

# Martin Luther's 'sin boldly' revisited

A fresh look at a controversial concept in the light of modern pastoral psychology

## 1. Introduction

Luther's famous statement *pecca fortiter sed fortius fide* (sin boldly but believe even bolder) has caused much embarrassment for Lutheran Christianity. Its critics have often perceived it as undermining morality and thus used it to attack Lutheranism. And Lutheran apologists have either tried to avoid it by explaining it as a casual remark or questioning its authenticity<sup>1</sup>. However, if the sentence is read within its own context and that of Luther's theology, it leads to the very heart of Lutheran theology and pastoral care.

In this study, I am going to approach the centre of Lutheran theology and pastoral care through an analysis of this pointed statement and to investigate how it can be understood within the framework of modern pastoral counselling and what it may contribute to our understanding of the latter. As it will emerge in the course of the investigation, Lutheran theology and pastoral care is centred on reconciliation, namely the justification of the sinner by grace through faith. Counselling, on the other hand, is aimed at helping the client to mental health, which is the sense of personal responsibility and hence one's freedom, transforming the destructive conflicts of a personality into constructive ones<sup>2</sup>. Thus, it is directed towards a form of reconciliation as well. In the course of the argument, I will attempt to set Luther's pastoral theology, pastoral counselling and the ministry of reconciliation into a relationship through which all three aspects will appear in a new light and, hopefully, a better understanding of humanity in its relation to God will emerge.

As basis for the discussion of Luther's pastoral theology I am taking his letter to Philipp Melancthon from the Wartburg dated August 1, 1521, which contains the sentence *pecca fortiter sed fortius fide*, and the letter to Hieronymus Weller from Coburg, written probably in the end of July 1530, also referring to a previous letter to the same recipient<sup>3</sup>. The letters to Hieronymus Weller are an important illustration of the application of Luther's pastoral theology and stress his intuitive use of psychological concepts. Using these letters as a starting point, I will highlight some aspects of Luther's doctrine of justification of the sinner by grace through faith and its implications for pastoral care. In a second step, Luther's pastoral

theology will be discussed in the light of modern psychology. The third section will bring Luther's approach in dialogue with pastoral counselling, and, finally, I will conclude by considering the implications for the ministry of reconciliation.

## 2. Luther's Pastoral Theology

Luther's peak-statement *pecca fortiter sed fortius fide* must be seen in the wider context of his theology, especially within the dialectics of Law and Gospel and his realistic understanding of the communication of idioms (*communicatio idiomatum*). First, however, it is necessary to read the sentence within its context. In 1521, while Luther was in hiding on the Wartburg, Philipp Melanchthon was left in charge of the reformation in Wittenberg. The extreme reformers, led by Karlstadt, pressed for radical reformation of the church, demanding that the monastic vows of chastity must be broken and teaching that it was a sin not to receive communion in both kinds<sup>4</sup>. Melanchthon was deeply troubled by these developments, and asked Luther for advice. Luther answered giving pastorally balanced and scripturally focused reasons for a more careful approach to the reformation of the church. Then he asks Melanchthon to pray for the Holy Spirit to give strength in God's coming judgement over Germany, in which 'those [i.e. the opponents] will make excuses for their sins and justify themselves<sup>5</sup>.' Then he continues;

If you are a preacher of grace, do not preach an imaginary but the true grace. If grace is true, you must bear the true, not an imaginary sin. God does not save imaginary sinners. *Be a sinner, and sin boldly, but trust and rejoice in Christ even bolder*, who is the victor over sin, death, and the world. It must be sinned while we are here, for this life is not a place of justice, but we are waiting, says Peter, for new heavens and a new earth where justice dwells. It suffices that through God's glory we have recognised the Lamb who takes away the sin of the world. No sin can separate us from Him, even if we were to fornicate thousand of times, even thousand times each day, or committed murder. Do you think that the price of our redemption paid for our sins is small in such an exalted Lamb? Pray boldly, you too are a sinner most bold.<sup>6</sup>

In its context, much of the thrust of the sentence becomes clear. Luther appeals to Melanchthon to behave differently from those who make excuses for their sins and who justify themselves. He asks him to acknowledge that he too is a sinner, though a justified one. It would mean to water down the meaning of the text if it were interpreted as being related only to past sins<sup>7</sup>. Rather, it must be seen as concerning the whole being of the human person, past, present and future. Thus it must be read: 'As a human being you have sinned, you are sinning and you will always sin as long as you are in the world.' There is no way of escaping from this reality, because sin is not understood as moral misdoing, but as radical fallenness of humanity, as separation from God<sup>8</sup>. All sins as misdoing are the result of this fallenness and thus inescapable. All human beings deserve to be condemned in God's judgement, and no excuse is possible, because everybody is guilty, whether he or she acknowledges this fact or not. Therefore, humanity has no part in overcoming this separation from God, it is God himself who, through the sacrifice of his son, overcame Sin and redeemed humanity. Christ, as the Lamb of God, has taken on him the Sin of humanity and died for it, while he gives humanity his justness, so that humanity is acceptable to God<sup>9</sup>. Therefore, the human being is justified and accepted by God, not because of his or her own merit or worthiness, but one is counted worthy because of Christ's merit. At the same time, however, the human being is still sinner and separated from God, for he or she cannot do God's will, believe and trust in him firmly enough or live according to his law<sup>10</sup>.

In the context of this view of justification, the meaning of the passage may be established more precisely. True sin is, as we have seen, the radical fallenness of humanity, which has to be acknowledged, whereas imaginary sin is misdoing, for which people try to find excuses. It is impossible for humanity not to sin (i.e. to do God's will), therefore there is no point in attempting to do so in a morally ambiguous world. Especially if moral decisions are at stake, in which one believes one can only become guilty (as Melanchthon may have seen his situation in Wittenberg), the Christian knows that he or she only lives through grace, however guilty one may become through activity in the world. Thus, political activity in a morally ambiguous world becomes possible, the Christian has become free to serve his neighbour, even if he or she has to incur guilt. A practical example of this attitude can be seen in the

teaching and life of Dietrich Bonhoeffer. In his writing *History and Good*, Bonhoeffer describes this very issue, and it is the same conflict in which he finds himself when he becomes part of the conspiracy against Hitler:

When a man takes guilt upon himself in responsibility, and no responsible man can avoid this, he imputes this guilt to himself and to no one else; he answers for it; he accepts responsibility for it. He does not do this in the insolent presumptuousness of his own power, but he does it in the knowledge that his liberty is forced upon him and that in this liberty he is dependent on grace. Before other men the man of free responsibility is justified by necessity; before himself he is acquitted by his conscience; before God he hopes only for mercy.<sup>11</sup>

Luther's 'Sin boldly' is definitely not a moral 'free ticket', encouraging immorality, but a morally most serious matter, leading to freedom and responsibility rather than to libertinism.

Having established the meaning of *pecca fortiter sed fortius fide*, we can proceed to discuss the pastoral implications and applications. In this context, the letter to Hieronymus Weller is of great importance, because it applies the same theological and pastoral insight into a person in need. Hieronymus Weller was Luther's student and teacher of his son. He is said to be suffering from a *spiritus tristitiae* (spirit of sadness), apparently from depression. He may even have been suicidal at some point<sup>12</sup>. As Luther is away in Coburg for the diet of Augsburg, he tries to help Weller by writing pastoral letters, as well as he would help in person on his return to Wittenberg<sup>13</sup>. There are many interesting issues in this pastoral correspondence, which illustrate Luther's pastoral approach and raise many questions for the relation between theology and psychology. In this context, however, I must restrict myself to the discussion of those aspects which are directly connected with the *pecca fortiter*.

As we can establish from Luther's letters, Weller's seems to have suffered from the common symptoms of depression; constant mourning (*spiritus tristitiae*), a negative view of his future and himself and a feeling of guilt, which he probably tried to compensate by striving for moral purity<sup>14</sup>. Luther is addressing all three elements in his letter and sees their interconnectedness.

In his letter, Luther writes to Hieronymus Weller in a spirit of empathy. He makes clear that he knows these feelings and that he had struggled with them as well. The tone of the letter is altogether not ordering or teaching, but pleading and narrating, through which he gives Weller patterns with which he can identify, and giving advice. Luther does not tell Weller that he must not feel sad, rather he allows him to see the *spiritus tristitiae*, or, as he prefers in this letter, *tentatio diaboli* (temptation by the devil), as a part of his faith-journey and as a fight in which he has to persist. He suggests strategies to deal with this *tentatio diaboli*, namely to flee solitude and to distract himself by socialising.

In the next section of the letter, he tells how he was depressed himself and how he learned to deal with it through the help of others. In order to help him to restore self-confidence and a positive outlook into the future, he promises that Weller 'too will be a great man'<sup>15</sup>. Then this extraordinary passage follows:

Whenever the devil tortures you with such thoughts, instantly seek conversation with others, or drink more, or joke, or chat, or do something fun. Sometimes, one has to drink more, play, chat, or commit some sin in hate and contempt of the devil, so that we do not give him an opportunity to give us a conscience with light things lest we will be beaten if we care too anxiously that we do not sin. Therefore, whenever the devil says to you, 'Do not drink!' do this: answer him, 'Just for of this reason I shall drink exceedingly much; and because you forbid me to drink, I shall drink even more.' So always the opposite must be done of what Satan forbids. [...] If I could only commit one splendid sin in order to escape/mock the devil, so that he sees that I acknowledge no sin and that no sin can give me a conscience! Indeed, we must take the whole Ten Commandments out of our sight and heart, I mean we whom the devil threatens and tortures. Whenever the devil confronts us with our sins, and finds us sentenced to death and hell, then we must say, 'I confess that I am sentenced to death and hell, and so what? Shall I be condemned in eternity? Not at all, for I know someone who has suffered for me and has given satisfaction. He is called Jesus Christ, the Son of God. Where he remains, I shall remain.'<sup>16</sup>

In this passage, the theme of sinning and believing is taken up again, in fact, even more pointed than in the *pecca fortiter*-passage, and the dialectics between the human being justified in Christ and yet a sinner is brought out more clearly. Luther applies this in a humorous way to help Weller in his depression. In order to overcome low self-esteem and the feeling of guilt, Luther calls to mind that communion with God does not depend on one's merits and worthiness, but on Christ's sacrifice. Thus, the subjective feeling of failure does not constitute someone's value, because this is not a result of one's actions, but of God's love for the person in Jesus Christ. Therefore, Weller is given the means to stop the permanent rumination over minor moral lapses or deficiencies, which is one of the symptoms of depression, and is set free to direct his thoughts into another direction, breaking the vicious circle of self-accusations and feeling of unworthiness. Thus he can take the first steps towards healing.

### 3. Luther's Pastoral Theology in Psychological Perspective

Luther recognised Hieronymus Weller's *spiritus tristitiae* as a result of destructive tensions and conflicts between himself and God, himself and his social environment and within his personality, responding to all three aspects. Helping to heal these conflicts is to facilitate reconciliation between the individual, in this case Hieronymus Weller, God and the world. To this end, Luther employs a strategy, which is theologically connected with his understanding of the *communicatio idiomatum*, the communication of essential properties of Christ with the human being. Traditionally, the *communicatio idiomatum* was seen as a feature of Christology, being an expression of the classic formulation 'in two natures without confusion, immutable, not separated and indivisible' of the Council of Chalcedon. In order to think this paradoxical statement, the essential properties of the human and the divine nature of Christ are exchanged<sup>17</sup>. Luther radicalises this doctrine by teaching the so-called *genus tapeinotikon* of the *communication idiomatum*, i.e. that the properties of the human nature of Christ, e.g. ability to suffer, mortality etc., are communicated to the divine nature, so that he can say that God suffered for us and died, understanding it realistically<sup>18</sup>. In addition, he applies the *communicatio idiomatum* to Soteriology. The same way the essential properties of divine and human nature of Christ are exchanged, the properties of humanity and Christ are exchanged.

Through this 'contest of happy exchange' (*fröhlicher Wechsel und Streit*) the divine attributes are communicated to humanity: justness, eternal life and glory; and the human attributes are communicated to God: mortality, need, sin, condemnation<sup>19</sup>. Justification then consists of the event of this 'contest of happy exchange', this exchange of attributes, by which the human being becomes, through grace, identified with Christ and can count Christ's merits and justness his own.

This version of the doctrine of justification by faith through grace, on which Luther's pastoral theology is based, has interesting psychological implications. It implies a shift from a conscience based on the super-ego to one based on an ego-ideal<sup>20</sup>. Since Freud, who considered the ego-ideal as a part of the super-ego, the perception of the ego-ideal has been significantly altered, especially through the research into narcissism. Generally speaking, the ego-ideal is an ideal projection of the self<sup>21</sup>. In the context of Luther's pastoral approach, however, the ego-ideal is not, as it is in the case of narcissism, simply a projection of the self, but it is the identification with Christ, who is the ideal with which one identifies oneself. Thus salvation takes place through identification with the saviour. In case of a conflict, the person whose conscience or spirituality is governed by the super-ego, will tend to feel guilty and attempt solve the conflict by reparation. In the future, he or she will guard her or his behaviour<sup>22</sup>. In this case, pastoral care must take this controlling mechanism and the affinity towards prohibition and commandment into account. The person whose conscience or spirituality is governed by an ego-ideal, however, will attempt to solve conflicts by seeking to regain himself or herself, i.e. in the case of a Christian, to return to the identification with Christ. Here, pastoral care will tend towards a general appeal and is dependent on this realisation<sup>23</sup>.

The aim of Luther's pastoral strategy is, therefore, to challenge the client to embark on a process leading to realisation of faith, which starts with fear of Christ as heavenly judge, which is an inevitable result of feelings of guilt in a conflict, and the resulting desperation, to the identification with Christ as the suffering Son of God, who alone opens a heal relation with God<sup>24</sup>. Thus the client is led to focus on what gives life meaning and makes it worth living despite the threatening conflict. This strategy results in not concentrating on wrong or right

behaviour, but on the emotions and psychological condition<sup>25</sup>. Therefore, the carer's behaviour will be guided by empathy with the person seeking help and his or her real situation rather than giving directions for action or judging the behaviour of the cared for. If the pastoral relation is successful, the client will not see the present conflict as life-threatening and stay within a vicious circle of feeling of guilt and insufficiency any more. Instead, he or she is enabled distance himself or herself from the conflict and find strategies of resolving it, acknowledging guilt and, in turn, being prepared to forgive. Thus, a way out of a previously inescapable situation is offered and through the reconciliation with God. Thus, a solution of the conflict with the fellow human being becomes possible.

#### 4. Luther's Pastoral Approach and Pastoral Counselling

There are some important parallels between Luther's pastoral theology and practice and modern counselling. Three major points can be identified. First, counselling, as well as Luther's pastoral care, is aimed at helping the person seeking advice to regain one's sense of freedom and responsibility. On the part of counselling, '[it] is the function of the counselor to lead the counselee to an acceptance of responsibility for the conduct and outcome of his or her own life. The counselor [...] will aid the counselee to appropriate and use his or her own responsibilities for freedom<sup>26</sup>.' The effects of Luther's pastoral strategy are similar. As we have seen above, his pastoral approach enables the client to gain a personal sense of freedom through the identification with Christ. The client feels his or her possibilities restricted by the fear of Christ as heavenly judge. Through the process of pastoral care, he or she is led to realise that not his or her actions constitute the relation with God, but the identification with Christ. This new basis of self-esteem frees to judge the situation or the present conflict realistically and find solutions. Thus, a sense of personal freedom has been achieved.

Second, counselling as well as Luther's pastoral care is based on empathy. Luther's pastoral approach leading to empathy has been discussed above; modern counselling is based on a similar concept. Rollo May describes empathy as the 'state of identification of personalities in which one person feels into the other as temporarily to lose his or her own identity. It is in this profound and somewhat mysterious process of empathy that understanding, influence, and the other significant relations between persons take place<sup>27</sup>.' An attitude of empathy

manifests itself by letting one's self go into the other person with a willingness to be changed in the process<sup>28</sup>. We cannot say how far Luther practised this attitude in his pastoral conversations, because we only know his pastoral letters. Nevertheless, the theoretical basis for this attitude is laid in his pastoral theology. In addition, even in his letters this attitude can be observed. In the correspondence with Hieronymus Weller, for instance, Luther makes clear that he identifies with Weller, as far as it is possible not in personal contact but in writing. He does so by not talking abstractly and putting himself into the position of a theological commentator, but into that of a compassionate and supporting fellow human being<sup>29</sup>. In addition, Luther refers to similar experience through which we had to go himself<sup>30</sup>.

Third, an important aspect of counselling is that the change of the situation is not brought about by advice. As May points out, if the counsellor (or, in case of pastoral care, the pastor) does give direct advice, '[no] deep understanding, and very little empathy, enters the process<sup>31</sup>.' The help given to the other person would only be superficial in this case; it would be a 'one way traffic'. 'True counseling operates in a deeper sphere, and its conclusions are always the product of two personalities working together on the same level<sup>32</sup>.' In some aspects, Luther's pastoral care is based on a similar presupposition, yet it also differs in important points. On the one hand, as we have seen above, Luther does not base his pastoral care on advice but on the emotions and psychological condition of the other person. If he gives advice, it is usually in order to create a situation in which the other person would not have to turn around in circles with his or her conflicts but would be susceptible to pastoral care<sup>33</sup>. On the other hand, however, there is an important difference between any theory of counselling and Luther's pastoral care. Luther's pastoral care is based on two crucial elements, i.e. challenging appeal and consoling promise<sup>34</sup>. The appeal reminds of the possibility of faith and activates it. Within the conflict at stake, it was a challenge thought to prevent the other person not to lose sight of this possibility of faith. Yet, as faith is not an act of will, Luther connected it with the promise of grace. It was the promise that, through identification with the suffering and conquering Christ, a possible mode for a solution of the conflict was 'available<sup>35</sup>'. Through this strategy, the basis of the partner's conscience will be shifted from the super-ego to the ego-ideal, which consists not of an idealised projection of

the self but of the identification with Christ. This strategy of challenging appeal and consoling promise violates basic rules of most theories of counselling, directive as well as non-directive alike, because it has a particular conception of a possible solution to the conflict and does not restrict itself to enable the client to bring about a solution to the conflict by himself or herself. In Luther's understanding of pastoral care, the methods of counselling are only applied to bring about the real conflict, which effectively will be a conflict between the sinful human being and God, which is solved by a challenging appeal and the promise of grace.

In the light of Luther's pastoral theology, however, there are some questions about pastoral counselling, which must be raised. Does the promise of God's grace have a place in pastoral counselling, or, in other words, what makes counselling pastoral? David Lyall offers four possibilities of understanding this relation<sup>36</sup>. First, pastoral counselling can be distinguished by the person of the counsellor. In this case pastoral counselling would be exercised by an ordained minister or pastor. Second, it could be defined by its setting within the community of faith, by being part of the life of the Church. Third, counselling could be made pastoral by the frame of reference, i.e. God being a part of the counsellor's agenda, who assumes that it is also on the client's. Finally, it can be argued that pastoral counselling gains its quality by the aim that it ought to result in the proclamation of the forgiveness of sins in Jesus Christ. In Luther's understanding, this question is clearly answered. As the forgiveness of sins, or the identification with Christ as the suffering and conquering Son of God is necessary for any true solution of human conflicts and the human being is whole only in this relationship with Christ, the challenging appeal and the promise of grace must be essential part of an pastoral counselling.

It is essential to bear in mind that sin is not wrongdoing, but the state of being separated from God. Thus, if a similar approach to Luther's, e.g. Eduard Thurneysen's approach, is criticised, stating that it 'makes little sense, for instance, to speak of sin and forgiveness to someone struggling to come to terms with the givenness of his or her sexuality<sup>37</sup>,' it only bears witness to the critic's ignorance of the foundations of this approach, e.g. the significance of Sin within this context. To take up his example, if someone is struggling with his or her sexuality, then

Luther's (or Thurneysen's) approach would be to make the client realise that it is not his or her sexuality (or, in the words Luther used in the letter to Melanchthon, imagined sin) that is at stake, but real Sin, which is the inescapable separation from God. Thus, if the separation from God is overcome by the healing identification with Christ, the client's sexuality does not define his or her being anymore, so that he or she can distance this conflict from himself or herself and then find a way to solve it. As we have seen in the course of this essay, the scope of Luther's doctrine of Law and Gospel and of the justification of the sinner by grace through faith is much broader than its critics usually allow.

There are, however, some important criticisms, which I ought to point out. First, there is the chance of overestimating the ability of self-realisation in many people. It must be asked whether the necessary radical introspection, which leads to the recognition of one's inability to be acceptable to God on one's own account and then to the healing identification with Christ, is within everyone's potency. Thus, there is a danger of simplification and therefore of shallow ideological identification<sup>38</sup>.

Second, the ability to suffer pain of the conscience may be overestimated. Luther's pastoral approach requires a 'journey to the hell of self-realisation'<sup>39</sup>, which may be beyond the tolerance of the individual. Especially someone with a conscience, which is based on the ego-ideal, will take criticism of an aspect of oneself as aimed at the whole person. Thus, the person seeking advice will feel his whole being questioned<sup>40</sup>. Although this is a necessary step to the identification with Christ, this may be more than the client is able to bear.

Finally, the ability and preparedness to accept responsibility may be overestimated. Luther's pastoral care presupposes a high degree of theological education and ability to take on responsibility on the part of the client. This is, however, not the case with everyone. Therefore, control of the person's behaviour may become necessary again, which is exactly what Luther's pastoral theology seeks to overcome<sup>41</sup>.

In sum, there is a danger of overburdening the client in Luther's pastoral approach. The line between necessary challenge and overtaxing the client is very thin, so that pastoral care is in danger of doing to psychological damage by overburdening the client. On the whole,

however, Luther's pastoral theology is an important challenge to the pastor and the pastoral counsellor. It brings with it many opportunities, yet the carer must be careful not to go too far in challenging the client. There may even be cases in which this approach is not appropriate at all.

However, despite these objections, Luther's pastoral approach has still important implications for the ministry of reconciliation and pastoral counselling. In a situation of conflict, acceptance of guilt and the proclamation of absolution, understood as the promise of grace, and bringing about the healing identification with Christ, is necessary in order to restore a person's inner balance and to solve conflicts. On the one hand, this approach challenges pastoral approaches that focus on individual misbehaviour and attempt to solve a given conflict by advice. On the other hand, it poses a challenge to purely non-directive theories of pastoral counselling, for it presupposes a notion of wholeness which is based upon a particular theological concept: that of justification by grace through faith. But can we discuss pastoral counselling apart from our theological suppositions? And can a pastor settle for anything less than the wholeness and freedom which comes from reconciliation with God and the promise of his grace?

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<sup>1</sup> Cf. H.-M. Barth, 'Pecca fortiter, sed fortius fide...' Martin Luther als Seelsorger' *EvTh* 44, 1984, 12-25, p13.

<sup>2</sup> Cf. R. May, *The Art of Counselling*, Revised Edition, Souvenir Press 1992, p19, 35.

<sup>3</sup> WABr 2, 370-373; No. 424 = CL 6, 53-56, No. 31 WABr 5, 518-520; No. 1670 = CL 6, 350-352, No. 273. WABr 5, 374f; No. 1593 = CL 6, 283-285, No. 231.

<sup>4</sup> Cf. Barth, 'Pecca fortiter, sed fortius fide ' p14.

<sup>5</sup> Cf. CL 6, 55:28-30.

<sup>6</sup> CL 6, 55:32-56:10 (own translation, my italics).

<sup>7</sup> Cf. Barth, 'Pecca fortiter, sed fortius fide ' p16.

<sup>8</sup> Cf. Schmalkaldische Artikel, 'III. Von der Sünde', BSLK 433,11- 435,16.

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<sup>9</sup> Cf. 'Von der Freiheit eines Christenmenschen', CL II,15, 28- 16, 14 (WA VII, 25, 182f )

<sup>10</sup> Cf. CL V, 241, 13-17 (WA LVI, 272, 17ff) and: 'Nunquid ergo perfecte iustus? Non, sed simul peccator et iustus; peccator in re vera, sed iustus ex reputatione et promissione | Dei certa | , quod liberet ab illo, donec perfecte sanet.' CL I, 241, 4 (WA VI, 216): 'Sein Kinder / un doch ßunder. sein angeneh und thun doch nit genug / das macht alles der glaube in gottis hulde befestiget.'

<sup>11</sup> D. Bonhoeffer, *Ethics*, ed. by Eberhard Bethge, SCM 1955, p216.

<sup>12</sup> Cf. CL 6, 284:1-3 and F.W. Lindeman, 'Evangelischer Rat: Ein Trostbrief Martin Luthers' *Wege zum Menschen* 36, 1984 241-249.

<sup>13</sup> Cf. the accounts of public occurrences in Luther's table-talk December 1531 (CL VIII, 13f; No. 120) and even many years later in 1538 (WATR 3, 623; No. 3798 [not contained in CL]).

<sup>14</sup> CL 6, 284:1-3.

<sup>15</sup> CL 6, 351:16.

<sup>16</sup> CL 6, 351:23-352:6.

<sup>17</sup> Cf. A. Steiger, 'Die communicatio idiomatum als Achse und Motor der Theologie Luthers: Der «fröhliche Wechsel» als hermeneutischer Schlüssel zu Abendmahlslehre, Anthropologie, Seelsorge, Naturtheologie Rhetorik und Humor' *NZSTh* 38, 1996, 1-28, p13.

<sup>18</sup> Cf. Steiger, 'communicatio idiomatum', p3. For the term *genus tapeinotikon* cf. H.G. Pöhlmann, *Abriß der Dogmatik: Ein Kompendium*, Mohn 1990, p224.

<sup>19</sup> Cf. Steiger, 'communicatio idiomatum', p5f.

<sup>20</sup> Cf. K. Winkler, *Die Zumutung im Konfliktfall: Luther als Seelsorger in heutiger Sicht*, Lutherhaus Verlag 1989, p54-57.

<sup>21</sup> Winkler, *Zumutung*, p56f.

<sup>22</sup> Winkler, *Zumutung*, p58.

<sup>23</sup> Winkler, *Zumutung*, p58.

<sup>24</sup> Winkler, *Zumutung*, p59.

<sup>25</sup> Winkler, *Zumutung*, p61.

<sup>26</sup> May, *Art of Counselling*, p21.

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<sup>27</sup> May, *Art of Counselling*, p62.

<sup>28</sup> May, *Art of Counselling*, p79.

<sup>29</sup> Cf. Lindeman, 'Evangelischer Rat', p244f.

<sup>30</sup> Cf. CL 6, 351:4ff.

<sup>31</sup> May, *Art of Counselling*, p117.

<sup>32</sup> May, *Art of Counselling*, p117.

<sup>33</sup> Cf. Winkler, *Zumutung*, p61.

<sup>34</sup> Cf. Winkler, *Zumutung*, p61.

<sup>35</sup> Cf. Winkler, *Zumutung*, p61.

<sup>36</sup> Cf. D. Lyall, *Counselling in the Pastoral and Spiritual Context*, Open University Press 1995, p36-38.

<sup>37</sup> Lyall, *Counselling*, p96.

<sup>38</sup> Cf. Winkler, *Zumutung*, p72f.

<sup>39</sup> Cf. O. BAYER, *Rechtfertigung*, Freimund-Verlag 1991, p16. Cf. also p. 14-19.

<sup>40</sup> Cf. Winkler, *Zumutung*, p73f.

<sup>41</sup> Cf. Winkler, *Zumutung*, p74f.