



# SHEPHERD'S SCRIBE

*March 2024*

## **The History and Theology of Thomas Cranmer's Sermons for the Reformation of England**

In the previous section regarding Thomas Cranmer, we looked in brief at some of the scholarship on the man and his work, and we learned about the book of sermons he and others wrote for the Reformation in England. This month we will begin look at how scholars think Cranmer treated grace, faith, and works and a little of the history about his theological development.

Cranmer appears to have had very strong Lutheran leanings in the 1530s. His theological stance seems evident since Cranmer married the niece of Andreas Osiander, the Lutheran pastor of Nuremberg, and Homilies 3–5 bear clear influences from the Lutheran writings and Confessions, paraphrasing arguments from the Augsburg Confession, to which Cranmer would have had access in 1539. Likewise, he interacted with two embassies from Germany, in 1538 and 1539; the embassies failed due to disagreements between the Germans and Henry VIII. During the embassy, Cranmer met the vice-chancellor to the German Elector, Francis Burckhardt, a doctor of the law, George à Boyneberg, and the former Franciscan monk, Frederic Myconius. The break between the groups centered around the English treatment of the sacraments and the marriage of priests, as Henry VIII had instructed his advisors and Cranmer to write about them in “The Act of Six Articles” of 1539. Cranmer does not appear to have agreed with Henry VIII’s objections initially but rather he seems to have sided with the Lutherans. However, by the end of the embassy Cranmer clearly chose loyalty to king over the arguments of the Lutherans, if he had even sided with the Germans in the first place. Notably, according to some scholars, at Henry VIII’s authorization of “The Ten Articles of Religion” in 1536, no indication of what would later be called transubstantiation was allowed, and salvation by faith alone—a vital element for Cranmer in speaking of good works—was denied. However, Blunt argues that transubstantiation was, in effect, reasserted by the English in 1543. It is possible that Cranmer began rejecting the idea of transubstantiation privately in 1538; any reassertion of his support of the Roman Catholic doctrine prior to, perhaps, 1546, would have been contrary to his personal confession to his chaplain Nicholas Ridley. Transubstantiation is the Roman Catholic teaching regarding the Sacrament of the Altar. They claim that during the Verba, the words of institution, the bread and wine are destroyed and completely replaced by Christ’s Body and Blood, except for their appearance, taste, texture, and smell. The Lutheran church denies that doctrine, instead teaching that both Christ’s Body and Blood are given, as Christ Himself says in Matthew 26:26–28, Mark 14:22–25, and Luke 22:19–20, and the bread and wine, as Paul shows in 1 Corinthians 10:16–18.

Further evidence of the Lutheran influence on Cranmer’s work and life appeared during the reign of Edward VI, to whom Cranmer commended his own translation of the Lutheran Justus Jonas’ catechism as a guide for the young ruler. Cranmer’s personal leanings shine clearly throughout his homilies in *The Book of Homilies*, as they also do in *The Book of Common Prayer*. His Lutheran leanings become apparent foremost in his treatment of justification, salvation by faith alone, and good works. However, only a few years later, Cranmer appears to have developed his understanding of predestination and justification in a continental-Reformed direction (the Calvinists and Zwinglians); this may have been due to the communication with, and attempts at concord with the continental-Reformed in 1551–1552, and his ongoing dialogue with Nicholas Ridley, who held closer to the theological stance of Zwingli or Calvin than Luther and the Germans, especially as regards the Sacraments.<sup>1</sup>

<sup>1</sup> Some scholars also see indication, even as early as the Homilies—and particularly in his personal notes—that Cranmer was beginning to move away from the Lutheran understanding of the sacraments to that of Ridley, a sacramental, real presence according to Christ’s divinity but not his corporeal humanity which is received with a true, inward faith only (Bromiley, 69–70, 73–74)

Scholarship on Cranmer deals extensively with justification, grace and faith, but only does so parenthetically with the importance and definition of good works. Cranmer addresses justification, as he did much else, primarily via Scripture and the Fathers, but he also included papal authorities like Cajetan in his commonplaces—a collection of quotes—when they fought against their own side. According to a scholar, G.W. Bromiley, Cranmer as a key thesis insisted grace alone was the foundation of justification, while faith could not be so, lest men consider justification their own work (28–29). Unlike Bromiley’s argument about grace, which idea of grace does not appear in Cranmer’s own sermons in the Book of Homilies with any regularity, the distinction between meritorious faith and meritorious works is a key concern for Cranmer throughout the Homilies. However, Cranmer considered it still necessary to say that men are saved by faith alone since it is by faith that sinners know of God’s grace given them for the sake of Christ’s passion, not because of anything which they do.

Bromiley says, Cranmer elevated grace because God alone accomplishes man’s salvation apart from anything man might do. In Bromiley’s reading, faith apprehends God’s grace, i.e., Christ alone saving the sinner, but as the third and final part of the process of salvation which begins with the grace of God first, and Christ in the place of the sinner as the second part. For Cranmer, grace was not something nebulous, but it was Jesus Christ Himself for the sinner, and all of the benefits of Christ along with Him. The person of Christ received by faith is who is important, not the one receiving this personified grace. Meanwhile, faith is not a work of man but a passive receptor in the declaration of righteousness. Cranmer ultimately considers faith in two ways, as will be seen below: (1) dead faith, and (2) living faith, which is God’s work in the man. Bromiley continues, faith serves the purpose of focusing the believer on the work of Christ and receiving the fruits of that work. This living faith is a faith which believes the historical account in the way dead faith also does. However, living faith exceeds dead faith since living faith trusts in God’s mercy and promise and shows itself in the conduct of the Christian, as St. James wrote. Yet this living faith remains not the work of the man but is always passive.

Concerning works, Bromiley argues that Cranmer did not develop or articulate the Lutheran concept of civil righteousness, that is, the good works of unbelievers. Cranmer merely broke works down into the fruits of faith or the only-outwardly good works of unbelievers without much elaboration on the latter. The result of such a distinction, Bromiley continues, is that in Cranmer’s opinion non-Christians can perform the same sorts of works and deeds as Christians, but these do not make them Christian. Likewise, having virtue does not make them righteous; rather, only the new life in Christ, the indwelling righteousness acting out in virtue, makes both deed and person righteous. While it is true that Cranmer, at least in the Homilies, which are Bromiley’s primary source, did not definitively teach the Lutheran concept of civil righteousness, Bromiley is arguing for a distinction without a difference. As will be seen later, Cranmer held a wholistic concept of grace, faith, and good works in justification which necessarily defined their opposites. Cranmer does not deny civil—though still sinful—righteousness; rather, Cranmer was concerned more with what would bring the sinner salvation. Though the sermons are at times quite dry and academic, Cranmer does not bother with an academic argument laying out the exact confines of civil-righteousness because his purpose is pastoral in addition to being reformational.

Next month we will begin going through Cranmer’s sermons themselves and evaluating their treatment of faith and good works. - Pr

## ELDERS

### **We are what God planned us to be...**

***"For we are God's workmanship, created in Christ Jesus to do good works." (Ephesians 2:10)***

I believe this world and everything in it was created by God and that God has a plan and a purpose for everything and everybody. That includes Good Shepherd church and everyone who worships here. We were brought together to fellowship and worship together according to a plan that God knows. It is our responsibility to search for ways that we can fit into His plan and the act on them.

***"For I know the plans I have for you," declares the LORD, plans to prosper you and not to harm you, plans to give you hope and a future." (Jeremiah 29:11)***

We are God's workmanship, created in Christ to do good works. He has a path that He wants us to follow and He wants us to be successful in reaching the goal that He has set for us. As we face each new day and try to follow the path that God wants us to follow, we may find that it is a lot like trying to solve a puzzle. We may often face difficult choices in deciding what God wants us to do. We may have to make frequent changes in the direction we are going. Sometimes we may find that we have made a wrong choice and we have traveled down a dead end path. When that happens, we have to back up and start over again! Following the will of God for our lives is not always easy, but there is help available. God is always there to help us if we will just ask Him to guide us.

***"Whether you turn to the right or to the left, your ears will hear a voice behind you, saying, 'This is the way; walk in it.'" (Isaiah 30:21)***

God is still there! He is still behind us telling us the direction we need to go, we just need to be sure that we are listening. I invite each one of you to come to our adult (or children's) Sunday school each week. There we learn more about God's plans and how we might fit into it. After Sunday school there is time for fellowship, where we spend time getting to know each other better.

***"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Romans 8:28)***

The only survivor of a shipwreck washed up on a small, uninhabited island. He prayed feverishly for God to rescue him, and every day he scanned the horizon for help, but none seemed forthcoming. Exhausted, he eventually managed to build a little hut out of driftwood to protect him from the elements, and to store his few possessions.

But one day, after scavenging for food, he arrived home to find his little hut in flames, the smoke rolling up to the sky. The worst had happened; everything was lost. He was stung with grief and anger. "God, how could you do this to me!" he cried.

Early the next day, however, he was awakened by the sound of a ship that was approaching the island. It had come to rescue him. "How did you know I was here?" asked the weary man of his rescuers. "We saw your smoke signal," they replied.

It is easy to get discouraged when things are going bad. But we shouldn't lose heart, because God is at work in our lives, even in the midst of pain and suffering.

Who knows, the next time your little hut is burning to the ground - it just may be a smoke signal that summons the grace of God. (Anonymous) ... God's Peace, Gary

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/>

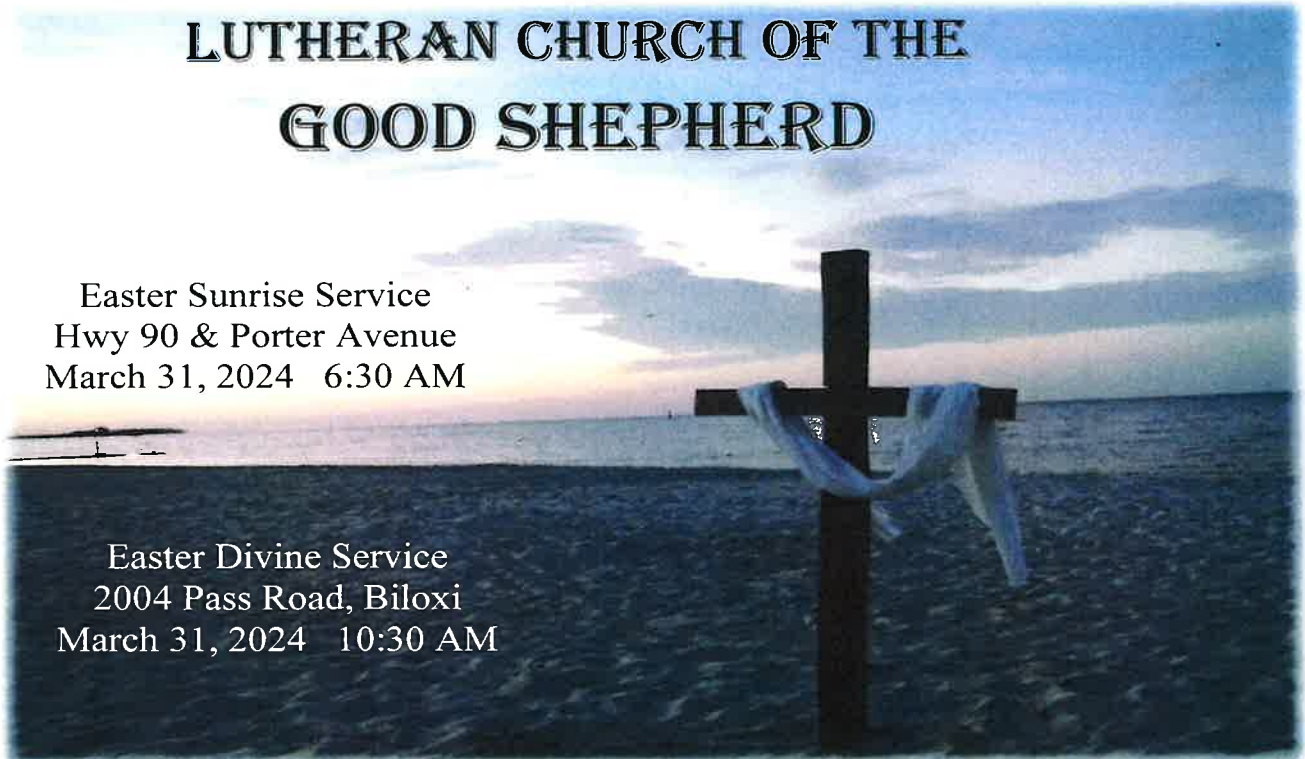
[https://www.youtube.com/channel/UCCEsFmpDHX1dAfhzkKg\\_0XQ](https://www.youtube.com/channel/UCCEsFmpDHX1dAfhzkKg_0XQ)

or email [goodshepherdbiloxi@gmail.com](mailto:goodshepherdbiloxi@gmail.com)

## LUTHERAN CHURCH OF THE GOOD SHEPHERD

Easter Sunrise Service  
Hwy 90 & Porter Avenue  
March 31, 2024 6:30 AM

Easter Divine Service  
2004 Pass Road, Biloxi  
March 31, 2024 10:30 AM



*He is Risen; He is Risen Indeed!*

**The Flock presents**

the

**Easter Breakfast**

on

**March 31, 2024**

serving from 8 until 10 am

A freewill offering will be accepted to support the youth activities.

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Please indicate how you plan to enjoy your breakfast. Tear off the completed portion and drop in the offering plate, or place it in the Flock mailbox.

I plan to attend **in person**:

Number attending: \_\_\_\_\_

I do NOT plan to attend in person, but would like breakfast **to-go**:

Number of to-go plates: \_\_\_\_\_

## **LWML**

It is good to be near God. Things are much brighter in His presence. In His word we learn He is constantly at work on our behalf, offering us Jesus as our health and salvation. *Help me, my loving God to approach You with boldness, knowing that it is good for me to be near you. Amen*

The LWML had an exciting meeting as we gave donations from our Free Will offerings. A total of \$750.00 was divided out. We also made a commitment to help support a seminary student. That commitment is for \$500.00 a year. We also planned a Sunday get together after church on Sunday, February 18<sup>th</sup>. There were 14 who attended and had a meal of Sloppy Joes, Salad, Chips and Dessert followed by playing cards.

Sisters in Study will be March 5<sup>th</sup>. Our next meeting will be Palm Sunday after church. We invite all Ladies of the church to attend.

Love in Christ  
Sandy Ziegenhagen, President

## **LENTEN SERVICES**

The congregation from St. Matthew will be joining us this year for Lent services. We will be having a meal of soup and sandwiches before each service at 6:00 PM. We will need volunteers to donate food for the meals. There will be a different church group to help with the different Lenten meals. We still NEED other people to help and donate food. St. Matthew's will be providing dessert each week. There is a sign-up sheet on the table in the narthex. Remember that we will be serving additional people when making your soup and/or sandwiches. Listed below is the schedule for the groups assigned for each Wednesday.

February 28, 2024 - Elders  
March 6, 2024 - Endowment Fund  
March 13, 2024 - Board of Education and Evangelism  
March 20, 2024 - Church Council Officers

Lenten services will begin at 7:00 PM.

## WHAT YOU NEED TO KNOW

**Men's Bible Study** will be held each Monday morning at 8:00 AM in the fellowship hall. All men are invited.

**Adult Instruction** will be held on Thursday nights at 6:00 PM. If you are interested, please contact Pastor Cox.

**Communion Ware** There is a list of volunteers on the bulletin board in the narthex of people to help with communion ware after service. If you are unable to help when scheduled, please contact someone to take your place.

**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  
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Rev. Raymond Cox



### **CHURCH COUNCIL OFFICERS**

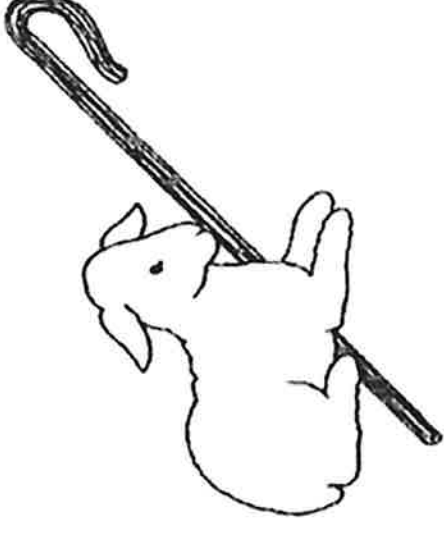
President: Michael Litke  
Vice President: Werner Harris  
Secretary: Monica Litke  
Treasurer: Debbie Harris  
Financial Secretary: Sally Manker

### **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 Education: 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



### **BIRTHDAY**

<b>Matt Matthews</b>	3/4
<b>Patricia Thurber</b>	3/7
<b>Scott Oramous</b>	3/14
<b>Angel LeMaster</b>	3/20

# March 2024

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1	2
3	4	5	6 Lent	7	8	9
Missions Collection	Men's Bible Study Breakfast 7:30 AM Study 8:00 AM	Sisters in Study 10:30 AM Ellen Smith's House	Dinner 6:00 PM Service 7:00 PM	Adult Instruction 6:00 PM		
10	11	12	13 Lent	14	15	16
Daylight Savings Begins	Men's Bible Study 8:00 AM Elders Meeting 6:00 PM		Dinner 6:00 PM Service 7:00 PM	Adult Instruction 6:00 PM		
17	18	19	20 Lent	21	22	23
	Men's Bible Study 8:00 AM	Council Meeting 6:00 PM	Dinner 6:00 PM Service 7:00 PM	Adult Instruction 6:00 PM	Newsletter Articles Due	
24 Palm Sunday	25	26	27	28	29	30
Mites Collection LWML Meeting	Men's Bible Study 8:00 AM			Maundy Thursday Service 7:00 PM	Good Friday Service 7:00 PM	
31 Easter						
Easter Sunrise 6:30 AM Pancake Breakfast 8:00 AM – 10:00 AM Divine Service 10:30 AM						

Elders: George Thurber and Mike Litke

## COMMUNION WARE

Mar 3  
Mar 10  
Mar 17  
Mar 24  
Mar 31  
Jean and Sandy  
Marcia and Sandy  
Donna K & Rosa  
Dorothy & Vanessa  
Marcia & Sandy

## SUNDAY SCHEDULE

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