

# Pilgrim Lutheran Church

BROADWAY AT FLOREY

KILGORE, TEXAS



FEBRUARY 2014 “PILGRIMAGE”

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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 the will of God?

Dear Members and Friends of Pilgrim Lutheran Church,

As we live our lives as Christian sinner-saints, our redeemed natures want us to be obedient children of God—obedient both actively and passively. Actively we want not to do the things God would have us not do but instead to do the things God would have us do (think of believing in Jesus and keeping the Ten Commandments). Passively we want to submit to the things to which God would have us submit and endure, not complaining about or fighting against them. Those general desires are easy enough to identify, but how do they apply in our particular lives, families, jobs, and church? What is the will of God regarding those particulars?

In the Third Petition of the Lord’s Prayer, we have been taught to pray to God, “Thy will be done on earth as it is in heaven” (Matthew 6:10). In explaining that Third Petition, The Rev. Dr. Martin Luther’s *Small Catechism*, one of the confessional writings of the Lutheran Church and one of the bases for most Lutheran Christians’ instruction in the faith, asks, “How is God’s will done?” And, the Catechism answers, as we all do well to know by heart, “God’s will is done when He breaks and hinders every evil plan and purpose of the devil, the world, and our sinful nature, which do not want us to hallow God’s name or let His kingdom come; and when He strengthens and keeps us firm in His Word and faith until we die. This is His good and gracious will.” (*Small Catechism* III.)

So much for the general will of God, but the question still remains, what is the will of God for our particular lives, families, jobs, and church? Do we know His will regarding those particulars? And, if so, how do we know? The Lutheran Church—Missouri Synod’s 1991 *Explanation* of the *Small Catechism* added a relevant point to its 1943 treatment of how we should pray: “according to God’s revealed will” (Question #203), and there the word “revealed” is important! God’s Word reveals things about God’s will (in fact, the *Small Catechism* answer about the doing of God’s will is drawn from the whole of the Bible). For its point about praying according to God’s revealed will, the 1991 Synodical *Explanation* adduces as a “proof text” Luke 11:13, which reveals God’s specific will to give the Holy Spirit to those who ask Him. And, we may extrapolate that passage to say that God reveals His will regarding spiritual blessings but not His will regarding physical or material blessings.

In our particular lives, God has revealed His general will to keep us firm in His Word and faith until we die. That will of God to save us from our sins by grace through faith in Jesus Christ is more important than anything else. And, we as individuals can frustrate that resistible will, as

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did many of the people of Jerusalem who refused to be gathered to Jesus (Matthew 23:37; Luke 13:34). Is it God's will that we individually be healed of and recover from a particular illness or affliction here and now? Ultimately, we do not know, as His Word does not reveal anything so specific about us as individuals. But, we still should and can pray for such healing and recovery, praying for such things to happen only if they are God's will (1 John 5:14). And, we look for the ultimate healing and recovery that comes with the resurrection of the dead and the life of the world to come.

Does God will that each of us as an individual marry and have children? Again, ultimately we do not know, as His Word does not reveal anything so specific about us as individuals. We know in some general sense that God will make believers fruitful and multiply them in order to fill His Church and the new/restored earth, but whether or not He will do so through me or you individually remains unrevealed. Similarly, in a general sense, marriage is the appropriate state for satisfying sexual desires, but God also enables those without spouses to be content in the state where they find themselves (see 1 Corinthians 7, especially vv.1-5 and v.20).

What about our jobs or choices about whether and where we might pursue higher education? Does God have a will regarding what job we should take or whether or not one goes to college and to which university one should go? Again, God's Word does not reveal anything so specific about us as individuals, but some choices we make may be more or less God-pleasing than others, especially as they may enable us to make better use of the gifts and abilities He has given us or expose us to instruction that might help strengthen and keep us firm in His Word and faith until we die.

Finally, does God reveal His will about our Pilgrim Lutheran Church in particular? Again, no, God's Word does not reveal anything so specific about our individual congregation. We do know His general will to use His purely preached Word and His rightly administered Sacraments in order to strengthen and keep us firm in the faith until we die, but whether or not such preaching of His Word and administering of His Sacraments will always be done in this particular place may be another matter: such is not revealed in God's Word. So, too, how long any particular pastor might serve the congregation is not revealed to either pastor or people, though God's general promise to provide under-shepherds for His flock is sure and certain. Does God will that we add onto our building at the corner of Florey and Broadway? And, if so, how much of an addition and what should it include? His will on such matters is not revealed to us in His Word, but we pray for His guidance and direction and decide and act on such matters using the sanctified judgment He gives us, trusting Him to provide the necessary human and financial resources to sustain the congregation into the future as He sees fit.

In short, we can frustrate God's resistible, revealed will to save us, and, in physical and material matters where God's particular will is not revealed, we can make choices that may be more or less God-pleasing than others. But, in general, in those areas, we cannot make decisions so bad that God cannot work through them some sort of good outcome. As long as the choices we make in the physical and material matters do not frustrate God's will to save us, then He works all things together for the good of conforming those who love Him to the cruciform image of His Son, that He might be the Firstborn of many brothers and sisters (Romans 8:28-29). We live now in the forgiveness of sins, forgiveness even for bad decisions related to His unrevealed will, and, in the end, when the irresistible will of God brings us all before His throne of judgment, we who believe will live as we know He wills us to live, in His eternal presence.

*His and your servant,  
Pastor Galler*

## Pilgrim bids Ross Land Farewell and Godspeed to the Army



Ross Land poses with his cake before his reception January 5, 2014, in Pilgrim's Parish Hall.

In the Divine Service January 5<sup>th</sup>, Pilgrim bid Farewell and Godspeed to Ross Land as he prepared to leave for service in the U.S. Army. Following the service, Pilgrim's LWML Society hosted a reception for Ross in the Parish Hall. After several weeks of waiting for enough soldiers to arrive at Fort Benning in Georgia, Ross finally began basic training just before the end of January. He told his parents that getting up at 4:00 in the morning is not so hard!

Pilgrim's other member currently in the U.S. Armed Forces, George C. Heil, finished his basic training in December and is now in Navy school in Charleston, South Carolina. George reports that school is very difficult, that it is a very trying time for him right now, and that he appreciates our prayers.

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## Acolytes once again are assisting in services at Pilgrim

Considerable time may have passed since pre-teens or teens assisted in worship services at Pilgrim, but, starting this month, acolytes once again are assisting in services at Pilgrim. The move follows prayerful discussion and consideration by the Board of Elders over a period of months and other preparation in the months since. All may not have the same understanding about such acolytes' background, who serves as acolytes, or what they do, so we wanted at least to try to get everyone on the same page.

The English word "acolyte" comes from the Greek word *akoloutho*, meaning to follow one who precedes and to join one as an attendant or disciple, etc. The Greek verb is used in such passages as the recent Gospel Reading for The Third Sunday after the Epiphany, Matthew 4:12-25, where Simon and Andrew, James and John, and great crowds all "follow" Jesus (vv.20, 22, and 25). In processions, acolytes bearing torches typically followed the crucifer carrying the cross and attended to various duties assisting the presiding minister. Not specifically biblical in origin (though some claim Samuel was the first acolyte [see 1 Samuel 1-3]), over time such acolytes became a "minor order" in a widely-used system of grades of the ministry, and one's serving in such progressive grades of the ministry was necessary for one to become a pastor. Still today a young man's serving as an acolyte often offers him his first closer view of the Office of the Holy Ministry and what all goes on in the chancel on the other side of the altar rail and in the vestry or sacristy. My serving in this way certainly nurtured my desire to become a pastor.

Since acolytes used to be a grade of the ministry and still today are so closely associated with the Office of the Holy Ministry, congregations do well to limit acolytes to boys or men. Different congregations that some of us have belonged to or know of may have a different practice in this regard (namely, their including girls or women as acolytes), but such practice can lead to confusion about whom God ordains to serve in the Office of the Holy Ministry. Lutheran congregations faithful to Holy Scripture and their Lutheran Confessions will not be the

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instruments for the ordination of women and so do well not to confuse the matter of who serves in the public ministry of Christ's Church.

Of course, the real "service" in the Divine Service is God's serving us who believe in Jesus Christ, through His Word and Sacraments, with the forgiveness of sins, life, and salvation. The ones sitting in the pews and kneeling at the altar rail are, in that sense, greater than the ones serving the table (Luke 22:27). Though excluded from the Office of the Holy Ministry and its associated roles (along with ineligible men), women are not excluded from all service in the Church. Anyone who spends any time around our congregation knows the number of things that happen here, including the Divine Service, that would not happen or happen as smoothly without the leadership and support of capable and devoted women of all ages, often working thanklessly behind the scenes.

We may think of acolytes chiefly as light-bearers ("lucifers"), but they can do more than kindle and extinguish candles. Though initially their duties at Pilgrim may be limited to the candles, over time we may also have them participate in processions (potentially being a "crucifer", if we receive a processional cross) and assist with handling the Gospels (being a "bookbearer"), offering plates, and communion vessels. The three acolytes initially rotating service monthly happen to have started youth catechesis this past month, but our acolytes need not be limited to those in such Confirmation classes, just as not all those in such classes will necessarily serve as acolytes. We opted to have the acolytes vest in a hooded server's robe similar to the pastor's alb worn in more-frequent Divine Services (and we thank those who donated the server's robes), though such vestment will not strictly "match" the pastor's cassock and surplice worn in the less-frequent Daily Offices, such as Matins and Vespers. Once ordinary clothing, what are special vestments now help maintain our connection with the church of New Testament times, remind those wearing them of their holy duties, and hide the person from those observing them, enabling them instead to see one who is assisting in the Divine Service.

God has blessed us with boys willing and able to serve as acolytes. We are open to everyone's input as they serve, with the prayer that God will use them to His glory as He builds up His Kingdom in this place.

*Pastor Jayson S. Galler*

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## *HAPPY BIRTHDAY!*

Paul Kuehn – February 2

Brandi Ellis – February 3

Jerome Key – February 14

Carolyn Morton – February 15

Danny Sampson – February 18

Heaven Chiasson – February 19

J. D. Sampson – February 21

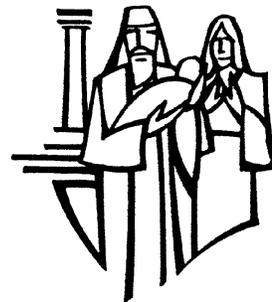


## February's Sundays bring more Epiphany glimpses of glory

The Sundays in the month of February give us a festival of our Lord and continue the Epiphany season with three more glimpses of God's glory emanating from the man Jesus. Across the Epiphany season as a whole, we realize that the Babe born in Bethlehem was and revealed Himself as God of God, Light of Light, Very God of Very God.

Originally an "epiphany" was a king or an emperor's showing himself publicly as in an official visit or appearance. But, the word came to be used more specifically of God's revealing Himself in the flesh of the man Jesus, and especially to non-Jews. Such revelations of God's glory in the man Jesus grow the Church, and so the paraments for most of the Sundays in Epiphany (the cloths on the font, lectern, pulpit, and altar) are green, the color of growth, leaves, foliage, fruit, and life.

A Sunday with white paraments, on February 2nd we observe the Purification of Mary and the Presentation of Our Lord. Luke 2:22-38 narrates the event. (Luke 2:22-32 is the appointed Gospel Reading for the ancient festival, though our three-year series of readings gives the option of continuing the Reading to v.40; Luke 2:22-40 is also the appointed Gospel Reading for the First Sunday after Christmas in the second and third year of the three-year series). The festival itself dates back to at least the fourth century and is best understood in its original sense as a festival of our Lord, despite some religious traditions' focusing more on Mary. The Virgin Mary, the Mother of our Lord, does get mentioned among us, of course, in such things as our appointed Hymn of the Day, "In His Temple Now Behold Him" (*Lutheran Service Book* 519, which, due to its unique tune, we have been practicing on Wednesday nights before Midweek Bible Study). We also use the occasion to sing the more-familiar hymn "To Your Temple, Lord, I Come", *LSB* 981, which, though a part of our *LSB* resource, is not actually included in the pew-edition of the hymnal but is printed from the companion software, Lutheran Service Builder.



The following are the other Sundays in Epiphany this month and their Gospel Readings (appointed by *Lutheran Service Book's* three-year lectionary series A, which largely uses the Holy Gospel according to St. Matthew).

- Fifth Sunday (2/9): Jesus preaches about the greatest righteousness (Matthew 5:13-20)
- Sixth Sunday (2/16): Jesus preaches about people's reconciling (Matthew 5:21-37)
- Seventh Sunday (2/23): Jesus preaches about love of our neighbors (Matthew 5:38-48)

March 2 will be the last Sunday in Epiphany (Transfiguration Sunday), followed three days later by Ash Wednesday and so the start of Lent.

Read and hear the sermons at Pilgrim from the Season of Epiphany and from every season of the Church Year at <http://www.pilgrimlc.org/sermons>.

Pastor Jayson S. Galler

### Helping Hands needs your help!

For the month of February, items needed are soup/chili, crackers, oatmeal, rice, bottled water, and small Bibles/New Testaments. They ask us to be in prayer for their clients and their families. 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.

## FEBRUARY EVENTS

**CAPITAL IMPROVEMENTS COMMITTEE MEETING** Tuesday, February 4<sup>th</sup>, at 6:00 p.m. in the Parish Hall. All are invited and welcome to attend!

**FREE ONLINE STUDY OF BACH'S MUSIC AND THEOLOGY?** The Rev. Lorne Manweiler, Pastor of Redeemer Lutheran Church, Edmonton, Alberta; instructor of organ and resident organist at Concordia University College of Alberta; and accompanist for the Concordia Community Choir, will be teaching a course Tuesday evenings February 4, 11, 18, and 25 from 7:00 p.m. to 9:00 p.m. MST (8:00 to 10:00 CST). There is no registration fee, though donations are welcome. To register for the free classes, contact Rhonda Buck at [development@concordiasem.ab.ca](mailto:development@concordiasem.ab.ca).

**MIDWEEK BIBLE STUDY** each Wednesday, at 7:00 p.m., "Salvation History is Our Story." Only four more weeks of class before it goes on hiatus for Lent and Holy Week. Don't miss out!

**YOUTH CATECHESIS** each Thursday, from 3:45-5:00 p.m. We are meeting at ORLC in Longview for the convenience of the catechumens, their families, and Pastor Galler. We thank the Our Redeemer congregation for letting Pilgrim use its classroom space.

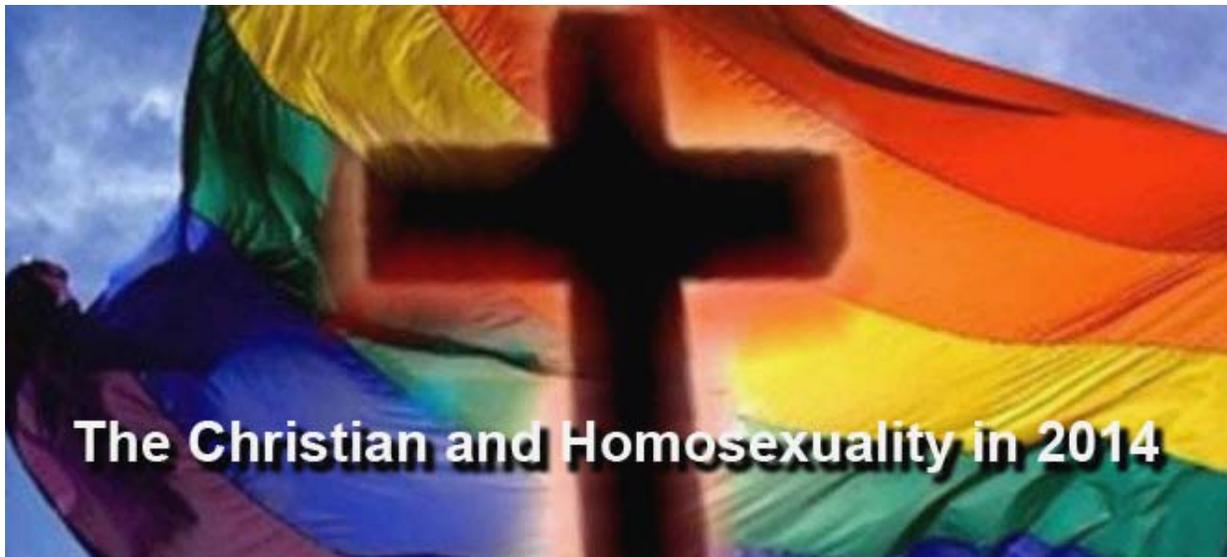
**LWML** Monday, February 10<sup>th</sup>, at 6:00 p.m. in the Parish Hall.

**ELDERS** Tuesday, February 11<sup>th</sup>, at 6:00 p.m. in the Parish Hall. (Read AC VII and VIII, p.34, and Ap VII/VIII, pp.143-152.)

**COUPLE'S VALENINE'S DAY SUPPER AND BIBLE STUDY** Saturday, February 15<sup>th</sup>, at 6:00 p.m. in the Parish Hall. If you would like to help with food, decorations, or babysitting, please contact Barbara Wuthrich. Come celebrate the institution that reflects Christ's love for the church!

**MEN'S RETREAT:** All men are invited to attend a Men's Retreat at Camp Shiloh in Pittsburg, Texas, hosted by Faith Lutheran Church in Plano. The retreat begins at 7 p.m. on Friday, February 21<sup>st</sup>, and ends at 1 p.m. on Saturday, February 22<sup>nd</sup>. Lodging, breakfast, and lunch are included in the \$50 registration fee; you need only bring your sleeping bag, pillow, and bathroom stuff. The speaker will be The Rev. Hans Fiene, an LCMS pastor and creator of the YouTube video series Lutheran Satire. His topics are "What are the Marks of the Church? Where is the Church found? What identifies the true Church?" Do any Pilgrim men want to attend? Talk to Pastor Galler, and we can make arrangements to go together!

 <p style="text-align: center;">January 2014</p> <p style="text-align: center;"><i>Texas Church Extension Fund</i></p> <p>1-888-951-1233 <a href="http://www.TexasCEF.org">www.TexasCEF.org</a> <a href="http://www.facebook.com/texascef">www.facebook.com/texascef</a></p>	<u>Investment</u>	<u>Fixed Rate<sup>Δ</sup></u>		<u>Floating Rate<sup>Δ</sup></u>		
		Rate	APY	Rate	APY	
	One Year Note <sup>✦</sup>	.750%	.75%	0.250%	0.25%	
	Three Year Note <sup>✦</sup>	1.250%	1.26%	0.750%	0.75%	
	Five Year Note <sup>✦</sup>	1.750%	1.76%	1.500%	1.51%	
	Flex Savings			0.500%	0.50%	
	<u>Accounts For Congregations</u>					
	Congregation Savings			1.000%	1.00%	
	Building Fund Savings			1.750%	1.76%	
	<small>Δ- Rates subject to change. ✦- Subject to penalty for early withdrawal. 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.</small>					



On Saturday, March 1, 2014, all members and friends are invited and encouraged to hear The Rev. Roger Sonnenberg speak to East Texas pastors and laypeople gathered at Bethlehem Lutheran Church, Palestine, Texas, on the timely topic of “The Christian and Homosexuality in 2014.” With almost daily developments in society’s regard for homosexuality, especially so-called “gay marriage”, the topic for the retreat could hardly be timelier.

The Bible clearly teaches that homosexuality is wrong, although many undermine the Bible’s teaching on that point in various ways. Furthermore, Christianity’s unchanging view is seen as intolerant in our modern time. What is a Christian to do? That question and more will be addressed at the retreat by Rev. Sonnenberg. His preliminary subtopics are purposeful design; biological vs. environmental (the Natural Law Argument); Biblical evidence; and help for struggling families and individuals.

The senior pastor at Our Savior Lutheran Church in Arcadia, California, since 2000, Rev. Sonnenberg also is a part time professor in the graduate marriage and family program at Concordia University at Seward, Nebraska. He lectures throughout the United States and has written studies, articles, and books on sexuality, marriage, and family relations. Rev. Sonnenberg’s Master of Divinity degree is from Concordia Seminary, St. Louis, Missouri, and he has a degree in psychotherapy from the American Institute of Family Relations in Los Angeles, California.



The Rev. Roger Sonnenberg  
(Image: [oslcarcadia.com](http://oslcarcadia.com))

Although March 1, 2014, is the Saturday before Ash Wednesday and so in a busy time of the year, the Circuit #14 retreats are always informative and well worth the time and trip to Palestine. Registration is \$20 per person and includes abundant refreshments and a delightful and hearty lunch. Advance registration by Saturday, February 22, is preferred to give those preparing the food (the Bethlehem LWML) the best possible idea of how many will attend, but registrations will also be taken at the door, beginning at 8:30 a.m. The retreat itself runs from 9:00 a.m. to 3:00 p.m.

*The graphic at the top of this page was created using an uncredited image found at the following web address: [http://thoughtsonliberty.com/files/2013/07/Gay\\_Christianity1-600x350.jpg](http://thoughtsonliberty.com/files/2013/07/Gay_Christianity1-600x350.jpg).*

## MARCH EVENTS

**CIRCUIT #14 RETREAT**, Saturday, March 1<sup>st</sup>, from 9:00 a.m. to 3:00 p.m. at Bethlehem Lutheran Church in Palestine. (See the article elsewhere in this newsletter for more information.)

**ASH WEDNESDAY DIVINE SERVICE**, March 5<sup>th</sup>, at 7:00 p.m. As usual, both the imposition of Ashes and the Lord's Supper will be offered.

**YOUTH CATECHESIS** Thursdays from 3:45-5:00 p.m., at Our Redeemer Lutheran Church in Longview. (Class may not be held on March 6<sup>th</sup> or March 20<sup>th</sup>; "stay tuned" for details.)

**DAYLIGHT SAVING TIME BEGINS** Sunday, March 9<sup>th</sup>, at 12:00 a.m. Spring ahead or miss Sunday School and Adult Bible Class or the Divine Service.

**LWML** Monday, March 10<sup>th</sup>, at 6:00 p.m.

**ELDERS** Tuesday, March 11<sup>th</sup> at 6:00 p.m.

**LENTEN MEALS & VESPERS SERVICES** Wednesday, March 12<sup>th</sup>, 19<sup>th</sup>, and 26<sup>th</sup>, with the meal at 6:00 p.m., the Service at 7:00 p.m., and the Festival Choir practice in between.

**CIRCUIT #14 PASTORS' CONFERENCE** Thursday, March 20<sup>th</sup>, at Grace Lutheran Church in Crockett.

**ONCE-A-MONTH-SOCIAL GATHERING** will be attending a game or event in which one of our congregation's youths are participating. Keep your eye on the Sunday bulletin for more details.

## A BIG THANK YOU TO THE FOLLOWING:

**EDGAR AND BARBARA WUTHRICH** for taking care of the altar and cleaning the church buildings for the month of December.

**JOHN AND VICKIE WALKER** for hosting the congregation's Christmas party.

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

**EMMETT KOEN, V, LUKE LAND, BEN MORTON, EMMA MORTON, JOHN MORTON, AND COOPER SAMPSON** for helping the adults decorate the Christmas tree and sanctuary.

**CONNIE WILBURN** for putting together the children's goodie bags.

**CARL GARDNER, DR. RON MORTON, DANNY SAMPSON, J.D. SAMPSON, STEVEN SAMPSON, JOHN WALKER, AND EDGAR WUTHRICH** for bidding prayers and reading scripture in the Christmas Eve Candlelight Service of Readings and Hymns.

**CLAY ELLIS, LUKE LAND, BEN MORTON, EMMA MORTON, JOHN MORTON, KYLEE VINEYARD, COOPER SAMPSON, ZYLAN ELLIS, HEAVEN HEIL, AND AURIANNA HEIL** who proclaimed Jesus's birth in the children's program Christmas Eve.

**JOSEY LAND, ANGELA SAMPSON, SHARON SAMPSON, BRADY GAGE, CARL GARDNER, AND PASTOR GALLER** for making a joyful noise in the choir on Christmas Eve and Christmas Day.

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

***TO GOD BE THE GLORY!***

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

## You, too, can use the Daily Lectionary

For more than one year, our congregation’s newsletter has been printing a portion of the Daily Lectionary from our former hymnal, *Lutheran Worship*. The intent is that every day everyone would read the passages appointed for that day and so not only be in God’s Word on a daily basis but also be in the same place in that Word as his or her brothers and sisters in Christ and so be able with them to discuss the readings, to share insights and reactions, and to ask questions and to have them answered. However, some basic questions about the Daily Lectionary itself may be holding some of you back.

First, what is a Daily Lectionary? The *Oxford English Dictionary* defines “lectionary” thus: “A book containing ‘lessons’ or portions of Scripture appointed to be read at divine service; also, the list of passages appointed to be so read.” The word “lectionary” comes from the word “lection”, which in the 16<sup>th</sup> century came to have the meaning “reading” or “liturgical lesson”. The English word comes from the Latin word *lectio, lectionis*, which means a picking out or a reading. That Latin noun comes from the Latin verb *lego, legere, legi, lectum*, which literally means to collect, gather together, or pick. The verb also has a transferred sense in which it means to pass through, to survey as in reading, or to choose, select, or pick out. So the sense comes together of a book with appointed readings or a list thereof. In our case, the Daily Lectionary lists Bible readings for you to use in your personal devotion or study each day of the year.

Second, how does one use a Daily Lectionary? There is no one right answer. For example, how you proceed will depend in part on how much time you want to spend, but you might follow something like the following procedure. Begin with the Invocation and prayer; read the background we have previously provided, read the section of Scripture in its entirety, reflect and meditate on what you read, thank God in prayer for revealing His plan of salvation through His Son Jesus Christ in His Holy Word and ask Him to continue to bless you as you go about your day or rest and to help you grow in faith as you read His Word. Then, communicate to me any questions you might have about the reading for me to answer for you, such as at the beginning of our Sunday Adult Bible Class. Note that if you want your reading to be more devotional, you may want to use a Bible edition without notes or other references that might distract you too much from the reading.

Finally, how does the Daily Lectionary differ from the other lectionary our congregation uses? In worship services we generally follow *Lutheran Service Book’s* three-year lectionary, a series of readings appointed for use in services

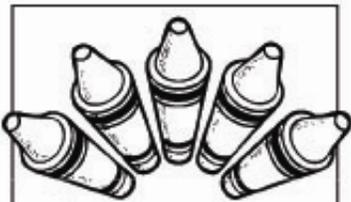
on the various days of the church calendar. (There are other series, such as *LSB’s* one-year lectionary, which more-closely resembles the historic one-year series that has roots that go back through the Reformation era at least to the end of the first millennium.) Our service lectionary even over its three years still does not make use of the whole Bible, however, as the *LW* Daily Lectionary does over its one year. (The *LSB* and other similar daily lectionaries also do not take their readers through the whole Bible as the *LW* Daily Lectionary we are using does.)

Let us so read God’s Word daily, confident that He so will bless us and our congregation!

*Pastor Jayson S. Galler*

# KIDS' PAGE

[http://www.concordia-lcms.com/files/2-2013\\_kids\\_page.pdf](http://www.concordia-lcms.com/files/2-2013_kids_page.pdf)



## Crayon Heart

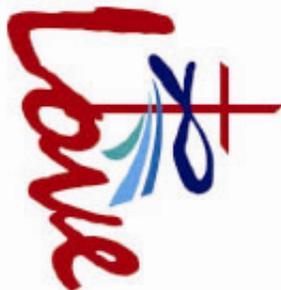
Make heart-shaped crayons as a reminder that the things of God should be written on our hearts.

### What you need:

- An adult to help
- Oven
- Oven mitt
- Heart-shaped silicon mold (available at craft stores)
- Old crayons

### What you do:

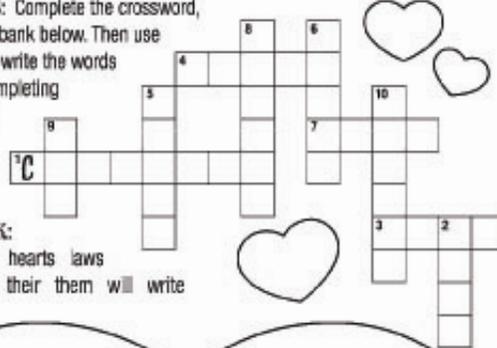
1. Heat oven to 230 degrees.
2. Remove paper wrappers from crayons. (This is easier if you soak crayons in cool water first.)
3. Break crayons into small pieces. Place pieces into heart-shaped mold, filling them about two-thirds full.
4. Bake for 15 minutes or until crayons have completely melted.
5. When the heart-shaped crayons are cool, remove them from the mold.



## ON THEIR HEARTS

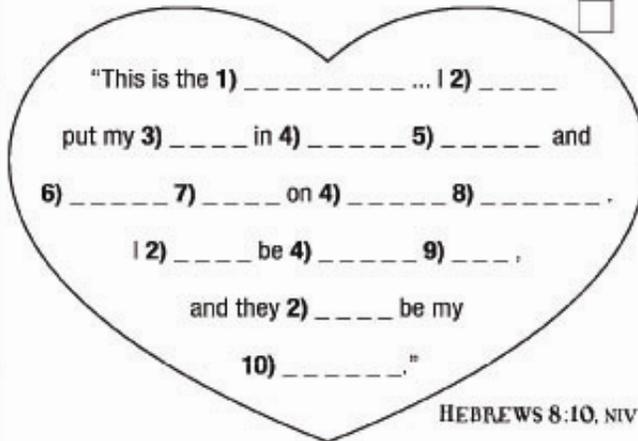
*God made a special promise about a relationship he wants to have with people who love him.*

**DIRECTIONS:** Complete the crossword, using the word bank below. Then use the numbers to write the words in the heart, completing God's promise.



### WORD BANK:

covenant God hearts laws minds people their them will write



HEBREWS 8:10, NIV

Answer: "This is the covenant ... I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people." Hebrews 8:10, NIV



# FEBRUARY 2014

## 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

Cleaning Volunteers:  
M/M Danny Sampson

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						<b>1</b>
<b>2</b> THE PURIFICATION OF MARY AND THE PRESENTATION OF OUR LORD (W) 9:15-9:30 AM Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Divine Service Paul Kuehn (B)	<b>3</b> 6:30 PM Rotary Board Meeting  Brandy Ellis (B)	<b>4</b> Noon Ministerial Fellowship gathering  6:00 PM Capital Improvements	<b>5</b> 7:00 PM Midweek Bible Study	<b>6</b> 3:45-5:00 PM Youth Catechesis (at ORLC)	<b>7</b>	<b>8</b>
<b>9</b> 5 <sup>TH</sup> SUNDAY AFTER THE EPIPHANY (G) 9:15-9:30 AM Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Divine Service	<b>10</b> 6:00 PM LWML Meeting	<b>11</b> 11:30 AM Blood Partner Lunch in Tyler 2:00-5:00 PM Cleaning Ladies 6:00 PM Elders	<b>12</b> 7:00 PM Midweek Bible Study	<b>13</b> 7:00 AM Small Church Pastors Breakfast 3:45-5:00 PM Youth Catechesis (at ORLC)	<b>14</b> Jerome Key (B)	<b>15</b> 6:00 PM Couple's Valentine's Day Supper at Church  Carolyn Morton (B)
<b>16</b> 6 <sup>TH</sup> SUNDAY AFTER THE EPIPHANY (G) 9:15-9:30 AM Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Divine Service	<b>17</b>	<b>18</b> Danny Sampson (B)	<b>19</b> 7:00 PM Midweek Bible Study  Heaven Chiasson (B)	<b>20</b> Circuit Pastors' Meeting in Palestine (Pr. Galler presents) 3:45-5:00 PM Youth Catechesis (at ORLC)	<b>21</b> J.D. Sampson (B)	<b>22</b> Newsletter articles due tomorrow
<b>23</b> 7 <sup>TH</sup> SUNDAY AFTER THE EPIPHANY (G) 9:15-9:30 AM Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Divine Service	<b>24</b> ST. MATTHIAS, APOSTLE	<b>25</b>	<b>26</b> 7:00 PM Midweek Bible Study	<b>27</b> 3:45-5:00 PM Youth Catechesis (at ORLC)	<b>28</b>	(9:00 AM-3:00 PM March 1 <sup>st</sup> Circuit Retreat at Bethlehem Lutheran Church in Palestine)

Men's Retreat in Pittsburg, TX

**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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Pastor Galler and Sharon Sampson are the editors of **The Pilgrimage**. Barbara Wuthrich assists with producing and distributing editions. Everyone is welcome to contribute articles at any time. All copyright holders of excerpted or reproduced materials are hereby acknowledged, and such materials are used in good faith under fair use provisions.