



Pilgrim Lutheran Church

BROADWAY AT FLOREY KILGORE, TEXAS

Mission Statement: Pilgrim Lutheran Church is to glorify God in proclaiming the saving Gospel of Jesus Christ with Word and deed in our midst, in our community, and throughout the world.

FEBRUARY 2013 NEWSLETTER

“Doesn’t somebody want to be wanted”?

Dear Members and Friends of Pilgrim Lutheran Church,

I am not sure exactly why, but the title lyric from a 1971 song sung by The Partridge Family, “Doesn’t somebody want to be wanted”, has been running through my head for the last several weeks. I am too young to remember the particular episode of the show on which the song was first sung from when it first aired on television, but my sister and I did watch the series in reruns. And, though I have no way to play it, I may even still have in my possession her and my old 45-speed vinyl copy of the song, from long before CDs and MP3s were invented or iTunes was even a glimmer in Steve Jobs’ eye. Something else seems to have triggered my memory.

As I refreshed my memory about the song, I found out it was written by Mike Appel, Jim Cretecos, and Wes Farrell. David Cassidy (who reportedly hated the song) sang lead vocals in the recording. As a whole, the song primarily expresses one person’s search for someone to love, but the person’s own desire to be loved is also a theme of the song, as the phrases “where are you” and “just like me” alternate in the song’s refrain after the repetition of the title lyric. Popular music and popular TV situation comedies can do a good job of identifying and expressing feelings common to us all.

As the world around us celebrates Valentine’s Day, February can make such feelings of desire for someone to love and one’s own desire to be loved all the more strong and sharp. Adults who have never married, those who are divorced and remaining “unmarried” (1 Corinthians 7:10-11), and widows and widowers might especially identify with the song’s lines “I’m on my own” and “I’m so all alone”, even if those lines are not completely true.

Recently I had an experience as an adult that immediately evoked visceral feelings like those I had from experiences I had a child. Reflecting on my reaction has prompted me to think about how we innately desire to fit in and be a part of a wide variety of groups, whether at school, work, or play. An inability to fit in or a rejection by a group or even an individual can negatively impact what we think about ourselves—that is, such can hurt our pride, our self-respect, our self-esteem.

More than 20 years ago Pastor Don Matzat authored a book titled *Christ-Esteem: Where the Search for Self-Esteem Ends*. The title is a great summary of his main point: our real “esteem” comes not from ourselves but from God’s love for us in Christ Jesus our Lord. On account of our sinful natures and the sins they lead us to commit, we should in some sense hate

Article continues on next page.

ourselves. But, then we should all the more recognize that while we were yet sinners Christ died for us (Romans 5:8); in Christ we are loved and forgiven by God. When we repent and believe, God is at peace with us, so we can be at peace with ourselves. We can love ourselves, and we can love others, too, even if we do not fit in with them and even if they reject us and our love.

Nearly 1700 years ago, St. Augustine wrote well that God has made us for Himself and that our heart is restless until it finds its rest in Him. We want to love Him and be loved by Him, and through faith in Him we do love Him and are loved by Him. In a very real sense, no one—not the adult never-marrieds, the divorced, or even the widows and the widowers—is on his or her own. No one is “so all alone”. God Himself is with us all, and He sets the solitary or lonely in families (Psalm 68:6). With what have been called “new kinship ties”, He connects us with brothers and sisters in Christ, where in some sense baptismal water and Christ’s sacramental blood are equally “thick”.

Now, if I could just exorcise The Partridge Family’s lyric from my head with a good hymn (see Ephesians 5:19; Colossians 3:16; and Philippians 4:8)!

*His and your servant,
Pastor Galler*

FEBRUARY EVENTS

PASTOR-LAY LEADER RETREAT Saturday, February 2nd from 8:30 a.m. till 3:00 p.m. at Bethlehem Lutheran Church in Palestine

LWML Monday, February 11th at 6:00 p.m. in the Parish Hall.

ELDERS Tuesday, February 12th at 7:00 p.m. in the office building.

PASTOR SPEAKS AT ROTARY Ash Wednesday, February 13th at noon at Meadowbrook Country Club.

LENTEN MEALS Wednesday February 13th, 20th, and 27th, at 6:00 p.m. before Lenten Vespers Services.

ASH WEDNESDAY February 13th Divine Service at 7:00 p.m.

LENTEN VESPERS SERVICES Wednesday, February 20th and 27th at 7:00 p.m.

ONCE-A-MONTH-SOCIAL GATHERING Saturday, February 23rd meet at 3:45 at church and walk to the KC Rangers basketball game beginning at 4:00p.m.

FESTIVAL CHOIR REHEARSAL after the February 27th Lenten meal and before the service (about 6:30 p.m.).

HAPPY BIRTHDAY!

| | |
|-----------------|-------------|
| Paul Kuehn | February 2 |
| Brandy Ellis | February 3 |
| Jerome Key, Sr. | February 14 |
| Danny Sampson | February 18 |
| Heaven Chiasson | February 19 |
| J.D. Sampson | February 21 |



Come to the retreat or get the book:

The Vocation of Family

When we hear the word “vocation” we probably think mostly of “job”, but, for the Rev. Dr. Martin Luther and the other early Reformers, the term referred chiefly to the “estate” of the family. Of that estate, work, what one did to support the family, was just one part. Properly understanding vocation as the Reformers did can help make our family relationships more precious than ever—not only husband and wife, father and mother, and son and daughter, but also brothers and sisters, grandparents, uncles and aunts, cousins, and other “shirt-tail relatives”. Properly understanding vocation can also help stop the breakdown of the family, evident by rising divorce rates, dysfunctional relationships, and counterproductive parenting.

With those goals in mind, Circuit 14 of the Texas District of the Lutheran Church—Missouri Synod is hosting a Pastor-Lay Leader Retreat with the theme “The Vocation of Family”. The retreat is Saturday, February 2, 2013, from 9:00 a.m. to 3:00 p.m. at Bethlehem Lutheran Church, 1515 S. Loop 256 in Palestine. Retreat presenters are the following:

- Dr. Gene Veith is Director of the Cranach Institute at Concordia Theological Seminary Ft. Wayne, Indiana, and Provost of Patrick Henry College in Purcellville, Virginia. He has authored many books on Christianity and culture and is a columnist for *World Magazine*.
- Deaconess Mary Moerbe, Dr. Veith’s daughter, is assigned to the Seminary and is also the wife of a Lutheran pastor and mother of three.

Registration is \$15 per person and includes a delicious meal served by the Bethlehem LWML. The registration deadline officially is Sunday, January 27, but registrations will be welcome at the door the day of the retreat, beginning at 8:30 a.m.

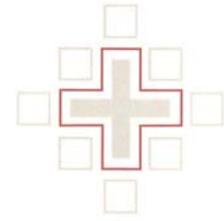
Based on a solid, comprehensive study of what the Bible says, Veith and Moerbe give practical, down-to-earth guidance. They do not just lay down laws and rules, but they show how the Gospel of God’s forgiveness by grace through faith in Jesus Christ factors in God’s design for marriage, parenting, and even being a child. They show how different vocations bear the cross, and they discuss frankly problems people wrestle with in their callings and what difference Jesus’s cross can make with those problems (even things like sex and other topics that Christians sometimes have a hard time talking about).

Everyone is welcome to attend the retreat! Invite your friends, too! Whether you or they are having problems with a marriage, children, or parents; whether you or they are a couple contemplating marriage or were just married; whether you or they are new parents or just belong to a family, which really includes everyone—come learn how to live out the Christian faith in our everyday, ordinary lives.

Whether or not you can attend the retreat, you may still want to check out Veith and Moerbe’s book that is the basis for the retreat. *Family Vocation: God’s Calling in Marriage, Parenting, and Childhood* was published in 2012 by Crossway books and is available from the publisher in paperback and as an eBook, as well as on Amazon.com, where you can also take a free “Look Inside”. (See <http://www.pilgrimlc.org/the-vocation-of-family> for links.)

Should Pilgrim consider *Lutheran Service Book*?

In 2006 The Lutheran Church—Missouri Synod’s Commission on Worship in conjunction with its publishing company put out the LCMS’s newest hymnal, *Lutheran Service Book (LSB)*. Pilgrim’s Board of Elders is now recommending that the congregation consider using this latest hymnal as the congregation’s hymnal for worship. If the congregation decides to consider using *LSB*, the actual decision whether or not to use it would be made at some future date, possibly six months later, after copies were donated and available for people to peruse at their leisure and a Sunday Morning Bible Study of the hymnal concluded. (If the congregation in six months decided to use *LSB*, the earliest we might suggest the hymnal actually be in the pews and used in worship would be the First Sunday in Advent, December 1, 2013.)



Lutheran Service Book combines some of the best from *The Lutheran Hymnal* (1941) and *Lutheran Worship* (1982) with new materials, some of which were found in *Hymnal Supplement '98* (1998). A great deal of study and field testing over nearly ten years went into producing the hymnal, and the result is the best-possible new hymnal available for us to use. The Synod learned its lessons from the introduction of *Lutheran Worship* three decades ago and acted appropriately in putting *LSB* together. In the more than six years since *LSB* came out, all of the congregations in our Circuit and 87% of the congregations of the Synod reportedly have switched to *LSB*.

An advantage of *LSB* is that there is essentially one numbering system used throughout the book. First come 107 of the 150 psalms, numbered 1-150. Second are the liturgical orders and other rites and resources, numbered as pages 151-330. Third and finally are the hymns, numbered 331-966. (Some prefatory material precedes the psalms but is numbered with lowercase Roman numerals, and some concluding acknowledgments, copyright information, indexes, and other pages follow the hymns, numbered as pages 990-1024.)

The Bible translation behind *LSB* is the English Standard Version that, ever since 2006, Pilgrim has been finding on its bulletin inserts, both for the Introits and Graduals and the appointed readings themselves. Along those same lines, *LSB* is better suited than *Lutheran Worship* for the series of readings the congregation has been following for the last six years, given a more-conscious effort for *LSB* to supply hymns for the themes and readings this series of readings appoints.

The liturgical orders that we are familiar with from *Lutheran Worship* are found in *LSB* very close to how we are using them. Theoretically, we could move into *LSB* today and the average worshipper would notice little to no change in the content of the liturgies we have been regularly using, though you might notice that some of the things that frustrate you about *Lutheran Worship* are gone. (While no decision to use *LSB* has yet been made, decisions have been made regarding how we use our current hymnal, *Lutheran Worship*, with a view towards possible future use of *LSB*.)

The hymns in *LSB* are said to reflect the breadth of the Church, drawn from every time and place. Our Lutheran heritage is well represented, and other Christian traditions are represented, too. And, Pilgrim already knows many of *LSB*'s hymns from *Lutheran Worship* (of the 315 *Lutheran Worship* hymns on the list the congregation supposedly can sing, 261 of them, more than 80%, appear in *LSB* in some fashion). In the cases of some hymns, wordings and tunes

Article continues on next page.

that were better known from *The Lutheran Hymnal* but changed in *Lutheran Worship* have even been restored in *LSB*. And, if we were to use *LSB* in the pews, nothing really would stop us from singing those hymns *LSB* omitted from either *The Lutheran Hymnal* or *Lutheran Worship*.

There is no reason to fear or be suspicious of a future hymnal change. As noted, we could move into *LSB* today and notice very little change in the content of the services we have at Pilgrim. And, for the future, *LSB* would also provide the opportunity for us, over an extended period of time, ultimately to learn new liturgies and hymns. For example, some 100 hymn texts or tunes in *LSB* are said never to have been previously included in any LCMS hymnal or supplement (some of those may be new texts set to familiar tunes or familiar texts set to new tunes). The congregation even has already learned some of those hymns in *LSB* that are not in *Lutheran Worship* (such as “The Infant Priest Was Holy Born”). Of course, no congregation knows and sings every hymn, and some may not even be worth learning.

To be sure, there is no perfect hymnal. You or I individually might have made some different decisions in putting the hymnal together if they had been up to us, but *LSB* is a very good hymnal that with God’s blessing could serve our congregation well into the future. Why not, as the Board of Elders is suggesting, at least consider using *LSB*, get a few copies in that we can look at more closely together, and, after that consideration, then decide later whether or not to use it?

Pastor Jayson S. Galler

A BIG THANK YOU TO THE FOLLOWING:

HEIL AND HERRICKS for taking care of the altar and cleaning the church buildings for the month of December.

TIFANEY SWEEDEN AND JOHN & VICKIE WALKER for volunteering to teach God’s children.

DANNY AND SHARON SAMPSON for hosting the church Christmas party.

ALL WHO HELPED cook, set up, clean up and provided paper products for the Advent meals.

COOPER SAMPSON for helping the adults decorate the Christmas tree and sanctuary.

CONNIE WILBURN for putting the children’s goodie bags together.

BARBARA WUTHRICH for providing the beautiful live poinsettia.

J.D. SAMPSON, STEVEN SAMPSON, DANNY SAMPSON, CARL GARDNER, AND EDGAR WUTHRICH for bidding prayers and reading scripture Christmas Eve.

CLAY ELLIS, KYLEE VINEYARD, COOPER SAMPSON AND ZYLAN ELLIS who proclaimed Jesus’s birth in the children’s program Christmas Eve.

ANGELA SAMPSON, SHARON SAMPSON, BRADY GAGE, CARL GARDNER, AND PASTOR GALLER for making a joyful noise in the choir.

CAROLYN HOLCOMBE for playing the beautiful music every Sunday and special services.

ANONYMOUS DONORS of the chalice and flagon.

ANONYMOUS DONORS who sent the 2013 calendar cards on the congregation’s behalf.

TO GOD BE THE GLORY!

OTHER NEWS AND ANNOUNCEMENTS

PLAN NOW TO ATTEND: The Circuit 14 Pastor-Lay Leadership retreat will be Saturday February 2, 2013, at Bethlehem Lutheran Church in Palestine. The topic will be family vocations, presented by Dr. Gene Veith and his daughter, Deaconess Mary Moerbe, both of whom recently published a book on that topic. Lunch will be included with your registration fee.

FLOWER CHART: A sign-up chart is located in the Narthex if you would like to provide flowers for the altar at any point during the year.

LENTEN MEALS: There is a sign-up sheet in the Narthex if you would like to volunteer to help with the Lenten meals. Everyone is invited to participate by either bringing food, setting up, or cleaning up. Come spend some time with your fellow brothers and sisters in Christ.

HELPING HANDS OF KILGORE: See the bulletin for items requested in February. If you want to make a monetary contribution, send your check or money order to Helping Hands of Kilgore, PO Box 1576, Kilgore, TX 75662. A container for your items is located by the entrance to the church. Helping Hands can also use clean plastic bags and bread wrappers for distributing the items. Thank you for sharing the love of Christ with those less fortunate.

SUNDAY MORNING REFRESHMENTS: There is a sign-up sheet on the wall in the Parish hall next to the thermostat if you would like to take a turn providing refreshments.

PRAYER CHAIN: Are you a part of the Pilgrim Lutheran Church Prayer Chain? Do you want to be? Are you getting notifications the way you want to get them (that is, by email or by phone)? Let Pastor Galler know.

VACATION BIBLE SCHOOL: We need a volunteer to head up VBS this year. Please contact Danny Sampson as soon as possible. The starter box of “goodies” has already arrived!

MARCH EVENTS

LENTEN MEAL before each midweek Lenten Vespers Service at 6:00 p.m.

CHOIR REHEARSAL after each Lenten meal and before the service (about 6:30 p.m.).

LENTEN VESPERS SERVICES Wednesday, March 6th, 13th, and 20th at 7:00 p.m.

LWML Monday, March 11th at 6:00 p.m. in the Parish hall.

ELDERS Tuesday, March 12th in the office building.

SAMPSON-SWEEDEN WEDDING Wednesday, March 20th at 10:00 a.m.

MAUNDY THURSDAY SERVICE Thursday, March 28th at 7:00 p.m.

GOOD FRIDAY SERVICE Friday, March 29th at 7:00 p.m.

SONRISE MATINS SERVICE Sunday, March 31st at TBA.

EASTER BREAKFAST Sunday, March 31st right after the Sunrise Service.

EASTER EGG HUNT Sunday, March 31st at 9:30 a.m.

EASTER SUNDAY DIVINE SERVICE Sunday, March 31st at 10:45 a.m.

MIDWEEK BIBLE STUDY resumes after Lent/Easter hiatus on April 3rd at 7:00 p.m.

| | |
|----|-----------------|
| 1 | Luke 2:29-32 |
| | Exodus 1-3 |
| 2 | Psalm 59 |
| | Exodus 4-6 |
| 3 | Psalm 60 |
| | Exodus 7-9 |
| 4 | Psalm 61 |
| | Exodus 10-12 |
| 5 | Psalm 62 |
| | Exodus 13-15 |
| 6 | Psalm 63 |
| | Exodus 16-18 |
| 7 | Psalm 64 |
| | Exodus 19-21 |
| 8 | Psalm 65 |
| | Exodus 22-24 |
| 9 | Psalm 66 |
| | Exodus 25-27 |
| 10 | Psalm 67 |
| | Exodus 28-30 |
| 11 | Psalm 68 |
| | Exodus 31-33 |
| 12 | Psalm 69 |
| | Exodus 34-36 |
| 13 | Psalm 70 |
| | Exodus 37-38 |
| 14 | Psalm 71 |
| | Exodus 39-40 |
| 15 | Psalm 72 |
| | Leviticus 1-3 |
| 16 | Psalm 73 |
| | Leviticus 4-6 |
| 17 | Psalm 74 |
| | Leviticus 7-9 |
| 18 | Psalm 75 |
| | Leviticus 10-12 |
| 19 | Psalm 76 |
| | Leviticus 13-15 |
| 20 | Psalm 77 |
| | Leviticus 16-18 |
| 21 | Psalm 78 |
| | Leviticus 19-21 |
| 22 | Psalm 79 |
| | Leviticus 22-24 |
| 23 | Psalm 80 |
| | Leviticus 25-27 |
| 24 | Psalm 81 |
| | Numbers 1-3 |
| 25 | Psalm 82 |
| | Numbers 4-6 |
| 26 | Psalm 83 |
| | Numbers 7-9 |
| 27 | Psalm 84 |
| | Numbers 10-12 |
| 28 | Luke 2:29-32 |
| | Numbers 13-15 |

February’s Daily Bible Reading

The seasonal canticle for February is the *Nunc Dimittis*, from the first words of its Latin translation, meaning “You now dismiss”. Simeon’s sings this song to God after receiving the child Jesus in his arms. We sing the same in the historic liturgy of the Divine Service after we have received Jesus’ Body and Blood from the altar into our mouths.

February continues the reading of the Pentateuch. “Pentateuch” is the term, from the Greek meaning “five-vesseled”, used as early as the 3rd century to refer to the first five books of the Bible (Genesis-Deuteronomy). As noted previously, the content of these five books are held to have been passed from generation to generation by the faithful believers until they were written down by Moses (most probably during the 40 year wanderings in the desert, around 1446-1406 B.C.). We reject higher critical claims of four different authors (usually referred to by the letters “J”, “E”, “D”, and “P”).

The book of Exodus, which we begin on the first of this month, tells of God’s delivering His people from slavery in Egypt. Their “exit” or “departure” gives the book its name. Moses, the Passover, the Seven Feasts, the Exodus itself, the Manna and Water in the desert, the Tabernacle, and the High Priest are shadows of the greater grace to come in Christ Jesus (see especially how the author of Hebrews “preaches” on Exodus). Note well that the people of Israel are to be freed from bondage in Egypt in order to worship God, just as we are freed from our slavery to sin to worship God.

In the middle of the month, we take up Leviticus, in which God through Moses proscribes how He is to be worshiped. God also gives details relating to the Levites, for which the book is named. These detailed regulations were likely given during the year Israel camped at Mt. Sinai as described in Exodus. God’s grace is again clear in pictures of Christ: the five offerings, the high priest, and the seven feasts. Those offerings and feasts do not pertain to us in the same way, but the priestly office does. The work of the Old Testament priesthood was directed both toward God and toward His people and the world; today all baptized people are priests in their offering of praise to God, and pastors represent the people to God and are God’s priests to the world.

The final five days of February, we read half of the book of Numbers, which continues Exodus’ historical narrative with the people’s preparations to move from Sinai to Canaan. Chapters 1 and 26 include census lists of the people, giving this book its name. In February we read far enough into the book to see the people’s lack of faith in and rebellion against God, costing them the Promised Land for a period of 40 years. If it were up to us and our

complying with the law to win salvation, we would lose it for all eternity. Thanks be to God for the free gift of His Gospel of grace through faith.

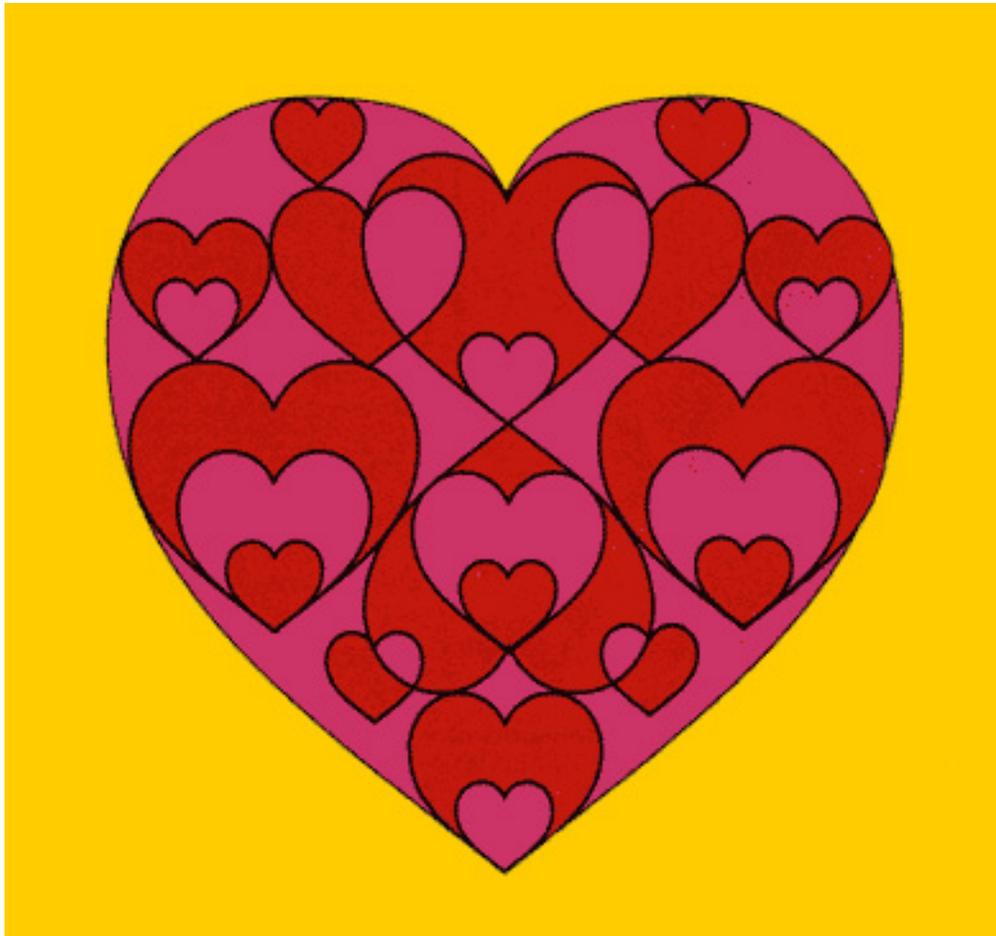
Remember that though a good portion of the content of the Pentateuch consists of laws of one sort, there is still Gospel, the good news of salvation by grace through faith in Jesus Christ, to be found in these books. Similarly, the Old Testament as a whole must not be regarded as “law” in comparison to the New Testament as “Gospel”. In both Old and New Testaments one can find examples of both the law, the teaching of the Bible that shows us we are sinners, and the Gospel, the teaching of the Bible that tells us what Jesus Christ has done about our sin.

KIDS' PAGE

“For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For God did not send His Son into the world to condemn the world, but in order that the world might be saved through Him. Whoever believes in him is not condemned, but whoever does not believe is condemned already, because He has not believed in the Name of the only Son of God.” (John 3:16-19 ESV)

How many hearts can you find in the following illustration?

(From <http://kids.nationalgeographic.com/kids/activities/moreactivities/heart-search/>)



“In this is love, not that we have loved God but that He loved us and send His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another.” (1 John 4:10-11 ESV)



FEBRUARY 2013

Pilgrim Lutheran Church (903-984-4333)

| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SATURDAY |
|--|--|---|---|---|---|---|
| | | | | | 1 9:00 AM-12:00 PM Pastor in his study | 2 Circuit 14 Retreat in Palestine Paul Kuehn (B) |
| 3 FOURTH SUNDAY AFTER EPIPHANY (G) 9:15-9:30 Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Divine Service w/Com. Brandy Ellis (B) | 4 | 5 Noon Ministerial Alliance lunch 5:00-8:00 PM Pastor in his study | 6 7:00 PM Midweek Bible Study | 7 7:00 AM Small Church Pastors' Breakfast | 8 | 9 |
| | | | 9:00 AM - 12:00 PM Pastor in his study | | | |
| 10 THE TRANSFIGURATION OF OUR LORD (W) 9:15-9:30 Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Matins | 11 6:00 PM LWML Meeting | 12 5:00-8:00 PM Pastor in his study 7:00 PM Elders | 13 Noon Pastor speaks at Rotary 6:00 PM MEAL 7:00 PM Ash Wednesday Divine Service w/Com. | 14 Jerome Key (B) | 15 | 16 |
| | | | 9:00 AM - 12:00 PM Pastor in his study | | | |
| 17 FIRST SUNDAY IN LENT (P) 9:15-9:30 Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Divine Service w/Com. | 18 Danny Sampson (B) | 19 5:00-8:00 PM Pastor in his study Heaven Chiasson (B) | 20 6:00 PM Meal 7:00 PM Lent Service | 21 J D Sampson (B) | 22 | 23 Social Outing KC Basketball 4 PM Newsletter articles due tomorrow |
| | | | 9:00 AM - 12:00 PM Pastor in his study | | | |
| 24 SECOND SUNDAY IN LENT (P) 9:15-9:30 Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Matins. | 25 | 26 5:00-8:00 PM Pastor in his study | 27 6:00 PM Meal 6:30 PM Choir 7:00 PM Lent Service | 28 | | |
| | | | 9:00 AM - 12:00 PM Pastor in his study | | | |

