

CT 13

THE
SMALL CATECHISM

OF

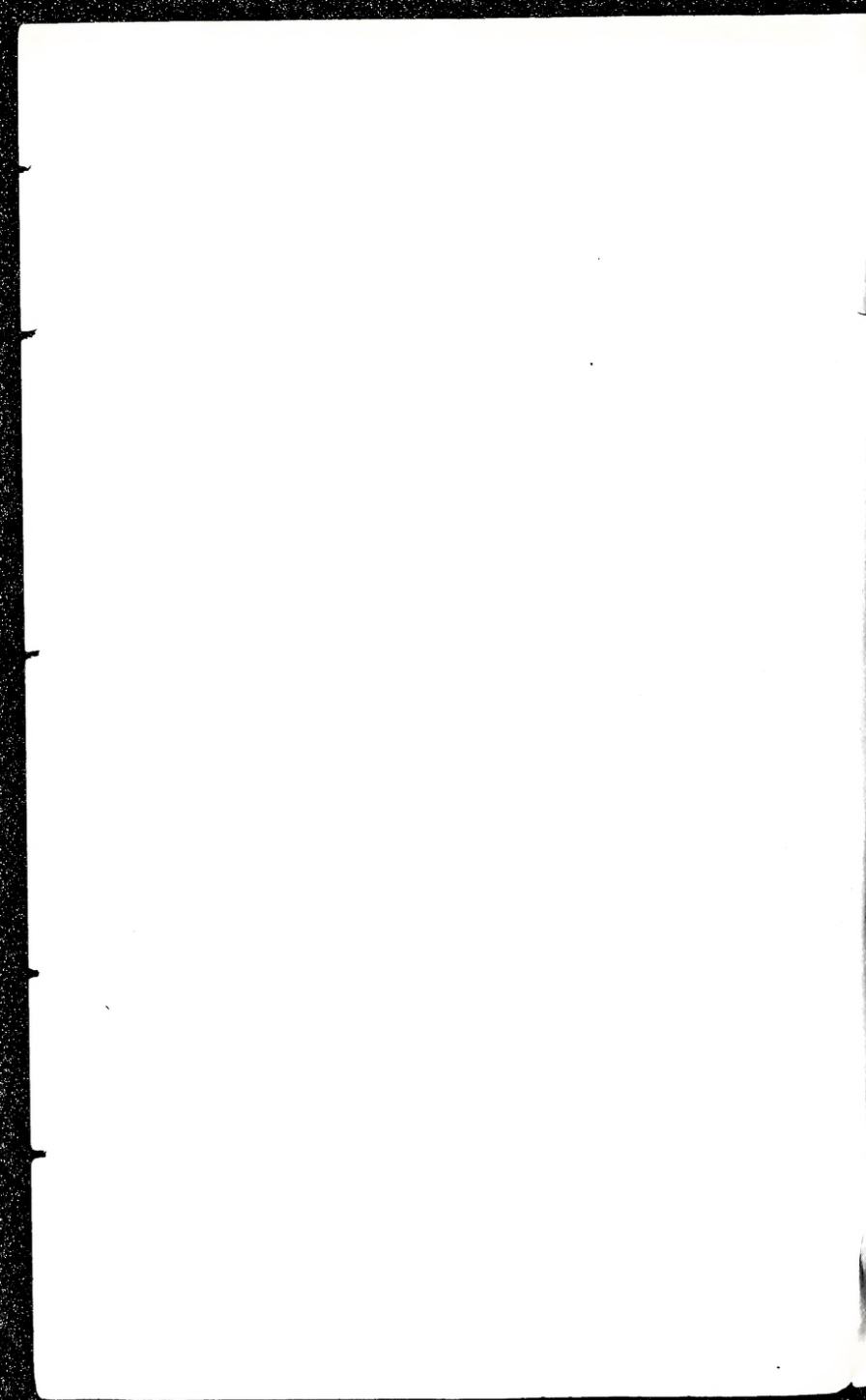
DR. MARTIN LUTHER.

Literally Translated.

TRANSLATION REVISED AND CORRECTED BY

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LUTHER'S SMALL CATECHISM.

THE TEN COMMANDMENTS,

As they should be clearly and simply explained to every household by the head of the family.

The First Commandment.

Thou shalt have no other Gods.

What does that mean? Answer.

We should fear, love, and trust in God above all things.

The Second Commandment.

Thou shalt not take the name of the Lord thy God in vain.

What does that mean? Answer.

We should fear and love God, so as not to curse, swear, conjure, lie, or deceive, by His name; but call upon it in every time of need, pray to, praise, and give thanks to it.

The Third Commandment.

Thou shalt keep holy the Festival day.

What does that mean? Answer.

We should fear and love God, so as not to despise preaching and His Word, but deem it holy, and willingly hear and learn it.

The Fourth Commandment.

Thou shalt honour thy father and thy mother.

What does that mean? Answer.

We should fear and love God, so as not to despise or provoke our parents and rulers, but honour, serve, obey, love, and esteem them.

The Fifth Commandment.

Thou shalt not kill.

What does that mean? Answer.

We should fear and love God, so as not to do our neighbour any injury or harm in his body, but help and befriend him in all bodily troubles.

The Sixth Commandment.

Thou shalt not commit adultery.

What does that mean? Answer.

We should fear and love God, so as to live modestly and purely in words and deeds, and that husband and wife should love and honour each other.

The Seventh Commandment.

Thou shalt not steal.

What does that mean? Answer.

We should fear and love God, so as not to take our neighbour's money or property, nor get it by spurious goods or unfair dealing, but help him to improve and protect his property and business.

The Eighth Commandment.

Thou shalt not bear false witness against thy neighbour.

What does that mean? Answer.

We should fear and love God, so as not to calumniate our neighbour, betray, or slander him, or injure his character, but defend him, speak well of him, and make the best of all he does.

The Ninth Commandment.

Thou shalt not covet thy neighbour's house.

What does that mean? Answer.

We should fear and love God, so as not to try to defraud our neighbour of his inheritance or house, or obtain it with a pretence of justice, but aid and assist him to keep it.

The Tenth Commandment.

Thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is his.

What does that mean? Answer.

We should fear and love God, so as not to detach, extort, or alienate from our neighbour his wife, servants, or cattle, but try to get them to stay and do their duty.

What does God say about all these Commandments?

He says this: I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

What does that mean? Answer.

God threatens to punish all who disobey these Commandments: we should, therefore, fear His anger, and do nothing which such Commandments forbid. But He promises grace and every blessing to all who keep them; we should therefore love and trust in Him, and gladly obey His Commandments.

THE CREED,

As it should be clearly and simply explained to every household by the head of the family.

THE FIRST ARTICLE.

Of Creation.

I believe in God the Father, Almighty Maker of heaven and earth.

What does that mean? Answer.

I believe that God has created me and all that exists; that He has given and still preserves to me body and soul, eyes, ears, and all my limbs, my reason and all my senses, and also clothing and shoes, food and drink, house and home, wife and child, land, cattle, and all my property; that He provides me plentifully and every day with all the necessaries of life, protects me from all danger, and preserves and guards me against all evil, and all this out of nothing but paternal and divine goodness and mercy, without any merit or worthiness of mine; for all which I am in duty bound to thank, praise, serve, and obey Him. This is most certainly true.

THE SECOND ARTICLE.

Of Redemption.

And in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate; was crucified, died, and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

What does that mean? Answer.

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy and precious blood, and with His innocent sufferings and death; in order that I might be his, live under him in his kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, and lives and reigns to all eternity. This is most certainly true.

THE THIRD ARTICLE.

Of Sanctification.

I believe in the Holy Ghost ; one holy Christian Church ; the Communion of Saints ; the Forgiveness of sins ; the Resurrection of the body ; and the Life everlasting. Amen.

What does that mean? Answer.

I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him ; but the Holy Ghost has called me through the gospel, enlightened me by His gifts, and sanctified and preserved me in the true faith ; just as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the true faith ; in which Christian Church He daily forgives abundantly all my sins, and the sins of all believers, and will raise up me and all the dead at the last day, and will grant everlasting life to me and to all who believe in Christ. This is most certainly true.

THE LORD'S PRAYER,

As it should be clearly and simply explained to every household by the head of the family.

Our Father who art in heaven.

What does that mean? Answer.

By this God would make us believe that He is really our Father, and that we are really his children, so that we may with assurance and all confidence ask anything of Him, even as little children would ask their own dear father.

The First Petition.

Hallowed be thy name.

What does that mean? Answer.

The name of God is indeed in itself holy ; but we pray in this petition that it may be hallowed also by us.

How can that be done? Answer.

When the word of God is taught in its truth and purity, and we, as the children of God, lead holy lives, according to it: To this may our blessed Father in heaven help us! But whoever teaches and lives otherwise than as God's word teaches, profanes the name of God among us. From this preserve us, Heavenly Father!

The Second Petition.

Thy kingdom come.

What does that mean? Answer.

The kingdom of God comes indeed of itself, without our prayer; but we pray in this petition that it may come also to us.

How can that be done? Answer.

When our Heavenly Father gives us his Holy Spirit, so that by His grace we believe His holy word, and live a godly life here in time, and hereafter in eternity.

The Third Petition.

Thy will be done on earth, as it is in heaven.

What does that mean? Answer.

God's good and gracious will is done indeed without our prayer; but we pray in this petition that it may be done also by us.

How can that be done? Answer.

When God brings to naught every evil counsel and will which would hinder us from hallowing the name of God, and prevent His kingdom from coming to us (such as the will of the devil, of the world, and of our own flesh); but makes us strong and steadfast in His word and faith even unto the end,—this is His gracious and good will.

The Fourth Petition.

Give us this day our daily bread.

What does that mean? Answer.

God gives indeed without our prayer even to the wicked also their daily bread; but we pray in this petition that He will cause us to understand what is our daily bread, and to receive it with thankfulness.

What is, then, our daily bread? Answer.

All that pertains to the nourishment and needs of the body, as food and drink, clothing and shoes, house and home, land, cattle, money, property, pious husband or wife, pious children, pious servants, pious and faithful rulers, a good government, good seasons, peace, health, education, honour, good friends, faithful neighbours, and the like.

The Fifth Petition.

And forgive us our trespasses, as we forgive those who trespass against us.

What does that mean? Answer.

We pray in this petition that our Father in heaven will not look upon our sins, nor on account of them deny our requests; for we are not worthy of anything for which we pray, and have

not merited it; but that He would grant us everything through grace, for we daily sin very much, and deserve nothing but punishment. We will, therefore, also on our part, heartily forgive and willingly do good to those who sin against us.

The Sixth Petition.

And lead us not into temptation.

What does that mean? Answer.

God indeed tempts no one, but we pray in this petition that God will guard and preserve us, so that the devil, the world, and our own flesh, may not deceive us, nor lead us into error, despair, and other great and shameful sins; and that even if we may be thus tempted, we may nevertheless finally prevail and gain the victory.

The Seventh Petition.

But deliver us from evil.

What does that mean? Answer.

We pray in this petition, as in a summary, that our Father in heaven will deliver us from all kinds of evil—of body or soul, of property or character—and, at last, when our time comes, will grant us a happy end, and graciously take us from this world of sorrow to himself in heaven.

Amen.

What does that mean? Answer.

That I should be sure that such petitions are pleasing to our Father in heaven, and are heard by Him; for He has Himself commanded us thus to pray, and promised that He will hear us. Amen. Amen: that means yes, yes, so be it.

THE SACRAMENT OF HOLY BAPTISM,

As it should be clearly and simply explained to every household by the head of the family.

I. What is baptism? Answer.

Baptism is not simply water, but it is the water comprehended in God's command, and connected with God's word.

What is that word of God? Answer.

It is that which our Lord Christ speaks in the last chapter of Matthew: Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

II. What does baptism give, or of what use is it? Answer

It worketh forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe it, as the word and promise of God declare.

What are such words and promises of God? Answer.

Those which our Lord Christ speaks in the last chapter of Mark: He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

III. How can water do such great things? Answer.

It is not water, indeed, that does it, but the word of God which is with and in the water, and faith, which trusts in the word of God in the water. For without the word of God, the water is nothing but water, and no baptism; but with the word of God it is a baptism—that is, a gracious water of life and a washing of regeneration in the Holy Ghost, as St. Paul says, Titus, 3d chapter: By the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace we should be made heirs according to the hope of eternal life. This is certainly true.

IV. What does such baptizing with water signify? Answer.

It signifies that the old Adam in us is to be drowned by daily sorrow and repentance, and perish with all sins and evil desires; and that the new man should daily come forth again and arise, who shall live before God in righteousness and purity forever.

Where is it so written? Answer.

St. Paul in the 6th chapter of Romans says: We are buried with Christ by baptism into death; that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

THE OFFICE OF THE KEYS,

As it should be clearly and simply explained to every household by the head of the family.

What is the office of the keys? Answer.

The office of the keys is the special church power which Christ has given to His Church on earth, to forgive the sins of repentant sinners, but to retain the sins of unrepentant sinners until they repent.

Where is that written? Answer.

The holy Evangelist John writes thus in the 20th chapter: The Lord Jesus breathed on his disciples, and saith unto them,

Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

What do you believe these words mean? Answer.

I believe that those who are called to be Servants of Christ deal with us by His divine command; and especially when they exclude open and unrepentant sinners from the Christian congregation, and absolve those who regret their sins and desire to amend, that it is as efficacious and certain even in heaven, as if our Lord Jesus Christ himself dealt with us.

How the Unlearned should be taught to Confess.

(MATT. XVIII. JOHN XX.)

What is confession? Answer.

Confession comprehends two parts: one, that we confess our sins; the other, that we receive absolution or forgiveness from the confessor, as from God himself, and doubt not, but firmly believe that our sins are forgiven before God in heaven by means of it.

Which sins should we confess?

Before God we should accuse ourselves of all sins, even of those which we do not ourselves perceive; as we do in the Lord's Prayer. But to the confessor we should confess those sins only which we know and feel in our hearts.

What are these? Answer.

Here consider your condition, according to the Ten Commandments, whether you are a father or mother, a son or daughter, a master or mistress, a man-servant or maid-servant, whether you have been disobedient, unfaithful, lazy, passionate, immodest, spiteful. Whether you have injured any one by words or deeds. Whether you have stolen, neglected, or wasted anything, or done any harm.

Show me a short way to confess. Answer.

Speak thus to the confessor: Worthy and dear Sir, I beseech you to hear my confession, and absolve me for God's sake.

Say:

I, poor sinner, confess to God that I am guilty of every sin; in particular I confess to you that I am a man-servant, maid-servant, &c. But, alas! I serve my master unfaithfully, for I have not always done what they told me; I have moved them to anger and to cursing, have neglected my duty, and let things go to waste; I have also been immodest in words and deeds, have quarrelled with my equals, have grumbled and

sworn at my wife, &c. For all this I am sorry and ask forgiveness. I will do so no more.

A master or mistress should say thus : In particular I confess to you, that I have not brought up my child and household to the glory of God. I have cursed ; have given a bad example with improper words and actions ; have injured my neighbours ; have slandered, overcharged, given spurious goods and short measure ; and so on with anything he has done contrary to the commands of God, and what is proper to his position.

If, however, the conscience of any one of you is not troubled with such or greater sins, do not worry, or hunt up, or invent other sins, and thereby make a martyrdom out of confession ; but mention one or two you know of. Thus : In particular I confess that I have once sworn, once used improper language, once neglected some duty, &c. And then stop. But if you should know of no sin (which, however, is hardly possible), then mention none in particular, but receive absolution after the general confession which you make to God before the confessor. Then shall the father confessor say :—

God be merciful unto thee and strengthen thy faith.

Further :—

Dost thou believe that my forgiveness is the forgiveness of God ?

Answer.

Yes, dear Sir.

Then let him say : As thou believest, so be it unto thee. And I, by command of my Lord Jesus Christ, forgive thee thy sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Depart in peace.

Those, however, who are much troubled in conscience, or who are in distress or temptation, a father confessor will know how to comfort with passages from the Bible, and stir up to faith. This is only a general method of confession for the unlearned.

THE SACRAMENT OF THE ALTAR,

As it should be clearly and simply explained to every household by the head of the family.

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, given unto us Christians to eat and to drink, as it was instituted by Christ himself.

Where is it so written ? Answer.

The holy Evangelists, Matthew, Mark, and Luke, together with St. Paul, write thus :—

Our Lord Jesus Christ the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and gave it to the disciples, and said, Take, eat; this is my body, which is given for you; this do, in remembrance of me.

After the same manner also he took the cup, when he had supped, gave thanks, and gave it to them, saying, Drink ye all of it: this cup is the new testament in my blood, which is shed for you, for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me.

What is the use, then, of such eating and drinking? Answer.

It is pointed out to us in the words: given, and shed for you, for the remission of sins. Namely, through these words, the remission of sins, life and salvation are given us in the Sacrament: for where there is remission of sins, there are also life and salvation.

How can bodily eating and drinking do such great things? Answer.

Eating and drinking, indeed, do not do them, but the words which stand here: given and shed for you for the remission of sins. Which words connected with the bodily eating and drinking are the main point in the sacrament; and whoever believes these words, has that which they declare and mean, namely, forgiveness of sins.

Who then receives this Sacrament worthily? Answer.

Fasting and bodily preparation are, indeed, a good external discipline; but he is truly worthy and well prepared, who has faith in these words: given and shed for you, for the remission of sins. But he who does not believe these words, or who doubts, is unworthy and unfit, for the words "for you" require truly believing hearts.

How the head of a family should teach his household to consecrate themselves to God morning and evening.

In the morning when you rise from bed, you shall consecrate yourself to God with the sign of the holy cross and say:—

Glory be to God the Father, Son, and Holy Ghost. Amen.

Then, kneeling or standing, you shall say the Creed and the Lord's Prayer, and, if you choose, you may also say this little prayer:—

I thank thee, my Heavenly Father, through Jesus Christ thy dear Son, that thou hast protected me through the night from all danger and harm; and I beseech thee to protect me this day also from all sin and evil, so that all my life and actions may please thee. For into thy hands I commend my body and soul

and everything. Let thy holy angel be with me, so that the evil one may have no power over me. Amen.

And then go cheerfully to your work, singing, it may be, a hymn, the Ten Commandments, or whatever your devout feelings may suggest.

In the evening when you go to bed, you shall consecrate yourself to God with the sign of the holy cross, and say:—

Glory be to God the Father, Son, and Holy Ghost. Amen.

Then, kneeling or standing, you shall say the Creed and the Lord's Prayer; and, if you choose, you may also say this little prayer:—

I thank thee, my Heavenly Father, through Jesus Christ, thy dear Son, that thou hast this day so graciously protected me, and I beseech thee to forgive me all my sins, which I have wickedly done, and graciously protect me also this night. For into thy hands I commend my body and soul and everything. Let thy holy angel be with me, that the evil one may have no power over me. Amen.

And then go to sleep cheerfully and at once.

How the head of a family should teach his household to say the Benedicite and Gratiar.

The members of the family shall come to the table reverently and with folded hands and say:—

The eyes of all wait upon thee, O Lord, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing.

Then the Lord's Prayer, and then this prayer:—

O Lord God, Heavenly Father, bless us and these thy gifts, which we receive through thy tender kindness, through Jesus Christ our Lord. Amen.

The Gratiar.

Thus, also, after eating should they do similarly, saying reverently and with folded hands:—

O give thanks unto the Lord, for He is good; for his mercy endureth forever: He giveth to the beast his food, and to the young ravens which cry. He delighteth not in the strength of a horse. He taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear Him in those that hope in his mercy.

Then the Lord's Prayer, and then this prayer:—

We thank thee, Lord God our Father, through Jesus Christ our Lord, for all thy benefits. O Thou who livest and reignest forever and ever. Amen.

TABLE OF DUTIES.

Or, certain passages of the Scriptures, selected for various orders and conditions of men, by which they are admonished of their duty.

To Bishops, Pastors, and Preachers.

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice, but holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 1 *Tim.* iii. 2-6; *Tit.* i. 9.

Of Earthly Government.

Let every soul submit himself to the governments that are over him, for there is no government but of God. Whosoever, therefore, resisteth the government, resisteth the ordinance of God; and they that resist shall receive to themselves condemnation. For it beareth not the sword in vain, for it is the minister of God, a revenger to execute wrath upon him that doeth evil. *Rom.* xiii. 1-5.

To Husbands.

Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. 1 *Pet.* iii. 7. And be not bitter against them. *Col.* iii. 19.

To Wives.

Wives, submit yourselves unto your husbands, as unto the Lord—even as Sarah obeyed Abraham, calling him lord—whose daughters ye are, as long as ye do well, and are not afraid with any amazement. *Eph.* v. 22; 1 *Pet.* iii. 6.

To Parents.

Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. *Eph.* vi. 4.

To Children.

Children, obey your parents in the Lord; for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. *Eph.* vi. 1-3.

To Male and Female Servants, and Labourers.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. *Eph. vi. 5-8.*

To Masters and Mistresses.

Ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven; neither is there respect of persons with him. *Eph. vi. 9.*

To Young Persons, in general.

Ye younger, submit yourselves unto the elder, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. *1 Pet. v. 5, 6.*

To Widows.

She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day; but she that liveth in pleasure is dead while she liveth. *1 Tim. v. 5, 6.*

To Everybody.

Thou shalt love thy neighbour as thyself. Herein are comprehended all the commandments. *Rom. xiii. 9.* And persevere in prayer for all men. *1 Tim. ii. 1.*

Let each one well his lesson learn,
And all at home to good will turn.

A MARRIAGE SERVICE

For Unlearned Pastors.

PREFACE OF DR. MARTIN LUTHER (Extract).

Every land has its own customs, says a proverb. Therefore, because matrimony is a temporal concern, it behooves the clergy not to command or ordain anything in reference to it, but let every town and country keep its own customs.

Some take the bride twice to church, both in the evening and in the morning; some only once. Some announce and publish the banns from the pulpit two or three weeks before; with all this I have nothing to do, but leave it to the authorities.

But if we are asked to pronounce a blessing, or to pray over them before the church or in the church, or also to marry them, it is our duty to do so. . . . Now, inasmuch as so much show is made in consecrating monks and nuns, although their station and condition is an ungodly one, and a pure invention of man, having no foundation in the Bible; how much more should we honor this condition ordained by God, and consecrate, pray for, and adorn it with much more ceremony. For, although it is a condition belonging to the world, yet it has God's word for it, and is not invented or founded by men as the condition of monks or nuns is; therefore it should be looked upon a hundred times more as a spiritual condition than the monastic condition is; which last should be looked upon as the most earthly and fleshly of all conditions, because it is invented and founded by flesh and blood, and, more than anything else, by the wit and wisdom of this world.

First. The banns are published from the pulpit in the following words:—

N. and N. desire, according to the ordinance of God, to enter into the holy estate of matrimony, and therefore desire a Christian prayer from all, that they may begin it in God's name and prosper. And if any one has anything to say against it, let him now speak, or else hereafter hold his peace. May God give them his blessing. Amen.

In the church they are joined in marriage thus:—

N., wilt thou have N. for thy wedded wife?

Dicat. Yes.

N., wilt thou have N. for thy wedded husband?

Dicat. Yes.

Here let him cause them to give each other the wedding rings and join their right hands, and then let him say:—

What God hath joined together, let no man put asunder.

Then let him say to all:—

Forasmuch as N. and N. desire to be joined in marriage, and have confessed the same here openly before God and the world; and thereto have joined hands and given each other wedding rings, I pronounce them husband and wife in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Before the altar, over the bridegroom and bride, let him read God's word, Gen. ii. 18, and 21-24.

Then let him turn to them both and speak thus:—

Inasmuch as ye both are joined in matrimony in God's name, hear first the command of God in reference to this condition. Thus says St. Paul: Eph. v. 25, 26.

In the second place, hear also the cross which God has laid upon this condition. Thus spake God to the woman: Gen. iii. 16. And to the man God spake: Gen. iii. 17-19.

In the third place: Let this be your comfort, that you know and believe that your condition is pleasing to God and blessed by Him. For thus it is written: Gen. i. 27, 28. Therefore also Solomon says, He who findeth a wife findeth a good thing, and receiveth blessing from the Lord.

Here let him stretch out his hands over them and pray thus:—

O Lord God, who hast created man and woman and ordained them to matrimony, which thou hast blessed with fruits of the body and made a symbol of the Sacrament of thy dear Son, Jesus Christ, and of the Church His bride, we beseech thine infinite goodness that thou wouldst not allow this thy ordinance and blessing to be removed from us or to fail, but mercifully preserve it to us through Jesus Christ our Lord. Amen.

THE BAPTISMAL SERVICE,

Translated into German and rearranged.

Let the baptizer say:—

Come out, thou unclean spirit, and give place to the Holy Ghost.

Then let him make the sign of the cross on the forehead and breast and say:—

Receive the sign of the holy cross both on the forehead and on the breast.

Let us pray.

O almighty, everlasting God, Father of our Lord Jesus Christ, I call upon thee for this N., thy servant, who asks for the gift of thy baptism, and seeks for thine eternal grace by spiritual regeneration; receive him, O Lord, and as thou hast said: Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you; so give now to him who asketh, and open the door to him who knocketh, that he may receive the eternal blessing of this Heavenly washing, and the promised kingdom which thou givest, through Christ our Lord. Amen.

Let us pray.

Almighty and everlasting God, who didst condemn the unbelieving world in the deluge, according to thy just judgement, and who of thy great mercy didst save Noah; who didst drown blinded Pharaoh and his host in the Red Sea, and led thy people Israel through without wetting the soles of their feet, figuring thereby thy holy Baptism; and who by the Baptism of thy well beloved Son, Jesus Christ, didst sanctify the Jordan and all water to be a holy deluge and an abundant washing away of all sin, we beseech thee by thine infinite mercies that thou wilt mercifully look upon this child, and bless him with true faith in the spirit, that by this healing deluge all in him may be drowned and destroyed which is born of the old Adam, and which he himself has added to it; that he may be separated from the number of the unfaithful, received dry and safe into the holy ark of Christ's Church, be steadfast in faith and joyful in hope, serving thy name, so that he may become worthy with all the faithful to attain to the eternal life which thou hast promised, through Jesus Christ our Lord. Amen.

I summon thee, thou unclean spirit, in the name of the Father, and of the Son, and of the Holy Ghost, to come out, and go away from this servant of Jesus Christ, N. Amen.

Let us hear the holy gospel of St. Mark, x. 13-16: And they brought young children to Jesus that he should touch them, and the disciples rebuked those that brought them, &c.

Then let the minister lay his hands on the child's head, and pray the Lord's Prayer, together with the sponsors, kneeling.

Then let the little child be brought to the font, and the minister say:—

The Lord protect thy incoming and thy outgoing, both now and forever.

Then let the minister cause the child, through its sponsors, to renounce the devil, and say:—

N., dost thou renounce the devil?

Answer. Yes.

And all his works?

Answer. Yes.

And all his ways?

Answer. Yes.

Then let him ask:—

Dost thou believe in God the Father, almighty maker of heaven and earth?

Answer. Yes.

Dost thou believe in Jesus Christ, his only, &c.?

Answer. Yes.

Dost thou believe in the Holy Ghost, one holy Christian Church, the communion of saints, &c.?

Answer. Yes.

Wilt thou be baptized?

Answer. Yes.

Then let him take the child and baptize it, and say:—

And I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

Then shall the sponsors hold the little child over the font, and the priest say as he draws on the chrisom-cloth:—

The almighty God and Father of our Lord Jesus Christ, who has regenerated thee through water and the Holy Ghost, and who has forgiven thee all thy sins, strengthen thee with his grace to everlasting life. Amen.

Peace be unto thee.

Answer. Amen.

