

WORKS
OF
MARTIN LUTHER

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WITH INTRODUCTIONS AND NOTES

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THE ORDER OF BAPTISM TRANSLATED INTO
GERMAN

DAS TAUFF BUCHLIN VERDEUTSCHT

1523

THE ORDER OF BAPTISM NEWLY REVISED

DAS TAUFBUCHLEIN AUFS NEUE
ZUGERICHTET

1526

HOW ONE SHALL PROPERLY AND INTELLI-
GIBLY BAPTIZE A PERSON INTO THE
CHRISTIAN FAITH

WIE MAN RECHT UND VERSTAENDLICH
EINEN MENSCHEN ZUM CHRISTEN-
GLAUBEN TAUFEN SOLL

1523

DAS TAUFF BUCHLIN VERDEUTSCHT
DURCH MART. LUTHER

Wittenberg MDXXiii

INTRODUCTION

Very soon after the publication of the *Von ordenung got-tis diensts ynn der gemeine* Luther issued *Das Tauff Buchlin verdeutscht*, The Order of Baptism translated into German. This was nothing other than a translation of the customary Roman Order used at Wittenberg at that time with but few changes. The *Exorcism* of the original Order was abbreviated; the *Credo* immediately preceding the Lord's Prayer was omitted at this place, thus giving the Lord's Prayer its true character, prayer: the Creed appearing later again in the questions; and instead of the Collect *Deus patrum nostrorum* Luther inserted the so-called *Sindflutgebet*.

The reasons why this Order was translated and issued, and why he did not make any radical changes in it, are stated quite explicitly in the statement appended at first by Luther to the Order and later printed as a Preface.

DAS TAUFBUCHLEIN AUFS NEUE
ZUGERICHTET

1526

No more could Luther remain completely satisfied with the Order of Baptism as time passed than could his friends and others who were sympathetic to the Reformation Movement. Dissatisfaction with the Order due to the espoused and thoroughly confessed Evangelical principles and to the presence of such a mass of ceremonies which only served to becloud the glory of the sacrament brought about independent efforts in revision in some localities. Some of

Luther's friends expressed opposition to the continuance of the Order in the form in which it was and hoped for a change that would not be so offensive. Nicolas Hausmann was one of the latter. At all events Luther undertook a revision, and revision it was! The result is this Order.

The revision amounted to a very thoroughgoing abbreviation of the original Order. Luther made the following changes. One can almost see him sitting with a copy of the old Order before him and marking out the changes.

The *exsufflatio* is omitted, although the words are retained; the two prayers, *Omnipotens sempiternus deus* and *Deus immortalis praesidium* are combined to make one prayer; the giving of salt,—*datio salis*,—is dropped; only one of the forms of exorcism is retained, and the reason upon which the exorcism is based is omitted; the prayer, *Aeternam ac justissimam pietatem* is omitted; the salutation before the Gospel is omitted; the *Hephata* is omitted; the two anointings before and after the baptism are omitted; the placing of a lighted candle in the child's hand is omitted; the words said when the christening robe is put on the child are omitted and the words, The Almighty God and Father, etc., substituted.

Radical changes indeed, the majority dealing with the "ceremonies." But there were no new additions in material or any revolutionary changes in the structure!

The new Order became extremely popular. Luther appended it to the Small Catechism and it was included in many of the contemporary Church Orders.

WIE MAN RECHT UND VERSTAENDLICH EINEN
MENSCHEN ZUM CHRISTENGLAUBEN
TAUFEN SOLL

1523

Whether this brief Direction is a forgery or a genuine Luther writing is a question. It parallels the Baptismal Office in the Bamberg Agenda of 1491 and reveals no departures from the customary rite, so at least it is an authentic evidence of the Office at Luther's time.

John Aurifaber printed it in his supplementary volume in 1564, evidently accepting it as genuine. It has been included in all of the large editions of Luther's works since; but from time to time its authenticity has been questioned.

In the face of the objections to its genuineness enumerated in Weimar 12, p. 48, and of the very summary dismissal by Rietschel (*Lehrbuch d. Lit.* 2:64), it may seem bold to include it in our edition. But we are convinced that the objections start at the wrong place, and for that reason are open to question. No objection advanced seems to recognize the fact that Luther had to feel his way, pass through many marked transitions in liturgical matters, and as his natural inclinations were *not* in these directions (as exhibited quite often by vacillation and uncertain taste) he could well be expected to take just such a step as this little order exhibits, much in the nature of a trial, and one not well thought out! Then, too, the objectors do not give the burgo-masters of that period very much credit when they insinuate that none of them would be interested in approaching Luther about such a matter. One can credit readily such interest on the part of many of these devoted and pious men; and it is not beyond probability that there might be a personal reason in the family life of one of these officials which would have moved him to make such a request of Luther. Is it unlike Luther to meet such a request in a way such as this?

The year 1523 marks the beginning of Luther's expressions in writing concerning liturgical matters. He evidently met these matters as they arose and were forced upon him. This Direction, for it is that more than an Order, would quite naturally stand as a *beginning* and probably antedated both the *Von Ordnung* and the first formal *Tauff buchlin*. That it is a mere German exhibit of the Bamberg Agenda's Office is decidedly not against it, as the Bamberg Use was that to which Luther was accustomed.

The little writing has by no means been proven spurious on the arguments advanced by some critics.

Literature: Weimar 12:38ff—text 42ff; 19:531ff—text 537ff. Walch 10:2624f. Erlangen 22:157ff. Clemen 3:310ff.

Richter, *Kirchen Ordnungen*, 1:7ff

Sehling, *Kirchen Ordnungen*, 1:17f

Daniel, *Codex liturgicus*, 2:185ff

Hering, *Hüfsbuch*, 143ff

Höfling, *Das Sac. d. Taufe*, 2:150ff

Jakoby, *Liturgik d. Reformatoren*, 1:301ff

Rietschel, *Lehrbuch d. Lit.*, 2:63ff

For comparison, *Rituale Romanum*, Ed. Ratisbon, 1906,
p. 12ff.

PAUL ZELLER STRODACH

DAS TAUFF BUCHLIN VERDEUTSCHT

THE ORDER OF BAPTISM

TRANSLATED INTO GERMAN BY

MARTIN LUTHER

Wittemberg 1523

¶ *The administrator blows three times under the child's eyes and says:*

Depart thou unclean spirit and give room to the Holy Spirit.¹

¶ *Then he signs him with a cross on his forehead and breast, and says:*

Receive the sign of the holy cross both on thy forehead and breast.²

Let us pray.³

O Almighty, Eternal God, Father of our Lord Jesus Christ: Look upon this N.— Thy servant, whom Thou hast called to instruction in the faith; drive away from him all the blindness of his heart; tear loose all the devil's shackles with which he is bound; open to him, Lord, the door of Thy grace, so that marked with the sign of Thy wisdom he may be free of the stench of all evil lusts and serve Thee joyfully according to the sweet odor of Thy commandments in Thy Church and grow daily and be made meet to come to the grace of Thy baptism to receive the healing unto life; through Christ our Lord. Amen.⁴

Let us pray again.⁵

O God, Thou deathless Comfort of all who need, Saviour of all who cry to Thee and Peace of all who pray to Thee, Life of the believers, Resurrection of the dead: I cry to Thee

for this N.—, Thy servant, who prays for the gift of Thy baptism and desires Thy eternal grace through spiritual regeneration; receive him, 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 the reward to him that asketh and open the door to him that knocketh so that he may obtain the eternal blessing of this heavenly bath and receive the promised kingdom of Thy grace; through Christ our Lord. Amen.

¶ *He now takes the child and puts salt into his mouth, and says:*

N.—, receive the salt of wisdom: may it^a aid thee to eternal life. Amen. Peace to thee.⁷

Let us pray.⁸

Almighty, Eternal God, Who, according to Thy righteous judgment, didst condemn the unbelieving world through the flood and, in Thy great mercy, didst preserve believing Noah and his family; and Who didst drown hard-hearted Pharaoh with all his host in the Red Sea and didst lead Thy people Israel through the same on dry ground, thereby prefiguring this bath of Thy baptism; and Who, through the baptism of Thy dear Child, our Lord Jesus Christ, hast consecrated and set apart the Jordan and all water as a salutary flood and a rich and full washing away of sins: We pray through the same Thy groundless mercy, that Thou wilt graciously behold this N.— and bless him with true faith in spirit, that by means of this saving flood all that has been born in him from Adam and which he himself has added thereto may be drowned in him and engulfed, and that he may be sundered from the number of the unbelieving, preserved dry and secure in the Holy Ark of Christendom, serve Thy Name at all times fervent in spirit and joyful in hope, so that with all believers he may be made worthy to attain eternal life according to Thy promise; through Jesus Christ our Lord. Amen.

Therefore thou malign, detestable devil, acknowledge thy

judgment, and give glory to the true and living God; give glory to His Son Jesus Christ and to the Holy Ghost; and depart from this N.—, His servant: for God and our Lord Jesus Christ has, of His goodness, called him to His holy grace and blessing, and to the fountain of baptism so that thou mayest never dare disturb this sign of the holy cross ✠ which we make on his forehead; through Him Who cometh again to judge, etc.⁹

So hearken now, thou miserable devil, adjured by the Name of the Eternal God and of our Saviour Jesus Christ, and depart trembling and groaning together with thy hatred, conquered, so that thou wilt have nothing to do with the servant of God who now seeks that which is heavenly and renounces thee and thy world, and who shall live in blessed immortality. Give glory therefore, now, to the Holy Ghost Who cometh and descendeth from the loftiest height of heaven to destroy thy deceit and treachery; and, having cleansed the heart with the divine fountain, to make it ready as a holy temple and dwelling place of God, so that this servant of God, freed from all guilt of the former evil, may always give thanks to the eternal God and praise His Name everlastingly. Amen.

I adjure thee, thou unclean spirit, by the Name of the Father ✠ and of the Son ✠ and of the Holy Ghost ✠, that thou come out of and depart from this servant of God, N.—, for He commands thee, thou miserable one—He Who walked upon the sea and stretched forth His hand to sinking Peter.¹⁰

Let us pray.¹¹

Lord, Holy Father, Almighty Eternal God, from Whom cometh all the light of truth, we beseech Thine eternal and most tender goodness that Thou wilt shed Thy blessing upon this N.—, Thy servant, and enlighten him with the light of Thy knowledge; cleanse and sanctify him; give him right understanding that he may be made worthy to come to the grace of Thy baptism; that he may hold fast to a sure hope, true counsel, and holy teaching, and be made meet for the grace of Thy baptism; through Jesus Christ our Lord. Amen.

The Lord be with you.

Answer: And with thy spirit.

The Gospel of Saint Mark.

Response: Glory be to Thee, Lord.

At that time they brought little children to Jesus, that He should touch them. But the disciples threatened those that brought them. When Jesus saw this, it annoyed and grieved Him, and He spake to them: Let the little children come to me, and do not prevent them, for of such is the kingdom of heaven. Truly, I tell you, he who does not accept the kingdom of God as a little child, will not enter into it. And He took them to His heart and laid hands on them and blessed them.

¶ *Then the priest lays his hand on the head of the child and prays the Our Father together with the sponsors who have knelt.*¹²

¶ *Then he takes spittal with his finger and touches the right ear therewith and says:*¹³

Ephthah, that is, Be thou opened!

¶ *Then the nose and the left ear.*

But thou, devil, flee, for God's judgment cometh speedily.¹⁴

¶ *Then the child is led into the church, and the priest says:*¹⁵

The Lord preserve thy coming in and thy going out from now on to eternity.

¶ *Then the priest requires the child to renounce the devil through his sponsors, and says:*¹⁶

N.—, dost thou renounce the devil?

Response: Yes.

And all his works?

Response: Yes.

And all his ways?

Response: Yes.

¶ *Then he asks:*¹⁷

Dost thou believe on God the Almighty Father, Creator of heaven and earth?

Response: Yes.

Dost thou believe on Jesus Christ, His only Son our Lord, born and suffered?

Response: Yes.

Dost thou believe on the Holy Ghost, a holy Christian Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and after death an eternal life?

Response: Yes.

¶ *Then he anoints the child on the breast and between the shoulders with holy oil, and says:*¹⁸

And I anoint thee with healing oil in Jesus Christ our Lord.

¶ *And asks:*¹⁹

Dost thou desire to be baptized?

Response: Yes.

¶ *Then he takes the child and dips*²⁰ *him in the font, and says:*

And I baptize thee in the Name of the Father and of the Son and of the Holy Ghost.²¹

¶ *Then the sponsors shall hold the little child in the font*²² *and the priest signs him with a cross with the oil on the crown of his head, and says:*²³

The Almighty God and Father of our Lord Jesus Christ, Who hath regenerated thee through water and the Holy Ghost, and hath forgiven thee all thy sin, anoint thee with the salutary oil to eternal life. Amen.

Peace be with thee.

Response: And with thy spirit.

¶ *While the sponsors continue to hold the child in the font, the priest shall put on him the christening hood,*²⁴ *and say:*

Receive the white, holy, and spotless robe which thou shalt bring without spot before the judgment seat of Christ so that thou mayest receive eternal life. Peace with thee.²⁵

¶ *Then he is lifted from the font and the priest puts a candle in his hand.*

Receive this burning torch and preserve thy baptism blameless, so that when the Lord cometh to the wedding thou mayest go to meet Him and enter with the saints into the heavenly mansion and receive eternal life. Amen.²⁶

NOTES ON ORDER OF BAPTISM TRANSLATED INTO GERMAN
BY MARTIN LUTHER

¹ *Rituale Romanum*, 13: *Exi ab eo*. . .

² RR, 13: *Accipe signum crucis*. . .

³ Omnipotens sempiternus deus, pater domini nostri Jesu Christi, respicere digneris super hunc famulum tuum, quem ad rudimenta fidei vocare dignatus es, omnem cecitatem cordis expelle; disrumpe omnes laqueos sathane, quibus fuerat colligatus; aperi ei domine ianuam pietatis tue: ut signo sapientie tue imbutus omnium cupiditatum fetoribus careat: et ad suavem odorem preceptorum tuorum letus tibi in ecclesia tua deserviat et proficiat de die in diem: ut idoneus efficiatur accedere ad gratiam baptismi percepta medicina. Per eundem Christum dominum nostrum. Amen.—

Gelasian Sacramentary. Muratori, I: 533; Wilson, 46. Gerbert, Lit Allemanica, I: 249, II: 6.

Gregorian, Muratori, II: 60, cf. 152.

Lietzmann, 49; Oratio ad catechumenum faciendum.

Magdeburg Agenda, 1497.

⁴ Luther's Collects are annotated in this volume, see below p. 319ff.

⁵ Deus immortale praesidium omnium postulantium, liberatio supplicum, pax rogantium, vita credentium, resurrectio mortuorum, te invoco super hunc famulum tuum N. qui baptismi tui donum petit ac eternam consequi gratiam spiritali regeneratione desiderat, accipe eum domine. Et quia dignatus es dicere Petite et accipietis, quaerite et invenietis, pulsate et aperietur vobis, petenti itaque premium porrige et ianuam pande pulsanti ut aeternam celestis lauachri benedictionem consecutus promissa tui muneris regna percipiat. Per Christum dominum nostrum. Gregorian, Muratori, II, 155.

Magdeburg Agenda.

RR. 33: *Ordo Baptismi Adultorum*.

⁶ That is *Wisdom*, not the salt; the German is *die*; deliberately made this by Luther.

⁷ RR, 14: *Accipe sal sapientiae*. . .

⁸ *The Sündflutgebet*. On Luther as the author of this prayer, see: Daniel, 2: 192; Höfling, 2: 53f; Jakoby, 1: 303. See also Drews, *Beiträge zu Luthers liturgischen Reformen*. V, 112ff.

For the Latin collect, which evidently contributed some of the elements of the prayer, see RR, 14: *Deus patrum nostrorum*. . . See also, this volume, pp. 321, 323.

⁹ RR, 15: *Ergo maledicite*. . . .

¹⁰ RR, 15: *Exorcizo te, immunde spiritus*. . . .

¹¹ Eternam ac mitissimam pietatem tuam deprecor domine sancte pater omnipotens aeternus deus qui es auctor luminis et veritatis, ut super hunc famulum tuum N. benedictionem tuam infundas, ut digneris eum illuminare limine intelligentiae tuae, munda eum et sanctifica, da illi scientiam bonam ut dignus efficiatur ad gratiam baptismi tui, teneat firmam spem, consilium rectum, doctrinam sanctam, ut aptus sit ad percipiendam gratiam baptismi tui. Per eundem Christum d. n.

Magdeburg Agenda.

Gelasian Sac.—Wilson, 49.

R.R., 15.

¹² RR, 16.

¹³ RR, 17: *Ephpheta*. . .

¹⁴ RR, 17.

¹⁵ RR, 16.

¹⁶ RR, 17.

¹⁷ RR, 18.

¹⁸ RR, 17.

¹⁹ RR, 18.

²⁰ There were three modes of administering baptism in use at this period: *immersio*, i.e. total immersion of the child in the font; *superfusio*, i.e. holding the naked child over the font and pouring water over him profusely; *infusio*, i.e. dipping only the head of the child in the font. Luther strongly favored immersion Cf. his *Sermon on the Sacrament of Baptism*, Erlangen Ed, 21: 229. One of the early editions of the Tauffbuchlin has an interesting cut on the title page depicting the baptism of a child. The administrator is holding the infant on his left hand over the font and is pouring water over his head from his right hand. Two sponsors, a man and a woman, stand to the right of the font, and a server, holding an open book toward the administrator, stands to the left. In the lower left-hand corner the date '24 is quite plain, the artist's initials are undecipherable. The mode authorized in the *Rituale Romanum*, p. 18, is pouring on the infant's head in the sign of the cross, but where customary, the child may be immersed.

²¹ RR, 18: *Ego te baptizo*. . .

²² That is, over the font.

²³ RR, 19: *Deus omnipotens*. . .

²⁴ *Hauben*, hood, in this Order; *Westerhembd*, christening robe, in the Revised Order. The term is derived from *vestis*, the white cloth placed over the naked child immediately after it had been baptized,—immersed. So present RR, 19. Dressing those who have been baptized in white is a most ancient Christian custom.

²⁵ RR, 19: *Accipe vestem*. . .

²⁶ RR, 19: *Accipe lampadem*. . .

MARTIN LUTHER TO ALL CHRISTIAN READERS,
GRACE AND PEACE IN CHRIST OUR LORD¹

Martinus Luther

Since I see and hear daily with what indolence and little earnestness,—I will not say, with frivolity,—the high, holy and comforting sacrament of baptism is administered to little children,—I think one reason for this is that those who are there present do not understand anything of what is said and done,—because of this state of affairs I have thought it would not only be profitable but that it is also necessary to administer this Sacrament in the German language. And I have therefore begun to do in German what was heretofore performed in Latin, namely, to baptize in German, in order that the sponsors and others present may be incited the more to faith and earnest devotion, and the priests who administer the baptism show more concern for the good of the hearers.

In all Christian earnestness I ask all those who administer baptism, who hold the children, or witness it, to take to heart this admirable work and its great seriousness and solemnity. For here in the words of this prayer you hear how plaintively, pitifully, and earnestly the Christian Church concerns itself about the little child, and confesses before God in straightforward words, which cannot be doubted, that he is possessed by the devil and is a child of sin and disfavor, and prays so diligently for help and for grace through baptism so that he may become a child of God.

Therefore please remember that it is by no means a light matter or a bit of fun to take sides against the devil and not only to drive him away from the little child but to load on his little shoulders such a mighty and life-long enemy. Remember, too, that it is very necessary to aid the poor child with all your heart and strong faith; to intercede for him earnestly, that God, in accordance with this prayer, will not

only loose him from the power of the devil, but also strengthen him, so that like a good knight he may resist him in life and death. And I suspect that the reason why people turn out so badly after baptism is that our concern about them has been so indifferent and careless and that at their baptism we interceded for them with but little earnestness.

Now remember, too, that in baptism the external things are the least important; such as, blowing under the eyes, signing with the cross, putting salt into the mouth, putting spittal and clay in the ears and nose; anointing the breast and shoulders with oil, signing the crown of the head with the chrism, drawing on the christening-robe, and placing a burning candle in the hand, and whatever else has been added thereto by man to beautify the (office of) baptism. For most assuredly baptism can be performed without all these and they are not the sort of devices and practices from which the devil shrinks or flees. He sneers at greater things than these! There must be real earnestness here.

Rather make this your concern, to be present in true faith, and to hear God's Word and unite earnestly in the prayer. For when the priest says, *Let us pray*, he is exhorting you to unite with him in the prayer. And all sponsors and the others present should repeat with him the words of his prayer in their hearts to God. For this reason the priest should say this prayer very clearly and slowly so that the sponsors may hear and comprehend it and also pray with him with one accord in their hearts, carrying the little child's need before God most earnestly, setting themselves against the devil with all their strength on behalf of the child, and conducting themselves most earnestly,—because this is no light matter as far as the devil is concerned.

For this reason it is quite right and proper not to allow drunken and coarse priests to baptize, or to accept loose persons as sponsors, but choose excellent, moral, earnest, pious priests and sponsors of whom one is assured that they will administer the matter solemnly and in true faith, so that the holy sacrament is not made a mockery of the devil and a dishonor to God who in this showers upon us the super-

abundant and infinite riches of His grace, which He Himself calls a new birth, and through which we are freed from all the devil's tyranny, loosed from sin, death, and hell, become children of life and heirs of all God's possessions and God's own children and Christ's brethren. Ah, dear Christians, let us not value and administer such an unspeakable gift so indolently and indifferently; for baptism is our only comfort, and entrance into all godly blessings and all holy intercourse. God help us. Amen.

As yet I have not desired to make any marked changes in the Order of Baptism. As much as I might be willing to endure it, it could have been better prepared, for it had careless masters whom the glory of baptism itself did not inspire sufficiently. But in order not to frighten weak consciences, I allow it to remain quite as it was, in order that they do not complain that I want to institute a new baptism, and criticize those who were baptized in the past as persons not properly baptized. For, as I have said, there is not much value in the human additions; the important thing is to be concerned about the baptism itself, together with God's Word, proper faith and earnest prayer. Herewith the matter is committed to God. Amen.

NOTE ON MARTIN LUTHER TO ALL CHRISTIAN READERS

¹This statement in a very short time became the Preface to the Order. Even some of the editions in 1523 carry it as such.

DAS TAUFBUCHLEIN
AUF S NEUE ZUGERICHTET

1526

THE ORDER OF BAPTISM
NEWLY REVISED

Mar. Lu.

¶ *The administrator says:*

Depart thou unclean spirit, and give room to the Holy Spirit.

¶ *Then he signs him with a cross on his forehead and breast, and says:*

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

Let us pray.

O Almighty, Eternal God, Father of our Lord Jesus Christ: I cry to Thee for this *N.*—, Thy servant, who prays for the gift of Thy baptism and desires Thy eternal grace through spiritual regeneration; receive him, 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 the blessing (1523: *lohn*—reward) to him that asketh and open the door to him that knocketh so that he may obtain the eternal benediction of this heavenly bath and receive the promised kingdom of Thy grace; through Christ our Lord. Amen.

Let us pray.

Almighty, Eternal God, Who, according to Thy righteous judgment, didst condemn the unbelieving world through the flood and, in Thy great mercy, didst preserve believing Noah and his family; and Who didst drown hard-hearted Pharaoh with all his host in the Red Sea and didst lead Thy people Israel through the same on dry ground, thereby prefiguring this bath of Thy baptism; and Who through the baptism of Thy dear Child, our Lord Jesus Christ, hast consecrated and

(207)

set apart the Jordan and all water as a salutary flood and a rich and full washing away of sins: We pray through the same Thy groundless mercy, that Thou wilt graciously behold this *N.*— and bless him with true faith in spirit, that by means of this saving flood all that has been born in him from Adam and which he himself has added thereto may be drowned in him and engulfed, and that he may be sundered from the number of the unbelieving, preserved dry and secure in the Holy Ark of Christendom, serve Thy Name at all times fervent in spirit and joyful in hope, so that with all believers he may be made worthy to attain eternal life according to Thy promise; through Jesus Christ our Lord. Amen.

I adjure thee, thou unclean spirit, by the Name of the Father ✠ and of the Son ✠ and of the Holy Ghost ✠ that thou come out of and depart from this servant of Jesus Christ, *N.*— Amen.

Let us hear the Holy Gospel of St. Mark.

At that time they brought little children to Jesus, that He should touch them. But the disciples threatened those that brought them. When Jesus saw this, it annoyed and grieved Him, and He spake to them, Let the little children come unto me, and do not prevent them, for of such is the kingdom of heaven. Truly, I tell you, he who does not accept the kingdom of God as a little child, will not enter into it. And He took them to His heart and laid hands on them and blessed them.

¶ *Then the priest lays his hands on the head of the child and prays the Our Father together with the sponsors who have knelt.*

Our Father, Who art in heaven, Hallowed be Thy Name; Thy kingdom come; Thy will be done, as in heaven and on the earth; Our daily bread give us today; And remove from us our guilt as we free our debtors; And lead us not into temptation; But deliver us from the evil. Amen.

¶ *Thereupon the little child is led to the font, and the priest says:*

The Lord preserve thy coming in and going out from now on to eternity.

¶ *Then the priest requires the child, through his sponsors, to renounce the devil, and says:*

N.—, dost thou renounce the devil?

Answer: Yes.

And all his works?

Answer: Yes.

And all his ways?

Answer: Yes.

¶ *Then he asks:*

Dost thou believe on God the Almighty Father, Creator of heaven and earth?

Answer: Yes.

Dost thou believe on Jesus Christ, His only Son our Lord, born and suffered?

Answer: Yes.

Dost thou believe on the Holy Ghost, a holy Christian Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and after death an eternal life?

Answer: Yes.

Dost thou desire to be baptized?

Answer: Yes.

¶ *Then he takes the child and dips him in the font, and says:*

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

¶ *Then the sponsors shall hold the little child in the font, and the priest shall say while he puts the christening robe on the child:*

The Almighty God and Father of our Lord Jesus Christ, Who hath regenerated thee through water and the Holy Ghost and hath forgiven thee all thy sin, strengthen thee with His grace to everlasting life. Amen.

Peace with thee.

Response: Amen.

HOW ONE SHALL PROPERLY AND INTELLIGIBLY BAPTIZE A PERSON INTO THE CHRISTIAN FAITH, BRIEFLY INDICATED BY DOC.

MAR. LUTHER, AT THE REQUEST OF AN UPRIGHT BURGOMASTER

1523

The baptizer says: How are you named? *The sponsor answers:* Peter or something else. *The baptizer:* Do you renounce the devil and all his works and all his pride and pomp? *The sponsor:* I renounce. *The baptizer:* How are you named? *The sponsor:* Peter or something else. *The baptizer:* Do you believe in God the Father, the almighty Creator of heaven and earth? *The sponsor:* I believe. *The baptizer:* Do you believe also in Jesus Christ, His only Son our Lord, who was born of Mary and suffered? *The sponsor:* I believe. *The baptizer:* Do you believe also in the Holy Ghost, a Christian Church, Communion of saints, Forgiveness of sins, Resurrection of the flesh and an eternal Life after death? *The sponsor:* I believe. *The baptizer to the child:* The sign of the holy cross of our Lord Jesus Christ, I make for you on your forehead. The sign of the Redeemer, our Lord Jesus Christ, I make for you on your breast. Accept the sign of the cross of Christ, as on the forehead, so also in the heart. Receive the faith of the heavenly commandment, conform your life thereto, that you may be a temple of God, and acknowledge with joy, since you have entered into the Church of God, that you have escaped the snares of the devil. Have a horror of the idols; despise their likenesses; keep before your eyes God the almighty Father and Jesus Christ His Son, Who with the same Father and the Holy Ghost lives and reigns one God in eternity. Amen.

The baptizer takes salt in the fingers and casts it in the child's mouth, and says: Receive the salt of wisdom, thou, to whom God is gracious, unto eternal life. The peace be with you. *The baptizer says, when the child is carried into the church:* The Lord guard thy entering in and going out from now on unto eternity.

AT THE FONT

The baptizer says: How are you named? *The sponsor:* Peter or something else. *The baptizer:* Do you renounce the devil and all his works and all his pride and pomp? *The sponsor:* I renounce. *The baptizer:* How are you named? *The sponsor:* Peter or something else. *The baptizer pours water on him and says:* Ego baptizo te in nomine patris et filii et spiritus sancti. *In German (this is):* I baptize you in the Name of the Father and of the Son and of the Holy Ghost. Amen. *The baptizer says to the child when he puts the christening robe on him:* Receive a white garment, which you shall bear before the judgment seat of Christ, so that you (may) have eternal life. The peace be with you.

Amen.