

Pilgrim Lutheran Church

BROADWAY AT FLOREY

KILGORE, TEXAS



OCTOBER 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.

What is the Reformation's real legacy for us?

Dear Members and Friends of Pilgrim Lutheran Church,

The end of September, on the public radio show "Marketplace", I heard a story about Germany's preparations for 2017, the 500th anniversary of Martin Luther's posting his 95 Theses on what we know as Halloween. (You can read or listen to the complete radio story at <http://www.marketplace.org/topics/world/european-debt-crisis/beyond-germanys-elections-celebrating-luther>.) Luther's posting those 95 Theses is widely held to be the start of the Lutheran Reformation in the German lands. In part, the "Marketplace" story focused on the Protestant work ethic as a positive value that flowed from the Reformation, but its corresponding aversion to debt was regarded as something that might be contributing to the economic crisis in the eurozone. I suppose focusing on such economic legacies of the Reformation made sense for a show called "Marketplace", but the story made me think about the Reformation's real legacy.

The story also mentioned in passing the Reformation's emphasis on Scripture and a corresponding increase in literacy. The story did not mention the impact Luther's translating the Bible into German had on the German language, but those legacies also still sort of miss the point. The emphasis on Scripture, especially Scripture in the language of the people so that they could understand it (whether read to them or read by them), flows from an emphasis on Scripture's communicating the Gospel. The Gospel teaches that God is gracious to us because of Jesus's death on the cross and resurrection from the grave, not because of anything that we think, say, or do. That good news of the forgiveness of sins by grace through faith in Jesus Christ was obscured in the teaching and worship of the day and needed to be restored to its rightful place in both doctrine and practice. The Reformation was not about re-forming but about re-storing.

In other words, the Lutherans did not set out to start anything new but to return the Gospel to its proper place and keep everything else in its proper relationship to the Gospel. Everything else the reformers did essentially flowed from their emphasis on the Gospel of the free forgiveness of sins for Christ's sake. The Lutherans' push for people to receive both Christ's Body and His Blood in the Sacrament of the Altar, their arguments against the forced celibacy and poverty of the priests, their reform of worship, and their complaints about the abuses of the Roman Catholic hierarchy all ultimately flowed from their emphasis on the free forgiveness of sins for Christ's sake.

In the nearly five centuries since the Reformation, Roman Catholics have adopted some of the reforms the Lutherans called for, some of which reforms had been called for by others even before the Lutherans. However, some of the reforms adopted have been rolled back since,

while other changes may still be down the road. For example, Roman Catholics someday may allow its clergy to get married in order to try to stem the number of cases of sexual abuse.

Back in the sixteenth century, others went too far with their reforms, throwing out the historic liturgy and hymns of the Church, vestments, the Church calendar, and so forth. Some religious traditions today remain impoverished by those more radical changes. Key teachings about Who Jesus is, what He does, and how He gives us the benefits of what He does in some cases are also lost in some of those religious traditions.

Through Luther and countless others, both before and after him, God has preserved unto us in the Lutheran Church the truth of His saving Gospel, in word and deed. When we observe Reformation Day—as we at Pilgrim will this year with Reformation Day Eve Vespers at 7:00 p.m. on Wednesday, October 30th—we thank and praise God for the blessings of the Reformation, what God did through Martin Luther and others. We do not glorify Luther or the Lutheran Church, but we glorify God. There may be some discussion both of Luther as a person and of the evils against which he worked in the church of his day, but those are not the primary purposes of such an observance. We praise and thank God!

Are there economic impacts still today because of the Lutheran Reformation in the German lands half a millennium ago? Of course there are. There are also other societal impacts, but the Reformation first and foremost was theological: about God and what He has freely done for all of us sinners in the Person of His Son, Jesus Christ. The pure preaching and teaching of that Gospel and the right administration of the Sacraments (Holy Baptism, Holy Absolution, and Holy Communion) in keeping with that Gospel—those are the real legacy of the Reformation God worked in the Church for us through His servant Martin Luther and those who joined with him in following Christ.

*His and your servant,
Pastor Galler*

HAPPY ANNIVERSARY

Mr and Mrs John Walker – October 14



HAPPY BIRTHDAY!

Barbara Wuthrich – October 6

Sarah Land – October 7

George C. Heil – October 8

Beth Nicol – October 9

Sarah Key – October 13

Tifaney Sampson – October 16

Sam Morton – October 22

David Erickson – October 23

David Smith – October 23



How “often” should the Lord’s Supper be offered?

What our Lord Jesus Christ instituted on the night when He was betrayed, He in some sense made reference to our doing “often” (1 Corinthians 11:25; immediately after in v.26 St. Paul himself made a similar reference to “often”). Clearly the Lord’s Supper was and is to be observed more frequently than the once-a-year Passover it fulfilled. What frequency constitutes “often” when it comes to the Lord’s Supper?

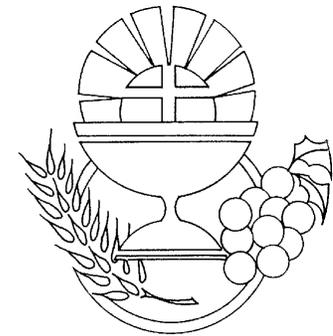
Within the New Testament itself, we have some sense of the frequency the Early Church apparently celebrated the Sacrament of the Altar, offering its benefits of forgiveness, life, and salvation to those believers who wanted to receive them from Christ’s Body and Blood in bread and wine. For example, Acts 2:42 says that the Pentecost believers “devoted themselves to the apostles’ teaching and the fellowship” (one might say the “communion”), the latter is then explained as “the breaking of bread and the prayers” (ESV). The two parts of the Divine Service, Word and Sacrament, are thereby mentioned in v.42, and, a few verses later, the divinely-inspired St. Luke writes that this “breaking of bread” was being done “day by day” (Acts 2:46 ESV; KJV “daily”, NIV “Every day”) by the believers in Jerusalem, behind the closed doors of their homes where the church at that time met.

Later, St. Luke’s book Acts tells us that in Troas, one of the congregations established by St. Paul on one of his missionary journeys, they gathered together on the first day of the week (Sunday) similarly to “break bread” after Paul preached a lengthy sermon (Acts 20:7, 11). Such a weekly gathering on Sundays for the Sacrament may also be evident in passages such as 1 Corinthians 16:2. Mention of a gathering on Sunday need not suggest that such was the only day the believers had services with the Sacrament, of course.

Whatever the Medieval Church might have done (records about the frequency of *receiving* the Lord’s Supper do not necessarily indicate the frequency of its *offering*), evidence suggests the Church at the time of the Reformation offered the Lord’s Supper in some cases both daily and weekly. For example, The Rev. Dr. Martin Luther’s 1529 *Large Catechism* refers to the treasure “daily administered and distributed among Christians” (Part V, paragraph 39), and certainly such daily distribution makes sense if the “daily bread” of the Lord’s Prayer is to be understood as a reference to the Lord’s Supper.

A few years later, Philip Melancthon’s 1531 Apology (“Defense”) of the Augsburg Confession referred to offering the Sacrament every Sunday and on other festivals to those who wished it, after they had been privately examined, as to their faith and confession, and privately absolved (Article 24, paragraph 1). The Reformers did not require anyone to commune with a set frequency, though Luther’s Preface to his 1529 *Small Catechism* said that if someone did not commune “at the very least four times a year, it is to be feared that he despises the Sacrament and is not Christian” (paragraph 22, quoted from the 1986 edition of *Luther’s Small Catechism with Explanation*, p.247).

In the century after the Reformation, Pietism in the Lutheran Church took that four-times-per-year minimum and turned it into the norm, and, to briefly condense a lot of history, that four-times-per-year practice came over to the United States and was the experience of people like my grandparents and parents and even some of our members before they came to Pilgrim.



Article continues on next page.

When it has had a full-time, resident pastor, I understand that Pilgrim has offered the Sacrament twice monthly, or more recently three-times per month, when there is a fifth Sunday.

Some Pilgrim members unable to come every week have expressed a desire for the Sacrament when they are able to be here and it is not being offered, and even some Pilgrim members able to come every week have expressed a desire for the Sacrament to be offered every Sunday. Though there can be valid reasons not to commune on a particular occasion, in general, such desires are as they should be! Now, as at the time of the Reformation, Lutherans are never required to commune every time the Lord's Supper is being offered, but how often should we as a congregation be offering it?

Pastor Jayson S. Galler

OCTOBER EVENTS

EAST TEXAS ZONE LWML FALL RALLY Saturday, October 5th, from 9:00 a.m. to 2:30 p.m. here at Pilgrim under the theme "Pilgrim's Here—Our Home Above" (Hebrews 11:9-10).

LWML SUNDAY October 6th, celebrated during the Divine Service. Everyone, please bring your filled Mite Boxes, and, society ladies, please wear your LWML colors!

MIDWEEK BIBLE STUDY each Wednesday, at 7:00 p.m., "Salvation History is Our Story".

KILGORE COMMUNITY BLOOD DRIVE Saturday, October 12th, from 9:00 a.m. to 2:00 p.m. Call the church office (903-984-433) to make an appointment to donate blood (though walk-ins are welcome); call Barbara Wuthrich to volunteer to host/hostess and/or provide refreshments.

ONCE-A-MONTH-SOCIAL OUTING Sunday, October 13th, pizza after church and then bowling at the Kilgore Lanes. Dress more-casually for church or bring clothes to change. All are welcome at this family-friendly event.

LWML Monday, October 14th, at 6:00 p.m. in the Parish Hall.

ELDERS Tuesday, October 15th, at 6:00 p.m. in the Parish Hall.

FALL FEST/PUMPKIN PATCH Saturday, October 19th, beginning at 10:00 a.m. at St. Luke's United Methodist Church. Be baking your goods now and talk to Angela or Steven to volunteer to work a shift at the booth!

POT LUCK AND VOTERS' MEETING Sunday, October 20th, immediately following the service, which will include a Farewell and Godspeed to George C. Heil before he leaves for service in the U.S. Navy.

YOUTH/YOUNG ADULT OUTING Friday, October 25th, Pizza, Devotion, and Games at 6:00 p.m. in the Parish Hall. We had a great time mini-golfing last month and welcome all to our next event!

JOINT REFORMATION DAY EVE VESPERS SERVICE Wednesday, October 30th, at 7:00 p.m. with Our Redeemer Lutheran Church, Longview, here at Pilgrim.

Congregation brainstorms use and improvement of property

After a blessed-pot meal following Matins on September 22, Pilgrim's Vice-president Paul Guinn called on Pastor Galler to open the brainstorming session with a devotion and prayer. Pastor focused on St. Paul's letter to the Ephesians and how St. Paul prayed for the Ephesians and us to know the power of God, especially how God "is able to do far more abundantly than all that we ask or think, according to the power at work within us" (Ephesians 3:20 ESV).

Paul Guinn then gave the rules and purposes of a brainstorming session, explaining that we should not criticize while we are brainstorming, but that the time for such critical thinking will come later. Paul led us in reading the mission statement of Pilgrim Lutheran Church, which he had written on the board, and through discussion we determined the purpose of the session should be discussion of "Use and Improvement of our Property", all of it, not just the new lots.

With that in mind, the twenty-two adults and two children in attendance began listing their ideas without regard to any limits, financial or otherwise. A list of thirty-plus ideas came spontaneously from the group, including preschool possibilities, electrical/wiring upgrades, handicapped accessibility, playground/football field plans, use of green materials, and many more.

The many ideas were brought under four central categories:

1. construction of a new multi-use building (Sunday School, Parish Hall, kitchen, etc.)
2. expansion of existing Sanctuary and Narthex (the latter as an entry to both buildings)
3. improving parking/landscaping/outside (including sidewalks, lighting, and ramps)
4. repurposing or disposing of other existing buildings (Parish Hall and office/SS)

The majority of those present selected the new multi-use building as the first logical step in a master plan, since it will affect each of the other categories.

The existing capital improvements committee—consisting of chairman Danny Sampson, Connie Wilburn, Carl Gardner, and Steven and Angela Sampson—will begin meeting with the addition of a trustee, and anyone else who wants to join them. We encourage all members reading this to consider getting involved. The next step is to select an architect, and the first step in this process will be to send a letter to a list of architectural candidates, providing information about the congregation, outlining the project, and, if they are interested in working with us, asking them to respond with information about themselves and similar projects they have completed.

The session concluded with the singing of the Common Doxology and the praying of the Lord's Prayer. All are encouraged to continue to pray for God's direction and blessings on our future use and improvement of the property He has entrusted to us.



Pilgrim's Vice-President Paul Guinn tracks people's ideas for the use and improvement of the church property during the September 22nd brainstorming session.

Barbara Wuthrich
Recording Secretary

October offers four “Sundays after Pentecost” and a special midweek observance

October is the next-to-last month of the long season of Sundays after Pentecost. So, at Pilgrim we will have four Sundays after Pentecost and one special midweek observance: Reformation Day, October 31st, will be observed on its “eve”, October 30th.

You may recall that the Sundays after Pentecost 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. For these Sundays, the colored cloths (paraments) that adorn the furniture in the church (the chancel furnishings) are 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 most of Luke chapter 17 and into Luke chapter 18.

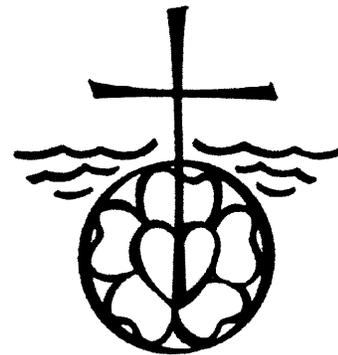
- Twentieth Sunday (10/06): Jesus teaches about temptation and faith (Luke 17:1-10)
- Twenty-first Sunday (10/13): Jesus cleanses ten lepers (Luke 17:11-19)
- Twenty-second Sunday (10/20): Jesus tells the Parable of the Persistent Widow (Luke 18:1-8)
- Twenty-third Sunday (10/27): Jesus teaches how to worship and be justified (Luke 18:9-17)

There is some interesting teaching of our Lord's in Luke 17:20-37 that is “skipped over” by the Lectionary; you may want to read it on your own!

The observance of Reformation Day goes back to the sixteenth century. Within a decade or so of Martin Luther's posting his “Ninety-Five Theses against the Preachers of Indulgences” on the door of the Castle Church in Wittenberg on October 31, 1517, some churches were already marking the event, though not always on the actual date. In the seventeenth century, Reformation festivals became more common, either on October 31st or the Sunday before or after. Nowadays the Sunday after is usually observed as All Saints' Day, so the observance of Reformation Day frequently is transferred to the Sunday before the 31st, a practice that keep

that Sunday's propers from being used. This year Pilgrim hosts a joint midweek Reformation Vespers service with Our Redeemer Lutheran Church of Longview. You are invited to join us at Pilgrim on Wednesday, October 30th, at 7:00 p.m. Pastor Galler will lead Vespers, and Pastor Bragdon will preach on the appointed Third Reading. The purpose of the special service is not to glorify Luther or the Lutheran Church but to thank and praise God for the blessings of the Reformation.

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



Pastor Jayson S. Galler

October's Daily Bible Reading

1	Jonah 2:2-9 Jer. 32-34
2	Ps. 114 Jer. 35-37
3	Ps. 115 Jer. 38-40
4	Ps. 116 Jer. 41-43
5	Ps. 117 Jer. 44-47
6	Ps. 118 Jer. 48-50
7	Ps. 119:1-8 Jer. 51-52
8	Ps. 119:9-16 Lam. 1-2
9	Ps. 119:17-24 Lam. 3-5
10	Ps. 119:25-32 Ezekiel 1-3
11	Ps. 119:33-40 Ezekiel 4-6
12	Ps. 119:41-48 Ezekiel 7-9
13	Ps. 119:49-56 Ezekiel 10-12
14	Ps. 119:57-64 Ezekiel 13-15
15	Ps. 119:65-72 Ezekiel 16-18
16	Ps. 119:73-80 Ezekiel 19-21
17	Ps. 119:81-88 Ezekiel 22-24
18	Ps. 119:89-96 Ezekiel 25-27
19	Ps. 119:97-104 Ezekiel 28-30
20	Ps. 119:105-112 Ezekiel 31-33
21	Ps. 119:113-120 Ezekiel 34-36
22	Ps. 119:121-128 Ezekiel 37-39
23	Ps. 119:129-136 Ezekiel 40-42
24	Ps. 119:137-144 Ezekiel 43-45
25	Ps. 119:145-152 Ezekiel 46-48
26	Ps. 119:153-160 Daniel 1-3
27	Ps. 119:161-168 Daniel 4-6
28	Ps. 119:169-176 Daniel 7-9
29	Ps. 120 Daniel 10-12
30	Ps. 121 Hosea 1-4
31	Jonah 2:2-9 Hosea 5-7

The seasonal canticle for October is Jonah's Psalm-like prayer prayed from inside the great fish. Jonah thanks God for delivering him from the death he deserved, and he anticipates again worshipping God. We, too, confess our sin and God's salvation.

First in October we finish reading Jeremiah. Mostly we hear the prophecy of the fall of Jerusalem and its aftermath, as well as God's judgment against the other nations. As God appealed to people then to repent before He carried out His judgment, so He graciously appeals to us to repent and believe the Good News of Jesus Christ before He carries out His judgment.

Jeremiah was not only a prophet but also a priest whose family line may have gone back to Abiathar, a priest at the time of King Solomon. At the Lord's command, Jeremiah did not raise a family because of the times, a thought echoed by St. Paul in 1 Corinthians 7. Jeremiah had a co-worker named Baruch, who may have finished collecting Jeremiah's prophecies after the prophet's death. Jeremiah reveals much about his inner struggles with God.

On October 8-9 we read Lamentations, which book also Jeremiah is believed to have authored. A lamentation or lament is a poem of grief or of mourning over sin or over God's judgment for sin. The five lamentations in this book come from Jeremiah's watching the people of Jerusalem go into exile in 586 B.C. Yet, note well how the third lament speaks of God's goodness as Lord of hope, love, faithfulness and salvation. Only as we appreciate God's wrath on us for our sin can we appreciate this hope.

From October 10-25 we read Ezekiel, who prophesied about the same time as Jeremiah but in Babylon where the people of Judah were already exiled. He confirms God's judgment against the people for their unfaithfulness yet also holds out God's gracious promise to restore and renew His people. Note well what Ezekiel has to say in chapter 34 about shepherds (today's pastors) and their responsibility to God, themselves, and the people in their care. Note also the comfort these same verses speak!

The next four days in October we read Daniel. From Daniel we hear how, even while the people were exiled, God's Name continued to be praised. We see in Daniel's life the conflict and victory of faith that is also ours. Daniel prophesies of Jesus, giving the title He would often use to refer to Himself: Son of Man. We want to be careful not to interpret too literally what is often figurative and symbolic language that Daniel uses by the Spirit's inspiration. The Old Testament book of Daniel is thus similar to the New Testament book of Revelation in that it is an apocalyptic book, similar in style and the use of symbols and numbers. But, in another sense, the word "apocalyptic" really means "revelatory", and that really applies to all the Bible's books.

The last two days of October we read Hosea. Hosea shows by his life and relationship to his unfaithful wife Gomer how God loves His people. Hosea prophesied against the people's idolatry, yet also speaks of God's salvation for His unfaithful people. Hosea's willingness to forgive and love his wife despite her unfaithfulness is an enduring example for married couples today, consistent with Christ's teaching to forgive as we are forgiven.

NOVEMBER EVENTS

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

ELDERS Tuesday, November 12th, at 6:00 p.m. in the Parish Hall.

PASTOR'S SECOND YEAR ANNIVERSARY Wednesday, November 13th, 2012.

ONCE-A-MONTH-SOCIAL OUTING Sunday, November 10th, Pipe Organ Festival (watch bulletin for details).

THANKSGIVING EVE SERVICE Wednesday, November 27th, at 7:00 p.m.

CHRISTMAS FLOAT will be assembled Saturday, November 30th (the parade, with the theme "A City of Stars Christmas" is December 3rd, at 6:30 p.m., but we will need to line up before that time).

OPPORTUNITIES TO LOVE YOUR NEIGHBOR

PILGRIMS'S TITUS FUND Please continue to support this fund. It 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.

HELPING HANDS OF KILGORE: Items needed for October have not been listed yet. Please watch for a listing in the bulletin.



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. Note that Helping Hands no longer has a clothing closet (Hope's Closet in Kilgore does free clothing assistance, and they did not want to compete with them). Beginning in September, Helping Hands will be using the area that was a clothing room for SNAP/Food Stamp and Medicaid applications. If you know of someone who could use this assistance,

send them there. Please call 903-984-1796 or email kilgorehelpinghands@hotmail.com for more information.

THANK YOU

To all who made cakes and put smiles on the faces of the senior citizens at the LWML Birthday Party at Gregg Home for the Aged.

To all who brought food and participated in the free flow of ideas at the Brainstorming Session for the Use and Improvement of Our Property.

Pilgrim co-sponsors first Kilgore Community Blood Drive

On Saturday, October 12, 2013, from 9:00 a.m. to 2:00 p.m., our Pilgrim Lutheran Church and Kilgore's Rotary Club are co-sponsoring a community blood drive in the congregation's Parish Hall, in connection with Carter BloodCare. All those eligible, of any blood type, may donate; walk-ins are welcome, but appointments are recommended (to schedule an appointment, contact the church office at 903-984-4333).



Are you willing and able to donate? In general, eligible donors have an official photo ID, are at least 16 years old (there is no upper age limit), are in good general health and feel well that day, weigh a minimum of 110 pounds, and are not temporarily or permanently disqualified for other reasons. (Rules change, so a donor previously ineligible may now be eligible.) Even if you yourself cannot donate, you can support the drive in other ways, such as by encouraging others who can donate to do so. On average, donating takes less than 1 hour for the whole process, with the actual donation taking only 6-10 minutes.

As even the Bible says, life is in the blood (Leviticus 17:11). A single donation, in fact, can save three lives! And, there is no reason to be afraid of donating: the process is safe (for example, you cannot get AIDS or any other disease from giving blood). In addition to a good feeling from contributing to the community, every donor is rewarded with points that can be redeemed for a t-shirt or saved for more valuable merchandise or gift cards.

There is a regular need for blood in East Texas. Some 200 hospitals and medical facilities depend on Carter BloodCare for their daily supply. Carter says it needs 1,100 donors each day, but it averages less and so just barely gets by. Given the short supply, blood is typically transfused within 36 to 72 hours of being donated.

This particular drive makes donating more convenient for those in Kilgore. The closest Carter collection centers are in Tyler and Longview. Mobile drives are held in Kilgore somewhat regularly for certain groups and as needed for the public, but the community has not previously had a regular community drive open to the general public. The Pilgrim congregation and the Rotary Club intend to host such a community drive once every three months, so Kilgore donors, by coming to each drive, can easily donate four times per year. Whole-blood donors generally are eligible to donate every two months (once every 56 days).

The Rotary Club of Kilgore (Club #1868) consists of professional men and women dedicated to service in their community and around the world. The Club is part of the NE Texas, SE Oklahoma, and SW Arkansas region (District #5830) and Rotary International. The larger organizations have challenged each Rotary Club to host blood drives and encourage competition between nearby Clubs, comparing the ratios of donated units to Club members.

Carter BloodCare is Texas's largest blood center, having merged with Tyler-based Stewart Regional Blood Center in 2007. Carter provides more than 330,000 units of lifesaving blood to North Central and East Texas each year, all thanks to its generous donors!

Please donate in or otherwise support this Kilgore drive!

KIDS' PAGE

Jonah and the Whale

W I C K E D N E S S H B
J O N A H Q B A Z S W R
K N F T S D P N I H P J
P J K H M P N H H T Z T
M R I F O L S P E O B G
P P A J V R C J V L D L
W S P Y A X C X E C H D
T H K T E L J R N K F R
S H A R B D D F I C I O
E K Y L H R R O N A S L
A M J Z E R X Z G S H F
Y L L E B T N E P E R X

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Belly	Prayed
Fast	Repent
Fish	Sackcloth
God	Sea
Jonah	Ship
Joppa	Tarshish
Lord	Whale
Nineveh	Wickedness



OCTOBER 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 Kilgore Ministerial Fellowship Gathering	2 6:00 PM Social Ministry Committee 7:00 PM Midweek Bible Study	3 Pastor gone to North Texas Confessional Lutherans Study Group in Plano	4	5 LWML Fall Rally at Pilgrim 9:00 AM – 2:30 PM Board Reports for Voters' Packets due tomorrow
6 20 TH SUNDAY AFTER PENTECOST (G) 9:15-9:30 AM Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Divine Service LWML Sunday Barbara Wuthrich (B)	7 Sarah Land (B)	8 2:00-5:00 PM Cleaning Ladies George C. Heil (B)	9 7:00 PM Midweek Bible Study Beth Nicol (B)	10 7:00 AM Small Church Pastors' Breakfast	11	12 9:00 AM to 2:00 PM Kilgore Community Blood Drive at Pilgrim
	Pastor guest-speaks at Circuit #7 in Burkburnett					
13 21 ST SUNDAY AFTER PENTECOST (G) 9:15-9:30 AM Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Matins Pizza and Bowling after church Sarah Key (B)	14 6:00 PM LWML Meeting M/M John Walker (A)	15 6:00 PM Elders	16 7:00 PM Midweek Bible Study Tifaney Sampson (B)	17	18 ST. LUKE, EVANGELIST	19 10:00 AM Fall Fest/Pumpkin Patch at St Luke's Newsletter articles due tomorrow
20 22 ND SUNDAY AFTER PENTECOST (G) 9:15-9:30 AM Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Divine Service with Farewell and God's Speed to George C. Heil Pot Luck and Voters' Meeting	21	22 Sam Morton (B)	23 ST. JAMES OF JERUSALEM, BROTHER OF JESUS AND MARY 7:00 PM Midweek Bible Study	24	25 David Erickson (B) David Smith (B)	26
27 23 RD SUNDAY AFTER PENTECOST (G) 9:15-9:30 AM Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Matins	28 ST. SIMON AND ST. JUDE, APOSTLES	29	30 7:00 PM Joint Reformation Eve Vespers Service at Pilgrim	31 REFORMATION DAY		

Pilgrim Lutheran Church
713 Florey Street
Kilgore, Texas 75662-3503

The Pilgrimage is a monthly newsletter for the members and friends of



Pilgrim Lutheran Church

713 Florey Street
Kilgore, Texas 75662-3503

www.pilgrimlc.org



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