

THE PREFACE TO THE SMALL
AND LARGE CATECHISMS



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PREFACE TO THE SMALL CATECHISM



Martin Luther, to All Faithful and Godly
Pastors and Preachers:

Grace, Mercy, and Peace in Jesus Christ, our Lord.

1 The deplorable, miserable condition which I discovered lately when I, too, was a visitor, has forced and urged me to prepare [publish] this Catechism, or Christian doctrine, in this small, plain, simple form. Mercy! Good God! what manifold misery I beheld! The common people, especially in the villages, have no knowledge whatever of Christian doctrine, and, alas! many pastors are altogether incapable and incompetent to teach [so much so, that one is ashamed to speak of it].

Nevertheless, all maintain that they are Christians, have been baptized and receive the [common] holy Sacraments. Yet they [do not understand and] cannot [even] recite either the Lord's Prayer, or the Creed, or the Ten Commandments; they live like dumb brutes and irrational hogs; and yet, now that the Gospel has come, they have nicely learned to abuse all liberty like experts.

2 O ye bishops! [to whom this charge has been committed

by God,] what will ye ever answer to Christ for having so shamefully neglected the people and never for a moment discharged your office? [You are the persons to whom alone this ruin of the Christian religion is due. You have permitted men to err so shamefully; yours is the guilt; for you have ever done anything rather than what your office required you to do.] May all misfortune flee you! [I do not wish at this place to invoke evil on your heads.]

You command the Sacrament in one form [but is not this the highest ungodliness coupled with the greatest impudence that you are insisting on the administration of the Sacrament in one form only, and on your traditions] and insist on your human laws, and yet at the same time you do not care in the least [while you are utterly without scruple and concern] whether the people know the Lord's Prayer, the Creed, the Ten Commandments, or any part of the Word of God. Woe, woe, unto you forever!

3 Therefore I entreat [and adjure] you all for God's sake, my dear sirs and brethren, who are pastors or preachers, to devote yourselves heartily to your office, to have pity on the people who are entrusted to you, and to help us inculcate the Catechism upon the people, and especially upon the young. And let those of you who cannot do better [If any of you are so unskilled that you have absolutely no knowledge of these matters, let them not be ashamed to] take these tables and forms and impress them, word for word, on the people, as follows:

4 In the first place, let the preacher above all be careful to avoid many kinds of or various texts and forms of the Ten Commandments, the Lord's Prayer, the Creed, the Sacraments, etc., but choose one form to which he adheres, and which he inculcates all the time, year after year. For [I give this advice, however, because I know that] young and simple people must be taught by uniform, settled texts and forms,

otherwise they easily become confused when the teacher to-day teaches them thus, and in a year some other way, as if he wished to make improvements, and thus all effort and labor [which has been expended in teaching] is lost.

5 Also our blessed fathers understood this well; for they all used the same form of the Lord's Prayer, the Creed, and the Ten Commandments. Therefore we, too, should [imitate their diligence and be at pains to] teach the young and simple people these parts in such a way as not to change a syllable, or set them forth and repeat them one year differently than in another [no matter how often we teach the Catechism].

6 Hence, choose whatever form you please, and adhere to it forever. But when you preach in the presence of learned and intelligent men, you may exhibit your skill, and may present these parts in as varied and intricate ways and give them as masterly turns as you are able. But with the young people stick to one fixed, permanent form and manner, and teach them, first of all, these parts, namely, the Ten Commandments, the Creed, the Lord's Prayer, etc., according to the text, word for word, so that they, too, can repeat it in the same manner after you and commit it to memory.

But those who are unwilling to learn it should be told that they deny Christ and are no Christians, neither should they be admitted to the Sacrament, accepted as sponsors at baptism, nor exercise any part of Christian liberty, but should simply be turned back to the Pope and his officials, yea, to the devil himself. Moreover, their parents and employers should refuse them food and drink, and [they would also do well if they were to] notify them that the prince will drive such rude people from the country, etc.

7 For although we cannot and should not force any one to believe, yet we should insist and urge the people that they know what is right and wrong with those among whom they

dwell and wish to make their living. For whoever desires to reside in a town must know and observe the town laws, the protection of which he wishes to enjoy, no matter whether he is a believer or at heart and in private a rogue or knave.

8 In the second place, after they have well learned the text, then teach them the sense also, so that they know what it means, and again choose the form of these tables, or some other brief uniform method, whichever you like, and adhere to it, and do not change a single syllable, as was just said regarding the text; and take your time to it. For it is not necessary that you take up all the parts at once, but one after the other. After they understand the First Commandment well, then take up the Second, and so on, otherwise they will be overwhelmed, so as not to be able to retain any well.

9 In the third place, after you have thus taught them this Short Catechism, then take up the Large Catechism, and give them also a richer and fuller knowledge. Here explain at large every commandment, [article,] petition, and part with its various works, uses, benefits, dangers, and injuries, as you find these abundantly stated in many books written about these matters. And particularly, urge that commandment or part most which suffers the greatest neglect among your people. For instance, the Seventh Commandment, concerning stealing, must be strenuously urged among mechanics and merchants, and even farmers and servants, for among these people many kinds of dishonesty and thieving prevail.

So, too, you must urge well the Fourth Commandment among the children and the common people, that they may be quiet and faithful, obedient and peaceable, and you must always adduce many examples from the Scriptures to show how God has punished or blessed such persons.

10 Especially should you here urge magistrates and parents to rule well and to send their children to school,

showing them why it is their duty to do this, and what a damnable sin they are committing if they do not do it. For by such neglect they overthrow and destroy both the kingdom of God and that of the world, acting as the worst enemies both of God and of men. And make it very plain to them what an awful harm they are doing if they will not help to train children to be pastors, preachers, clerks [also for other offices, with which we cannot dispense in this life], etc., and that God will punish them terribly for it.

For such preaching is needed. [Verily, I do not know of any other topic that deserves to be treated as much as this.] Parents and magistrates are now sinning unspeakably in this respect. The devil, too, aims at something cruel because of these things [that he may hurl Germany into the greatest distress].

11 Lastly, since the tyranny of the Pope has been abolished, people are no longer willing to go to the Sacrament and despise it [as something useless and unnecessary]. Here again urging is necessary, however, with this understanding: We are to force no one to believe, or to receive the Sacrament, nor fix any law, nor time, nor place for it, but are to preach in such a manner that of their own accord, without our law, they will urge themselves and, as it were, compel us pastors to administer the Sacrament. This is done by telling them: Whoever does not seek or desire the Sacrament at least some four times a year, it is to be feared that he despises the Sacrament and is no Christian, just as he is no Christian who does not believe or hear the Gospel; for Christ did not say, This omit, or, This despise, but, This do ye, as oft as ye drink it, etc. Verily, He wants it done, and not entirely neglected and despised. This do ye, He says.

Now, whoever does not highly value the Sacrament thereby shows that he has no sin, no flesh, no devil, no world, no death, no danger, no hell; that is, he does not believe any

such things, although he is in them over head and ears and is doubly the devil's own. On the other hand, he needs no grace, life, Paradise, heaven, Christ, God, nor anything good. For if he believed that he had so much that is evil, and needed so much that is good, he would not thus neglect the Sacrament, by which such evil is remedied and so much good is bestowed. Neither will it be necessary to force him to the Sacrament by any law, but he will come running and racing of his own accord, will force himself and urge you that you must give him the Sacrament.

12 Hence, you must not make any law in this matter, as the Pope does. Only set forth clearly the benefit and harm, the need and use, the danger and the blessing, connected with this Sacrament, and the people will come of themselves without your compulsion. But if they do not come, let them go and tell them that such belong to the devil as do not regard nor feel their great need and the gracious help of God. But if you do not urge this, or make a law or a bane of it, it is your fault if they despise the Sacrament. How could they be otherwise than slothful if you sleep and are silent?

Therefore look to it, ye pastors and preachers. Our office is now become a different thing from what it was under the Pope; it is now become serious and salutary. Accordingly, it now involves much more trouble and labor, danger and trials, and, in addition thereto, little reward and gratitude in the world. But Christ Himself will be our reward if we labor faithfully. To this end may the Father of all grace help us, to whom be praise and thanks forever through Christ, our Lord! Amen.

PREFACE TO THE LARGE CATECHISM

A Christian, Profitable, and Necessary Preface, and Faithful, Earnest Exhortation of Dr. Martin Luther to All Christians, but Especially to All Pastors and Preachers, that They Should Daily Exercise Themselves in the Catechism, which is a Short Summary and, Epitome of the Entire Holy Scriptures, and that They May Always Teach the Same.

1 We have no slight reasons for treating the Catechism so constantly [in sermons] and for both desiring and beseeching others to teach it, since we see to our sorrow that many pastors and preachers are very negligent in this, and slight both their office and this teaching; some from great and high art (giving their mind, as they imagine, to much higher matters), but others from sheer laziness and care for their paunches, assuming no other relation to this business than if they were pastors and preachers, for their bellies' sake, and had nothing to do but, to [spend and] consume their emoluments as long as they live, as they have been accustomed to do under the Papacy.

2 And although they have now everything that they are to

preach and teach placed before them so abundantly, clearly, and easily, in so many [excellent and] helpful books, and the true *Sermones per se loquentes*, *Dormi secure*, *Paratos et Thesauros*, as they were called in former times; yet they are not so godly and honest as to buy these books, or even when they have them, to look at them or read them. Alas! they are altogether shameful gluttons and servants of their own bellies who ought to be more properly swineherds and dog-tenders than care-takers of souls and pastors.

3 And now that they are delivered from the unprofitable and burdensome babbling of the Seven Canonical Hours, oh, that, instead thereof, they would only, morning, noon, and evening, read a page or two in the Catechism, the Prayer-book, the New Testament, or elsewhere in the Bible, and pray the Lord's Prayer for themselves and their parishioners, so that they might render, in return, honor and thanks to the Gospel, by which they have been delivered from burdens and troubles so manifold, and might feel a little shame because like pigs and dogs they retain no more of the Gospel than such a lazy, pernicious, shameful, carnal liberty!

4 For, alas! as it is, the common people regard the Gospel altogether too lightly, and we accomplish nothing extraordinary even though we use all diligence. What, then, will be achieved if we shall be negligent and lazy as we were under the Papacy?

5 To this there is added the shameful vice and secret infection of security and satiety, that is, that many regard the Catechism as a poor, mean teaching, which they can read through at one time, and then immediately know it, throw the book into a corner, and be ashamed, as it were, to read in it again.

6 Yea, even among the nobility there may be found some louts and scrimps, who declare that there is no longer any need either of pastors or preachers; that we have everything

in books, and every one can easily learn it by himself; and so they are content to let the parishes decay and become desolate, and pastors and preachers to suffer distress and hunger a plenty, just as it becomes crazy Germans to do. For we Germans have such disgraceful people, and must endure them.

7 But for myself I say this: I am also a doctor and preacher, yea, as learned and experienced as all those may be who have such presumption and security; yet I do as a child who is being taught the Catechism, and ever morning, and whenever I have time, I read and say, word for word, the Ten Commandments, the Creed, the Lord's Prayer, the Psalms, etc. And I must still read and study daily, and yet I cannot master it as I wish, 8 but must remain a child and pupil of the Catechism, and am glad so to remain.

And yet these delicate, fastidious fellows would with one reading promptly be doctors above all doctors, know everything and be in need of nothing. Well, this, too, is indeed a sure sign that they despise both their office and the souls of the people, yea, even God and His Word. They do not have to fall, they are already fallen all too horribly; they would need to become children, and begin to learn their alphabet, which they imagine that they have long since outgrown.

9 Therefore I beg such lazy paunches or presumptuous saints to be persuaded and believe for God's sake that they are verily, verily! not so learned or such great doctors as they imagine; and never to presume that they have finished learning this [the parts of the Catechism], or know it well enough in all points, even though they think that they know it ever so well. For though they should know and understand it perfectly (which, however, is impossible in this life), yet there are manifold benefits and fruits still to be obtained, if it be daily read and practised in thought and speech; namely, that the Holy Ghost is present in such reading and repetition

and meditation, and bestows ever new and more light and devoutness, so that it is daily relished and appreciated better, as Christ promises, Matt. 18:20: Where two or three are gathered together in My name, there am I in the midst of them.

10 Besides, it is an exceedingly effectual help against the devil, the world, and the flesh and all evil thoughts to be occupied with the Word of God, and to speak of it, and meditate upon it, so that the First Psalm declares those blessed who meditate upon the Law of God day and night. Undoubtedly, you will not start a stronger incense or other fumigation against the devil than by being engaged upon God's commandments and words, and speaking, singing, or thinking of them. For this is indeed the true holy water and holy sign from which he flees, and by which he may be driven away.

11 Now, for this reason alone you ought gladly to read, speak, think and treat of these things, if you had no other profit and fruit from them than that by doing so you can drive away the devil and evil thoughts. For he cannot hear or endure God's Word; and God's Word is not like some other silly prattle, as that about Dietrich of Berne, etc., but as St. Paul says, Rom. 1:16, the power of God. Yea, indeed, the power of God which gives the devil burning pain, and strengthens, comforts, and helps us beyond measure.

12 And what need is there of many words? If I were to recount all the profit and fruit which God's Word produces, whence would I get enough paper and time? The devil is called the master of a thousand arts. But what shall we call God's Word, which drives away and brings to naught this master of a thousand arts with all his arts and power? It must indeed be the master of more than a hundred thousand arts.

13 And shall we frivolously despise such power, profit, strength, and fruit-we, especially, who claim to be pastors

and preachers? If so, we should not only have nothing given us to eat, but be driven out, being baited with dogs, and pelted with dung, because we not only need all this every day as we need our daily bread, but must also daily use it against the daily and unabated attacks and lurking of the devil, the master of a thousand arts.

14 And if this were not sufficient to admonish us to read the Catechism daily, yet we should feel sufficiently constrained by the command of God alone, who solemnly enjoins in Deut. 6:6ff that we should always meditate upon His precepts, sitting, walking, standing, lying down, and rising, and have them before our eyes and in our hands as a constant mark and sign. Doubtless He did not so solemnly require and enjoin this without a purpose; but because He knows our danger and need, as well as the constant and furious assaults and temptations of devils, He wishes to warn, equip, and preserve us against them, as with a good armor against their fiery darts and with good medicine against their evil infection and suggestion.

15 Oh, what mad, senseless fools are we that, while we must ever live and dwell among such mighty enemies as the devils are, we nevertheless despise our weapons and defense, and are too lazy to look at or think of them!

16 And what else are such supercilious, presumptuous saints, who are unwilling to read and study the Catechism daily, doing than esteeming themselves much more learned than God Himself with all His saints, angels, [patriarchs], prophets, apostles, and all Christians? For inasmuch as God Himself is not ashamed to teach these things daily, as knowing nothing better to teach, and always keeps teaching the same thing, and does not take up anything new or different, and all the saints know nothing better or different to learn, and cannot finish learning this, are we not the finest of all fellows to imagine, if we have once read or heard it, that

we know it all, and have no further need to read and learn, but can finish learning in one hour what God Himself cannot finish teaching, although He is engaged in teaching it from the beginning to the end of the world, and all prophets, together with all saints, have been occupied with learning it, and have ever remained pupils, and must continue to be such?

17 For it needs must be that whoever knows the Ten Commandments perfectly must know all the Scriptures, so that, in all affairs and cases, he can advise, help, comfort, judge, and decide both spiritual and temporal matters, and is qualified to sit in judgment upon all doctrines, estates, spirits, laws, and whatever else is in the world. And what, indeed, is the entire Psalter but thoughts and exercises upon the First Commandment?

18 Now I know of a truth that such lazy paunches and presumptuous spirits do not understand a single psalm, much less the entire Holy Scriptures; and yet they pretend to know and despise the Catechism, which is a compend and brief summary of all the Holy Scriptures.

19 Therefore I again implore all Christians, especially pastors and preachers, not to be doctors too soon, and imagine that they know everything (for imagination and cloth unshrunk [and false weights] fall far short of the measure), but that they daily exercise themselves well in these studies and constantly treat them; moreover, that they guard with all care and diligence against the poisonous infection of such security and vain imagination, but steadily keep on reading, teaching, learning, pondering, and meditating, and do not cease until they have made a test and are sure that they have taught the devil to death, and have become more learned than God Himself and all His saints.

20 If they manifest such diligence, then I will promise them, and they shall also perceive, what fruit they will

obtain, and what excellent men God will make of them, so that in due time they themselves will acknowledge that the longer and the more they study the Catechism, the less they know of it, and the more they find yet to learn; and then only, as hungry and thirsty ones, will they truly relish that which now they cannot endure, because of great abundance and satiety. To this end may God grant His grace! Amen.

SHORT PREFACE OF DR. MARTIN LUTHER

1 This sermon is designed and undertaken that it might be an instruction for children and the simple-minded. Hence of old it was called in Greek Catechism, i.e., instruction for children, 2 what every Christian must needs know, so that he who does not know this could not be numbered with the Christians nor be admitted to any Sacrament, just as a mechanic who does not understand the rules and customs of his trade is expelled and considered incapable.

3 Therefore we must have the young learn the parts which belong to the Catechism or instruction for children well and fluently and diligently exercise themselves in them and keep them occupied with them.

4 Therefore it is the duty of every father of a family to question and examine his children and servants at least once a week and to ascertain what they know of it, or are learning, and, if they do not know it, to keep them faithfully at it.

5 For I well remember the time, indeed, even now it is a daily occurrence that one finds rude, old persons who knew nothing and still know nothing of these things, and who, nevertheless, go to Baptism and the Lord's Supper, and use everything belonging to Christians, notwithstanding that those who come to the Lord's Supper ought to know more and have a fuller understanding of all Christian doctrine than children and new scholars.

6 However, for the common people we are satisfied with the three parts, which have remained in Christendom from of old, though little of it has been taught and treated correctly until both young and old, who are called and wish to be Christians, are well trained in them and familiar with them. These are the following:

First –
THE TEN COMMANDMENTS OF GOD.

1. Thou shalt have no other gods before Me.
2. Thou shalt not take the name of the Lord, thy God, in vain [for the Lord will not hold him guiltless that taketh His name in vain].
3. Thou shalt sanctify the holy-day. [Remember the Sabbath-day to keep it holy.]
4. Thou shalt honor thy father and mother [that thou mayest live long upon the earth].
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's house.
10. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his cattle [ox, nor his ass], nor anything that is his.

Secondly –
THE CHIEF ARTICLES OF OUR FAITH.

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

12 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, dead and 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.

13 I believe in the Holy Ghost, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Thirdly –
THE PRAYER, OR “OUR FATHER,” WHICH CHRIST
TAUGHT.

14 Our Father who art in heaven.

Hallowed be Thy name.

Thy kingdom come.

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

Give us this day our daily bread.

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

And lead us not into temptation.

But deliver us from evil. [For Thine is the kingdom and the power and the glory, forever and ever.] Amen.

15 These are the most necessary parts which one should first learn to repeat word for word, 16 and which our children should be accustomed to recite daily when they arise in the morning, when they sit down to their meals, and when they retire at night; and until they repeat them, they should be given neither food nor drink.

17 Likewise every head of a household is obliged to do the same with respect to his domestics, man-servants and maid-servants, and not to keep them in his house if they do not know these things and are unwilling to learn them. 18 For a person who is so rude and unruly as to be unwilling to

learn these things is not to be tolerated; for in these three parts everything that we have in the Scriptures is comprehended in short, plain, and simple terms. 19 For the holy Fathers or apostles (whoever they were) have thus embraced in a summary the doctrine, life, wisdom, and art of Christians, of which they speak and treat, and with which they are occupied.

20 Now, when these three parts are apprehended, it behooves a person also to know what to say concerning our Sacraments, which Christ Himself instituted, Baptism and the holy body and blood of Christ, namely, the text which Matthew 28:19ff and Mark 16:15f record at the close of their Gospels when Christ said farewell to His disciples and sent them forth.

OF BAPTISM.

21 Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

22 So much is sufficient for a simple person to know from the Scriptures concerning Baptism. In like manner, also, concerning the other Sacrament, in short, simple words, namely, the text of St. Paul [1 Cor. 11:23f].

OF THE SACRAMENT.

23 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 His 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.

24 Thus would have, in all, five parts of the entire Christian doctrine which should be constantly treated and required [of children], and heard recited word for word. For you must not rely upon it that the young people will learn and retain these things from the sermon alone. 25 When these parts have been well learned, you may, as a supplement and to fortify them, lay before them also some psalms or hymns, which have been composed on these parts, and thus lead the young into the Scriptures, and make daily progress therein.

26 However, it is not enough for them to comprehend and recite these parts according to the words only, but the young people should also be made to attend the preaching, especially during the time which is devoted to the Catechism, that they may hear it explained, and may learn to understand what every part contains, so as to be able to recite it as they have heard it, and, when asked, may give a correct answer, so that the preaching may not be without profit and fruit. For the reason why we exercise such diligence in preaching the Catechism so often is that it may be inculcated on our youth, not in a high and subtile manner, but briefly and with the greatest simplicity, so as to enter the mind readily and be fixed in the memory.

28 Therefore we shall now take up the above-mentioned articles one by one and in the plainest manner possible say about them as much as is necessary.

