



EDITORS' INTRODUCTION TO THE LARGE CATECHISM

The material in the Large Catechism originated as sermons by Martin Luther on the basic texts of Christian teaching. Already in the Middle Ages, some regional synods in Germany had called for regular preaching on the "catechism" (usually defined as the Ten Commandments, Apostles' Creed, Lord's Prayer and, sometimes, the Ave Maria). The Ember Days, four times of fasting spread throughout the church year, were often designated for this purpose. Even before the Reformation, Wittenberg's city church, St. Mary's, also seems to have followed this practice. Luther himself preached on various portions of the catechism as early as 1518.

In the 1520s, John Bugenhagen, the chief pastor at St. Mary's, doubtless carried on this practice. In 1528, with Bugenhagen temporarily away reforming the city of Braunschweig, Luther, the assistant preacher, assumed all of his colleague's duties, including the catechetical preaching. Listeners' notes on three series of afternoon sermons (from 18 May to 30 May, from 14 September to 25 September, and from 30 November to 18 December) survive. They demonstrate a remarkable coincidence between Luther's preaching and the text of the Large Catechism and help explain its personal, homiletical style.

Publication of the Large Catechism or, as the printers titled the early editions, the *German Catechism*, arose out of the need for instruction of the simple, often poorly trained clergy in the basics of the faith. In the summer of 1527, the elector of Saxony authorized an official visitation of churches in his territories. The team of visitors, which consisted of two representatives from the court and two from the university (one from the law school and one theologian), was charged with overseeing the financial and physical needs of the parishes and clergy and with investigating the state of instruction there. Philip Melanchthon, who served as the first representative from the theological faculty, drew up guidelines in Latin for the examination of pastors' and preachers' theology, called the *Visitation Articles*. A team of theologians, including Melanchthon, Luther, and Bugenhagen, translated the

Why was the Large Catechism written?

document into German and refined it, publishing it in early 1528 as *Instructions by the Visitors of Parish Pastors in Electoral Saxony*.

While this document served as an important synopsis of Reformation teaching and practice, it was not without its detractors. Already in 1527, John Agricola, a student of Luther serving as rector of the Latin school in Eisleben, attacked the Latin version and its author, Melanchthon. Agricola insisted that true repentance could not arise from fear of punishment but only from love of God (a position that placed the gospel before the law). Luther provided compromise language which pointed out both that repentance could arise from both fear and love and that, while a general faith in God might be said to precede repentance, it was best to view faith as following repentance. Agricola had also authored three popular catechisms that reflected many of his views. Philip Melanchthon, urged on by George Spalatin at the Saxon court, started to write an exposition of the chief parts of the catechism in response. He broke off his work at the third commandment, probably because Luther himself had begun to write his own catechisms in late 1528. The amount of space Luther devoted to the Ten Commandments and his discussion of faith, fear, and love indicates his position in this early controversy involving Agricola and Melanchthon. The Large Catechism also provided an additional means of instructing the clergy.

Luther began writing the Large Catechism shortly after completing the second series of catechetical sermons in September 1528. In December, after completing his third series of sermons, he revised what he had written about the second and third commandments based on these later sermons. Because the material on the first commandment and the “conclusion” of the commandments had already been printed, he added new comments on these texts at the end of the section on the commandments. By January, work on the Large Catechism had progressed through the Lord’s Prayer. At that point, Luther became ill, and he stopped working until the end of March. The resumption of his work on the Large Catechism coincided with his preaching for Holy Week, 1529 (21–27 March). His sermons on Confession and the Lord’s Supper during that week strongly influenced the material in the Large Catechism on those themes.

Luther’s *German Catechism* appeared by mid-April 1529. He immediately set about revising his work, adding the section on confession (based upon the aforementioned Holy Week sermons) and expanding the introductory material on the Lord’s Prayer. The printer, George Rhau, added a series of woodcuts from the

Why did Luther spend so much time on the Commandments in his Catechism?

workshop of Lucas Cranach Sr. The 1530 edition contained for the first time Luther's longer preface, which he probably composed while at the Coburg Castle during the Diet of Augsburg. The edition of 1538 was the last to be published during Luther's lifetime that contained minor corrections by him. The Latin translation by Vincent Obsopoeus appeared in 1529. The translator created a showpiece in Latin style by adding classical citations and allusions to ancient history. It influenced, among other things, the first edition of John Calvin's *Institutes of the Christian Religion*.

The Book of Concord from 1580, by including the catechisms of Luther, followed the example of several *corpora doctrinae* (standard bodies of doctrine) from the time. The catechisms represented a Bible for the laity because they dealt with material necessary for each Christian to know. The Book of Concord used as its source the Jena edition of Luther's Works, which had reversed the order of the two prefaces and omitted the section on private confession. In contrast, the present translation follows the text of the second, revised and expanded version of 1529.

THE LARGE [GERMAN] CATECHISM OF DR. MARTIN LUTHER

MARTIN LUTHER'S PREFACE¹

It is not for trivial reasons that we constantly treat the catechism² and exhort and implore others to do the same, for we see that unfortunately many preachers and pastors are very negligent in doing so and thus despise both their office and this teaching. Some do it out of their great learnedness, while others do so out of pure laziness and concern for their bellies. They approach the task as if they were pastors and preachers for their stomachs' sake and had nothing to do but live off the fat of the land, as they were used to doing under the papacy.

Everything that they are to teach and preach is now so very clearly and easily presented in so many salutary books, which truly deliver what the other manuals promised in their titles: "Sermons That Preach Themselves," "Sleep Soundly," "Be Prepared," and "Thesaurus." Yet, they are not upright and honest enough to buy such books, or, if they have them already, to consult or read them. Oh, these shameful gluttons and servants of their bellies⁵ are better suited to be swineherds and keepers of dogs than guardians of souls and pastors.

Now that they are free from the useless, bothersome babbling of the seven hours,⁶ it would be much better if morning, noon, and night they would instead read a page or two from the catechism, the Prayer Book,⁷ the New Testament, or some other passage from the Bible, and would pray the Lord's Prayer for themselves and their parishioners. In this way they would once again show honor and respect to the

¹ In the Book of Concord, this longer preface (from 1530), which is addressed to preachers and pastors, followed the shorter one (from 1529) in accordance with the order in the fourth German volume of the Jena edition of Luther's works (1556), which was the text printed in the German Book of Concord (1580).

² Luther uses the word "catechism" not as the title of a book, but as a description of what was to be imparted in religious instruction.

⁵ This pejorative term, which was widely used in the Reformation, is derived from Romans 16:18*.

⁶ The seven canonical hours, daily prayers prescribed in the medieval breviary.

⁷ Luther published a *Personal Prayer Book* in 1522 to supplant the Roman Catholic prayer and devotional books

gospel, through which they have been delivered from so many burdens and troubles, and they might feel a little shame that, like pigs and dogs, they are remembering no more of the gospel than this rotten, pernicious, shameful, carnal liberty. As it is, the common people take the gospel altogether too lightly, and we accomplish but little, despite all our hard work. What, then, can we expect if we are slothful and lazy, as we used to be under the papacy?

Besides, along comes this horrible vice and secret, evil plague of security and boredom. Many regard the catechism as a simple, trifling teaching, which they can absorb and master at one reading and then toss the book into a corner as if they are ashamed to read it again. Indeed, among the nobility there are also some louts and skinflints who declare that they can do without pastors and preachers now because we now have everything in books and can learn it all by ourselves. So they blithely let parishes fall into decay and brazenly allow both pastors and preachers to suffer distress and hunger.⁸ This is what one can expect of crazy Germans. We Germans have such disgraceful people among us and have to put up with them.

But this I say for myself: I am also a doctor and a preacher, just as learned and experienced as all of them who are so high and mighty. Nevertheless, each morning, and whenever else I have time, I do as a child who is being taught the catechism and I read and recite word for word the Lord's Prayer, the Ten Commandments, the Creed, the Psalms, etc. I must still read and study the catechism daily, and yet I cannot master it as I wish, but must remain a child and pupil of the catechism—and I also do so gladly.⁹ These fussy, fastidious fellows would like quickly, with one reading, to be doctors above all doctors, to know it all and to need nothing more. Well this, too, is a sure sign that they despise both their office and the people's souls, yes, even God and his Word. They do not need to fall, for they have already fallen all too

Luther is advocating for a personal devotional life. What does your personal devotional life look like?

What should it look like?

What should it look like for the pastor?

Who checks the pastor's personal devotional life?

Who checks your personal devotional life?

What role should the Catechism play in your devotional life?

How could you accomplish that?

⁸ Luther wrote in *Against Hanswurst* (1541) (WA 51:486, 27–33; LW 41:198–99): “Indeed, we do not just fast, but (with St. Paul [1 Cor. 4:11*]) we suffer hunger. We see it daily in our poor ministers, their wives and children, and in many other poor people, whose hunger stares at you out of their eyes. They scarcely have bread and water, they go about naked as a jaybird, and they have nothing of their own. The farmer and the burgher give them nothing, and the nobility take, so that there are only a few of us who have something, and we cannot help everyone.”

⁹ This longer preface to the Large Catechism was presumably written by Luther at the Coburg in 1530 while his associates were attending the Diet of Augsburg. He wrote in his commentary on Psalm 117 (WA 31/1: 227, 13–22; LW 14:8), which was also composed there: “I confess this freely as an example to anyone; for here am I, an old doctor of theology and a preacher. . . . Yet even I must become a child; and early each day I recite aloud to myself the Lord's Prayer, the Ten Commandments, the Creed, and whatever lovely psalms and verses I may choose, just as we teach and train children to do. . . . I study them daily and remain a pupil of the Catechism.”

horribly. What they need, however, is to become children and begin to learn the ABCs, which they think they have long since outgrown.¹⁰

Therefore, I beg such lazy bellies and presumptuous saints, for God's sake, to let themselves be convinced and believe that they are not really and truly such learned and exalted doctors as they think. I implore them not ever to imagine that they have learned these parts of the catechism perfectly, or that they know them sufficiently, even though they think they know them ever so well. Even if their knowledge of the catechism were perfect (although that is impossible in this life), yet it is highly profitable and fruitful to read it daily and to make it the subject of meditation and conversation. In such reading, conversation, and meditation the Holy Spirit is present and bestows ever new and greater light and devotion, so that it tastes better and better and is digested, as Christ also promises in Matthew 18[:20*], "Where two or three are gathered in my name, I am there among them."

Nothing is so powerfully effective against the devil, the world, the flesh, and all evil thoughts as to occupy one's self with God's Word, to speak about it and meditate upon it, in the way that Psalm 1[:2*] calls those blessed who "meditate on God's law day and night." Without doubt, you will offer up no more powerful incense or savor against the devil than to occupy yourself with God's commandments and words and to speak, sing, or think about them. Indeed, this is the true holy water and sign that drives away the devil and puts him to flight.¹¹

For this reason alone you should gladly read, recite, ponder, and practice the catechism, even if the only advantage and benefit you obtain from it is to drive away the devil and evil thoughts. For he cannot bear to hear God's Word. And God's Word is not like some idle tale, such as about Dietrich of Bern,¹² but, as St. Paul says in Romans 1[:16*], it is "the power of God," indeed, the power of God that burns the devil's house down and gives us immeasurable strength, comfort, and help.

Why is Luther so adamant about us continually studying and educating ourselves on God's Word?

¹⁰ Literally, "they have split their shoes," a proverbial expression.

* ²⁰ For where two or three are gathered in my name, I am there among them."

* ² but their delight is in the law of the Lord, and on his law they meditate day and night.

¹¹ Holy water was believed to drive away evil spirits and was used in the rite of exorcism.

¹² Luther frequently cited the legend of Dietrich of Bern as an example of lies and fables. Dietrich of Bern is the name popularly applied in medieval Teutonic legends to Theodoric the Great, king of the Ostrogoths.

* ¹⁶ For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek.

Why should I waste words? If I were to tell all the benefits and advantages that God’s Word accomplishes, where would I find enough paper and time? The devil is called a master of a thousand arts. What then can we call God’s Word that routs and destroys such a master of a thousand arts along with all his cunning and power? Indeed, it must be master of more than a hundred thousand arts. And should we so flippantly despise such might, benefits, power, and fruit—especially we who want to be pastors and preachers? If so, we deserve not only to be given no food to eat, but also to have the dogs set upon us and to be pelted with horse manure. For not only do we daily need God’s Word just as we do our daily bread; we also must have it every day in order to stand against the daily and incessant attacks and ambushes of the devil with his thousand arts.

If this were not enough to admonish us to read the catechism daily, God’s command should suffice to compel us. For God solemnly enjoins us in Deuteronomy 6[:7–8*] that we should meditate on his precepts while sitting, walking, standing, lying down, and rising, and should keep them as an ever-present emblem and sign before our eyes and on our hands. God certainly does not require and command this so solemnly without reason. He knows our danger and need; he knows the constant and furious attacks and assaults of the devil. Therefore, he wishes to warn, equip, and protect us against them with good “armor” against their “flaming arrows,”¹⁴ and with a good antidote against their evil infection and poison. Oh, what mad, senseless fools we are! We must ever live and dwell in the midst of such mighty enemies like the devils, and yet we would despise our weapons and armor, too lazy to examine them or give them a thought!

And what else are these bored, presumptuous saints doing—people who will not read and study the catechism daily and have no desire to—except thinking that they are more learned than God himself and all his holy angels, prophets, apostles, and all Christians? God himself is not ashamed to teach it daily, for he knows of nothing better to teach, and he always keeps on teaching this one thing without proposing anything new or different. And all the saints know of nothing better or different to learn, although they cannot learn it to perfection. Are we not the most marvelous fellows, therefore, who allow ourselves to imagine that, after reading and hearing it once, we know everything and need not read and study it anymore? We think we can learn in an hour what God himself cannot finish teaching, though he were to teach it from the beginning of the world until the end! All the prophets and all the saints have had to learn it, but they have always remained its pupils, and they must continue to be so.

How should we view our continuing efforts to be in and study God’s Word?

*⁷ Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise.

⁸ Bind them as a sign on your hand, fix them as an emblem on your forehead,

¹⁴ Ephesians 6:11*, 16*.

This much is certain: those who know the Ten Commandments perfectly know the entire Scriptures and in all affairs and circumstances are able to counsel, help, comfort, judge, and make decisions in both spiritual and temporal matters. They are qualified to be a judge over all doctrines, walks of life, spirits, legal matters, and everything else in the world. Moreover, what is the whole Psalter but meditation and exercises based on the First Commandment? Now, I know beyond a doubt that such lazy bellies and presumptuous spirits understand not even a single psalm, let alone the whole Scriptures, but they pretend they know and despise the catechism, which is a brief digest and summary of the entire Holy Scriptures.

Therefore, I appeal once more to all Christians, especially the pastors and preachers, that they not try to become doctors too soon and imagine that they know everything. (Vain imaginations, like new cloth, suffer shrinkage!) Let all Christians drill themselves in the catechism daily, and constantly put it into practice, guarding themselves with the greatest care and diligence against the poisonous infection of such security or arrogance. Let them constantly read and teach, learn and meditate and ponder. Let them never stop until they have proved by experience and are certain that they have taught the devil to death and have become more learned than God himself and all his saints.

If they show such diligence, then I promise them—and their experience will bear me out—that they will gain much fruit and God will make excellent people out of them. Then in due time they will make the noble confession that the longer they work with the catechism, the less they know of it, and the more they have to learn. Only then, hungry and thirsty, will they for the first time truly taste what now they cannot bear to smell because they are so bloated and surfeited. To this end may God grant his grace! Amen.

Again, why does Luther spend so much time on the Ten Commandments?

What does Luther say a daily study of the Catechism will do for us?

PREFACE¹⁷

This sermon has been designed and undertaken for the instruction of children and the uneducated. Hence from ancient times it has been called, in Greek, a “catechism”—that is, instruction for children.¹⁸ It contains what every Christian should know. Anyone who does not know it should not be numbered among Christians nor admitted to any sacrament,¹⁹ just as artisans who do not know the rules and practices of their craft are rejected and considered incompetent. For this reason young people should be thoroughly taught the parts of the catechism (that is, instruction for children) and diligently drilled in their practice.

Therefore, it is the duty of every head of a household at least once a week to examine the children and servants one after the other and ascertain what they know or have learned of it, and, if they do not know it, to keep them faithfully at it. I well remember the time when we found ignorant, old, elderly people who knew nothing of these things—in fact, even now we find them daily—yet they still go to baptism and the sacrament²⁰ and exercise all the rights of Christians, although those who come to the sacrament certainly should know more and have a deeper understanding of all Christian teaching than children and beginners in school. As for the common people, however, we should be satisfied if they learned the three parts²¹ that have been in Christendom from ancient days (although they were rarely taught and treated correctly), so that all who wish to be Christians in fact as well as in name, both young and old, may be well trained in them and familiar with them. They are as follows:²²

First: The Ten Commandments of God²³

The first: You are to have no other gods besides me.

The second: You are not to take the name of God in vain.

The third: You are to hallow the day of rest.²⁴

The fourth: You are to honor father and mother.

What is a “catechism”?

Practically, today, how would you do this?

¹⁷ This was the original brief preface of 1529, based on a sermon of 18 May 1528.

¹⁸ The Greek noun *katechismos* is derived from the verb *katechein*, “to sound again,” hence “to instruct.” Originally the term was applied to the oral instruction in the Christian faith, usually in question-and-answer form, that was required of catechumens before baptism. Only later did it come to refer to a book containing such instruction.

¹⁹ This was not only a proposal of Luther, but also a medieval prescription.

²⁰ Luther, following medieval practice, regularly refers to the Lord’s Supper simply as “the sacrament.”

²¹ Ten Commandments, Creed, Lord’s Prayer. Catechetical instruction in Wittenberg was not expanded to include baptism and the Lord’s Supper until about 1525.

²² The wording of the five parts given here does not always agree with that which appears further on in the Large Catechism. Nor does it always correspond with the wording in the Small Catechism or with Luther’s translation of the Bible.

²³ Exodus 20:2–17*; see Deuteronomy 5:6–21*.

²⁴ German: *Feiertag*; literally, “day of celebration.”

The fifth: You are not to kill.
The sixth: You are not to commit adultery.
The seventh: You are not to steal.
The eighth: You are not to bear false witness against your neighbor.
The ninth: You are not to covet your neighbor's house.
The tenth: You are not to covet his wife, male or female servants, cattle, or whatever is his.²⁵

Second: The Chief Articles of Our Faith

I believe in God, the Father almighty, creator of heaven and earth. And 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 from the dead; ascended into heaven, seated at the right hand of God, the Father almighty, from where he will come to judge the living and the dead. I believe in the Holy Spirit, one holy Christian church, the communion of saints, the forgiveness of sins, the resurrection of the flesh, and a life everlasting. Amen.

Third: The Prayer, or Our Father, Which Christ Taught

Our Father, you who are in heaven, may your name be hallowed. May your kingdom come. May your will come about also on earth as in heaven. Give us today our daily bread. And remit our debt, as we remit our debtors. And lead us not into temptation. But deliver us from evil. Amen.²⁸

These are the most necessary parts that we must first learn to repeat word for word. The children should be taught the habit of reciting them daily, when they arise in the morning, when they go to their meals, and when they go to bed at night. Until they recite them they should be given nothing to eat or drink. Every head of a household is also obliged to do the same with the servants, male and female, and should dismiss them if they cannot or will not learn them. Under no circumstances should those people be tolerated who are so crude and unruly that they refuse to learn these things. For in these three parts everything contained in the Scriptures is comprehended in short, plain, and simple terms. Indeed, the dear Fathers or apostles (or whoever they were) thus summed up the teaching, life, wisdom, and learning that constitute the Christian's conversation, conduct, and concern.

When these three parts have been understood, it is appropriate that one ought also to know what to say about our sacraments, which Christ himself instituted, baptism and the holy body and blood of Christ, according to the texts in which Matthew and Mark describe at the end of their Gospels how Christ said farewell to his disciples and sent them forth.

How many parents here would not let their children leave the table until they had finished their vegetables?

How many of you have made your children wait to eat until they have recited a piece of memory work?

Would you do this if you still had grade school age children at home? Why or why not?

What would be the benefit of instituting such a table policy as no eating or drinking until you recite your memory work?

²⁵ In numbering the commandments, Luther follows the traditional numbering of the Vulgate, not the numbering of the Hebrew Bible followed by Ulrich Zwingli and other Reformed theologians, who used the prohibition of images (which Luther viewed as an expansion of the first commandment pertaining to the Israelites) to justify their iconoclasm and their rejection of Christ's real presence in the Lord's Supper.

²⁸ Matthew 6:9–13*; see Luke 11:2–4*.

Concerning Baptism

“Go and teach all nations, and baptize them in the name of the Father and of the Son and of the Holy Spirit.” “The one who believes and is baptized will be saved; but the one who does not believe will be condemned.”³⁰

It is enough for an ordinary person to know this much about baptism from the Scriptures. The same applies to the other sacrament, mentioning a few, simple words according to the text of St. Paul.

Concerning the Sacrament

“Our Lord Jesus on the night when he was betrayed took the bread, gave thanks, broke it, gave it to his disciples, and said, ‘Take and eat. This is my body that is given for you. Do this in remembrance of me.’ In the same way the cup also, after the supper, and said, ‘This cup is a new covenant 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.’ ”³¹

Thus we have, in all, five parts covering the whole of Christian teaching, which we should constantly teach and require recitation word for word. For you should not assume that the young people will learn and retain this teaching from sermons alone. When these parts have been well learned, one may assign them also some psalms or hymns,³² based on these subjects, to supplement and confirm their knowledge. Thus young people will be led into the Scriptures and make progress every day.

However, it is not enough for them simply to learn and repeat these parts verbatim. The young people should also attend sermons, especially during the times when preaching on the catechism is prescribed,³³ so that they may hear it explained and may learn the meaning of every part. Then they will also be able to repeat what they have heard and give a good, correct answer when they are questioned, so that the preaching will not be without benefit and fruit. The reason we take such care to preach on the catechism frequently is to impress it upon our young people, not in a lofty and learned manner but briefly and very simply, so that it may penetrate deeply into their minds and remain fixed in their memories. Therefore we shall now consider the above-mentioned parts one by one and in the plainest manner possible say about them as much as is necessary.¹

What should Catechism teaching be coupled with and why?

You make the call: “It’s good for my son to go to confirmation class. I’ll send him,” says a rather irregular church member. The pastor replied, “Don’t bother if you’re not going to bring him to church on Sunday.” What should the pastor say and do if a child attends his catechism class but does not attend church on Sunday?

³⁰ Matthew 28:19*; Mark 16:16* (Luther’s translation).

³¹ 1 Corinthians 11:23–25* (Luther’s translation).

³² Luther himself wrote six hymns based on the parts of the Catechism.

³³ In Wittenberg, preaching on the Catechism was required four times a year by the Church Ordinance of 1533.

¹ Kolb, R., Wengert, T. J., & Arand, C. P. (2000). *The Book of Concord: the confessions of the Evangelical Lutheran Church* (pp. 383–386). Minneapolis, MN: Fortress Press.

REFLECTIONS

- 1) Pick a Luther quote from our reading today and explain what you learned from it or why it stuck out to you. Here are some that stuck out to me, but feel free to pick something else.
 - a. “Many regard the catechism as a simple, trifling teaching, which they can absorb and master at one reading and then toss the book into a corner as if they are ashamed to read it again.” **(Page 4)**
 - b. “I say for myself: I am also a doctor and a preacher, just as learned and experienced as all of them who are so high and mighty. Nevertheless, each morning, and whenever else I have time, I do as a child who is being taught the catechism and I read and recite word for word the Lord’s Prayer, the Ten Commandments, the Creed, the Psalms, etc. I must still read and study the catechism daily, and yet I cannot master it as I wish, but must remain a child and pupil of the catechism—and I also do so gladly.” **(Page 4)**
 - c. “Nothing is so powerfully effective against the devil, the world, the flesh, and all evil thoughts as to occupy one’s self with God’s Word, to speak about it and meditate upon it, in the way that Psalm 1[:2] calls those blessed who “meditate on God’s law day and night.” Without doubt, you will offer up no more powerful incense or savor against the devil than to occupy yourself with God’s commandments and words and to speak, sing, or think about them. Indeed, this is the true holy water and sign that drives away the devil and puts him to flight.” **(Page 5)**
 - d. “The devil is called a master of a thousand arts. What then can we call God’s Word that routs and destroys such a master of a thousand arts along with all his cunning and power? Indeed, it must be master of more than a hundred thousand arts.” **(Page 6)**
 - e. “Oh, what mad, senseless fools we are! We must ever live and dwell in the midst of such mighty enemies like the devils, and yet we would despise our weapons and armor, too lazy to examine them or give them a thought!” **(Page 6)**
 - f. “God himself is not ashamed to teach it daily, for he knows of nothing better to teach, and he always keeps on teaching this one thing without proposing anything new or different. And all the saints know of nothing better or different to learn, although they cannot learn it to perfection. Are we not the most marvelous fellows, therefore, who allow ourselves to imagine that, after reading and hearing it once, we know everything and need not read and study it anymore? We think we can learn in an hour what God himself cannot finish teaching, though he were to teach it from the beginning of the world until the end! All the prophets and all the saints have had to learn it, but they have always remained its pupils, and they must continue to be so.” **(Page 6)**
 - g. “This much is certain: those who know the Ten Commandments perfectly know the entire Scriptures and in all affairs and circumstances are able to counsel, help, comfort, judge, and make decisions in both spiritual and temporal matters. They are qualified to be a judge over all doctrines, walks of life, spirits, legal matters, and everything else in the world.” **(Page 7)**

- h. “Let all Christians drill themselves in the catechism daily, and constantly put it into practice, guarding themselves with the greatest care and diligence against the poisonous infection of such security or arrogance. Let them constantly read and teach, learn and meditate and ponder. Let them never stop until they have proved by experience and are certain that they have taught the devil to death and have become more learned than God himself and all his saints.” **(Page 7)**

 - i. “Hence from ancient times it has been called, in Greek, a “catechism”—that is, instruction for children. It contains what every Christian should know. Anyone who does not know it should not be numbered among Christians nor admitted to any sacrament, just as artisans who do not know the rules and practices of their craft are rejected and considered incompetent. For this reason young people should be thoroughly taught the parts of the catechism (that is, instruction for children) and diligently drilled in their practice.” **(Page 8)**

 - j. “These are the most necessary parts that we must first learn to repeat word for word. The children should be taught the habit of reciting them daily, when they arise in the morning, when they go to their meals, and when they go to bed at night. Until they recite them they should be given nothing to eat or drink.” **(Page 9)**
- 2) Read Luther’s preface to the Small Catechism. How does he recommend using it? What is a way your family could use the Catechism at home?