

Pilgrim Lutheran Church

BROADWAY AT FLOREY

KILGORE, TEXAS



AUGUST 2013 “PILGRIMAGE”

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.

“OMG!” It’s a misuse of the Lord’s Name!

Dear Members and Friends of Pilgrim Lutheran Church,

“BFN”, “IMHO”, “IIRC”, “LMAO”, “LOL”, “OMG”, “ROTFL”, “ZOMG”—there is a virtual kettle of alphabet soup of shorthand abbreviations or internet slang that, in many cases, dates back before the internet and now is even making its way from computer-mediated communication, through phone-mediated communication, to face-to-face communication. (Such abbreviations or slang are sometimes called “initialisms” or “alphabetisms”, different for some people and publications from “acronyms”, in that not all such abbreviations form pronounceable words.) For those who do not know the abbreviations and slang, they can be off-putting, and, even for those who think they do know the abbreviations and slang, they can be confusing, as they can have different meanings for different users, and they can be used sarcastically without sufficient context to indicate that opposite meaning.

While so far I have largely avoided computer-mediated and phone-mediated communication such as instant-messaging (IMing), Facebook, Twitter, and text-messaging, the pressure to use such means of communication seems to be constantly increasing. And, even if one successfully avoids those means of communication, one can hardly avoid exposure to and use of the abbreviations and jargon people commonly use over those means of communication.

For example, in email I sometimes use “LOL”, which stands for “laughing out loud” or “laugh out loud”. That particular abbreviation reportedly goes back to a 1980 message sent on Usenet, a now largely-defunct text-only precursor of a sort to the internet, which often limited its messages to 60,000 characters in length—significantly more characters but nevertheless somewhat like today’s Twitter with its 140-character limit to the length of its Tweets. Such character limits made conserving message-length with shorthand helpful, though admittedly such character limits do not really force me to use “LOL” in my email.

The shorthand “LOL” may be relatively innocuous, but not all such shorthand is so unlikely to upset or offend. For example, consider “OMG”, which is short for “Oh my God” or “Oh my gosh” or “Oh my Goodness”. If one is really using the abbreviation to call on God for mercy or grace, then by all means use it! However, if one is using the Name “God” pointlessly or carelessly, then even the abbreviated form arguably is by any means a misuse of His Name.

Of course, one does not have to IM, post on Facebook, or tweet on Twitter to misuse God’s Name by speaking it pointlessly or carelessly. We may even fool ourselves into thinking that “gosh” or “goodness” is less offensive to the All-knowing Deity Whose Name we might not be speaking but nevertheless be thinking. Similarly, “Jiminy Cricket” said as an expression of

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surprise or annoyance is hardly to invoke the fictional friend of Pinocchio as much to try to avoid vainly using the Name “Jesus Christ”.

Theoretically, some may use “OMG” without knowing or thinking about what the “G” means, but even such use can be an offense to those who do know what it means. To be sure, God’s Word challenges us to avoid trivializing His Name, His revelation of Himself to us, including His essence and His attributes. When we have removed the log of such misuses from our own eyes, then we attempt to remove the splinter of such misuses from our neighbors’ eyes (Matthew 7:4-5; Luke 6:41-42).

Perhaps no other aspect of the Second Commandment (Exodus 20:7) plagues us as much as these seemingly thoughtless misuses of God’s Name, which may even border and cross over into cursing. Few may use satanic arts, lie, or deceive by His Name. Yet, in some way we all likely fail to have our tongues reflect what at least should be in our hearts: the fear, love, and trust in God above all things.

When we are sorry for our misusing God’s Name in whatever way, the Good News is that we can receive forgiveness for those misuses, as for all our sins, by way of the same Name! As the *Small Catechism* teaches us, we call upon His Name in every trouble, especially the trouble of eternal damnation an account of our sin! We pray to Him trusting that He will forgive us for Jesus’s sake and wanting to do better. And, when He forgives us through Word and Sacrament, we praise and give thanks to Him using that same Name.

In short, some electronic-communication abbreviations and internet initialisms are innocuous, though certainly not all. Even a variation of “LOL” is patently offensive, though the original form had entered mainstream use enough to be included in the 2011 edition of *The Oxford English Dictionary*. Despite such acceptance, experts for a variety of reasons recommend against using that or other such abbreviations both in professional correspondence of any sort and in face to face communication. Christians have all the more reason to avoid abbreviations and initialisms, especially those potentially offensive to others and to our God. Instead, we let our speech always be gracious and seasoned with the salt that gives a faithful witness to the God Whose Name we bear (Matthew 5:13; Mark 9:50; Luke 13:34; Colossians 4:6).

*His and your servant,
Pastor Galler*



HAPPY ANNIVERSARY!

Mr and Mrs Matthew Smith – August 21
Mr. and Mrs. George A. Heil – August 27
Mr. and Mrs. Edgar Wuthrich – August 28

HAPPY BIRTHDAY!

Sherri Paetznick – August 4	Gayle Gardner – August 23
Emmett Koen V - August 6	Aurianna Chaisson – August 24
Arcele Wilburn - August 6	Bob Abraham – August 27
Emmett Koen IV – August 8	Rebekah Morton – August 27
George B Heil – August 9	Mackenzie Gill – August 30
Caroline Koen – August 14	Angela Sampson – August 30
Vickie Walker – August 16	Ronald Morton – August 31





New members from the Second Quarter of 2013 were welcomed with a reception at the Potluck and Voters' Meeting. Though not all are pictured, the families were the Gualtieris, Lands, Mortons, and Thomas.

Voters adopt *LSB* and make other decisions

At their regular quarterly Voters' Meeting on July 21, 2013, Pilgrim's voters decided to adopt the LCMS's 2006 hymnal, *Lutheran Service Book*, for use in worship at Pilgrim beginning the First Sunday in Advent, December 1, 2013. Voters also made decisions regarding the new lots the congregation now owns adjacent to the original church property, building cleaning procedures, members of the Board of Elders, and a community blood drive.

Those voting by paper ballot on the adoption of *LSB* were unanimous that Pilgrim should adopt the hymnal. Discussion in the meeting itself was minimal, but, over the preceding four months, the Sunday Morning Adult Bible Class had walked through and discussed the hymnal at length, with Pastor Galler answering many questions about the hymnal during the class. After supporting the motion to adopt the hymnal, voters approved both purchasing additional copies for use in the sanctuary and paying for the initial software and licenses needed to reproduce the liturgy and hymns from the new hymnal (annual software support and license renewals will be recurring expenses in future years). That software package, called *Lutheran Service Builder*, will make it easier to do such things as produce larger-print copies of the service for those needing them. For the new pew editions of *LSB*, the Stewardship Board welcomes donations above and beyond one's usual offering (\$30 per copy is a round figure that covers shipping and the memorial label for each book). Such above-and-beyond donations are also welcome towards the additional books related to *LSB* that would be helpful for the church to have (such as the *Altar Book*, three lectionary volumes or a lectern Bible, and additional copies for both of our accompanists of both the hymns and the liturgies).

At the July meeting, Carl Gardener reported that the deeds for both of the new lots are now on file with Pilgrim, but Carl also said the previous owner of the front lot still owes some back taxes that now show up as Pilgrim's obligation. Voters authorized both the payment of those taxes and Carl's seeking reimbursement from the lot's most-recent previous owner. At the April meeting, the Trustees had been authorized to have the front lot cleared, and, though they had originally put off that action due to cash-flow concerns, those speaking at the meeting urged them to go ahead and have the lot cleared. Also, a motion was passed to get a site-use plan for the combined property, at a minimum considering such things as parking and a new building to replace the Sunday School building destroyed in 2008. Pastor Galler is checking with the District to see if a particular consultant is recommended.

Cleaning duties and a new sign-up sheet for volunteers had been pending for a while but largely were resolved during the July meeting. Proposed duties were included in the advance packet and approved at the meeting, and a sign-up sheet has been posted on the bulletin board in the Narthex.

Chairman of the Board of Elders Danny Sampson informed the congregation that long-time elder George A. Heil for family reasons had requested release from his

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responsibilities. The Board decided to move George to Elder Emeritus and nominated new member Ron Morton to complete George's two-year term. The voters thanked George with a round of applause and elected Ron to the position.

Finally, Pastor Galler proposed Pilgrim partner with the Kilgore Rotary Club in cooperation with Carter BloodCare to conduct a quarterly Community Blood Drive in Kilgore. Pastor Galler is chaplain for Kilgore's Rotary Club, and new member Remo Gualtieri is chairman of the Club's Service Projects Committee. Pastor Galler said that community blood drives are a priority for Rotary International and that there are physical and spiritual life-giving qualities to blood. New member Dr. Ron Morton spoke to the need for blood in the community, and Pastor Galler said that he thought a drive would not only serve the community by helping supply blood but also help raise the congregation's profile in the community. Voters approved the idea, and after the meeting people were already volunteering to help with Pilgrim's responsibilities in conducting the drives, the first of which will likely come in September or October, with the next likely scheduled for January.



The Social Ministry Committee provided the cake for the New Member Reception July 21st. The bakery at Kilgore's Brookshire's store beautifully rendered Luther's Rose on the top of a chocolate cake.

AUGUST EVENTS

VACATION AND CONTINUING EDUCATION Pastor left East Texas on July 27 for a period of time, which includes vacation and continuing education. He will return August 13th.

GUEST PASTOR Sunday, August 4th and 11th, will be Pastor Frank Starr, who will teach Adult Bible class and conduct both services.

LWML Monday, August 12th, at 6:00 p.m. in the Parish Hall.

MIDWEEK BIBLE STUDY resumes Wednesday, August 14th, and the following two Wednesdays at 7:00 p.m. (See elsewhere in this newsletter the article about the new class.)

ONCE-A-MONTH-SOCIAL OUTING Friday, August 16th, at 6:00 p.m., Family, Pizza and Game night at church. Everyone of every age group is invited to attend! Please bring your favorite game and your game face for a night of fun and frivolity. We will order pizzas once everyone arrives and play games both before and after we eat. Tea and lemonade will be provided; bring a salad or dessert to share, if you like.

ELDERS Tuesday, August 20th, at 6:00 p.m. in the Parish Hall. We will begin studying the Augsburg Confession and its Apology. If you do not already have a copy of *Concordia: The Lutheran Confessions*, Second Edition, please let the church office know, no later than Friday, August 9, so that copies can be ordered and on hand for the 20th.

LETOURNEAU UNIVERSITY CHURCH FAIR Saturday, August 24th 3:00-4:30 p.m. Shannon Gage has again graciously accepted the call to head-up the cookies and water detail. You will be hearing from her soon. We also need volunteers to greet the students and help with set-up and take-down. Please offer your services to Steven or Angela Sampson, who are the co-chairs of the Missions and Evangelism Committee.



On June 30, 2013, Pastor Galler confirmed Remo and Kathy Gualtieri and Leroy Thomas and welcomed them as new communicant members of Pilgrim Lutheran Church.

Let's go!

Editors' Note: The following is the July 2, 2013 "Memorial Moment", a devotional email The Rev. Dr. Scott R. Murray of Memorial Lutheran Church, Houston, Texas, produces every weekday, based on the fathers of the church. To subscribe, just email him directly at smurray@mlchouston.org. Pastor Galler had shared it with the Board of Elders, who requested it be included in this newsletter, where it is reproduced with permission.

I remember during my childhood reaching the door of the sanctuary of my home church with my family, when we would pull up short, after perceiving that the altar was set with the elements for the Lord's Supper. My parents would look at one another, and my mother would say, "Are we going to Holy Communion today?" In this question (with all due respect to my parents' piety) there is a world of trouble. First, the question asked at this moment implied that

little thought had been given to proper preparation to receive this deepest mystery of the faith. Second, it meant that those receiving the body and blood of the Lord went under the influence of others, as though going together as a family to the Table of the Lord was the paramount issue. Third, it meant that in those days, the Lord's Supper was not offered to the Body of Christ every Lord's day in my home church.

While waiting for school chapel to begin, I took aside a first grade boy whose shirt was hanging out and I asked him to tuck it in. He replied, "But Johnny's shirt isn't tucked in." I said, "Yes, but you can only tuck in yours, not Johnny's." Spiritually, we can only take care of our own preparation for Holy Communion. The apostle Paul places upon us the responsibility of self-examination (1Co 11:28). Self-examination certainly rules out the examination of others. We should not ask, "Are you going?" but, "Am I a sinner truly sorry for my sins and in need of the body and blood of the Lord given and shed for me for the forgiveness of sins?" While we know that every sinner should enjoy this gift, you are only responsible for the sinner that you are; not the sinner everyone else is. You can only receive for yourself what You Lord Jesus offers you at that Table.

We should attend the Sacrament of the Altar impelled only by our desperate need and the Lord's gracious invitation to feed upon the gifts there offered to us poor sinners for the forgiveness of sins. The worthiness of which Paul speaks is not the worthiness of others. We ought not to ask who else is going. While who else is going is of some concern to us for their sakes, it is not the impulsion that should drive us to the Table of the Lord. What should drive us is our own need, not theirs. I don't mean that we should not worry about, pray for, and encourage with the gospel those who do not receive the antidote to death in a regular Communion. Yes, that is our concern, just as if our beloved were starving herself to death, we would ask why she was unwilling or unable to eat and then seek the proper remedies to her unwillingness to eat. But this is not the same as to say, that we ought to starve ourselves at the same time she is, nor should we eat recklessly just because everyone else is too. Our approach to the Table of the Lord is driven

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by our own hunger and thirst for the gift of righteousness that our Lord Jesus gives us in this Supper.

Some churches only offer Holy Communion through an arbitrary decision to give communion on the “first” and “third” Sundays. This becomes a tyranny of “firsts” and “thirds”, while no thought is given to the hunger of sinners seeking God’s forgiveness for guilt. Necessity knows no law. Certainly the artificial imposition of festal days when the communion could be celebrated in distinction from other days: “second” and “fourth” Sundays hardly feeds the hungry. Nothing is worse than a law that starves the children of God, except a law that starves the people of God arbitrarily. The Lord has invited us. Let’s go with a contrite heart when bidden to the feast by the King.

Editors’ Note: The following is the excerpt from “Homilies on 1 Corinthians” (28.1-2) by St. John Chrysostom (who lived about 347-407) that Dr. Murray included with his devotion.

“Let a person examine himself” (1Co 11:28), which also Paul said in the second epistle: “Examine yourselves, to see whether you are in the faith” (2Co 13:5), not as we do now, approaching because of the season rather than from any earnestness of mind. For we do not consider how we may approach prepared, with the ills that are within us purged, and full of contrition, but how we may come at festivals and whenever everyone else does. Paul did not bid us come this way. He knows only time of access to communion: a clean conscience.

Even that kind of banquet, which the senses digest, cannot be eaten by us when feverish and ill, without risk of perishing. Therefore, it is a much greater wrong for us to touch this Table with profane lusts, which are more serious than fevers. By profane lusts, I mean to include those of the body, of money, of anger, of malice, and, in a word, all profane things. Whoever approaches the Table should first empty himself of all these things and only then to touch that pure sacrifice. No one who is reluctant to attend ought to be compelled to approach because there is a church festival. On the other hand, if a person is penitent and prepared, no one should prevent him because it is not a festival. For a festival is a showing forth of good works, a reverence of soul, and a correctness of demeanor. If you have these things, you may at all times keep festival and at all times approach. For this reason Paul says, “Let a person examine himself, then, and so eat of the bread and drink of the cup.” And he bids not that one examine another, but that everyone examine himself, making the tribunal not a public one, but rather the conviction without witness.

“For anyone who eats and drinks without discerning the body eats and drinks judgment on himself” (1Co 11:29). Tell me, could this Table, which is the cause of so many blessings and teeming with life, become judgment? Not from its own nature, but from the will of the person that approaches. For as His presence, which conveyed to us those great and unutterable blessings, condemned more those who did not receive them, so also the Mysteries become provisions of greater punishment to those who partake unworthily.

Why does he eat judgment on himself? “Not discerning the Lord’s body,” that is, not searching, not bearing in mind, as he ought, the greatness of the things set before him. He is not assessing the weightiness of the gift. If you come to know correctly Who lies before you, and Who gives Himself, and to whom, you will need no other argument. This is enough for you to use all vigilance; unless you are altogether fallen [from the faith].

*I come, O Savior, to Your table, / For weak and weary is my soul.
You, Bread of Life, alone are able / To satisfy and make me whole.
Lord, may Your body and Your blood / Be for my soul the highest good. Amen. (LW 242:1)*

Salvation history is your and my story

Theologians sometimes use the big, sophisticated-sounding German word *Heilsgeschichte*, a compound word made up of the individual German words *Heil*, meaning “salvation” and *Geschichte*, meaning “history” or “story”, which makes the compound mean “salvation history”. More-simply put, *Heilsgeschichte* is “the story of salvation”, including everything from Adam and Eve’s creation and their fall into sin, to the story of Noah and the flood, Abraham and Isaac, Moses and the Passover, King David and the establishment of the Kingdom, Elijah and Elisha, and the like, all the way down to the end of time as we know it. *Their* stories are “*the* story of salvation”, but “*the* story of salvation” is not just *their* story. “The story of salvation” is *your* story and *my* story, too. Of course, to refer to our “story” of salvation is not to suggest that it is something imaginary or otherwise untrue but to refer to the “account” of salvation as reported in the divinely-inspired and therefore inerrant Word of Holy Scripture.

Beginning Wednesday, August 14, 2013, and on each Wednesday thereafter for the foreseeable future (with the usual hiatuses for such things as Advent and Lent), our Midweek Bible Study is studying, in chronological order, the events of Salvation History as recorded in that Holy Scripture. Starting in the Old Testament, we will concentrate on the historical books—books such as Genesis, Exodus, Numbers, Joshua, Judges, 1 & 2 Samuel, and 1 & 2 Kings—but we also will take in the prophetic books and the other writings. When we get to the time between the Testaments, we will consider some of what are called the Old Testament Apocrypha, especially the more historical books. When we get to the New Testament, we will concentrate on the Gospel accounts and Acts but refer to the epistles, too. We will avoid the pitfalls that might in some cases accompany talking about *Heilsgeschichte*, and we will realize overall that the story of salvation is truly our story, as it applies to and is about us and our salvation.

We meet Wednesdays at 7:00 p.m. in the Parish Hall. You are always welcome and invited both to attend the class in person yourself and to invite and bring family and friends with you. You are also welcome to make use of the handouts and audio recordings (when available) posted on our website at the following URL: <http://www.pilgrimc.org/bible-studies/salvation-history>.



Contemporary artist Daniel Bonnell’s 1999 four-foot square oil on canvas painting titled “Jesus Calms the Storm” evokes images of creation and the turmoil we might feel in our own lives. We found the image online (at <http://iocproject.ning.com/photo/jesus-the-boy/prev?context=user>) and have his permission to use it.

THANK YOU

To all who provided food for the potluck.

To Grace Morton, who watched the younger children so their parents could attend the Voters’ Meeting.

To all who have provided the beautiful flowers for the altar.

“Compromise” on Obamacare not OK with Concordia Plan

As of August 1, healthcare plans not grandfathered will be forced, against deeply held religious beliefs and moral convictions, to pay for sterilizations, contraceptives, and abortion-causing drugs. The Obama administration’s final rules that came out the end of June do not address the concerns of those who administer the healthcare plan that Pilgrim purchases for Pastor Galler. While that plan is currently grandfathered and so exempt from the rules, it cannot remain viable for long in its current form, and any substantial changes to the plan would eliminate its grandfathered status.

Although the final version of the rules does not differ greatly from that proposed earlier this year, Secretary of Health and Human Services Kathleen Sebelius said the June final compromise reinforces the administration’s commitment to respect religious objections to such coverage, while ensuring women get the care the administration wants them to get.



Ann Stillman, Vice President and General Counsel of Concordia Plan Services, said administrators had hoped for further accommodation from the executive branch but now expect even more lawsuits to be filed against the provision (more than 60 lawsuits had challenged the original regulation). Plan administrators also hope broader relief comes from the courts before the breaking point is reached on the grandfathered plan, which could be the end of 2014.

Relief could also come from Congress. A “Health Care Conscience Rights Act” (House Resolution 940), sponsored by U.S. Representative Diane Black of Tennessee and assigned to the House Committee on Health in March, could protect individuals and organizations from being forced to violate their religious beliefs and moral convictions, but CPS officials do not think that measure would be enough. They are encouraging support of the “Church Health Plan Act of 2013” (Senate Bill 1164), introduced by U.S. Senator Mark Pryor of Arkansas and referred to the Senate Committee on Finance in June. That measure would equalize the tax treatment of church works receiving healthcare coverage through a church plan to those receiving commercial coverage under a government exchange (in other words, allow church workers to get the same subsidies as other individuals).

We should continue to pray for Barack, our president; for Rick, our governor; and for all who administer, make, and judge our laws, that God would direct and govern them that they might allow us to confess Him in word and deed, especially granting us the freedom to opt out of healthcare provisions that go against our conscience as Christians.

SEPTEMBER EVENTS

LWML Monday, September 9th, at 6:00 p.m. in the Parish Hall.

ELDERS Tuesday, September 10th, at 6:00 p.m. in the Parish Hall.

ONCE-A-MONTH-SOCIAL OUTING Saturday, September 7th, at 7:00 p.m. Ranger Football game against Tyler. It will be a chance to see the Apache Belles and the Rangerettes perform.

WATCH YOUR BULLETIN Other boards and committees, including the Budget Committee and Nominating Committee, should be meeting in September! Chairpeople convene your groups and let the church office know the dates and times in order to get them listed in the bulletin and newsletter and on the calendar.

Four more “Sundays after Pentecost” come in August

August is our third full month of Sundays after Pentecost. You may recall that these Sundays are part of the half of the Church Year that focuses more on the teaching and deeds of Jesus Christ as they grow the Church, though all Jesus said and did is a part of His overall work of dying on the cross and rising from the grave to save us from our sins, of course. The colored cloths, or paraments, that adorn the furniture in the church, or the chancel furnishings, this month continue to remain green, to bring to mind the life and growth evident in foliage and fruit. The growth evident in the Church is the result of God creating faith when and where He pleases in those who hear the Gospel.

The liturgical and calendar dates follow (according to *Lutheran Service Book's* 3-year Series C), along with descriptions and citations of the appointed Gospel Readings, which generally take us through Luke chapter 12 and into Luke chapter 13.

- Eleventh Sunday (08/04): Jesus tells the Parable of the Rich Fool (Luke 12:13-21)
- Twelfth Sunday (08/11): Jesus calls us to seek His kingdom (Luke 12:22-34)
- Thirteenth Sunday (08/18): Jesus comes not for peace but division (Luke 12:49-53)
- Fourteenth Sunday (08/25): Jesus says to enter by the narrow door (Luke 13:22-30)



Want to see what the *Lutheran Service Book's* 3-year lectionary omitted from St. Luke's divinely-inspired account? Check out Luke 11:14-12:12; 12:35-48; and 12:54-13:21.

You may read and hear sermons preached at Pilgrim any time of the Church Year at <http://www.pilgrimlc.org/sermons>.

Opportunities to love and serve your neighbor

PILGRIM'S TITUS FUND needs some funds! The Titus Fund provides Pastor Galler money to help, at his discretion, those in need who come to him for help. If you are so moved, please write a check with the notation “Titus Fund” on the memo line and place it in the offering plate. Any and all contributions are appreciated by those whose need will hopefully be fulfilled with your help.



HELPING HANDS OF KILGORE: Items needed for August are: cornbread mix, Poptarts, spaghetti, noodles, and small hygiene items. They can also use clean plastic bags and bread wrappers for distributing the items. A container for your donations is located in Pilgrim's Narthex. 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. At the center, they also will be collecting sleeping bags, socks, and backpacks to distribute to the homeless. They appreciate prayers for the spiritual side of their ministry, too. Thank you for your continued support of Helping Hands and so sharing the love of Christ with those less fortunate.



Can you spot Circuit #14 Lay Delegate and Pilgrim member Steven Sampson in the Convention group shot? (Hint: He's in the back, but, as you can see, his wife Angela who made the trip did not get to be in the picture.)

LCMS 65th Regular Convention held July 21-25 in St. Louis

The 65th Regular Convention of The Lutheran Church—Missouri Synod wrapped-up as scheduled on July 25, after nearly five full days of business for the delegates, including Pilgrim's Steven Sampson, who represented our Circuit #14 as the Lay Delegate. (Our Circuit Counselor, The Rev. David Bergman of Bethlehem, Palestine, was the Circuit's Pastoral Delegate.)

Steven said that overall the Convention experience was good, though he also said it was a lot of work keeping up with the business before the convention, especially the more tedious details of bylaw revisions, many of which were required by the decision of the Convention three years ago to restructure the Synod. Steven said re-elected President Harrison was enjoyable to listen to and ran the Convention well. Steven also said delegates were respectful of one another and that he was surprised the Convention went as well as it did. He said he was further surprised that about a 75% majority of those voting seemed to be in favor of returning the Synod to a more-conservative position.

Two resolutions that went before the Convention and were passed by its delegates had Pilgrim connections. The resolution dealing with revisions to materials used for teaching the Catechism primarily originated from our congregation passed only after much debate over which year's translation of the Catechism text itself was the best to use. The other resolution, which also passed after much debate, dealt with the call process for pastors eligible to serve but currently without calls, the same topic as a resolution Pastor Galler and Steven were involved with that passed the Texas District Convention last summer. This year delegates to the Synodical Convention created a taskforce to study the matter, but the Synodical Convention's action did not explicitly mention the availability of information to both the pastors and calling congregations, as the Texas District resolution had mentioned.

Steven said he thought the single-biggest issue that came before the Convention was the matter of Specific Ministry Pastors (SMPs). The SMPs were intended both to be men who could not get to seminary and to serve congregations that would not otherwise have a pastor, but the program has been abused (for example, reportedly 75% are serving congregations with multiple pastors on their staff, and, though the SMPs are technically to be restricted in where they serve, they have not been). Steven said that there were attempts to kill and dilute some of the stronger measures proposed to address the matter of the SMPs, but in the end several measures passed, and he was glad that at least something might be done in the future to address the abuses.

Editors' Note: Watch the September newsletter for a more-detailed and complete report from Steven about his experience as our Circuit's Lay Delegate to this year's Synodical Convention.

August's Daily Bible Reading

1	Habak 3:2-19
	2 Chron. 1-3
2	Psalms 57
	2 Chron. 4-6
3	Psalms 58
	2 Chron. 7-9
4	Psalms 59
	2 Chron. 10-12
5	Psalms 60
	2 Chron. 13-15
6	Psalms 61
	2 Chron. 16-18
7	Psalms 62
	2 Chron. 19-21
8	Psalms 63
	2 Chron. 22-24
9	Psalms 64
	2 Chron. 25-27
10	Psalms 65
	2 Chron. 28-30
11	Psalms 66
	2 Chron. 31-33
12	Psalms 67
	2 Chron. 34-36
13	Psalms 68
	Ezra 1-5
14	Psalms 69
	Ezra 6-10
15	Psalms 70
	Nehemiah 1-3
16	Psalms 71
	Nehemiah 4-6
17	Psalms 72
	Nehemiah 7-9
18	Psalms 73
	Nehemiah 10-13
19	Psalms 74
	Esther 1-3
20	Psalms 75
	Esther 4-6
21	Psalms 76
	Esther 7-10
22	Psalms 77
	Job 1-3
23	Psalms 78
	Job 4-6
24	Psalms 79
	Job 7-9
25	Psalms 80
	Job 10-12
26	Psalms 81
	Job 13-15
27	Psalms 82
	Job 16-18
28	Psalms 83
	Job 19-21
29	Psalms 84
	Job 22-24
30	Psalms 85
	Job 25-27
31	Habak 3:2-19
	Job 28-30

The seasonal canticle for August is the Psalm-like prayer of Habakkuk, who petitions God to renew His deeds. Habakkuk puts that request in the context of remembering God's former deeds. We likewise pray this canticle with confidence and trust that God will renew His deeds!

We begin August continuing the Old Testament "Writings" by reading 2 Chronicles, which details the reign of Solomon and summarizes the reigns of Judah's other kings through to Judah's exile in Babylon and promised return. Solomon is another type of Jesus, as Solomon's temple also is fulfilled in Jesus.

One of the more faithful kings after Solomon was Hezekiah, whose notable reformation the divinely-inspired Chronicler details (beginning in 2 Chronicles 29). Hezekiah not only focused on physically cleaning the House of the Lord, but he also restored the service of the House of the Lord, making provisions for music, worship, and the sacred meal, as did the 16th-century Lutheran Reformation, focusing primarily on God's service to us.

On August 13-18, we continue reading "the Writings" by taking up the books of Ezra and Nehemiah, which continue the historical account where Chronicles left off. These two books from our Bible were also originally treated as one, and may have been authored by the same person as Chronicles. It is generally thought that Ezra arrived in Jerusalem first (and rebuilt the Temple) and was later joined by Nehemiah (who rebuilt the city's wall). Both books show how God fulfills His gracious promise to the people by returning them from exile (as He delivers us from sin). We also see the importance of preserving the Israelites' genealogy as they await the Messiah, coming through a specific family line.

August 19-21 we read Esther. Esther was a Jewess who became queen of Persia. Though we read her book after Ezra-Nehemiah, she likely reigned before their time. She exhibits Christ-like qualities in being willing to die for her people and advocating on their behalf. This account gives the background for the annual Jewish festival of Purim, a festival of God's faithfulness to His people. God's faithful and gracious preservation of His people in the face of danger and opposition is readily apparent in Esther, and we should remember God's promise to likewise always preserve us.

August 22nd through the month's end we read the first part of Job, which is included in a subcategory of the "Writings", the Wisdom literature. The events of this book likely took place long before Esther, while the people lived under judges (before the reign of the kings), if not even earlier, though possibly the events were not recorded until much later. As with 1 and 2 Samuel, the name of the book does not refer to its author (who is unknown) but to its central character. The book of Job shows well how God uses suffering to test and teach us. As Job asks his wife, "Shall we indeed accept

good from God and not accept adversity?" (Job 2:10 NASB), we are reminded that all things are truly in God's control. Job also anticipates Christ well: as Mediator (9:33-34), Advocate (13:18), Atoner (14:17), and Redeemer (19:25-27—the source of a favorite Resurrection and funeral hymn, see *TLH* #200, *LW* #264, and *LSB* #461).

KIDS' PAGE

Reprinted from http://www.concordia-lcms.com/files/7-2013_kids_page.pdf

FRUIT OF THE SPIRIT SNACKS

Bring joy to a friend by sharing a "peace" of this yummy dessert!

What you need:

- adult help
- two 8" cake pans
- cooking spray
- 9 cups mini marshmallows
- 6 tablespoons butter
- food coloring (green and red)
- 9 cups crisp rice cereal
- mini chocolate chips



What you do:

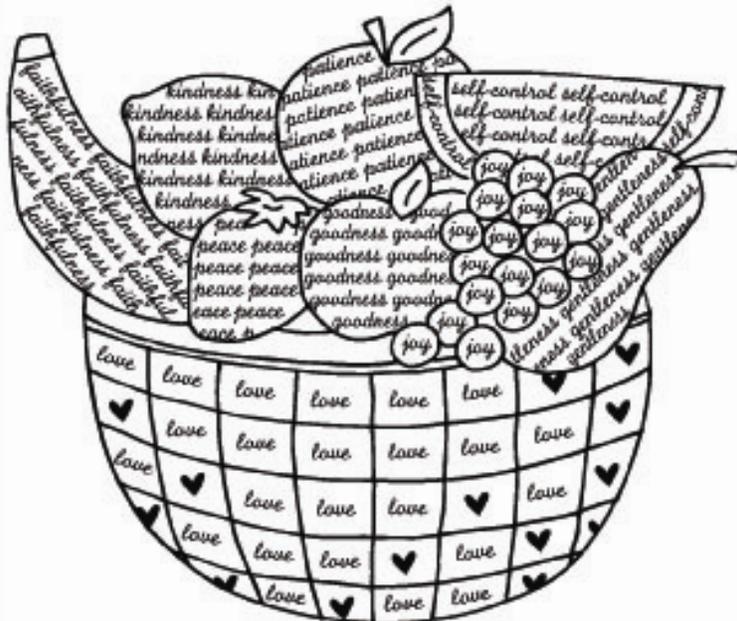
1. Spray cake pans.
2. Melt 4 cups marshmallows and 2 T. butter in microwave or on stove top. Add green food coloring. Stir.
3. Pour 4 cups cereal into bowl. Add green mixture. Stir with buttered spatula.
4. Put half into each pan and press along the sides with buttered hands.
5. Repeat using 5 cups marshmallows, 4 T. butter, 5 cups cereal and red food coloring.
6. Press half into the center of each pan, leaving a narrow outside border of green. Smooth the top.
7. Press mini chocolate chips into the red mixture.
8. Let cool. Then cut into wedges. Enjoy!



Seasonal Fruit

Although some fruit is seasonal, God encourages us to share the fruit of the Spirit with other people all year long. Galatians 5:22-23 lists the fruits we should give away.

Directions: Count each fruit (full words only) and write the numbers below.



Love= ___ Joy= ___ Peace= ___ Patience= ___ Kindness= ___

Goodness= ___ Faithfulness= ___ Gentleness= ___ Self-control= ___

Answers: Love=24, Joy=18, Peace=7, Patience=7, Kindness=7, Goodness=6, Faithfulness=6, Gentleness=6, Self-control=5



AUGUST 2013

Pilgrim Lutheran Church

www.pilgrimlc.org
(903-984-4333)

Pastor's Regular Study Hours
Tuesday 5:00–8:00 PM
Wednesday–Saturday 9:00 AM–12:00 PM

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1	2	3
				Pastor Galler on vacation – an Elder will answer the church phone		
4 ELEVENTH SUNDAY AFTER PENTECOST (G) 9:15-9:30 Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Divine Service Rev. Frank Starr- Guest Pastor Sherry Paetznick (B)	5	6 Emmett Koen V (B) Arcele Wilburn (B)	7	8 Emmett Koen IV (B)	9 George B. Heil (B)	10
				Pastor Galler at Continuing Education – an Elder will answer the church phone		
11 TWELFTH SUNDAY AFTER PENTECOST (G) 9:15-9:30 Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Matins Rev. Frank Starr-Guest Pastor	12 6:00 PM LWML Meeting	13 2:00-5:00 PM Cleaning Ladies Pastor returns to his study at 5:00 p.m.	14 7:00 PM Midweek Bible Study Caroline Koen (B)	15 ST MARY, MOTHER OF OUR LORD	16 6:00 p.m. Family, Pizza and Game Night Vicki Walker (B)	17
Pastor Galler at CE – an Elder will answer the church phone						
18 THIRTEENTH SUNDAY AFTER PENTECOST (G) 9:15-9:30 Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Divine Service	19	20 6:00 PM Elders	21 7:00 PM Midweek Bible Study M/M Matthew Smith (A)	22 Circuit Pastors' Conference in Palestine	23 Gayle Gardner (B)	24 3:00-4:30 PM Le Tourneau Fair Newsletter articles due tomorrow Aurianna Chaisson (B)
25 FOURTEENTH SUNDAY AFTER PENTECOST (G) 9:15-9:30 Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Matins	26	27 Bob Abraham (B) M/M George A Heil (A) Rebekah Morton (B)	28 7:00 PM Midweek Bible Study M/M Edgar Wuthrich (A)	29 THE MARTYRDOM OF ST. JOHN THE BAPTIST	30 Angela Sampson (B) Mackenzie Gill (B)	31 Ronald Morton (B)