In ancient times, the church accompanied individuals throughout their lives partly through enlightenment, teaching and baptism and communion and later in life through enlightenment, marriage and burial.
If the regulations were not followed, this resulted in fines for minor offenses and church discipline for them got more difficult.

A child's **BABTISM (DOP)** included a variety of rituals. The child's name was withheld. The godmother was the only one who knew the name on the morning of the baptism. The baptism took place very soon after the birth, because if the child died it became unlucky and the baptism protected against a multitude of accidents. The church law in 1686 recommended that baptism should take place in the church and this was only removed in 1864. At baptism in the church, offerings were taken up which went to the poor in the congregation. Because the baptism was so short time after the birth, the mother did not have time to be taken to church, she could not attend the church baptism. If the child became ill, **EMERGENCY BAPTISM** could take place. This a pious layman could perform, if he had knowledge of the ritual to be followed. Church taking (special act) of the mother took place about 6 weeks after the descent and was an act of thanksgiving but also involved a purification. A woman who received a child were considered unclean until she was taken to church. She was not allowed to go outside the courtyard or out to the pets on the farm before she was "in church". Evil powers could harm or destroy her. The church taking meant that a prayer stool was placed in the main aisle of the church. There the woman knelt and the priest went down and read a prayer over her, and then took her hand when she rose up, and escorted her to her pew.

**CONFIRMATION** was legislated in 1811 and meant that the youth would be taught their
pieces of Christianity, before they were allowed to go to communion or get married.

In the church law, it was stipulated that everyone should witness the congregation's services. There it was a bench division. The farmers and their wives would sit in the front, the men and women on
each side of the aisle. Next came squatters, soldiers, perpetrators, i.e. craftsman, back cottage sitters and housed, while servants and maids had their place at the bottom of the church or in the stands. New bench division took place approximately every five years. After the high mass could
"sermon hearings" occur. Parents and householders were told to always ask what their children
and servants learned from preaching.

The highlight of the Christian service is the **CELEBRATION OF THE SUPPER**. A preparation for this was the communion interrogation, which was also prescribed in church law. The Last Supper was called "Communion" and through this the communion guests would, by the grace of God, prepare themselves for the celebration of communion. As a rule, you have to register the Sunday before if you wanted to celebrate communion, and in many places, the communion guests had to pay for the wine and wafers themselves. One would come to communion fasting.

The task of the church also included teaching the people to **KEEP SUNDAY A HOLY DAY**. It was not enough with only a Sunday rest and worship service, but also a sober and decent life was required. In some places there were beer and brandy sales and small markets on the church hill.
For the sick people a **PRAYER** was held from the pulpit. The one who was sick and requested the intercession of the church, would report it in time, at the latest before the creed was read and sung.

Regarding **ENGAGEMENT AND MARRIAGE**, church law stipulated that the priests should
teach his listeners about marriage in general and especially those who wanted to get married. Duty (fines) by law was levied by dependents who moved together before the marriage, likewise by
those who "indulged in untimely bed-time and used to chaste brides' scrotum". In every rote (i.e. a large or several small villages) an overseer or sexman was appointed. After the wedding, a party followed. You needed to warm upa warm tiled stove and above all with a few sips of brandy after the stay in the cold churchNot infrequently there was drunkenness and disorder with shouting and noise. Anything butconstructive continuation of the service and wedding. If it went to exaggeration, there was a finedivided between the church and the poor.

**HOUSE INTERROGATIONS** were held once a year, usually in the autumn. Then all the people gathered in a rote to a definite farm. The farms took turns receiving pastors, bell ringers and listeners. The house hearing began with the appointment of new supervisors (six men). After that, in the presence of all the people, the former had to give an account of whether there was anyone in the root who was missing now or never proved the service and the Lord's High Supper. This was recorded. Furthermore, the sex men were told if any spouses were in disagreement with each other, if there were parents who did not raise their children in Christianity and left them freedom to sin and self-harm. Then followed admonitions of various kinds and those who had been absent from the service more than 2-3 times were asked to appear for questioning when such was announced and also to fine.

Then they started the actual interrogations. They included pretty much of the whole of Luther's Little Catechism and was graded by topic. These ratings were introduced in The house inquiry log, which is every genealogist's 1st and most important source.

The headings were: 1) Reading, 2) The Ten Commandments, 3) Articles of Faith, 4) Our Father and 5) The House Tablet. Some time the writing skills were also indicated.

**OBVIOUS CHURCH DUTY** was the church's most severe punishment and was then used for particularly serious sins committed. The number of women is large because they suffocated their children. It could be accessed so that the child died in bed, where it sometimes lay between its two parents. These were considered to have committed negligent, despite the fact that the child died of injuries and was therefore fined according to church law and also stood “church taking” the following Sunday. There were also convictions for lewdness, prostitution, shoplifting and burglary
"obvious church duty", i.e. "pray in the congregation". What the convict had done, would be public
announced in the church. He/she would confess his sin and then receive communion, "remedies of bliss".

**DEATH**: As soon as a death occurred, messengers were sent to the vicarage to report the death and get capable of soul ringing. The ringing originally urged the parishioners to pray for the deceased
Soul. Early on the day of the funeral, people gathered in the funeral home where they were treated
coffee and sandwiches. Sometimes they showed up as early as 4-5 in the morning. Before departure to church people gathered for a short devotional around the open coffin in the "morgue" or outside
the courtyard. The reading or exodus devotion was a task that was carried out by a Layman. In some places he was called "Vekåstapriest" because the devotion was often held at the wood hill. After the journey hymn was sung, the lid of the coffin and the "train" were nailed on the cemetery began. Those who committed suicide were not allowed to be brought through the church gate but were lifted over the wall. No regular burial was arranged for them and they were not allowed to be buried in consecrated ground but in a corner of the cemetery. For them no bell ringing was given.

**INFORMATION**: In conclusion the power and importance of the church in ancient times can also
emphasized that from the pulpit the parishioners received all the news that we receive through newspapers, radio and TV today. The priest could e.g. notify that there has been poor growth in Uppland or Norrland, that an old man with a son and daughter were robbed of everything, even the walking clothes at one nocturnal fire or that a fire-damaged family in Växjö had both house and property uninsured. On such occasions, collections were often recommended for those in need.

**CHURCH TAX** all adults must pay as a church tithe. It was an income tax which
was paid with food.