

Intercessory Prayer in Bucer's Strasbourg:
The Liturgical Expression of His Core Convictions

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Introduction

Intercessory prayer is one aspect of corporate worship that is undergoing renewal across denominational lines.¹ Much of the renewal has been in shifting from the Pastoral Prayer to the more participatory Prayers of the People, though both have a long history.² The placement of the prayer may differ, but it is typically before or after the sermon. When placed after the sermon, it may function as part of a larger context including the sacrament of the Lord's Supper, or it may serve as an alternative response to the Word.³ Though the frequency may vary, intercessory prayer is a formative practice and an important part of corporate worship in the local church.

The period of the Reformation served as a time of intentional liturgical reform and the place of intercessory prayer was given much attention as an important part of corporate worship. For the reformers, intercessory prayer “addressed a specific time and place, named particular needs in the local community, and lifted up pastoral cares of the congregation...It offered the opportunity for clergy to articulate and author prayers on behalf of their congregations.”⁴ Martin Bucer was one such reformer who authored and introduced intercessory prayers in the churches he pastored in Strasbourg in the sixteenth century.

Bucer played a significant role in the early years of the Reformation. His leadership as a pastor, mentor, and theologian in Strasbourg (1524-1549) was influential not only in Germany,

¹ Robert E. Webber, Randolph Sly, and Ronald Freyer Nicholas, “The Prayers of the People,” in *The Complete Library of Christian Worship*, vol. 3, *The Renewal of Sunday Worship*, ed. Robert E. Webber (Nashville: Star Song Publishing Group, 1993), 247.

² Samuel Wells and Abigail Kocher, *Shaping the Prayers of the People: The Art of Intercession* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2014), xii-xiii.

³ Constance Cherry, *The Worship Architect: A Blueprint for Designing Culturally Relevant and Biblically Faithful Services* (Grand Rapids: Baker Academic, 2010), 104.

⁴ Wells, *Shaping the Prayers of the People*,” xii.

but throughout Europe. Bucer had a profound influence on the liturgies of John Calvin, John Knox, and Thomas Cranmer.⁵ Calvin himself wrote, “As for the Sunday prayers, I took the form of Strassburg and borrowed the greater part of it.”⁶ At Cranmer’s request, Bucer wrote a review of the first edition of the *Book of Common Prayer* (1549) which influenced the second edition published in 1552.⁷ Bucer was a key influencer and innovator of his time.

When one studies Bucer’s writings, several core convictions emerge: the primacy of Scripture, pastoral care, and Christian love. In this paper, I will demonstrate how the intercessory prayers of Bucer’s Strasbourg liturgy are the liturgical expression of his core convictions. I will focus on the intercessory prayers found in his *Psalter with All Church Practices, 1539* (henceforth, *Church Practices*).⁸

Background and Journey to Strasbourg

Martin Bucer was born in Schlettstadt, Germany in 1491. At the age of fifteen, he entered the city’s Dominican monastery. In 1517, he began his studies in scholasticism and humanism at the University of Heidelberg. As a student, Bucer was able to hear Luther for the first time at the Heidelberg Disputation in 1518. Being influenced by Luther’s teaching, he left the Dominican

⁵ D. Steven Meyerhoff, “Martin Bucer: Pioneer of Liturgical Reform,” *Presbyterion* 17, no. 2 (1991): 115-116. <https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLA0000848484&site=ehost-live>.

⁶ Bard Thompson, *Liturgies of the Western Church: Selected and Introduced by Bard Thompson* (Philadelphia: Fortress Press, 1961), 189.

⁷ Jonathan Gibson and Mark Earngey, eds., *Reformation Worship: Liturgies from the past for the Present* (Greensboro: New Growth Press, 2018), 281.

⁸ Martin Bucer, “Psalter with All Church Practices, 1539,” in *Reformation Worship: Liturgies from the Past for the Present*, ed. Jonathan Gibson and Mark Earngey (Greensboro: New Growth Press, 2018), 283-297.

Order in 1521. A year after leaving the Order, he married Elisabeth Silbereisen, a former nun.⁹ After a short time as a minister in Wissenberg, Bucer fled to Strasbourg with his pregnant wife, having been excommunicated for his Reformation teachings and beliefs.¹⁰

Bucer arrived in Strasbourg in 1523 and remained there until 1549.¹¹ He was appointed the minister of the Church of St. Aurelia in 1524 and served there for seven years. In 1531, he became the minister of St. Thomas and served there until 1540.¹² These two churches served as the ecclesiastical contexts for Bucer's liturgical reforms, including his intercessory prayers.

Core Convictions in Bucer's Writings

Bucer's writings reveal his convictions regarding the primacy of Scripture, pastoral care, and Christian love. I will briefly discuss these convictions and then demonstrate how each finds liturgical expression in the intercessory prayers of *Church Practices*.

The Primacy of Scripture

Bucer used Scripture as his guide as he developed his church polity and practice. One author writes, "Bucer used scripture as the foundation for everything he wanted to say, as the

⁹ Gibson, *Reformation Worship*, 278.

¹⁰ Gibson, *Reformation Worship*, 278.

¹¹ Meyerhoff, "Martin Bucer: Pioneer of Liturgical Reform," 113.

¹² Ottomar Frederick Cypris, *Martin Bucer's Ground and Reason: A Commentary and Translation* (Yulee: Good Samaritan Books, 2016), 8.

Lord gave him insight.”¹³ This conviction is evident in his approach to liturgical reform, which he articulated in his book *Ground and Reason*, published in 1524. Commenting on the underlying principles of this book, Cypris writes, “The first and most important principle is the supreme importance of the Word of God. By it all innovations are justified and all abuses condemned. Anything contrary to the Word of God must go.”¹⁴

Bucer, like the other reformers, sought to abolish many of the abuses of the Roman church and based his liturgical innovations and reforms on Scripture. In his Strasbourg liturgy, for example, he only used songs and prayers that were based on the Word of God.¹⁵ In addition, sermons and sacraments had to adhere to the Word.¹⁶ Thus, Scripture served as the basis for all of his church practices.

Pastoral Care

Pastoral care is also one of Bucer’s core convictions. This conviction is expressed as a question in the Introduction to *Concerning the True Care of Souls*, “Where are the innocent servants of Christ who bring Christ’s sheep nothing but the Lord’s voice and word, who are zealous to seek all the Lord’s lost sheep, to bring back those which have gone astray, to heal the injured, to strengthen the weak, to guard the strong and feed them aright (Ezek. 34:16)?”¹⁷

¹³ Andrew Purves, *Pastoral Theology in the Classical Tradition* (Louisville: Westminster John Knox Press, 2001), 83.

¹⁴ Cypris, *Martin Bucer’s Ground and Reason*, 20.

¹⁵ Cypris, *Martin Bucer’s Ground and Reason*, 176.

¹⁶ Meyerhoff, “Martin Bucer: Pioneer of Reform,” 118.

¹⁷ Martin Bucer, *Concerning the True Care of Souls* (Carlisle: The Banner of Truth Trust, 2019), xxxii.

Using Ezekiel 34:16 as the theme verse for his book, Bucer expounds on the nature of the church as the priesthood of all believers, the role of Christ as our Chief Shepherd, and the role of pastors and elders as “carers of souls.”¹⁸ Van Neste refers to *Concerning the True Care of Souls* as “a significant treatise on pastoral ministry.”¹⁹ Though pastoral care is one of Bucer’s core convictions, the role of pastors and elders evolved in Bucer’s theology. Thompson writes,

In early writings he had rather depreciated the ministerial office, partly in reaction to the Roman priesthood, but mainly because of his strong reliance upon the inspiration of the Holy Spirit, invested in the priesthood of all believers. But shortly he began to emphasize that the Lord uses the ministry as a special instrument to extend and restore His church.²⁰

Concerning the True Care of Souls reflects Bucer’s later thoughts regarding pastoral care and the special role of pastors and elders. He writes, “Therefore all properly ordered churches of Christ are provided with such ministers. They will have their elders exercise the care of souls and pastoral ministry, as many as are required by the need of each church.”²¹ Bucer emphasized the need for each local church to identify and install those gifted for this important task.

Christian Love

Another core conviction in Bucer’s writings is Christian love. In his book, *Instruction in Christian Love*, Bucer writes, “And so according to the Scripture I exhort every one of you not to

¹⁸ Bucer, *Concerning the True Care of Souls*,” 76.

¹⁹ Ray Van Neste, “The Care of Souls: The Heart of the Reformation,” *Themelios* 39, no. 1 (2014): 59. <https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLA0001983164&site=ehost-live>.

²⁰ Thompson, *Liturgies of the Western Church*, 163.

²¹ Bucer, *Concerning the True Care of Souls*, 38-39.

live for himself, but for his neighbor.”²² For Bucer, loving and serving one’s neighbor is a high and blessed calling. According to one author, his whole system of ethics could be summarized as an “ethic of love.”²³ Christian love is pervasive in Bucer’s writings, beginning early in his career and extending throughout his time in Strasbourg. Cypris writes, “It is one of the outstanding and ‘formal’ principles of Bucer’s theology.”²⁴ Love of neighbor is a dominant theme in his theology and writings; one that he stresses even more than faith.²⁵

Intercessory Prayer as the Liturgical Expression of Bucer’s Core Convictions

The primacy of Scripture, pastoral care, and Christian love are pervasive themes in Bucer’s writings. In this section, I will demonstrate how the intercessory prayers in Bucer’s *Church Practices* function as the liturgical expression of these three convictions. My examination will focus mostly on the second of the three prayers provided in *Church Practices*. According to Thompson, the first prayer was “traditional” in Strasbourg; the “second and third were added ca. 1536.”²⁶ I will begin by demonstrating how the various petitions within his intercessory prayer were informed and shaped by Scripture.

²² Martin Bucer, *Instruction in Christian Love* (Eugene: Wipf and Stock Publishers, 2008), 16.

²³ Thomas Schirrmacher, *Advocate of Love: Martin Bucer as Theologian and Pastor* (Eugene: Wipf and Stock Publishers, 2013), 58.

²⁴ Cypris, *Martin Bucer’s Ground and Reason*, 21-22.

²⁵ G.J. van de Poll, *Martin Bucer’s Liturgical Ideas: The Strasburg Reformer and His Connection with the Liturgies of the Sixteenth Century* (Assen: Van Gorcum and Company, 1954), 58.

²⁶ Thompson, *Liturgies of the Western Church*, 180.

Bucer's Petitions Were Informed and Shaped by Scripture

Bucer did not want to do anything that did not have biblical warrant; thus, his intercessory prayers were clearly informed by biblical exhortations. Old writes,

Bucer phrases the text of his prayers in such a way that we recognize quite clearly he has built the prayer on those admonitions of Jesus and the apostles directing Christians to include specific concerns in their prayer. The influence of Paul's instructions to Timothy (1 Tim. 2:1-8) shines through unmistakably. Likewise, Ephesians 6:18-19, James 5:13-18, and Philippians 1:9-11 have all clearly influenced Bucer in the construction of his prayer.²⁷

Informed by these biblical passages, Bucer highlights five petitions within his second intercessory prayer in *Church Practices*: a petition for civil authorities, a petition for the ministry of the gospel, a petition for the afflicted, a petition for the conversion of all peoples, and a petition for the perfection of the saints.²⁸ I will explore each of these Scriptures and petitions in turn and examine the corresponding language in his intercessory prayers, giving close attention to direct, biblical quotations or to inspiration that shaped his own expression.

First Petition for Civil Authorities (Informed by 1 Timothy 2:1-2)

In Paul's letter to Timothy, the apostle exhorts this young pastor to pray for everyone, including kings and "all who are in high positions" (1 Tim. 2:2).²⁹ Bucer reflected this exhortation in the opening of his second intercessory prayer in *Church Practices*.

Almighty, heavenly Father...you have commanded us to pray for all people and especially for those in authority. And so we ask you, dear and faithful Father...for our Lord emperor, the king, all princes and lords, and also the magistrate of this city; grant them...your fear and Spirit, so that they may administer their office according to your

²⁷ Hughes Oliphant Old, *Worship: Reformed According to Scripture* (Louisville: Westminster John Knox Press, 2002), 100-101.

²⁸ Old, *Worship*, 100.

²⁹ New Revised Standard Version

will and to your glory, so that your children may everywhere live a peaceful and quiet life in all godliness and dignity.³⁰

Bucer clearly used 1 Timothy 2 as the foundation for this petition for civil authorities.

First, he acknowledges that the Lord commands us to pray in this way, and then he lists the various categories of those in authority: emperors, kings, lords, and magistrates of the city.

At the close of his prayer Bucer includes a clear reference to Paul's desire that all believers may lead "a quiet and peaceable life in all godliness and dignity" (1 Tim. 2:2). In his petition, Bucer almost uses a direct quote and prays that God's people would "live a peaceful and quiet life in all godliness and dignity."³¹ For Bucer and for the apostle Paul, the expectation was that civil authorities would help provide this quality of life for God's people.

Second Petition for the Ministry of the Gospel (Informed by Ephesians 6:18-19)

In his letter to the church at Ephesus, Paul asks the people of God to "persevere in supplication for all the saints" (Eph. 6:18). He also makes a specific prayer request, "Pray also for me, so that when I speak, a message may be given to me to make known with boldness the mystery of the gospel" (Eph. 6:19). Bucer expresses this specific exhortation for ministers of the gospel in the second petition of his intercessory prayer,

We also ask you for all those whose office it is to proclaim your holy Word and be pastors of your churches, grant them your Word and Spirit, that they may serve you in such a way, that all your elect may be gathered together to you, and that those who already bear your name and are counted among Christians may live in accordance with their calling, to your praise, and to the edification of your Church.³²

³⁰ Bucer, "Church Practices," 290-291.

³¹ Bucer, "Church Practices," 291.

³² Bucer, "Church Practices," 291.

When Bucer prays, “for all those whose office it is to proclaim your holy Word and be pastors of your churches,”³³ he is being directed by Paul’s exhortation to pray for those whose vocation is to proclaim the gospel. Though he does not use a direct biblical quotation, Bucer was clearly inspired by Paul’s admonition and applied it to his context in Strasbourg.

Third Petition for the Afflicted (Informed by James 5:13-16)

In the book of James, we find instruction on how to pray for those who are sick and afflicted (James 5:13-16). Bucer expresses this instruction in his third petition, “We also pray for all those whom you are chastising through sickness and other adversity. Grant them to perceive your gracious hand and accept your chastisement for their improvement, so that you may also graciously impart to them your comfort and help.”³⁴ In this petition, Bucer emphasizes the way in which the Lord may use adversity in our lives to reveal unconfessed sin.

James includes the exhortation to “confess your sins to one another, and pray for one another, so that you may be healed” (James 5:16). Bucer employs this instruction and uses striking and direct language regarding confession and healing. In this particular petition, Bucer is not timid in praying only what his people may want to hear, but boldly prays along the lines of Scripture, acknowledging that our chastisement and adversity could be due to unconfessed sin. Though he does not use a direct quotation, he allows Scripture to inform his prayer language.

³³ Bucer, “Church Practices,” 291.

³⁴ Bucer, “Church Practices,” 291.

Fourth Petition for the Conversion of All Peoples (Informed by 1 Timothy 2:3-8)

In his first letter to Timothy, Paul expresses how the Lord desires “everyone to be saved and to come to the knowledge of the truth” (1 Tim. 2:4). Bucer took inspiration from this Scripture and included the following language in his fourth petition, “We also pray for all those who do not yet know your holy gospel, who remain in delusion and vices; enlighten their eyes, so that they also may get to know their God and Creator, and be converted to your will.”³⁵

In this fourth petition, Bucer does not use any direct biblical quotations, but his prayer language is shaped by God’s desire that all would be saved and by the idea of true knowledge. He is concerned that the lost are blinded by their sin and longs for them to know the Lord.

Fifth Petition for the Perfection of the Saints (Informed by Philippians 1:9-11)

In his letter to the Philippians, Paul prays that their “love may overflow more and more with knowledge and full insight” (Phil. 1:9). In his fifth and final petition, Bucer prays for all gathered in the congregation. He prays for spiritual growth and sanctification,

Draw our heart and mind to your Son, merciful Father so that...we may receive his love with a living faith and eternal gratitude, and hence daily die to all evil more and more, and grow and increase in all goodness; so that we may lead our life in all modesty, patience, and love toward our neighbor.³⁶

Bucer’s fifth petition highlights the believer’s growth in godliness. When we analyze the correlation between Scripture and Bucer’s prayer language, we note his petition to “die to evil more and more, and grow and increase in all goodness.”³⁷ This petition reflects Paul’s

³⁵ Bucer, “Church Practices,” 291.

³⁶ Bucer, “Church Practices,” 291-292.

³⁷ Bucer, “Church Practices,” 292.

exhortation that our love may overflow “more and more” and that we may be “pure and blameless, having produced a harvest of righteousness” (Phil. 1:9-11). Bucer’s petition, like Paul’s, captures the ongoing nature of our sanctification. Bucer also highlights Paul’s concern for Christian love, including “love toward our neighbor” in his prayer.³⁸

Bucer’s core conviction of the primacy of Scripture finds liturgical expression in his intercessory prayer from *Church Practices*. The prayer language in each of his five petitions reveals either a direct quotation or clear inspiration from a biblical passage.

Bucer’s Petitions Express Pastoral Care towards Leaders, the Lost, and the Laity

Bucer’s conviction regarding pastoral care also finds liturgical expression in his intercessory prayer. In this section we will discuss how pastoral care is revealed in his petitions for leaders, the lost, and the laity.

In his first petition concerning civil authorities, Bucer is concerned with the spiritual lives of all leaders: the king, all princes and lords, and also the magistrate of Strasbourg. He asks that God would grant them his “fear and Spirit, so that they may administer their office according to God’s will and to his glory.”³⁹ It is interesting to note that Bucer begins his prayer, not with the church or the lost, but with civil leaders. He had a genuine concern for their leadership and the quality of life they would bring to the citizens of the city, particularly to Christians.

In his book *Martin Bucer’s Liturgical Ideas*, van de Poll captures Bucer’s belief that “The office of magistrate is ordained by God and must be bent on the well-being of the people,

³⁸ Bucer, “Church Practices,” 292.

³⁹ Bucer, “Church Practices,” 291.

so that their hearts may be lifted up to laud and obey God.”⁴⁰ Bucer sees civil authorities as holding a God-ordained role in the life of the city and expresses genuine pastoral care for these leaders. He also desires godly leadership so that God’s “children may everywhere live a peaceful and quiet life in all godliness and dignity.”⁴¹ His concern for leaders is connected to his concern for citizens.

Bucer not only expresses pastoral care toward civil authorities, but also toward the ministers of the gospel. In his third intercessory prayer in *Church Practices*, Bucer’s pastoral heart is revealed towards the ministers of the gospel as he prays, “grant also to them your Holy Spirit and increase the same in them.”⁴² In this particular petition, Bucer is asking that the ministers of the gospel would be filled with the Spirit. His desire for them is not to go about their work and ministry in vain, relying on their skill and human resources, but that they would be empowered by the person and work of the Spirit.

In addition, he is concerned that the ministers of the gospel would serve well so that the “sheep may be gathered to Christ...and daily be edified in him to all holiness and righteousness.”⁴³ Bucer is concerned for the spiritual health of the shepherds as it relates to their role in strengthening the flock under their care. Pastoral care for leaders is evident in his prayers.

⁴⁰ van de Poll, *Martin Bucer’s Liturgical Ideas*, 57.

⁴¹ Bucer, “Church Practices,” 291.

⁴² Bucer, “Church Practices,” 293.

⁴³ Bucer, “Church Practices,” 293.

Bucer's prayer also expresses his pastoral concern and care for the lost. He writes, "We pray for all those who do not yet know your holy gospel, who remain in delusion and vices."⁴⁴ Bucer is concerned for those who do not know Christ as Savior, particularly their lack of true knowledge and their sinful lifestyles. Though zealous about evangelism, Bucer displayed pastoral patience and persistence in his approach to the lost. Van Neste states, "Bucer calls for perseverance in sharing the gospel with people who do not readily accept it."⁴⁵ This persistence was expressed in a liturgical way as, Sunday after Sunday, the petition for the lost would be lifted up in the congregation. Bucer's pastoral care extended to those outside the church.

Lastly, Bucer's prayer reveals his pastoral heart for the laity, the people within his congregation. Specifically, Bucer's intercessory prayers reveal a pastoral concern for those who are afflicted and for those who are being sanctified by the gospel.

Regarding those who are afflicted, Bucer's prayer expresses concern for their "improvement" and a willingness to receive the Lord's "chastisement."⁴⁶ As previously mentioned, Bucer associates adversity with the Lord's discipline. Purves offers a helpful insight into this correlation, "Bucer reflects the Reformation's concerns to take sin seriously as an impediment to new life in Christ and to the proclamation of the forgiveness of sins as the basis for the Christian life."⁴⁷ Bucer is concerned for the person facing adversity because he is

⁴⁴ Bucer, "Church Practices," 291.

⁴⁵ Van Neste, "The Care of Souls," 61.

⁴⁶ Bucer, "Church Practices," 291.

⁴⁷ Purves, *Pastoral Theology*, 90.

concerned that he or she may be withholding some area of sin in his or her life. He understands those called to the pastoral office as “the principal physicians of souls and guardians” who are to restore those who are afflicted as a result of sin.⁴⁸

Regarding those who are being sanctified by the gospel, Bucer prays, “Drive from our heart and mind everything that displeases you; grant us to understand that we live and move and have our being in you.”⁴⁹ In this petition, Bucer reveals his pastoral heart toward all gathered in the congregation. His prayer reflects what one theologian describes as “his solicitous care for those entrusted to him, in obedience to Christ the Chief Shepherd.”⁵⁰ Bucer loved and admonished his people; he visited them in their homes. His intercessory prayers, like his pastoral life, express care in both gentle and bold ways.

Bucer’s Petitions Should Kindle Christian Love in His People

In this final section, I will demonstrate how Bucer’s intercessory prayers express his ethic of Christian love. This ethic is evident, in one sense, within the petitions of his intercessory prayers. His pastoral heart for leaders, for the lost, and for the laity is a form of Christian love. However, his ethic of love is most evident in the overall aim of the prayers. Bucer writes,

Surely to this end, psalms and other public prayers are used in churches, in order to warn the people that the saints should rely on God, that with confidence they may pray for and implore God’s help, and that they may pour themselves out wholly in thanksgiving and

⁴⁸ Bucer, *Concerning the True Care of Souls*,” 121.

⁴⁹ Bucer, “Church Practices,” 291.

⁵⁰ Stephan Van der Watt, “Wholehearted Commitment to Sound Pastoral Theology and Care: What Martin Bucer and John Calvin Can Teach Today’s Pastors,” *Calvin Theological Journal* 56, no. 2 (2021): 242. <https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLAI5IE211129000001&site=ehost-live>.

the praise of God, and thus by their example be kindled to like things.⁵¹

The phrase “kindled to like things” is key. Woznicki believes that, for Bucer, the main objective of petitionary prayer is to kindle the heart, and its primary effect “is upon the person doing the praying.”⁵² Intercessory prayer should kindle the heart of each person toward love of God and neighbor. Expounding on Bucer’s view of the officers of the church, van de Poll writes,

It is our calling to lead ourselves and our neighbors back again to true communion with God and each other...this can be realized by the apostle-office, which aims at leading the individual and the community to their eternal destination by restoring man as image bearer of God. By means of the prayers in the congregation the officers can be true followers of the apostles, also in our days.⁵³

For Bucer, pastors and elders function similar to the early apostles as they lead in prayer, kindling the congregation, through the power of the Holy Spirit, towards love for God and one another. This transformation happens little by little as, Sunday after Sunday, the church participates in petitionary prayer together.

Bucer was passionate about the primacy of Scripture, pastoral care, and Christian love. We would expect these beliefs to influence his liturgical reform. The primacy of Scripture and Christian love characterized his ministry from its beginning to its end. His theology of pastoral care evolved over time, but became a strong force in defining his church polity and in shaping his view of pastors and elders, including their role in the leadership of intercessory prayer. All three convictions are clearly expressed in the intercessory prayers of his Strasbourg liturgy.

⁵¹ Martin Bucer, “Enarrationes Perpetuae in Evangelica,” translated by Ford Lewis Battles as “Martin Bucer on the Lord’s Prayer” in John Calvin, *Institutes of the Christian Religion 1536* (Grand Rapids: Eerdmans Publishing Co., 1986), 3

⁵² Christopher Woznicki, “Is Prayer Redundant? Calvin and the Early Reformers on the Problem of Petitionary Prayer,” *Journal of the Evangelical Theological Society* 60, no. 2 (2017): 339-340. <https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLAIiGEV170724001952&site=ehost-live>.

⁵³ van de Poll, *Martin Bucer’s Liturgical Ideas*, 57.

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This book describes Bucer's theology of pastoral care. It was highly influential in developing the overall focus of my paper as I realized how important the care of souls was for Bucer. It was of particular influence in researching his categories of pastoral care. Bucer's conclusions and observations are that the pastors and elders are the primary carers of souls who are to minister to the lost, the strayed, the wounded, the weak, and the strong as Scripture gives direction (e.g., Ezek. 34:16).

Bucer, Martin. *Instruction in Christian Love*. Translated by Paul Traugott Fuhrmann. Eugene: Wipf and Stock Publishers, 2008.

In this book, Bucer makes the case that every Christian is to love his neighbor. After making this case, he describes how the believer is to go about this task. This book was very helpful for me in discovering Bucer's ethic of Christian love. Written in 1523, early in Bucer's career, this book set a trajectory for the rest of Bucer's life in which Christian love would be an underlying theme in his other works (e.g., *Ground and Reason*, 1524 and *Concerning the True Care of Souls*, 1538). Bucer's conclusions and observations center around the biblical exhortations to love one's neighbor (e.g., John 15:12; Romans 14:7-9; 1 Corinthians 13:1-13; Philippians 2:1-11). Adherence to the Word, faith, and the Holy Spirit work within us, enabling us to love in the way that Scripture commands.

Cypris, Ottomar Frederick. *Martin Bucer's Ground and Reason: A Commentary and Translation*. Yulee: Good Samaritan Books, 2016.

In *Ground and Reason*, Bucer articulates his early principles, innovations, and reforms concerning liturgical reform in Strasbourg. It was very fascinating to read this book which offers a glimpse into the early seeds of Reformation worship. Bucer was a pioneer in this regard, outlining the what, why, and how of liturgical reform. This book was important in discovering some of Bucer's main principles and convictions regarding worship: the Word of God, faith, love, the Holy Spirit, and Christian freedom. Though I chose not to focus on all of these principles and convictions, it served as a initial reference point. Bucer describes why certain practices were abolished and why others were introduced in this groundbreaking book.

Bucer, Martin. "Psalter, with All Church Practices, 1539." In *Reformation Worship: Liturgies from the Past for the Present*, edited by Jonathan Gibson and Mark Earngey, 283-297. Greensboro: New Growth Press, 2018.

This edited work contains Bucer's *Psalter with All Church Practices, 1539*, which served as the primary source for my in-depth analysis of Bucer's intercessory prayers. This work was invaluable in taking a close look at how Bucer's prayers are the liturgical expression of his core convictions (the primacy of Scripture, pastoral care, and Christian love). Thompson's *Liturgies of the Western Church* also contains Bucer's Strasbourg liturgy; however, I preferred the layout and language of Gibson and Earngey's edition. I am grateful for this book and referenced it heavily in my paper as I analyzed Bucer's petitions closely.

Martin Bucer, "Enarrationes Perpetuae in Evangelica," translated by Ford Lewis Battles as "Martin Bucer on the Lord's Prayer." In John Calvin, *Institutes of the Christian Religion 1536*, translated by Ford Lewis Battles, 343-362. Grand Rapids: Eerdmans Publishing Co., 1986.

In this work, Bucer offers commentary on Matthew 6, including the Lord's Prayer. His discussion on the purpose of prayer was very helpful for my research, particularly as it pertains to kindling the heart. The role that prayer has on the person praying was a unique insight from this exposition.

Secondary Sources

Cherry, Constance. *The Worship Architect: A Blueprint for Designing Culturally Relevant and Biblically Faithful Services*. Grand Rapids: Baker Academic, 2010.

In this book, Cherry addresses the content, structure, and style necessary for planning biblically faithful worship services. Using the architect metaphor, she addresses the four-fold order of worship; the role of music, prayer, and the Christian Year; and the role of hospitality. Cherry's chapter on "The Alternative Response to the Word" was influential in leading me to focus on intercessory prayer for my project and research paper. The insights and examples in that chapter provided more tangible expression to an initial idea.

Gibson, Jonathan and Mark Earngey, eds. *Reformation Worship: Liturgies from the Past for the Present*. Greensboro: New Growth Press, 2018.

This edited work contains Bucer's *Psalter with All Church Practices, 1539*, which served as the primary source for my in-depth analysis of Bucer's intercessory prayers (see above). The book seeks to highlight the significant role that worship played during the Reformation. It includes the liturgies from various reformers and their churches.

Old, Hughes Oliphant. *Worship: Reformed According to Scripture*. Louisville: Westminster John Knox Press, 2002.

This book is an expanded edition of a previous book published in 1984. Old highlights the major aspects of Reformed worship, including the ministry of praise, the ministry of the Word, the ministry of prayer, and the Lord's Supper. His chapter on prayer was particularly helpful for my research purposes. In this chapter, Old describes the place of prayer in Strasbourg, highlighting Bucer's prayer of confession and his prayer of

intercession. Old offers the biblical influence on Bucer's intercessory prayer petitions which played a significant role in my research.

Purves, Andrew. *Pastoral Theology in the Classical Tradition*. Louisville: Westminster John Knox Press, 2001.

In this book, Purves describes the role of pastoral care in the life of a number of influential people throughout church history, including Martin Bucer. He highlights Bucer's book, *Concerning the True Care of Souls*, and expounds on the scope of his pastoral care as evangelism, reconciliation, and discipline. At the end of his chapter on Bucer, Purves acknowledges that there is a liturgical dimension to pastoral care. This final paragraph sparked the idea of focusing on intercessory prayer as the liturgical expression of Bucer's core convictions.

Thompson, Bard, ed. *Liturgies of the Western Church: Selected and Introduced by Bard Thompson*. Philadelphia: Fortress Press, 1961.

This book is a classic and comprehensive resource for the development of western liturgies from Justin Martyr in the second century to John Wesley in the eighteenth century. For my research purposes, this work supplemented Gibson and Earngey's *Reformation Worship*. Thompson includes some helpful information regarding Bucer's influence on Calvin, as well as some specific information regarding the three intercessory prayers included in Bucer's Strasbourg liturgy.

van de Poll, G. J. *Martin Bucer's Liturgical Ideas: The Strasburg Reformer and His Connection with the Liturgies of the Sixteenth Century*. Assen: Van Gorcum and Company, 1954.

In this work, van de Poll offers an overview of the liturgical reformation Strasbourg, then describes Bucer's contributions to liturgical reform in Strasbourg and how they flow out of his theology. He concludes with a section comparing Bucer's liturgy with other reformed liturgies of the sixteenth century. His chapter connecting Bucer's liturgical ideas with his theology was of particular significance for my research. van de Poll describes Bucer's emphasis of Christian love and the way this ethic finds expression in his intercessory prayers. His description of the apostle-office and how pastors and elders function in this way by means of prayers in the congregation was particularly enlightening to my research.

Webber, Robert E, ed. *The Complete Library of Christian Worship. Vol. 3, The Renewal of Sunday Worship*. Nashville: Star Song Publishing Group, 1993.

This edited work describes the worship practices of various denominations and traditions and offers a definition and examples of worship renewal. It includes resources for renewal for many aspects of corporate worship including the acts of entrance, the service of the Word, the service of the Table, and the acts of dismissal. It also includes many resources for preaching and leading worship. The section on the Prayers of the People was particularly helpful for my research and provided some areas of renewal with regard

to intercessory prayer. It also provided the technical term, directed prayers, for a style of prayer that resonated with our church during the implementation phase of my project.

Wells, Samuel and Abigail Kocher. *Shaping the Prayers of the People: The Art of Intercession*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2014.

This work offers theological reflection and practical application regarding intercessory prayer. It is co-authored by a former seminary chaplain and an ordained elder in the United Methodist Church and offers an ecumenical perspective on prayer. It was helpful to my research in its overview of the place of intercessory prayer across denominational traditions, particularly the role of prayer during the Reformation.

Journal Articles

Meyerhoff, D. Steven. "Martin Bucer: Pioneer of Liturgical Reform." *Presbyterion* 17, no. 2 (1991): 113-118. <https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLA0000848484&site=ehost-live>.

This article offers a great overview of Bucer's contributions to liturgical reform. After a brief sketch of his early life, he discusses his liturgical reforms in Strasbourg and his influence on the liturgies of John Calvin, Thomas Cranmer, and John Knox. Meyerhoff also highlights the importance of Scripture in Bucer's reforms. This article was helpful in describing the scope of Bucer's influence throughout Europe and how his church practices were governed by Scripture.

Van der Watt, Stephan. "Wholehearted Commitment to Sound Pastoral Theology and Care: What Martin Bucer and John Calvin Can Teach Today's Pastors." *Calvin Theological Journal* 56, no. 2 (2021): 231-263. <https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLAi5IE211129000001&site=ehost-live>.

This article describes the role of pastoral care in the lives of both John Calvin and Martin Bucer. The author discusses the essence of Bucer's *Concerning the True Care of Souls* and its inspiration from Ezekiel 34:16. It was very influential in directing the focus of my research and in crystallizing my thoughts regarding the role of pastoral care in Bucer's life and writings. It also helped me discern the influence Bucer had on Calvin with regard to pastoral care. Lastly, this article provided the reference which allowed me to discover Meyerhoff's article (above).

Van Neste, Ray. "The Care of Souls: The Heart of the Reformation." *Thermelios* 39, no 1. (2014): 53-63. <https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLA0001983164&site=ehost-live>.

This article addresses the misperception that the reformers were only concerned with abstract theological debate. Van Neste argues that Calvin and Bucer were zealous about pastoral care and evangelism, demonstrated in their life and writings. Van Neste highlights Bucer's *Concerning the True Care of Souls*. His comments on pastoral care punctuated my thoughts and reflections and were helpful for my research. His comments

on Bucer's zeal for evangelism were also helpful and served to expand my overall view of the reformer.

Woznicki, Christopher. "Is Prayer Redundant? Calvin and the Early Reformers on the Problem of Petitionary Prayer." *Journal of the Evangelical Theological Society* 60, no. 2 (2017): 333-348. <https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLAIGEV170724001952&site=ehost-live>.

This article describes the theology behind petitionary prayer in the writings of the early reformers. Beginning with Luther, Bucer, and Bullinger's views on petitionary prayer, the author spends the rest of his focus on the writings of Calvin. His aim is to demonstrate the role of prayer in the writings of theologians who stress the sovereignty of God. His section on Bucer's theology of petitionary prayer was a source of early inspiration for my research. His reference to Bucer's view of prayer as "kindling the heart" was intriguing to me. His footnotes led me to Ford Lewis Battles' 1536 edition of Calvin's *Institutes of the Christian Religion* which contains Bucer's exposition on the Lord's Prayer.