it with thanksgiving.

What then does “daily bread” mean? Answer:

Everything included in the necessities and nourishment for our bodies,⁶⁸ such as food, drink, clothing, shoes, house, farm, fields, livestock, money, property, an upright⁶⁹ spouse, upright children, upright members of the household,⁷⁰ upright and faithful rulers, good government, good weather, peace, health, decency, honor, good friends, faithful neighbors, and the like.

The Fifth⁷¹ Petition

And remit our debts,⁷² as we remit what our debtors owe.

67 Woodcut: Jesus with the little boy feeding the five thousand. Caption: “This figure is recorded in the New Testament, John 6[:1–15*].”

68 Cf. SC, “Apostles’ Creed,” 2.

69 *frumm*. In the sixteenth century this word meant upright, honest, competent, capable, well-behaved, sensible, but not, as in modern usage, pious or godly.

70 *Gesinde*: the house servants and workers. In Luther’s day the household was the center of economic activity.

71 Woodcut: The parable of the unforgiving servant. Caption: “This is taken from the New Testament, Matthew 18[:23–35*].”

What is this? Answer:

We ask in this prayer that our heavenly Father would not regard our sins nor deny these petitions on their account, for we are worthy of nothing for which we ask, nor have we earned it. Instead we ask that God would give us all things by grace, for we daily sin much and indeed deserve only punishment. So, on the other hand, we, too, truly want to forgive heartily and to do good gladly to those who sin against us.

The Sixth⁷³ Petition

And lead us not into temptation.

What is this? Answer:

It is true that God tempts no one, but we ask in this prayer that God would preserve and keep us, so that the devil, the world, and our flesh may not deceive us or mislead us into false belief, despair, and other great shame and vice, and that, although we may be attacked by them,⁷⁴ we may finally prevail and gain the victory.

The Seventh⁷⁵ Petition

But deliver us from evil.

What is this? Answer:

We ask in this prayer, as in a summary, that our Father in heaven may deliver us from all kinds of evil—affecting body or soul, property or reputation—and at last, when our final hour comes, may grant us a blessed end and take us by grace from this valley of tears to himself in heaven.

Amen.⁷⁶

72 *Schulde*.

73 Woodcut: The temptation of Christ, pictured with his sheep, by the devil, pictured with a wolf. Caption: “This figure is taken from the New Testament, Matthew 4[:1–11*].”

74 *angefochten*, the verbal form of *Anfechtung*.

75 Woodcut: Christ with his disciples as they are confronted by the syrophenician woman and her daughter. Caption: “This figure is taken from the New Testament, Matthew 15[:21–28*].”

76 Some later editions of the catechism, printed after Luther’s death, add the doxology. Although found in Erasmus’s editions of the Greek New Testament and in Luther’s translation into German, Luther himself consistently followed the medieval usage in catechesis and omitted it.

What is this? Answer:

That I should be certain that such petitions are acceptable to and heard by our Father in heaven, for he himself commanded us to pray like this and has promised to hear us. “Amen, amen” means “Yes, yes, it is going to come about just like this.”

The Sacrament of Holy Baptism:

*In a simple way in which the head of a house
is to present it to the household*

First⁷⁷

What is baptism? Answer:

Baptism is not simply plain water. Instead it is water enclosed in God’s command and connected with God’s Word.

What then is this Word of God? Answer:

Where our LORD Christ says in Matthew 28[:19*], “Go into all the world, teach all nations,⁷⁸ and baptize them in the name of the Father and of the Son and of the Holy Spirit.”

Second

What gifts or benefits does baptism grant? Answer:

It brings about forgiveness of sins, redeems from death and the devil, and gives eternal salvation to all who believe it, as the words and promise of God declare.

77 Woodcut: The baptism of an infant. The pastor holds the naked infant face down over the water of a large font with one hand and scoops water with the other. A deacon holds an open book for him to read and three lay people pray. The Holy Spirit, depicted as a dove, hovers over the scene. Caption: “The figure: Matthew 28[:16–20*].”

*

¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

[Matthew 28:19 \(NRSV\)](#)

⁷⁸ *Heiden*: or, heathen.

What are these words and promise of God? Answer:

Where our LORD Christ says in Mark 16[:16*], “Whoever believes and is baptized will be saved, but whoever does not believe will be damned.”

Third

How can water do such great things? Answer:

Clearly the water does not do it, but the Word of God, which is with and alongside the water, and faith, which trusts this Word of God in the water. For without the Word of God the water is plain water and not a baptism, but with the Word of God it is a baptism, that is, a grace-filled water of life and a “bath of the new birth in the Holy Spirit,” as St. Paul says to Titus in chapter 3[:5–8*], “through the bath of rebirth and renewal of the Holy Spirit, which he richly poured out over us through Jesus Christ our Savior, so that through that very grace we may be *righteous and*⁷⁹ heirs in hope of eternal life. This is *surely*⁸⁰ most certainly true.”

Fourth

*

¹⁶ The one who believes and is baptized will be saved; but the one who does not believe will be condemned.

[Mark 16:16 \(NRSV\)](#)

*

⁵ he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit.

⁶ This Spirit he poured out on us richly through Jesus Christ our Savior,

⁷ so that, having been justified by his grace, we might become heirs according to the hope of eternal life.

⁸ The saying is sure. I desire that you insist on these things, so that those who have come to believe in God may be careful to devote themselves to good works; these things are excellent and profitable to everyone.

[Titus 3:5–8 \(NRSV\)](#)

⁷⁹ “Righteous and” is parallel to Luther’s Bible. Versions before 1536 read “justified.”

⁸⁰ “Surely” is lacking before 1536.

What then is the significance of such a baptism with water? Answer:

It signifies that the old creature⁸¹ in us with all sins and evil desires is to be drowned and die through daily contrition and repentance,⁸² and on the other hand that daily a new person is to come forth and rise up to live before God in righteousness and purity forever.

Where is this written? Answer:

St. Paul says in Romans 6[:4*], “We were buried with Christ through baptism into death, so that, just as Christ was raised from the dead through the glory of the Father, we, too, are to walk in a new life.”

*How simple people are to be taught to confess*⁸³

What is confession? Answer:

Confession consists of two parts. One is that we confess our sins. The other is that we receive the absolution, that is, forgiveness, from the confessor as from God himself and by no means doubt but firmly believe that our sins are thereby forgiven before God in heaven.

Which sins is a person to confess?

Before God one is to acknowledge the guilt for all sins, even those of which we are not aware, as we do in the Lord’s Prayer. However, before the confessor we are to confess only those sins of which we have knowledge and which trouble us.

Which sins are these?

81 Literally, the Old Adam.

82 CA XII, 3.

*

⁴ Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

[Romans 6:4 \(NRSV\)](#)

83 In 1531 par. 15–29 replaced the earlier *Short Order of Confession* (1529) (WA 30/1: 343–45; LW 53:116–18), which was found in one Latin version of the Small Catechism from 1529 in this spot and in one German version of the Small Catechism from 1529, following the Baptismal Booklet. In 1532 Luther defended this addition and the use of private confession among Evangelicals in a letter to the town council and congregation in Frankfurt, in “An Open Letter to Those in Frankfurt on the Main, 1533,” trans. John D. Vieker, *Concordia Journal* 16 (1990): 333–51 (= WA 30/3: 565–71).

Here reflect on your walk of life⁸⁴ in light of the Ten Commandments: whether you are father, mother, son, daughter, master, mistress, servant; whether you have been disobedient, unfaithful, lazy,⁸⁵ whether you have harmed anyone by word or deed; whether you have stolen, neglected, wasted, or injured anything.

Please provide me with a brief form of confession! Answer:⁸⁶

You are to say to the confessor:

“Honorable, dear sir, I ask you⁸⁷ to listen to my confession and declare to me forgiveness for God’s sake.”

“Proceed.”

“I, a poor sinner, confess before God that I am guilty of all my sins.⁸⁸ In particular I confess in your presence that although I am a manservant, maidservant, etc., I unfortunately serve my master unfaithfully, for in this and that instance I did not do what they told me; I made them angry and caused them to curse; I neglected to do my duty and allowed harm to occur. I have also spoken and acted impudently. I have quarreled with my equals; I have grumbled about and sworn at my mistress, etc. I am sorry for all this and ask for grace. I want to do better.”

A master or mistress may say the following:

“In particular I confess to you that I have not faithfully cared for my child, the members of my household, my spouse⁸⁹ to the glory of God. I have cursed, set a bad example with indecent words and deeds, done harm to my neighbors,⁹⁰ spoken evil of them, overcharged them, and sold them inferior goods and shortchanged them,” and whatever else he or she has done against the commands of God and their walk of life, etc.

84 *Stand.*

85 The Book of Concord (1580) and the Wittenberg editions of 1535 and following omit “ill-tempered, unruly, quarrelsome” after “lazy.”

86 Much of this form builds on medieval practice.

87 Luther uses here and throughout the formal form of address.

88 This is the general confession referred to below in par. 25. It prefaces the particular confession here and is the implied beginning of the confessions in par. 23 and 24. In other cases the “general confession” refers to words spoken at the conclusion of the sermon in worship. Cf. SA III, 3, 13.

89 German: “wife.”

90 German: singular.

However, if some individuals⁹¹ do not find themselves burdened by these or greater sins, they are not to worry, nor are they to search for or invent further sins and thereby turn confession into torture.⁹² Instead mention one or two that you are aware of in the following way: “In particular I confess that I cursed once, likewise that one time I was inconsiderate in my speech, one time I neglected this or that, etc.” Let that be enough.

If you are aware of no sins at all (which is really quite unlikely), then do not mention any in particular, but instead receive forgiveness on the basis of the general confession,⁹³ which you make to God in the presence of the confessor.

Thereupon the confessor is to say:

“God be gracious to you and strengthen your faith. Amen.”

Let the confessor say [further]:

“Do you also believe that my forgiveness is God’s forgiveness?”

[Answer:] “Yes, dear sir.”

Thereupon he may say:

“Let it be done for you according to your faith.⁹⁴ And I by the command of our Lord Jesus Christ⁹⁵ forgive you your sin in the name of the Father and of the Son and of the Holy Spirit. Amen. Go in peace.”⁹⁶

A confessor, by using additional passages of Scripture, will in fact be able to comfort and encourage to faith those whose consciences are heavily burdened or who are distressed and under attack.⁹⁷ This is only to be an ordinary form of confession for simple people.

91 German: singular.

92 See *A Discussion on How Confession Should Be Made* (1520) (WA 6:157–69; LW 39:27–47) and CA XXV, 7–12.

93 See above, n. 88. Luther could have in mind expanding this with the words of the fuller version of general public confession spoken after the sermon by the preacher.

94 Matthew 8:13*.

95 Matthew 16:19*; 18:18*; John 20:23*.

96 Mark 5:34*; Luke 7:50*; 8:48*.

97 *angefochten*.

The Sacrament of the Altar:

In a simple way in which the head of a house

*is to present it to the household*⁹⁸

What is the Sacrament of the Altar? Answer:

It is the true body and blood of our Lord Jesus Christ under the bread and wine, instituted by Christ himself for us Christians to eat and to drink.

Where is this written? Answer:

The holy evangelists, Matthew, Mark, and Luke, and St. Paul write thus:

“Our LORD Jesus Christ, on the night in which he was betrayed, took the bread, gave thanks, and broke it and gave it to his disciples and said, ‘Take; eat; this is my body which is given for you. Do this in remembrance of me.’”

“In the same way he also took the cup after the supper, gave thanks, and gave it to them and said, ‘Take, and drink of it, all of you. This cup is the New Testament in my blood, which is shed for you for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.’”⁹⁹

What is the benefit of such eating and drinking? Answer:

The words “given for you” and “shed for you¹⁰⁰ for the forgiveness of sins” show us that forgiveness of sin,¹⁰¹ life, and salvation are given to us in the sacrament through these words, because where there is forgiveness of sin, there is also life and salvation.

How can bodily eating and drinking do such a great thing?¹⁰² Answer:

98 Woodcut: The distribution of the Lord’s Supper. Above the altar is a depiction of the Last Supper with Christ communing Judas. A pastor wearing a chasuble offers the bread to a kneeling man and an assistant the cup to a kneeling woman. On either side of the altar others are waiting to receive the elements. Caption: “This figure is recorded in Matthew 26[:26–28*].”

99 A conflation of texts from 1 Corinthians 11:23–25*; Matthew 26:26–28*; Mark 14:22–24*; Luke 22:19f*. Cf. LC, “Sacrament of the Altar,” 3. This text conforms neither to the Words of Institution found in *The German Mass and Order of Service* (1526) (WA 19:97, 12–99, 4; LW 53:80–81) nor to the LC, “Shorter Preface,” 23.

100 In this and the succeeding questions the words “for you,” stated only once in the German, apply to both phrases.

101 Beginning with the 1536 edition of the SC and in the Book of Concord, “sins.”

Eating and drinking certainly do not do it, but rather the words that are recorded: “given for you” and “shed for you for the forgiveness of sins.” These words, when accompanied by the physical eating and drinking, are the essential thing in the sacrament, and whoever believes these very words has what they declare and state, namely, “forgiveness of sins.”

Who, then, receives this sacrament worthily? Answer:

Fasting and bodily preparation are in fact a fine external discipline, but a person who has faith in these words, “given for you” and “shed for you for the forgiveness of sins,” is really worthy and well prepared. However, a person who does not believe these words or doubts them is unworthy and unprepared, because the words “for you” require truly believing hearts.

*How the head of the house is to teach the members
of the household to say morning and evening blessings*¹⁰³

[The Morning Blessing]

In the morning, as soon as you get out of bed, you are to make the sign of the holy cross and say:

“God the Father, Son, and Holy Spirit watch over me. Amen.”

Then, kneeling or standing, say the Apostles’ Creed and the Lord’s Prayer. If you wish, you may in addition recite this little prayer as well:

“I give thanks to you, my heavenly Father through Jesus Christ your dear Son, that you have protected me this night from all harm and danger, and I ask you that you would also protect me today from sin and all evil, so that my life and actions may please you completely. For into your hands I commend myself: my body, my soul, and all that is mine. Let your holy angel be with me, so that the wicked foe may have no power over me. Amen.”

After singing a hymn perhaps (for example, one on the Ten Commandments)¹⁰⁴ or whatever else may serve your devotion, you are to go to your work joyfully.

[The Evening Blessing]

In the evening, when you go to bed, you are to make the sign of the holy cross and say:

102 Beginning with the 1540 edition of the SC and in the Book of Concord, “great things.”

103 Luther adapted this material from the Roman Breviary. The expression “say blessings” (*sich segenen*) meant in Luther’s day to “make the sign of the cross.”

104 See LC, “Short Preface,” 25, and Luther’s own hymns on the Decalogue (WA 35:426–28; LW 53:277–81).

“God the Father, Son, and Holy Spirit watch over me. Amen.”

Then, kneeling or standing, say the Apostles’ Creed and the Lord’s Prayer. If you wish, you may in addition recite this little prayer as well:

“I give thanks to you, my heavenly Father, through Jesus Christ your dear Son, that you have graciously protected me today, and I ask you to forgive me all my sins, where I have done wrong, and graciously to protect me tonight. For into your hands I commend myself: my body, my soul, and all that is mine. Let your holy angel be with me, so that the wicked foe may have no power over me. Amen.”

Then you are to go to sleep quickly and cheerfully.

*How the head of the house is to teach members of the household
to offer blessing and thanksgiving at meals*¹⁰⁵

[The table blessing]¹⁰⁶

The children and the members of the household are to come devoutly to the table, fold their hands, and recite:

“The eyes of all wait upon you, O LORD, and you give them their food at the proper time. You open your hand and satisfy all living things with delight.”¹⁰⁷

Comment: “Delight” means that all animals receive enough to eat to make them joyful and of good cheer, because worry and greed prevent such delight.

Then they are to recite the Lord’s Prayer and the following prayer:

“LORD God, heavenly Father, bless us and these your gifts, which we receive from your bountiful goodness through Jesus Christ our LORD. Amen.”

Thanksgiving¹⁰⁸

105 The material in this section was adapted from the Roman Breviary already in the 1525 Wittenberg catechism, *Das Buchlin für die Leyen und Kinder* (Booklet for the laity and children). Luther simply adds instructions regarding the children’s demeanor and the gloss on the word *delight*.

106 This title occurs only in the Latin: *Benedictio mensae*.

107 Psalm 145:15*, 16*. The gloss that follows matches Luther’s comments in the Luther Bible about the word *pleasure* (*Wohlgefallen*) connected with this text and Luke 2:14*.

108 Luther, following the Wittenberg catechism of 1525, uses the Latin term *Gratias*.

Similarly, after eating they should in the same manner fold their hands and recite devoutly:

“O give thanks to the LORD, for he is gracious and his goodness endures forever. He gives food to all flesh. He gives food to the cattle and to the young ravens that cry to him. He takes no pleasure in the power of the horse, nor is he pleased with human strength. The LORD takes pleasure in those who fear him and wait for his goodness.”¹⁰⁹

Then recite the Lord’s Prayer and the following prayer:

“We give thanks to you, LORD God our Father, through Jesus Christ our LORD for all your benefits, you who live and reign forever. Amen.”

The Household Chart¹¹⁰ of Some Bible Passages

for all kinds of holy orders¹¹¹ and walks of life, through which they may be admonished, as through lessons particularly pertinent to their office and duty.

For Bishops, Pastors, and Preachers

“A bishop is to be above reproach, the husband of one wife, temperate, virtuous, moderate, hospitable, an apt teacher, not a drunkard, not vicious, *not involved in dishonorable work*,¹¹² but gentle, not quarrelsome, not stingy, one who manages his own household well, who has obedient and honest children, not a recent convert, *who holds to the Word that is certain and can teach, so that he may be strong enough to admonish with saving teaching and to refute those who contradict it.*”¹¹³ From 1 Timothy 3[:2–4*, 6a*].¹¹⁴

109 Psalms 106:1*; 136:1*, 26*; 147:9–11*. The text follows the translations in the Luther Bible.

110 *Die Haustafel*. Sometimes translated “table of duties” (a meaning of the term derived from its use here), this section may have been suggested to Luther by John Gerson’s *Tractatus de modo vivendi omnium fidelium*. Translation of the Bible passages here is based on Luther’s own rendering of the texts.

111 Luther is both playing on the common use of this term for the monastic life and referring to the three estates: *ordo ecclesiasticus*, *politicus*, and *oeconomicus* (church, government, and household). See SA, “Preface,” 14, and the *Confession concerning Christ’s Supper* (1528) (WA 26:503, 17/35–505, 28; LW 37:363–65).

112 Using a later edition of Luther’s German Bible, the 1536 edition of the Small Catechism and the Book of Concord have replaced “greedy for shameless profit” with the italicized text.

113 The italicized text was added to the 1540 edition of the Small Catechism and to the Book of Concord, using a passage from Titus 1:9*. Earlier editions simply ended with the word “etc.”

Concerning Governing Authorities

“Let everyone be subject to the governing authority. For wherever the governing authority is, it is ordered by God. But whoever resists the governing authority, resists God’s order, and whoever resists will incur judgment, for that authority does not bear the sword in vain. It is God’s handmaid who executes punishment against those who do evil.” From Romans 13[:1–2*, 4b*].¹¹⁵

² Now a bishop must be above reproach, married only once, temperate, sensible, respectable, hospitable, an apt teacher,

³ not a drunkard, not violent but gentle, not quarrelsome, and not a lover of money.

⁴ He must manage his own household well, keeping his children submissive and respectful in every way—

[1 Timothy 3:2–4 \(NRSV\)](#)

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⁶ He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil.

[1 Timothy 3:6 \(NRSV\)](#)

114 The 1540 edition of the Small Catechism adds a section entitled “What Christians ought to do for their teachers and pastors [*Seelsorger*]” and includes texts from Luke 10:7*; 1 Corinthians 9:14*; Galatians 6:6–7*; 1 Timothy 5:17–18*; 1 Thessalonians 5:12–13*; and Hebrews 13:17*. This material is neither in earlier editions of the Small Catechism nor in the Book of Concord. An abbreviated form, which omits passages from Luke and 1 Thessalonians, is found in Latin translations from 1529, in all likelihood added without Luther’s knowledge or consent.

*

¹ Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God.

² Therefore whoever resists authority resists what God has appointed, and those who resist will incur judgment.

[Romans 13:1–2 \(NRSV\)](#)

*

For Husbands

“You husbands, live reasonably with your wives and, as co-heirs of the grace of life, give honor to wives as to the [weakest]¹¹⁶ instrument, so that your prayers may not be hindered.” From 1 Peter 3[:7*]. “And do not be harsh with them.” From Colossians 3[:19*].

For Wives

“Let wives be subjected to their husbands as to the LORD, as Sarah obeyed Abraham and called him lord. And you have become her daughters, when you do right and are not *so fearful*.”¹¹⁷
From 1 Peter 3[:1*, 6*].¹¹⁸

⁴ for it is God’s servant for your good. But if you do what is wrong, you should be afraid, for the authority does not bear the sword in vain! It is the servant of God to execute wrath on the wrongdoer.

Romans 13:4 (NRSV)

115 The 1542 edition of the Small Catechism adds a section entitled “What subjects ought to do for the governing authority” and includes texts from Matthew 22:21*; Romans 13:1*, 5–7*; 1 Timothy 2:1–2*; Titus 3:1*; and 1 Peter 2:13–14*. This material is neither in earlier editions of the Small Catechism nor in the Book of Concord. An expanded form, which includes a reference to, but no text, of Matthew 17:24–27*, is found in Latin translations from 1529, in all likelihood added without Luther’s knowledge or consent.

116 Before 1536: “weak.”

*

⁷ Husbands, in the same way, show consideration for your wives in your life together, paying honor to the woman as the weaker sex, since they too are also heirs of the gracious gift of life— so that nothing may hinder your prayers.

1 Peter 3:7 (NRSV)

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¹⁹ Husbands, love your wives and never treat them harshly.

Colossians 3:19 (NRSV)

117 The italicized text was first added to the 1536 edition of the Small Catechism. Earlier editions read “afraid of any terrifying thing.” See WA 12:341, 11–345, 27 (*LW* 30:87–91) for Luther’s sermon from 1522 on this text.

*

For Parents

“You fathers, do not provoke your children to anger, lest they become fearful. Instead, bring them up in the discipline and admonition of the LORD.” From Ephesians 6[:4*].

For Children

“You children, be obedient to your parents in the LORD, for this is right. ‘Honor your father and mother.’ This is the first commandment that has a promise, namely: ‘that it may go well for you and that you may live long on earth.’ ” From Ephesians 6[:1–3*].

For Male and Female Servants, Day Laborers, Workers, etc.

¹ Wives, in the same way, accept the authority of your husbands, so that, even if some of them do not obey the word, they may be won over without a word by their wives’ conduct,

[1 Peter 3:1 \(NRSV\)](#)

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⁶ Thus Sarah obeyed Abraham and called him lord. You have become her daughters as long as you do what is good and never let fears alarm you.

[1 Peter 3:6 \(NRSV\)](#)

118 The words “as to the LORD” come from Ephesians 5:22*.

*

⁴ And, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

[Ephesians 6:4 \(NRSV\)](#)

*

¹ Children, obey your parents in the Lord, for this is right.

² “Honor your father and mother”— this is the first commandment with a promise:

³ “so that it may be well with you and you may live long on the earth.”

[Ephesians 6:1–3 \(NRSV\)](#)

“You servants,¹¹⁹ be obedient to your bodily lords with fear and trembling, with singleness of heart, as to Christ himself; not with service meant only for the eyes, done to please people, but rather as servants of Christ, so that you do the will of God from the heart [with a good will].¹²⁰ Imagine to yourselves that you are serving the LORD and not people, and know that whatever good anyone does, the same will that person receive, whether servant or free.”¹²¹

For Masters and Mistresses¹²²

“You lords, do the same to them, and refrain from making threats, and know that you also have a lord in heaven, and there is no partiality with him.” Ephesians 6[:9*].

For Young People in General

“You young people, be subject to your elders and in this way show humility. For ‘God opposes the proud but gives grace to the humble.’ Therefore humble yourselves under the mighty hand of God, so that he may exalt you in his time.” From 1 Peter 5[:5–6*].

For Widows

119 *Knecht*: the male servant in the German household.

120 Before 1536, following earlier editions of the Wittenberg translation of the Bible, the Small Catechism read: “with compliance.”

121 Ephesians 6:5–8*.

122 *Hausherrn und Hausfrauen*: the heads of households. The words *lord* and *master* are the same in German.

*

⁹ And, masters, do the same to them. Stop threatening them, for you know that both of you have the same Master in heaven, and with him there is no partiality.

[Ephesians 6:9 \(NRSV\)](#)

*

⁵ In the same way, you who are younger must accept the authority of the elders. And all of you must clothe yourselves with humility in your dealings with one another, for “God opposes the proud, but gives grace to the humble.”

⁶ Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time.

[1 Peter 5:5–6 \(NRSV\)](#)

“She who is a real widow and is left all alone sets her hope on God and remains in prayer day and night; whereas she who lives self-indulgently is dead while alive.” From 1 Timothy 5[:5–6*].

For All in the Community¹²³

“Love your neighbor as yourself. In this all the commandments are summarized.” From Romans 13[:9*]. “And entreat [God] with prayers for all people.” From 1 Timothy 2[:1*].¹²⁴

Let all their lessons learn with care,

So that the household well may fare.¹²⁵

A Marriage Booklet for Simple Pastors¹²⁶

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⁵ The real widow, left alone, has set her hope on God and continues in supplications and prayers night and day;

⁶ but the widow who lives for pleasure is dead even while she lives.

1 Timothy 5:5–6 (NRSV)

123 *Gemeine*: this word may be translated “the congregation,” “the community,” or “all in common.” Cf. *Confession concerning Christ’s Supper* (1528) (WA 26:506, 30–507, 6; LW 37:367–68).

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⁹ The commandments, “You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet”; and any other commandment, are summed up in this word, “Love your neighbor as yourself.”

Romans 13:9 (NRSV)

*

¹ First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone,

1 Timothy 2:1 (NRSV)

124 A loose paraphrase.

125 This is most likely Luther’s own rhyme. See WA 35:580.

Martin Luther

“So many lands, so many customs,” says the common proverb. For this reason, because weddings and the married estate are worldly affairs, it behooves those of us who are “spirituals”¹²⁷ or ministers of the church in no way to order or direct anything regarding marriage, but instead to allow every city and land to continue their own customs that are now in use. Some bring the bride to the church twice, in both the evening and the morning, some only once. Some announce it publicly and publish the banns from the pulpit two or three weeks in advance. All these and similar things I leave to the prince and town council to create and arrange as they want. It is no concern of mine.

However, when people request of us to bless them in front of the church or in the church, to pray over them, or even to marry them, we are obligated to do this. Therefore I wanted to offer these words of advice and this order for those who do not know anything better, in case they are inclined to use this common order with us. Others, who can do better (that is, who can do nothing at all and who nevertheless think they know it all), do not need this service of mine, unless they might greatly improve on it and masterfully correct it. They certainly ought to take great care not to follow the same practice as others. A person might think that they had learned something from someone else! Wouldn't that be a shame?

Because up to now people have made such a big display at the consecrations of monks and nuns (even though their estate¹²⁸ and existence is an ungodly, human invention without any basis in the Bible), how much more should we honor this godly estate of marriage and bless it, pray for it, and adorn it in an even more glorious manner. For, although it is a worldly estate, nevertheless it has God's Word on its side and is not a human invention or institution, like the estate of monks and nuns.¹²⁹ Therefore it should easily be reckoned a hundred times more spiritual than the monastic estate, which certainly ought to be considered the most worldly and fleshly of all, because it was invented and instituted by flesh and blood and completely out of worldly understanding and reason.

We must also do this in order that the young people may learn to take this estate seriously, to hold it in high esteem as a divine work and command, and not to ridicule it in such outrageous ways with laughing, jeering, and similar levity. This has been common until now, as if it were a

126 This text, also printed as a separate pamphlet in 1529, was included in most editions of the Small Catechism printed during Luther's lifetime, starting in 1529, and in at least one version of the Book of Concord printed in 1580. A translation into English, on which this translation is based, is found in *LW* 53:110–15 (WA 30/3: 74–80).

127 *Geistliche*: Luther uses a common term for clergy and monks.

128 Here and throughout this tract: *Stand*, meaning “walk of life.”

129 For a similar criticism, see also *The Estate of Marriage* (1522) (WA 10/2: 275–304; *LW* 45:17–49) and *The Judgment of Martin Luther on Monastic Vows* (1521) (WA 8:573–669; *LW* 44:245–400).

joke or child's play to get married or to have a wedding. Those who first instituted the custom of bringing a bride and bridegroom to church surely did not view it as a joke but as a very serious matter.¹³⁰ For there is no doubt that they wanted to receive God's blessing and the community's prayers¹³¹ and not to put on a comedy or a pagan farce.

The ceremony itself makes this clear. For all who desire prayer and blessing from the pastor or bishop¹³² indicate thereby—whether or not they say so expressly—to what danger and need they are exposing themselves and how much they need God's blessing and the community's prayers for the estate into which they are entering. For we experience every day how much unhappiness the devil causes in the married estate through adultery, unfaithfulness, discord, and all kinds of misery.

Therefore we want to deal in the following way with the bride and bridegroom (when they desire and demand it).

First, publish the banns¹³³ from the pulpit with the following words:

“John N. and Mary N.¹³⁴ wish to enter the holy estate of matrimony according to God's ordinance and desire the prayers of the Christian congregation on their behalf so that they may begin it in God's name and have it turn out well. Now should anyone have anything to say against this, let him or her speak at this time or hereafter remain silent. God grant them his blessing. Amen.”

Exchange vows¹³⁵ in front of the church with the following words:

“John, do you desire to have Mary as your wedded wife?”

Let him answer: “Yes.”

130 Cf. “Sermon at Marriage of Sigismund von Lindenau” (1545) (WA 49:802, 11–22; LW 51:363f.).

131 Luther is thinking of the general prayers made by the community in worship.

132 Luther called the chief pastor in a town its bishop. For example, see *Lectures on 1 Timothy* (1528) (WA 26:49, 5–51, 9; LW 28:281–84); *Answer to the Hyperchristian . . . Book* (1521) (WA 7:630, 10–632, 19; LW 39:154–56); and *Instruction of the Visitors* (1528) (WA 26:196, 1–197, 10; LW 40:269–71), as well as the SC, “Preface,” 1, and “Household Chart,” 2.

133 For Luther's opinion of betrothals, see *On Marriage Matters* (1530) (WA 30/3: 224, 32–225, 29; LW 46:290f.).

134 The text reads *Hans und Greta*, common names for a couple, but also the names of Luther's own parents.

135 Luther believed that marriage should follow soon after betrothal. Because the exchange of vows was considered a matter of civil law, it took place at the door of the church.

“Mary, do you desire to have John as your wedded husband?”

Let her answer: “Yes.”

Here let them exchange wedding rings and join their right hands together, and say to them:

“What God joins together, no human being ought to separate.”¹³⁶

Then let the pastor declare to all who are present:

“Therefore because John N. and Mary N. desire each other in marriage and confess the same here publicly in the presence of God and the world, in testimony of which they have given each other their hands and wedding rings, I pronounce them joined in marriage, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.”

In front of the altar¹³⁷ let the pastor read God’s word from Genesis 2[:18*, 21–24*] over the bride and groom.

“Then the LORD God said, ‘It is not good that the human being should be alone; I will make him a helper *who will stand by his side*.’¹³⁸ So the Lord God caused a deep sleep to fall upon the

136 Matthew 19:6*.

137 This marks the beginning of the worship service.

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¹⁸ Then the Lord God said, “It is not good that the man should be alone; I will make him a helper as his partner.”

[Genesis 2:18 \(NRSV\)](#)

*

²¹ So the Lord God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh.

²² And the rib that the Lord God had taken from the man he made into a woman and brought her to the man.

²³ Then the man said, “This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken.”

²⁴ Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

[Genesis 2:21–24 \(NRSV\)](#)

human being, and he slept; and he took one of his ribs and closed up its place with flesh. And the Lord God built a woman out of the rib that he had taken from the human being, and he brought her to him. Then the human being said: ‘This is truly bone of my bone and flesh of my flesh. This one will be called woman, because she is taken out of man.’ Therefore a man will leave his father and mother and cling to his wife, and they will be one flesh.”

Then let the pastor turn to both and address them thus:

“Because you both have entered into the married estate in God’s name, hear first of all God’s commandment concerning this estate. Thus says St. Paul:¹³⁹

“Husbands, love your wives, just as Christ loved the church¹⁴⁰ and gave himself up for her, in order to make her holy, and has cleansed her through the washing of water in the Word, in order to *prepare for himself a church that will be glorious*,¹⁴¹ that has neither spot nor wrinkle nor anything of the kind, but instead that she may be holy and blameless. So also husbands ought to love their wives like their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but instead he nourishes it and takes care of it, just as the LORD does for the church.

“Wives, be subject to your husbands as to the LORD. For the husband is the head of the wife, just as Christ is also the head of the church, and he is the savior of his body. But as now the church is subject to Christ, so also the women are subject to their husbands in all things.’

“Second, hear also the cross that God has placed upon this estate.¹⁴² ‘To the woman God said:

““I will create much distress for you in childbirth. You shall bear your children in distress, and you shall cringe before your husband, and he shall be your lord.”

“And to the man God said:

““Because you have listened to the voice of your wife and have eaten from the tree, about which I commanded you and said, ‘You shall not eat from it,’ cursed is the ground because of you. In distress you shall nourish yourself your whole life long. The ground shall bring forth thorns and thistles for you, and you shall eat the grass of the field. By the sweat of your face shall

138 With the 1536 edition of the Small Catechism, the text follows the complete edition of the Luther Bible from 1534. Earlier texts read: “who will be his companion.”

139 Ephesians 5:25–29* and 5:22–24*.

140 Throughout this passage the German is *Gemeine*, literally, “congregation.”

141 Before 1536: “present for himself a glorious church.”

142 Genesis 3:16–19*.

you eat your bread, until you return again to the earth from which you were taken. For you are earth and shall return to earth.”

“Third, this is your comfort, that you know and believe how your estate is pleasing and blessed in God’s eyes. For it is written:¹⁴³

“‘God created the human being in his image, in the image of God he created them. He created them a male and a female, and God blessed them and said to them: “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish in the sea and over the birds in the air and over all animals that crawl on the earth.” And God saw all that he had made, and look, it was all very good.’

“Therefore Solomon also says,¹⁴⁴ *‘Whoever finds a wife finds a good thing and obtains a blessing from the Lord.’*”

At this point let the pastor spread his hands over them and pray:¹⁴⁵

Lord God, who have created man and woman and have ordained them for the married estate, have blessed them also with the fruit of the womb, and have therein signified the sacrament of your dear Son Jesus Christ and the church,¹⁴⁶ his bride: We beseech your never-ending goodness that you would not permit this your creation, ordinance, and blessing to be removed or destroyed, but graciously preserve it among us through Jesus Christ our LORD. Amen.

The Baptismal Booklet: Translated into German and Newly Revised¹⁴⁷

Martin Luther

143 Genesis 1:27f*. and 1:31*.

144 A paraphrase of Proverbs 18:22*. Before 1536 the text reads, “Whoever gets a wife gets a good thing and will obtain delight from the LORD.”

145 The following prayer is an adaptation of a traditional prayer used at nuptial Masses in Luther’s day.

146 Here: *Kirchen*. Luther did not view marriage as a sacrament, but uses the word here as found in the traditional prayer to refer to Ephesians 5:32*, where the Vulgate translates the Greek *mysterion* with *sacramentum*. See WA 6:550, 22–552, 27 (LW 36:92–95).

147 The Baptismal Booklet, based on medieval baptismal rites, was originally published in 1523 (WA 12:42–48; LW 53:95–103). In 1526 a second edition was prepared (WA 19:537–41; LW 53:106–9 with 101–3), which is the basis of the text here. It was included in the second edition of the Small Catechism published in 1529, in all subsequent editions published in Wittenberg during Luther’s lifetime, and in some 1580 editions of the Book of Concord. This translation is based on LW 53.

To all Christian readers: Grace and Peace in Christ our Lord.

Because daily I see and hear with what carelessness and lack of solemnity—to say nothing of out-and-out levity—people treat the high, holy, and comforting sacrament of baptism for infants, in part caused, I believe, by the fact that those present understand nothing of what is being said and done, I have decided that it is not only helpful but also necessary to conduct the service in the German language. For this reason I have translated *those portions that used to be said in Latin*¹⁴⁸ in order to begin baptizing in German, so that the sponsors and others present may be all the more aroused to faith and earnest devotion and so that the priests who baptize have to show more diligence for the sake of the listeners.

Out of a sense of Christian commitment, I appeal to all those who baptize, sponsor infants,¹⁴⁹ or witness a baptism to take to heart the tremendous work and great solemnity present here. For here in the words of these prayers you hear how plaintively and earnestly the Christian church brings the infant to God, confesses before him with such unchanging, undoubting words that the infant is possessed by the devil and a child of sin and wrath, and so diligently asks for help and grace through baptism, that the infant may become a child of God.

Therefore, you have to realize that it is no joke at all to take action against the devil and not only to drive him away from the little child but also to hang around the child's neck such a mighty, lifelong enemy. Thus it is extremely necessary to stand by the poor child with all your heart and with a strong faith and to plead with great devotion that God, in accordance with these prayers, would not only free the child from the devil's power but also strengthen the child, so that the child might resist him valiantly in life and in death. I fear that people turn out so badly after baptism because we have dealt with them in such a cold and casual way and have prayed for them at their baptism without any zeal at all.

Bear in mind, too, that in baptism the external ceremonies are least important, such as blowing under the eyes, making the sign of the cross, putting salt in the mouth or spit and clay in the ears and nose, anointing the breast and shoulders with oil, smearing the head with chrism, putting on the christening robe, placing a burning candle in the child's hand, and whatever else has been added by humans to embellish baptism. For certainly a baptism can occur without any of these things, and they are not the actual devices from which the devil shrinks or flees. He sneers at even greater things than these! Here things must get really serious.

Instead, see to it that you are present there in true faith, that you listen to God's Word, and that you pray along earnestly. For wherever the priest says, "Let us pray," he is exhorting you to pray with him. Moreover, all sponsors and the others present ought to speak along with him the

148 The italicized text is only found in the 1523 version and in the Book of Concord. The editions of the Small Catechism have simply "these things." In the Roman rite only the questions to the sponsors and their responses were not in Latin.

149 *Kinder heben*: literally, to draw children out of the font. See the order of service below. The sponsors are to hold the child over the font while the priest puts on the christening robe.

words of his prayer in their hearts to God. For this reason, the priest should speak these prayers very clearly and slowly, so that the sponsors can hear and understand them and can also pray with the priest with one mind in their hearts, carrying before God the need of the little child with all earnestness, on the child's behalf setting themselves against the devil with all their strength, and demonstrating that they take seriously what is no joke to the devil.

For this reason it is right and proper not to allow drunken and boorish priests to baptize nor to select good-for-nothings as godparents. Instead fine, moral, serious, upright priests and godparents ought to be chosen, who can be expected to treat the matter with seriousness and true faith, lest this high sacrament be abandoned to the devil's mockery and dishonor God, who in this sacrament showers upon us the vast and boundless riches of his grace. He himself calls it a "new birth,"¹⁵⁰ through which we, being freed from the devil's tyranny and loosed from sin, death, and hell, become children of life, heirs of all God's possessions, God's own children, and brothers and sisters of Christ.¹⁵¹

Ah, dear Christians, let us not value or treat this unspeakable gift so half-heartedly. For baptism is our only comfort and the doorway to all of God's possessions and to the communion of all the saints. To this end may God help us. Amen.

The baptizer shall say:¹⁵²

"Depart, you unclean spirit, and make room for the Holy Spirit."

Then he shall make the sign of the cross on both the forehead and the breast and say:

"Receive the sign of the holy cross upon the forehead and the breast.

"Let us pray.

"O almighty and eternal God, Father of our Lord Jesus Christ, I call to you on behalf of this, your servant, N., who asks for the gift of your baptism and desires your eternal grace through spiritual rebirth. Receive him,¹⁵³ LORD, and as you have said, 'Ask and you shall receive, seek and you shall find, knock and it shall be open for you,'¹⁵⁴ so give now the blessing to him who

150 John 3:3*, 5*.

151 Literally: "brethren."

152 In the Small Catechism this section is accompanied by the same woodcut used before "The Sacrament of Holy Baptism."

153 Luther throughout uses the masculine pronoun for the one being baptized.

154 Matthew 7:7*.

asks and open the door to him who knocks on it, so that he may obtain the eternal blessing of this heavenly bath¹⁵⁵ and receive the promised kingdom you give through Christ our LORD. Amen.

“Let us pray:

“Almighty, eternal God, who according to your strict judgment condemned the unbelieving world through the flood and according to your great mercy preserved believing Noah and the seven members of his family, and who drowned Pharaoh with his army in the Red Sea and led your people Israel through the same sea on dry ground, thereby prefiguring this bath of your Holy Baptism, and who through the baptism of your dear child, our LORD Jesus Christ, hallowed and set apart the Jordan and all water to be a blessed flood and a rich washing away of sins: we ask for the sake of this very same boundless mercy of yours that you would look graciously upon N. and bless him with true faith in the Holy Spirit so that through this same saving flood all that has been born in him from Adam and whatever he has added thereto may be drowned in him and sink, and that he, separated from the number of the unbelieving, may be preserved dry and secure in the holy ark of the Christian church and may at all times fervent in spirit and joyful in hope serve your name, so that with all believers in your promise he may become worthy to attain eternal life through Jesus Christ our LORD. Amen.

“I adjure you, you unclean spirit, in the name of the Father (+) and of the Son (+) and of the Holy Spirit (+), that you come out of and depart from this servant of Jesus Christ,¹⁵⁶ N. Amen.

“Let us hear the holy Gospel of St. Mark:¹⁵⁷

“ ‘And they brought little children to him that he might touch them. But the disciples threatened¹⁵⁸ those who brought them. But when Jesus saw this, he became indignant with them and said to them, “Let the little children come to me and do not prevent them. For of such is the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God as a little child will not enter into it.” And he hugged them and laid his hands on them and blessed them.’ ”

Then the priest shall lay his hands upon the child’s head and pray the Lord’s Prayer along with the kneeling sponsors:

“Our Father, you who are in heaven, hallowed be your name, may your kingdom come, may your will come about on earth as in heaven. Give us today our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. Amen.”

155 Titus 3:5*.

156 The sign of the cross was made three times over the child.

157 Mark 10:13–16*. With the edition of 1536 the text matches the Luther Bible for the first time. Until then the text in the Small Catechism is a free rendering, perhaps based on the Latin Vulgate.

158 The Book of Concord and the 1536 edition read: “led away.”

After this the little child shall be brought to the baptismal font¹⁵⁹ and the priest shall say:
“The LORD preserve your coming in and your going out from now and for evermore.”¹⁶⁰

Then the priest shall let the child, through his sponsors, renounce the devil and say:

“N., do you renounce the devil?”

Answer: “Yes.”

“And all his works?”

Answer: “Yes.”

“And all his ways?”

Answer: “Yes.”

Then he shall ask:

“Do you believe in God the Father almighty, creator of heaven and earth?”

Answer: “Yes.”

“Do you believe in Jesus Christ, his only Son our Lord, who was born and suffered?”

Answer: “Yes.”

“Do you believe in the Holy Spirit, one holy Christian church, the community of saints,¹⁶¹
forgiveness of sins, resurrection of the body, and after death an eternal life?”

Answer: “Yes.”

“Do you want to be baptized?”

Answer: “Yes.”

At this point he shall take the child and immerse it in the baptismal font and say:

159 According to the medieval rite, the exorcisms would take place at the door of the church and the rest of the service at the baptismal font.

160 Psalm 121:8*.

161 Literally: “the holy ones.”

“And I baptize you in the name of the Father and of the Son and of the Holy Spirit.”

Then the sponsors shall hold the little child over the font, and the priest, while putting the christening robe on the child, shall say:

“The almighty God and Father of our LORD Jesus Christ, who has given birth to you for a second time through water and the Holy Spirit and has forgiven you all your sins, strengthen you with his grace to eternal life. Amen.

“Peace be with you.”

Answer: “Amen.”¹⁶²

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162 Various editions of the Small Catechism also add other material. Editions published in Wittenberg during Luther’s lifetime included in 1529: *The German Litany* (WA 30/3: 29–36; LW 53:163–69); in 1536, 1537, and 1539: the German *Te Deum* and the *Magnificat* (WA 35:458–59; LW 53:171–79); in 1543: *A Prayer against the Turks* (WA 51:608, 6/24–610, 15/34; LW 43:232–33).

¹Kolb, R., Wengert, T. J., & Arand, C. P. 2000. *The Book of Concord : The confessions of the Evangelical Lutheran Church* . Fortress Press: Minneapolis