

The Reformation of the Pastoral Office

Scott M. Manetsch
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LECTURE ONE: Pastors and their Vocation

Introduction: The Use and Abuse of History

- Antiquarians: The Assumption that Older is Better.
- Presentists: The Assumption that Newer is Better.

I. New Conceptions of the Pastoral Office

- (1) Protestants rejected the sacramental nature of Episcopal ordination.
- (2) Protestants challenged the Catholic teaching that priests dispensed salvific grace through the sacraments of the Church.
- (3) Protestant leaders rejected mandatory clerical celibacy.

II. The Pastors' New Job Description

A. Introduction:

B. Defining the Protestant Pastorate

- (1) Theological Surveys, Published Sermons, Biblical Commentaries:

Reading #1: Guillaume Farel's *Summaire et Briefve Declaration* (1529)

- (2) Church Constitutions and Church Orders:

Reading #2: Geneva's *Ecclesiastical Ordinance* (1541, 1561)

- (3) Liturgy and Prayers:

Reading #3: Calvin's *La forme des priers et chantz ecclésiastiques* (1542)

- (4) Private Instruction:

Reading #4: Theodore Beza's Letter to Louis Courant (1601)

(5) Pastoral Handbooks:

Heinrich Bullinger, *Plan of Ministerial Studies* (1528)

Philip Melanchthon, *On the Duties of the Preacher* (1529)

Andreas Hyperius, *On the Formation of Sacred Sermons* (1553)

Martin Bucer, *Concerning the True Care of Souls* (1538)

E.g. Bullinger's Pastoral Job Description:

Instruction (Doctrina): Teach sound doctrine; oversee moral life of the community; administer the sacraments; lead people in private and public prayers; provide catechetical instruction for children; care of the poor; visit the sick.

Personal Conduct (Conversatio): Diligent in study; reputation for personal godliness; domestic life characterized by peace and harmony.

Discussion: From the above readings, what are the most important spiritual qualities of a faithful pastor? What are the most important duties of a faithful pastor? What in this list surprised you?

III. Pastors and the Nature of their Calling

A. The Problem of Legitimacy: Vagabond Preachers

B. Calling and Ministry: Four General Principles

(1) God imparts to all Christians a worldly *calling* by which they serve God and their neighbors through everyday duties and earthly occupations.

Reading #5: Calvin's *Institutes* III.x.6.

Reading #6: Luther's Exposition on Psalm 111

(2) God has appointed all Christian believers to be priests.

(3) The office of pastor is a Christian calling that is vital for the well-being of the Christian Church.

Reading #7: Luther's *Babylonian Captivity of the Church* (1520)

(4) God's calling to the pastoral office usually involves an internal *and* external call.

Discussion: What elements of the Protestant doctrine of vocation are applicable for Christians today? What elements do you think are essential for a call to Christian ministry?

IV. The Perils and Problems of the Pastoral Vocation

A. Problems in the Parishes: The Saxon Visitations of 1528

B. Pastoral Challenges:

(1) Popular Prejudice:

(2) Financial Hardships:

(3) Substandard Housing:

(4) Strenuous Demands of Ministry: E.g. Ministry of Charles Perrot in the parish of Genthod/Moëns

Conclusion:

Reading #8: Philip Melanchthon's Ordination Charge

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LECTURE TWO: Pastors and the Ministry of the Word

Introduction:

Mappe Monde Nouvelle Papistique (1566): **Illustrations #1-4**

I. The Powerful Word

A. The Protestants and Scripture

(1) Scripture: God's Unerring Word

Luther: "The Word of God is perfect; it is precious and pure. It is truth itself. There is no falsehood in it." (*LW* 23.236)

Calvin on Scripture: "the unerring standard," "the pure Word of God," "the infallible rule of [God's] holy truth," "the infallible Word of God," "free from every stain and defect" (see Manetsch, *Calvin's Company of Pastors*, 158-159)

(2) *Sola Scriptura*, not *Nuda Scriptura*

Reading #9: Evangelical "Protestation" at the Diet of Speyer (1529)

(3) Scriptural Authority and Experience: The examples of Ulrich Zwingli and Martin Luther

(4) The Priority of Scripture: The example of Jean Ribit (1549)

Reading #10: Thomas Cranmer's "Preface" to the *Great Bible* (1540)

B. Spreading the Word

(1) The Bible in Translation

(2) Bibles and Biblical Resources

II. The Proclamation of the Word

Discussion: What is the message of Lucas Cranach the Younger's woodcut on the front of this packet? According to this woodcut, what place should Scripture have in the life of the Christian congregation?

A. Preaching Before the Reformation: A (*very*) brief survey

(1) Preaching in the Early Church

(2) Preaching in the Medieval West

B. Preaching in the Protestant Reformation

(1) The Central Place of Preaching

Calvin: "For God there is nothing higher than preaching the gospel... because it is the means to lead people to salvation." (SC 8.210)

Luther: "Whoever has received the call to ... preach has the highest office of Christendom imposed on him. ... If I could today become king or emperor, I would not give up my office as preacher." (Cited in Meuser, *Luther the Preacher*, 27, 39)

(2) Restructuring Parish Life

- Luther in Wittenberg

- Calvin in Geneva

III. Advice for Protestant Preachers

(1) Preaching must be Biblical

(2) Preaching must be Biblical *and* Pastoral

Reading #11: Calvin's *Sermon on 1 Timothy 4:12-13*

(3) Preaching must Proclaim the Gospel

(4) Preaching depends on the Holy Spirit

(5) Preaching Requires Persistent Progress

Reading #12: Luther (cited in Bainton, *Here I Stand*)

(6) Preaching Demands Hard Work and Courage

Reading #13: Luther (cited in Karant-Nunn, *Luther's Pastors*)

Discussion: What advice regarding preaching do you find most relevant or important for your preaching ministry? What “advice for young preachers” would you add to this list?

IV. Training a New Generation of Preachers

Zwingli's *Prophecy* (= Calvin's *Congregation* = Puritan's *Prophesying*)

Conclusion

Reading #14: Calvin's *Institutes*

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LECTURE THREE: Pastors and the Ministry of the Pastoral Care

Introduction:

I. Reinventing Pastoral Care

A. Medieval Catholic Understanding of Pastoral Care

- (1.) Pastoral Care and the Sacraments: Baptism, Confirmation, Eucharist, Penance, Last Rites

Reading #15: Thomas Aquinas' *Quodlibets* on Pastoral Care (1269-70)

- (2.) Pastoral Care and the Catholic Sacrament of Penance

Reading #16: Lateran IV, Canon 21

Contrition of Heart – Confession of Mouth – [Priest's Absolution] – Satisfaction of Works

B. Protestant Rejection of Sacramental Penance

Illustration #5: Lucas Cranach the Younger, "Vineyard of the Lord" (1582)

C. Filling the Vacuum

Reading #17: Martin Bucer, *Concerning the True Care of Souls* (1538)

II. Protestant Ministries of Pastoral Care

A. The Ministry of Confession

- (1.) General Confession

Reading #18: Calvin's Liturgy, "Confession of Sins"

- (2.) Private Confession

B. The Ministry of Catechism

Calvin: “The church of God will never preserve itself without a catechism, for it is like the seed to keep the good grain from dying out, causing it to multiply from age to age.” (CO 13, cols. 71-72)

Luther: “I am still a child beginning to learn my catechism. Every morning and whenever I have time during the day, I read and recite the Lord’s Prayer, the Decalogue, the Apostles’ Creed, Psalms, etc., word for word, and in this way I stay forever a child and a disciple of the catechism.” (cited in Strauss, *Luther’s House of Learning*, 159)

Discussion: Do you think there is a place for catechetical instruction in our churches today?

C. The Ministry of Visitation

Reading #19: Simon Goulart, “Consolation for People Suffering or Dying”

D. The Ministry of Church Discipline

(1.) Church Discipline is Vital for the Church’s Health

Calvin: “As the saving doctrine of Christ is the soul of the Church, so does discipline serve as its sinews, through which the members of the body hold together, each in its own place. [Consequently], all who desire to remove discipline or to hinder its restoration ... are surely contributing to the ultimate dissolution of the church.” (*Institutes* IV.xii.i)

(2.) Biblical Basis for Church Discipline: 1 Cor. 5; 2 Cor. 2:5-11; 2 Thess. 3:15; 1 Tim. 1:20. Especially: Matthew 16:19 and Matthew 18:18-19.

(3.) The Goal of Church Discipline: repentance of sinner; preserve purity of Church of Christ; protect God’s people from sinful example

III. Church Discipline as Pastoral Care: The Case of Geneva

A. Excommunication in 16th and early 17th century Geneva

Figures #1 and #2

B. Kinds of Disciplinary Cases

C. Church Discipline as Pastoral Care

- (1.) Concern for people and their problems
- (2.) Concern for heart transformation

Consistory's advice in 1548: Sinners must "repent, recognize their faults and henceforth walk in newness of life, demonstrating signs of repentance, with the heart touched by the Holy Spirit so as to weep and receive the grace of God." (*Registre du Consistoire* IV, 44)

- (3.) Concern for the Poor and Vulnerable
- (4.) Concern for Christian Understanding
- (5.) Concern for Conflict Resolution

Discussion: In your opinion, what elements of Calvin's understanding of church discipline are / are not applicable to the Church today? How have you seen church discipline function as a form of pastoral care?

Conclusion

QUESTIONNAIRE:

* I knew I was called to be a pastor when _____.

* As a pastor, the authority for my pastoral office derives from _____.

* True or False. A man whom God calls to pastoral ministry today may be called to a different profession ten years from now.

* True or False. As a Christian pastor, I belong to a spiritual estate that is more sacred and important than that of the lay members of my congregation.

* The five most important things that I do as a pastor are (in order):

* The person(s) who hold(s) me accountable for the doctrine I preach and my personal holiness is/are: _____.

* I seek to improve my skills as a preacher by _____.

* As a preacher or pastor, the spiritual role that demands the greatest courage of me is _____.

* Four ways that I provide pastoral care for the people in my congregation are:

_____ ; _____
_____ ; _____

READINGS: The Reformation of the Pastoral Office

Reading #1: Guillaume Farel's *Summaire et Briefve Declaration* (1529): "The good, true and faithful pastor above all is our Savior Jesus who gave his life for his sheep... For insofar as one follows Jesus, one will be a good pastor; insofar as we pull away from him, so far will we be closer to the Anti-Christ.

For this reason the good pastor and faithful minister will lead and serve the sheep for the love of God, ardently desiring life and salvation for those poor souls. By his holy teaching and good example of life, the good pastor will forget himself in order to feed them with the Word, to seek that which is from Jesus and not himself, and to direct all sheep everywhere to live according to the holy and good will of God. He will invent nothing of himself, nor propose anything invented by another, even if it were an angel of heaven who found it. Rather, he will only propose to the sheep that which he believes perfectly and that which is firm and approved by holy Scripture. He will not tolerate his sheep who were liberated by our Lord Jesus to be put again in subjection to tradition or human ordinance...

The good pastor will show and teach that true justice is in the heart – a heart which, having true and full faith, fully loves God and his neighbor for the love of God. In this way the good pastor announces the word of God purely, without mixing anything with it, and is diligent with holy Scripture. He examines Scripture to exhort, reprove, admonish, correct, and teaching, so that his whole congregation can serve the Lord with their whole hearts according to his holy commandments." (in Zuidema and Van Raalte, eds., *Early French Reform*, 158-159)

Reading #2: Geneva's *Ecclesiastical Ordinance* (1541).

Definition of Pastoral Office: "their office is to proclaim the Word of God to instruct, admonish, exhort, and correct *God's people* (both in public and private), to administer the sacraments, and to offer fraternal corrections with the elders or others so-designated."

Pledge of Pastoral Candidate: "I promise and pledge that in the ministry to which I'm called, I will serve God faithfully, handling his Word in all purity for the edification of the Church which he has assigned to me. And I promise in no way to abuse God's truth to serve my own carnal affections or to please other people, but I will employ God's truth in purity of conscience for his glory and for the well-being of his people to whom I am a debtor."

Reading #3: Calvin's *La forme des priers et chantz ecclésiastiques* (1542), pp. j8r-v: "We pray to you, true Father and Savior, for all of those whom you have chosen to be pastors of your faithful people and to whom you have entrusted responsibility for souls and the administration of your holy gospel. We pray that you might guide them by your Holy Spirit that they might prove to be faithful and loyal ministers of your glory, always having this goal: to gather together all of the wandering sheep and to bring them to the Lord Jesus Christ, the chief pastor and the prince of all bishops, so that, day by day, God's flock might benefit and mature in him, with all righteousness and godliness. Likewise, we pray that you might deliver all of your churches from the jaws of hungry wolves, and from all mercenaries, who seek only their own ambition or benefit, and not the praise of your holy name (which is primary) and the salvation of your flock."

Reading #4: Theodore Beza's Letter to Louis Courant (1601): "Louis, I did not want to miss this opportunity to tell you of the great pleasure that I received from hearing about the grace God has given you in the undertaking of your vocation. This should compel you a hundred times over to be on your guard and in constant care, both as to the doctrine that you have the responsibility to proclaim in purity and entirety, as well as to the way you present it to your flock, whether they be individuals or families. Beware of polluting the holiness of true doctrine, either by indulging in vain and curious speculations and subtleties directly contrary to its simple purity, or by using a flowery eloquence that is entirely at odds with the serious and sound ... simplicity of the prophets and apostles, a style that is truly divine and heavenly.

Another fault that is equally dangerous comes from a blatant neglect of the conscientious and careful reading of and continual meditation on the Old and New Testaments. It is by this means alone that one can avoid proclaiming some novelty that goes beyond the strong and sure foundation of the holy Scriptures, which we have been strictly forbidden to do. ...

I trust that you will receive all this advice from one whom you know loves you and who considers you to be among the plants that God has graciously allowed him to grow in his holy harvest. May God alone receive the glory, and may it please him to give you abundant growth."

Reading #5: Calvin's *Institutes* III.x.6: "[T]he Lord bids each one of us in all life's actions to look to his calling. For he knows with what great restlessness human nature flames, with what fickleness it is borne hither and thither, how its ambition longs to embrace various things at once. Therefore, lest through our stupidity and rashness everything be turned topsy-turvy, he has appointed duties for every man in his particular way of life. And that no one may thoughtlessly transgress his limits, he has named these various kinds of livings "callings." Therefore each individual has his own post so that he may not heedlessly wander about through his life."

Reading #6: Luther's Exposition on Psalm 111: "Surely anyone should laugh in his heart for joy if he finds himself in a station that God instituted or ordained. He ought to shout and dance as he thanks God for such a divine act, because he hears and is assured that his position is full of honor and adornment before God... Now, this means that a servant, maid, son, daughter, man, woman, lord, subject, or whoever else may belong to a station ordained by God, as long as he fills his station, is as beautiful and glorious in the sight of God as a bride adorned for her marriage... But the blind and senseless world will not see this. It despises such stations so shamefully that it makes a pious heart bleed. 'Never,' it says. 'What shall I do with such an unimportant secular station? I will serve God and become a monk or nun, a priest or a hermit.' And out of this 'wisdom' there has developed such a lively fanaticism that the world is full of monasteries and institutions of so many different orders and factions, and everything fairly crawls and swarms with spiritual people." (LW 13.368)

Reading #7: Luther's *Babylonian Captivity of the Church* (1520): "It follows [from 1 Peter 2] that all of us who are Christians are also priests. Those whom we call priests are really ministers of the word and chosen by us; they fulfill their entire office in our name. The priesthood is

simply the ministry of the word.” Several paragraphs later he continues: “That being the case, it follows that (i.) anyone who has been called by the church to preach the Word, but does not preach it, is in no way a priest; and (ii) that the sacrament of ordination cannot be other than the rite by which the church chooses its preachers.” (*Martin Luther, Selections of His Writings*, ed. John Dillenberger, 345, 346)

Reading #8: Philip Melancthon, “Ordination Admonition”: “You know that the ministry is ordained by God and that it is the highest office on earth; we are all poor and wretched men, but God desires nevertheless to accomplish great things through unimportant people because the important are unwilling to do them. Because this is God’s command, you are to take up his office, and in prayer, to deal honestly and to study as much as God gives you grace to do insofar as it is possible for you. . . . Do you promise, therefore, that you are willing to be diligent and true in your ministry and constant in doctrine? Do you promise to adhere to the one correct truth that you have now acknowledged and that resounds in our churches through the kindness of God?” The response: “I promise.” (Cited in Karant-Nunn, *Luther’s Pastors*, p. 59)

Reading #9: “Protestation” of Evangelicals at Diet of Speyer (1529): “There is, we affirm, no sure preaching or doctrine but that which abides by the Word of God. According to God’s command, no other doctrine should be preached. Each text of the holy and divine Scriptures should be elucidated and explained by other texts. This holy book is in all things necessary for the Christian; it shines clearly in its own light, and is found to enlighten the darkness. We are determined by God’s grace and aid to abide in God’s Word alone, the holy gospel contained in the biblical books of the Old and New Testaments. This Word alone should be preached, and nothing that is contrary to it. It is the only Truth. It is the sure rule of all Christian doctrine and conduct. It can never fail us or deceive us. Whosoever builds and abides on this foundation shall stand against all the gates of hell while all merely human additions and vanities set up against it must fall before the presence of God.” (Cited in George, *Reading Scripture with the Reformers*, 118-119)

Reading #10: Thomas Cranmer’s “Preface” to the *Great Bible* (1540): “Do not let anyone say to me any of those vain words, worthy of a heavy condemnation, ‘I cannot leave the courthouse, I administer the business of the city, I practice a craft, I have a wife, I am raising children, I am in charge of a household, I am a man of the world; reading the Scriptures is not for me, but for those who have been set apart, who have settled on the mountain tops, who keep this way of life continuously.’ What are you saying, man? That attending to the Scriptures is not for you, since you are surrounded by multitudes of cares? Rather, it is for you more than for them. . . . You need more remedies. Your wife provokes you, for example, your son grieves you, your servant angers you, your enemy plots against you, your friend envies you, your neighbor curses you, your fellow soldier trips you up, often a lawsuit threatens you, poverty troubles you, loss of your property gives you grief, prosperity puffs you up, misfortune depresses you . . . and a multitude of missiles fall from everywhere. Therefore we have a continuous need for the full armor of the Scriptures.” (Cited in George, *Reading Scripture with the Reformers*, 135).

Reading # 11: Calvin's *Sermon on 1 Timothy 4:12-13*: "There are two things required: first, that we provide a good and pure explanation to the faithful of that which is required for their salvation, and then that we add as much vehemence as appropriate, so that the doctrine touches and enlivens hearts. We must [preach in such a way] that not only will people know what is right, but that they will be prompted to follow it and be committed to it. Thus, these two things must be conjoined, and they must never be separated." (CO 53, col. 416)

Reading #12: Luther: "If Peter and Paul were here, they would scold you because you wish right off to be as accomplished as they. Crawling is something, even if one is unable to walk. Do your best. If you can't preach an hour, then preach a half hour or a quarter of an hour. Do not try to imitate other people. Center on the shortest and simplest points, which are the very heart of the matter and leave the rest to God. Look solely to his honor and not to applause. Pray that God will give you a mouth into your audience's ear." (Cited in Bainton, *Here I Stand*, 350)

Reading #13: Luther: "First a good preacher should be able to teach well, correctly, and in an orderly fashion; second, he should have a good head on his shoulders; third, he should be eloquent; fourth, he should have a good voice; fifth, he should have a good memory; sixth, he should know when to stop; seventh, he should be certain and diligent about what he's doing; eighth, he should invest body and live, possessions and honor in it; ninth, he should be willing to let everyone vex and hack away at him." (Cited in Karant-Nunn, *Luther's Pastors*, 21)

Reading #14: Calvin's *Institutes* I.vii.4: "Here, then, is the sovereign power with which the pastors of the church ... ought to be endowed. That is that they may dare boldly to do all things by God's Word; may compel all worldly power, glory, wisdom, and exaltation to yield to and obey his majesty; ... may build up Christ's household and cast down Satan's; may feed the sheep and drive away the wolves; may instruct and exhort the teachable; may accuse, rebuke, and subdue the rebellious and stubborn; may bind and loose; finally, if need be, may launch thunderbolts and lightnings; but do all things in God's Word."

Reading #15: Thomas Aquinas' *Quodlibets* on Pastoral Care (1269-70): Question: "Whether someone is bound to give up the study of theology, even if he is suited to teaching others, in order to devote himself to the salvation of souls?" ... Answer: "[W]e must consider that in any art the one who arranges the art and is called the architect is absolutely better than any manual laborer who carries out what is arranged for him by another. So also in constructing buildings, the one who arranges the building although he does no work with his hands is contracted for greater pay than the manual workers who hew the wood and cut the stones. But in a spiritual building there are *the manual workers, as it were, who particularly pursue the direction of souls, e.g. by administering the sacraments or by doing some such thing in particular*. But the bishops are like the principal artificers who command and arrange in what way the aforesaid workers ought to follow their office, because of which they are called *episcopus*, i.e. superintendents. And

likewise teachers of theology are like principal artificers who inquire and teach how others ought to procure the salvation of souls.

Therefore, it is absolutely better to teach theology and more meritorious if it is done with good intention, than to devote particular care to the salvation of this one or that.” (Cited in Shiners and Dohar, *Pastors and the Care of Souls in Medieval England*, 10-11)

Reading #16: Lateran IV (1215), canon 21: “The priest shall be discerning and prudent so that like a skilled doctor he may pour wine and oil over the wounds of the injured person. Let him carefully inquire about the circumstances of both the sinner and the sin, so that he may prudently discern what sort of advice he ought to give him and remedy to apply using various means to heal the sick person.” (Tanner, *Decrees of the Ecumenical Councils*, vol. 1, p. 245)

Reading #17: Martin Bucer, *Concerning the True Care of Souls* (1538; page 48): “First, [pastors] lead to Christ and our Lord and into his communion those who are still estranged from him, whether through carnal excess or false worship. Secondly, [pastors] restore those who had once been brought to Christ and into his church but have been drawn away again through the affairs of the flesh or false doctrine. Thirdly, [pastors] assist in the true reformation of those who while remaining in the church of Christ have grievously fallen and sinned. Fourthly, [pastors] reestablish in true Christian strength and health those who, while persevering in the fellowship of Christ and not doing anything ... grossly wrong, have become somewhat feeble and sick in the Christian life. Fifthly, [pastors] protect from all offense and falling away and continually encourage in all good things those who stay with the flock and in Christ’s sheep-pen.”

Reading #18: Calvin’s Liturgy, “General Confession of Sin”: “O Lord God, eternal and almighty Father, we confess and acknowledge unfeignedly before your majesty that we are poor sinners, conceived and born in iniquity and corruption, prone to do evil, incapable of any good, and that in our depravity we transgress your holy commandments without ceasing: Wherefore we purchase for ourselves, through Your righteous judgment, our ruin and perdition. Nevertheless, O Lord, we are grieved that we have offended you; and we condemn ourselves and our sins with true repentance, beseeching your grace to relieve our distress.

O God and Father most gracious and full of compassion, have mercy upon us in the name of your Son, our Lord Jesus Christ. And as you blot out our sins and stains, magnify and increase in us day by day the grace of your Holy Spirit so that as we acknowledge our unrighteousness with all our heart, we may be moved by that sorrow which shall bring forth true repentance in us, mortifying all our sins, and producing in us the fruits of righteousness and innocence that are pleasing unto you: through the same Jesus Christ your Son our Lord. Amen. (Cited in McKee, *John Calvin. Writings on Pastoral Piety*, 111-112)

Reading #19: Simon Goulart, “Comforting the Sick and Dying”: (1) The pastor should know and have true compassion for the person suffering. (2) The pastor should encourage the ailing Christian to adore the judgment of God and be mindful of his mercy. (3.) The pastor should conduct a careful examination of the conscience of the suffering person, probing its condition,

deportments, and passions, so as to apply the proper kind of spiritual consolation. (4) The pastor should have at hand a variety of examples of faithful Christians who faced similar afflictions and yet trusted in the grace of God. (5) The pastor should listen to and affirm what the suffering person says, while gently expanding upon or correcting opinions that are confused or inaccurate. (6) The pastor should encourage the ailing person to draw God's light from the darkness of her suffering. (7) The pastor who instructs the suffering believer should employ sharp warnings, combined with consolation and words of praise – yet avoid all flattery and dissimulation. (8) The pastor who consoles suffering people should be well-versed in Scripture and be skilled in fervent prayer. (9) The pastor should employ the words of Scripture judiciously so that the afflicted person can feed on them and be strengthened by them. (*Seconde partie des Discours Chrestiens* (1595; pp. 299-301)

Suggested Reading:

- Roland Bainton, *Here I Stand. A Life of Martin Luther* (New York: Abingdon-Cokesbury, 1950)
- Herbert Brokering, ed., *Luther's Prayers* (Minneapolis, MN: Augsburg, 1994)
- Timothy George, *Reading Scripture with the Reformers* (Downer's Grove, IL: InterVarsity Press, 2011)
- _____. *The Theology of the Reformers* (Nashville, Tenn.: Broadman Press, 1988)
- Scott Manetsch, *Calvin's Company of Pastors. Pastoral Care and the Emerging Reformed Church, 1536-1609* (New York: Oxford University Press, 2013)
- Elsie Anne McKee, *John Calvin, Writings on Pastoral Piety* (New York: Paulist Press, 2001)
- Susan Karant-Nunn, *Luther's Pastors. The Reformation in the Ernestine Countryside* (Philadelphia: American Philosophical Society, 1979)
- Hughes Oliphant Old, *The Reading and Preaching of the Scriptures in the Worship of the Christian Church, Volume 4: The Age of the Reformation* (Grand Rapids, MI: Eerdmans, 2002)
- T. H. L. Parker, *Calvin's Preaching* (Louisville, KY: Westminster John Knox, 1992)
- George R. Potter, *Zwingli* (New York: Cambridge University Press, 1976)
- Herman Selderhuis, *John Calvin. A Pilgrim's Life* (Downer's Grove, IL: InterVarsity Press, 2009)
- John Shiners and William Dohar, eds., *Pastors and the Care of Souls in Medieval England* (South Bend, IN: University of Notre Dame, 1998)
- Larissa Taylor, ed., *Preachers and People in the Reformations and Early Modern Period* (Leiden: Brill, 2001)
- John Thompson, ed. *Reformation Commentary on Scripture, Volume 1: Genesis 1-11* (Downer's Grove, IL: InterVarsity Press, 2012)
- Skevington Wood, *Captive to the Word* (Grand Rapids, MI: Eerdmans, 1969)