



THE PILGRIMAGE

The newsletter of Pilgrim Lutheran Church (LCMS), Broadway at Florey, Kilgore, Texas
November 2018

We glorify God by receiving the forgiveness of sins by grace through faith in Jesus Christ and sharing that salvation through word and deed with those in our midst, in our community, and throughout the world.

We can be content in all circumstances

Perhaps thinking about the Holy Spirit's role in preaching, the Rev. Dr. Martin Luther reportedly said that a preacher should not step out of the pulpit and immediately repent of what he has preached. Perhaps as a good former debater, I could argue either side of that proposition! Regardless of the proposition's attribution to Luther and the truth of the proposition itself, the proposition has been on my mind more than usual since I preached the sermon titled "Separation and Remedy" on the basis of Mark 10:2-16 on the Twentieth Sunday after Pentecost, October 7, 2018. While I do not think that there was anything that I preached in that sermon of which I need to repent, the non-verbal communication from listeners during the sermon and conversations I had with people afterwards made me think that a few more sentences in that sermon might have been beneficial. (Not saying enough perhaps is one of the dangers of regularly trying very hard to keep sermons to a relatively-short length.)

Overall, the sermon was intended for the Holy Spirit to apply to all of us God's law and Gospel, primarily from the account of both Jesus's teaching about marriage, divorce, and "remarriage" and of Jesus's blessing children brought to Him. For example, I noted that, married or not, none of us perfectly keeps the Sixth Commandment (not to commit adultery and to lead a sexually pure and decent life in what we say and do) or any other Commandment, and I said that those who repent and believe were forgiven of those and all of their sins on account of the death on the cross of Jesus Christ, Who makes us holy through His Means of Grace. I went on to say that Christians who are married do not separate from or divorce their spouses unless they have to do so, and that even then they remain "unmarried" or are reconciled to their spouses—forgiveness does not give license to sin, and any "remarriage" would be adulterous.

Certainly more could have been said, in particular, about what those who are already in situations contrary to Jesus's teaching—such as those who are already "remarried" after a

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divorce—do now that they understand that teaching. While a Biblical case can be made for the church’s not recognizing the “remarriage” and forcing those so “married” to separate, I do not know any pastors today who take such actions. More likely, we are willing to follow St. Paul’s Divinely-inspired elaboration of Jesus’s teaching and so have people remain in whatever condition they are in when the Lord calls them and in that condition live the life to which the Lord calls them (1 Corinthians 7:17-24, especially vv.17 and 24). We may try to prevent a “remarriage” from occurring in advance because the resulting adultery can be seen as ongoing mortal sin and so drive the Holy Spirit from a Christian, but, in the case of those already so “remarried”, after the fact we may say that, by repentance and faith, living each day in the forgiveness of sins can keep one in the Church.

Too often people who are divorced or in some other condition wrongly ask why God would want them to be unhappy, because they think that their happiness in life depends on their being married or in some other nonessential external condition or on their having some specific possession. Answering, we recognize both that there are not actively willed by God longer-term temporal consequences (not punishment) for our sin and that God wants us to be content (happy or satisfied) no matter our condition, finding our peace and joy not in external conditions or possessions but in Him (2 Corinthians 12:10; Philippians 4:11-12; 1 Timothy 6:6, 8; Hebrews 13:5). Jesus and Paul both teach that God gives gifts of grace to live in our various conditions—such as our being single, married, divorced, or widowed (Matthew 19:11-12; 1 Corinthians 7:6-7)—and to thank Him for and rejoice in whatever afflictions we might experience that might otherwise make us less than content (Philippians 4:4-7). And, as we heard more recently in a different Gospel Reading and sermon, whatever we “give up” to be faithful here and now we receive in other ways now and on the Last Day (Matthew 19:27-29; Mark 10:28-30; Luke 18:28-30).

As God in His wisdom permits, our Pilgrim Lutheran Church, pastor and people alike, may have serious challenges to our congregational contentment. While we should never be complacent in less-than-ideal situations, we may have to tolerate them for a time, until God works through us and others to bring about more-ideal situations. We have theology not of glory but of the cross. Lutheran congregations should never be cults of personality but holy believers and sheep who hear in any faithful under-shepherd the voice of the Good Shepherd and so gather around the purely-preached Gospel and the rightly-administered Sacraments. Whether or not there is a full-time resident pastor, the Word and Sacraments can remain and continue to give the repentant the forgiveness of sins and so the contentment of peace and joy in Christ.

*His and your servant,
Pastor Galler*

HAPPY BIRTHDAYS!

03 – Emily Melendrez
06 – Ian West
11 – Paul Guinn

13 – BJ Wilson
15 – Connie Wilburn
23 – Gwen Heil



November brings the end of the current Church Year

With a special observance and three regular Sundays, this November brings the end of the current 2017-2018 Church Year.



The special festival observance this month is All Saints' Day, transferred as Pilgrim has done in the past, to the Sunday after the November 1st Day itself. While all who repent and believe are washed in and made holy by Jesus's blood, and so "saints" in a broader sense, the day focuses more on "saints" in the narrower sense, those who have gone before us in the faith and are already with the Lord. In the Divine Service on All Saints' Day, we as usual will commemorate by name the faithful who departed from this congregation in the last 12 months.

The following are all of the Sundays this month and their appointed Gospel Readings according to the second (B) year of *Lutheran Service Book's* three-year lectionary series.

- All Saints' Day (11/04): Jesus speaks about who is blessed (Matthew 5:1-12)
- Twenty-fifth Sunday (11/11): Jesus speaks of offerings (Mark 12:38-44)
- Twenty-sixth Sunday (11/18): Jesus speaks of the end times (Mark 13:1-13)
- Last Sunday of the Church Year (11/25): Jesus tells of the Last Day (Mark 13:24-37)

You may know that the Twenty-seventh Sunday after Pentecost or Last Sunday of the Church Year has also been variously observed as the Sunday of the Fulfillment or as Christ the King Sunday. Regardless of its title, the last Sunday looks forward to when all things in heaven and earth will be together under one head, Jesus Christ, and it thereby also itself transitions to the following season of Advent, which focuses on our Lord's various comings to us, and begins with the first Sunday of December.

On your own, you may wish to read the sections of Mark's account that are omitted from this month's more or less continuous reading of Mark, namely Mark 11:12-12:27; 12:28-37 (appointed for the 24th Sunday after Pentecost but displaced by our observance of All Saints' Day); and 13:14-23. (Mark 11:1-10 was read on both the First Sunday in Advent and on Palm Sunday of this Lectionary Year.) Mark 13:14-23 may well be omitted by the Lectionary series due to what is often regarded to be its difficulty in being rightly understood (Mark 13:14 even makes reference to that!). Even though v.14 may have been fulfilled in the first century, the warnings of the following verses apply still to us today as we live in the "last days" (Hebrews 1:2), and the verses speak Gospel to us in that God has cut short, as it were, the last days for the benefit of us who repent and believe in Jesus Christ.

The colors on the pastor's vestments and the furniture in the Sanctuary's paraments this month are either white or green. White symbolizes joy, celebration, gladness, light, purity, and innocence, and green brings to mind the life and growth evident in foliage and fruit and reflects the growth in the Church.

As was the case last year after input from the congregation, the Board of Elders voted again not to observe the secular Thanksgiving Day this calendar year.

Everyone is always invited and welcome in person at Pilgrim Lutheran Church, and anyone can usually read and hear sermons preached at Pilgrim at www.pilgrimlc.org/sermons.

Pastor Galler

NOVEMBER EVENTS

NORTH TEXAS JUNIOR HIGH RETREAT:

7:00 p.m. Friday, November 2, through 2:30 p.m. Saturday, November 3, at Faith Lutheran Church in Plano. The title for the retreat is "I Believe...the Apostle's Creed".

DAYLIGHT-SAVING TIME ENDS: Remember to "fall back" before Sunday morning, November 4, or risk being an hour early for the Education Hour and the Divine Service.

ANNUAL VOTERS' MEETING will be held Sunday November 4 in the Parish Hall following the Divine Service and a congregational meal. Election of officers and voting on a budget will be part of the business at this first annual meeting since Pilgrim implemented its new Constitution, Bylaws, and Standing Rules.

LWML ACTIVITIES will occur on Monday, November 5, beginning at 5:30 p.m. for quilting in the LWML Room, followed by supper, any business, and Bible Study at 6:30 p.m. in the Conference Room/Library.

MIDWEEK BIBLE STUDY should be held at 7:00 p.m. on Wednesdays, November 7, 14, and 28 in the Conference Room/Library (not on the 21, due to Thanksgiving).

EAST TEXAS PIPE ORGAN FESTIVAL runs from Sunday, November 11, through Thursday, November 15. A flyer with a full schedule of the programs is on the bulletin board in the Narthex. Some of our members have enjoyed going together to attend these in the past, and you might enjoy the beautiful music even by yourself.

ELDERS MEETING should start at 6:00 p.m. on November the 13 in the Conference Room/Library. (Reading assignment is the Small and Large Catechisms: First Commandment, *Concordia: The Lutheran Confessions* pp.316-317 and 359-363.)

"REEL EAST TEXAS FILM FESTIVAL" will run from Thursday, November 15, through Sunday, November 18, and would be a fun outing for a group of Pilgrim's members. We will have more information in the November newsletter, and, or in the Narthex on the bulletin board.

DECEMBER/JANUARY PILGRIMAGE DEADLINE: Please have your contributions for this combined newsletter in by Sunday, November 18.

THANKSGIVING: As was the case last year, Pilgrim's Board of Elders has opted *not* to offer a Divine Service observing Thanksgiving.

FLOAT DECORATING: Our usual date for building/decorating our float is the Saturday before the parade, so we assume that we will prepare our congregation's float for the annual Kilgore Christmas parade on Saturday, November 24, probably at Remo Gualtieri and Kathy Hudson's home (201 Norris Road, Kilgore). Watch future Sunday bulletins for final details.

ANNUAL KILGORE CHRISTMAS PARADE: Tuesday, November 27, at 6:30 p.m. Watch the bulletins for more information, but plan now at least to come to Pilgrim for our customary chili supper afterwards in the Parish Hall.



1	Exodus 15:1-18 Hosea 8-10
2	Psalm 122 Hosea 11-14
3	Psalm 123 Joel
4	Psalm 124 Amos 1-5
5	Psalm 125 Amos 6-9
6	Psalm 126 Obadiah, Jonah
7	Psalm 127 Micah 1-3
8	Psalm 128 Micah 4-7
9	Psalm 129 Nahum
10	Psalm 130 Habakkuk
11	Psalm 131 Zephaniah
12	Psalm 132 Haggai
13	Psalm 133 Zechariah 1-5
14	Psalm 134 Zechariah 6-10
15	Psalm 135 Zechariah 11-14
16	Psalm 136 Malachi
17	Psalm 137 Matthew 1-2
18	Psalm 138 Matthew 3-4
19	Psalm 139 Matthew 5-6
20	Psalm 140 Matthew 7-8
21	Psalm 141 Matthew 9-10
22	Psalm 142 Matthew 11-12
23	Psalm 143 Matthew 13-14
24	Psalm 144 Matthew 15-16
25	Psalm 145 Matthew 17-18
26	Psalm 146 Matthew 19-20
27	Psalm 147 Matthew 21-22
28	Psalm 148 Matthew 23-24
29	Psalm 149-150 Matthew 25-26
30	Exodus 15:1-18 Matthew 27-28

Bible Reading prompts prophecy questions

The Daily Bible Reading schedule we are encouraging everyone in the congregation to follow gives several Bible chapters and a psalm, psalm section, or seasonal canticle to be read each day. (November's schedule, reproduced from *Lutheran Worship*, pp.295-299, is at left, and a larger-print version is available in the Narthex.) Readings are loosely related to the calendar for the Church Year, which begins with the First Sunday of Advent, and so its year of reading ends this month and begins anew in December, although your reading can begin at any time. I always welcome questions about the Daily Bible Reading, and one of our regular readers submitted the following questions, related to October's reading.

Q: In Ezekiel chapters 25-32, Ezekiel prophecies judgments against Amon, Moab (and Seir), Edom, Philistia, Tyre, Sidon, and Egypt; that's pretty specific. Do we have historical evidence that those judgments played out as he specified?

A: The question is an interesting one, and, given that there are different views about how prophecies are fulfilled (for example, once or more than once), I expect that different pastors could answer the question differently and perhaps still be in the bounds of acceptable interpretation. While some of the seven prophecies may well have had relatively immediate fulfillment, I, for my part, am not aware of any interpreter who takes all seven prophecies (the last of which itself has seven parts) and points to seven specific fulfillments whereby God executed His judgment as He specified through Ezekiel. Rather, I am inclined to suggest that, even if there were some more-immediate fulfillments in times past, the greatest fulfillments are still to come. One reason for saying that is that, apparently unlike other similar prophecies that God made through other prophets around the same time, the prophecies that God made through Ezekiel are said to not envision the prospect of the nations' ultimately being pardoned or a remnant of them being converted to the Lord but to announce their utter destruction as God's vengeance. As a result of their destruction, the nations may learn that the Lord is God, but, and admittedly all do not agree on this, the knowledge seems to come too late in order for them to be saved and not to descend into hell (or at least too late for their salvation as nations but perhaps not too late for the salvation of individuals connected with Jerusalem). That understanding reminds me of and seems consistent with the Divinely-inspired St. Paul's statement in Philippians 2:9-11 about the knees under the earth's bowing and tongues' confessing that Jesus Christ is Lord, not to their salvation at that point, but to the glory of God the Father. Such ultimate judgment against the enemies of God's Kingdom, whether Israel or the Church, even now comforts repentant believers and preserves us from despair.

Q: In Daniel 1, we see Daniel and his friends eat veggies instead of the meat from the king's own table, and God blesses them for it. Is there any naturalistic explanation for this occurrence, or is it that God supernaturally allowed them to grow stronger on vegetables?

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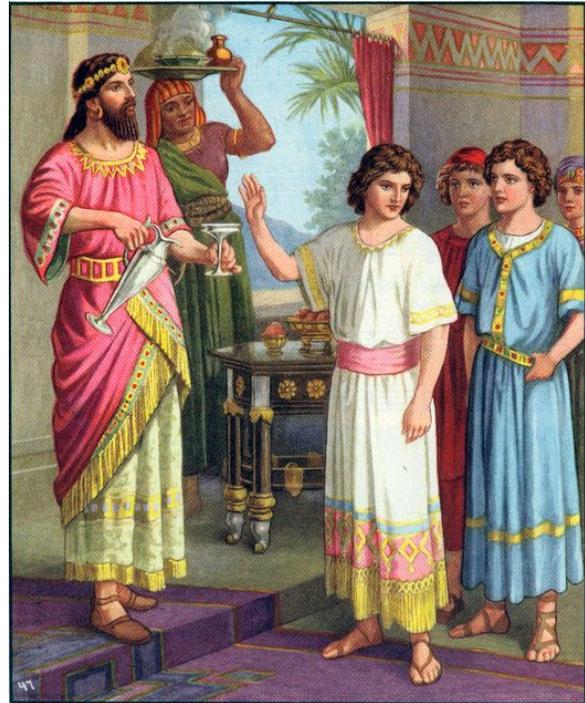
Usually, God’s law has blessings in itself (e.g., Levitical law forbidding pork negates salmonella concerns, a society that honors the Fourth Commandment will prosper much longer because of it, businesses using “dishonest scales” don’t stay in business long, etc.). Is there a similar explanation for why abstaining from Babylonian meat might’ve been beneficial?

A: Daniel 1:8-16 does not tell us what the king’s food was that Daniel and his three friends forewent for a diet of only vegetables (or at least “things sowed”, which might have included bread). So, we do not know whether or not they were trying to keep the dietary laws God gave through Moses (e.g., Leviticus 11; Deuteronomy 14:3-21), or perhaps there was some concern about the meat’s having been sacrificed to idols as in Romans 14:1-15:13 and 1 Corinthians 8:1-11:1 (confer Exodus 34:15), as three different commentaries I consulted on Daniel concur with my initial take. They might have to suffer heathen wisdom and heathen names, but they were not willing to suffer heathen food. While a healthy diet can improve one’s body, as another commentary points out, the noticeable (and perhaps unexpected?) difference between Daniel and his friends and the other youths, especially in such a short time, probably is best attributed to God’s supernatural intervention. In general, there certainly are both various reasons for God’s Commandments and blessings from our keeping them. But, while we might try to keep God’s law for any number of reasons, ultimately we fail to keep it perfectly, of course, and so we live in God’s free forgiveness of sins by grace through faith in Jesus Christ for the greatest blessing of eternal life in resurrected bodies that are so much better than our current ones we cannot even compare them to one another (Romans 8:18).

Q: Daniel interprets a dream about a four-part statue in Daniel 2 and a dream about four beasts in Daniel 7, and both refer to kingdoms. Are these the same sets of four kingdoms? If so, why give two different dreams to tell the same prophecy, and what historical kingdoms were they?

A: The short answer to the first question is yes, in general, the two dreams refer to the same set of four kingdoms. As I noted in my online comments introducing the reading of Daniel 1-3, the traditional understanding of the four-part statue in Daniel and its four kingdoms relates them to the Babylonian, Persian, Greek (or Macedonian), and Roman empires, with the kingdom that will never be destroyed being that of Jesus Christ, in a sense established during the Romans’ rule. Similarly, as I noted in my online comments introducing the reading of Daniel 7-9, the vision of the four beasts in Daniel 7 is generally taken to be roughly equivalent with Nebuchadnezzar’s dream in chapter 2: the lion corresponds with the Babylonian empire, the bear with the Persian, the leopard with the Greek, and the last beast with the Roman. Again we note the coming of Christ’s Kingdom in Daniel 7:9-14. As to why God might have used multiple

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dreams or visions to tell the same prophecy, we might do well to remember that the vision of the statue and the vision of the beasts were given to two different people, perhaps for two different “audiences”, and, regardless of who received them and for whom they were primarily intended, the two visions may serve as “two witnesses” to confirm the truth of what is being foretold (Deuteronomy 17:6; 19:15). You may recall that in Genesis 37:1-11 Joseph received two similar dreams about his exaltation in relationship to his family, which interpretation so confirmed no doubt served to comfort him during his humiliation in Genesis 37:12-36 and 39:1-40:23 until they were ultimately fulfilled in Genesis 42:1-46:34. Likewise we can draw great comfort that, no matter what earthly appearances may suggest, the Kingdom established by God, which we enter by repentance and faith, will remain forever (confer Matthew 16:18).

Remember that you are always welcome to ask your questions about the Daily Bible Reading (or anything else, for that matter). I try to always field questions and give answers at the beginning of the Adult Bible Class on Sunday mornings, but I am also happy to receive questions in other ways and answer them in the same way or here. And, we know God blesses us as we are in His Word!

Pastor Galler

Pilgrim-supported seminarian updates the congregation

As part of Pilgrim’s support of the mission of the Church at Large, the congregation gives 1% of its unrestricted plate offerings to Seminarian Jonathan Olson of Concordia Theological Seminary, Ft. Wayne, Indiana. This summer there were big changes for Seminarian Olson, as he got married and began his vicarage at Messiah Lutheran Church, Danville, California. Seminarian (now Vicar) Olson is grateful for Pilgrim’s prayers and loving support and regularly sends thank-you notes and update letters to Pilgrim, which are posted on the bulletin boards in the Narthex and Great Room of the Parish Hall. You can see a picture of his vicarage congregation’s altar-area and read more from him in his latest letter there.

Pilgrim’s other support is divided up among the Lutheran Church—Missouri Synod, Texas District, Concordia Theological Seminary, Concordia Seminary (St. Louis), Lutheran Missionary Alliance (a conservative/liturgical mission-support agency in the state of Texas), Luther Academy (which promotes genuine, confessional Lutheran theology and research through conferences, scholarly exchanges, and publications), Issues, Etc. (a Christ-centered and cross-focused radio talk-show also distributed via the internet) and Higher Things (which cultivates a distinctly Lutheran identity among youth and young adults).

O God, source of all abiding knowledge, through Word and Spirit You both enlighten the minds and sanctify the lives of those whom You draw to Your service. Look with favor on the seminaries and colleges of the Church, blessing those who teach and those who learn, that all the baptized may apply themselves with ready diligence to their tasks and faithfully fulfill their service according to Your will; through Jesus Christ our Lord, Who lives and reigns with You and the Holy Spirit, one God, now and forever. (Lutheran Service Book: Altar Book, #116, p.429.)



John and Marie Olson, nephew and niece to Sencer and Sarah Land, pose on their wedding day, July 14, 2018, at Mt. Hope Lutheran Church, in Casper, Wyoming.

OCTOBER PHOTOS

On Saturday, October 20, Pilgrim's members participated in two main events: Kilgore's St. Luke's United Methodist Church's first-annual Fun

Run and Pilgrim's usual Bread Booth inside the Church's facilities at its annual Fall Fest. (Upper right) Remo Gualtieri checks his vitals (?) or texts his wife (?) as he runs down the street in front of St. Luke's.

(Lower right) The group staffing our Bread Booth when Remo came by after the run posed for him to take a picture: (left to right) Jeromy McMurray, Acting Outreach

Coordinator Tina McMurray, Cooper Sampson, Steven Sampson, Angela Sampson, Sharon Sampson, and Elaine Navaille. Members make bread and donate it to be sold for a nominal price at our Booth, and the proceeds go to support the Pilgrim's Outreach activities, such as the LeTourneau University Church Fair, the Kilgore College Party in the Plaza, the Symposium, and the Christmas Parade Float. The Booth grossed nearly \$300, and thanks go to Tina for coordinating the activity and to all those who staffed the Booth, donated bread, and bought the tasty products.



After the Divine Service on Sunday, October 21, a rare event occurred, as members visited on the front porch, an ice-cream truck came by! Member Edgar Wuthrich treated the kids who were still here to their choice of the frozen goodies, and Ansleigh Heil, Cooper Sampson, and Anna Hooge enjoyed their choices. (We were sorry that other children of the congregation who were in church that day had already left: Cayden Hinson and Clay and Zylan Ellis.) Pilgrim member Ansleigh Heil is the daughter of George C. and Kristen Heil, who had flown in for a visit, all the way from Hampton, Virginia, where George C. is stationed in the Navy, as the submarine to which he is assigned nears completion at the shipyards and prepares for launch. Ansleigh's grandparents George B. and Jeanette Heil were glad to have them home for a visit. *Photo: Barbara Wuthrich.*

The Spirit uses stewardship teaching as law and Gospel

Sometimes people do not like pastors' talking about stewardship. For some, the talk hits too close to home. Talking about bad people in Washington, D.C., in history, or overseas is easier than thinking about what our daily life in Christ is supposed to look like—how we are supposed to love our neighbor. The fact that we do not like hearing about stewardship certainly means we ought to face it. A few simple and practical realities follow.



God calls us to sacrificially give of our first-fruits, which means we should give off the top. We should set a percentage of our income as a deliberate gift for the work of the Church and give that first. We write the check to the Lord's work in the Church before we pay the mortgage or pay for our medicine or pay for anything else. We do not pay for all the stuff we need, and think we need, and then give from what is left over. Giving of first-fruits is hard because we think we need all sorts of other things first, but that is part of giving sacrificially.

Next, how could the starting point for Christian generosity and sacrifice really be anything less than a tithe—10%? The ceremonial law of the Old Testament was never arbitrary. In the Old Testament, the Levites received this tithe so they could be full-time ministers. Does the New Testament have a ministry that is larger or smaller? It is far larger: "Make disciples of all nations" (Matthew 28:19). And, we are still to have a full-time ministry: "The Lord has commanded that those who preach the Gospel should make their living from the Gospel" (1 Corinthians 9:14). So, if 10% was needed in the Old Testament, and we have a bigger mission need in the New Testament, how can we expect the Lord's work to be done on less than a tithe?

Sacrificial, first-fruits, generous giving—that's the way. We should not fool ourselves into thinking that we have out-given God's goodness or that we have given plenty. We might be tempted to think so, but consider the following: no one in the Church has given plenty, because no one has given all. No one has died for his sins. Only the sinless Son of God did that. Or, as St. Paul said, bringing the Good News of Jesus into the discussion of our giving to support the Lord's work in the Church:

I say this not as a command, but to prove by the earnestness of others that your love also is genuine. For you know the grace of our Lord Jesus Christ that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich (2 Corinthians 8:8-9).

As you can see, what the Bible commands about our stewardship can sting. It is law, and the law shows us our sins. It is part of God's calling us to repentance. The law is meant to expose and accuse for the sake of showing us Christ and His fulfillment of the law. If sacrificial, first-fruits, generous giving has you squirming, that is part of the point.

In St. Mark's account of the feeding of the 5,000, Jesus took the disciples' five loaves and two fish and blessed them. It was nothing among so many, but, of course, it was plenty. Jesus makes something from nothing. Mark does not say that all the disciples gave Jesus all the bread they had; it is quite possible some of them held something back. But, even if they did, that did not stop Jesus from blessing them. Jesus makes something out of nothing.

He, who fed His people in the desert with Manna every morning, does not need their bread, but they need to give it. And, what they give, however little it might be, however

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grudgingly they do so, He blesses it. He not only blesses those whom He feeds with it, but He blesses them, the givers – not just in that they wind up with (a basket full for each loaf) but that they learned to trust and rejoice in Him.

The Lord gives, and the Lord takes away. The Lord gives abundantly or asks us to fast. We do not know what will happen. Blessed be the Name of the Lord. He does all things well and works all things together for good. The disciples do not give their bread to Jesus because it is a good investment. They give it because He is good; they love Him, and they trust Him. Let us go and do likewise, using what the Bible commands about stewardship no longer only to accuse us of not doing what we should do but also as a guide to show us what we should do, and still living in God’s forgiveness when we fail to do so.

LCMS Stewardship Ministry

Pilgrim’s year-to-date plate offerings and expenses reported

Following a request from Pilgrim’s Board of Elders dating to August of 2014, reaffirmed in June of 2018 as to its publication and format, I am reporting the following figures for 2018 through October 14 (42 of 52 weeks):

Undesignated Plate Offerings received:	\$95,102.44
Undesignated Plate Offerings projected:	\$91,615.38 (for deficit budget)
Actual accrued expenses:	\$108,794.07
Projected expenses per budget:	\$119,700.64

(42/52 of the total for the year under the austerity budget)

*Ross Land
Treasurer*

CEF supporting investment earns Pilgrim another rebate

As of the September report, Pilgrim’s latest monthly rebate of interest on the loan for the Parish Hall was \$26.40. Pilgrim had \$36,591 in supporting investments with the Texas District Church Extension Fund (CEF) on an outstanding loan balance of \$316,809, for a supporting investment level of 12%. Additional investments may be made at any time. See the rate slip below.

NOVEMBER 2018



Texas District Church Extension Fund
1.888.951.1233 • texascef.org

Investment	Fixed Rate ²		Floating Rate ²	
	Rate	APY	Rate	APY
One Year Note ¹	2.375%	2.40%	2.625%	2.65%
Three Year Note ¹	2.625%	2.65%	2.875%	2.91%
Five Year Note ¹	2.875%	2.91%	3.000%	3.03%
Flex Savings			1.000%	1.00%

Accounts For Congregations			
Congregation Savings		1.250%	1.26%
Building Fund Savings		3.000%	3.04%

All individual Texas District CEF investments (FLEX, fixed and floating rate notes) may be included in a person’s IRA portfolio, through our custodian GoldStar Trust Company. www.texascef.org/ira.html
 (1) Subject to penalty for early withdrawal. (2) 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.

LWML has ET Zone Spring Event and LWML Sunday

On Saturday, October 6, Palestine's LWML Society hosted our Zone's Spring Event at Bethlehem Lutheran Church, and, unfortunately, Sharon Sampson and Barbara Wuthrich were our only members who ended up being able to attend, and sadly they missed an excellent event. The theme for the day was "Our Rest in a Changing World", and we were blessed to "rest" through good social time, food, craft projects, and Bible studies.

LWML ET Zone Pastoral Counselor Seth Davidson of Athens presented a two-part Bible study on Psalms 3 and 4, tying them into our theme for the day of rest. Earlier in the day, host Pastor David Adler had led our Devotion in the sanctuary, but, sorry, we did not take any pictures.



Sharon Sampson addressed the ladies as Zone President for the last time. She has served for a while, and deserves a rest. Donna Mills of Gun Barrel City was elected to serve as our next Zone President. Photos: Barbara Wuthrich.



On Sunday, October 7, Pilgrim observed LWML Sunday, with the installation of Society Officers and the recitation of the LWML Pledge. After the service, members of our LWML Society who were present stood up front to tell the congregation about the Society's different activities: Tiffani Erickson, who was recently named LWML ET Zone Young Woman Representative, told the congregation about the LWML's efforts to include younger women; Tina McMurray told about our District and International Grants that we support through our mites (to which our congregation contributes on Loose Change Sundays); Kathy Hudson told about our *Lutheran Woman's Quarterly* magazine, which we purchase for every woman in the congregation to enjoy; Society President Barbara Wuthrich introduced the others (and giggled); and Sharon Sampson explained how our quilting projects are simple to do but the finished quits are used around the world for shade, warmth, and sleeping.

Pastor Adler's wife Peggy, demonstrated one of our crafts for the day, burning circles of synthetic fabric, and then layering them together in delightful, one-of-a-kind creations on a felt. We sewed on colored beads and hot glued them onto a pin-back to be worn as decorative pins. Two samples of the pins are currently on the LWML bulletin board in the Narthex.

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!

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

Vacancies at St. Peter, Gun Barrel City, and Trinity, Tyler

OUR PILGRIM LUTHERAN CHURCH:

Budgeting and nominating processes

Faithful stewardship of God's gifts

THOSE UNCONVERTED AND WHO HAVE STRAYED FROM THE FAITH

THOSE DEALING WITH TEMPTATIONS AND SINS RELATED TO SEXUALITY

THOSE IN DESPAIR, THAT THEY MIGHT REMAIN MINDFUL OF GOD'S LOVE FOR
THEM IN CHRIST

FOR AN END TO THE EVILS OF ABORTION AND ASSISTED SUICIDE

SEASONABLE WEATHER: drought conditions here, and fires, flooding, and storms elsewhere

PEACE AND UNITY IN THE WORLD AND COUNTRY

THOSE IN THE ARMED FORCES:

Victor Guinn (Paul Guinn's son, to be deployed by the Air Force Base to Germany)

George C. Heil (our member, at Naval base in Virginia)

Brian Holcombe (Carolyn's son, assigned to the Bonham Richard out of San Diego)

Nick Modisette (George and Jeanette Heil's nephew, sailing with the Navy in the Pacific)

THOSE WHO SERVE IN POLICE, FIRE, AND CORRECTIONS DEPARTMENTS

THOSE WHO TRAVEL:

Brady Gage (regularly drives cars for local dealers)

George C., Kristen, and Ansleigh Heil (on leave from the Navy)

David Navaille (regularly drives cars for local dealers)

Charles Rittenberry (long-haul truck driver)

Edgar Wuthrich (regularly drives cars for local dealers)

SHUT-IN/HOMEBOUND:

Gwen Heil (our member, in the Carriage Inn Assisted Living in Katy)

THOSE WHO NEED HEALING:

Linda Davis (Paul Guinn's friend, now undergoing radiation for breast cancer)

Sue Davis (David Navaille's friend, having cancer-removal surgery)

Benjamin Freeman (our member, RSV and double ear infections)

Zane Freeman (Wuthriches' grandson and Sampson's nephew, torn hamstring)

Cayden Hinson (recovering from 9/26 reconstructive surgery; follow-up 10/31)

David Holcombe (Carolyn's son, still having minor complications after 7/17 surgery)

Cathy Jennings (Remo and Kathy's friend, making progress in her fight against cancer)

Gary Johnson (David Navaille's friend, recovering from colon cancer surgery 9/17)

David Landry (our member, better and worse days with Ankylosing Spondylitis)

Prayer List continues on following page.

Prayer List continues from preceding page.

Albert Loar (at David's request, deputy hit by drunken driver, recovery progressing)
Tina McMurray (our member, dealing with some ongoing health concerns)
Geneva Modisette (Jeanette Heil's aunt, more progress after heart attack and stroke)
Samantha Newman (John and B.J. Wilson's granddaughter, recovering from a stroke)
Don Nicol (our member, (at his daughter's in Tennessee, waiting for God's deliverance)
Cynthia Robbins (Jeanette's sister, doing well in cardiac rehab after heart attack, strokes)
Bob Rodgers (David Navaille's friend, on the kidney transplant list)
Errol Schultz (David Navaille's friend, radiation and chemo for tongue cancer underway)
David Smith (our member, home again after being diagnosed with an infection)
Racheal Stoerkel (Linda Traylor's niece, tested for leukemia 10/18)
Spencer Thompson (Connie's friend, receiving radiation treatments for lung cancer)
Linda Traylor (our member, fell 10/22)
Harold Wilburn (Arcele's brother-in-law, dementia, now bedridden)
John Wilson (recovering at home after 10/13 fall re-injured knee that had surgery 10/01)
Sherry Wilson (John and B.J.'s daughter-in-law, stage four cancer, treatment pending)
Gene Worsham (Jeanette Heil's uncle, stable after brain hemorrhage, but declining)

THOSE IN THE MEDICAL PROFESSION

EXPECTANT MOTHERS

FAMILIES IN CRISIS OR NEED AND ALL FAMILIES:

Paul Guinn ("underemployed" as he lives in the Houston area)
Herricks Family (God's guidance for our member Olene and her son Joe)
Landry Family (ongoing home and employment transitions)
Mayhall Family (Sarah Land's sister's family, struggling with her divorce)
Thomas Family (Olene's neighbor's family, Robin has kidney and other problems)

DECEMBER EVENTS

PILGRIM'S CHRISTMAS PARTY will be held Sunday, December 2, after the Divine Service. Members are encouraged to bring food for a covered-dish meal and games to play, and stay to enjoy a social time with their brothers and sisters in Christ. It was decided last year to have the party right after the Divine Service instead of later in the day to avoid multiple trips, and we have it in our Parish Hall instead of at members' homes to maintain a central location. (This event takes the place of the Fifth-Sunday Meal, which would otherwise be December 30.)

LWML has not traditionally met during the month of December but may this year.

MIDWEEK BIBLE STUDY is not offered during December due to Midweek Advent Services.

MIDWEEK ADVENT SERVICES will be held at 7:00 p.m. on Wednesdays December 5, 12, and 19. A light supper will precede each service from 5:30-6:30 p.m. Watch for announcements in future bulletins about a sign-up sheet for volunteers to serve these meals.

ELDERS MEETING should start at 6:00 p.m. on December the 11 in the Conference Room/Library. (Reading assignment will be given at the November meeting.)

NEW YEAR'S EVE SERVICE is offered at 7:00 p.m. on Monday, December 31, at Our Redeemer Lutheran Church (1300 Judson Road, Longview).

KIDS' PAGE

The Beatitudes

"Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me."

Matthew 5:11 (NIV)

Based on Matthew 5:1-12 (NIV)



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

KINGDOM	MERCY	EARTH	FILLED	MOURN
HUNGER	HEART	SPIRIT	BLESSED	INHERIT
THIRST	MEEK	PURE	POOR	HEAVEN



NOVEMBER 2018

Pilgrim Lutheran Church

www.pilgrimlc.org
903-984-4333

Pastor's Regular Study Hours
 Tuesday 5:00–8:00 PM
 Wednesday–Friday 9:00 AM–Noon
 Saturday Noon–3:00 PM

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Communion Assistant – Paul Hooge Acolyte – Matthew Hooge Cleaning Volunteers – Shannon and Brady Gage				1 Pastor Galler gone to the Study Group in Plano	2 <div style="border: 1px solid black; padding: 2px; text-align: center; margin: 5px auto; width: 80%;">Junior-High Retreat in Plano</div>	3 10:00 AM Willows DST ends (Fall Back) Emily Melendrez (B)
4 ALL SAINTS' DAY (observed) (W) 9:15 AM Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Divine Service Congregational Meal and regular annual Voters' Meeting	5 5:30 PM LWML Quilting 6:30 PM Supper and Bible Study	6 Noon Kilgore Ministerial Fellowship lunch Ian West (B)	7 7:00 PM Midweek Bible Study	8	9	10 10:00 AM Willows
11 25 TH SUNDAY AFTER PENTECOST (G) 9:15 AM Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Divine Service	12	13 6:00 PM Elders' Meeting BJ Wilson (B)	14 7:00 PM Midweek Bible Study	15 9:00 AM to 1:00 PM Circuit #14 Meeting in Centerville Connie Wilburn (B)	16	17 10:00 AM Willows <i>Pilgrimage</i> articles due tomorrow
Paul Guinn (B)	<div style="border: 1px solid black; padding: 2px;">East Texas Pipe Organ Festival (November 11-15)</div>			<div style="border: 1px solid black; padding: 2px;">Reel ET Film Festival (November 18-18)</div>		
18 26 TH SUNDAY AFTER PENTECOST (G) 9:15 AM Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Divine Service	19	20	21 (No Midweek Bible Study, due to Thanksgiving)	22 Thanksgiving Day	23 Gwen Heil (B)	24 10:00 AM Willows TBA Float Decoration
25 LAST SUNDAY OF THE CHURCH YEAR (G) 9:15 AM Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Divine Service	26	27 5:00 PM Parade Lineup (?) 6:30 PM Christmas Parade (followed by Chili Supper at Pilgrim)	28 7:00 PM Midweek Bible Study	29	30	

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

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



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