



# SHEPHERD'S SCRIBE

*November 2023*

This month we continue by considering how it is that the Gospel of Christ crucified shows a true church versus a false. The importance of the Gospel being the content of preaching is, as the Confessions argue, that it is a mark of the true Church in which sinners are made saints. They say, “[The Christian Church consists not alone in fellowship of outward signs”—which is effectively what the adversaries had—“but it consists especially in inward communion of eternal blessings in the heart, as of the Holy Ghost, of faith, of the fear and love of God]; which fellowship nevertheless has outward marks so that it can be recognized, namely, the pure doctrine of the Gospel” (Ap VII & VIII, 5–7; brackets original). Edmund Schlink argues that this is true especially of the Church’s dogmatic statements. He says, they all “must be derived from God’s revelation in his word” since the “normative center of Scripture is Jesus Christ, the eternal Word made flesh.”<sup>1</sup> The Confessions also observe that Paul defined the Church in the same way, and added “the outward marks, the Word and Sacraments” (Ap VII & VIII, 7). Thus Mildenerger is able to argue that the reformers placed the work in the divine service, and therefore in preaching, solely in God’s hands, through His means, and at the time of His choosing.<sup>2</sup> Therefore, the reformers were obligated to reject the false mass of the papists (AC XXIV, 10 f.) and found it necessary to “condemn the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and works” (AC V, 4), since both groups held a false view of the Word. Had the reformers not rejected the sacrifice of the mass and the enthusiasm and anti-scriptural-ism of the Anabaptists they would then have been rejecting the work and means of the Holy Spirit, the Bible’s teaching about the origin of man’s faith in the proclamation of the Word, and man’s passivity in receiving salvation.

The reformers did, however, understand that though men are passive in their salvation, they can resist the Holy Spirit, as the Formula says: “that many are called and few chosen, Matt. 22:14, does not mean that God is not willing to save everybody; but the reason is that they either do not at all hear God’s Word, but wilfully despise it, stop their ears and harden their hearts, and in this manner foreclose the ordinary way to the Holy Ghost, so that He cannot perform His work in them, or, when they have heard it, make light of it again and do not heed it, for which . . . not God or His election, but their wickedness, is responsible” (Ep XI, 12). Concerning this, Ezekiel 3, 18 and 33 are noteworthy, since God, through Ezekiel’s preaching to Israel, professes His unwillingness to allow the wicked to perish, yet His justice in forgiving those who repent and condemning those who sin: “turn back, turn back from your evil ways, for why will you die, O house of Israel?” (33:11c). For those who do believe, however, Mildenerger argues, “God has the gospel preached; God lets us hear it so that we may know how we stand with God.”<sup>3</sup> God has ordained the proclamation of His Word as the ordinary, every-day means by which the Holy Spirit draws men to the faith, “by the hearing of His holy, divine Word, as with a net, by which the elect are plucked from the jaws of the devil” (SD XI, 76). Thus, the Formula also declares, “Every poor sinner should therefore repair thereto [to holy preaching], hear it attentively, and not doubt the drawing of the Father. For the Holy Ghost will be with His Word in His power, and work by it; and that is the drawing of the Father” (SD XI, 76–77; brackets original). The drawing of the Father happens, according to Ap XII (V), “through the Word . . . according to Luke 10:16 [Jesus says]: He that heareth you heareth Me. Wherefore the voice of the one absolving must be believed not

<sup>1</sup> Edmund Schlink, *Theology of the Lutheran Confessions*, 27.

<sup>2</sup> Mildenerger, *Theology of the Lutheran Confessions*, 41.

<sup>3</sup> Mildenerger, *Theology of the Lutheran Confessions*, 42.

otherwise than we would believe a voice from heaven.”<sup>4</sup> As the pastor absolving a sinner is Christ to that sinner in the absolution, so the preacher is also Christ to the hearers in the sermon, whether or not the hearers resist the Holy Spirit’s work in that sermon.

The pastor must, though, not preach his or another’s opinions, but what God has given: The Gospel of Christ. Therefore, Melancthon says, “when the adversaries do preach, they speak of human traditions, of the worship of saints . . . and similar trifles, . . . A few better ones begin now to speak of good works; but of the righteousness of faith, of faith in Christ, of the consolation of consciences, they say nothing; yea, this most wholesome part of the Gospel they rail at with their reproaches” (Ap XV (VIII), 42). In contrast to the poor content of the preaching of the adversaries, Melancthon boasts, “in our churches all the sermons are occupied with such topics as these: of repentance; of the fear of God; of faith in Christ, of the righteousness of faith, of the consolation of consciences by faith, of the exercises of faith; of prayer . . . of the cross . . .” (Ap XV (VIII), 43),<sup>5</sup> that is, their content is the Gospel. The reformers labored to center their preaching in the comforting message of Christ reconciling sinners to God (2 Cor 5:19), rather than in the pious works of men (cf. Rm 4:1–3; 9:30–33; Gal 2:16; Titus 3:4–6; etc.).

The proper content in the sermon is vital, but also that the Word of Christ be proclaimed at all. Although Christ accomplished and acquired the forgiveness of sins on the cross for all men, yet, Luther says, “it cannot come to us in any other way than through the Word. For what would we otherwise know about it, that such a thing was accomplished or was to be given us if it were not presented by preaching or the oral Word?” (LC V, 31). Ergo again a church without preaching is no church, just as a church without the Gospel being preached is not church. The adversaries rarely preached, the Anabaptists rejected the means of the Holy Spirit in preaching, thus there is no surprise that common people were ignorant of God’s grace toward men—they did not know because they did not hear (Rm 10:4), or they reject God’s means, hence Luther’s “sermon” that was the Large Catechism (c.f. LC Preface 1–2, 6; Short Preface, 1 and 5).

Yet Luther also warns that the sermon cannot work alone. He says that this is why the Church has the Catechism to teach all Christian doctrine, “For you must not rely upon it that the young people will learn and retain these things from the sermon alone” (LC Preface, 24). Nevertheless, he also speaks of the great need for children to hear sermons so that they are not regulated solely to memorizing the words of the Catechism but so that they may be able “to recite it as they have heard it, and, when asked, may give a correct answer, so that the preaching may not be without profit and fruit. For the reason why we exercise such diligence in preaching the Catechism so often is that it may be inculcated on our youth . . . so as to enter the mind readily and be fixed in the memory” (LC Preface, 26–27). The sermon and the Catechism work together so that the whole life of the Christian may dwell in God’s Word, and that the Gospel may enter the memory, and be a constant comfort while life endures. Next month we will conclude out look at how the Book of Concord treats sermons and preaching.—Pastor

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<sup>4</sup> Ap XII V, 40; note that the Apology is speaking specifically about the Office of the Keys in this instance.

<sup>5</sup> Melancthon also includes that they preach concerning the authority of the government and the way in which Christians out to live and be educated (Ap XV (VIII), 43).

## ELDERS

### All Saints Day

The celebration of Saints' Days goes back to the second century. As the church spread and grew, the list of saints and martyrs grew as well. Often people were most likely to commemorate saints associated with their particular region (e.g. St. Patrick in Ireland).

By Luther's day, the list of Saints' Days had become quite long. Most dates on the calendars had multiple saints associated with them. As the legends and lives of the saints took the place of the Gospel, the commemoration of the saints risked overshadowing the major holidays of the church year and the work of Christ.

Luther wrote in his revision of the Latin Mass: We think that all the feasts of the saints should be abrogated, or if anything in them deserves it, it should be brought into the Sunday sermon.

The church calendar has varied from time to time and place, even among the Lutherans. In general, Lutherans kept the feasts associated with the life of Jesus. They also celebrated those saints from the Bible, particularly the New Testament: the apostles and evangelists, St. Stephen, Holy Innocents, St. John the Baptist, St. Michael the Archangel, and All Saints' Day.

So which days should we celebrate, and how do we best commemorate these saints? We do not have strict rules governing which saints we must celebrate and which ones we cannot. Much of this is left to the discretion of the pastor of the congregation. In general, we don't want to obscure the work of Christ or detract from the main message of the gospel. We certainly should not spend more time talking about the saints than we do about Jesus.

And when we do speak about the saints, the focus is still on Jesus. The Apology to the Augsburg Confession (XXI) mentions three particular ways that we remember the saints:

**Thanksgiving**– When we remember the blessing that these people have been to the church and the world, all thanks and glory goes to God alone.

**Examples of Mercy**– In the saints we see how God used sinners just like us as His servants. Moses, David, Peter, Paul and the rest were forgiven for their many failings, and that gives us hope, too.

**Examples of Faithfulness**– God gives us examples to follow through the faith shown by the saints and by their acts of service.

Even if we do not celebrate these Saints' Days during the Sunday morning service, there are still ways to incorporate them into your life. You can remember the Saints' Days as part of your daily devotions

All Saints' Day is observed on November 1 by the West (Roman Catholic Church, for instance). In Eastern rite churches, it is observed on the first Sunday after Pentecost. Its purpose was to commemorate the lives of all saints and, based on the belief of the communion of the living and the dead, to ask for their intercession before God.

All Saints' Day is also called Allhallows. Halloween is celebrated the day before, or, specifically, the evening before All Saints' Day. The word *Halloween* is a derivative of *Hallows Eve*. The emphasis on spirits, goblins, witches, and other dark images came about from the belief that the dark forces were especially active just before All Saints' Day in order to hinder the prayers for the dead that would be offered the next day. The practice of trick or treating dates back to the Middle Ages when poor people would go door to door begging for food in exchange for their prayers for the dead.

While the Bible teaches that the dead in Christ are alive, it nowhere teaches us to ask for their intercession. Rather, it urges Christians to come boldly before the throne of grace (to God) knowing that we have a great High Priest, Jesus Christ, who ever lives to make intercession for us:

**So then, since we have a great High Priest who has entered heaven, Jesus the Son of God, let us hold firmly to what we believe** (Hebrews 4:14-16).

**But because Jesus lives forever, his priesthood lasts forever.** (Hebrews 7:24-25).

We are to depend upon Christ alone for salvation and upon Him alone for grace for Christian living after salvation. The Bible speaks of Christ as being our one mediator between God and man.

**There is salvation in no one else! God has given no other name under heaven by which we must be saved.** (Acts 4:12)

**For, There is one God and one Mediator who can reconcile God and humanity — the man Christ Jesus.** (1 Timothy 2:5).

Although All Saints' Day is related to other pagan festivals of the dead from the Middle Ages (All Souls' Day is much younger). It is not biblical and although it is fine to groom grave sites and remember our departed loved ones, purgatory does not exist, and there is no reason we should pray for the dead.

You can find our church on the internet in the sites listed below... God's Peace, Gary  
<https://www.facebook.com/Lutheran-Church-of-The-Good-Shepherd-LCMS-114008195294825/>  
[https://www.youtube.com/channel/UCCEsFmpDHX1dAfhzkKg\\_0XQ](https://www.youtube.com/channel/UCCEsFmpDHX1dAfhzkKg_0XQ)  
or email [goodshepherdbiloxi@gmail.com](mailto:goodshepherdbiloxi@gmail.com)

## Singing with the Lutherans

In this classic essay, Garrison Keillor praises the singing talents and culinary preferences of Lutherans:

I have made fun of Lutherans for years – who wouldn't if you lived in Minnesota?

But I have also sung with Lutherans and that is one of the main joys of my life, along with hot baths and fresh sweet corn. We make fun of Lutherans for their blandness, their excessive calm, their fear of giving offense, their lack of speed and also for their secret fondness for macaroni and cheese. But nobody sings like them.

If you ask an audience in New York City a relatively Lutheranless place, to sing along on the chorus of "Michael Row the Boat Ashore," they will look daggers at you as if you had asked them to strip to their underwear. But if you do this among Lutheran they'll smile and row that boat ashore and up on the beach! And down the road!

Lutherans are bred from childhood to sing in four-part harmony. It's a talent that comes from sitting on the lap of someone singing alto or tenor or bass and hearing the harmonic intervals by putting your little head against that person's rib cage. It's natural for Lutherans to sing in harmony. We're too modest to be soloists, too worldly to sing in unison. When you're singing in the key of C and you slide into the A7th and D7th chords, all two hundred of you. It's an emotionally fulfilling moment.

I once sang the bass line of "Children of the Heavenly Father" in a room with about three thousand Lutherans in it, and when we finished, we all had tears in our eyes partly from the promise that God will not forsake us, partly from the proximity of all those lovely voices. By our joining in harmony, we somehow promise that we will not forsake each other.

I do believe this: These Lutherans are the sort of people you could call up when you're in deep distress. If you're dying, they'll comfort you. If you're lonely, they'll talk to you. And if you're hungry, they'll give you tuna salad!

# News from The Flock



November 2023

## 2025 LCMS Youth Gathering Theme Announcement:



Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

### November Activities:

SUN 5	Senior Youth study during Sunday School
	meeting directly after church
and and	Nativity Painting
SUN 12	Pre-Thanksgiving Dinner
SUN 19	Senior Youth study
ONGOING	help prepare education building
CONFIRMATION	class schedule: 5, 12, 19

### Notes:

October's Game Night had low attendance due to the weather, but those who were able to make it had a great time with friends while enjoying some BBQ! Unfortunately, **Board Game Night** has been put on pause until January due to scheduling conflicts.

**Calendar pre-orders** (\$12 each) are still available! Let us know how many to reserve by using the sign-up sheet in the Narthex. You are welcome to drop a check in the offering plate (please designate "youth calendars" in the memo), or pay upon delivery at the Pre-Thanksgiving dinner.

As always, **thank you** for your support! We appreciate everyone who signed-up to help with Trunk-or-Treat! It's such a fun community event that is better with friends!

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**SUNDAY SCHOOL** with the children at Good Shepherd is so much **FUN!** The children are amazing and such a blessing! We begin SS with our opening led by Miss Christina and then we break into two classes. Opening consists of introducing the lesson, learning about the church year, taking offering and singing the doxology. We also sing hymns and pray Martin Luther's Morning Prayer. We are also learning The Lord's Prayer. Every week we are pleasantly surprised at how much they are learning!!

The **EDUCATION BUILDING** is being renovated to make more classrooms for Sunday School. We hope it will be finished before the end of the year. We are so excited to be able to have stable classrooms for our Sunday School program. Right now we are using the back of the Fellowship Hall and the Conference Room which are also used for many other purposes. Although we are happy to be able to teach anywhere, it will be exciting to have classrooms where we can utilize all of our teaching tools.



**NOVEMBER LESSONS**  
 November 05 A Prophet Serves—Samuel  
 November 12 A King Forever—David  
 November 19 Birth of Christ Lesson  
 November 26 NO LESSON—Thanksgiving



**SAVE THE DATE!**  
**THE CHILDREN'S CHRISTMAS PROGRAM**  
 is December 17th during the Worship Service!  
 More details to come!

## LWML

*To know Him is to Love Him. Draw near to God and He will draw near to you. James 4:5*

What a pity if one's relationship to God never gets beyond the formalities of an occasional nod or remark in His direction! But what a richness to our life when we get to know him intimately as our Father in Jesus Christ our Savior.

We are approaching Thanksgiving, a time to be thankful, not that we don't need to be thankful all year, but especially now for Thanksgiving Day. The Pre-Thanksgiving Dinner will be November 12<sup>th</sup> after the morning Service. There will be a dessert Auction after Dinner with proceeds going to the Flock. Bring a dessert to sell and a dish for the dinner. We will also be setting up and decorating for the Thanksgiving Dinner. Date and time to be announced.

There is Sisters in Study on November 7<sup>th</sup> at 10:30 at Ellen Smith's home.

We will be attending the LWML Zone meeting at St. Johns in Hattiesburg on October 28<sup>th</sup>. Meet at the church at 8 a.m. Vanessa will be driving. Thank you, Vanessa.

We will have a short meeting after church on November 19<sup>th</sup>, to discuss Advent duties and the Christmas Party. Thank you to all who are helping with communion ware.

God Bless You All  
Sandra Ziegenhagen, LWML President  
To the Glory of God

## WHAT YOU NEED TO KNOW

**Flower Chart:** The Flower Chart is completed and hanging in the narthex. We need volunteers to sign-up and donate flowers for the altar for different occasions. Select a date, write your name, and then write the reason for donating the flowers (such as anniversary, a birthday, or in memory of someone dear, etc.). If you will be providing flowers through Rose's, please pay the \$45.00. The flower arrangement that you have done on your own should not be over 28" high from the bottom of the vase to the top of the flowers. If you pay for the arrangement from Rose's you can take home the flowers with you after the service. The vase and the insert will be recycled each week and used again the next Sunday. If you have any questions, please talk to Patty Thurber or Debbie Harris.

**Special Collections:** Just as a reminder that we collect for Missions on the first Sunday of the month and for LWML Mites on the fourth Sunday.

**Office Hours:** Office hours are Monday – Wednesday 8:00 AM to noon and Friday from 8:00 AM to noon.

**LUTHERAN CHURCH OF THE GOOD SHEPHERD**  
**2004 PASS ROAD, BILOXI, MS 39531**  
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**[www.goodshepherdbiloxi.com](http://www.goodshepherdbiloxi.com)**  
**Rev. Raymond Cox**



**CHURCH COUNCIL OFFICERS**

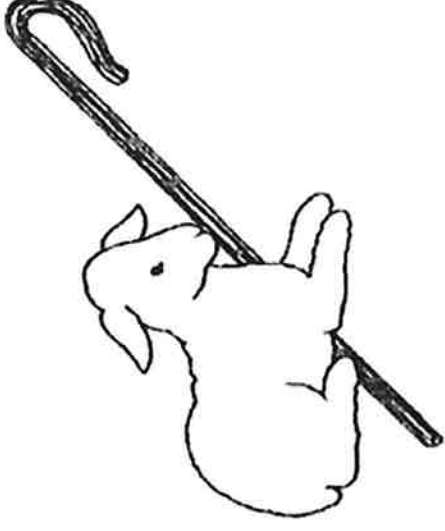
President: Michael Litke  
Vice President: Werner Harris  
Secretary: Monica Litke  
Treasurer: Debbie Harris  
Financial Secretary: Sally Manker

**BOARD/COMMITTEE CHAIRMEN**

Board of Elders: Gary Thone  
Board of Trustees: Sonia Hill  
Board of Stewardship: Vacant  
Board of Welfare: Debbie Harris  
Board of Evangelism: Vicente Munoz  
Board of Christian Ed: Monica Litke  
Board of Youth Ministry: Vacant  
CEF: Vacant  
Endowment Fund: Mike Hunt

**LUTHERAN WOMEN'S MISSIONARY LEAGUE**

President: Sandy Ziegenhagen  
Vice President: Ruth Gilbert  
Secretary: Dorothy Golnick  
Treasurer: Jean Campbell  
Altar Guild: Carol Spiering



<b>BIRTHDAY</b>	
Eliana Nickens	11/9
Maria Gommels	11/13
Marilyn Migliore	11/13
Analeigh LeMaster	11/14
Claire Gabriel	11/16
Rosa Oramous	11/20
Kimberlyn Williams	11/27
Ashton Thayer	11/28

<b>ANNIVERSARY</b>	
Jim & Sally Manker	11/25
Chris & Sonia Hill	11/27
Rich & Tracy Sorenson	11/28

# November 2023

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1	2	3	4
5 <b>All Saints Day</b> Missions Collection <b>Daylight Savings Ends</b>	6	7 Sister in Study Ellen Smith's house 10:30 AM	8 Game Night 6:00 PM	9 Bible Study 1:30 PM	10	11 <b>Veteran's Day</b> 
12 Pre-Thanksgiving Potluck And Dessert Auction	13 Elders Meeting 6:00 PM	14 Voters Meeting 6:00 PM	15	16 Bible Study 1:30 PM	17	18
19 LWML Meeting	20	21 Newsletter Articles Due	22 Thanksgiving Eve Service w/Communion 7:00 PM	23 Thanksgiving Day 	24	25
26 Mites Collection	27	28	29	30 Bible Study 1:30 PM		

**Elders:** George Thurber and Mike Litke

## COMMUNION WARE

Nov 5  
Dorothy Golnick and Vanessa Munoz  
Nov 12  
Jean Campbell and Rosa Oramous  
Nov 19  
Christina & Avabella Thayer  
Nov 22  
Bob and Sandy Ziegenhagen  
Nov 26  
Donna Kelley and Donna Thone

**SUNDAY SCHEDULE**  
Children's Sunday School 9:00 AM  
Adult Sunday School 9:00 AM  
Divine Service 10:30 AM