

# Pilgrim Lutheran Church

BROADWAY AT FLOREY

KILGORE, TEXAS



*THE PILGRIMAGE*

September 2016

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*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.*

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## What is true about confession and absolution?

Dear Members and Friends of Pilgrim Lutheran Church,

When people are taught something early on and for a long period of time, they usually are appropriately skeptical of what might appear to be new teaching contrary to what they were taught previously. For example, we might think of the usual understanding that the idea that the earth was flat held sway for hundreds of years in many cultures, until the idea of a spherical earth appeared and was demonstrated to be true. In my own religious instruction, I can think of things I was taught and believed until the Holy Spirit better informed me later through various pastors and teachers and/or through my own study. An example is my understanding of absolution as it relates both to what we do and receive as a congregation before the Divine Service and to what we might do and receive individually with our own pastor or other father confessor.

I was taught what probably most people were taught at that time, that what the pastor said to the whole congregation as printed on page 16 or pages 47-48 of *The Lutheran Hymnal* (1941) was absolution, the effectual forgiving of all the sins of everyone who heartily and sincerely made the preceding confession. Moreover, we were taught that absolution was distinct from the simple declaration of grace that the pastor spoke to the whole congregation as printed on page 6. *Lutheran Worship* (1982) continued to offer essentially the same two forms of corporate confession and following options, as does *Lutheran Service Book* (2006).

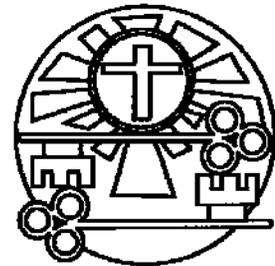
The practice of private confession for the sake of individual absolution was apparently in part thought to be so Roman Catholic that *The Lutheran Hymnal* did not even include a rite for it, although both *Lutheran Worship* (pp.310-311) and *Lutheran Service Book* later did (292-293), as the Synod began to recover the practice, an effort that continues today. (Announcing for communion, what is arguably a vestige of private confession and individual absolution, was known to my parents and to others of their generation.) I myself did not make use of such a rite of private confession until I had learned better and deeply needed it at the end of my first year in seminary, and, as would be expected, I did not pronounce individual absolution to a single penitent until after my ordination and installation in my first parish in Canada. These days, I seek individual absolution as regularly as I can see my father confessor, and I pronounce it as often as someone seeks it from me. To be sure, over the years I have grown and continue to grow in my understanding and appreciation of confession and absolution and in my conviction regarding their right practice, with the resulting pangs of conscience over what we do at Pilgrim.

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There is some debate about precisely why the practice of private confession and individual absolution came to be lost from the faithful Lutheran Church, but I think most who have studied the matter would agree that, while the Lutheran reformers knew of some small-group use of confession and absolution (probably in the monasteries), what they meant by the term “absolution” is not what we have together before the Divine Service but what we might have individually from our own pastor or other father confessor (a sacrament in the strict sense). There may be less agreement among those who have studied the matter whether what we have together before the Divine Service is absolution at all or, in result at least, no different than a declaration of grace.

If true “absolution” is not what we have together before the Divine Service, and if we should have true “absolution”, then we may do better not to practice before the Divine Service as we do, and we may do best to practice private confession and individual absolution as described in the Lutheran Confessions, based on Holy Scripture. Nathan and David in 2 Samuel 12:1-15 are a classic Old Testament example of such a practice, and Jesus and the paralytic in Matthew 9:1-8 are a classic New Testament example, but I cannot think of a single example from either Testament of more than one person being absolved at a time. John 20:23’s use of the plural for the disciples and the plural for those being absolved or excommunicated hardly means all the disciples were acting at the same time with groups of people; they would have acted one on one (confer Matthew 18:20 and how Luther quotes it in the binding Smalcald Articles III:iv). In the history of the Lutheran Church, at least in one time and place, there were efforts to drop the large-group form and require the use of individual absolution.



The proper practice of private confession and individual absolution is closely linked both with the teaching of salvation and with proper reception of the Lord’s Supper and so also with the proper practice rightly called “closed communion”. The Lutheran Confessions repeatedly say (AC<sub>L</sub> XXIV:5-6; AC<sub>G</sub> XXV:1; Ap XV:40; Ap XXIV:1, 49) that no one is admitted to the Sacrament of the Altar unless they are first instructed, examined, and heard (as in private confession) and then absolved (as in individual absolution). Such absolution was not legalistically required before every time a person might commune: the Rev. Dr. Martin Luther himself says somewhere that he would occasionally receive the Lord’s Supper without first being absolved because he was free to do so. But, Luther probably could not have imagined people never in their lifetimes making private confession for the sake of individual absolution and still being communed. We might be excused until we are taught better.

Generally, our conservative nature that resists what might appear to us to be new teaching is a good thing, for every false teaching is at some point “new”. However, we should not resist true teaching that only is “new” to us, but we should let God’s Word and our Lutheran Confessions norm our belief, teaching, and practice. If you are wrestling with matters related to confession and absolution, let us talk more about them. Maybe ask yourself what it would take for you to be convinced, whether you are open to such convincing, and what your real objections are. The answers to those questions may be telling! Let us all pray and believe that the Holy Spirit will guide us into all truth (John 16:13).

*His and your servant,  
Pastor Galler*

## September 2016's Sundays continue our hearing of Luke

At the LeTourneau Church Fair August 20<sup>th</sup>, several students who came by our congregation's booth asked me whether or not we went through the Bible verse by verse at our church. I was pleased to be able to tell them that currently we were going through two books that way: Romans in our Sunday Adult Bible Class and 1 Kings in our Midweek Bible Study. And, I explained to them that on Sunday mornings in the Divine Service I usually preach more-holistically on the appointed Gospel Reading, which Readings in this year of our three-year series of Readings largely are consecutive sections of St. Luke's Divinely-inspired Gospel account.

In September, two of those Gospel Readings arguably include at least one parable, and a third is sometimes said to include a parable, although St. Luke does not specifically identify its teaching as such. That third Gospel Reading, Luke 16:19-31, records Jesus's continuing to speak to Pharisees who were lovers of money, who heard what Jesus said, and who ridiculed Him (Luke 16:14). No doubt Jesus intends for the Pharisees to compare the different eternal outcomes



of the rich man and the beggar of whom Jesus tells, whether they were real figures or only characters in a parable. To avoid the torment of all, all people are to hear the words of Holy Scripture and repent; if they do not hear Holy Scripture, Jesus says, neither will they be convinced if some miraculous sign occurs. If the rich man, usually called "Dives" (after the Latin word for "rich man"), and the beggar, Lazarus, are real figures, then we might more-safely glean other details from Jesus's teaching, but, if the teaching is only a parable, then we should be wary of drawing too many conclusions from what

Jesus said, other than the parable's central truth. In general, we seem to draw some other conclusions, for example thinking of a great chasm's being fixed between heaven and hell in order to prevent people from passing from one to the other, although we may not generally think that people in heaven and hell are going to be able to talk to one another as takes place in this account (though we might grant that those in torment will be able to see or otherwise know what they are missing out on in bliss, as an August Gospel Reading suggested [see Luke 13:28]).

The following are all of the Sundays after Pentecost in September of 2016 and their Gospel Readings (appointed by *Lutheran Service Book's* three-year lectionary series C).

- Sixteenth Sunday (09/04): Jesus tells how we will bear our own crosses (Luke 14:25-35)
- Seventeenth Sunday (09/11): Jesus teaches two "lost" parables (Luke 15:1-10)
- Eighteenth Sunday (09/18): Jesus tells a Parable of a Dishonest Manager (Luke 16:1-15)
- Nineteenth Sunday (09/25): Jesus teaches about a rich man and a beggar (Luke 16:19-31)

You might wish to read on your own those sections we do not hear in the Divine Services. Luke 14:15-24, a parable about a great banquet, is skipped as we move from the 15<sup>th</sup> Sunday after Pentecost to the 16<sup>th</sup>, and Luke 16:16-18, teaching about the law and the Kingdom of God (including a clear and short statement about divorce and remarriage) is skipped as we move from the 18<sup>th</sup> Sunday after Pentecost to the 19<sup>th</sup>. (Luke 15:11-21 was the main part of the Gospel Reading for the 4<sup>th</sup> Sunday in Lent earlier this year.)

Remember that you may read and hear the sermons at Pilgrim from the Sundays after Pentecost and from every season of the Church Year online at [www.pilgrimlc.org/sermons](http://www.pilgrimlc.org/sermons). And, if you have any questions about the sermons or feedback on them, I invite and welcome your sharing them with me, either in person or electronically.

*Pastor Galler*

## SEPTEMBER EVENTS

**JUNIOR YOUTH CATECHESIS** will be Tuesdays at 4:00 p.m. and Saturdays at 11:00 a.m. All sessions will meet in Pastor's Study.

**LWML QUILTING** will be September 6<sup>th</sup> at 5 p.m. in the Conference Room/Library.

**LWML MEETING** will be September 6<sup>th</sup> at 6 p.m. in the Conference Room/Library, with a light supper before our meeting and Bible study.

**MIDWEEK BIBLE STUDY** will meet Wednesdays at 7:00 p.m. in the Conference Room/Library for "Salvation History is Our Story". All are welcome every week!

**SIXTH ANNUAL LUTHER LECTURE:** "Speaking, Listening to, and Living the Word in an Election Year" is the theme September 8<sup>th</sup> from 10:30 a.m. to 1:30 p.m. at Christ, Dallas.

**TEXAS CONFSSIONAL LUTHERANS FREE CONFERENCE:** "Reaching the Postmodern World with Confessional Lutheranism" is the theme September 9<sup>th</sup> and 10<sup>th</sup> at Grace, Brenham. (See Pastor Galler for more information.)

**ELDERS'** will meet Tuesday, September 13<sup>th</sup>, at 6:00 p.m. in the Library/Conference Room. Please read beforehand and come prepared to discuss Smalcald Articles II:iv, pp.268-270.

**CONCORDIA SEMINARY REPRESENTATIVE** Rev. Michael Redeker will be at Trinity Lutheran Church in Tyler Friday, September 16<sup>th</sup>, from 5:00-8:00 p.m.

**NEWSLETTER ARTICLES** for October are due Sunday, September 18<sup>th</sup>. Please submit your contributions for *your* newsletter by that time.

**RALLY DAY:** As the "new school year" kicks off, Sunday School students and teachers will be recognized before the Divine Service and a special event will follow the Service. Watch the bulletins for more details. Everyone is encouraged to attend Sunday School and Adult Bible Study this Sunday and every Sunday.

**BOARDS AND COMMITTEES:** Please prepare your group's budget for the Budget Committee to work into the congregation's budget and suggest nominations to the Nominating Committee in time for them to meet and submit their reports by the October 2<sup>nd</sup> packet deadline.

**ONCE-A-MONTH-SOCIAL GATHERING:** The weather may still be too hot for an Ice Cream Social in the park, but we could combine it with a Family Game Night. Is anyone willing to host one while we are still without a Parish Hall? Volunteer your home or give other ideas to Barbara Wuthrich.

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### *HAPPY BIRTHDAY*

2-Jennifer Hooge

14 -Clay Ellis

20 - Jeannette Paetznick

28 - Rev. Michael Monterastelli



### *BLESSED ANNIVERSARY!*

20 - Dan and Beth West



1	1 Chr. 29:10-13
	Job 31-33
2	Psalms 86
	Job 34-36
3	Psalms 87
	Job 37-39
4	Psalms 88
	Job 40-42
5	Psalms 89
	Proverbs 1-3
6	Psalms 90
	Proverbs 4-7
7	Psalms 91
	Proverbs 8-10
8	Psalms 92
	Proverbs 11-13
9	Psalms 93
	Proverbs 14-16
10	Psalms 94
	Proverbs 17-19
11	Psalms 95
	Proverbs 20-22
12	Psalms 96
	Proverbs 23-25
13	Psalms 97
	Proverbs 26-28
14	Psalms 98
	Proverbs 29-31
15	Psalms 99
	Ecclesiastes 1-3
16	Psalms 100
	Ecclesiastes 4-6
17	Psalms 101
	Ecclesiastes 7-9
18	Psalms 102
	Ecclesiastes 10-12
19	Psalms 103
	Song of Solomon 1-4
20	Psalms 104
	Song of Solomon 5-8
21	Psalms 105
	Jeremiah 1-3
22	Psalms 106
	Jeremiah 4-6
23	Psalms 107
	Jeremiah 7-9
24	Psalms 108
	Jeremiah 10-12
25	Psalms 109
	Jeremiah 13-15
26	Psalms 110
	Jeremiah 16-18
27	Psalms 111
	Jeremiah 19-22
28	Psalms 112
	Jeremiah 23-25
29	Psalms 113
	Jeremiah 26-28
30	1 Chr. 29:10-13
	Jeremiah 29-31

## New Bible Q&A are outside recent Reading

*Editors' Note: Although they do not come from parts of the Bible that were assigned to be read last month, below are two questions and answers that relate to other parts of our Daily Bible Reading (2 Timothy 2 is assigned in April and Hebrews 12 in May).*

**Q: Have you ever heard of a distinction between prayer and intercession? As in, both are means of asking God's blessings, but "intercession" is more than plain old "prayer"?**

A: I am aware of at least one place in the Bible where at least the English versions might suggest some sort of a distinction between "prayer" and "intercession". In 2 Timothy 2:1, Paul seems to list four kinds of prayers, the second of which, *proseuche*, is usually translated "prayers" and the third of which, *enteuxis*, is usually translated "intercessions", though compare the NASB's "petitions". (The first is usually "supplications", though compare the NIV's "requests", and the fourth "thanksgivings".) The Enhanced Strong's Lexicon says that *proseuche* gives prominence "to the element of devotion" and that *enteuxis* "expresses confiding access to God". I'm not sure that distinction is useful, and I do not think that we even have a lot of context to make such distinctions, since *enteuxis* is only used two times in the New Testament (the other is 1 Timothy 4:5, where it is translated simply "prayer"). Trench's *Synonyms of the New Testament* treats at some length all four words that Paul uses and also others but seems rather dubious about distinctions between them. Nevertheless, in Paul's statement some see a reference to the Divine Service and its Litany, Collect, Prayers of the Church, and Eucharist.

**Q: What exactly is the contrast in Hebrews 12:18-24 between the two mountains and what may or may not be touched?**

A: The contrast is between Mount Sinai, which is unnamed, and Mount Zion, and at least the English of Hebrews 12:18 is confusing about which might be touched. Associated with God's giving Moses the Law (and so also "law" in the narrow sense), Sinai had, among other things, a command for not even animals to touch the mountain (Hebrews 12:20, citing Exodus 19:12-13). Associated with the heavenly Jerusalem, if not also with the sacrifice of Isaac (Genesis 22) and his descendent Jesus (and so "Gospel" in the narrow sense), Zion has no such command regarding its not being touched. Unlike the Jews at the time of the writing of Hebrews, the recipients of the book had not come to Sinai but to Zion, and perhaps that much is clear: "For you have not come to ..." (v.18) "... but you have come to Mount Zion ..." (v.22). However, verse 18 seems to suggest that Sinai "may be touched", which is what the Divinely-inspired author seems to go on to say decidedly was *not* the case. Perhaps what is meant is that Sinai was still touchable, whereas Zion as the Heavenly Jerusalem was not

yet. Regardless, we praise and thank God that, in His Word and Sacraments, He Himself touches us not to kill us but to give us life (John 1:14; 1 John 1:1-3).

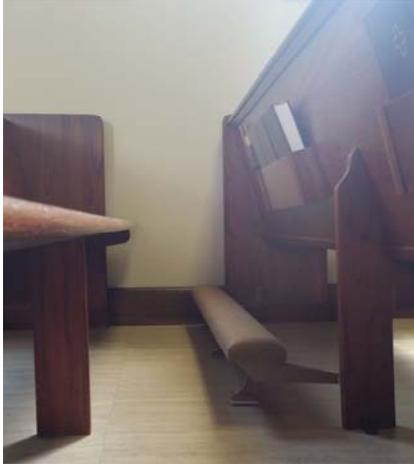
*Remember that everyone is encouraged to be reading the Bible daily, whether or not they follow the particular plan listed here (and in larger-print versions in the Narthex). Questions about any Bible reading are always welcome!*

*Pastor Galler*

## AUGUST PHOTO ALBUM

Cameras caught a few of August 2016's happenings in connection with Pilgrim Lutheran Church. (Top right) A crew from the subcontractor that laid the blocks for the foundation wall of the new Parish Hall put plastic down Friday, August 12<sup>th</sup>, anticipating the days of rain that followed. Additional dirt work appears to be needed before plumbing can be set and the slab poured. *Photo: Barbara Wuthrich.* (Middle right) John and Benjamin Morton pose with Pastor Galler after their Confirmation on August 17, when the congregation observed St. Mary, Mother of Our Lord (transferred). *Photo: Chris Pearce.* (Bottom left) Mission and Evangelism Chair Jeanna Watts talks to a student at Pilgrim's display at the LeTourneau Church Fair August 20<sup>th</sup>, and (Bottom right) Dan West and Emma Watts conduct "Bible Jeopardy" for two Kilgore College students at its Party on the Plaza August 23<sup>rd</sup>. *Photos: Barbara Wuthrich.* Thanks to all who helped at those two events, including Tyler Watts and Pastor Galler, who staffed the display at the East Texas Baptist University Church Day August 24<sup>th</sup>.





Everyone is invited to check out the sample kneeler in the second pew from the front on the pulpit side. *Photo: Pastor Galler.*

## Can Pilgrim at least offer people the option to kneel?

A while back several things happened that precipitated Pilgrim's receiving a sample kneeler as an initial step towards possibly installing kneelers for use in our Sanctuary. Several people asked if the congregation had ever considered installing kneelers (there are a number of us who have been in Lutheran Churches that have them), and a company that sells kneelers asked if we were interested in buying some. I told the company representative that I did not think we had room for them between our pews, even with the additional space that had been added between them back in 2012 when the Sanctuary was redone. And, when he confirmed that in fact we did have what he thought was enough room, he sent a sample kneeler for us to install and see for ourselves.

After the Board of Elders discussed the matter on several occasions, the sample kneeler was installed August 14. (Thank you to Edgar Wuthrich for installing it!) While some on the Board were not personally in favor of the congregation's installing kneelers, the consensus was to at least install the sample so people could see it in the available space and a decision could be made by the congregation as a whole. So, now all can for themselves check out the kneeler in the far end of the second pew on the pulpit side.

Along with standing, sitting, and bowing (in its various forms), kneeling is only one of the physical postures that we may take in the course of seeking and receiving God's gift of forgiveness for the sake of His Son Jesus Christ's death on the cross. In short, the posture of kneeling is associated with abasement, subjection, obedience, seeking help and expressing reverence and honor. An old Testament example of kneeling is Psalm 95:6, which specifically calls for us to kneel before the Lord our maker; though the Hebrew word used there is elsewhere translated "bless" or "praise", its root appears to be "knee" and in Psalm 95:6 it is parallel to bowing, so something physical seems to be meant. A New Testament example of someone kneeling is the father of a demon-possessed boy in Matthew 17:14-18, where the Greek word might more literally be rendered "fall to the knees". All will kneel sooner or later (Philippians 2:10.)



Some at Pilgrim already kneel at the Communion Rail when they receive the Sacrament of the Altar. In Divine Service, Setting Two, the only rubric that mentions kneeling is in the preparatory rite of Confession. Some congregations kneel for the Prayer of the Church in the Divine Service, though historically at least one Church Father reports a ban on doing so in the Easter Season. Matins and Vespers both mention kneeling for the Prayer portion of those Offices.

Of course, kneeling at additional times would be only an option for people, not a requirement. Some are unable to kneel, just as some are unable to stand at all the times others stand. No one should be judged more or less holy for kneeling or not kneeling when others kneel, just as no one should be judged more or less holy for standing or not standing when others stand.

*Article continues on following page.*

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But, why not facilitate the option to kneel for those who want to do so? (We similarly offer the Sacrament of the Altar every week so those who want to receive may do so, but we force no one.)

The sample kneeler installed is lightweight, quiet, and relatively out of the way in the up position. The fabric is a close match for the espresso-colored material used for the pew cushions, communion rail pads, and sedilla cushions. Each pew potentially could have two kneelers, which would allow there to be people in each pew kneeling while others in the same pew do not. Putting kneelers everywhere except in front of the two places for wheelchairs would require a total of 28 kneelers, for a total cost of \$2,739.80 plus approximately \$105 in shipping (or a cost of approximately \$100 per kneeler). If the congregation were to desire kneelers, could not 28 of our some 40 family units give \$100 or more for their purchase?

Pastor Galler

## Pilgrim's to-date financial figures reported

Following a request from Pilgrim's Board of Elders, the following figures are reported for the period from January 1<sup>st</sup> through August 26<sup>th</sup>:

Undesignated Plate Offerings received:	\$91,650.98
Undesignated Plate Offerings projected:	\$91,754.23 (for deficit budget)
Accrued expenses:	\$76,125.46
Projected expenses per budget:	\$99,460.68 (34/52 of the total for the year)

Tyler Watts  
Treasurer

## Pilgrim's supporting investment with CEF grows

As of July 20<sup>th</sup>, Pilgrim had \$96,268 of supporting investments with the Texas District Church Extension Fund, which represents about 31% of our expected loan and would merit the congregation a 0.25% rebate on its interest when its loan enters into repayment. Since then, CEF representative Raelyn Pracht was at Pilgrim on Sunday, August 21, to answer questions about your investing with CEF and thereby helping Pilgrim, and congregational Representative Sarah Land is always available to direct you to the right place for answers or more information.



August  
2016

<u>Investment</u>	<u>Fixed Rate</u> <sup>(2)</sup>		<u>Floating Rate</u> <sup>(2)</sup>	
	Rate	APY	Rate	APY
One Year Note <sup>(1)</sup>	1.250%	1.26%	0.750%	0.75%
Three Year Note <sup>(1)</sup>	1.750%	1.76%	1.250%	1.26%
Five Year Note <sup>(1)</sup>	2.000%	2.02%	1.500%	1.51%
Flex Savings			0.500%	0.50%
<u>Accounts For Congregations</u>				
Congregation Savings			1.000%	1.00%
Building Fund Savings			2.000%	2.02%

<sup>(1)</sup> Subject to penalty for early withdrawal. <sup>(2)</sup> Rates subject to change. Rates reviewed monthly. Texas District Church Extension Fund is a nonprofit religious organization; therefore, CEF investments are not SIPC- or FDIC-insured bank deposit accounts. This does not constitute an offer to sell or a request to buy. The offer is made solely by CEF's Offering Circular.

**Texas District Church Extension Fund**

1-888-951-1233    [www.TexasCEF.org](http://www.TexasCEF.org)  
[www.facebook.com/texascef](https://www.facebook.com/texascef)

## **Please pray as our congregation has been requested to pray**



*The following are the petitions requested of our congregation that we usually include in the Prayer of the Church in the Divine Service, as well as encourage our members to make in their own personal prayers. If you are not presently receiving prayer updates by email or phone call and desire to do so, please let Pastor Galler know (likewise let Pastor Galler know if you are receiving them and wish not to receive them). If you initially made one of the requests below, please regularly keep Pastor Galler updated as to the status of the request so that he can update the congregation. Thank you! (The Latin in the graphic at left means, "Have mercy on me".)*

### **CHRISTIANS BEING PERSECUTED WORLDWIDE LCMS, DISTRICT, AND CIRCUIT, PASTORS AND PEOPLE**

Vacancies at Our Savior, Centerville; Trinity, Fairfield; First, Lufkin; and Redeemer, Nacogdoches.

Circuit pastors in need

Our member Rev. Michael Monterastelli, serving elsewhere as needed

### **OUR PILGRIM LUTHERAN CHURCH:**

Recent outreach events at Letourneau, Kilgore College, East Texas Baptist University

Faithful stewardship of God's gifts

Safe and speedy construction of the new Parish Hall

### **THOSE NOT YET INCLUDED IN OR WHO HAVE STRAYED FROM THE FAITH:**

Jessa Key (Jerome and Sallye's granddaughter who has not yet been baptized)

Elizabeth & Ava Nicol (Don and Beth's niece and grand-niece)

### **THOSE WHO ARE STRUGGLING WITH HOMOSEXUALITY**

### **FOR AN END TO THE EVILS OF ABORTION**

### **LOUISIANA FLOOD VICTIMS**

### **PEACE IN THE WORLD**

### **MEN IN THE SERVICE:**

Victor Guinn (Paul Guinn's son, at Wright-Patterson Air Force Base in Dayton)

George C. Heil (at sea for months and unable to communicate)

Brian Holcombe (Carolyn Holcombe's son stationed in Washington, D.C.)

### **THOSE IN POLICE AND FIRE DEPARTMENTS AND THE MEDICAL PROFESSION**

Sam Morton (Longview Fire Department)

### **THOSE WHO TRAVEL:**

Brady Gage

David Navaille

Edgar and Barbara Wuthrich

### **SHUT-INS:**

Bob Abraham (in an Alzheimer Center in Austin)

Gwen Heil (Carriage Inn Assisted Living in Katy)

### **THOSE WHO NEED HEALING:**

Steve Atchinson (Betty Miller's grandson, arm amputated after work accident)

Moselle Barton (Connie Wilburn's friend, suffering from lung cancer)

Ardith Coughlin (Pilgrim friend, ORLC member, hip recovering at Regional)

Candice Davis (George & Jeanette Heil's friend, receiving radiation treatments)

Landon Hawkins (baby known to Watts Family, Hypoplastic Left Heart Syndrome)

Sherry Harris (Beth Nicol's friend, changing chemotherapy to find one that works)

Don Herrell (Sharon Sampson's brother-in-law letting his cancer run its course)

*Prayer list continues on the following page.*

*Prayer list continues from the previous page.*

Lita Holstein (Beth West's great aunt suffering from breast cancer)  
Mel Isdale (Dan West's extended-family member, expected to remain at nursing home)  
Kathy Jennings (Remo and Kathy's friend, making progress against her cancer)  
Andrew Kaufmann (teenage son of Pastor's classmate and friend, ongoing treatment)  
Laura Key (Jerome's step-mother, continuing to decline in nursing home)  
Sallye Key (doing better but still recovering from car accident 3/29)  
Carl London (Connie Wilburn's coworker, cancer has returned)  
David McKeown (Remo and Kathy's Australia friend waiting for a kidney transplant)  
Tommy McPherson (hospitalized again for cancer)  
Herb Michel (relative of Pastor's friends, healing at home but with behavioral concerns)  
Beth Nicol (back procedure 7/1)  
Don Nicol (chemo and radiation for lung cancer began 8/22)  
Pat Olson (Wilburns' friend, sixth round of cancer)  
David Smith (our member, multiple health issues continue)  
Vincent Vernon (Walkers' brother-in-law, diagnosed with cancer but no treatment)  
Rev. Harold Wageman (former PLC pastor, at Henderson Rehab)  
Pat Welch (Beth Nicol's friend, suffering from Parkinson's, now in a wheelchair)  
Carter Wilbanks (shirt-tail acquaintance of the Sampsons, now recovering at home)  
Robert Wiles (Betty Miller's nephew, untreatable cancer, remains on a feeding tube)  
Van Willey (Remo and Kathy's friend, in ICU with fluid build-up, also finding cancer)

#### FAMILIES IN CRISIS OR NEED AND ALL FAMILIES

Smith Family (various needs extended throughout Kansas, Texas, and Alabama)  
Thomas Family (Leroy's sons and grandchildren)  
Wilbanks Family (shirt-tail acquaintances of the Sampsons, car-accident aftermath)

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## **Kilgore's Helping Hands needs your help**

Items requested for September are toilet paper, feminine hygiene products, staple pantry canned goods, and plastic shopping bags. A container for your Helping Hands donations is located in Pilgrim's Narthex. If you want to make a monetary contribution over and above your regular offering to Pilgrim, such monetary contributions can go further than the equivalent amount of some canned goods purchased at retail price; send your check or money-order to Helping Hands of Kilgore, PO Box 1576, Kilgore, TX 75662.



Called by worship to Your service,  
Forth in Your dear name we go,  
To the child, the youth, the aged,  
Love in living deeds to show;  
Hope and health, goodwill and comfort,  
Counsel, aid, and peace we give,  
That Your servants, Lord in freedom  
May Your mercy know and live.

—Albert F. Bayly (*Lutheran Service Book* 848:4)

## OCTOBER EVENTS



**LWML EAST TEXAS ZONE RALLY** is Saturday, October 1<sup>st</sup>, 2016, at Faith Lutheran Church in Corsicana, with the theme of “Do not be anxious about anything ...” based on Philippians 4:6. See the flyer on the LWML and talk to Barbara so she can RSVP by September 15<sup>th</sup>.

**LWML SUNDAY** will be recognized Sunday, October 2<sup>nd</sup>.

**BOARD/COMMITTEE REPORTS DEADLINE** is October 2<sup>nd</sup> in order to be included in the packet available Oct. 9<sup>th</sup> and 16<sup>th</sup>.

**JUNIOR YOUTH CATECHESIS** is currently scheduled for all Tuesdays at 4:00 p.m. and Saturdays at 11 a.m. (except for 10/1). All sessions are held in Pastor’s study.

**MIDWEEK BIBLE STUDY** will be held Wednesdays at 7:00 p.m. in the Conference Room/Library, when we will continue our study of Salvation History as our Story. All are welcome to join us at any time.

**TRUSTEES** will meet Sunday, October 9<sup>th</sup>, after the Divine Service in the Conference Room/Library.

**LWML QUILTING** will be Tuesday, October 4<sup>th</sup> at 5:00 p.m. in the Conference Room/Library. All women are invited to join in the simple sewing, with lots of happy chatter.

**LWML MEETING** will be Tuesday, October 4<sup>th</sup>, at 6:00 p.m. in the Conference Room/Library for a light supper, meeting, and Bible study.

**ELDERS:** The usual Elders’ Meeting would be Tuesday, October 11<sup>th</sup>, at 6:00 p.m. in the Conference Room/Library. (Reading assignment to be announced.)

**PUMPKIN PATCH CRAFT SHOW:** This year’s date is Saturday, October 15<sup>th</sup>, from 10:00 a.m. to 3:00 p.m. We will need lots of bread bakers and smiling volunteers to staff the booth!

**THIRTEENTH QUARTERLY KILGORE COMMUNITY BLOOD DRIVE** will be Saturday, October 22<sup>nd</sup>, from 9:00 a.m. to 1:00 p.m. in the Carter BloodCare bus.

**QUARTERLY VOTERS’ MEETING** will be held Sunday, October 23<sup>rd</sup>, immediately following the Divine Service. Officers for next year will be elected, and the congregation’s budget approved (see the Packet out October 9<sup>th</sup> and 16<sup>th</sup>), so all voting members are encouraged to attend.

**NEWSLETTER ARTICLES** for the November edition of the *Pilgrimage* are due Sunday, October 23<sup>rd</sup>. Please submit your contributions for *your* newsletter by that time.

**THIRD ANNUAL SYMPOSIUM:** “Religion and Politics in the 2016 Election: What to Expect in a Religiously Diverse Society” will be the theme Sunday, October 30<sup>th</sup>, from 3:00-5:00 p.m. at this third annual community event our congregation co-sponsors. This year it will be in the Van Cliburn Auditorium (where the Shakespeare Festival is held). Pastor Galler is again on the panel, and we will need volunteers to help host.

**REFORMATION DAY VESPERS JOINT SERVICE** will be held at Pilgrim on Monday, October 31<sup>st</sup>, at 7:00 p.m. Pastor Bragdon from Our Redeemer, Longview, will be the guest preacher.

## KIDS' PAGE

# God's Lost & Found

"In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents." Luke 15:10 (NIV)

The puzzle is based on Luke 15:1-10 (NIV).



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

SILVER	ANGELS	TAX	COLLECTOR	TEACHER
PHARISEE	COIN	HEAVEN	REPENT	SHEEP
NEIGHBOR	SWEEP	FOUND	LOST	FRIEND
HOUSE	WOMAN	SINNER	REJOICE	LAMP