

# Pilgrim Lutheran Church

BROADWAY AT FLOREY

KILGORE, TEXAS



May 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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## Are private Confession and individual Absolution “too catholic”?

Dear Members and Friends of Pilgrim Lutheran Church,

When we attend a church service and encounter either something different from what we are used to or changes to the orders given in the official hymnal, we all may be a little suspicious. Yes, some in the so-called “church growth” and “contemporary worship” crowds too easily do away with such things as the confession of sins for the wrong reason of not having to mention sin in their service. So, being at least a little suspicious of differences and changes can be a good thing. Yet, not all such differences and changes are so motivated. For example, at Pilgrim the past few years on the festivals of Christmas, Palm Sunday, and Easter, which come after or in an extended penitential season, we have omitted, due in part to the joyous nature of the occasion, the confession of sins, which can be properly considered a preparatory rite (see *Lutheran Book of Worship* 56, 76, and 98). As I recall, The Rev. Dr. Martin Luther one place wrote that, because he was free to do so as a Christian, he sometimes went to the Sacrament of the Altar without first confessing his sins and receiving absolution, but he also had a different understanding and practice of Confession and Absolution.

On April 27th, The Second Sunday of Easter, the Gospel Reading appointed by *Lutheran Service Book*’s three-year lectionary Series A was John 20:19-31. I preached a sermon titled “Blessed with Peace through the Resurrected Jesus’s Ministry” (if you missed the sermon, you can read and listen to it at <http://www.pilgrimlc.org/sermons/2014-04-27/blessed-with-peace-through-the-resurrected-jesus-ministry>). The sermon focused in part on the Gospel Reading’s report of Jesus’s instituting the Office of the Holy Ministry, sometimes called the Office of the Keys (see also Matthew 16:17-19; 18:15-20), especially as those keys are exercised in private Confession and individual Absolution. I did not seek out the issue *per se*, but I normally preach on the Gospel Reading and so was confronted by it in the text. Since that sermon was delivered, I have appreciated both questions asked and comments made about it, and now I want to say more about private Confession and individual Absolution.

Like many who grew up Lutheran, what I once knew to be the Confession and Absolution referred to by Part V of Luther’s *Small Catechism* was what the congregation and pastor said and did at the beginning of the Divine Service, either from pp.5-6 or 15-16 in *The Lutheran Hymnal* or pp.136-137, 158-159, or 178-179 in *Lutheran Worship* (confer pp.151, 167, 184-185, 203, and 213-214 in *Lutheran Service Book*). Like most American Protestants probably thought, I, too, thought, in fact, as I had been told that private Confession and individual

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Absolution were “too Catholic”, as in “too Roman Catholic”, as if everything that Roman Catholics did had no place in a Lutheran Church (if that were true, we even would have to give up the Gospel itself). But, as I came to understand through seminary and further study, private Confession and individual Absolution have solid Biblical roots that long predate Roman Catholicism, the Lutheran Reformation kept private Confession and individual Absolution, and what I knew to be the practice of Confession and Absolution was what really had the questionable origin. Let us now consider each of those insights in turn.

Private Confession and individual Absolution have solid Biblical roots that long predate Roman Catholicism. To be sure, in prayer we can confess our sins directly to God and know that we have received His forgiveness, but God has always had called servants available with His authority to forgive the sins of those who confess to them. David’s privately confessing to Nathan and Nathan’s individually absolving David are perhaps the best-known Old Testament example (see 2 Samuel 12:1-14, especially v.13). In the New Testament, Jesus gives that same authority to His disciples, as noted above. Brothers and sisters in Christ can and do forgive one another the sins they commit against one another, but only called and ordained servants of Christ act with His authority in forgiving a believer, on God’s behalf, his or her sins committed against God, and that is the forgiveness that is “just as valid and certain, even in heaven, as if Christ our dear Lord dealt with us Himself” (Small Catechism V).

The Lutheran Reformation kept private Confession and individual Absolution. As I mentioned in the sermon, the Lutheran Reformers did not want them to fall into disuse, and, in fact, the Reformers went so far as to say that it would be wicked to remove private Absolution from the church (Apology to the Augsburg Confession XII:100). For them, such private Absolution was the voice of the Gospel applied to an individual in a most-personal way. Rev. Dr. Luther provided brief orders for such private Confession and individual Absolution, with related questions and answers like those in the rest of his *Small Catechism*. (See similar individual rites on *LW* pp.310-311 and *LSB* pp.292-293.)

What I knew to be the practice of Confession and Absolution was what really had the questionable origin. Some of the Lutheran Reformers may have known from the monasteries some form of small-group general Confession followed by small-group or individual Absolution or a declaration of grace (see similar individual rites on *LW* pp.308-309 and *LSB* pp.290-291 and compare what the pastor says on *TLH* p.6 with what he says on p.16; in the right and left columns on *LW* pp.136-137, 158-159, and 178-179; in the left and right columns on *LSB* p.151, 167, 184-185, and 213-214; and in the right and left column on *LSB* p.203). But, the Reformers did not use those forms every Sunday, nor did they use them to the exclusion of private

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## *HAPPY BIRTHDAY!*

Robert Dutschman – May 5

Pastor Jayson Galler – May 5

Steven Sampson – May 19

Joey Smith – May 20

Edgar Wuthrich – May 20

## APRIL PHOTOS



Acolyte for the month Luke Land leads the way into the Sanctuary on Palm Sunday, April 13, as Organist Carolyn Holcombe plays and Pastor Galler, holding up his palm branch, sings “All Glory, Laud, and Honor” (*Lutheran Service Book* 442). Assisting Elder Ron Morton guides people from the front porch through the Narthex. The hymn has a long history of use for processions on Palm Sunday.



Aaron Clubb is welcomed by Pastor Jayson Galler as a new voting member on April 27. Clubb was received as a communicant member in the Divine Service on December 15, 2013, but had been unable to attend the next Voters' Meeting.

## MAY EVENTS

**LWML SPRING WORKSHOP** Saturday, May 3<sup>rd</sup>, 9:00 a.m. to 2:00 p.m., in Gun Barrel City.

**MIDWEEK BIBLE STUDY** each Wednesday (except the 7<sup>th</sup>, when Pastor is on vacation) at 7:00 p.m. in the Parish Hall. Join the study of Salvation History as Our Story anytime!

**BANNER PARTY** Tuesday, May 6<sup>th</sup>, at 5:00 p.m. in the Parish Hall.

**LWML** Tuesday, May 6<sup>th</sup>, at 6:00 p.m. in the Parish Hall.

**COVERED-DISH MEAL FOLLOWED BY PROPERTY PRIORITIZING SESSION**  
Sunday, May 18<sup>th</sup>, immediately following the Divine Service.

**ELDERS** Tuesday, May 20<sup>th</sup>, at 6:00 p.m. in the Parish Hall. (Come having read and being ready to discuss AC/Ap XI, pp.35-36 and pp.155-157.)

**HOME VISITS:** Please work with your Elder as he calls to set up a time for himself and Pastor to visit you and your family in these weeks after Easter.

**NEWSLETTER ARTICLES** are due May 25<sup>th</sup>.

**ASCENSION DAY VESPERS** Thursday, May 29<sup>th</sup> at 7:00 p.m. Refreshments served after.

**ONCE-A-MONTH-SOCIAL GATHERING** will be a Pizza and Bingo night Friday, May 30<sup>th</sup>, at 6:00 p.m. in the Parish Hall. All are welcome to attend and participate in this time for social interaction with your brothers and sisters in Christ!

**YOUTH CATECHESIS** has been suspended for the summer.

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Confession and individual Absolution. The widespread use of even large-group general confession in place of private Confession and individual Absolution comes from a non-Lutheran tradition where absolution from a pastor was given little to no value and the Sacrament of the Altar was often offered only four times per year, what Luther regarded as the minimum a person could receive it and be regarded as a Christian (Small Catechism Preface).

Soon after the Reformation and for hundreds of years since, that non-Lutheran tradition has heavily influenced Lutheranism as we know it. Some Pilgrim members can recall quarterly communion, preceded by special confessional services (see, for example, *TLH* pp.46-49) and/or “announcing” to the pastor, what may have been the last vestige of private Confession and individual Absolution before its more-recent resurgence. We who were not taught better and given opportunities for private Confession and individual Absolution do not bear the greater guilt for our ignorance of their benefits, though, as we are taught and given opportunities, we may. The Lutheran Confessions warn us that “those who despise private Absolution understand neither the forgiveness of sins nor the power of the keys” (Apology to the Augsburg Confession XII:101), and despising may be inferred from either a pastor’s or layperson’s not using it (see the Explanation to the Small Catechism on the Third Commandment).

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**“Those who despise  
private Absolution  
understand neither the  
forgiveness of sins nor  
the power of the keys.”**  
Apology XII:101

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All of this talk about private Confession and individual Absolution is precisely about what Jesus did and does for you: Jesus died for you and wants you both to have your sins forgiven and to know that your sins are forgiven. He gives us more than one way to receive the benefits of His death and resurrection. As Luther writes in reference to the Gospel and in introducing the individual Means of Grace, “God is surpassingly rich in His grace” (Smalcald Articles III iv). To illustrate the point, one of my seminary professors pointed to the different ways spouses have available to communicate their love for one another to one another.

I do not want anyone to question the forgiveness they previously have received in other ways, but, as I think God wants, I want and pray for everyone to appreciate private Confession for the sake of individual Absolution, as I have appreciated it at points of near-despair in my life. And I want and pray for everyone, as they feel the need, to privately confess the particular sins they know and feel in their hearts so that I can forgive them on God’s behalf. (There is no reason to fear any faithful pastor’s disclosing particular sins confessed, as pastors all vow not to break the seal of the confessional, they at least currently cannot by law be forced to do so, and the sins once forgiven in some sense no longer exist.) Unlike Roman Catholics, we Lutherans do not require annual confession of every sin, nor, after confession, do we give out penance that must be done in order to receive forgiveness. Jesus Christ has already done it all. His forgiveness is ours by grace through faith and is received through such Means as individual Absolution.

I do not desire for Pilgrim to be “too Roman Catholic” but rather to be more “catholic” in the sense of “according to the whole” of the Christian Church, believing and practicing as has been done “everywhere, always, by all”, as St. Vincent of Lerins wrote in 434 A.D. Private confession and individual Absolution are not “too catholic” in that sense. And, such “catholic” things as private Confession and individual Absolution give us more peace and comfort.

*His and your servant,  
Pastor Galler*

# May brings a month of Sundays of Easter plus the Ascension

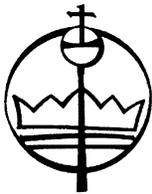
Just as some people think of Christmas as a one-day holy-day, despite the popular song to the contrary, so many think of Easter as a one-day holy-day, despite its fifty days being more than four times Christmas's twelve! The forty days between the Resurrection of Our Lord and His Ascension and another ten days after take us all the way to Pentecost, the very name of which makes reference to its being the fiftieth day after Easter. (The Old Testament harvest festival of Pentecost likewise consisted, as it were, of a week of weeks after Passover; see Leviticus 23:15-21 and Deuteronomy 16:9-11.) This month we have four Sundays of Easter and a Thursday observance of the feast of the Ascension of Our Lord.

After Easter Day, the events of the Resurrection of Our Lord are less obviously the focus of the Gospel Readings on the other Sundays of the Easter season, though you can essentially find some connection to the Resurrection in all of them. The following are the Sundays of Easter in May 2014 and their Gospel Readings (appointed by *Lutheran Service Book's* three-year lectionary series A).

- Third Sunday (05/04): Jesus appears to Emmaus disciples (Luke 24:13-35)
- Fourth Sunday (05/11): Jesus the Good Shepherd gives abundant life (John 10:1-10)
- Fifth Sunday (05/18): Jesus is the way, the truth, and the life (John 14:1-14)
- Sixth Sunday (05/25): Jesus asks the Father to send the Spirit (John 14:15-21)

The Day of Pentecost, the 50th day of Easter, will be observed on June 8th.

Forty days after Jesus rose, He ascended into heaven and sat at the right hand of God. Having completed His death and resurrection to save us from our sins, He did not merely ascend



for the sake of ceasing His presence among His disciples in that same fashion but to actively rule all things for the sake of His Church. As He was enthroned according to His human nature, so in some sense we, too, have been enthroned. Already by the fourth century, the Church was celebrating the Ascension, and today Lutheran Churches continue to mark the occasion. Pilgrim is offering a

Vespers Service on the occasion of The Ascension of Our Lord on Thursday, May 29th, at 7:00 p.m. All are invited, especially Lutherans from surrounding congregations not offering an Ascension Day Service. Afterwards, in the Parish Hall there will be an opportunity to visit with the brothers and sisters in Christ who have attended, and refreshments will be served.

All are welcome to attend any of our services in person and to listen to sermons preached at Pilgrim online at <http://www.pilgrimlc.org/sermons!>

Pastor Jayson S, Galler



April  
2014

Investment	Fixed Rate <sup>A</sup>		Floating Rate <sup>A</sup>	
	Rate	APY	Rate	APY
One Year Note*	.750%	.75%	0.250%	0.25%
Three Year Note*	1.250%	1.26%	0.875%	0.88%
Five Year Note*	1.750%	1.76%	1.750%	1.76%
Flex Savings			0.500%	0.50%
<b>Accounts For Congregations</b>				
Congregation Savings			1.000%	1.00%
Building Fund Savings			1.750%	1.76%

<sup>A</sup> 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.

Texas Church Extension Fund

1-888-951-1233 [www.TexasCEF.org](http://www.TexasCEF.org)  
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## THANK YOU TO THE FOLLOWING:

All who prepared the delicious food, served, and cleaned up for the April Lenten services. The who provided a delicious Easter breakfast. Vicki Walker and all who helped conduct and provide items for the Easter egg hunt. Everyone who provided Easter flowers. Angela Sampson for directing the children's choir and all the children who gave praise to God with their song. The Festival Choir members. Brady Gage for mowing and making our church a clean-cut "beacon on the hill". And to all those who worked "behind the scenes" to bless the Lent and Easter seasons.

*To God Be the Glory*

## HELPING HANDS

Items desired for May have not yet been shared with us, but April's items were dried beans, cereal, oatmeal, Ramen Noodles, toilet paper, and small Bibles/New Testaments. A container for your donations is located in Pilgrim's Narthex. If you want to donate money above and beyond your regular church offering, you can send your check or money order to Helping Hands of Kilgore, PO Box 1576, Kilgore, TX 75662.



## JUNE EVENTS

**LWML BANNER PARTY** Tuesday, June 3<sup>rd</sup>, at 5:00 p.m.

**LWML** Tuesday, June 3<sup>rd</sup>, at 6:00 p.m.

**MIDWEEK BIBLE STUDY** each Wednesday at 7:00 p.m. in the Parish Hall (except June 11<sup>th</sup> when Pastor will be at Continuing Education).

**YOUNG ADULT RIVER RETREAT:** June 6<sup>th</sup>-8<sup>th</sup> at Camp Huaco Springs in New Braunfels. All young adults at least 18 years of age are welcome, and Pastor Galler will speak on "Church and State: The Life of the Christian in the Two Kingdoms of God." The \$40 registration includes food, camping, and tubing. To register, contact the church office by May 30th.

**SUNDAY SERVICE, JUNE 8:** Matins (no Communion), due to Pastor's being at the Retreat.

**CHURCH PICNIC HONORING OUR GRADUATES:** June 15<sup>th</sup> (also Father's Day).

**ELDERS** Tuesday, June 17<sup>th</sup>, at 6:00 p.m.

**NEWSLETTER ARTICLES** are due June 22<sup>nd</sup>.

**ONCE-A-MONTH-SOCIAL GATHERING:** Let's attend a Pumpjacks baseball game. There are 7:05 p.m. Friday home games on both June 20<sup>th</sup> and June 27<sup>th</sup>. Fireworks usually follow.

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*Oh, blest the parents who give heed / Unto their children's foremost need  
And weary not of care or cost. / May none to them and heav'n be lost!  
Oh, blest that house; it prospers well. / In peace and joy the parents dwell,  
And in their children's lives is shown / How richly God can bless His own.*

Lutheran Service Book 862:3-4

1	1 Sam. 2:1-10 Titus, Philemon
2	Psalm 121 Hebrews 1-4
3	Psalm 122 Hebrews 5-7
4	Psalm 123 Hebrews 8-10
5	Psalm 124 Heb. 11-13
6	Psalm 125 James 1-3
7	Psalm 126 James 4-5
8	Psalm 127 1 Peter 1-2
9	Psalm 128 1 Peter 3-5
10	Psalm 129 2 Peter
11	Psalm 130 1 John 1-3
12	Psalm 131 1 John 4-5
13	Psalm 132 2 John, 3 John, Jude
14	Psalm 133 John 1-2
15	Psalm 134 John 3-4
16	Psalm 135 John 5-6
17	Psalm 136 John 7-8
18	Psalm 137 John 9-10
19	Psalm 138 John 11-12
20	Psalm 139 John 13-14
21	Psalm 140 John 15-16
22	Psalm 141 John 17-18
23	Psalm 142 John 19
24	Psalm 143 John 20-21
25	Psalm 144 Acts 1-2
26	Psalm 145 Acts 3-4
27	Psalm 146 Acts 5-6
28	Psalm 147 Acts 7-8
29	Psalm 148 Acts 9-10
30	Psalm 149 Acts 11-12
31	1 Samuel 2:1-10 Acts 13-14

## Daily Bible Reading's problems are with us

Are you making time every day to read essentially one psalm and a few chapters of a book from either the Old Testament or New Testament? *If* I wanted to *guilt* you into doing so, I might tell you that God makes 24 hours of time every day to bless you, and I might ask you why you cannot take a few minutes to be blessed by Him. But, I really do not want to use such a “law” approach to get you to read. I would rather *encourage* you to read every day with a “Gospel” approach. I would rather tell you how God promises that His Word will go forth and accomplish His purpose and succeed in that for which He sends it, and I would rather ask you if you do not want to be blessed by Him in that way. You might answer that you do want to be so blessed but cannot or do not get anything out of such reading.

To the extent we are not being blessed by God’s Word through daily Bible reading, such as through the plan we are reproducing here from *Lutheran Worship*, the problems are also with us. We are not making the time, letting the Holy Spirit open our hearts and minds, and so on. Likewise, any problem with our understanding what we read most likely is with us.

We believe, teach, and confess that Holy Scripture presents, in language that can be understood by all, whatever we must know in order to be saved. All people are to read the Scriptures and, on the basis of Scripture, to believe and judge truth and error. The Bible presupposes such perspicuity (clarity) of Holy Scripture (Luke 16:29; John 5:39; Acts 17:11; Colossians 4:16; 1 Thessalonians 5:27; and 2 Thessalonians 2:15) and teaches it (Psalm 19:7; 119:105; 2 Timothy 3:15; 2 Peter 1:19; 1 John 2:12-13).

Now, the clear Scriptures might remain obscure to all those to whom the language of Scripture is unknown or unfamiliar, but the solution to those problems is to know and become familiar with its language through regular reading. The clear Scriptures also remain obscure to those who in their hearts maintain a hostile attitude toward the Scriptures, who do not care to learn from it, and who set out to judge it by their own human notions. The solution to those problems is, by the power of the Holy Spirit, to surrender our own hostile attitudes, unwillingness to learn, and human notions. Finally, the clear Scriptures might remain obscure to those whose minds are already made up about a particular point or interpretation, and the solution to that problem is like the last, surrendering our own pre-conceived ideas and letting God’s Word speak to us, to our minds and hearts.

Such clarity of Scripture does not mean that the Office of the Holy Ministry is unnecessary, but the Office is evidence of God’s concern that we hear and properly understand His Word. Such clarity of Scripture also does not mean people will not disagree over how Scripture is interpreted, for people will continue to substitute their own thoughts for what God’s Word says. And, such clarity of Scripture does not mean we will not still find specific passages to be dark, but such passages either do not pertain to our

salvation or are themselves clarified by clearer passages elsewhere in Scripture.

So, read the clear Holy Scriptures and be blessed by God through your reading!

*Pastor Jayson S. Galler*

## **Please pray for our members, family, friends, and coworkers**

PEOPLE OF UKRAINE AND ITS SYNOD OF EVANGELICAL LUTHERAN CHURCHES  
FAITHFULNESS IN OUR OWN SYNOD SO PEOPLE THEMSELVES CAN BE FAITHFUL  
CIRCUIT #14 CONGREGATIONS AND PASTORS IN TRANSITION OR DIFFICULTY  
THOSE SUFFERING FROM WEATHER EXTREMES

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

Garrett Caldwell (George and Gwen Heil's grandson, safely back from Afghanistan)  
Victor Guinn (Paul Guinn's son at Dyess Air Force Base in Abilene)  
George C. Heil (Navy school in Charleston, SC)  
Brian Holcombe (Carolyn and Wendell Holcombe's son stationed in Hawaii)  
Ross Land (Army basic training at Ft. Benning in Georgia)

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

### **THOSE WHO TRAVEL:**

Brady Gage  
Jeanette Heil  
Tim Jeffers  
Jerome and Sallye Key  
The Land Family (going to and from Ft. Benning for Ross's graduation)  
David Navaille  
Don and Beth Nichol (going to Tennessee to see family)  
Edgar and Barbara Wuthrich

### **THOSE WHO MOURN:**

Family and friends of Barbara Collins (wife of Gene, one of the car drivers)  
Family and friends of Jim Swetnam (Danny and Sharon Sampson's third cousin)

### **SHUT-INS:**

Bob Abraham (in an Alzheimer Center in Austin)  
Leland Dean (with his daughter Gina in Bartlesville, Oklahoma)

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

Vern Buell (friend of Remo Gualtieri and Kathy Hudson, still recovering from surgery)  
Tom Cedel (CTX President, Hodgkin lymphoma, one more chemo treatment to go)  
Bea Claverie (Elaine Navaille's cousin, undergoing chemo for bone marrow cancer)  
Doug Coughlin (friend of Pilgrim and ORLC member, now at home, more testing Friday)  
Sabrina Davis (Connie Wilburn's friend, undergoing chemotherapy for lung cancer)  
Kimberly Dietz (friend of someone in the congregation, being treated at M.D. Anderson)  
Zane Freeman (Wuthriches' grandson, Steven & Angela's nephew, chipped bone in toe)  
Alexandra Frericks (Sallye Key's relative, treating failing heart transplant in Atlanta)  
Wayne Galler (pastor's father, still at the hospital, back procedure pending infection)  
Tom Gill (Jeff's father-in-law, no change in his suffering from spinal cancer)  
Mark Harrington (Walkers' brother-in-law, worst bone cancer but no treatment yet)  
Marsha Hayes (Nicols' friend, undergoing chemo and radiation for throat cancer)  
George A. Heil (at home now but still having heart and breathing trouble)  
Cathy Jennings (Australian friend of the Gualtieris, visited Mexico for cancer treatment)  
Kathleen Jennings (Heil relative's pastor's wife dealing with chronic pain)  
Olin Johnson (Nicols' friend suffering from Parkinsons now in nursing home)  
Laura Key (Jerome's step-mother, recurring shingles, wheelchair bound, assisted living)

*Prayer list continues on next page*

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Sallye Key (experiencing continual pain, mostly in her spine and upper arms)

Sarah Key (suffering from migraines)

Adam Lowery (Debbie and David Smith's nephew, still undergoing stroke rehab)

Lane Meador (Wilburn's 7-year-old paralyzed friend, tubed for breathing and feeding)

Herb Michaels (brother-in-law Pastor Galler's friend, behavioral and other health issues)

Carson Miller (grandson of a friend of Angela Sampson's coworker, in terrible accident)

Tanya Monk (Morton family friend, earthly death from cancer could come any time)

Brad Moore (Angela's coworker's relative, Parkinson's precipitating life decisions)

Gilbert Moore (Angela's coworker's relatives, caregiver for son, health and grief issues)

David Navaille (suffering some side effects 1 month into a 3-month treatment)

Tifaney Sampson (experiencing some skin issues)

Riley Sapp (Nicols' granddaughter suffering from esophageal problems due to allergies)

Betty Sewing (Sallye Key's step-mom, experiencing several serious illnesses in Denver)

Debbie Smith (heart false positive, following up on sleep apnea and type 2 diabetes)

Rev. Roy Southard (retired pastor, served here once, now recovering at home)

Vince Vineyard (Walkers' brother-in-law, advanced form of bladder cancer)

Robert Wiles (Betty Miller's nephew, untreatable cancer throughout his body)

Tim Young (David Navaille's friend, undergoing chemotherapy)

Chuck and Dora Zabrosky (Arcele's brother and sister-in-law, giving and receiving care)

**ALL MARRIAGES AND FAMILIES, ESPECIALLY THOSE IN CRISIS OR NEED**

Shala Family (neighbors of Olene Herricks, immigrants here, son in dangerous Albania)

**STRESS RELIEF AND MANAGEMENT**

Tiffani Erickson

*Lord Jesus Christ, Son of God and Son of man,*

*You were born of Your Virgin Mother and knew her love and care throughout Your earthly life.*

*This Mother's Day and always, bless all human mothers—including those who may not themselves have given birth, those who may have given their offspring to another to raise, and those who for whatever reason may not have had the opportunity to raise the fruit of their womb—let them all know the peace and joy that comes from being a part of Your family by faith, for You live and reign with the Father and the Holy Spirit, One God, now and forever.*

*Amen.*

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## **BLACK BEAN SALSA (SALAD)**



*After our recent "food events", several requests have been made for recipes. Here is one from Arcele Wilburn that is not in her cookbook.*

Combine the ingredients, stirring often during chill time (at least 4 hours).

2 cans of black beans, rinsed and drained

2 cans of white corn, drained

1 onion chopped

2 large tomatoes, chopped

1 large avocado, chopped

¼ cup of cilantro

4 T of lime juice

2 T red wine vinegar

1 t salt

1 t pepper

1 red or yellow pepper, chopped

1 jalapeno, chopped

# KIDS' PAGE

<http://www.concordia-lcms.com/kidspage.html>

## ASCENSION CRAFT

Use this craft to remember where Jesus is now and the promise of his return.



### What you need:

- An adult to help
- 4 cotton balls
- Blue plastic cup
- Glue
- Scissors
- White paper
- Markers or crayons
- Fishing line (about 14")
- Paper clip

### What you do:

1. Set the cup upside down. Pull apart the cotton balls, forming cloud shapes, and glue them around the cup.
2. With an adult's help, poke a hole in the bottom of the cup.
3. On the paper, draw and cut out a Jesus figure. Color both sides.
4. Poke a hole atop Jesus, string fishing line through the hole and tie a knot.
5. String the other end through the hole in the cup. Tie the end to a paper clip.
6. Pull up the paper clip to take Jesus into the clouds.



## LOOKING INTO THE SKY

As Jesus ascended into heaven, two angels had a message for his disciples.

Directions: Underline the word in each group that doesn't belong. Then write it on the line below to complete the angels' message in Acts 1:11, NIV.

1. strange same odd	2. Lazarus Jesus Martha	3. who then there	4. pear been apple	5. taken cat dog
6. sky from earth	7. you work till	8. desk chair into	9. house hallway heaven	10. can't will won't
11. breakfast come lunch	12. nose back mouth	13. see the hear	14. oval round same	15. way girl boy
16. his her you	17. white have black	18. one seen two	19. go low high	20. sea heaven ocean

"This \_\_\_\_\_ 1 \_\_\_\_\_ 2 \_\_\_\_\_ 3 \_\_\_\_\_ has \_\_\_\_\_ 4 \_\_\_\_\_  
 \_\_\_\_\_ 5 \_\_\_\_\_ 6 \_\_\_\_\_ 7 \_\_\_\_\_ 8 \_\_\_\_\_ 9 \_\_\_\_\_  
 \_\_\_\_\_ 10 \_\_\_\_\_ 11 \_\_\_\_\_ 12 \_\_\_\_\_ in \_\_\_\_\_ 13 \_\_\_\_\_  
 \_\_\_\_\_ 14 \_\_\_\_\_ 15 \_\_\_\_\_ 16 \_\_\_\_\_ 17 \_\_\_\_\_  
 \_\_\_\_\_ 18 \_\_\_\_\_ him \_\_\_\_\_ 19 \_\_\_\_\_ into \_\_\_\_\_ 20 \_\_\_\_\_"

Acts 1:11, NIV

"This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven." Acts 1:11, NIV



# MAY 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:  
*Your Name Here?*

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>Communion Assistant</b> – Danny Sampson  <b>Acolyte</b> – Ben Morton (05/04 & 05/25) Luke Land (05/11 & 05/18)				<b>1</b> ST PHILLIP & ST JAMES, APOSTLES	<b>2</b>	<b>3</b>  LWML Spring Workshop in Gun Barrel City
<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>
3 <sup>RD</sup> SUNDAY OF EASTER (W) 9:15-9:30 AM Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Divine Service	Robert Dutschman (B) Pastor Galler (B)	5:00 PM Banner Party 6:00 PM LWML	No Midweek Bible Study			
<div style="border: 1px solid black; padding: 5px; margin: 0 auto; width: 80%;">           Pastor on vacation – an Elder will answer the church phone         </div>						
<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>	<b>15</b>	<b>16</b>	<b>17</b>
4 <sup>TH</sup> SUNDAY OF EASTER (W) 9:15-9:30 AM Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Matins (no Communion)	<div style="border: 1px solid black; padding: 5px; margin: 0 auto; width: 80%;">           Pastor on vacation         </div>		2:00-5:00 PM Cleaning Ladies	7:00 PM Midweek Bible Study	Circuit Pastors' Conference in Palestine	
<b>18</b>	<b>19</b>	<b>20</b>	<b>21</b>	<b>22</b>	<b>23</b>	<b>24</b>
5 <sup>TH</sup> SUNDAY OF EASTER (W) 9:15-9:30 AM Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Divine Service Covered-Dish Meal with Property Prioritizing Session to follow	Steven Sampson (B)	6:00 PM Elders Joey Smith (B) Edgar Wuthrich (B)	7:00 PM Midweek Bible Study			Newsletter articles due tomorrow
<b>25</b>	<b>26</b>	<b>27</b>	<b>28</b>	<b>29</b>	<b>30</b>	<b>31</b>
6 <sup>TH</sup> SUNDAY OF EASTER (W) 9:15-9:30 AM Refreshments 9:30-10:30 AM SS & Bible Class 10:45 AM Divine Service			7:00 PM Midweek Bible Study	ASCENSION DAY  7:00 PM Vespers Refreshments afterwards	6:00 PM Pizza & Bingo Night in Parish Hall	THE VISITATION

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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[www.pilgrimlc.org](http://www.pilgrimlc.org)



Rev. Dr. Jayson S. Galler, Pastor

[pastor@pilgrimlc.org](mailto:pastor@pilgrimlc.org)

903-984-4333

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.