HISTORICAL SKETCHES OF

CONGREGATIONS OF THE

NORTH CAROLINA SYNOD

OF THE EVANGELICAL LUTHERAN CHURCH

HISTORICAL WORKS COMMITTEE
OF THE NORTH CAROLINA SYNOD
Updated July 29, 2022.

This volume is made possible by, and is dedicated to, the members of the Historical Works Committee, who are committed to preserving the record and example of North Carolina Lutherans who have worshiped and served before us. May they be an inspiration to all Lutherans today.

A special thanks is due to David and Debbie Martin and Eleanor Sifford, for the many hours of work and persistence that made this volume possible.

A Mighty Fortress

Charlotte

"Few have had the privilege of being part of a mission church." Comments a Charter Member of A Mighty Fortress congregation. One of the first big steps toward organization came on May 19, 1963 as Pastor Samuel E. Goins, Mission Developer, held the first worship for the developing congregation. Organization came four months later on September 8. Pastor Goins came to this new mission field culminating several years of efforts by Synod Presidents F. L. Conrad and George R. Whittecar working with Board of American Missions Director David F. Johnson and Pastor C. Marion Starr, Dean of the Southern District and Pastor of Redeemer Church in Charlotte.

As a mission congregation, nothing came easily, but almost everything had rewards. The first worship services were held in Coulwood Middle School where Sunday School was held in the hallways. Shortly thereafter came the move to the renovated house on the present property acquired by the Board of American Missions for the mission in March 1983, with sheets being used to partition off classrooms. A parsonage was secured at about the same time. On July 9, 1967 the cornerstone was laid for a new building during a Service of Dedication. Members of the congregation helped in many ways including constructing furnishings and refinishing others such as pews which were given by St. John's, Salisbury.

The vision of ministry extends far beyond the buildings situated on the hill along Highway 16. For many years, A Mighty Fortress has supported overseas missionaries in Thailand and later in Japan. Lutheran Family Services provides a local means for community ministry. Lutheran Church Women have been active in congregational, community, and synod-wide events. Youth ministry has been a high priority from the beginning. Representatives have been sent to three national youth gatherings and the congregation has supported youth trips to Washington, DC and New York City. Christian Education and meaningful worship have also received much emphasis over the years. With continued population growth of our area, A Mighty Fortress is growing in size, diversity, and ministry opportunities.

The history of A Mighty Fortress, like that of many mission congregations, is one of humble beginnings with a sense of working together for a common purpose. It is a story of people caring for each other; disciples committed to God's kingdom. The future is one of continued growth in Christian spirit, faith, and witness.

Pastors

1963-1963	Samuel E. Goins, Mission Developer
1963-1974	Samuel E. Goins, Pastor
	David Barnhart and Cyrus Frazier, Vice-Pastors
1969-1974	Billy L. Vanderford
	C. Richard Duncan and Prof. T. J. Tuesen, Vice Pastors
1974-1980	David L. Misenheimer
	Carveth P. Mitchell, Vice-Pastor
1980	Michael L. Collins
	Robert F. Shelby, Jr., Vice-Pastor
1985.1993	David J. Amidon
1994.1997	Christopher L Christopher
1997.2002	John F Merck
2003-	John L Petry III

ABIDING SAVIOR

Durham

In October, 1963, the Board of American Missions extended a call to Pastor Lawrence Hunt to begin a parish mission in Durham, North Carolina. The Church of the Abiding Savior, Lutheran had its humble beginnings when Lawrence Hunt arrived in Durham on January 6, 1964, with the charge to begin a new congregation. Pastor Hunt had graduated from Capital University Seminary in 1962 and served as associate pastor to Pastor Joel Dobbe at Advent Lutheran Church in Milwaukee, Wisconsin.

The first organizational meeting of the Church Of the Abiding Savior was held in January, 1964 at the home of Paul and Jessie(Claudette) Kelly. Among those attending were the Kellys, Pastor Hunt, Dr. Theodore Speigner, and Mrs. Edwina Williams. This group formed the new church committee and along with parish worker Lucy Bissell, began to canvas the southeastern section of Durham for prospective members.

During January and February, 1964, eleven people gathered to form the congregation. The first church service was conducted March 1, 1964 at the Southeastern Business College which was located on South Alston Avenue. The church met at this location for one year prior to moving to the present location and on July 5, 1964, ground was broken for the new church at its permanent site at 1625 South Alston Avenue. The church was chartered February 7, 1965 with 19 confirmed members and 22 baptized members.

The first church council was organized in February, 1965 and Dr. Theodore Speigner was elected president; Mr. Robert Battle, Vice President/Steward; Mr. James Warren, Treasurer; Mr. Roger Brown, Evangelism and Worship; Mr. Roland Cardwell, Property; and Mr. Paul Kelly, Parish Education.
On December 20, 1965, the first worship service in the new building was held, and the church was officially dedicated March 14, 1965. Pastor Hunt served the congregation until 1968.

After an interim appointment of Pastor Donald Huber, Pastor Virgil O. Wittenberg became the second pastor in June, 1969. Under his leadership the church grew in membership as well as outreach to the community and even the nation with the Black Adoption Program, Churches in Action, Inc., a strong and vibrant vacation bible-school program, an inspired youth group, and the appointment of many members to local and national committees and boards. Three members were the original founders of the Coalition of Black Members (CBM) of the ALC. CBM's purpose was to identify Black Lutheran churches and address the concerns and needs of those churches. Founding members were William Small and Gloria and Roland Cardwell. Dr. Theodore Speigner served as co-pastor with Pastor Wittenberg for a brief period in 1974. The congregation was assisted in these early years by a subsidy from the National Board of the American Missions.

On October 28, 1975, Pastor Michael D. Wendt was installed as the third pastor of the congregation. The membership continued to grow as did the activities of individual members. During this period, the church was represented by members nationally on the Board of Pensions, Capital University Board of Regents, Coalition of Black Members Board, Board of Theological Education and Ministry, and the World Council of Churches. The church was represented on the United Christian Ministry, and the World Council of Churches. The church was represented on the United Christian Ministry Board at North Carolina Central University and the Lutheran Campus Ministry at Duke University as a part of the outreach ministry. Pastor Wendt helped to develop social service programs at Soul City, and served as the Interfaith Committee chair for a number of years. Marilyn Bell and Gloria Cardwell also served on this committee. Geneva Fitts served on the board of Healthco, a regional rural health delivery program. Two sons of the church, Albert Starr and Willard McKiver became ministers in the Lutheran Church. Valora Starr, a daughter of the church became director for Growth and Witness for the Women of the Evangelical Lutheran Church in America (WELCA).

The youth group traveled throughout the country and received national acclaim for the dynamic performances of "Are You Listening", an African American presentation of folklore, song, dance and poetry, directed by Charlotte "Shoonie" Hartwig. Several young people who participated in these performances were launched into professional careers.

In January, 1981, Abiding Savior increased its financial commitment to its ministry which resulted in the congregation becoming self supporting. With a new and more positive self image, the church continued to maintain its diverse outreach programs which included hosting students from St. Olaf's College in Northfield, Minnesota for two weeks each year through the "Durham Connection", sponsoring a refugee family from Ethiopia, lending assistance to the Trinity House, and providing emergency financial assistance for food and housing to the community. Pastor Wendt served until October, 1987. Pastor Hugh Beck served as interim pastor, and with his capable leadership and the help of the president of the congregation, Shelred Cunningham, a call was issued.

On January 1, 1989, Pastor Paul Palumbo was ordained and installed as the fourth pastor at Abiding Savior. Pastor Palumbo arrived at a time of transition. Three national church bodies had just merged. Members of Abiding Savior had served on the transition team and were elected to boards and committees in the new Evangelical Lutheran Church in America.

During the 1990's the church continued to grow in membership as well as spiritually and fiscally. Ecumenical alliances were formed with local churches. Members of the congregation continued to served locally, synodically and nationally. The men of the congregation organized a men's group of Lutheran Men in Mission, while the ladies participated in the Women of the Evangelical Church in America (WELCA). Commitment to the community remained strong. Members of the congregation participated in Durham Congregations In Action and actively supported Churches For Action (CFA) with a majority of the Board of Directors represented by Abiding Savior parishioners. CFA purchased and renovated a house at 602 Holloway St. for the purpose of establishing a transition home for homeless men. From the very beginning, The Church of the Abiding Savior, Lutheran supported Phoenix House through volunteer member participation and monetarily through a line item allocation in its budget.

The FunDay in the Word Ministry was implemented to bring the Gospel of Jesus Christ to children in the Hearthside Community. This Saturday morning program ministered to children using bible stories, arts, crafts and fun activities.

Several capital improvement projects were completed: the parking lot was paved, updates and improvements were made to the exterior of the building, the seating in the sanctuary was replaced and adjacent property was purchased. Variety and creativity were introduced into worship services. A focus on the liturgy and the music used in worship, resulted in the addition of three new liturgies. One of the liturgies, called "The Abiding Savior Mass" was developed in the congregation and uses music and melodies familiar to the African American heritage.

The congregation remained nurturing, caring and steadfast in faith, hope and love and was blessed as two members of the congregation, Kenya Davis and Marda Messick, attended Lutheran Seminaries.

Pastor Paul Palumbo accepted a call to a congregation in Lake Chelan, Washington, leaving in August, 1998. Pastor Jack Bernlohr was selected to be interim pastor. He very ably led the congregation through December of 1999, when the congregation called a new pastor.

Pastor Gordon Myers arrived in January of 2000 filled with energy and enthusiasm. Pastor Myers was installed as the fifth pastor of The Church of the Abiding Savior, Lutheran on February 6, 2000. During his first year, Abiding Savior successfully underwent a campaign to raise money for a Church Bus. Thanks to the generosity of Mr. Damon Washington, the Church was able to realize its goal far sooner than expected. On the 36th anniversary of the church, the church bus was dedicated.

In October 2001, the congregation expressed its commitment to nurturing and developing leadership for the Church by entering the Internship Program. Our first Intern, Vicar CeCee Mills arrived and began her learning and ministry which encompasses every aspect of parish life and includes a special out-reach to the students at NCCU.

In 2002, Abiding Savior received approval as a "Horizon Internship Site" from the ELCA. "Horizon" congregations are selected because they offer a unique or desirable context within which persons preparing for ordained ministry can grow and develop their pastoral skills and experience. Vicar Michael Sewell, the first "Horizon" intern, arrived

in September, 2002.

The 38th anniversary is marked by an intentional focus on evangelism and "*Making God's Love Known*". Using technology and the expertise of Pastor Myers, the voices and faces of the congregation will be heard and seen reading the Gospel of John on a CD produced to share with visitors.

Under the leadership of Pastor Myers, the congregation remains strong and continues to walk in faith, facing new challenges and committing to the future.

Pastors

1963.1968	Lawrence Hunt
Interim	Donald Huber
1968.1975	Virgil O. Wittenberg
1975.1987	Michael D. Wendt
Interim	Hugh Beck
1989-1998	Paul Palumbo
Interim	Jack Bernlohr
2000-	Gordon Meyers

Abiding Savior

Fairview

Abiding Savior Lutheran Church is a mission congregation with a challenging past and a promising future. In its brief history, it has worshiped in three different places: East Asheville Community Center, Westminster Presbyterian Church and its present location on Rt. 74 in Fairview. The move to Fairview in 1994 was a definite turning point for the congregation and has helped to shape a vision for ministry and mission. Under the leadership of Pastor David Eck, Abiding Savior seeks to reach those in the Fairview community who are not involved in a worshiping community. Since the area is less than 1% Lutheran, this seemed like a natural choice for Abiding Savior, taking seriously the Savior's charge to "make disciples of all nations". To accomplish this goal, Abiding Savior has developed worship services that are contemporary and relevant to everyday issues. The members of Abiding Savior also have a wonderful spirit of hospitality and many who visit comment on how welcome they felt worshiping with there.

Abiding Savior is also in the process of increasing involvement in the surrounding community. Since people do not readily come to churches like they did in the 1950's, Abiding Savior feels that the church should come to them. It continues to look for ways to support local agencies by opening facilities to them and sending out volunteers. The members are excited about the direction the congregation is headed and hope to be able to reach the goal of having a permanent facility in the next few years.

Pastors

1985-1990	Paul Bockelman
1991-1993	Earnest Ridenhour (Interim Pastor)
1993-	David Eck

Advent

Charlotte

In 1966 the Lutheran Church of America Board of American Missions notified the North Carolina Synod President, George R. Whittecar, that Northeast Charlotte, in the vicinity of the University of North Carolina at Charlotte, had been selected as the site for a new congregation. In October 1967 Pastor Henry M. McKay moved into the parsonage to begin work as mission developer. Neighborhood prayer and discussion groups were formed, and the first congregational meeting was held in March 1968 as a dinner at Back Creek Associated Reformed Presbyterian Church. Sunday School began on April 7, 1968, and the first worship service was an Easter Sunrise Service on April 14, 1968. The first regular services were held in the old Wilmith Hospital, a dilapidated building in the area. Members, friends, neighboring churches and other North Carolina Synod congregations helped renovate part of the building and secure furniture for education and worship. Formal organization of the congregation occurred on September 29, 1968, with 46 charter members. Almost immediately the developing congregation took action to serve the community. With assistance from two neighboring Presbyterian congregations, a remedial reading tutoring program was set up, with 42 tutors serving in two community schools in 1969. To curb vandalism at the temporary site at Wilmith Hospital, a room was rented to a university student. Other space was rented to Balloon Works, a local business. As the fledgling congregation struggled to stay alive due to the transience of its members, North Carolina Synod congregations provided meaningful help in many ways, including the donation of a Hammond organ.

Several major changes came in rapid succession, beginning with the Mission Developer-Pastor McKay resigning and a new Pastor, Edward Orinson, coming onto the scene in 1973. The congregation had to leave the Wilmith Hospital site and find a new temporary home, all the while searching for a suitable location for a permanent church site. During this interim period, Advent worshipped at Mayfield Baptist Church, a predominantly African American congregation, which presented a number of opportunities to develop relationships across racial lines. A permanent location was finally found at 8840 University City Boulevard, directly across the street from the University of North Carolina at Charlotte. Dedication and the laying of the cornerstone took place on May 18, 1975. Sadly, tragedy soon followed with the critical illness and death of Pastor Orinson in 1978. During all these changes, the congregation faithfully ministered in and with the community and with congregations of the Synod and LCA. Youth, men's, and women's organizations were formed, and an active Christian Education program was developed for all ages. Pastor Bernie Hess became Advent's third Pastor in 1978 and continued to lead the congregation in growth of membership as the community around Advent – including the nearby University - began to expand. During Pastor Hess's tenure, Advent adopted refugee families from Laos and Poland and helped them settle and adjust to life in the United States. Pastor Hess was also heavily involved with the development of Campus Ministry at UNC-Charlotte and he became well known to the students for riding his bright orange moped around the campus, inviting them to share their faith and a meal! In 1986 Advent was blessed by the arrival of Pastor Richard Little (known as Pastor Dick) who remained with Advent for 22 years! Under Pastor Dick's guidance, the congregation became more socially conscious of all citizens of our community. In September of 1988, Advent experienced a major crisis when a mentally ill person entered the church and demolished the interior, causing nearly $45,000 in damage. Pastor Dick seized this opportunity to increase awareness of the need for treatment for the mentally ill.

In the early 1990s, Advent adopted the motto "Love God, Serve Neighbor" and this has remained our guiding focus for all our outreach activities. Membership grew dramatically under Pastor Dick's leadership to a high of around 600 baptized and confirmed members. We quickly outgrew our space, and in 1990 a new larger sanctuary was added, allowing us to minister to approximately 300 people in two services each Sunday. At that time we also set aside space for the Ruth Blackwelder Campus Ministry Center to serve students from the University. In the mid-1990s we began to look at alternative service types, choosing to add a contemporary service. We then had three services each Sunday morning: two traditional and one contemporary. Once our gymnasium/fellowship hall was added in 2001, the contemporary service was held there. In addition to the new gym, Advent also added a commercial kitchen, gathering space, an educational wing, and more restrooms. In 1995 Advent hired its first Associate Pastor, Robin Whitley, and she remained until 1997. Pastor Nancy Kraft entered the scene in 1998 as a Co-Pastor with Pastor Dick and served Advent until 2005. In 2006 Pastor Paul Ward Misenheimer (known as Pastor Ward) joined us as an Associate Pastor.

Pastor Dick announced his retirement in 2008, and we were served by Interim Senior Pastor John Sell until Pastor Ward accepted God's call in 2009 to be our Senior Pastor. As of this 2022 history update, he is still leading us as Pastor. The economic downturn of 2008 necessitated our falling back to two services and one Pastor. It was a sad time for many families who really loved the contemporary service; however, we developed a "blended" service option in addition to the traditional.

Equally as difficult as the economic downturn of 2008 has been the gradual decline in membership which has permeated most mainstream denominations in recent years. Advent's current membership is 295, as many of our earlier families have moved out of the area and neighboring houses have been converted to student rental properties to accommodate the University's enrollment of over 30,000. Nevertheless, it continues to be our call to "Love God, Serve Neighbor." In 2018 Advent began a yearlong celebration of our 50 years in existence – a true time of Jubilee! To know the heart of Advent, one must examine our countless outreach ministries. We continue to provide space for an active Campus Ministry funded by the Lutheran, Presbyterian, and Episcopal churches and currently led by Pastor Steve Cheyney. In addition, we have operated Adventure Preschool since 2002 with enrollment of up to 70 students, many of them from various cultural backgrounds. Also beginning in 2002, we have sponsored one night per week of Room in the Inn from December through March, helping those who have no place to call home during the cold months of the year. We have led in participation and sponsorships of the CROP Walk since the late 1980s and made many egg salad sandwiches for the homeless on a weekly basis since the early 1980s. An annual Chili Supper has provided donations to meet the needs of many different organizations and individuals over the decades. On the international scene, beginning in 2007 Advent has supported an ongoing ministry in Alta Cayma, Peru and at one point also supported several preschools in India. In the 2016 timeframe Advent developed a deeper relationship with Robinsdale, a nearby subsidized housing complex. Many members have participated in sponsoring seasonal parties, providing school supplies, and even offering tutoring (before Covid) for the families residing there.

Members have made "Bags to Beds" out of grocery bags to be distributed to the homeless in uptown Charlotte. In 2018 Advent started a Little Free Pantry in our church neighborhood and also began serving free weekly meals in 2021 to the community in a program we called Our Neighbor's Plate. Our newest ministry, begun in 2021, is connecting with Newell Elementary School to provide various means of support for its large low-income population and also for its teachers. In addition to those mentioned, there are many other ministries that our members have developed, led, participated in, and supported over the years as we continue to "Love God, Serve Neighbor"

The Lutheran Men of Advent have sponsored BBQs almost all the way back to our very beginning. What started as a fall barbecue, grew into a spring chicken barbecue as well that eventually added a fun auction. Turnout from members, friends, and neighbors is great! All the food is delicious with "secret" recipes used that have been handed down through the years from our beloved charter members, Mabel and June Porter. Proceeds from the free will offerings for the barbecues and from the auctions have resulted in over $17,000 being given to hurricane relief, Via da Cristo, the 500th Year Lutheran Celebration, Advent's Youth Mission trips, and numerous other local, regional, and national ministries. Our Lutheran Men in Mission group is indeed a huge blessing to many and they have nourished both our bodies and our souls through the years! The Lutheran Men in Mission (LMM) of Advent have sponsored BBQ's almost all the way back to Advent's very beginning and now include both fall and spring annual events with an accompanying spring auction. The "secret" recipes from beloved charter members, Mabel and June Porter, have drawn crowds year after year, and proceeds have been used for hurricane relief, youth mission trips, Via da Cristo, and supportive services for members such as the building of wheelchair ramps. Our mission for Advent Lutheran Church is to be an agent of God's Holy Spirit to call, gather and enliven disciples committed to Christ's ministry. Each member shall be given the opportunity to participate by becoming: • Involved in all forms of worship • Personally aware of their faith • Better equipped and educated in the Word of God and in ways to witness to God's mighty acts in word and deed • Involved in the needs and hurts of the community • A part of a close-knit congregation that is aware of the needs of the community and of each individual member and that provides support and encouragement for the fullest utilization of time and talents in fulfilling Christ's ministry.

We praise and thank God for giving us the many blessings of space, buildings, leaders, and congregational members that allow us to live out our call in the world.

Pastors:
1967-1973 Henry McKay
1973-1978 Edward L. Orinson
1978-1985 Bernard Hess
1986-2008 Richard C. Little
1995-1997 Robin Whitley, Associate Pastor
1998-2005 Nancy Kraft, Co-pastor
2006-2009 Paul Ward Misenheimer, Associate Pastor
2010 – present Paul Ward Misenheimer, Senior Pastor.

Advent, Charlotte, supplementary history

Holy Trinity Lutheran Church
Charlotte, North Carolina

Loving Not Judging
100+ Years Together
1916-2022

The Mustard Seed

It was Advent season, December 9, 1913. The only Lutheran Church in Charlotte was St. Mark's, and Holy Trinity Lutheran Church was just a gleam in God's eye when the circle of the Lutheran Brotherhood experienced a stirring of the Holy Spirit. They were awakened to the reality that the city was growing, but Lutheranism was in *status quo.* As the Mother of Protestantism, Lutherans should be more assertive in providing for the worship needs in this small but booming young city, they felt. And so the Rev. Dr. Robert L. Patterson was asked to chair a committee to assess the sponsoring of a mission congregation. The fast growing Plaza-Midwood neighborhood was ripe – so much so that, as a leap of faith, they voted to support a Mission Band for one year. The congregation voted approval on January 18, 1914.

Long's Hall, a vacant "upper room" over Long's Store at Central and Pecan Avenues was rented for $10.00 per month. On St. Valentine's Day, 1914, a Sunday Church School was organized, with W. L. Dixon as Superintendent. This original convocation was attended by 39 souls. Thus, the Body of Christ emerged yet again as it has down through the ages. And the Spirit has dwelt with us ever since.

Worship services were held sporadically on Sunday evenings. Sermons were delivered, without remuneration by Pastor Patterson and by laymen V. S. Woodward and J. B. Barrier. W. P. Cline, Jr. was the first person hired to preach, at $50.00 per month. He was a student at Lutheran Theological Southern Seminary (LTSS). He was succeeded by Rev. J. P. Miller. Preaching continued on two events per month by Rev. E. T. Kohn through 1915. The stage was set for us to put down roots.

The Seedling Comes into Bloom

The President of the North Carolina Synod, Rev. C. A. Brown, came to visit us and officially recognized Holy Trinity Lutheran Church on April 30, 1916, and reinforced his backing with a $1,400.00 loan from United Synod Home Mission Board. The loan was used to buy a lot at the corner of Central and Thomas Avenues, which was finalized on January 28, 1917. Over the summer of our first year, Mr. B. F. Lingle of LTSS was hired to preach. With the adoption of our original constitution our little congregation emerged as Charlotte's second Lutheran Church, and the dream became reality.

The Rev. W. A. Lutz, D.D., was installed on February 11, 1917 to be our first full-time pastor. And construction began on our original church building.

Suddenly there was a flurry of activity, sending a secondary wave of confusion through our nascent mission church. Some opted out and reverted to St. Mark's. But the dust soon settled and the way forward was unobstructed. This first rift, though minor, was brought to resolution by the quickly formed Women's Home and Foreign Missionary Society. The formation of the Children's Missionary Society soon followed.

Progress was rapid. At the laying of the cornerstone in 1917, a historical sketch by Mr. J. D. Barrier was placed within. With America's entry into World War I in Europe, most carpenters in the Charlotte area were conscripted to construct Camp Greene military post in west Charlotte. But the wave of enthusiasm in our young congregation carried us through with the actual completion of the church building by members of our congregation driving the last nails and spreading the finishing touches of the paintbrush.

The Bountiful Harvest

The period between the occupation of the first church building at Central and Thomas Avenues and the occupation of our present building at The Plaza and Belle Terre was an exceptionally successful spell of sunshine for our congregation. The original church opened its doors on November 11, 1917. Our present church building opened its doors on Easter Sunday, 1951. Several pastors served during this lengthy period and will be honored below in the chronological narrative. But in broader strokes, it should be mentioned early that this period in our history featured the tenure of our longest serving and, arguably, our most prolific pastor, the Rev. Olin Sink. Pastor Sink's contribution to the life of Holy Trinity cannot be underestimated. His time with us stretched well into the new church period, and his narrative of Holy Trinity's history was placed in the cornerstone of our current building on The Plaza December 10, 1950.

Our first parsonage was built beside the Central Avenue church in 1923, and a pipe organ was installed in the nave – a gift of Mr. Daniel E. Rhyne. Pastor Lutz retired later that year, effective January 1, 1924, and the Rev. Roy T. Troutman was called on June 1, 1924. The church building was paid off, but $8,500.00 was borrowed to build the parsonage.

Pastor Troutman left us on March 1, 1927, and the Rev. John L. Morgan was called as his replacement. Former pastor Lutz served as interim pastor.

The church building was fitted with central heating, and a clubhouse was built behind the parsonage during this time. This clubhouse was short lived, however, and was replaced by a garage in 1928.

With Pastor Morgan's installment the first Sunday in 1928, our congregation was for the first time deemed self-supporting, and required no further support from the synod. Pastor Morgan served until January 1, 1934.

The Rev. Dr. R. L. Patterson was called to be our pastor on March 1. Dr. Patterson was retired as pastor of St. Mark's Lutheran, and—as has been noted—was pivotal in the early formation of Holy Trinity as a mission of St. Mark's. He was indeed a gift that kept on giving.

By then The Great Depression had Charlotte in its vise grip, and during this time Holy Trinity almost succumbed to financial collapse. This unprecedented stress took a toll on Pastor Patterson, who was already advanced in years and had been called out of retirement to be with us. He was ready to step down and pass the reins to someone younger.

That was when the Lord blessed us with the arrival of the Rev. Olin Sink from the Lutheran Church of the Redeemer in Atlanta. Pastor Sink was installed on March 22, 1936 by the Synod President. As noted, Pastor Sink was our longest serving pastor (so far). He was with us until January 1, 1964! Dr. Patterson was voted Pastor Emeritus. By that time we were a congregation of 91 confirmed and 60 communing souls, but even the virtual collapse of the American economy had not brought us down. A "Jehoiada Chest" was set up to pay off the parsonage. We were in for another spell of stability and growth.

By the time of our 25th year anniversary we had grown to 181 confirmed and 157 communing. On our silver anniversary Sunday, April 27, 1941, the mortgage to the parsonage was burned. Our little church on Central Avenue had reached capacity, and we were pushing the envelope. A new vision emerged of building a brand new church with an educational center that would be substantially larger to accommodate continued growth. Enthusiasm increased in momentum.

And then it was Sunday, December 7th and the new vision came to abrupt halt. The Japanese bombed Pearl Harbor, Hawaii, and America was thrust headlong into World War II. Many from our congregation served the country in the armed forces, as well as on the home front.

With the end of the war in 1945 our joy and exhilaration was soon tempered with new angst with the dawning of the atomic and nuclear age, the Iron Curtain, and the Cold War. But hope is eternal, and we brought out and dusted off the "Jehoiada Chest" to establish a building fund. The vision of a new, larger church and educational center would not remain submerged.

Thus the congregation voted on February 10, 1946 to relocate. Two sizeable lots were bought at a cost of $5,000 at The Plaza and Belle Terre, our current location. The old property at Central and Thomas Avenue was authorized for sale at $25,000. On February 2, 1947, A. G. Odell, Jr. and Associates was employed as architect for the big project.

Odell submitted two blueprints which were rejected by the congregation on May 29, 1948. Odell was thus dismissed, and the Building Committee turned to the Division of Church Extension of the ULCA for a better design. A colonial design was chosen. The Synod Executive Committee donated the design and provided

limited financial backing. Walter P. Wagoner was chosen as architect.

With the old property sold early in 1950, the Groundbreaking Service for our present church building was held on June 25, 1950.

Wagoner's design submitted on January 15 and revised February 12 was approved. On March 12, 1949 Wagoner was instructed to cut blueprints for our new church and educational buildings as they exist to this day. Understand, of course, that the church building and the educational building would be a two-part project, and that years would separate the two phases of the project.

Barger Construction Company was chosen as the builder, at a bid of $92,270, with plumbing by A. Z. Price Company at $2,450. Construction was underway backed by $27,000 from the sale of the old property, a $30,000 mortgage from Jefferson Standard Life Insurance Company at 5% and a $15,000 interest free loan from the Synod.

Let's note here that this portion of history was compiled in part by former Holy Trinity member David E. Bowman, and his contribution covers the period from ground breaking in 1950 through the eventual dedication of the Educational Building in 1968.

An existing house at 1800 The Plaza was purchased as the parsonage, and Pastor Sink and his family moved in on March 15, 1951. Our present church building at 1900 The Plaza was occupied on Sunday, March 25. The milestone was reached, the vision that first emerged a decade earlier—but was postponed by the outbreak of war—was brought to reality, and Holy Trinity was firmly grounded as a dynamic force for Christ in Charlotte.

In July, 1954 a house and lot at 1914 The Plaza was bought to provide space for expansion to include the parking lot and the future educational building. Our property, including the parsonage, was valued at $155,000, with a total debt of $38,774. Shrubbery was planted the following year.

The next two years saw our debt reduced to $24,800, and we contributed $3,000 to purchase a lot for Redeemer Lutheran Mission across town. Our stewardship increased 30% with a benevolence increase of 34 percent. A $10,000 electric organ was installed the year after that.

Miss Ann Cline, a 1955 graduate of Lenoir Rhyne College, was added to the church staff in September of 1955 as our first Parish Worker. Miss Cline also served as organist and organized a most successful Junior and Youth Choir.

In 1960 Holy Trinity sponsored St. Thomas Lutheran Mission on nearby Shamrock Drive. Eighteen confirmed members and seven children were lovingly dismissed with Godspeed to become charter members of the new Mission Band.

April 20, 1961 was a special Sunday event for us. On this day, our 45th anniversary, all mortgages were burned, setting us free of debt. During this joyful worship service the eight living members of the original twenty-eight charter members were recognized and honored. Synod President, Dr. F. L. Conrad was our guest speaker. Also at this time, Mr. Thomas S. Little of Lutheran Southern Seminary became our first vicar. A year later, Mr. Martin L. Swartz, Jr. was named our vicar.

New Year's Day, 1964, Pastor Sink, our longest serving pastor, retired. With his departure our lengthy spell in the sunshine was poised for change. The Rev. LeGrande Mayer of St. Luke's, and later, retired Rev. L. A. Thomas, D.D., served as interims. The quest for new leadership was underway, with the future less certain. On a positive note, we finally installed air conditioning at a cost of $5,788.

Sowing a New Field

This period in the life of Holy Trinity extends for about a decade into the mid 1970s. It was a wonderful time of growth which included a new, long serving pastor, the construction of our educational building (which is the large north wing extension of the older, more cramped, classrooms behind the nave), and the addition to our staff of Corky Ingram, who was destined to become an institution, still serving more than half a century later!

On April 12, 1964, Holy Trinity called the Rev. Fred M. Ramseur, Jr. to be our new pastor. He was installed on July 1 of that year. Thus, at least up to the present, our longest serving pastor was succeeded by our second longest serving pastor. Pastor Ramseur was with us for fourteen years. Intelligent, engaging, and articulate, he saw us through a sustained growth period which included the construction of our educational building on newly acquired property, and the paving of our parking lot. His leadership was felt by all, and we became a stronger congregation thanks to him.

Then we were visited with a traumatic event which sent us into a downward spiral which threatened to pull us into the deep. Pastor Ramseur's last years with us were sometimes dark. This unfortunate ending to an otherwise brilliant and inspired ministry will be expanded in the next section of this writing.

But first, as noted, this period began with, and was sustained by good times. October, for example was a banner month. That was when we installed Annie Lou "Corky" Trexler as our Director of Christian Education. (Later, Corky's position changed and she became our church secretary.) Not long after she came to us, Corky became Mrs. Johnny Ingram. Little did we know at the time that this Corky Ingram would become the glue that has held our cornerstone in place for more than a half century. It was at the half century mark that we expressed our gratitude by naming our fellowship hall Corky Ingram Hall. At this writing she seems as young and energetic as ever. What a resource! And what a fellow worshipper and congregation member she is among us in this, the body of Christ.

On February 21, 1965, we purchased two houses and lots north of our main building for the future educational extension. The parish house was torn down and a gravel parking lot developed. In April, the architectural firm Wilbur, Kendrick, Workman, and Warren were contracted to build the facility. It was to include two floors of offices, class rooms, a library, and a basement fellowship Hall (Corky Ingram Hall at present). A colonial design in keeping with the existing structure was chosen. On July 10 the Church Council authorized mortgaging, and blueprints were drawn. Laxton Construction Company was contracted as the builder at a bid of $198,000.

Groundbreaking was observed August 13, 1967. The parsonage at 1800 The Plaza was sold for $13,951 so that Pastor Ramseur could purchase his own home. The completed educational project came in, with

furniture, at $213,000. It was paid for with funds on hand, and a ten year mortgage of $150,000 from Wachovia Bank and Trust Company.

Our brand new educational facility was dedicated on Easter Sunday, 1968. Retired former Pastor Sink preached, and Dr. Ernest Misenheimer presided over the dedication. We were bursting with pride.

Growth and prosperity continued so much that by September, 1970, we added the Rev. Charles R. Duncan to our staff as Associate Pastor.

On February 6, 1971, an electrical fire destroyed the organ, which was then located in the balcony, and damaged the worship space and some of the classrooms. But we were going strong and were undeterred by setbacks like that. The organ was replaced, repairs were made, and the sanctuary was reopened on Palm Sunday.

We cruised along with the wind in our sails. Our only loss after the fire was when Associate Pastor Duncan resigned in September, 1974 to become a U. S. Navy Chaplain. The way forward was unobstructed and our future looked bright.

Then Tragedy reared its ugly head.

The Storm

In the Blue Ridge Mountains, on a church retreat up at Lutheridge, Pastor Ramseur's teenaged son Freddie was fatally electrocuted in an accident while setting up band gear by the pool. Holy Trinity was stunned and shocked, as if the malevolent current had shot through us as well. The boy had been such a part of us, and had a promising life ahead of him, but was cut down in our midst. The entire congregation grieved along with the Ramseur family, and everyone seemed at loose ends for a while. But time heals, and the living eventually move on.

All, that is, except the pastor himself. The depth of his love for his son was such that he could not get past his grief. And, as our leader, his capacities were coming undone. Holy Trinity was entering the labyrinth where doubt, confusion, divisiveness, fear, and suspicion were ascendant. Unresolved grief leads to despair, and has undone many a great figure throughout history. The pastor came under increasing criticism for erratic behavior. The congregation divided into two factions. One was empathetic to the pastor and the other demanded that the bishop have him removed. Trust was lost. Long term members began to vote with their feet and left us. Membership plummeted. The Synod eventually advised the pastor to consider bringing his ministry to a closure.

Pastor Ramseur took medical leave of absence in the spring of 1978. Mr. Dwight Dubois, a seminary student, was called to substitute, and was supported and guided by retired pastor Olin Sink, whose steady hand in the role of vice-pastor steered us toward that light at the end of the tunnel.

Pastor Ramseur retired on disability on July 15, 1978. He was a good man and pastor who served us well

for a great long while. But, eventually, his grief brought him low. And, with it, Holy Trinity was brought to the brink.

Getting the Ox out of the Ditch

On January 21, 1979, the mortgage on the new educational building was burned. Synod President Ernest Misenheimer presided. Retired pastor Sink was liturgist, and retired pastor Ramseur preached.

On January 28, 1979, the Rev. Richard R. Campbell was installed by the Rev. Richard Little, assistant to the synod's bishop.

Dark clouds have silver linings, and when things can't get any worse, there's no place to go but up. It would soon be evident that we were in good hands. Under Pastor Campbell's leadership we were soon back into happier times, growing, and moving in the right direction.

Along with his young family, he brought a youthful enthusiasm and energy. He probably would have found success as an actor because he projected well, and would, for example, deliver a sermon in character as Martin Luther. Some sermons were developed around contemporary culture, such as Simon and Garfunkel's "Sounds of Silence." He would chant the liturgy dramatically.

Youth involvement was a priority. There were beach retreats, three-legged sack races, and such things as would interest young people.

We sponsored our first Polish refugee families, the Wlodarskis.

Membership rebounded. Divisiveness was forgotten. Many who had left returned. Things were humming again—just what we needed.

Pastor Campbell resigned on September 8, 1982 to become the North Carolina Synod bishop's assistant.

On February 13, 1983, the Rev. A. Glenn Boland was installed as our ninth pastor. An early event was to revise our method of assessing our membership count. The new method, which still persists, was to count only confirmed members who have contributed and communed during the year. This is a more realistic calculation method. This gave us a net membership of 239 as of 1985.

During this time we sponsored a second Polish refugee family, the Jablonskis, who became long term friends of Holy Trinity. The joy of their arrival at the Charlotte airport coincided with the terrible tragedy of the space shuttle Challenger that exploded on take-off. It was a bittersweet day. This was January 28, 1986. Our membership by then was up to 271, an increase of 32 in less than two years.

On April 30, 1987, Holy Trinity celebrated the formation of our new national church, with the Constituting Convention of the Evangelical Lutheran Church in America (ELCA).

Membership soared to 349. By year's end we came to see ourselves as an urban congregation in a

changing community. A Long-Range Planning Task Group was formed to assess whether we should consider rebuilding at a new location. Plaza-Midwood, where we are located, was canvassed and evaluated. After prayer and due consideration it was decided that our mission was thriving in Plaza-Midwood and that we should stay put, and be prepared to change with the demographics. The Rev. Boyce Whitener, Regional Director of the Division for Mission in North America, was consulted. This resulted in a grant to hire Lay Associate Bonnie Sanford to reintegrate us with our community.

A Shifting Wind

With our recent resolve to remain in Plaza-Midwood, and recognizing that our community was becoming more urban and diverse, we realized that our mission must shift with the times. This corresponded with a similar shift in the national consciousness. The conversation began to focus on inclusiveness and diversity. There emerged an organization within the ELCA called "Lutherans Concerned" to address the needs of the LGBT community. As a congregation, we demonstrated courage by embracing Lutherans Concerned and began opening our doors not only to the LBGT community, but any and all our people who are marginalized by society—such as those struggling with addiction, homelessness, incarceration, or mental health issues.

This shift was timely, for it was at this time, 1987, that we lost our first member to AIDS.

And so we went forward into 1988 with a new national church, the ELCA, a new staff Lay Associate, and with work begun on a new church constitution to bring us in line with the ELCA.

And a loss of membership.

Whenever courageous changes of direction are undertaken, it seems inevitable that reactionary forces come to bear. Change is uncomfortable for many, and we were entering a lengthy, bitter-sweet transition. On the one hand we welcomed a steady influx of new, energetic, creative and talented people from a more diverse community, particularly the LGBT community. On the other hand, we were losing even more of our members who were not ready for changing times. Our net membership went into a downward spiral, and plunged.

This pruning process eventually resulted in a much stronger congregation, as we now see, but at the time that was difficult to envision. The tunnel was deep, and for a good while no light could be seen at the other end. We stumbled forward guided by blind faith. A conference for ELCA Churches in Transition was hosted.

Our 75th Anniversary was observed in 1991 by a year long celebration with old records and photos to display. Our nostalgia was poignant in view of the fact that we were hemorrhaging membership.

In August, 1991, both Pastor Boland and Lay Associate Bonnie Sanford resigned. Retired Rev. Robert Stackel, DD, became our interim pastor.

Pastor Stackel was our interim for an extended period—nearly two years. We were probably seen locally as radioactive, but Pastor Stackel was just who we needed. Tall, soft spoken, grandfatherly, he projected wisdom and confidence. His ministry was reflected in his often cited favorite hymn, "Have no Fear, Little Flock." We tottered along on a wing and a prayer.

Finally, our call was accepted by the Rev. James Bartos, who was installed on May 2, 1993. Pastor Bartos was with us for ten years, retiring December 28, 2003. By that time our membership had dwindled to 140 souls. During his last year, due to diminishing finances, his position was reduced to part time, and he was shared, part time, with Good Shepherd Lutheran Church—another struggling congregation.

It should be emphasized that our membership drain was in no way the fault of Pastor Bartos (or of Pastors

Stackel and Boland before him). Pastor Bartos is brilliant, engaging, and is a scholar of Ancient Greek, often giving us his own interpretation of the Gospels in their original vernacular. He was a teacher, and we are indebted to him. The fact remains, as mentioned earlier, that Holy Trinity was increasingly seen as a "gay" church—radioactive. In the dark 1990s, who would have guessed how far the Charlotte region would progress in diversity inclusiveness by 2016? We've come so far since then. Our progress is, of course, due to excellent leadership. But we should also recognize the influence of the sea change in culture at large.

Holy Trinity's benevolence will be listed in a special section at the end of this narrative but, as examples of our inclusiveness this period, it was at this time, 1994, that we opened Agape PARC Center—a preschool for children from HIV families, affiliated with the Metrolina AIDS Project. Also, Pastor Bartos assembled a Care Team to represent Holy Trinity in the RAIN Team, a regional support organization for HIV-AIDS victims. Time Out Youth, a group supporting LGBT youth, began a long partnership with Holy Trinity housing their offices in our facility.

Mr. Mark Propst began serving as our Director of Music in 1994. Although there were dark moments for the congregation during the 12 years he served us, he and our outstanding choir provided a light that shone brightly for us as we gathered for weekly worship.

During 1995 our Congregation Council was reduced from twelve officers to nine. Council launched a 5-year Mission Proposal to reassess and refocus our efforts in recognition that we must creatively downsize.

The next year we experienced our second AIDS death. But on the bright side, the Agape Family Center for children is a resounding success.

A Sudden Frost

In January, 1997, our congregation was stunned by a Bold Proposal by our pastor that we observe Holy Trinity Sunday, close our doors and disband. A cluster of the faithful from among us were drawn together as if by gravity (and the situation was indeed grave). This cluster included life-long members, long-term members, and newer members—LGBT and straight—all bound together by a love for Holy Trinity. They met in someone's home over coffee and cookies and drafted a Bold Counter Proposal. They were not an official committee. There were Council members involved, but they were not officially sanctioned by Council. It was as if members were led by the Holy Spirit to shout something like: "Wait a minute, this horse has a pulse!" After three weeks both proposals were voted on by the congregation. The original Bold Proposal was voted down, and we plodded forward, if not on all cylinders.

Pastor Bartos recognized our determination and bravely led us on with renewed vigor. Holy Trinity, as mentioned, formed its temporary partnership with struggling Good Shepherd Lutheran, whose pastor had died, and we made it through the crisis.

Things began to get better. On Valentine's Day 1999 we dedicated our new organ. And on May 2, Holy Trinity demonstrated our commitment by becoming a Reconciling in Christ congregation. That made it official that Holy Trinity had become a safe place for LGBT worshipers to take refuge in Christ among loving people.

Another boost soon came along, in that we contracted to share our facility with New Life Metropolitan Community Church.

Seminary student Elaine Krome served at Holy Trinity for her field work as a church educator, bringing fresh ideas and enthusiasm to the congregation.

Worship attendance actually started to increase! And we stumbled into the new millennium. Our covenant with Good Shepherd ended.

On December 28, 2003, Pastor Bartos retired. We honored him with a farewell brunch at the Van Landingham Estate. The Rev. Stephen Johnson was called as our interim pastor in early 2004. Membership was again down to 138, and average worship service attendance bottomed out at a low ebb of 39.

When Morning Guilds the Sky

And so springtime returned to Holy Trinity on June 12, 2005. The Rev. Nancy Kraft, Ph.D., was installed as our new pastor. "Expect a Surprise" was the title of her first sermon—an understatement. She soon helped us identify our mission of "Loving not Judging."

Pastor Nancy had decided, after decades, to leave her career in the clergy altogether and embark on a new career in education. She had endured one traumatic disappointment after another in her personal life and her energy for parish ministry was exhausted.

Then she was invited, at the very last minute before turning out the lights and closing the door on her calling, to apply for a call to Holy Trinity. She had heard all about us, and knew very well that we were just a hiccup away from lights out ourselves. She felt an abrupt touch of the Holy Spirit and realized that, paradoxically, the very absurdity of the situation made it a mandate. A level-headed, no-nonsense, probabilistic thinker by nature, she is not usually given to notions such as destiny. But this was different. She interviewed with our call committee with the new sense of destiny. She "knew" that she was our new pastor, with intuitive certainty. So it goes.

That first sermon, "Expect a Surprise" was actually delivered May 15. Pentecost. Remember, it was at Pentecost that the Spirit descended upon the Apostles, such that they spoke to the diverse gathering, from far and wide, in vernacular idioms, "tongues" that they could understand and relate to. Pastor Nancy had wanted, briefly, to teach English as a second language. Now she was teaching the Gospel to a diverse gathering in the language of our changing times. Kismet!

A new energy was evident. Our building was spruced up. A new sign appeared out front. Space was leased to the Charlotte Children's Choir. Time Out Youth was growing. New Life MCC was settled in and thriving. Sunday church school attendance increased noticeably. Worship attendance was up slightly. Membership inched upward. And a second, new type of worship service, "Sacred Space," was instituted, to be held early, before Sunday school.

Members were asked to participate in various settings as never before. People began getting unexpected emails or phone calls from Pastor Nancy asking them to "step up to the plate" and deliver thus and such a talk at this or that service. Members were gently driven from their pews and found themselves addressing the congregation. A Holy Trinity website was created. A nursery was added. Movement rippled through every corner of our church.

By 2008 a five-year plan was in place. Its focus was on communication, service, and intergenerational community.

The next year on August 22, the ELCA Churchwide Assembly approved full inclusion of LGBT into the life of the broader church. This reinforced our belief that Holy Trinity is on the right side of history, and that the arc of the universe (as one theologian said) does indeed bend toward justice.

A series of six sermons were developed and delivered by six congregation lay-preachers. This was an example and a continuity of the ripple of movement getting people out of the pews and participating. Energy begets energy and was reflected in noticeable increases in membership. Sunday school attendance,

and worship attendance (170, 30, 70 respectively). For several years along this timeline, a Lenten Devotional Book was issued, featuring one entry by different congregation embers for each of the 40 days of Lent. Membership continued its uptick. Our future was looking brighter.

The Windfall

More about the business of destiny: 2013 was a banner year for Holy Trinity. One Sunday Pastor Nancy went to lunch after worship at one of our colorful local restaurants. It was crowded. She was about to turn and leave when she caught the eye of a couple of her neighbors. She was invited to join them. She soon realized that she had joined a whole gathering from St. Andrew's Episcopal Church (also in our neighborhood). They had gathered to commiserate, for their church had just closed its doors a few days before. With the doors padlocked, they had worshiped on the front lawn, then gathered for lunch at this restaurant. Wishing to be nice, Pastor Nancy invited the gathering to come worship with us at Holy Trinity. Well…the next Sunday a cluster of them showed up. Then, with each week, a few more would show up. And a few more. And a few more. It was a natural fit. The ELCA and the Episcopal Church in America had already joined in common communion some years earlier. Before very long Holy Trinity added more than fifty new members! Membership zoomed to 243.

It cannot be overstated the positive effect this infusion of new membership has had. It is not just bigger numbers. The blending of these two congregations into one has transformed Holy Trinity. The term "synergy" refers to a dialectic in which the merging elements result in a synthesis that is greater than the sum of its parts. This picked up on a momentum that had already begun, and put us into a creative surge with far-reaching implications of good things to come.

Also, at this time, we brought in Dr. Ronald F. Ellis as our Director of music. Ron has had a distinguished career, and regularly features guest soloists and musicians to bless us with professional quality music—both popular and highbrow.

All of this was experienced in the year of the 25th anniversary of the ELCA. We leased space to One Voice Chorus, and the St. Andrew's people brought us Young at Heart (YAH) with luncheons every Thursday.

By the end of 2014 membership was up to 269, and average worship attendance exceeded 100 for the first time in decades. Pastor Nancy was named "Outstanding Ally of the Year" by Charlotte Pride. Our sanctuary was adorned by the "Stations of the Cross" paintings by Ginny Boyd.

We were given a big boost in spirit on October 10, 2014 when marriage equality became legal in North Carolina. Pastor Nancy and two members of Holy Trinity, Cathy Fry and Joanne Marinaro, were plaintiffs in the lawsuit that led to this court decision. On the first day of marriage equality in Charlotte, Pastor Nancy married Cathy and Joanne along with four other Holy Trinity couples on the steps at the Register of Deeds. They were featured in a large color photo on the front page of *The Charlotte Observer*, all in a row, kissing at the end of the ceremony.

Pastor Nancy and several of our members started going to Raleigh and elsewhere to participate in Moral

Monday protest demonstrations, continuing into 2015.

Our members, led by our pastor, continue to be a prominent fixture in the annual Charlotte Pride festival held every August. In 2015 our relationship with Charlotte Pride entered a new phase when they began leasing space from us.

In 2013 we began a partnership with Merry Oaks International Academy, a neighborhood elementary school where 98% of the students are living below the poverty line and 68% are performing below grade level. The congregation has generously provided volunteers, school supplies and other resources to Merry Oaks and our relationship with them continues to grow.

In 2014 Holy Trinity participated in the North Carolina Synod's Forward Together emphasis. Our Forward Together Team worked with our synod companion, the Rev. Jennifer Ginn from Cross and Crown Lutheran, to develop a new long range plan, which was implemented in 2015. The plan calls us to be more intentional in ministry areas like social justice, assimilating newcomers, and stewardship. To accomplish our goals we changed our structure to ten ministry teams that began meeting monthly at the same time. The new structure is designed to meet the needs of a growing congregation that will rely more on lay leaders and shift the focus away from every decision in the congregation being funneled through the pastor.

One Century Milestone

On a sticky, sweltering summer evening in 2016 we celebrated one hundred years of faith's journey. Everyone enjoyed the ice cream, speeches and entertainment provided by our members.

Faith's Journey Continued

Punctuating the centennial celebration, Pastor Nancy was blessed with a call to lead a congregation in the Baltimore area. So in 2017 Holy Trinity Lutheran was indeed fortunate in receiving Reverend Emily Kuhn Hartner, who answered our call to come lead us as pastor. She arrived with her talented tenor husband, Ian, and handsome toddler son, Oliver, in tow. At this gathering everyone sensed that Pastor Emily and her family had found their new home.

Right off the bat, Pastor Emily and the congregation faced a challenge. The antique boiler packed up after a half century of service, leaving us with no heat in the nave.

We spent that winter worshiping underground in Corky Ingram Fellowship Hall. But there was an unexpected bright side of the situation. Due to the more compact venue we all huddled up more closely in the only warm room available. This quickened our feeling of closeness with our new pastor and her family.

2019 was special. Pastor Emily led a group of our members to Costa Rica in support of a sister congregation in that Central American country. They returned with happy stories about their fellowship with the Costa Rican people, and fun stories of their braving of the rainforest with its exotic plants and animals.

Nemesis

And then came 2020 and trouble. While nobody was watching a four-fold miasma crept over our community on cat feet and bogged everything down. These four malign elements include 1) the Covid-19 pandemic, 2) an acute awareness of global climate change, 3) the radical polarization of society into red and blue camps, divided in fear, each with its own version of reality, and 4) a little later, a new war in Europe. Estrangement and alienation set in across America. Violence is ascendent, with mass shootings and various hate movements. We feel things pulling apart in the broader community. Our children, eyes cast down, don't know what to believe. Nihilism and despair have split our language into mean ugliness, reminiscent of the Tower of Babel. The rate of change spins faster and faster.

And yet, we are blessed. In the midst of the Covid-19 pandemic, we received three seminary interns: Vicars Chelsea Achterberg, Betsy Mitchell, and Joshua Wullenweber, all of whom brought a renewed sense of energy along with exciting ideas. And we are blessed with the stabilizing influence of Pastor Emily Hartner. Her youth and energy are drivers of a remarkably stable faith in God. She leads with the evenness of a mature and secure faith, and she has a talent for serene reassurance. She put our services online for a year or more due to the Covid-19 lockdown. She reminds us every Sunday, chaotic times notwithstanding, that we are already free, that nothing can separate us from God's love. We believe we will be all right after all.

Feeding the Multitude

From the very first, Holy Trinity has been a giving and generous church. A partial list of benevolence organizations that we support, or have supported, with our time, talents, and financial contributions follows below. Some will probably inadvertently be overlooked. In (very loose) chronological order we include:

- Women's Home and Foreign Missionary Society
- Children's Missionary Society
- Lenoir-Rhyne College (now University)
- Boy Scouts of America
- Pastor's Discretionary Fund
- Women of the ELCA
- Lutheran World Relief
- Morningstar Lutheran Church
- St. Thomas Lutheran Church
- Redeemer Lutheran Church
- Sponsorship of Refugee Families
- Red Cross Blood Donor Program

- North Carolina Lutheran Home
- World Hunger Appeal
- CROP Walk
- Walks for Breast Cancer
- AIDS Walk (and Quilt Names Project)
- Habitat for Humanity
- Crisis Assistance Ministry
- Loaves and Fishes
- Room at the Inn
- SPLASH Team
- Lutheridge-Lutherock Campaign
- Regional AIDS Network (RAIN)
- ABLE Center (Adult Basic Literacy)
- Mother's Morning Out
- Scouting
- AA
- Hospice
- Salvation Army Winter Shelter
- Time Out Youth
- A Child's Place
- Agape PARC Family Center
- Lutheran Family Services
- The Havens
- The Names Project (AIDS Quilt)
- House of Mercy
- Charlotte Metro Mission Board
- Community Links
- Tape Ministry
- Angel Tree
- Souper Bowl
- Neighborhood Health Fair
- Trunk or Treat
- Blessing of Animals
- Heifer Project
- ELCA Malaria Fund
- With Love from Jesus Ministries
- Moral Mondays
- Carolina Pride
- Christmas Pasada
- Merry Oaks Elementary School
- Charlotte Men's Shelter
- ReconcilingWorks
- Campaign for the ELCA
- Habitat for Humanity

Pastors who have served:

- W. A. Lutz, February 1917 – January 1924

- Roy L. Troutman, June 1924 – March 1927
- John L. Morgan, January 1928 – January 1934
- R. L. Patterson, March 1934 – March 1936
- Olin Sink, Assistant, January 1935 – March 1936
- Olin Sink, March 1936 – January 1964
- Fred M. Ramseur, Jr., July 1964 – July 1978
- Richard Duncan, Associate, September 1970 – September 1974
- Richard R. Campbell, January 1979 – September 1982
- A. Glenn Boland, January 1983 – September 1991
- James A. Bartos, May 1993 – January 2004
- Nancy Kraft, June, 2005 – 2016
- Emily K. Hartner, April, 2017 -- present

Members who entered the ministry: The Rev. Gaither Blackwelder, The Rev. William H. Jennings, The Rev. Carl L. Ritchie, The Rev. Woodrow F. Frick, The Rev. Jerald M. Peele, The Rev. Hugh L. Mozingo, III, The Rev. James C. Braswell, Jr., The Rev. J. George Gilbert, Jr.

Blue Skies

And so we persist. Holy Trinity Lutheran Church has come a long way. We've seen the best of times and the worst of times. We've seen times when there were so many worshippers that we had to bring in folding chairs for lack of pews. And more than once we've almost shut down. But through it all we have always lifted high the Cross of Jesus Christ. And, God willing, may we continue "Growing in God's Grace."

> "And the word became flesh and lived among us, and we have seen his glory, the glory of the father's only son, full of grace and truth. From his fullness we have all received, grace upon grace."
> *John 1:14, 16*

Narrative by Ted Slaughter

Advent

Spindale

Advent Lutheran Church is a member congregation of the North Carolina Synod of the Evangelical Lutheran Church in America (ELCA). It is located on Reveley Street at East Main in Spindale, Rutherford County, NC.

A preliminary survey of this field was made during August 1946 by the Rev. W.G. Cobb, pastor of St. John's Lutheran Church in Cherryville, NC. He was assisted by the Rev. J.D. Sheppard, pastor of Ascension Lutheran Church in Shelby, NC. Those present for the first Celebration of the Service at the Spindale House, August 15, 1946, included: Mr. & Mrs. Paul Huss, Mary Alice Huss, Mr. & Mrs. Fred Smith, Boyce and Jimmy Smith, Mrs. Grace Davis Goode (the first church organist), Mr. & Mrs. Lunda Davis, Mr. & Mrs. H.F. Killian, Mr. Pete Killian, Mrs. Long, Mrs. Elizabeth Rhyne, Mrs. Bernice Griffin, George and Henry Griffin.

Services were continued each Sunday afternoon in the Spindale House (the community center) by the Rev. Sheppard.

A tentative organization of the congregation was set up on Advent Sunday, December 15, 1946, with 16 persons received into membership. Pastor Sheppard conducted the service, and Dr. J. L. Morgan, President of the United Evangelical Synod of North Carolina, delivered the sermon. The name of the congregation was suggested by Mrs. J.L. Long because the congregation was organized during the season of Advent, meaning the coming of Christ.

The first child to be baptized in the Chapel at the Spindale House was Jack Huss in 1947. The altar-table paraments were handmade by Mrs. F.O. Davis, mother of Mrs. Paul Huss.

On April 5, 1948, a large dwelling house and lot fronting on Main Street were purchased by the Synod for this mission congregation at a cost of $18,000. The money was borrowed from the Brotherhood Loan and Gift Fund. This house served as a chapel and also as residence of the pastor.

Pastor Sheppard continued serving this mission until August 1, 1948, at which time Rev. H. G. Fisher was called as pastor. He was supported largely the first year by the Board of Home Missions.

On February 2, 1949 Advent Lutheran Church was officially organized with 50 charter members. Pastor Fisher was installed April 24, 1949 and served the congregation until 1953.

A second lot was purchased, adjacent to a lot given by Mr. & Mrs. Paul Huss, with the provision that a Lutheran church be built on it; and in 1952 a church building was erected on it, and consecrated, at a cost of $42,000. More recently, the corner lot at East Main and Reveley was purchased which now served as part of the parking area for the church.

The Rev. H. C. Linn served the congregation from October 1, 1953 until February 29, 1956.

On June 17, 1956 Rev. Gilbert B. Goodman was installed as pastor of the congregation.

In 1961 a Service of Blessing was held for a missal stand (for the altar-table service book), presented by Mrs. Alton Davis in memory of her husband.

June 1, 1963 until December 1, 1966 Rev. Phillip W. Deese served as pastor. In 1964 a new lectern Bible was donated by a member. New choir robes were dedicated. A credence table was given in 1965 by the Lutheran Church of Women in honor of Mrs. Lillian Carver.

The 20th anniversary of the initial tentative organization was observed August 14, 1966. Mrs. H.F. Killian, oldest living member of the congregation, cut the birthday cake at the anniversary celebration.

On September 3, 1967, the Rev. Glenn S. Eckard was installed as pastor, coming here from Good Shepherd, Goldsboro, NC. The interior of the parsonage had been renovated at a cost of $2,600.

In 1969 a new set of green paraments for the altar-table, lectern and pulpit were blessed. A stained-glass memorial window of The Beatitudes was installed above the narthex entrance.

The Rev. Charles H. Frank was installed as pastor of the congregation on March 3, 1974. On Sunday, May 16, 1976 a note-burning ceremony was held at the morning Service. The loan from NC Lutheran Men was paid in full, making Advent Church debt-free. The Rev. Terry Agner, assistant to the President of the Synod, was guest celebrant.

The Rev. Robert Linden Young was called by the congregation and installed as pastor on Sunday, February, 26, 1978.

In 1978 the new church organ was dedicated in memory of Mr. Douglas R. Clark. The organ chimes were given by the Davis and Huss families, and installed together with the organ light by Mr. Paul Huss. A processional cross, to be

used in the public worship of God, was given by the congregation in honor of Mr. & Mrs. Paul Huss, first charter members of the congregation.

In the early 2000's a new metal roof was put on the church building. July 13, 2003 Luther House was decommissioned and demolished by the end of July. The house had been used as the Fellowship Hall but had become unsafe and was too costly to renovate and bring up to code. Consequently, pews were removed in the back of the sanctuary and laminate flooring laid down to accommodate Fellowship activities.

December 2004 Rev. Pam Mitcham was installed as Advent's first woman pastor. She left 4 years later for a call closer to her elderly mother. Rev. Wm. Seibert was the Interim Pastor until Rev. R.W. Fink came March 1, 2009. He was installed April 26, 2009 and stayed with Advent until he retired July 31, 2014. During his tenure new green paraments and banner were purchased in memorial to Lib Hopper, and the church purchased an organ that was previously owned by St. John's Lutheran Church in Spartanburg, SC.

October 1, 2015 Rev. David Hinkelman was called to Advent as an Interim Pastor and installed November 29, 2015. March 8, 2020, Advent had to close her doors when the entire nation was put on lockdown due to the COVID-19 Pandemic. In order to continue reaching out to the congregation, services were held on-line via ZOOM. Even when the church was able to resume services in the building, Pastor Dave Hinkelman continued to broadcast the services via ZOOM, to continue reaching worshipers from out-of-state that had joined Advent's family during the pandemic. 2020 also marked the 50-year anniversary of Pastor Dave Hinkelman's ministry.

Advent Lutheran Church has grown from its early beginnings as a prayer in the hearts of faithful Christians who were known as Lutherans and continues to be involved in social ministry in Rutherford County.

Pastors

1946-1948	J. D. Sheppard
1948-1953	H. G. Fisher
1953-1956	HC Linn
1956-1963	GB Goodman
1963-1966	PW Deese
1967-1974(?)	GS Eckard
1974-1977	CH Frank Sr
1978-1980	RL Young
1983-1986	FW Meuter III
1986-1987	PK Nordsiek (Intentional Interim)
1987-1998	BA Bruhwel
1999-2003	Wm Seibert (Intentional Interim)
2003-2004	James Daugherty (Intentional Interim)
2005-2008	PS Mitcham
2008-2009	Wm Seibert (Intentional Interim)
2009-2014	RW Fink
2014-2015	Supply Pastors
2015-	DH Hinkelman (Intentional Interim)

Alamance

Alamance

Organized: 1929
County: Alamance
Affiliation: NC Synod
Status: Active

In June of 1929, the nondenominational church in Alamance, sponsored by John Shoffner, mill owner and town leader, became Lutheran. The church roll looked about the same as the list of town residents or the list of employees at the mill. The church building was a small, white wooden structure, which is now the parlor and chapel.
Almost everybody walked to church. Since most of the town was too close to the school for the county wouldn't bus the children, the children walked to school. The mill bought a bus which carried the Alamance children to school, and during the summer Pastor Herman Fisher used the "blue bus" to take the youth on trips to Grandfather Mountain, Linville Falls, Luray Caverns, and many other places. Pastor Fisher ran scouting programs, Luther League, Junior choir and Bible School. He taught the young people tennis, croquet and bridge, and, with the mill as sponsor, held a Christmas pageant with a tree, at which gifts were given to everyone in town. The mill paid for the gifts and the Sunday School teachers picked them out for their classes.

With the death of mill owner John Shoffner, mill management became centered in New York; and some of the familiar customs ceased, although the tree continued for many years.
Pastor Lee Shipton served from 1938 until 1949. He added to the church building, bricking it, and adding what is now the choir room. Some Sunday School classes were held in another building across the street, now gone, called the "club house" because it served as a community center and meeting. Pastor Paul Cobb began his four-year tenure in 1949. He was a good preacher and pastor, remembered primarily for his sermons. His wife was a musician, playing the organ, giving music lessons, and leadingthe choirs, including a highly respected junior choir.
Building began again in earnest when Pastor Glenn Eckerd arrived in 1953. During his ten years as pastor, he added the sanctuary, Sunday School rooms, children's assembly and the cellar, with a kitchen. Pastor Eckerd made sure everyone was in on it, often leading folks through the building site, pointing out trusses and footings. Ministries with children and youth were continued during Pastor Eckerd's ministry, often shared with neighbors Macedonia or Low's.

Pastor Roy Setzer came to Alamance in 1964. His wife was energetic and had a hand in everything except the music. They changed things quickly when they came, bringing in new people and new ideas, for example, they renamed the street where they lived from "Doodleville Hill" to "Cardinal Lane". He required new members who were not already Lutherans to attend catechism. He added to the playground and established the ball field, which is still used by the whole community. Three of their sons became pastors and a daughter married a pastor.Pastor Boyce Whitener succeeded Pastor Setzer, serving from 1970 until 1976. Pastor Robert Beard came after Pastor Whitener. During his two-year tenure, he helped the village to incorporate and to provide water and sewer services. Pastor Charlie Hoyle served from 1979-1987 and was known for his great sermons and was well-loved by many.

The greatest growth in the history of the church has occurred during the tenure Pastor James Lockley. Activities include adult and junior choir, hand bells, line dancing, Joy—a young women's interpretive dance

group, LYNC (Lutheran Youth in NC) and *Via de Cristo*. Property renovations have addressed the stained glass windows, church parlor, and a ramp for access for handicapped worshipers.

Pastors:

-1929 H. W. Jeffcoat
D. I. Offman
Q. O. Lyerly
1929-1931 Herman G. Fisher (student)
1931-1938 Herman G. Fisher
1938-1949 C. Lee Shipton
1949-1953 Paul B. Cobb
1953-1964 Glenn C. Eckard
1964-1970 Roy B. Setzer
1970-1976 Boyce D. Whitener
1976-1978 Robert Q. Beard
1979-1987 Charlie Hoyle
1989- James Lockley

Amity

Cleveland

Amity Lutheran Church, Amity, North Carolina was organized April 11, 1885 by Rev. H. M. Brown, pastor of St. Michael, Troutman, NC. The present church was built 1888-89. Rev. D. W. Michael assisted by W. S. Bowman dedicated the original structure April 30, 1893 with 79 Charter members. 1955 more land was bought and a new parsonage was built. Rev. Franklin Dorton was pastor. 1959 Rev. Curtis Wise was our first full time pastor. 1968 Rev. Larry Bost became pastor. During his ministry, new Sunday school rooms and fellowship hall were built. We celebrated Centennial April 11, 1985. Rev. Thomas Weddington was pastor. We as followers of Christ at Amity Lutheran Church believe it is our duty to go into the world and spread the gospel to all peoples in Christ's name.

Pastors

1885-1888	H. M. Brown
1888-1899	W. Kimball
1889-1890	T. H. Strohecker
1890-1894	D. W. Michael
1894-1895	H. W. Jeffcoat
1895-1899	B. S. Brown
1899-	R. A. Helms

1926-1929	John L. Morgan
1929-1932	E. F. Troutman
1932-1935	C. F. Kyles
1932-1935	R. H. Kepley
1935-1937	O. G. Swicegood
1937-1938	H. A. Kistler, Ph.D
1938-1939	C. A. Misenheimer
1939-????	J. D. Stoner
1948-1950	Luther R. Sloop
1955-1957	L Franklin Dorton
1959-1963	Curtis J Wise Jr
1964-1967	Robert L Young
1968-1979	Larry W Bost
1980-1985	G Thomas Weddington
1998-2003	J Marion Boggs

Antioch

Dallas

Lutheran settlers, firm in their faith, began moving into this area before the American Revolution. They could attend services at the “Meeting House” located at the gap of Pasour Mountain or at Philadelphia Lutheran Church, Dallas.

As more Lutherans came into the community, the need became greater for a local meeting place. Services began being held in the old Rhyne Schoolhouse. Rhyne Church (now Antioch) was in existence as early as 1849 with 41 confirmed members. These were tumultuous times for the new church. Controversy surrounded Rev. Adam Miller, Jr., the church’s first pastor. A civil suit was brought against Rev. Miller, followed by a lengthy church debate and court battle. Maintaining his innocence and dissatisfied with the way the Tennessee Synod had handled the charges, Rev. Miller withdrew from the synod in 1846. On October 6, 1849, Rev. Adam Miller, Jr., and the seven churches he served, including Rhyne Church, petitioned for membership in the new Evangelical Lutheran Tennessee Synod Reorganized. Rhyne Church continued to meet in the Rhyne Schoolhouse until it burned.

In 1853, the congregation moved to its present location, changing its name to Antioch. A thirty or forty feet square log building, with a high pulpit and no means of heat, was erected.

In 1881, the congregation joined the Tennessee Synod and built a new church. Thanks to members and friends of the congregation, the church was built with very little cash outlay. Bricks for the church were made on site. The first service was held in the new church on August 16, 1883.

The year 1896 began another turbulent period in Antioch’s history. Rev. B. L. Westenbarger of the Ohio Synod was called as supply pastor. He recommended that the congregation transfer to the Ohio Synod. He introduced clerical vestments and individual communion cup. This proved to be too much change for many members with strong conviction. The congregation split, with the group led by Rev. Westenbarger building St. Peter’s Lutheran Church across the road from Antioch. Deeply wounded by the split, Antioch became part of the Dallas Parish.

Between 1932 and 1947, Antioch continued to grow. Sunday school rooms were added. A tower, a front entrance, and art windows added to the beauty and usefulness of Antioch.

In 1947, the Philadelphia and Antioch congregations built a parsonage at Antioch, and called a pastor. Worship services were held at the two churches on alternating Sundays.

Antioch was privileged to have weekly services for the first time during 1954 when the congregation’s pulpit was served by supply ministers. During this time an Educational Building was built. This was a venture in faith for the congregation without the leadership and guidance of a full time pastor. Sunday School was held in the new building for the first time on November 28, 1954.

In 1955, a new schedule for worship was adopted. Antioch had services the first and third Sundays at 11:00 am, and the second and fourth Sundays at 9:45 am. Antioch continued to grow and change. The congregation dreamed of building a new church connected to the Educational Building. Again, the building began and steadily progressed as many of the congregation’s members worked nights to complete the project. The first service in the New Church was held August 16, 1959. The Old Church was converted to a Fellowship Hall to be used by Boy Scouts, church and community organizations.

Antioch got its first full time pastor in 1965. Additional land was purchased to enlarge the cemetery. Hundreds of trees and shrubs were planted by Rev. Valdis mezezers, and an outdoor worship area was built.

In the last thirty years, Antioch’s loyal and faithful members have continued to worship, witness, and serve God. New ministries have begun. Needs within and outside the congregation have been addressed. Through faith, the members of Antioch will continue to look to God for guidance as they meet the challenges of the future.

Pastors

1850-1859	Adam Miller, Jr.
1853-1874	George L. Hunt
1875-1881	George S. Pasour
1881-1891	M. L. Little
1892-1893	L. L. Lohr
1893-1894	S. S. Rahn
1894-1895	J. A. Rudisill
1898-1906	W. A. Deaton
1907-1911	P. D. Risinger
1912-1916	A. R. Beck
1917-1919	C. E. Fritz
1919-1922	C. N. Yount
1922-1928	C. K. Rhodes
1928-1932	B. E. Petrea
1932-1947	F. M. Speagle
1947-1953	W. H. Dutton
1955-1964	C. E. Lutz
1965-1975	Valdis Mezezers, STM
1975-1978	James R. Youngblood
1979-1993	Edwin A. Cook
1994.1998	Lewis Murdock
2000.2001	Michael D O'Grady
2002-	George L Rhyne

Ascension

Shelby

Ascension Lutheran Church is located at 300 North Lafayette Street in Shelby, North Carolina.
The congregation was organized with thirteen members on Palm Sunday, March 25, 1923 in Shelby Presbyterian Church. The congregation was organized by The Reverend H.B. Schaeffer, then pastor of St. Matthew's in Kings Mountain. The Reverend B.D. Wessinger, D.D., pastor of St. John's Cherryville, preached the sermon "Church in the Midst of Churches."
On June 17, 1923, The Reverend Noah D. Yount, Western Field Missionary of the United Lutheran Synod of North Carolina, took charge of the work and served the congregation until 1932. On April 10, 1924, a lot on North Lafayette was purchased with $7,000 in contributions generously provided by members of St. Matthew's Lutheran Church. On January 25, 1925, the mission congregation was yoked with Grace Lutheran Church in Bessemer City establishing a "parish" with Pastor Yount serving both congregations. In Shelby, a Sunday School was formed and worship services first were held in the old Marion School which stood on East Marion Street and later in the Episcopal Chapel when it was on South Lafayette Street.
Dr. E.C. Cooper, then Field Missionary, and The Reverend J. Frank Davis, served Ascension next. On August 28, 1932, the congregation celebrated the ground-breaking for the sanctuary with worship led by Rev. Davis. Representatives from the city and from neighboring Baptist, Presbyterian and Methodist congregations all participated along with the pastor of St. Matthew's in King's Mountain. Congregation representatives for the Council, Sunday School, Women's Missionary Society and Luther League also participated. The cornerstone was placed on December 18, 1932 and the building was completed, at a cost of $11,000, by January 1933.
In the fall of 1937, Dr. E.C. Cooper accepted a call as Chaplain of the Penal Institution of the State of North Carolina. The congregation next called The Reverend Frank J. Davis, pastor of Lutheran Chapel in Gastonia. In the spring of 1938, a parsonage was built on a lot adjacent to the church property on North Lafayette Street. Davis served until February 1943.
Ascension called The Reverend J.D. Sheppard as its pastor on April 1, 1943. Pastor Sheppard served Ascension for nine years. He coordinated the resettlement of more than 75 European refugees who were provided with jobs and homes through the efforts of the congregation. On January 1, 1945, Ascension Lutheran Church became self-supporting. Under Pastor Sheppard's leadership, the congregation supported the formation of a mission congregation in Spindale, west of Shelby in Rutherford County. Thirty community members participated in the first worship service, held at and in the community center on August 15, 1946; on December 1, 1946, sixteen charter members organized the new "Advent Lutheran Church." Pastor Sheppard continued there on Sunday afternoons until the congregation called The Reverend H.C. Fisher on August 1, 1948.
On August 17, 1947 the newly installed Wick Pipe Organ debuted at Ascension; it was dedicated on April 25, 1948. Because the organ company was not able to supply the needed metal for the pipes due to the scarcity of metal during the war years, the congregation collected scrap galvanized tin that was not needed for the war effort and the organ company turned their collection into pipes.
The Reverend Paul Cobb served Ascension between 1953 and 1960. During these years, plans were drawn up for a new education building. When the congregation decided instead to purchase a new parsonage at 701 Westover Terrace, the former parsonage was converted into an education building.
The Reverend Robert F. Sims was called to the congregation in 1961 and served until 1967. During this period, the congregation took up the question of relocating or remaining in uptown Shelby. Property on Kings Road was purchased, but when property around the current sanctuary became available, it was also purchased.
In the 1950's and 1960's the Lutherans and the Episcopalians sponsored a joint Boy Scout Troop, and the youth groups of the two churches were combined for a while. For several years in the early 1980's the two congregations "exchanged" chancel choirs on All Saints Sunday and Reformation Sunday. Vacation Church School was also co-sponsored during this time.
The Reverend John P. Lingle served the congregation between 1968 and 1973. During this time, the Kings Road property was sold and the congregation committed to building a new education building in 1971 at a cost of $120,000.

This signaled Ascension's commitment to remain in uptown Shelby.
The Reverend Gerald P. Wallace served Ascension between 1973 and 1978. It was during this period that the basement of the church was made available to the Cleveland County Mental Health Agency which operated a facility for mentally handicapped adults and later a facility called "The Tot Spot" for preschoolers.
The Reverend David L. Lohr was called to the congregation in July 1978. The lot of the northside of the property was purchased around 1979 for $24,500. In 1980, the note on the education building was marked "paid-in-full." A smaller piece of land immediately behind the education building was given to the congregation by the Horn family in 1982. In 1985 the sanctuary and basement of the church building were completely renovated at a cost of $205,000 which included razing the old parsonage and landscaping the property. During the nine-month renovation, the congregation worshiped in the fellowship hall. In 1988 a lot and house immediately behind the church was purchased for $33,500. This house was made available without charge to the Life Enrichment Center for office space.
In 1998, the congregation celebrated its 75th anniversary.
In 1999 the congregation council commissioned a committee to study the possible construction of a columbarium on the church grounds. After intensive study and consultation with knowledgeable individuals, other churches, and a local architect, Roger Holland, a design was approved by the congregation on June 22, 2003.
In 2003, Pastor Lohr retired and Pastor John Merck served in a one-year interim. The congregation called Pastor Jeff Erbskorn in December 2004. Pastor Lohr was named Pastor Emeritus.
On November 20, 2005, at the annual congregation meeting, members voted to build a columbarium with a memorial wall. The columbarium was completed and dedicated in honor of Pastor Emeritus Lohr on Palm Sunday, April 1, 2007.
In May 2007, the congregation adopted the following vision and values statements:

Vision Statement

To be an extension of the hands of Christ.

Congregational Values which shape the vision:

1. Our hands extend a ministry POINTING TO JESUS.
2. Our hands extend a ministry of PRAYER.
3. Our hands extend a ministry of OUTREACH.
4. Our hands extend a ministry of AFFIRMATION.
5. Our hands extend a ministry CALLING OTHERS TO SERVICE.

From 2006 to 2009, the congregation provide a monthly free lunch in the fellowship hall to its neighbors. Groceries were purchased through Second Harvest Food Bank of Metrolina and volunteers prepared and served the meals from the kitchen. After neighboring congregations organized a new lunch rotation that offered meals at different locations Monday through Friday every week, Ascension volunteers began preparing and delivering dinner to the forty residents of the men's shelter once a month. That practice continued through June 2018, supported by contributions from members.
From 2012 through 2018 the congregation sustained a backpack ministry with Graham School and they continue to provide needed grocery items to the school.
In 2013, Pastor Jeff Erbskorn accepted a call to St. Paul Lutheran Church in Aiken, SC; he preached his last sermon at Ascension on May 5, 2013. Throughout the year, the congregation celebrated its 90th anniversary through worship, education and fellowship.

On Sunday, January 20, an Anniversary Choir, led by Gail McKillop, and organist Steve White introduced a new hymn which Gail wrote especially for this occasion. Pastor Jeff dedicated a new banner based on a design by Donna Lilly.

On February 24, Bold Women's Sunday, Ascension WELCA members involved women of the congregation, representing all ages, in leading the service and sharing God's word on.

On, March 24, Palm Sunday 2013 - only one day earlier on the calendar than the Palm Sunday in 1923 when Ascension was formed - was celebrated with a covered-dish dinner and the wonderful fellowship that has brought strength to Ascension throughout its history.

An anniversary worship was held on Sunday, April 28 with Bishop Leonard Bolick, North Carolina Synod of the ELCA, preaching. A celebration meal followed.

May and June featured a skit by the children and an “Old Time Religion” vacation Bible school.

In September, a four-part education series was taught by Lutheran scholar Harold Jefferies as he led the congregation into deeper study of the Apostles’ and Nicene creeds.

A "Seasons of the Church" Service was celebrated October 13 with a potluck meal following and on November 13, the congregation celebrated Thanksgiving with worship that included Native American traditions.

A seven-week Epiphany series, “Shining The Light in Our Community” brought leaders into our congregation to share their roles and describe how their professional lives and their faith intersect in community life.

The Reverend Dr. William Battermann served as the congregation’s interim pastor until The Reverend Christina L. Auch was ordained and installed at Ascension on June 22, 2014. The Reverend Leonard Bolick, then Bishop of the NC Synod of the ELCA, presided and preached. Although it was the first ordination hosted by the congregation, Ascension has a history of developing leaders for the Church. Currently three daughters of the congregation Tammy Jones West, Christy Lohr Sapp and Ingrid Chenoweth are rostered in the ELCA.

The note for the columbarium was paid in full before the end of the year in 2015, and the note-burning was celebrated after worship on January 3, 2016.

A prayer garden above the columbarium was installed and landscaped in 2017 with remaining 90th anniversary funds.

In 2017, for the 500th anniversary of the Reformation, Ascension hosted a summer film screening of Rick Steves’ documentary about Marin Luther and joined Shelby Presbyterian Church to commemorate the anniversary with a meal and short dramatic performance in October.

In 2017, Ascension hosted the community Thanksgiving worship on the Tuesday before thanksgiving for the first time.

In 2018, for the congregation’s 95th anniversary, members contributed needed items to Hospice Cleveland County each month. The congregation regularly supports Hospice through service projects, financial gifts and fundraising like Hearts for Hospice. They also hosted the spring 2017 Hospice Memorial worship service and reception for families of patients who had died. The congregation also generously supports Heritage Oaks, a residential assisted living community in Gastonia that is managed by the Cleveland-Gaston-Lincoln Lutheran Foundation.

Early in 2020 the congregation council modified the vison, mission and values statements to declare: **Our Vision** is Spreading God’s Word. Touching Lives. Deepening relationships with God. **Our mission** is to be an extension of the hands of Christ by pointing to Jesus, praying, caring for each other and creating community.

Since the COVID-19 pandemic began in March 2020, the congregation has continued to navigate how it has changed our ways of gathering for worship and our presence and participation in the community.

Pastor Christina Auch completes her ministry with us on Sunday, January 30, 2022 and the congregation council is working with the NC Synod of the ELCA to call and interim pastor and explore our next season of ministry.

Pastors

1923-1932	N. D. Yount
1932-1937	E. C. Cooper
1937-1943	J. F. Davis
1943-1952	J. D. Sheppard
1953-1960	Paul Cobb
1961-1967	Robert F. Simms
1968-1973	John P. Lingle
1973-1978	Gerald P. Wallace
1978.2003	David L. Lohr
2004-2013	Jeffrey M Erbskorn
2014-2022	Christina L. Auch

Ascension

Wilson

Organized: 1961
County: Wilson
Affiliation: North Carolina Synod
Status: Active

In a large rambling edifice at 103 Gray Street, seventy-nine people signed the charter that formally organized Ascension Lutheran Church. It was August of 1961, but already much planning and work had been accomplished. During the previous summer, Ernest Long, then a student at Lutheran Theological Southern Seminary in Columbia, South Carolina, had done the initial survey work for the North Carolina Synod's Board of American Missions. He enrolled sixty-three members prior to returning to complete his studies. Mr. Long was succeeded by The Rev. Paul Miller who was temporarily assigned to the new mission congregation. Several months after the formal organization of the church in 1961, the Rev. Ralph Wallace became the first called pastor of Ascension. During his pastorate (1961-64) land was purchased at the northern edge of Wilson for a new church building and a parsonage. Charles L. Phillips was named architect, and plans were developed for a financial campaign that would turn dreams into reality.

Construction was begun on the parsonage, and later, the church during the pastorate of Carroll Robinson (1964-68). The dedication of the new facility was held on October 9, 1966 and brought to an end the years of worship in a variety of buildings: the Jewish Synagogue, the old Farrior house on Goldsboro Street, and a house at 103 Gray Street which had been the former site of the Catholic Church and School. Under the leadership of Pastor Robinson and later Harold McSwain (1968-73), the church began to grow in its new surroundings.

During the pastorates of Edwin Cook (1974-78) and Fred Ramseur (1979-83), the parish struggled under the burden of its building debts, which amounted to approximately $65,000. The years of struggle came to an end in August of 1983 with a bequest from the estate of Nellie Garris to the church which retired the indebtedness and established a Memorial and Building Fund in her name. In October of 1983 the congregation accepted the challenge from Pastor Fred Ramseur to beautify the church sanctuary. Pledges were secured from the members, and in the following improvements were dedicated: solid oak pews and kneelers, carpeting, new piano and organ, chancel and altar furnishings. In addition the parsonage was renovated with a new heating and cooling system, paint and carpet.
During the pastorate of David Kaeser (1981-) a large church road sign was erected near Highway 58. In the summer of 1986 pledges were again secured, this time toward the goal of replacing the windows and transoms in the entryway with stainedglass. This was accomplished, using the twin themes of "Christ Calling the Disciples" and "Jesus Blessing the Children." The transoms were replaced by Luther's Rose and the official logo of the Lutheran Church in America.

During the first twenty-five years, the members and pastors of Ascension have ministered to thousands of people. Happy exalted moments have prevailed over the inevitable sad ones. With a sense of joy and humility, we recognize that the majority of Ascension's history has yet to be written.

Pastors:

1960 Ernest Long, Student

1960-1961 Paul Miller

1961-1964	Ralph Wallace
1964-1968	Caroll L Robinson
1968-1973	Harold L McSwain
1974-1979	Edwin A Cook
1979-1983	Fred M Ramseur Jr
1984-1989	David W Kaesar
1990-1995	Marjorie L Eklund
1996-2007	Keith H Dey
2008-	Pamela S Mitcham

Augsburg

Winston-Salem

Organized: 1891

County: Forsyth

Affiliation: NC Synod

Status: Active

Augsburg is located on West Fifth Street in Winston-Salem. The church was organized by forty-six Lutherans on September 27, 1891 through the efforts of the Rev. W. A. Lutz, who was called to be its first pastor. The congregation first met in the Reform Club room above a clothing store on West Third Street. In May 1893, the congregation broke ground for its first church building on the corner of West Fourth and Spruce Streets. Work was completed in July 1895. The Southern Province of the Moravian Church loaned money to the congregation to complete construction payments. The brick and stone building was designed free of charge by Gustaf Bottigen, the son of the court physician to the King of Sweden. It was used for over thirty years. In 1902, the congregation, which had received monthly financial support from the Board of Home and foreign Missions of the North Carolina Synod assumed responsibility for its own expenses. By 1925, the congregation had outgrown its West Fourth Street building, and property was secured on West Fifth Street between Broad and Summit Streets. Construction of the present ancient gothic-style stone building began in 1926, and the first services were held in September 1927. The unusual bluish stone, known for its hardness, came from Bald Mountain quarry, now under the waters of High Rock Lake. Some of the memorial stained glass windows were moved from the originalbuilding. The beautiful wood altar was carved in Germany. Augsburg has been blessed with outstanding pastoral and lay leadership. For example, Rev. Lutz led the congregation during the formative years of 1892-1900. The Rev. S. W. Hahn and a Building Committee consisting of C. M. Miller, A. W. Lentz, G. Roediger, T. L. Stryker, and L. M. Swing planned the second church building. From 1942 to 1966, Augsburg grew from four hundred and eighty-five members to twelve hundred and fourteen members under the leadership of the Rev. Ray R. Fisher, who became pastor in 1942, and the Rev. L. C Bumgarner, who joined him as co-pastor in 1958. During that period, the church spawned two new congregations, Christ (1957) and Epiphany (1960). A new education wing was added in 1958. After the retirements of Pastors Fisher and Bumgarner, the team ministry concept was preserved. The Rev. C. Ross Ritchie was called in 1971, and the Rev. E. Roy Riley, Jr., joined him in 1974. In 1981, the Rev. Timothy H. Glenham joined Pastor

Ritchie. During recent years, the church has undertaken extensive renovations of the education area below the sanctuary (1978) and the sacristy (1985). In 1983, the church purchased additional property on West Fifth Street to ensure adequate parking. By the grace of God, Augsburg has become one of the leading churches in the North Carolina Synod. Seven members of the congregations have entered the ordained ministry, and its laypersons and pastors continue a tradition of leadership at the local, synodical, and churchwide levels.

Mission Developers: Rev. W. A. Lutz, Student J. I. Goodman

Pastors

1891-1900 W. A. Lutz

1901-1902 E. L. Folk

1902-1903 C. A. Ritchie

1904-1905 E. P. Conrad

1906-1908 G. S. Bearden
1908-1915 E. A. Shenk
1916-1920 I. E. Long
1920-1924 M. M. Kinard
1925-1942 S. W. Hahn
1942-1971 R. R. Fisher
1958-1971 L. C. Bumgarner
1971-1988 C. R. Ritchie
1974-1980 E. R. Riley
1981-1989 T. H. Glenham
1989- Ronald A. Rinn
1990-1997 David L. Winkle
1998- 1999 Lisa C. Anderson
2001- Shirley R Harrison

Beck's

Lexington

Organized: 1787
County: Davidson (Rowan)
Affiliations: NC Synod, Tennessee
Synod & NC Synod, Tennessee Synod,
NC Synod
Status: Active

Beck's Lutheran Church was established in the latter part of the 1700s. In "The History of the Lutheran Church in North Carolina" it is noted that the Rev. Adolph Nussman served Beck's during 1773-1787. This suggests that there was a worshiping community here at that time. A visiting pastor noted in November of 1771 that he visited the home of Leonard Kern, a German "who holds services for the neighbors, and catechizes the children". German immigrants had been settling in the area since the 1730s. The deed for the land on which Beck's was originally located was made on November 5, 1787. This deed plainly states that there was a meeting house and a burying ground already present when the land was purchased. In these early years the church owned property jointly with what was known as "the Church in the Dutch Settlement", later known as German Reformed, and now Beck's United Church of Christ. The first deed reads in part as follows: "This indenture made November 5, 1787, between John Billings, doctor, and Leonard Smith, etc. of the one part, and Martin Frank and Frederick Billings of the Profession of the Church of England, and David Smith and Henry Lookinbee of the Profession of the Church on the Dutch Settlement on Abbotts Creek, of the other part, "Witnesseth that for five shillings hat sold—all that piece or parcel of land, containing fifty-three acres, including the meeting house and burying grounds, near Abbotts Creek in said congregation."
The expression in the deed, "of the Church of England", refers to the Lutherans, and that of "the Church in the Dutch Settlement" refers to the German Reformed.

The first building was a log house which was already there when the land was purchased. A second log structure was
put up soon after the congregation was organized. Among the Lutherans, two groups developed. One group belonged to the North Carolina Synod and the other belonged to the Tennessee Synod. For a period of time the church was served by two pastors, one pastor serving the Tennessee group and another serving

the North Carolina group. According to the records, Pastor Henry Goodman from the Tennessee Synod began serving that group in 1832. In 1833 Pastor Daniel Jenkins came to serve these of the North Carolina Synod. About 1878 the Lutherans decided to build a frame building for themselves. Mr. George Hedrick, a member of the congregation, offered the gift of a lot which adjoined the original tract of land. The Lutheran congregation accepted this gift and built a frame church on this property. The Tennessee Synod congregation apparently was instrumental in relocating the church, for at that time, the North Carolina Synod congregation disbanded. With these developments the Reformed congregation raised the question of Lutheran ownership in any part of the old church property, due to a lapse of time in appointing trustees to fill vacancies in the Lutheran group. The Reformed group referred this matter to the court, which upheld their contentions; so the property passed out of Lutheran hands after ninety years of undisputed ownership.

In 1918, when the North Carolina Synod and Tennessee Synod were reunited, the parish to which Beck's belonged included Beck's, Holly Grove, New Jerusalem, and Lebanon Churches, Lexington; and Emmanuel Church at Thomasville. In 1937 the congregation relocated a few miles north of the original site. There they built the present sanctuary. In the 1940s, Beck's Lutheran Church became an independent parish. The congregation constructed a fellowship building including a kitchen, fellowship hall, and office rooms in 1954. A new parsonage was built in 1959. The church building underwent many changes in the 1980s with an addition, renovated basement and new stained glass windows. In 1996, the congregation voted to build a new fellowship hall and additional Sunday School facilities. Beck's Lutheran Church has entered its third century with a continuing vigor and an expanding ministry.

Under Pastor Summer's leadership, a fellowship building was constructed which included a kitchen, fellowship hall and office rooms. In 1959 a new brick parsonage was constructed. During the 1950's the church was carpeted and a new organ was purchased. Reverend Eldon d. Roever began serving as pastor of Beck's Lutheran Church in April, 1969. During this year, the parsonage was completely remodeled and air conditioned. The church was remodeled, air conditioned and modernized in 1969 and 1970. The organ and choir were moved to the balcony in 1970. The present chancel and the altar rail were also done at the time the church was renovated. The ramp was built, along with two bathrooms (to accommodate handicapped persons), and a classroom or assembly room downstairs in 1977. The drive was paved and the parking area enlarged in 1973. The office area at the fellowship building was also enlarged. Landscaping and improvements to the church grounds took place in 1978 and 1979. The basement of the church was completely renovated in 1982, all of the work having been done by the members of the church after the water problem which had existed for a number of years was corrected (in 1979). The cemetery

has seen improvements also, with the addition of a chain link fence (this being done in 1984), which the men of the church undertook as a project.

We do not know exactly where and when the congregation became known as Beck's Lutheran Church—it was certainly sometime after 1787. In the deed of that date the Lutherans were referred to as "The Profession of the Church of England". We would hazard a guess that the name was changed to Beck's in honor of some families or some individuals who were very active and influential someplace along the line. For the purpose of record we should note that the property which now is owned by Beck's Lutheran Church was obtained by purchase or trade from—R.L. Bowers, Sanford Younts and Jerry Gallimore.For the record—the chairs in the old church are still in use in the worship area of the church basement. The lectern and pulpit inthe sanctuary were also in use prior to 1937.

Pastors:

1773-1787 Adolph Nussman
1775-1785 J. G. Arends
1787-1788 C. E. Bernhardt
1788-1800 Arnold Roschen
1800-1805 Paul Henkel
1805-1816 Ludwig Markert
1817-1821 Daniel Walcher
Supply: Gottlieb Schober NC
Paul Henkel TN
George Easterly TN
1824-1827 Jacob Miller NC
1830-1831 D. P. Rosenmiller NC
1832-1849 Henry Goodman TN
1833-1834 Daniel Jenkins NC
1837 Benjamin Arey NC
1839-1842 Jacob Crim NC
1847-1848 J. B. Anthony NC
1849-1854 Adam Efird TN
1849-1854 L. C. Groseclose NC
1854-1860 J. M. Wagoner TN
1854-1863 W. A. Julian NC

1861-1866	I. Conder TN
1864-1865	W. H. Cone NC
1867	A. D. L. Mose NC
1868-1875	Thomas Crouse TN
1870-1874	J. D. Bowles NC
1874-1882	C. H. Bernheim
1883-1891	W. P. Cline
1891-1893	Jacob Wike
1893-1895	A. R. Beck
1897	J. L. Deaton, Supply
1898-1903	C. L. Miller
1904-1905	J. C. Wessinger
1906-1909	A. L. Boliek
1911-1912	J. F. Deal
1912-1918	J. M. Senter
1919-1928	R. B. Sigmon
1928-1942	Roy L. Fisher
1942-1947	Charles F. Kyles
1948	J. L. Morgan, Supply
1949-1968	D. B. Summers
1969-1989	Eldon D. Roever
1989-1990	Gene Peeler, Supply
1990- 2007	David K. Huddle
2008-	Ruth A Sipe
2008-	K Raymond Sipe

Beth Eden

Newton

Organized: 1850

County: Catawba

Affiliations: NC Synod, Tennessee Synod, NC Synod

Status: Active

Organized in the young county seat community of Catawba County in 1850, Beth Eden has had its houses of worship on the same corner of North Main Avenue and West Fourth Street since that time. The fledgling North Carolina Synod congregation was given its name, Beth Eden (House of Paradise), in 1861 when its first house of worship was dedicated. Post-Civil War conditions nearly destroyed the work, with infrequent services conducted by supply pastors. At one time during the Reconstruction period, Beth Eden was in the same parish with St. John's congregation in Salisbury! In 1883 Beth Eden was received into the Tennessee Synod. With the 1921 merger of the Tennessee and North Carolina Synods, the congregation became a member of the United Lutheran Synod of North Carolina.

The present church building is a fine example of Neo-Gothic Revival style architecture and was built in 1929. A renovation and enlargement program was undertaken in 1954, and in the early 1970s a major renovation program was begun when the church council committed itself to remaining in the historic structure. In 1986 the church building was designated as a pivotal structure in the North Main Avenue Historic District of Newton which was included on the National Register of Historic Places. The historic building is notable for its two crenellated towers of unequal height, which dominate the front elevation.

In 1949 an adjacent three-story educational building was constructed. A 1986-87 building program included renovation of the kitchen and fellowship hall, addition of an elevator in the annex between the two buildings, and other general repairs. During its early decades, Beth Eden shared a pastor with several other western North Carolina congregations. It was in 1942, during the pastorate of Dr. Beck, that it became a self-supporting parish. In honor of Dr. Beck, carillonic tower bells were added in 1947. The 1970's brought a marked increase in social ministry; at one time the church maintained food and clothes closets, which were merged with the Eastern Catawba Cooperative Christian Ministry. During that time an elderly widow in the congregation, the late Mrs. H. L. Wagner, in one season sewed 92 blankets for Lutheran World Relief. It was also during this time that the Beth Eden congregation

allowed the use of its facilities for the senior adult nutritional program. Beth Eden hosted this program for over ten years. The congregation has consistently met its Synod apportionment obligations and has been financially generous to denominational causes.

Beth Eden's membership had reached a peak during the 1950's with nearly 1,000 baptized members. During the 1970s and 80s there was a decline in the membership due to an aging of the congregation, the trend of smaller number of members per family, and the shift of urban population of Catawba County into suburban areas. Church Council minutes of the 1970's point to a general decline in Sunday School attendance, leveling off in the 1980s but picking up in the early 1990s at Beth Eden, as new classes have been organized and new study materials introduced. The 1970s also witnessed the demise of the Lutheran Men's organization at Beth Eden, although the group was reorganized in 1990 and is again active. The Lutheran Church Women's program has remained steadfast, and the youth program continues to be effective. In 1998 the education building was completely remodeled, and a new Cassavant pipe organ was given by Hugh and Kathleen Moretz. In 2000 the congregation had a year-long celebration of Beth Eden's 150 years in ministry. Beth Eden encourages youth of the congregation to consider church ministry as their chosen profession and has supported a Christian Higher Education Fund to assist those who choose full-time church service with the cost of seminary training.

Since the 1950's, ten members of Beth Eden have become full-time pastors: Alvin Kuhn, William Smith, Edward Long, George Simmons, Robert N. Peery, Jr., Clyde P. Haas, John Derrick, Elizabeth Kuhn Kearney, Mary Canniff-Kuhn, and Stephen F. Mims. In addition, Beth Eden sponsored James Cone, who grew up in an out-of-state church and joined Beth Eden prior to his enrollment in Lutheran Theological Southern Seminary.

Pastors:

1850-1853 Burrell N. Hopkins
1855- John Swicegood
1856-1858 Paul Kistler
1859- Prof. Lentz
1860-1861 Simeon Scherer
1862-1865 J. L. Smithdeal
1870-1872 J. H. Festerman
1873-1875 J. G. Neiffer
1878-1880 Charles H. Bernheim, Supply
1881-1883 J. Adolphus Linn

1884-1886 J. C. Moser, Supply

1887-1891 B. S. Brown, Supply

1894-1896 R. A. Yoder

1896-1899 Joseph L. Cromer

1899-1905 F. K. Roof

1905-1906 R. A. Yoder, Supply

1906-1909 John D. Mauney

1909-1915 Brady L. Stroup

1915-1920 Verley L. Fulmer

1921-1944 Dr. A. R. Beck

1945-1949 Harry D. Hawthorne

1950-1971 Robert N. Peery

1960-1961 Joseph D. Glass, Jr.

1971-1986 Clarence K. Derrick

1972-1976 Ronald O Heinze

1977-1983 George L. Rhyne

1984-1987 David F. Lindler

1987-2005 Bill B. Mims, Jr.

1988-1992 Jeffery E. Gardner

1993-1998 Scott H. Bollinger

1999.2003 Ronnie L. Church, Jr.

2005- Jane Pope Mitcham

Bethany

Boone

Organized: 1954
County: Watauga
Affiliation: NC Synod
Merged Congregation incorporating members of Mt. Pleasant, Old Mt. Pleasant & Mt. Zion
Status: Active

Bethany Lutheran Church was received as a congregation of the United Evangelical Lutheran Synod of North Carolina in spring of 1954. At first the congregation utilized the facilities of Mount Pleasant Lutheran Church, but under the leadership of Pastor George Shuford plans were soon made to erect a new church building.

Work began the first week of June 1955 when the first brick and block were laid. Work until its completion at 10 PM Saturday night before the building's consecration on Reformation Day, October 30, 1955. On that day, Sunday School began at Mount Pleasant Church and the group went in procession for classes at Bethany. Nearly 275 people attended the first service with Dr. F. L. Conrad conducting the service. As part of the Boone-Watauga Parish, Bethany shared pastoral services with Holy Trinity in Deep Gap and Holy Communion in Foscoe. Sharing a pastor meant that Sunday services were in the beginning on the first and third Sundays at 11:00 AM and the second Sunday at 2:30 PM. In 1958 Pastor Shuford resigned to accept a scholarship to study in Germany. Almost a year later, Pastor James D. Bayne accepted a call to Bethany. He went to work immediately with the youth. The Luther League began publishing a monthly newsletter, *The Bethany Messenger*. The church basement was converted into a chapel using the furniture from Mount Zion. The new *Service Book and Hymnal* was introduced with help from Werner Schollenberg, a German student working during the summer of 1960. Pastor Bayne resigned on March 12, 1961. When William E. Smith began his ministry on the fifth Sunday of April 1962, the note was burned and the congregation was debt-free.

Rev. Gilbert Goodman accepted a call to Bethany Parish on June 1, 1966. Two years later he and his family moved into a new parsonage. The church began to grow again as new member were received almost monthly. During his pastorate, Bethany underwent many changes. The celebration of Communion once each quarter gave way to a more frequent celebration. There was a great emphasis placed on synodical and social concerns. On November 9, 1961 synodical assistance was dropped. Pastor Goodman served Bethany until his death in May 1977. On July 9, 1978 Rev. David G. Webb assumed pastoral

duties at Bethany. With the community growing more rapidly than ever,
the existing building was determined inadequate for the present needs. Ground was broken for an education and fellowship addition on May 13, 1979. The educational addition was to have far-reaching effects on other aspects of the church building. December of the same year, the building was completed and put to use on the 2nd day of December. Sunday School was expanded and more variety of Sunday School classes could be accommodated. Attention was then focused on the old building and renovations were soon to follow. Pastor Webb resigned in August of 1984. Dr. Albert Keck, a good friend to the congregation, ministered during the vacancy. In June 1986, Mark Fitzsimmons began his ministry at Bethany. He served until 1989. Through all this, Bethany has continued to reach out. The women of the church have responded to blanket and clothing drives, often hand-making a number of quilts for those in need in faraway places.

Pastors:

1954-1958 George Shuford
1959-1961 James D. Bayne
1961-1965 William E. Smith
1962-1977 Gilbert Goodman
1978-1984 David Webb
1984-1986 Albert Keck, supply
1986.1989 Mark Fitzsimmons
1989.1992 Daphne L Burt
1993.1999 Harwood T Smith
2001.2003 James L Barksdale IV
2004.2008 Thomas D Hehenberge

Bethany
Hickory

Organized: 1910
County: Catawba
Affiliations: Tennessee Synod, NC Synod
Status: Active

The prayers and labors of a small dedicated group of thirty-six Lutherans bore fruit as God planted His Kingdom in West Hickory on August 7, 1910, when Bethany was organized as a Lutheran congregation. The Tennessee Synod officially welcomed the new congregation at its convention at Lincolnton on April 23, 1911. W. A. Deaton had been sent to the area as a field missionary from the Evangelical Lutheran Church and became Bethany's first pastor. The first church was built on the present church site in 1912. Quickly a Sunday School flourished as the church reached out into the community. Shortly a Woman's Missionary Society and Luther League were organized. Bethany continued to grow in those early years. By 1939 there were 385 baptized members, 318 confirmed members, with 256 communing. The Sunday School enrollment included 18 officers and teachers with 280 scholars.

In 1946 the Summer Senior Luther League undertook a project to have Sunday School classes for children in the black community known as "Washington Forest". Unused Sunday School literature was collected and utilized. Evelyn Helton played an organ that belonged to Mrs. C. M. Ward. Between ten and fifteen children participated in this event. During the war years and the two decades following, Bethany witnessed remarkable growth as it ministered to the people of the community. By 1962 more than 1,100 baptized, 820 confirmed and 593 communing members worshiped at Bethany. In 1953 Bethany contributed sixty-two faithful members to the newly formed Messiah Mission in Longview. A "Little Church" providing worship services for children was begun in 1959. Pre-ministerial students for Lenoir-Rhyne College ministered to the more than 100 children in attendance. During the mid-1960s, a weekday kindergarten was organized. The youth of the church became more involved, presenting dramatic Christmas and Easter pageants. Ministry to children took the form of children's sermons, enhanced with the use of puppets.

The social and economic upheaval of the late 1960s and the early 1970s began to take its toll on the congregation and the community. The congregation began to decline and continued to do so through the mid-1990s. Still during this time, Bethany reached farther into the community through the Cooperative Christian Ministry of greater Hickory, providing food, money and assistance to persons in critical need. During the mid-to-late 1970s a greater emphasis was placed on the fellowship and spirit of the congregation. Athletic teams and Sunday School classes for young adults were formed and many congregational social functions were held. Evangelism and music became priorities. The Rev. Peter Marshall, Chaplain of the United States Senate, conducted two preaching missions at Bethany. The annual Community Thanksgiving Services were organized at that time. Several Vietnamese refugee families were sponsored and settled in the Hickory community. Lutherhaus, a senior citizens' low income retirement community was organized, built and operated by Bethany, Saint Andrew's Lutheran Church, and Lutheran Services for the Aging. A preschool program was started in 1992. In the fall of 1999 a second service with an informal, contemporary format was begun to help reach unchurched. Bethany's identity as a community church has not changed over the years. What has changed is that members of the congregation come from all four quadrants of Catawba County and neighboring counties. Through God's love and guidance, Bethany continues to serve its congregational family as well as the surrounding communities.

Missionary: W. A. Deaton

Pastors:

1910-1925	W. A. Deaton
1925-1932	R. M. Carpenter
1932-1940	Sam L. Sox
1940-1965	Dwight Conrad
1965-1966	Boyd Hamm
1966-1969	Floyd C. Trexler
1969-1970	John Nelson, Interim
	Henry Rendleman, Interim
	Voigt Cromer, Interim
1970-1976	Ralph Luman
1973-1975	John R. Jones, III
1976-1982	Boyce Whitner
1980	Leo Smith
1982-1983	Leo Smith, Interim
	Larry Yoder, Interim
	Michael McDaniel, Interim
1983-1985	Gerald Weeks
1985-1986	John Sigmon, Interim
1986-1994	John Misenheimer
1994-1995	John Sigmon, Interim
1994-1995	Ralph Eckard, Interim
1995.2005	Greg Williams
2007-	Daniel W Duke

Bethany

Davidson County

Bethany Church located in Davidson County, NC. Traditions say that emigrants from Pennsylvania settled here in 1791, and very soon thereafter organized a union congregation. The old deed of land is to “The Lutheran and German Presbyterians,” but the congregation is now composed of Lutherans and Germans Reformed.

The first house of worship was erected in 1861. It is 60 x 40, and seats five hundred persons. It was dedicated by Rev. W. Kimball. Rev. John Swicegood was reared in this congregation. The congregation has an interest in the parsonage at Tyro.

The congregation has never seemed to prosper, and has been vacant often and during long intervals.

Pastors

Daniel Jenkins,	E. P. Parker
John Swicegood,	W. A. Lutz
W. Kimball	H. A. Trexler
C. H. Bernheim,	R. L. Bame
J. D. Bowles	

Bethany

Kannapolis (merged into New Hope)

Bethany Lutheran Church is located in Rowan County on North Juniper at Eighth Street, Kannapolis, NC. A survey was made in April 1928 by Dr. E. C. Cooper, Field Missionary of the North Carolina Synod in which 89 families were found with Lutheran connections. A report of the survey was given at a meeting of the Mission Committee of Synod, and they voted to begin work here and authorized Dr. J. L. Morgan, President of Synod, to secure seminary student as pastor for the summer. Student C. F. Kyles was secured, and his salary was paid by the Rowan County Lutheran Ministers Association.

The church was organized on June 24, 1928 by Student Kyles and Dr. Cooper. This congregation was received into Synod in February 1929 and was called the Evangelical Lutheran Church of North Kannapolis. Dr. Cooper conducted services during the fall and winter months on the first and the third Sundays while seminary students filled the other Sundays. Rev. J. F. Davis was extended a call and began his pastoral duties on April 1, 1929.

The Cannon Mills Company deeded a lot 75x150 feet, at the corner of North Juniper and Eighth Streets, to the congregation on which to build a church. Services were held temporarily in the Woodrow Wilson School Building.

Groundbreaking services for the church were held on September 14, 1930 with Pastor J. F. Davis and Dr. E. C. Cooper in charge. Pastor Davis' resignation became effective that same day, and Dr. Cooper took over the work as supply pastor and directed the building program of the church. The building is a brick structure with full basement and cost approximately $15,000.00.

The first service in the new church was conducted on May 3, 1931 by Rev. M. L. Kester. This was his first service as pastor of the congregation. On August 16, 1931, the congregation voted to change the name of the church to Bethany Evangelical Lutheran Church.

The cornerstone of the church was laid on Sunday, December 6, 1931, with the service in charge of Pastor M. L. Kester; assisted by Dr. J. L. Morgan who preached the sermon, and Dr. E. C. Cooper.

A ten-room brick veneer parsonage was built in the spring of 1932 at a cost of $3,000.00. The lot was donated by Mr. and Mrs. J. W. Kimball. Pastor Kester resigned this congregation on February 1, 1935 and was succeeded by Rev. J. D. Sheppard on June 1, 1935.

The church was dedicated free of debt, on Sunday, December 15, 1935, by Pastor Sheppard with Dr. J. L. Morgan preaching the dedication sermon. On November 12, 1938, a Moller pipe organ was purchased for $2,675.00. Pastor Sheppard served this congregation until 1943 when he resigned and Rev. E. K. Bodie was called as its pastor and served until July, 1952.

Pastors

1928-	Student C. F. Kyles
1928-1929	Dr. E. C. Cooper assisted by seminary students, Supply
1929-1930	J. F. Davis
1931-1935	M. L. Kester
1935-1943	J. D. Sheppard
1943-1952	E. K. Bodie

Bethany

Midway

Bethany Lutheran Church was located in Davidson County near the present town of Midway, between Lexington and Winston-Salem. The deed for the church land was made by Frederick Miller, a Lutheran, August 1, 1789 to the inhabitants of Brushy Fork belonging to the Society of the Church and the Presbyterian Parties for the sum of one pound and thirteen shillings. The Society of the Church refers to the Lutherans, and the Presbyterian Parties to the German Reformed. These two congregations held the property jointly. The church was at first called Fredericktown Church out of respect for the man who conveyed the land and took a leading hand building the first church.

The first church building was of logs, about 30x40 feet, with a gallery on three sides. This building was replaced in 1861 by a frame structure, and the name was changed to Bethany. Regular services were held here by our Lutheran pastors with encouraging success for many years. Rev. Arnold Roschen, who was pastor here in 1789, said this church had come to be the largest of his four congregations in that area. The North Carolina Synod met here in 1855. But for some cause or other the congregation began to decline after the period of the Civil War, until in 1902, a division was made of the property, and the Lutherans discontinued services at that place, while the Reformed congregation went ahead and built a new church for themselves. There is a small tract of land there which belongs to the Lutheran Church as well as a half interest in the burying ground. We do not have a complete list of the name of the pastors who served this congregation; however the following were associated with that work at one time or another.

Pastors

Arnold Roschen
Paul Henkel
Ludwig Markert
Daniel Jenkins
John Swicegood
Whitson Kimball
C. H. Bernheim
J. D. Bowles
E. P. Parker
W. A. Lutz
H. A. Trexler
R. L. Bame

Bethel

Lincolnton

Organized: 1790

County: Gaston

Alternate Names: Little Mountain, Long Creek

Affiliations: NC Synod, Tennessee Synod, Tennessee Synod Reorganized, Joint Synod of Ohio and Other States, Tennessee Synod, NC Synod

Status: Active

While the earliest records of the congregation which became Bethel Church are obscure, Little Mountain Meeting House was served first by Seceders and Reformed preachers and the by Rev. Johann Gottfried Arends by 1790. Known as "Long Creek Lutheran and Reformed Congregation" in the early 1800s, it was served by Rev. Philip Henkel and then by his brother, Rev. David Henkel. Rev. David Henkel and the Tennessee Synod's insistence upon adherence to strict Lutheran doctrine made a significant influence upon the congregation. When the church followed Rev. Adam Miller into the Reorganized Tennessee Evangelical Synod, it persisted as a conservative Lutheran Church and rejected "new measures". Bethel became aligned with the Concordia English District of the Synod of Ohio and oher States to provide seminary instruction for its members who strove to become pastors. Four sons of the congregation entered the ministry in the 1880s and 90s, devoted to confessional Lutheranism. A second factor involves the challenges the congregation has experienced. The congregation has had at least three physical locations and has been known under four names. The "Little Mountain Meeting House" was originally Reformed and used prior to the American Revolution, so the Lutheran influence came late. The Lutheran contingent became dominant even though it remained a small congregation. David Henkel regularly served "Long Creek Congregation" from 1814 through the 1820s. Isaac Mauney, a delegate from the congregation, witnessed the disputed ordination of David Henkel in 1819. After 1826 Rev. David Henkel's visits to the congregation became less frequent.

After David Henkel died, Rev. Adam Miller served the congregation. By the 1830s the congregation seems to have moved again geographically from Long Creek to a union church with Methodists near present Landers Chapel Methodist Church. When Rev. Adam Miller was accused of fathering an illegitimate child, the Bethel congregation supported the innocence of its minister. After Miller's departure from the Tennessee Synod, Bethel became a leader in the Reorganized Evangelical Tennessee Synod and often hosted its meetings. These were difficult times with accusations and innuendoes. Prior

to the Civil War the congregation moved again to the present location and the name “Bethel” was first used. The Reorganized Evangelical Tennessee Synod maintained an existence until the early 1880s. Leaders Rev. George L. Hunt and Rev. M. L. Carpenter, a son of the congregation, understood that the little synod needed an educational institution for instruction of future pastors and a sounder financial basis.

The congregation decided to join the Concordia English District of the Ohio Synod after its overtures to the Tennessee Synod failed. Bethel took a leadership role in the new synodical organization and hosted two synod sessions. In 1892 tragedy struck as the church burned. Members joined together and built a brick church (which is still standing) that was completed until 1898. By 1912 the church followed its pastor, Rev. Jonas M. Senter, back into the Tennessee Synod. This move was probably done because of the limitation and disappointments of the St. Paul’s Seminary in Hickory and because most of its Lutheran neighbors were now in the Tennessee Synod.

The members of Bethel are predominantly descendents of various local German farm families. As such, the congregation has continued to struggle for its existence and place in the community. The contemporary challenge is to see if the small family-oriented rural congregation will find its place of service in the community. In the 1970s Bethel initiated a futuristic building program. Despite delays and dissension an educational building and, finally, the new church was competed in 1991. Today’s Bethel has begun to embrace change through an early contemporary informal service. It invites the community to fellowship nights once a month and has initiated a youth program. Bethel Lutheran Church continues to take seriously its calling to be a Lutheran witness to the community.

Pastors:

1790-1807 Johann Gottfried Arends
1805-1814 Philip Henkel
1814-1819 David Henkel, student
1819-1831 David Henkel
1831-1853 Adam Miller
1853-1858 George L. Hunt, student
1858-1873 George L. Hunt
1873-1877 George S. Pasour
1877-1891 Michael L. Carpenter
1891-1895 Benjamin L. Westenbarger
1895-1899 John H. Wannemacher

1900-1902 George A. Derhammer

1903-1912 Jonas M. Senter

1912-1914 John C. Dietz

1915-1919 O. W. Aderholdt

1920-1924 C. O. Lippard

1924 F. M. Carpenter, supply

1925-1928 F. M. Speagle

1928-1932 J. J. Bickley

1932-1940 H. P. Barringer

1940-1942 Walter N. Yount

1942-1943 Roy L. Fisher

1943-1961 L. Summie Miller

1961-1964 Roy L. Trexler

1965-1968 Wade Norman

1969-1974 Tommy K. Beaver

1975-1979 Steve Hackney

1980-1982 Darrell Norris

1982-1997 Charles Leavitt

1998 - 2007 Elizabeth J Toler

Bethel

Salisbury

Organized: 1851

County: Rowan

Alternate Name: Franklin Church

Affiliation: NC Synod

Bethel Evangelical Lutheran Church was organized by the Reverend Jacob Crim in March 1851. The new congregation worshiped for the first while in the Presbyterian Church in the village and was referred to as "Franklin Church". The first entry under the name of Bethel Evangelical Lutheran Church was in 1854, and the name was never changed afterwards. From 1881 until the end of 1939, Bethel was in a parish with St. Paul's. During the earlier years when there was no worship service at Bethel on the alternating Sundays, many of the Lutherans would attend their Sunday School and then worship with the Presbyterians. The Presbyterians would do likewise for they were also in a parish. The first house of worship was built a short distance from the present church, where the cemetery is located. It was a small frame building with wooden shutters covering the windows. A stone wall about the church was later removed. As the congregation and the village grew, it was proposed that a new church be built in the village. Opposition to the proposed move was settled by a compromise site about halfway between the old site and the village. This was also a frame church, forty by sixty feet. It was completed in early 1863 and dedicated, free of debt, on April 29, 1863 by Pastor V. R. Stickley and Dr. J. B. Davis. In 1928 transepts were added, giving the church a cruciform shape. As part of a parish with St. Paul's, a house and lot were purchased in 1881 for a parsonage. Later this property was disposed of, and the pastor lived nearer to St. Paul's church. After the two congregations became self-supporting at the end of 1939, Bethel provided its own parsonage.

The following years were hard ones for Bethel congregation. Being a small self-supporting congregation meant increased demands on pastor and people. In March 1949 work on the parsonage was begun. It was completed later that year at a cost of $10,700. During the 1940's it became obvious that the congregation needed a more modern worship and educational unit. In the 1950's, under the leadership of Pastor Jasper Smith, positive action was begun which culminated in the building of an educational building in 1956 during the pastorate of Reverend Charles McCombs. On June 16, 1972 the congregation broke ground for its third "House of God". This was dedicated on June 17, 1973 by North Carolina Synod President George Whittecar, Southern Seminary President H. George Anderson, and Pastor William Rhyne. With pastors ranging from conservative to very liberal, the congregation has remained central for many community activities including Boy and Girl Scouts, Senior Fellowship, pre-

school, Bible Study, and group meetings for problem persons. There have been no periods of rapid growth but during several pastorates growth has been above average. The years following the Depression of the 1930's were among the lowest and most difficult. During most of its history, the congregation has been perpetuated through the efforts of loyal families such as Cruse, Kester, Kennerly, Glover, Lentz, Hoofman, Miller, and Zimmerman. Increased emphasis on evangelism, education, benevolence, and work with youth has not only contributed to the successful completion of the building programs but also to increased attendance and membership.

Pastors:

1851-1858 Jacob Crim
1858-1860 J. L. Smithdeal
1861-1862 Jacob Crim
1862-1872 S. Scherer
1872-1873 S. Rothrock
1873-1882 H. M. Brown
1882-1884 V. R. Stickley
1884-1899 C. A. Rose
1899-1907 V. Y. Boozer
1907-1911 R. R. Sowers
1911-1916 M. L. Ridenhour
1917-1918 E.A. Repass
1919-1928 C. E. Ridenhour
1929-1930 W. H. Lefstead
1931-1950 G. H. L. Lingle
1951-1954 J. J. Smith
1955-1961 Charles A. McCombs
1961-1967 Robert L. Troutman
1968-1975 William R. Rhyne
1976-1982 John R. Jones
1983-1986 Christopher S. Heavner
1987- 1989 William F. Milholland, Jr.
1990.1993 Bruce P Anderson
1994.1998 Jerry L Sloop
1999.2003 Mark S Reed

Bethlehem

Hickory

Organized: 1907

County: Catawba

Affiliations: Tennessee Synod, NC Synod

Status: Active

The Rev. W. P. Cline organized Bethlehem Lutheran Church in 1907 on the second Sunday in February in the old Barger school house which was located about a half-mile northwest from the present church building. There were thirty-five charter members, twenty-eight of whom were Bargers. A pastorate was formed with St. Paul's, Startown; St. Timothy, Conover; and Bethlehem, Hickory. Worship services were held in the school building until the sanctuary was built. The three churches called the Rev. F. K. Roof as pastor. Abel Barger and his son, Gideon, donated the land for the first building, a plain frame structure measuring thirty-four by fifty feet, erected by free labor at a cost of $500. The dedication was held on the third Sunday in September 1907 with Pastor Roof officiating. During the pastoral vacancy in 1917, the synod rearranged the pastorate, placing Bethlehem with New Jerusalem and Zion. The

Rev. W. D. Haltiwanger was called as pastor and the three congregations built a parsonage on the present Highway 127 at a cost of $6,000. In 1936, at a total cost of $4,700, the original church building was brick veneered, an educational wing was added, and a heating system installed. Having originally been part of a three-point parish served by one pastor, Bethlehem and New Jerusalem formed a new pastorate in 1939. At a cost of $2,000 to each church, a new parsonage was built nearby on 2.3 acres donated by Mr. and Mrs. G. M. Barger.

Bethlehem became self-supporting on March 13, 1949, and the Rev. Hoyle Whiteside was extended a call on March 19, 1950, becoming the first full-time pastor of the congregation. During his pastorate, a new educational building was opened along with the remodeled church building. The Rev. J. L. Peeler became pastor of Bethlehem on the second Sunday on July, 1959, serving a congregation of two hundred and seven members. He served the congregation for 28 years. While Pastor Peeler was at Bethlehem a Fellowship Building was constructed in 1967 on the property adjacent to the parsonage at a cost of $80,000 where regular recreational and fellowship programs were established. Changes in the Fellowship Building along with the construction of a new nave were made on this property in 1981 at a cost of $550,000. Of this amount, $297,000 was borrowed and repaid within eight years.

When the Rev. Terry Pitts became pastor in November of 1988, the congregation had begun the process of replacing a 1946 Hammond organ. In 1990 the nave was modified to accommodate a tracker pipe organ built by Gabriel Kney, Ltd. of London, Ontario, at a cost of $150,000. Other renovations were made in the sanctuary including the removal of the carpet for better acoustics replacing it with tile, and the choir was moved to the balcony. Jim Piercy of Orlando, Florida, executed stained-glass windows which were installed in the narthex and nave.

The original 1907 church building was razed in 1995. Medallions from the stained glass windows and the altar window from this building were preserved by encasing them in oak frames and placing them in the narthex. These renovations and improvements were completed in 1996. In 1999, Bethlehem called the Rev. M .Timothy Martin as pastor. A small group ministry was formed in 2001 and in 2002 a second (contemporary) worship service was added. Bethlehem has been an integral part of this community for several generations striving to make a difference in the lives of its members and community. Our mission is "To be disciples, to make disciples," and it is our prayer that we will be able to carry out that mission for many years to come!

Pastors

1907-	W. P. Cline
1907-1914	F. K. Roof
1914-1917	A. L. Bolick
1917-1925	W. D. Haltiwanger
1926-1927	W. G. Cobb
1927-1931	G. H. L. Lingle
1931-1940	C. E. Lutz
1940-1943	G. A. Phillips
1944-1949	B. J. Wessinger
1950-1953	H. L. Whiteside
1953-1958	E. A. Dasher
1958-1987	J. L. Peeler
1988-1998	Terry F. Pitts
1999-2007	M. Timothy Martin
2009-	John W Duncan Jr

Bethphage

Lincolnton
Organized: 1858
Affiliations: Tennessee Synod, NC Synod
Status: Active

Bethphage Lutheran Church began its life on September 12, 1858 under the guidance of Rev. Alfred J. Fox. The first council consisted of five elders and three deacons, of which three were elected every two years. At this time Bethphage belonged to the Tennessee Evangelical Lutheran Synod. The first worship service was held under a brush arbor. These services lasted from 8:00 AM until 4:00 PM. The seats were made of hand-hewn logs. The first
building for Bethphage Lutheran church was built by Mr. Andy Hallman in 1858. It was a low framed structure with three doors; one on either side and one in the center. Two benches were provided in the back for Negro worshipers.
From the old records we find Bethphage had one confirmation student, Louisa Hoke. She was confirmed on May 8, 1859. Later that year another class was confirmed with twenty students. (Louisa Hoke Houser was present at the dedication service of the new brick church building of Bethphage Church in 1938. She was 93 years of age and had been confirmed for almost eighty years.) Early records show there was a "Sabbath School" at the church as early as 1859. The Bethphage Congregation continued to grow and the first building would no longer accommodate the number of worshipers. In 1891 it was replaced by a new larger building which was located on the present site of the cemetery. As the years passed, the congregation continued to grow under the blessings of God, and it became necessary to build a new bigger building. July 18, 1926 the cornerstone of the new brick building of Bethphage Church was laid. The first service held in the new brick building was a funeral service held on January 9, 1928, with the first "divine service" held on January 15, 1928. This brick building still stands as the present house of worship for the Bethphage congregation, across the road from the old church site. A Family Life Center was built in 2001. An educational/office building was completed in 1978, and a parsonage was built in 1951 and is in use.

Throughout Bethphage's congregation life, pastoral services were provided through several parish alignments. Originally part of a parish with Trinity, Vale, in 1905 Bethphage aligned itself with St. John's of Cherryville. For a number of years it was also part of the Crouse parish which continued until 1950. From 1951 until 1955 Bethpage shared a pastor with Cedar Grove Lutheran Church in Vale. By 1955 it was apparent that the financial strength of Bethphage was such that it could be self-supporting. Bethphage has sent two sons into the ministry, the Rev. Walter D. Wise and Rev. Brandon Heavner; and a daughter to serve as missionary, Miss Clara M. Sullivan, L.H.D.

Pastors:

1858-1873	A. J. Fox
1873-1883	M. L. Little
1883-1890	J. A. Rudisill
1890-1893	L.L. Lohr
1893-1895	John J. George
1895-1903	J. C. Wessinger
1903-1904	R. H. Cline, supply
1906-1909	E. H. Kohn
1909-1914	J. C. Dietz
1915-1920	O. W. Aderholt
1920-1924	C. O. Lippard
1925-1928	F. M. Speagle
1928-1932	J. J. Bickley
1932-1940	H. P. Barringer
1940-1942	Walter N. Yount
1942-1943	R. L. Fisher
1943-1950	L. S. Miller
1950-	Keith Beam, supply
1951-1954	L. Clement Hahn
1954-	Floyd Bost, student
1954-1959	Glenn A. Yount
1960-	W. G. Cobb, supply
1961-1965	Charlie L. Hoyle
1965-1973	Karl Umbarger Dunn
1973-1990	Clarence E. Sifford
1990-1991	Leroy C. Trexler, supply
1991-2007	John Bell
2007-2022	Robert F. Mitschke

Calvary

Concord

Organized: 1913 County: Cabarrus Affiliation: NC Synod Status: Active

Calvary Lutheran Church was organized March 30, 1913 after the need for a congregation in the north end of Concord was noted. St. James Lutheran and her pastor, The Rev. Dr. Charles P. McLaughlin, were instrumental in assisting potential new members in the Locke Cotton Mill area. Mr. (later Rev.) Clarence E. Norman, a ministerial student, was called to canvas the area and to begin services. He served until 1915 when the Rev. Bergman S. Dasher was called as pastor. In 1921, Calvary completed its own building at the intersection of McGill, Buffalo, and Spring Streets.

The new congregation shared a pastor with St. Andrews Lutheran Church through the ministries of Pastors Dasher, Day, and Kester. In 1928 Calvary withdrew from the dual parish and became self-supporting. By the late 1940's Calvary's congregation had outgrown their original location and began considering relocation. A new location was chosen near Cabarrus Memorial Hospital on Lake Concord Road. The church facility was completed in 1954 under the leadership of Rev. Dr. Walter N. Yount and first services were held there February 24, 1954. With the added room and facilities, growth was tremendous. By the late 1980's, two renovations and expansions had occurred.

Calvary owned three parsonages used by her pastors until the early 1970's. The Rev. Dr. Leonard H. Bolick was pastor at the time the third parsonage on Scenic Drive was sold and the funds invested to provide a housing allowance so Calvary's future pastors could provide their own home.

In 1985 the Rev. Dr. John E. Boyd, Jr., was called as Pastor of Calvary. Due to growth in the late 1980's/90's Calvary added to her staff a part-time Associate in Ministry in Christian Education, Joyce Williams. As Cabarrus Memorial Hospital began an expansion program the church property became desirable to the Hospital. In 1995 the congregation again considered relocation and through a capital campaign purchased twelve and two-thirds acres located on Branchview (NC3) at Bradley Street. Cabarrus Memorial Hospital (later NorthEast Medical Center and now Carolina's Medical Center-NorthEast) purchased the church building and property located on Lake Concord Road. The congregation under the leadership of Rev. Dr. Boyd, began construction at its third location of a 24,000 sq. ft. facility. The first service was held in the Bradley Street facility on Sunday, March 5, 2000. The Rev. Dr. Leonard E. Bolick, NC Synod Bishop and former pastor, helped with the opening and dedication.

The Rev. Dr. Richard B. Graf became the part-time Associate Pastor in 1999 and Mr. Mike Holt was called as full-time Director of Christian Education and Youth Ministry in 2002.

Since relocating, the congregation has experienced phenomenal growth. Calvary Pre-School was started and continues with an excellent program. The Rev. William F. Milholland, Jr. joined the staff in March, 2003 and became Calvary's Senior Pastor upon Pastor Boyd's retirement in 2005. Four additional staff members have been added with Pastor Milholland as Calvary continues to work toward fulfilling the potential God has for her.

Always major contributors to the North Carolina Lutheran Men in Mission Loan and Gift Fund, Calvary's Lutheran Men in Mission have also since the move to Bradley Street constructed an outdoor Picnic Shelter and an outdoor Worship Center.

Developers: Rev. C. P McLaughlin, Student C. E. Norman 1913-1915

Pastors:

1915-1917 Bergman S. Dasher
1918-1920 Charles H. Day
1921-1928 Moses L. Kester
1928-1932 Frederick M. L. Speagle
1932-1934 John F. Davis, Supply
1934-1936 Glenn A. Miller
1936-1945 Gilbert B. Goodman
1945- William B. Aull, Supply
1945- John B. Moose, Supply
1945-1949 Paul B. Cobb
1949- Oscar K. Knight, Student
1949-1950 Glenn L. Barger
1951-1971 Walter N.Yount
1972-1984 Leonard H. Bolick
1984-1985 James L. Dougherty, Supply
1985-2005 John E. Boyd, Jr.
1999-2001 Richard B. Graf
2003- William F. Milholland
2007- John E. Boyd, Jr.

AIM
1985-2001 Joyce Dayvault Williams
2008- Gerry Tolson Gehl

Director of Christian Education/Youth Ministry
2002- Michael V. Holt

Calvary

Morganton

Organized: 1910
County: Burke
Alternate Names: Morganton Evangelical
Affiliations: Tennessee Synod, NC Synod
Status: Active

Attempts to establish a Lutheran congregation near Morganton date back as far as 1794. The first regular Lutheran services in the area began in 1884 in a frame church erected in Glen Alpine. Services were led by the Rev. J. A. Rudisill and other ministers of the Tennessee Synod. Interest in this church waned and services ceased being held by 1897. Sporadic services continued to be held at various locations within the county, often led by faculty and students from Concordia College in Conover, which was affiliated with the Missouri Synod. Then in 1910, the Tennessee Synod of the Evangelical Lutheran Church purchased the old First Methodist Church building in Morganton and began holding regular services there under the name of "Morganton Evangelical Lutheran Church". That property is now part of the present Calvary Lutheran Church property. From 1910 until 1933 the church in Morganton was part of various joint pastorates consisting of from two to five congregations. During this period, there were years when no services were held because of the unavailability of pastoral leadership. These years of valiant, if sporadic, attempts to establish a Lutheran church in Morganton finally culminated in the reorganization of the congregation as Calvary Lutheran Church on June 9, 1933 under the leadership of Pastor D. P. Rudisill.

The subsequent history of Calvary Lutheran Church is dominated by the thirty-four year pastorate of the Rev. John H. Sigmon, Jr. Pastor Sigmon came to Calvary in 1949, immediately after his graduation from Lutheran Southern Theological Seminary in Columbia, South Carolina. During his long ministry much was accomplished. The congregation's first parsonage was built in 1950, the congregation became self-sustaining in 1952, and the attached educational wing was constructed in 1956. When Pastor Sigmon retired in 1983 the congregation had grown to 283 Baptized members. Pastor Sigmon was particularly noted for his powerful style of preaching and his true concern for the welfare of the members.

As areas change, successful churches adapt to the new conditions. Calvary has certainly adapted well to its environment. Prior to World War II the area surrounding Morganton was basically

devoted to agriculture. In town the many State institutions were the prime employers. Industry was primarily limited to furniture factories and hosiery mills. Since World War II, agriculture in the area has declined in importance, while the building of improved roads and the construction of Interstate 40 has made the area more desirable for the location of new industries. The transfer of manufacturing plants from the Northeast, Midwest and other areas has resulted in a change in the membership climate of Calvary Lutheran Church. No longer is the membership limited to natives of Burke County. Our members now constitute a wide cross-section of the nation. Calvary has welcomed all, regardless of birthplace or background.

Synodical Missionary: W. A. Deaton 1910

Pastors:

1910-1917	W. A. Deaton
1917-1918	G. W. Nelson
1918-1920	Students
1920-1924	F. K. Roof
1924	E. R. Lineberger, Sr.
1924-1927	W. A. Craun
1927-1928	D. P. Rudisill, Supply
1930	E. C. Cooper
1931	S. L. Sox
1933-1942	D. P. Rudisill
1942-1949	Albert W. Lippard
1949-1983	John H. Sigmon, Jr.
1984-1989	Michael L. Collins
1991-1997	J. David Hill
1998-	M. F. Riley

Calvary

Spencer

In the summer of 1904, Mr. E. L. Ritchie, a Seminary student, held services in Spencer. A Sunday School was organized on August 21, 1904 and held in the Spencer School House.

The congregation was organized by Rev. Ritchie, who had been ordained by the NC Synod in 1905, on September 17, 1905 in a hall on the third floor of the Wachovia Bank Building at the corner of 5th Street and Salisbury Avenue with 28 charter members. A lot was secured for a church from the Southern Railway Company on July 7, 1906. Services were held by various ministers and many discouragements were experienced by long delays before a church building could be erected. After a few years, the Episcopal Church in Spencer offered the use of their chapel which made services more inviting.

Conditions became more settled after the arrival of Pastor G. H. Cox, DD, and it was decided to start building. A stone church was planned for, and the cornerstone was laid August 2, 1914 by Dr. M. M. Kinard and Dr. Cox. The building was completed in February 1915 at a cost of $8,000 with a donation of $500 from the Southern Railway Company and $1,000 for the Synod. Donations were also received from various churches and many friends. The first service in the new church was on June 6, 1915 with Pastor Cox preaching on Psalm 122:1. This church was dedicated, free of debt, on May 17, 1925 by the President of Synod, Pastor F. B. Lingle and Dr. G. H. Cox.

While F. B. Lingle was pastor, a parsonage was purchased for $4,500. Although Pastor Paul C. Sigmon served only a short time due to illness and death, it was a meaningful ministry. Under the leadership of Pastor B. J. Wessinger a new stone annex for Sunday School was built and completed on December 31, 1933.

Up to 1944, the congregation had been in a parish with Christ Church in East Spencer, but on February 6, 1944 the congregation decided to go self-supporting. Pastor G. F. Schott became the first full-time pastor. In 1950 an Educational Building was constructed at a cost of $47,000. At about the same time the parsonage on the church corner was dismantled and a new parsonage was purchased a short distance away for $8,000.

In 1960, plans were made for a new church building. This was done in 1962 which involved removing the old church building. The new building, which had its formal opening on December 2, 1962, is of a unique circular design. It was dedicated and enlarged from an organ in Vice Street Christian Church of Nashville Tennessee by the Gottfried Organ Company, was dedicated.

During its history, Calvary has served her Lord faithfully in many ways, not the least by providing 4 pastors, an overseas missionary, and a full-time parish worker. She continues to serve as a faithful partner in the ministry of the whole church.

Pastors

1905-1907	E. L. Ritchie
1909-1911	R.A. Goodman, Student
1912-1916	G. H. Cox
1918-1931	F. B. Lingle, Supply 1917
1931	R. R. Fisher, Supply
1931-1932	P. C. Sigmon
1933-1944	B. J. Wessinger
1944	W. B. Aull, Supply
1944-1952	G. F. Schott
1952	G. H. L. Lingle, Supply
1952-1958	C. M. Starr
1958-1964	Harry L. Gruber

1965-1970	George T. Moore
1971-1975	J. LeGrand Mayer
1975-1979	Byron W. White
1979-1981	G. Edward Tilley
1981-1985	Richard M. Mockry
1986-1991	Randall A. Cauble
1991-1994	Brian J. Stamm
1995.2001	Orion R. Kraft, Jr.
2007-	Carolyn Kohn Bishop

Cedar Grove

Vale

Cedar Grove was organized on Sunday, September 17, 1892 by Rev. J. A. Rudisill, and was received into the Tennessee Synod of the Lutheran Church in the same year.

The land on which the church was built was given by Mr. David J. Beam. The structure was a frame building 30 x 50 feet and was completed in 1892 and dedicated on the fourth Sunday in June, 1894. A brick structure replaced the original building in 1924. The cun-ent church sanctuary was built in 1969.

Sunday school classrooms and an auditorium were erected in 1937. In the early 1950's while Rev. L. C. Hahn was pastor that a building fund was established to meet the future needs of a growing congregation. All through the years Cedar Grove had been of a parish that included a times the following congregations: Trinity, Vale; Sardis, Hickory; Bethphage, Lincolnton; David's Chapel, Vale.

In 1956 Cedar Grove became a self-supporting congregation. A parsonage would have to be built and a Parish building was being erected to meet the needs of the growing congregation. Time and materials for both structures were donated by the members to finish the projects as soon as possible. The Rev. James C. Stirewalt was called to be the first full time pastor of Cedar Grove. He began his ministry on July 1, 1956,

In 1962 under the leadership of Rev. L. A. Lippard, church leaders and members began to talce the fiTSt steps toward building a new church sanctuary. The structure was completed and dedicated on July 13, 1969.

During the 70's and 80's the congregation was served by Rev. Earl W. Jernigan and the Rev. Lewis B. Dogget. In January of 1985 a call was extended to Pastor Dale Pederson and on Sunday, February 23, 1985 he began his ministry at Cedar Grove.

In 1982 the Doyle Beam Memorial House was built on church property at Lutheridge, a North Carolina Synod Camp, in Arden, North Carolina. The house was a gift to the congregation from Pence and Pauline Beam in memory of their son Doyle.

The old church sanctuary was removed in the sununer of 1985. In 1991 a new addition was begun to give the congregation more Sunday school rooms, a nursery room, archives room and choir room. That building was dedicated on Sunday, May 17, 1992.

In 2006 the Parish hall was enlarged and a new kitchen added. The Memorial Arbor given in memory of Eddy Beam by the Elwyn Beam family was completed and dedicated on Sunday, November 12, 2006.

Pastor W. Earl Jernigan,' Sr. served the congregation from Aug. 17, 1972 until Jan. 21. 1979

Lewis B. Doggett. Jr. served from Oct. 1979 until June 30, 1984 Dale L. Pederson served from Feb. 23, 1985 until March 28, 2022

Center Grove

Kannapolis

Center Grove Church is located in Kannapolis on Cannon Boulevard in Cabarrus County. This church was first located about three fourths of a mile east of this place, where the cemetery is. Services were first under a brush arbor, about where Mr. and Mrs. Flake Edminston's home is.

The church was organized September 9, 1876 with twenty-one members by Rev. Whitson Kimball. A lot for a church was purchased from Mr. and Mrs. P. W. Furr on April 6, 1878, where the old church stood. Soon a Building Committee was appointed; namely: Fred Cline, D. H. Winecoff, J. I. Patterson, W. H. Barnhardt, Peter Glass, and Joseph Chambers. The building was started right away. It was a frame structure 30 x 50 feet, but was later enlarged by adding transepts and Sunday School rooms, while Rev. C. A. Brown was pastor. The church was dedicated the first Sunday in April 1880, by Rev. W. H. Cone and Rev. V. R. Stickley.

In 1945, a lot for a new church was purchased on Cannon Boulevard, and on July 25, 1948, ground was broken for the new church. The service was by the pastor Rev. D. F. Swicegood, and President V. R. Cromer.

The church was completed in 1950 and was formally opened October 6, 1950, and the cornerstone was laid that same afternoon by Pastor Swicegood, President F. L. Conrad, and Dr. J. L. Morgan.

This is a beautiful brick church, with ample provision for the educational work of the congregation. It represents a cost of around $135,000.00. The first and only air conditioned church in the Synod.

For most of the time this congregation was in a parish with Lutheran Chapel Church, but by 1945 the congregation had grown to where a fulltime pastor was called.

A new brick parsonage, near the new church was purchased in 1945.

Pastors

1876-1878	Whitson Kimball	1900-1901	C. A. Brown
1878-1880	W. H. Cone	1902-1907	J. Q. Wertz
1881-1886	B. S. Brown, Sr.	1908-1924	C. A. Brown
1887	W. Kimball, Supply	1925-1928	E. F. K. Roof
1888-1889	J. L. Buck	1928-1945	C. E. Ridenhour
1889-1896	C. A. Marks	1945-1951	D. F. Swicegood
1896-1898	J. Q. Wertz	1951-1955	E. L. Misenheimer
1898-1900	W. B. Oney	1955-1961	Paul L Morgan
		1961.1964	Charles W Easley
		1965.1976	Lonnie W Karriker
		1977.1981	Roy T Wise
		1981.1994	Maurice E Stanley
		1995.1998	Matthew L Miller
		1999.2003	Zachariah Harris III
		2006-	Diane M Wales

Christ the King

Charlotte

In the beginning, the early 1990's Christ the King was conceived in the minds and hearts of our North Carolina Synod. The goal was to put a new Lutheran church in a largely unchurched community to reach the people for Christ. Support came in many ways from the Synod and the Lutheran churches of Charlotte, North Carolina. They united and pledged to give the financial and physical help needed to establish this new mission in southeast Charlotte. Help also came from other regions, congregations and individuals (mission partners) dedicated to the new mission.

On March 28, 1993 the new church was birthed as they celebrated their first worship service with 175 people present.

It was the keen foresight that Pastor Craig Bollinger was called to be the developer and pastor of Christ the King. He is a visionary of our time who intentionally keeps the focus of CTK on creating strong lives and community for Christ.

Lake Wylie Elementary School opened it's doors to us for our gathering place of worship. We witnessed the transformation of this school through the dedicated work of the church members. The cafeteria/multipurpose room became the sanctuary. The hallways and media center became Sunday School rooms, Nursery areas and space for Vacation Bible School. The open courtyard doubled as our outdoor worship area and community concert area.

Over time, the community became more aware of Christ the King. Our members invited others by placing signs in strategic areas, by canvassing and telephoning marathons, by extending personal invitations, by word of mouth, and by distributing flyers, brochures, and mailers. These outreach ministries have been in place since the beginning and are still presently being used to reach the community. Christ the King is constantly inviting all people to come, discover, and share the good news of Jesus Christ.

Some of the highlights of our growth in Christ include:

- After 10 short months, CTK became an official congregation of the ELCA.
- In August of 1995 CTK became fully self supportive as a new congregation
- Since the beginning, we have increased our staff members, and organization to include a pastor, a Christian education director, worship & music director, a part-time secretary, a nursery staff person and a small group coordinator.
- A mobile bookstore has been developed to enrich our families with Christian media.
- Two services are held on Sunday morning, one reflective and one contemporary.
- Worship, music, and leadership development is continually being strengthened through research, evaluations, and attending major conferences.
- CTK has purchased 16 acres of wooded land and a building is projected to be ready for ministry in early 1998.
- A ten year vision plan has been adopted which includes an outdoor recreational ministry, elder care, child care, and a youth center.
- CTK has an active youth program with youth of all ages being very involved in community projects as well as mentoring of the youth in this community.

At Christ the King we are dedicated to growing in a more personal and meaningful relationship with Jesus Christ. Helping to reach the unchurched and to change lives for Jesus Christ is a major focus of all we do.

Pastors:

1992- S Craig Bollinger

Christ the King

Cary

Organized: 1964

County: Wake

Affiliation: NC Synod

Status: Active

The first step toward the development of Christ the King Lutheran Church came in 1960 when the North Carolina Synod requested from the Piedmont Regional Missions Committee a field including Cary and the southwest area of Raleigh. The request for assignment of this field to the Lutheran Church in America was granted, and in 1961 the Board of American Missions approved the field of development. The board began making plans and late in 1962, a parsonage, located at 219 East Dowell Drive, in the Meadowmont section of Cary, was purchased by the board at a cost of $17,500. At about the same time, the board was able to secure a 5.3 acre tract of land for use as a church building site. This site, located at 600 Walnut Street, between the Cary Senior High School and the town's recreation park, was purchased for $20,000.

Through the efforts of synod president F.L. Conrad and the urging of the Rev. John W. Cobb, pastor of Holy Trinity, Raleigh, in July of 1963, the Rev. Henry R. Sink was called as mission developer. Pastor Sink and his family moved into the new parsonage in mid-August.

The first step in developing the mission was a house-to-house survey of the entire field. The survey was begun on September, 1, 1963, and continued through the end of the year. There were about 3600 people living in Cary. The survey revealed an excellent potential for the development of a new congregation. As the survey neared completion, the developer appointed a steering committee to assist in planning and directing the work of this emerging congregation. The following were initially appointed to this committee: W. O. Crawford, P. O. Hammer, L. H. Huerth, N. L. Rosebrock, G. L. Skaar, and JD Wilson. This committee met for the first time on Thursday, December 5, 1963, with Pastor Sink and Pastor David F. Johnson, Regional Secretary for the Board of American Missions to begin laying plans for the new mission. The committee was soon enlarged to include H. L. Bowers and E. E. Dawson.

An "interest meeting" was held on Sunday, December 15, at 3:00 PM in the fellowship hall of the Cary First Methodist Church. A total of 42 people attended this meeting at which the name Christ the King was selected for the temporary mission.

On January 5, 1964, at 11:00 AM, the first worship service was held in the Cary Senior High

School cafeteria. A total of 47 people attended this first service which was conducted by Pastor Sink. The following Sunday, January 12, 1964, at 10:00 AM, the first session of Sunday School was held in the high school. During the succeeding months, in addition to the regular Sunday morning worship services and Sunday School, the new mission became involved in a number of significant activities. One of the high points in the first year of its life was the conducting of Sunday evening Lenten services in the homes of the mission group. These services were conducted by laymen.

On Palm Sunday, march 22, 1964, the charter roll was opened at the close of the 11:00AM service. Following the reading of the charter roll pledge, individuals were given the opportunity to sign the roll as indication of their intention to become members of the congregation at the time of its organization. The original document, now framed, is hung in the present narthex. Eighteen adults and 12 children transferred their membership from Holy Trinity, Raleigh.

On Easter Sunday morning, at 5:45 AM, 43 people attended the Easter sunrise service on the church building site. Following the service, the congregational breakfast was held at Swift Creek community building.

During the spring of 1964, the young people of the mission began meeting together on Sunday evenings in anticipation of the time when they could officially form a Luther League. From the beginning the group was extremely active, assuming a number of projects with which to assist the mission. The most notable of these projects was the gift of a set of red altar paraments. Following the organization of the congregation, the group was officially organized as a local unit of Luther League. The League elected Allen Hammer as its first president, and Mr. and Mrs. Gene Dawson, and Mr. and Mrs. Marvin Weant as advisors.

During the summer of 1964, the women of the mission began holding regular monthly meetings. Following the organization of the congregation, the group was officially organized into a unit of Lutheran Church Women, with Mrs. Harlie Miller elected as the first president. On the first Sunday in Lent 1965, the group presented a new set of violet paraments to the congregation.

The first baptismal service for the mission was held on Sunday, August 23, 1964, at which time 8 infants and 2 adults were baptized. The Sacrament of Holy Communion was administered for the first time on Sunday, September 13. In the late fall of 1964, the steering committee set December 13, 1964, for the date of the organization for the congregation, one year from the date of the first interest meeting. A business meeting for those on the charter roll was held on Friday, December 11, in the Cary High School auditorium. The following were elected to the first church council: H. L. Bowers, W. O. Crawford, E. E. Dawson, J. F. Drake, P.O. Hammer, L. H. Huerth, N.L Rosebrock, Mrs. C. S. Rudisill and JD Wilson. A constitution for the congregation was adopted including the official adoption of the

name Christ the King Lutheran Church. The newly-elected church council was authorized to make application for reception into the North Carolina Synod, and to meet with the president of the synod or his representative with regard to calling the first pastor.

On Sunday, December 13, at 3:00 PM in the Cary Senior High School, the mission was officially organized as a congregation of the Lutheran Church in America, by the Rev. Goeorge R. Whittecar, president of the North Carolina Synod. There were 62 confirmed members and 41 child members on the charter roll. During the service, the first church council was installed by Pastor Sink. The service concluded with the administration of the Sacrament of Holy Communion. A special Christmas program was presented by the congregation on Sunday evening, December 20. The program of music and meditation was followed by the lighting of the chrismon tree on the church building site. The ornaments for the tree had been made by the Luther League.

A congregational meeting was held on Sunday, January 24, 1965, for the purpose of requesting the transfer of title to the parsonage and church building site from the Board of American Missions to the congregation, and for the purpose of calling the first pastor of the congregation. The congregation adopted the resolutions and also voted to extend a call to the Rev. Henry R. Sink, who had served as the mission developer, to become the first called pastor of the congregation. The call was accepted by Pastor Sink, effective February 1, 1965.

The first Every Member Visit was conducted on Sunday January 31, At a called meeting on Sunday, February 28, the congregation adopted its first budget for current expense and benevolence, totaling $6454.56 for the year 1965. At another meeting of the congregation on Sunday, March 14, the congregation approved a recommendation from the church council that the Lutheran Laymen's Movement Fundraising Counseling Service be employed to conduct a capital funds campaign, in preparation for the construction of the first unit.

On Tuesday, May 4, 1965, the congregation was officially received into the North Carolina Synod of the Lutheran Church in America at the opening business session of the convention, and Gene Dawson was seated as the first delegate. In June of 1965, Mr. Allan Innes directed the capital funds campaign, which resulted in pledges totaling $9780 for a two-year period. Shortly after the completion of the campaign, a written building program was adopted by the church council and the building committee was appointed—William Young, chairman, Stanley Barger, John Evenson, Mrs. Jean Huerth, and Paul Hmmer.

In August of 1965, the congregation approved the recommendation of the Building Committee and the church council to commission Mr. George M. Smart, AIA, to prepare building plans. The architect began preparation of the site plan which was approved by the building committee in November

1965, and forwarded to the Board of American Missions for review.

A new building was constructed and was dedicated in October 1967. That first building was marked by a highly-unusual (for then) roof style of sloping nature. The building consisted of one large room for worship, with a movable wall that could sub-divide the back of the room into two smaller rooms. Those tow classrooms and the one large room on the west side (which could be divided into four spaces) allowed six rooms for Sunday Church School. In addition, there was a pastor's study, a nursery, and two rest rooms. The altar and lectern which had been handcrafted by Paul Hammer and used at the high school was brought into the new building—and continue in use in 2005.

Late in 1968, Pastor Sink received a call to serve as pastor of Messiah Lutheran Church in Burlington, NC. His resignation was effective of December 31, 1968. During the months of pastoral vacancy, the Rev. Floyd Sides of Durham, NC, acted as vice-pastor. Working with the president of the synod, a pulpit committee chaired by Louis Butler interviewed several candidates and recommended to the church council that John R. Nagle, a senior at the Lutheran Theological Seminary at Gettysburg, PA, be called as pastor. That recommendation to the congregation was approved in March 1969. Newly-ordained Pastor Nagle and his wife moved to Cary in mid-June and he officially began work on July 1, 1969. There were about 6500 people in Cary. In the congregation, there were about 230 members on the rolls.

At his first Christmas, Pastor Nagle procured some votive candles from St. Michael's Catholic Church, bought some white paper bags from Ashworth's Drug Store, and use contractors' sand to line the church's walks with luminaria. Soon, some homeowners in Greenwood Forest and church members in Morrisville took up the project. In the early 1970's, Boy Scout Troop #208, based at Christ the King, led the effort to make Christmas luminara a town-wide projects that continues in 2004.

In the early 1970's, as the growth of Cary continued and as the size of the congregation increased, pressure on the existing building also increased. In 1970, a second worship service was begun. Soon, Sunday Church School classes began to fill the allotted rooms. One class moved to a private home, and others soon followed. By 1975, three of the four adult classes and all young people from 7th grade through high school met in private homes. The situation was not pleasant.

An architect, Milton Small, was hired and groundbreaking for a second unit was held on April 27, 1975. Dedicated in September 1976, the building includes a nave that (then) seated 350 people, a parlor for meetings, and classes, and a connector building which housed four rooms and an office complex, a kindergarten area, and a multi-purpose space which (by use of portable dividers) could be broken down into many smaller spaces. Like the previous building, the new unit was centrally air-conditioned. The total cost of over $800,000 was financed through the sale of church bonds. That sale, conducted in 1975,

brought receipts of some $400,000 over a dept period scheduled to end in August 1989. There were 485 adult members and 239 child members.

A pre-school was begun, with Sarah Richardson as the first director. Many of the youngsters enrolled were members of Christ the King. Over the years, the school would expand so that, in 2004, there were 15 staff members and an enrollment of over 100 children.

Through the years, beginning in 1976, the congregation was active in re-settling political refugees from Southeast Asia. Single men from Vietnam and families from Laos, Vietnam and Cambodia were welcomed, fed and housed, and established in jobs in the community. Some of these families continue to reside in the area, although most have moved away. Social ministry was also carried out through the newly-established Pan-Lutheran Ministries, an organization of Wake County Lutherans that dealt with homelessness and the problems associated with it. Christ the King gave people and money to buy a house on East Jones Street in Raleigh, soon name Agape Place. Christ the King also was instrumental in originating and maintaining the Samaritan's Inn, an apartment located near Wake Medical Center which was opened to offer housing for families who wanted to be close to their patients, but who lived too far from home to make daily trips.

In 1977, at the request of Pastor and Mrs. Nagle, the parsonage was sold to them for approximately $35,000, and the church no longer had the responsibility of providing and maintaining housing for the pastor.

By the fifteenth anniversary of the congregation in 1979, 1093 people had been members at one time or another. At the end of that year, there were 829 baptized members. In the years since 1964, 16 adults and 153 children had received the Sacrament of Holy Baptism. The Rite of Confirmation had been administered to 121 young people. There had been 53 weddings and five funerals. A total of 71 men and women had served as members of the church council which, over the years, has increased in size from nine to eighteen members.

For a period of four years, Christ the King hosted seminary interns who assisted in the life and work of the congregation. In 1977 and 1978, Scott Olbert served here while his wife Laura was an intern at Holy Trinity Church in Raleigh. He was followed by Keith McDaniel, Beverly Alexander and the late Rob Martz. During Mr. Olbert's tenure, the first youth beach retreat was held. Over the next 25+ years, most of those annual retreats were held at the NC Synod's facility at Kure Beach, although retreats were also held at Camp Agape and at a retreat center in Atlantic Beach. Young people from seventh through twelfth grade attended the early retreats; attendance in later years was limited to young people in grades nine through twelve. In recent years, 60 young people have attended, in addition to 14-16 adult advisors and workers.

In 1978, the green-cover Lutheran Book of Worship was published by the national church, replacing the red-cover Service Book and Hymnal which had been in use. It took Christ the King over two years to adopt the new resource, partly because of the financial cost of buying new books when the "old" books were still in good shape. At the same time, there was a call for a more contemporary style, so that the congregation increasingly used the Chicago Folk Mass.

The early 1980's saw the congregation struggle with growth and the establishment of new and more programs—educational, social, and need-based. It was a busy time for members and staff.

At Christmas in 1982, the congregation tried to move into a new phase of technology and evangelism. The later Christmas Eve service was videotaped (in two parts) with the first tape being rushed to the television studio in Apex while the second half of the serve was being recorded. Although a large number of people viewed the service that night, there were numerous technical problems, and the bright lights that flooded the sanctuary surely affected the usual mood of the service, in an unpleasant way.

In 1983, a new Allen organ was purchased and installed, replacing the home-model organ that the charter member Goodman family had provided years before. (That organ was donated to the ministry at Agape Camp) The new organ cost over $25,000 and was financed through notes held by Christ the King members. The organ was still in use in 2004.

Some things never change. During a large part of the 1980's, discussion was held about the need for roof renovations, who and what groups should be allowed to use the building and for what purpose and at what cost, the small amount of money sent to the synod and national church for benevolence, and the insufficient number of pledges to completely balance the budget.

Throughout the 1980's, the congregation was heavily involved with prison ministry, including visits to Central Prison, Polk Youth Center and the correctional Center for Women. Meals were provided for inmates working with the Freedom's Journey/Adventures in Attitudes program conducted by Don Custer.

The congregation celebrated its 25th anniversary in late 1989, realizing the dwindling number of charter members still living in the area.

With the increase in congregational needs and the programs required to meet them, the congregation secured the service of L. Eileen McClain who began her work here in 1986. Connected with the Central Pennsylvania Synod, she had recently moved to NC and acted in CTK as a parish worker with responsibility for Christian Education and youth ministry. Later, she earned her Associate in Ministry designation through the church. At the time of her retirement in 2003, she was serving as the congregation's Director of Adult Ministries, with special focus on Stephen Ministry, small groups and adult education.

In 1987, the congregation's membership rolls indicated 1000 baptized members. In 1988, after several years of researching what new machinery might make the church office more efficient, what would eventually become the Technology Committee recommended the purchase of two personal computers for the church. It was a difficult learning curve for some of the staff! That same year, Pastor Nagle finished his advanced study and was awarded the degree of Doctor of Ministry by Drew University in Madison, NJ. Also in 1988, the congregation decided to call the Rev. Thomas E. Nelson to part-time work as a visitation pastor. Earlier in his ministry, he had been a missionary in Argentina and the Lutheran Campus pastor at NCSU in Raleigh.

Faced with still more growth, the congregation investigated the calling of another full-time ordained pastor to assist Pastor Nagle. After numerous interviews, the call committee settled on the Rev. Terry M. Dorsey, recently ordained after a successful career in advertising and charitable work. He began his work in 1990, at about the same time as the church embarked on another building campaign. In 1991, Pastor Dorsey gathered a group of Christ the King members and led an informal mission trip to the Lutheran Center in Mexico City. Pastor Dorsey was also instrumental in organizing a contemporary worship service called "Affirm, Become and Celebrate". Originally, it met in Luther Chapel at 11:00 am on Sunday mornings, but as the worship form became more popular, an additional service was added at 8:30 am. The ABC service would continue meeting in increasingly-cramped quarters in Luther Chapel until the dedication of Nagle Hall in September 2002. At times, it seemed as if the congregation had divided itself into two camps, at least because of the physical distance between the groups worshipping in the nave, and in the chapel, but also because of the two very different worship styles.

But there continued a number of congregational activities that attracted people, regardless of their worship preference. The Christ the King Bowling League begun in the 1970's continued in existence for over 20 years. A Couple's Club had regular gatherings for social purposes—with scavenger hunts, holiday meals, road rallies, and crazy Olympics. Suggestions were made for ministries with single people, but the several attempts that were made usually did not last very long. Church picnics were held each summer, at first at Reedy Creek State Park and later at Agape Camp. In the 1990's, many families traveled to Myrtle Beach each Labor Day for a family event and worship. The Stewardship Committee conducted numerous art shows which highlighted the talents of our members. Talent shows were regularly held. The senior Choir annually conducts a light-hearted madrigal dinner.

Beginning in 1988, members of the youth group traveled to different parts of the county to participate in gatherings sponsored by the ELCA. Events were held in Atlanta, St. Louis, San Antonio, New Orleans, Dallas, and again in Atlanta. In 1989, it was determined that there was a need for a handbell choir, if sufficient funding could be found. A memorial fund gift given at the death of a friend

of the congregation generated other contributions, and a two-octave set of bells was purchased. In addition, hand-chimes were purchased for a young people's ringing choir.

By the end of 1990, the congregation had reduced its indebtedness, noted 953 adults on the membership rolls with 357 children, and the proposed annual budget had grown to $275,000. But rarely were the pledges and offerings enough to underwrite it. Each year, by early spring, committees were mandated to use no more than 80% of their budget allotment. In December, extra offerings usually made up the short-fall, but the benevolence request from the NC Synod and the ELCA was never met, save in 1970, and in some years only barely subscribed.

The staff continued to grow. In the year of Pastor Dorsey's arrival, there was a new organist, a new choir director, a new afternoon secretary/bookkeeper and a new director of our kindergarten program.

Ground-breaking for a new facility occurred in 1991. Plans were begun to implement the lay care-giving Stephen Ministry. The Bethel Bible series, long a staple of adult education in other congregations, was also proposed this year—though funding kept it from being implemented. The congregation's first healing service was conducted. And the capital funds appeal came to a successful conclusion.

Pastor Nagle's report to the congregation in 1991 looked to the future, on the verge of our building's construction and renovation. There was excitement and uncertainty and even some confusion. And the question raised was "How will things be a year from now?" One answer is, "We survived." He wrote, "We weathered the long days of working with the general contractor and the sub-contractors. We shoe-horned ourselves into the west building worship space. We maintained programs that benefited ourselves and the community. But this past year was more than mere survival, for we grew too. In the past twelve months, we welcomed a large number of new members (126 of them!), even as we happily sent three dozen of our members to the newly-formed Abiding Presence in Fuquay-Varina and many others to the far reaches of our country. Our financial response was excellent at a time when people worried about the state of the economy. Christ the King was at the forefront of social ministry, especially in the Carrying Place proposal. The Stephen Ministry began its work of caring. And this fall found us with record attendance figures that will soon put a strain on the building which was designed fro the year 2010!"

1992 saw the completion of the building program. Two two-story units were added on the Walnut Street side of the property. The western wing included room for the pre-school and children's Sunday school on the top floor, and classrooms downstairs. The eastern wing housed offices, a new lecture room and choir room on the top floor, and classrooms downstairs. A hallway was enclosed outside the office and pre-school. The narthex was expanded and the long-awaited balcony was constructed, in addition to some

renovation to the nave. The cost of the construction was almost $900,000.

In 1992, a number of Christ the King members moved their membership to the newly-organized Abiding Presence Lutheran Church in Fuquay-Varina. For two years, Pastor Nagle had been conducting one service each month at the Episcopal church in Fuquay-Varina for those Christ the King members who lived there and in Holly Springs. Also in 1992, the congregation embarked on two significant outreach ministries. As part of a group of congregations aligned with the Cary Ministerial Association, Christ the King supported an effort to turn a downtown Cary motel into a facility for the increasing number of homeless people in Cary. After intense lobbying from both sides in a bitter dispute, the proposal was rejected by the Town of Cary—though the ministry continued without a building. The Carying Place still values the support it received from the members of the congregation.

In 1995, Pastor Dorsey submitted his resignation in order to become the mission developer of Circle of Grace, a ministry-start in western Wake County. Some eighty Christ the King members joined with him in this venture, at first meeting in Davis Drive Middle School.

Later in 1995, a call committee recommended that the Rev. Kenneth L. Ray become the new associate pastor. Formerly an executive in the bottling industry, Pastor Ray was graduated from the Lutheran Theological Southern Seminary. Emmett Windham became the new choir director and Hank Barnes was named sexton.

On September 5, 1996, Hurricane Fran wreaked havoc on the Triangle area, as well as other parts of North Carolina. Sewer water backed up into our building's lower level, causing the cessation of all church activities for almost two weeks. The repair cost was $25,000. On the Sunday after the hurricane, the congregation worshipped outdoors in the driveway and posted lists of people with needs and people with resources, and a long period of recovery—and ministry—began.

Another casualty of the hurricane was Faith Lutheran School which had been organized by Christ the King and other Wake County congregations almost five years earlier. The school had just entered its renovated facility on Capital Boulevard when floodwaters destroyed the interior of the building and ruined everything that the school owned. Pastor Ray was the leader in getting the school re-established. In the years since, Christ the King has been a faithful supporter of the school and has sent numerous students to be enrolled there.

In 1997, a columbarium was built in the corner of the narthex closest to the parlor. Sixty-six niches were constructed, and within a few months, over forty of them were reserved for the ashes of members and former members who had been cremated.

Christ the King has always hosted community organizations. In 1997, that group included Alcoholics Anonymous, two groups of Al-Anon, Al-a-Teen, Overeaters Anonymous, Transplant

Recipients, Domestic Offenders, five different scout groups, and Early Childhood Center, therapy groups, a new AIDS task force, and others.

In the late 1990's, the congregation's relationship with St. Michael's Roman Catholic Church bloomed again. Several joint worship services occurred, and a popular polka party was held in the fall each year. In 1998, Pastor Nagle spent three months on sabbatical, representing the NC Synod in its sister Synod, the Evangelical Lutheran Church in Papua New Guinea, visiting biblical sites in Asia Minor, and doing advanced study. He also published two books of his sermons, Carp in Your Trout Stream and Happy Birthday, Jesus. His first book, published in 1994, was The Story I Love to Tell.

The need for still more programs and the time required to produce them necessitated the 2000 hiring of Jay T. Thompson as the congregation's Director of Children and Youth Ministries. Formerly the head of Lutherock, he was to be responsible for all youth activities, educational opportunities for children through 18 years of age, coordination with committees and ministries dealing with adults.

In 2001, the congregation greatly increased its global mission focus. Many thousands of dollars was raised to address the issue of world hunger through ELCA Disaster Relief and CROP. Over a thousand needed textbooks were shipped to Papua New Guinea and clothing, blankets, glasses, and other supplies were shared with those in greatest need. The Nagles twice reported on their experiences in Papua New Guinea. Missionaries Lou and Susan Bauer spoke of their work in Namibia, and were offered mission support through our budget. After the Bauers' return from Africa, support was transferred to an ELCA missionary in Papua New Guinea. The Social Ministry Committee sent generous grants to a ministry to street children in Brazil and to a Lutheran ministry in Haiti, Village of Hope.

In 2001, Pastor Ray finished his advanced study and was awarded the degree of Doctor of Ministry by Drew University in Madison, NJ. Also in 2001, the adult choir traveled to Germany, Austria, and Slovakia, singing in Bach's church in Leipzig, Dachau, Salzburg, Melk abbey and Vienna.

An important part of congregational life has been the coming together of men and women in smaller groups. Lutheran Church Women (later Women of the ELCA) have met as the Esther, Mary, Martha (twice!), Joy, Lydia, Rachel, Grace, and Tabitha circles. The men's group that was so active in the congregation's early days ceased to exists for many years. A unit of Promise Keeper's has met with Christ the King men, and the men from Circle of Grace have continued monthly meetings.

The fall of 2002 saw the completion of still another building program. At the east end of the property, a large space was constructed which would house contemporary worship, act as a fellowship room; include a large kitchen, with extra storage space, tied to a new and bright narthex where members from different worship forms could gather. At the end of the western wing extending toward Walnut Street, four classrooms were added—two upstairs and two down. And the elevator, first proposed in

1976, was finally installed in the shaft. The total cost of construction and renovation was $2.7 million.

The continued numerical growth of the congregation and the need to address crowding issues is shown in the Christmas Eve worship schedule that was adopted in 2002. A total of five worship services were held: a contemporary form service, two traditional-form services, and two services of Lessons and Carols, meeting in the nave, in Nagle Hall and in Luther Chapel. The changing nature of those attending worship is shown in the Lenten schedule begun in 2003, with a mid-morning midweek service being offered in addition to the early evening service on Wednesdays.

A new ministry allowed by the 2003, expansion was the beginning of a Wednesday evening food and worship time. Led by Pastor Nelson, the brief worship service, often with assistance from children's choirs, concluded with a hot dinner and Bible study courses afterward.

In August 2003, Associate in Ministry McClain finished her service at Christ the King and retired. Near the end of her work, she had organized and led numerous small groups dealing with personal and congregational needs—grief, divorce, parenting and aging.

In the latter half of 2003, conversation was begun which eventually caused the consolidation of ministries of Circle of Grace and Christ the King. For some of the Christ the King a member who has participated in CoG's organization, rejoining CTK was a full circle. The contemporary worship style that was a hallmark of Circle of Grace became Christ the King's fifth Sunday morning worship service, named Quest, meeting in Luther Chapel. In addition to the people and financial assets that the people of CoG brought to CTK, a large tract of land on Davis Drive also came under CTK's control.

In 2004, full approval was given to the consolidation of CoG and CTK ministries. A business manager was hired to allow the pastors to concentrate more on people than on things. New lighting was added to the nave. During Lent, a morning worship service was added to the Wednesday schedule. The Chicago Folk Mass worship form was used again on a more regular basis, and the senior choir enjoyed a concert tour of the British Isles. The financial health continued, so that the ministries of the state/national church were fully supported, more than by any other NC congregation. In addition, many thousands of special-offering dollars were given to people suffering from storms and hunger. The fall stewardship drive raised more than $725,000 in pledges for the $1.1 million 2005 ministry plan. "Breakfast at Epiphany," sponsored by the Stewardship Committee, brought in loads of food for the hungry of our community. The congregation's indebtedness was reduced by over $200,000. The Director of Adult Ministry position remained unfilled, but the Rev. Judith Helm, a retired ELCA pastor recently from Pennsylvania, served as interim DAM and began a new book club and met with various small need-based groups. Phyllis Fuller began work as director of the Early Childhood Center, replacing Jean Schilawski. The first Early Childhood Center summer camp was a success. Barbara Olson became the new principal

of Faith Lutheran School, replacing Jane Knox. The number of baptized members surpassed 1900. The council recommended major changes to make our constitution and by-laws more current, and the congregation studied the question of ordaining homosexuals as pastor in the ELCA.

Through the years, the church was blessed by the work of Larry Huerth, Dick Bloom, Pastor Nagle, Tom Hegele, Barbara Olson, Tony Jackson, Diane Amidon, Emmett Windham, Petie Huffman, and Sally Molyneux who directed our senior choir. Organists who have served include Yvonne (Wilson) Mason, Mary Chunn, Barbara Olson, Wanda Orsett, Karen Miller, Tim Johnson, Randall Darnell and Michael Harris. The church office was staffed by Faye Cherry, Clara Nissen, Dora Kastleberg, Karen Williams, Mona Rodgers, Rita Sears, Kim MasIlory, Kay Struffolino, Lisa Teichmann, and Rosemary Bielejeski. Dana Mallory has been our sole ABC music director. Sextons have included JD Wilson, Rong Nay, Hank Barnes, Martin Browning, and Jeff McClain. Directors of the Early Childhood Center have included Sarah Richardson, Sandy Miller, and Jean Huerth, Patti Neptun, Debbie Dupree, Kathy Boling, Lori Wolvin, Jean Scilawski and Phyllis Fuller.

And finally, the congregation celebrated the 40th anniversary of its organization, prompting the publication of this history. The anniversary was noted with special worship and fellowship activities on January 9, 2005. May God continue his blessings on the people of Christ the King through all the years ahead.

Pastors:
1964-1968 Henry R. Sink
1969 Floyd Sides, Vice-Pastor
1969- John R. Nagle
1990-1994 Terry M. Dorsey
1995- Kenneth L. Ray
1988- Thomas E. Nelson
2006- David H Brooks, Associate Pastor

Christ

Charlotte

Organized: 1954

County: Mecklenburg

Affiliation: NC Synod

Status: Active

The influence of Christ Lutheran Church on the neighborhood started immediately after the dedication of the first building on Providence Road in 1959. Neighbors were invited to services and all neighborhood children were included in Week-Day Church Schools and Vacation Bible Schools. Boy Scout troops began meeting at the church in 1964 and continue to do so today. In 1975, a major outreach project was undertaken with the church sponsoring four Vietnamese families. Members of the church provided a house, furniture, employment, and financial support. Neighborhood meetings have often been held at the church, and since 1989, the Charlotte-Mecklenburg Senior Center has used the church as a satellite facility. A Children's Day Care Center was organized in 1989, and now has an enrollment of over two hundred and fifty children: sixty per cent of them are not members of the church.

The church's sphere of influence includes more than the immediate neighborhood, for it reaches out to include the entire metropolitan area. In 1993, the church completed its first house for the Habitat for Humanity. Since then, it has completed one house in a joint effort with St. Gabriel's Catholic Church, and members continue to work on various Habitat houses. Members have shared the ministries of the Crisis Assistance Ministry, Loaves and Fishes emergency food bank, the Uptown Men's Shelter, and the Urban Ministry for the homeless. C.R.O.P. walkers from the church are among the top money raisers every year in the Charlotte area in the appeal to help the hungry. Christ Lutheran supports twenty-five other community ministries through volunteer and financial support.

Christ Lutheran Church was a mission church in 1954 with eighty-two charter members. Today, the enrollment is approximately 2,500 with three services every Sunday-- two contemporary services and one traditional service. The church has had only two senior pastors in its forty-two year history. During this tremendous growth, the church has sponsored three mission congregations. The first was in 1979 with Living Savior Lutheran Church. In 1987, the church helped launch Cross and Crown Lutheran Church; and in 1994 it helped to start Christ the King Lutheran Church. All three of these

mission churches have experienced growth. In 1996, Christ Lutheran began looking at the need and opportunity for a church in Ballantyne, a large,new development being built in south Charlotte.

Pastors:

1954-1983 Jacob L. Lackey

1979-1982 Gary W. Eichhcorn

1983-1997 David L. Misenheimer

1984-1988 John L. Petry, III

1984-1989 Carl L. Bailey

1990- 1998 Marilyn J. Ascarza

1994-1997 Michael W. Rinehart

1998- Scott J Suskovic

1999-2005 Sally M Brower, Associate Pastor

2002-2008 Jon S Bustard

2007- Troy D Ehlke, Associate Pastor

2008- Christopher R Hermansen, Associate Pastor

Christ

Elkin/Jonesville

Lutherans in this area have been holding regular services since 1959 when Fred Hintz, a senior at L.R.C., now a Lutheran minister, supplied during the summer months. The Re. C.N. Yount, ret., of Statesville (now deceased), served as part-time developer and pastor.

The Rev. Paul L. Miller, now of St. Andrews, Andrews, supplied this mission group from Feb. through May 1962. Pastor Miller was followed by the Rev. Gilbert Goodman who served for four years from June 1962 to June 1966. Seminarian Ronald Smith, now at Greenville, SC, supplied the mission for the remainder of the summer of 1966. Rev. Wilford Lyerly, Secretary of the NC Synod, became organizing pastor and has been in charge of the work of this mission since September 1966.

Worship services have been held at the following places: VFW Hall on Highway 268 from August 30, 1959 to December 31, 1959; Lyric theater, Elkin, from January 3, 1960 to September 4, 1960; VFW Hall, Elkin, from September 11, 1960 to October 16, 1960; Old Methodist Church, Elkin, from October 23, 1960 to January 28, 1962; Friends Meeting Place from February 1962 to February 1965; the basement of Smith Tire Co., Jonesville, from 1965 until March 19, 1967. A service of organization and groundbreaking for the present church was held in 1969. The congregation moved to its present site in 1970. Worship services, Sunday School, and fellowship events were all held in the original building until November 10, 1991 when a Blessing for a Church Addition was held. The church facilities were enlarged to include a fellowship hall, kitchen, narthex, pastor's study, and classrooms.

This mission has rendered a distinctive service even though it has gone unorganized for a number of years. It has ministered to Lutherans and many who have become Lutherans. A large number of our members have moved into other areas and are making contributions to other missions and established congregations of the NC Synod and other synods of the ELCA.

Our congregation serves Elkin-Jonesville and the surrounding area. It is the only Lutheran congregation in Yadkin County, and its membership and service area extends into Surry and Wilkes counties as well. The fact that we are on the outer fringes of Lutheranism in North Carolina makes the presence of our congregation important and meaningful. We rejoice together that we are strengthening the witness of our Lutheran faith not only in Northwestern North Carolina but also in the NC Synod.

Pastors	
1966.1967	J Wilford Lyerly
1967.1971	Edward R Schaack
1972.1978	Gary A Perryman
1978.1981	Everett E Horne
1988.1990	Edwin N Troutman
2000-	Dale E Cline

Christ
GREENSBORO

In the summer of 1958, the American Missions Board of the American Lutheran Church, headquartered in Minneapolis, MN, determined to organize a Package Mission in the northwestern section of Greensboro. On July 7, therefore, the Eastern District Home Mission Committee in Bethel Park, PA, issued a call to the Rev. Maury M. Drum, who was serving his first pastorate at Grace Lutheran Church in Scarsdale, NY.

A native of Conover, NC, and a graduate of Lenoir Rhyne College and the theological seminary of Capital University in Columbus, OH, Pastor Drum arrived in Greensboro on September 15, accompanied by his wife Mary and their one-year-old daughter. The Drums initially lived in an apartment at 1034 Hill Street, sleeping on the floor for over a week until their furniture arrived.

On October 2, Kathryn Koob, a parish worker for the ALC Central District, arrived to assist in neighborhood canvassing and general organization. She remained in Greensboro until the end of the year. In the 1960's, Miss Koob served with the U.S. foreign service in Africa and Rumania and then became Director of the American Iranian Cultural Center in Tehran. In the late 1970's, for 444 days, she was one of 49 hostages held in Iran. Miss Koob is now on the faculty of Wartburg College in Waverly, IA.

After initial canvasses and informal meetings at the Drum's Hill Street apartment, the first worship service was held at General Greene School on October 26, 1958, with 85 people in attendance. The first Sunday School began the following Sunday, November 5, with Miss Koob serving as superintendent. On this same Sunday, the Luther League for church youth also began, with Mrs. Eileen Nichols serving as advisor. On Sunday, February 22, 1959, Christ Lutheran Church was officially organized with
the following adult charter members:
Mr. and Mrs. Robert Andreas
Mr. and Mrs. Frank Cloninger
Mr. and Mrs. A. J. Dornseif
Rev. and Mrs. Maury M. Drum
Mr. and Mrs. Robert Howard
Mrs. W. L. Jordan
Mr. and Mrs. John A. Kalldorff
Mr. and Mrs. Billy O. Mittlestadt
Mr. Hans Morgensen
Mrs. Raymond N. Nankey
Mrs. T. J. Nichols
Mr. and Mrs. R. W. Peterson
Mr. and Mrs. E. J. Rodman
Mr. and Mrs. George Wave
Mrs. W. M. Whitley

On the following Sunday, March 1, Pastor Drum was installed by the Rev. Eldon D. Roever of Conover. Also installed at this service was the first church council, consisting of Frank Cloninger, A.

J. Dornseif, John A. Kalldorff, Earl J. Rodman, and R. W. Peterson. John Kalldorff also served as our first organist.

The new church's first purchase was a parsonage at 1334 Cloverdale Drive for the Drums, their daughter and young son. Next, the congregation needed land on which to construct a church plant. Two locations were considered and rejected: a lot on Westridge Road and a lot on Battleground Avenue, where Krispy Kreme now stands. Our present location at Lawndale Drive and Pisgah Church Road, originally a parcel of 2.8 acres, was purchased in June, 1959, from Brown Realty Co. for $15,000. During the summer, construction began on the first unit of a three-stage plan designed by Glenn A. Bickerstaff of Pittsburgh, PA. The structure included a chapel seating about 150, offices, classrooms and restrooms, at a cost of about $35,000.

A. J. Hewett served as general contractor. The new church was ready for use in December, 1959, in time for the Christmas pageant, and was dedicated January 31, 1960, in a special service at 4:30 p.m. The Rev. Dr. R. D. Lechleitner of the American Lutheran Church Board of American Missions preached the sermon of dedication.

Pastor Drum's six-year ministry at Christ Lutheran was characterized by growth. With the concurrence of the Board of American Missions, the educational space was expanded with a two-story addition which was dedicated on Sunday, October 31, 1965. From 1959 - 1967, Pastor Drum performed 114 baptisms and 62 confirmations. In January, 1968, Pastor Drum accepted a call to Our Savior's Lutheran Church in Glen Head, NY. He conducted his last service at Christ Lutheran on February 11. Pastor Drum is now retired and lives in New Hope, PA.

After Pastor Drum's departure, Alton Koenning and Donald Heuber provided interim services. Both young men had graduated from Evangelical Lutheran Church Seminary in Columbus, OH, and were enrolled in graduate studies at the Duke University School of Divinity.

In June, 1968, Pastor Galen F. Hora became CLC's second pastor following his graduation from Union Theological Seminary in Richmond, VA, and a period of chaplaincy at Iowa State University. Retaining the traditional liturgy at the 11:15 service, Pastor Hora instituted an innovative folk service at 8:45 with guitar accompaniment. While here, he performed 20 baptisms and confirmed 39 young people. He also served as President of the Greensboro Council of Lutheran Churches and sat on the Board of Directors of the Guilford County Mental Health Association. In October, 1970, Pastor Hora, his wife Neva, and their two young sons left Greensboro when he accepted a call to become campus minister at the University of Miami in Coral Gables, FL. Pastor Hora has remained in campus ministry and now serves in Minneapolis, MN.

Pastor Ed Long, a missionary home from Liberia, served as our pastor until the Rev. Allen Saterbak was installed on March 21, 1971. A U.S. Air Force veteran who served as navigator on a B-52, Pastor Saterbak graduated from Luther College, Decorah, IA, and from the Lutheran Seminary in St. Paul, MN. While at Luther College, he performed as soloist in that school's acclaimed annual presentation of Handel's Messiah. Pastor Saterbak, his wife Cordy and their son and daughter remained in Greensboro until July, 1974. During his term here, he baptized 10 and confirmed 24. Now retired after several years in LaCrosse, WI, Pastor Saterbak lives in Green Valley, AR.

For 15 months, CLC lacked a full-time pastor. Having retired from his congregation in Statesville, Pastor Robert Winters volunteered to serve part-time, conducting Sunday worship services and coming on many Thursdays to visit shut-ins and others in need of pastoral care. When he was unable to be with us, the Rev. James Dumke, a doctoral candidate at Duke, conducted Sunday worship services.

In the fall of 1975, Pastor Henry Boschen accepted the call to serve as our fourth pastor. A native of New York City, Pastor Boschen lived, as a child, directly across the street from the Bronx Zoo and later within view of the lights of the Yankee Stadium. He did his undergraduate work at Fordham University, earning a Bachelor of Science degree in pharmacy and participating in ROTC. Upon graduation, he served for two years as 2nd Lieutenant with the Army Medical Service Corps. During this time, on January 25, 1959, he married his wife Martha. Upon his discharge, they moved to Columbus, OH, where he entered the Evangelical Lutheran Theological Seminary and also practiced pharmacy part-time to supplement his income. After graduation, he entered a one-year hospital chaplaincy training program at Lutheran General Hospital in Park Ridge, IL.

In August, 1964, Pastor, Martha, and their young son moved to Selden, Long Island, NY, to start a new congregation from scratch. Then in 1971 they answered a call to Billerica, MA. On October 18, 1975, the family, which now included a son and three daughters, arrived in Greensboro. Because our parsonage proved too small for a family of six, the church sold that property and loaned Pastor the realized equity to use as a down payment on a house of adequate size. In December, 1978, Pastor Boschen's parents – Henry, Sr., and Dorothee – became members of our congregation and remained so until their deaths in 1986 and 1987. During Pastor Boschen's fruitful ministry with us, we participated in our denomination's internship program, built a new sanctuary, and called an associate pastor.

From 1986 – 1992, Christ Lutheran acted as a training site for third-year seminary students from Wartburg Seminary in Debuque, IA. Serving us were Karen Rees, now a chaplain in Peoria, IL; Mark Jensen, now pastor of St. John's Lutheran Church in Beaver Dam, WI; Ed Wunderlich, now pastor of St. John's Lutheran Church in Waller, TX; Tim Eighmy, now pastor of Upper Wolf Lutheran Church in Robinson, KS; and David Strommen, now pastor of Concordia Lutheran Church in Concordia, KS. Pam Read also interned here for part of a year. In addition to these interns, four of our members have also become pastors: Bernie Jorn, who serves in Jacksonville, FL; Jeff Gardner, who serves in Charlotte, NC; Maria Perez, who serves in Inman, SC; and, most recently, Anna Merritt, who serves in Hickory, NC.

Thirty years of congregational growth required physical expansion, so on October 1, 1989, we broke ground for a new worship center, housing a sanctuary, narthex, handicap-accessible bathrooms, and nursery space. According to the original three-stage plan, the new construction would have adjoined the north side of the education wing, next to Pisgah Church Road; however, in 1977 we leased that portion of property to Wachovia Bank for building and operating a branch office. Consequently, the new unit was necessarily erected on our south side according to a design drawn by architect Paul T. Briggs of Lexington, NC.

The new sanctuary more than doubled our seating capacity and features wood carvings and art glass which are both beautiful and meaningful. Wood furnishings come from the Steilcoom, WA, studio of Ernst Schwidder, an eminent liturgical consultant. They express the theme of "the Christ," which reflects our name and emphasizes Jesus of Nazareth's identity as Son of God, Messiah, and Savior of the world. The large central reredos, the life-sized free-standing cross, the pulpit, altar, and baptismal font all serve to emphasize our focus on Word and Sacrament. Many of these furnishings, as well as other appointments, such as communion ware, paraments, and baptismal pottery, were gifts from members in thanksgiving or in memory of loved ones. Unfortunately, we lack a complete and accurate list of these donors. The art glass, primarily hand blown, consists of eight side-wall windows, a large baptismal window, and a smaller music window, all designed and produced by Mark Eric Gulsrud of Seattle, WA. This glass incorporates many symbols which emphasize regeneration,

rebirth, and the presence of the Holy Spirit. We dedicated the new facility on November 18, 1990, with Bishop Michael McDaniel delivering the sermon. The Wachovia building reverted to our use in 2005 and now, renamed Christ's Corner, houses offices and meeting space.

In the summer of 1993, we called Craig Abee to serve as Associate with Pastor Boschen. Pastor Abee arrived in Greensboro on July 1, and he was installed on August 22 by his brother-in-law, Bishop Leonard Bolick. A native of NC, Pastor Abee grew up in Hickory and graduated from Frances Marion College in Florence, SC, with a major in history. He then served as Iowa Synod Youth Staffer and later as coordinator for the denomination's Youth Staffer program. In 1987 he entered Lutheran Theological Seminary in Philadelphia, PA, and later transferred to Lutheran Theological Southern Seminary in Columbia, SC, graduating in 1992. During college he served as counselor at Camp Lutheridge and during seminary as Youth Ministry Coordinator at Camp Lutherock. On May 7, 1994, Pastor Abee married Ginny Setzer and during their time with us they had a son and a daughter. Before leaving CLC in 1998, Pastor Abee baptized 14. He now serves as Associate Pastor at Messiah Lutheran Church in Mauldin, SC.

During the Boschens' twenty-two years with us, their children grew to adulthood and Martha taught nursing at A&T State University. In 1997, Pastor Boschen resigned in order to become ELCA Mission Director for the North Carolina and Virginia Synods, working out of Huddleston, VA, to establish new congregations and to redevelop declining ones. He served in this capacity for seven years full-time and two years part-time, also working on occasion with congregations in Maryland and Delaware, while Martha taught nursing at the College of Health Sciences in Roanoke, VA. Now in retirement, the Boschens have seven grandchildren, and he serves as interim pastor when needed. While at CLC, Pastor Boschen baptized 200 and confirmed 83.

From October 1997, until May 1999, Pastor Earl Townsend emerged from retirement to serve us in an interim capacity, baptizing 6 during that period. A gentle and loving man, he blessed us with his services. Fluent in both German and Spanish, Pastor Townsend had spent a good portion of his ministry in Argentina, translating and publishing Lutheran curriculum, devotional, and worship material; therefore, when he left CLC, we were pleased to enable him and his wife Virginia to visit Argentina after an absence of forty years.

In 1999, Christ Lutheran called the Rev. Dwight Shellaway to serve as our fifth pastor. A native of Pottstown, PA, he attended public school in Boyerstown where, in the third grade, he met Nancy Sullivan who, fifteen years later, became his wife. After completing his undergraduate work at Muhlenberg College in Allentown, PA, with a major in psychology, he entered Lutheran Theological Seminary in Philadelphia. In 1972, his bride Nancy accompanied him to serve his internship year at Lord God of Sabaoth Lutheran Church in St. Croix, Virgin Islands. This happened to be a time of turmoil and civil unrest in St. Croix, and the young intern was told always to wear his clerical collar in order to assure his physical safety. Upon graduation from seminary, Pastor Dwight and Nancy served first at Nativity Lutheran Church in Chester, PA, then at Shepherd of the Valley in Merced, CA, and finally, before coming here, at Holy Trinity Lutheran in Hasbrouck Heights, NJ. The Shellaways have two adult sons: Justin, who is married and practices law in Washington, DC, and Jared, who is a marketing research analyst in Portland, OR.

After accepting our call, Pastor and Nancy arrived in Greensboro on April 19, 1999, and Pastor was installed on Pentecost Sunday, April 23. So that we could meet one another prior to the call, the Shellaways had visited our chili cook-off in February. At that time, Nancy told us that she would

work as a nurse and would endeavor to be a contributing member of the congregation. She has indeed proved to be so, with her musical talent, her gift for teaching, and her obvious love for others. Pastor, of course, has brought us many gifts. When one of us is ill or bereaved, his caring response is immediate and faithful. An excellent preacher and teacher, he is a true scholar with a wide range of interests and an extensive library which he lends freely and generously. Most of all, the Shellaways' deep mutual love and devotion have blessed and inspired us all.

During Pastor Shellaway's first two years with us, the congregation undertook two important tasks. First, we held a series of cottage meetings with an effort to involve every active member in setting goals and developing a new mission statement which was finalized at a three-day retreat later in the year. Second, we rewrote our constitution to conform with new denominational guidelines issued by Evangelical Lutheran Church headquarters in Chicago, IL. Those tasks were accomplished and the results approved at our annual meeting in January 2002. The mission statement reads as follows:

Rejoicing in God's Grace
Christ Lutheran Church is dedicated to:
Celebrating Christ-Centered Worship
Proclaiming the Gospel
Enhancing Spiritual Growth
Serving the Community
Sharing Vibrant Fellowship

Christ-centered worship is of course our first priority, as it serves both to proclaim the gospel and enhance spiritual growth. Customarily we hold two worship services on Sunday morning, one at 8:30 and the other at 11:15, with Holy Eucharist at each service. In months with a fifth Sunday, however, we have one service at 9:30 preceded by a breakfast, and there is only one service during summer months. We also hold special services on Christmas Eve and Christmas day, Ash Wednesday, Maundy Thursday, and Good Friday, with Wednesday night worship during Lent. In former years, we held Wednesday night advent services as well. Since 2005, we have also held Longest Night services on December 21.

Extensive lay participation is essential to effective worship. Volunteers make an audio-tape each Sunday for delivery to shut-ins. For every service, there are greeters, ushers, an acolyte, a lay reader for the first and second lessons, and a worship assistant as cantor. Lay people provide excellent children's sermons. Altar guild members, who polish brass, launder linens, bake communion bread, and otherwise prepare for and clean up after each service are indispensable.

Music not only enhances worship but is a form of proclamation. We are fortunate to have an organ, a grand piano, and a keyboard. Through the years, we have been blessed to have many fine organists, especially Ted Hunter, who served for over twenty years and remains a member. When needed, talented members have willingly given their time to play for services. Notably, during our last hiatus, Linda Deese played piano for both services while Joanne Strasser directed our choir. For ten years, we have enjoyed our Bell Choir under the direction of Pat Best. In addition, there are two choirs, one for each service, and we especially appreciate the duets and solos featured on occasion. Currently, we are privileged to hear excellent instrumental music from Kay Dobie on saxophone, Cheryl Cundiff on violin, and Debbie Cormier on flute. Both adults and youth periodically perform with our liturgical dance team, which has recently been invited to other churches. Our Sunday School children sometimes sing for us, and occasionally Jill McSwain will sign a song. In August 2008, our current organist, Sarah Hearn-von Foerster, conducted a week-long music camp which was very successful, attracting from 20 – 25 children and adults from both the congregation and the community.

Another essential worship component is prayer, which also relates directly to spiritual growth. Our liturgy, of course, features prayer at several points, but most notably the prayer following the sermon and the Apostles Creed includes petitions for those with special needs and provides opportunity for individual petitions and thanksgiving, either silent or oral. Furthermore, each week, in alphabetical rotation, we pray for four specific households in our congregation and for four other churches in our synod. We also have an active prayer chain whose members pray daily according to requests. Anyone may call to request ongoing prayer for himself, a family member, or a friend. There is an active group who knit prayer shawls which are blessed and given to those undergoing illness or bereavement. People attending the Longest Night service also receive knitted prayer squares.

Education, of course, greatly enhances spiritual growth. On Sunday mornings, we generally hold three classes for children, two classes for youth, and three classes for adults. A group of women meet monthly for Bible study on Saturday morning, and the men's monthly breakfast also includes Bible study. In addition, there are two week-day adult Bible classes, one on Wednesday night from September through May and one which meets year-round on Tuesday afternoons. Our annual Vacation Bible School is always extremely successful, attracting participants from the community as well as from the congregation. From 1959 – 1965, we held five days of morning sessions, Monday through Friday. When the education wing was completed, however, we added an adult class and changed to evening sessions, held Sunday through Thursday. Classes follow a rotating schedule which includes Bible study, music, crafts, recreation, and refreshments. Church youth, along with adult volunteers, serve as able helpers. In 2008, we had over 100 participants each night.

Over the years, youth activities have varied greatly, according to our demographics. For instance, in 1999, we confirmed ten, but in 2008, there will be only two; in 2010, however, we will confirm four. Because of current class size, we now join with two other relatively small Lutheran churches for monthly classes from 3:00 to 5:30 on Sunday afternoons during the school year. This group also attends Confirmation Camp together for five days each July, alternating between Lutherock and Camp Agape. National youth conventions occur every three years. In the past our young people have attended assemblies in Charlotte, New Orleans, Houston, Denver, Atlanta, San Antonio, and Kansas City, and they look forward to the next one in New Orleans this coming July. To finance these trips, youth members raise funds through such projects as selling cookies at a local shop, holding a spring strawberry festival for several years, conducting auctions, and currently selling note cards which were donated by a member. Our youth participate regularly in the synod's Lutheran Youth Organization, which held its most recent assembly this February at Embassy Suites in Greensboro. They also attend quarterly meetings of Teens Encountering Christ, a youth adjunct of Via de Cristo, which last met at Lenoir Rhyne in October, 2008. Young people conduct our worship service on the annual Youth Sunday and sometimes present short skits promoting current concerns such as stewardship. We serve college students in conjunction with Wesley-Luther house on the UNC-G campus.

Both our youth and our adult members involve themselves in serving our community. We actively support Greensboro Urban Ministry through seven projects: CROP Walk in the spring, donation of school supplies in late summer, an Angel Tree and sale of Honor Cards at Christmas, on-going donations of "Food of the Month," collection of non-perishable items at local grocery stores twice each year and Sunday night suppers served by both adults and youth at Weaver House every eight weeks with knitted scarves as gifts for clients at Christmas. We have also joined with Lutheran Family Services in two major endeavors, refugee resettlement and Project Independence. In 1976, we served as primary sponsor for the first of two Laotian families and then of a Vietnamese family and a Bosnian family. More recently we supplied kitchen equipment, laundry supplies, and bed linens for a Liberian family and in 2007 and 2008 furnished kitchens for two families from Somalia. For three

years we taught Saturday morning classes in English as a Second Language for Cambodian mothers, providing nursery care and refreshments for each class. Since 1985 we have assisted Project Independence families to move toward their goal of self-sufficiency, arranging for such needs as child care, job training, and transportation. For three years we have held very successful yard sales with proceeds going to Greensboro Urban Ministry and to Lutheran Family Services.

We perform other services in addition to our work with these two agencies. Twice each year we hold a Red Cross blood drive. We provide building space for regular meetings of Alcoholics Anonymous and two other 12-step groups and in the past have housed a Cub Scout troop and aerobics classes. We participate in Operation Christmas Child under the auspices of Samaritan's Purse. In 2008 we joined with other local Lutherans in Habitat for Humanity. We respond generously to special appeals, most recently to Lutheran World Relief following hurricane Katrina and the Southeast Asia tsunami and to the NC Synod's appeal for Camp Agape and Kure Beach facilities. We participate in Agents of Grace, an annual Greensboro project directed toward schools and non-profit agencies. In 2008, 1500 members from 36 churches joined this effort.

As needs arise, we also serve one another. Each month a meal coordinator arranges preparation and delivery of food to ill or bereaved members. When a funeral occurs, we provide a buffet or reception thereafter. Any member requiring transportation can count on its being supplied. Those unable to attend services may receive visits on a regular basis, and we have begun a program of lay Eucharistic ministers. Volunteers regularly assist in the church office and teams of eight assemble and mail the monthly Spirit newsletter. Property maintenance is, of course, a vital service. For years, our Green Team has provided regular outdoor planting and maintenance, and we hold outdoor and indoor clean-ups each spring and fall. In the past three years, the basement was redone for our youth, and volunteers repainted the Fellowship Hall and refurbished the kitchen, providing dinnerware, cutlery, and two new stoves. Also in 2008, members financed a new roof which was badly needed but unbudgeted. About 25 years ago, as an Eagle Scout project, a young member created a small garden on the north side of our parking lot. Currently, another young member, as a Girl Scout Gold Star project, is recreating and expanding that space as a Memory Garden. Memorial gifts are ongoing, most recently including a lovely life-sized nativity scene, new sanctuary lights, and new hymnals.

Our fellowship is indeed vibrant. June 2009 will mark our fiftieth annual picnic. Each winter for twenty years we have held a chili cook-off where men make chili and women make desserts, with three winners selected in each category. Each spring we celebrate Fastnacht, which some call "German Mardi Gras," with a covered dish dinner and delicious homemade doughnuts. Then come soup and bread suppers prior to each Lenten service and an Easter Sunday breakfast, often prepared by our youth. Each Christmas, the men prepare their famous Ladies' Christmas Dinner, complete with courtly service, gift exchange, and lively entertainment. We also go Christmas caroling and hold an Epiphany celebration. For several years we have enjoyed a hot dog supper and hymn sing, a line dancing event, and a spaghetti supper cooked by our youth. Currently, a number of couples participate in Dinner for Six where groups of three couples each rotate as hosts for dinner. Each month also a group of women meet informally at a restaurant for lunch on the second Wednesday and for breakfast on the third Wednesday. Youth fellowship activities include lock-ins, pool parties, movies, and attendance at concerts and sports events. Taken altogether, we are friends as well as fellow worshippers.

So for fifty years, through the gift of God's grace, we have been privileged to interact with one another in worship, proclamation, spiritual growth, service, fellowship and love. Joyfully and eagerly, we now move forward to serve Him and one another with praise and thanksgiving.

NOTE: This history would not have been possible without the memories and written records of the following members: Malinda Howard, Janet King, Walter and Kay Lindemeyer, Lois McSwain, Judy Woodham, and Dwayne and Bea Youngdahl. My sincere thanks to each of you and to Reba Enriquez for her awesome computer expertise.

Carolyn Lithgo

Christ

Stanley

Organized: 1841

County: Gaston

Affiliations: Tennessee Synod, NC Synod

Status: Active

Christ's Lutheran Church is located in the town of Stanley in Gaston County. It is not definitely known when this church was organized; however, the cornerstone bears the date 1841. The first building was a frame structure, oblong in shape, with two doors in the front end. The construction date of this building is not known but records show it was utilized before completion. A congregational meeting was held May 22, 1958 to authorize its completion. Several years later, we are told that important repairs and improvements were made on the building after which it
was rededicated on Saturday, June 5, 1875. The rededication service was conducted by Pastor J. R Peterson, assisted by Rev. M.L. Little. "Father Peterson", as he was affectionately called, served this church for a period of forty years.
In 1899, under the pastoral leadership of Rev. W. A. Deaton, plans were worked out for a new brick church. The cornerstone was laid on October 14, 1899, and the building carried right on to completion. During the ministry of Rev. R. H. Cline, the building debt was canceled and the first parsonage was built and paid for. Through the troublesome years of World War I, Christ's congregation was combined with Lutheran Chapel, Gastonia, into one parish under the leadership of Rev. A. L. Bolick. Under the guidance of Rev. J. J. Bickley, refurbishing of the church interior and its furnishings was completed in preparation for the centennial celebration in 1941.

The first full time pastor, Rev. Charles E. Bernhardt, accepted the call in 1945 as parish ties were severed with Holy Communion, Dallas. A new brick parsonage was constructed at a cost of $15,000. 00 in 1948 and the old one was converted into the educational unit which was used until the early 1950s when a modern brick building was built. The indebtedness was retired during the pastorate of Rev. Homer Frye.

The groundbreaking ceremony for a new church sanctuary was held following the morning worship service on Homecoming Sunday, September 22, 1968. This building was consecrated on September 14, 1969 during Rev. K. Y. Huddle's service. An Educational Building was built on the site of the old parsonage during Pastor Cuthbertson's time here. Several notable projects were successfully completed during the pastorate of Rev. Ronald G. Luckey. A gabled roof was erected over the educational building and a bell tower was constructed beside the church which incorporated the bell from the previous church. A third floor was added to the educational building and all mortgage debts were retired during the pastorate of Rev. John. E. Wertz. Trusting in the commitment of Christ's Church to grow, three acres of land, adjacent to existing church property, were purchased in 1986 during the pastorate of Rev. Michael E. Collins. In 200 a Family Life Center was constructed and in 2001 additions were made to the Sanctuary. In 2003 a Memorial Garden was put in for meditation and prayer. These last three projects happened while Pastor Bollinger served. During the interim of Pastor Lorimer extensive renovation was done to the Education Building.

The record of the congregation as a whole shows progress and steady growth. The earliest communion record (1847) lists forty communicants. The confirmed membership in 1899 was one hundred and thirty-two. The baptized membership in 1941, on the one hundredth anniversary, was two hundred and sixteen. Currently those attending worship number from 150 to just under 200 on a given Sunday.

The congregation remembers in a special way the ministers of the gospel who at one time belonged to our congregation. They are Ernest Lineberger, Wynne Bolick, Glen Bolick, George Shuford, Everette Lineberger, Robert Kinley and David Huddle. We currently have three seminarians: Ryan Ray, Jamie Wallace and Eric Wallace.

For many years the church was in the center of a farming community. Today, the community has become industrialized. The town of Stanley has grown around the church, yet the congregation remains committed to remain in town where it may bestserve the interest of a greater number of people.

As the area continues to grow Christ's Church hopes to be a place for worship and service for those moving into the area.Whatever has been accomplished has been possible chiefly because "the people had a mind to work". May our church be able to meet the challenge of a changing world by continuing to be a bulwark of Christianity in this community! May all the glory be given to God, the giver of every good and perfect gift!

Pastors:
1814-1830 David Henkel
1846- P. C. Henkel
1857-1897 J. R. Peterson
1897-1906 W. A. Deaton
1906-1911 J. F. Deal
1911-1916 R. H. Cline
1917-1919 A. L. Bolick
1919-1925 C. N. Yount
1925-1931 D. P. Rudisill
1932-1944 J. J. Bickley
1945-1951 C. E. Bernhardt
1951-1957 Rufus Cuthbertson
1957-1962 Homer Frye
1962-1973 K. Y. Huddle
1973-1977 Ronald G. Luckey
1977-1983 John E. Wertz
1984-1987 Michael E. Collins
1988-1994 Christian D. Eichorn
1995-1998 Robert T. Byrne
Larry M. Bollinger
Linda W McHenry
2007- Jack L McHenry

Christ

Winston-Salem

Organized: 1957

County: Forsyth

Affiliation: NC Synod

Status: Active

The beginning of this Christian congregation is unknown to us, because it began it the heart of God, perhaps before the creation of the world. No doubt many prayers were said, many thoughts developed and expressed by persons unknown to us at this time, that this congregation might come into being. We do know that Pastor Ray R. Fisher, D.D. of Augsburg Lutheran Church had expressed the desire to help in the development of a new Lutheran con-
gregation in Winston-Salem. In the summer of 1956, the Board of American Missions sent two seminarians, Robert Q. Beard and Curtis K. Wise, Jr., to survey the Konnoak area. The survey showed an encouraging number of Lutheran families and a considerable number of unchurched people in the area. The Board approved the area for development, and called the Reverend J. Wilford Lyerly to be the developer. Pastor Lyerly entered the field on May 1, 1956. By June 28 sufficient interest had developed to have the first meeting of the group in the assembly room of the Griffith Fire Station with twenty-five persons present. A temporary church council was chosen and plans were made to hold the opening service on August 12 at 3:00 p.m. The first service was held at Konnoak Hills Moravian Church at the corner of Luther and Rhyne Streets. The Griffith Volunteer Fire Department gave permission to hold the regular services each Sunday in their assembly room on the Clemmonsville Road.

On August 30, the steering committee met at 3205 S. Main Street, to look over the property there as a possible site for the proposed new church. This lot included approximately four and a half acres and was purchased for $16,000. At a joint-service with Augsburg on March 3, 1957 Pastor Fisher released forty-eight members to be transferred to Christ Lutheran Church that was to be organized that afternoon at 3:00 at the Covenant Presbyterian Church. Pastor Lyerly received eighty-six confirmed members, and forty-nine baptized children, making a total of one hundred and thirty-five members. Pastor Lyerly was called as the first Pastor later that year. A Sunday School, choirs and auxiliaries for women, men, and youth were organized as was a cub scout pack

Construction on a new building began the week of December 13. The building progressed as

rapidly as the winter weather permitted, and on April 10. 1960, the cornerstone was laid. The new building was completed and ready for use by November 13, 1960. The total cost of the new building and grounds were approximately $110,000. A lot for the construction of a parsonage had been purchased in 1962, and plans were made to begin construction of a parsonage early in 1963. Pastor Lyerly was elected Secretary of the N.C. Synod and began on the first of January, 1963. The congregation extended the call to seminarian Claude V. Deal, Jr. to become effective upon his graduation from the Seminary and his ordination. He was ordained on June 9 and preached his first sermon on June 16. The ladies of the congregation made the Chrismon symbols for Christmas in 1966, and these were used for the first time that year. Pastor Deal resigned on June 11, 1967, to enter the graduate school at the University of North Carolina, Chapel Hill. The congregation called the Reverend Clayborne S. King who was installed on January 7, 1968.

Pastors:

1956-1963 Wilford Lyerly

1963-1967 Claude V. Deal

1968-1971 Clayborne S. King

1971-1977 William C. Wood

Christiana

Salisbury

Christiana Lutheran Church is located in Rowan County, one mile southeast of Granite Quarry on US Hwy 52.

The organization of the church in this community came from the outgrowth of a very definite need for a more centralized place of worship. Poor roads and harsh winter weather made traveling to Organ, St. Peter's, St. Matthews, Union, or St. John's churches very difficult. The community wanted a convenient church in their area. Through the work of seven devoted families and under the leadership of the Rev. Simeon Scherer, pastor of Union Lutheran Church, Christiana Lutheran Church was formed January 22, 1871.

The organization began in the home place of Nathan and Jane Brown with the following persons listed as charter members: Nathan Brown, Henry Brown, Daniel Frick, Moses Lingle, Charles Lyerly, Adam Miller and Miles (Milus) Miller. This home is still standing in front of the present cemetery on the Brown property. The original location of the house was on the other side of Hwy 52 in front of Erwin Middle School.

The first officers of the congregation were John Adam Miller, elected to serve as Elder for four years and Nathan Brown, elected to serve as Elder for two years. A year later, in 1872, Henry Brown and Daniel Frick were elected to serve two years.

On March 24, 1871, R. L. Brown, then a licentiate of the North Carolina Synod, was given permission by the President of the Synod, Rev. Whitson Kimball, to supply the congregation, complete its organization and build a church. A building committee was appointed on March 25 consisting of Charles Lyerly, Moses Lingle and Daniel Frick. Until the church could be built, the small congregation met in the home of Nathan Brown.

Approximately 5 ½ acres of land was purchased for the amount of $25.00 from Nathan Brown, his wife Jane Brown and his mother, Amy Brown upon which to erect the church. The cornerstone of the new church was laid July 25, 1871 by President Kimball, assisted by Rev. Samuel Rothrock, Rev. Simeon Scherer and Rev. R. L. Brown, but the building was not completed until 1874 with neighbors and friends assisting in its erection. The dimensions of the frame structure were 53 feet long by 35 feet wide and faced the old Gold-Hill Salisbury Road (Old US 80).

An artist's remembrance of the church interior depicts the altar at the front of the church flanked by two large chairs. A pulpit was located on the left side and the entire altar area was surrounded by a round fence-like enclosure. Above the altar was a picture of the open Holy Bible and God's "ever watchful" eye. These illustrations simulated the ones in the churches in Germany as remembered by the founding fathers' ancestors.

The original deed to the property as signed over to the church by the Brown family is framed and located in Christina's church archives. This deed was presented to the church in memory of Paul Brown Fry by the Michael Brown Historical Committee on October 28, 1990. Record of this deed, which was witnessed by Daniel Frick and Moses Lingle is to be found in Deed Book #45, page 673 on file in the Rowan County Courthouse, Salisbury, North Carolina under the date of March 27, 1871.

No record has been found of any application or issuing of a charter for the congregation.

Among the members of the first confirmation class was: Carson Brown, Margaret C. Brown, Lawson Rudolphus Lingle, David Carson Lingle, Lewis Lyerly and David Maxwell Lyerly.

During the early history of Christina Church, she was connected with other congregations as a pastorate, with other churches in the area sharing their ministers. Hence, the pastor was only at the church for two Sundays a month. Christiana has been associated with St. Matthews Luther's Union, Wittenberg and St. James Lutheran Churches in at least five different pastoral charges. Since 1918, Christina has been self-sustaining and has had the full time services of a pastor.

The original church building stood until 1898 when it was replaced by a larger frame structure

to house the growing congregation. This facility was 65 feet in length by 50 feet in width. The cornerstone was laid September 17, 1898 by Rev. C. A. Rose, Rev. R. L. Brown and the pastor, Rev. C. A. Brown. It was dedicated by the Rev. Brown on January 1, 1899. The sermon for this occasion was delivered by the President of the North Carolina Synod, Rev. L. E. Busby.

An artist's remembered concept of the interior of the church pulpit area of 1924 shows the pulpit centered before the altar. Above the altar was once again placed the All-Seeing Eye of God. Below the eye was a triptych showing the Star of David, the Holy Bible and a descending dove. A second triptych showed a palm tree (like a Tree Planted by the Water), a fishing boat on calm water (Be Ye Fishers of Men) and a lone sheep grazing (The Lost Sheep Away from the Fold).

On May 11-15, 1904, under the pastorate of Rev. N. D. Bodie, the annual convention of the North Carolina Synod was held at Christiana Church. In 1925, while Rev. H. A. Trexler was pastor, the church was remodeled, new chancel furnishings and two transepts (wings) with ten classrooms were added to the building.

A parsonage was built and completed in 1931 at the cost of $4,000. On Sunday July 19, 1931, Dr. J. L. Morgan consecrated the new parsonage and a program followed in the afternoon.

On June 25, 1936, Miss Lucille Lyerly, a member of Christina Church, was consecrated a deaconess at the Motherhouse, Baltimore, Maryland. On March 11, 1945 while the congregation was assembled for Sunday School, the church caught fire. Sparks coming from the flue of the central stove ignited the wooden shingles of the church. The congregation was warned and exited the church without anyone being burned. The only injury was to a man who cut his arm while breaking a window to save some of the artifacts of the church. Items known to have been saved were: pews, hymnals, record books, a pulpit, a reading stand, a piano, a pump organ, and brass candlesticks.

While the church smoldered, the congregation reassembled to hold a worship service in the grove where the present church now stands. The Rev. Paul G. Kinney, pastor, led the service. On March 18, 1945, the congregation voted unanimously to rebuild. On November 18, 1945, Pastor Kinney, assisted Dr. J. L. Morgan, President of the North Carolina Synod, and other church officials broke ground for the new building. Pastor Kinney laid the first brick for the new building on April 12, 1946.

The new church would be brick of a Gothic design, 125 feet 10 inches in length by 43 feet in width, with an educational department 87 feet 4 inches by 44 feet 6 inches. This construction would allow ample space for church and Sunday School auditoriums and space for at least twenty-five classrooms. Wagoner Construction Company, under the supervision of L. Ray Cauble, was contacted to build the facility.

The congregation held services in Granite Quarry School building and at Wittenberg Lutheran Church during construction of the building. The first worship service was held in the basement of the new church on February 23, 1947. On November 7, 1948, the cornerstone was laid for the new place of worship by the pastor, Rev. Kinney, Dr. V. R. Cromer, President of the North Carolina Synod and Dr. G. W. McClanahan. This church with its furnishings, cost approximately $120,000 and was dedicated free of debt, April 17, 1949 by Pastor Kinney, Dr. G. W. McClanahan, Dr. J. L. Morgan and Dr. P. D. Brown. Special services for the blessing of furniture of the church were held under the direction of Rev. W. Gilmer Boggs, pastor, on September 9, 1950.

Included in the new church was a library which was started by Hayden Lingle with his WWII Prisoner of War compensation check. This library was maintained for many years by Miss Beulah Lyerly and became known as one of the finest church libraries in the North Carolina Synod.

In 1953, under Rev. W. Glimer Boggs, a Fellowship Hall was built and the church grounds were improved at a cost of $12,400. In 1955, the access roads to the church were paved at a cost of $2,700. The growing congregation found a need for more Sunday School rooms, so on April 20, 1958, the congregation voted with the Rev. George A. Phillips, Pastor, to enlarge the educational space with an adjoining building. The building committee consisted of P. H. Lyerly, Chairman; L. Ray Cauble, Roy Lingle, Carl Cross, Robert P. Hoke, Odell Lingle, Mrs. Kyle Brown (Georgia), Mrs. W. J. Ritchie, Jr. (Doris), Mrs. E. L. Lyerly (Jennie); and Mrs. J. D. Thomas (Callie).

On June 15, 1958, ground was broken for the new Educational Building and a special offering for the building was received of $5,060.80. This building, which adjoined the main church would house four children's departments and fourteen class rooms. On April 10, 1960, Dr. F. L. Conrad, President of the North Carolina Synod, delivered the sermon and held a consecration service for the opening of the $45,238 building. The church library was moved from the main church area to a larger room in the new building. On November 13, 1960, a reception room was furnished in the narthex of the church where restless babies could be tended. The room was equipped with speakers so that you would be able to listen to the service. This room became known as the Bride's Parlor.

In February, 1968, a new well was drilled at a cost of $2,000.
Boy Scout Troop #317 was organized in December 1967. Also this year, Christiana elected to participate in the Rowan Co-Operative Christian Ministry.
Interim Pastor Harold Rhoads developed the St. Andrew's Altar Guild in 1969 for high school age boys. These young men assisted with festival processions and other regular Sunday duties. 1970 was a year of several firsts-the first Newsletter, the first Chrismon tree, the first pictoral directory.

On January 24, 1971, Christiana celebrated its 100th anniversary, being organized January 22, 1871. A history of the church was written, published and given to the congregation members. The Garden of Prayer was dedicated at the Centennial Celebration with Dr. J. Wilford Lyerly and Chaplain (Lt. Col.) W. Gilmer Boggs as speakers. Included in the garden was a monument with the head of Christ carved at the top. On the monument was listed the names of the charter members of the church. A stone at the base of the monument provided an area for listing the name of each minister who pastured Christiana and their period of service. Two meditation benches and landscaping completed the garden which was located on the spot formerly occupied by the first two frame churches. In addition, new carpet was installed in the sanctuary, the worship area was painted, the roof was repaired, the outside of the church was painted, handrails were installed on all church stairs and more roads were paved. Renovations cost $11,294.

On August 14, 1972, a new Rodgers 330 electric organ was installed. It was dedicated by the Rev. Harold Rhoads, former interim pastor, and Rev. William Hall, pastor, on September 13, 1972. At a congregational meeting on October 27, 1974, members voted to build a new parsonage to replace the one built in 1931. The foundation was poured on April 16, 1976. The old parsonage was sold to Bernard Peeler in October of 1976 for $1,800 and was moved by Mr. Peeler off the church property. The new home was built in approximately the same location as the first one built. The Rev. Donald R. Safrit was installed as pastor in April of 1977 and he and his family was the first to occupy the new parsonage. The congregation was invited to view the new home at an open house, June 26, 1977. The cost of the parsonage was $40,000.

In August 1979, the members of Christiana voted to build a ramp onto the front of the church to make it easier for people to enter who have trouble climbing stairs and for ease of transport of caskets during funeral services. The ramp was completed and dedicated on February 19, 1980. On April 18, 1982, the parsonage was dedicated as the mortgage was burned. The Rev. David Martin, Secretary of the NC Synod, led the service. Also in 1982: The hymnal, The Lutheran Book of Worship was introduced; the church council approved the use of the Educational Building for the Christiana Creative Play center-a preschool for three and four year olds; The Jennie Thomas Bible Class refurbished the exterior of the Fellowship Hall; the pews in the sanctuary were cushioned; and the stained glass windows had protective storm windows placed over them.

In 1984, paneling and chair rail was installed in the basement and the pews in the basement were painted. Carpet was put on the basement floor and hall, up the stairs and in the halls upstairs. A new roof was put on the church, the louvers on the bell tower were covered in aluminum and carpet was placed on the steps at the side entrance. An emergency light was purchased for use in the case of power failure.

The Ordination Service for Randall Cauble, a son of the congregation, was held on June 29, 1986 with a reception following the service. The Christiana Educational Building was air conditioned

in 1986.

On January 1, 1988, Christiana joined the North Carolina Synod in becoming a part of the Evangelical Lutheran Church in America. This change came about as a result of the merger between the Lutheran Church of America, the American Lutheran Church and the Association of Evangelical Lutheran Churches. 1990 saw the implementation of a new church constitution and the formation of a new Benevolent Foundation. The Benevolent Foundation included the Brad Michael Patrick Memorial Scholarship and the Lena Bangle Lyerly Memorial Scholarship. In December, 1991, Christiana called the Rev. Carl M. Haynes to become pastor and his first sermon was preached the second Sunday in January, 1992.

In 1993, two new church signs were erected on the church's property-one facing HWY 52 and the other facing Old 80 HWY. The signs were dedicated on Palm Sunday, April 4, 1993. A new computer center-computer, work table and two printers- was donated and dedicated on June 27, 1993. During 1993 and 1994 funds were raised to replace the table and chairs in the Fellowship Hall. The church was incorporated in 1994.

In 1995, a new Sacristy and Handicap bathrooms were dedicated and a new sound system was installed. With One Voice, a new supplemental hymnal, was introduced in January, 1996. Also this year, the church council approved the use of the Educational Building for the Salisbury Tutoring Academy. In 1998, the lives of two people in East Grand Forks, Minnesota were changed when a flooded river destroyed their home and their possessions. The church helped make a positive change in the lives of Vernon and Bernice Vidden by contributing over $8,000 to help them rebuild. The Viddens came from Minnesota to accept this gift from the church. This year also saw the gift of another scholarship to be added to the Benevolent Foundation, the Blanche and Hubert Ritchie Scholarship.

The changes made to the church facility were many in 1999. The congregation was fortunate to be able to put the steeple on our church which had been in the original design from 1946. The steeple came about through a generous donation as did the new carillon that chimes the hours and plays beautiful hymns for the community to hear. This year also saw the installation of the playground for children and the revision of the church's constitution and by-laws.The church assisted victims of the 1999 storm, Hurricane Floyd that flooded the eastern coast. Our former pastor, Rev. Don Safrit, was serving Holy Trinity Lutheran Church in Rocky Mount and their area were badly in need. Christiana collected $2,700 in one offering to buy items to take to the area. The church also assisted when cold weather came by delivering 300 coats and sweaters. The congregational assistance to the flooded area continued through 2000 as special offerings were collected and blankets, children's shoes and clothing, a computer, and two printers were sent.

In 2001, the church celebrated its 130th anniversary with special activities. Pictures from the many years Christiana had been in existence were on display. Old Bible School pictures, pictures of former ministers, LCW (Lutheran Church Women) groups, and newspaper articles were all available for viewing. Also this year, the church voted to support missionaries, Tim and Wendy Freeze in Papua, New Guinea. The church hosted the Baccalaureate Service for East Rowan High School and the Community Thanksgiving Service. A new church committee was created in 2002 – The Archives Committee. The room called the Bride's Parlor was converted for the use of displaying archival information. The room was refitted with up-to-date furniture, new carpet, and new light fixtures from generous donations. An archives workroom was established in the Educational Building for storing and working with materials. An elevator with a covered portico was constructed with the entrance through the Educational Building. This addition was completed in 2003. In this same year, Christiana extended its physical presence to the World Wide Web by launching a new website http://www.christianaelc.org.

During Christiana's history several of our church members dedicated their lives to full-time church service. Lucille Lyerly became a Deaconess and was called Sister Lucille. The following men became Lutheran ministers: Dr. P. D. Brown, Rev. G. H. L. Lingle, Dr. Luther A. Thomas, Dr. J.

Wilford Lyerly, and Rev. Randall A. Cauble.
As of this writing the congregation has 500 members on roll with 276 communing members. The church has five choirs-Chanel, Praise, Young Believers, Church Mice and Handbell. There are three youth groups-Class Act, C3 and Lion's Den. There are three groups of Women of the Evangelical Lutheran Church (WELCA) and one organization of Lutheran Men in Mission. The church participates in community and world outreach through support of Rowan Helping Ministries, Boy and Girl Scouts Troops, Christiana Creative PlayCenter, Lutheran World Relief, Lutheran Family Services, Heritage Plantation, Donnelly Home, World Hunger Appeal, Missionary support, Battered Women's Shelter, Red Cross Blood Drive, CROP Walk for Hunger, and Habitat for Humanity.

In the 133 years since its organization, Christiana Lutheran church has surpassed what our forefathers could even imagine. Not only do we have a community church where we can worship, but a ministry that now is worldwide. We are justly proud of the foundation in the Word of God laid by these faithful members who are now a part of the Church Triumphant. The strong religious life presently fostered at Christiana is a result of their loyalty and sacrifices. Let us thank our Heavenly Father for them and the heritage which we enjoy as a result of their dedicated labors.

Pastors

1871	Simeon Secherer
1871-1884	R. L. Brown
1884-1885	J. M. Hedrick
1885	Harry Yarger, Supply
1886-1889	J. W. Strickler
1889-1894	J. Q. Wertz
1894-1900	C. A. Brown
1900	J. L. Morgan, Supply
1900-1903	J. P. Miller
1903-1907	N. D. Bodie
1908-1909	L. B. Spracher
1909-1911	J. A. Linn
1911	B. E. Petrea, Supply
1911-1913	R. R. Sowers
1914-1918	N. D. Bodie
1919-1921	C. B. Miller
1922-1923	H. W. Jeffcoat
1923	E. R. Lineberger, Sr.
1924-1930	H. A. Trexler
1931-1938	G. W. McClanahon
1938-1943	J. W. Iddings
1943-1949	P. G. Kinney
1950-1956	W. G. Boggs
1958-1961	G. A. Phillips
1961-1969	L. Franklin Darten
1969	Harold E. Rhoads V. P.
1970-1976	William E. Hall
1976	Olan Sink, V. P.
1976-1977	Herman Fisher, VP
1977-1991	Don R. Safrit
1991	J. White Iddings, Interim
1992-	Carl M. Haynes

Christus Victor

Durham

The Rev. Floyd Sides began his work as mission developer in Durham on June 1, 1966. In July, a planning committee began meeting with Pastor Sides. They rented space at Parkwood Elementry School and began worship services there on September 11. Organizational ceremonies for the new Chritus Victor Lutheran Church was held on December 17, 1967, with a charter bearing 110 names.

The LCA Board of American Missions purchased a house in the Parkwood subdivision and selected a site for the church on Highway 54. As early as January 1967, members cleared underbrush from the lot and began planning for a church building. Ground was broken June 20, 1969, and on May 10, 1970, the building was dedicated. Members used their time and talents in making items for the church. While Jerry Hallan designed and constructed a stained glass window for the sanctuary, Floyd Sides designed the thirty-foot free-standing altar and matching baptismal font. Carl Riddle welded the five-foot bronzed cross that hangs over the altar. Women in the church embroidered paraments and made banners.

When Rev. Richard Campbell was called to Christus Victor in October 1974, the church had about 220 baptized members. During his ministry at CVLC, he initiated an annual council retreat for planning activities. Members sponsored a Vietnamese family beginning life in America. Christus Victor also joined other area churches in supporting the Triangle Cooperative Ministry, providing space for the Community Pantry.

In June, 1979, members gathered for a pig pickin as they welcomed a new pastor, Rev. Steve Gragg. The pig pickin became one of the annual traditions at Christus Victor, along with Easter breakfasts and the church picnic held at a local park.

Rev. Dennis Bolton came to Christus Victor in July 1981. The coming years were marked by growth in membership, annual budget, outreach, and congregational activities. Agape groups and a youth choir were established, members gathered to reroof the building, and the Durham Bulls Baseball night was added to the list of traditions.

The youth group carried on its own traditions of organizing an Easter egg hunt for children and going on skiing and canoeing trips. The Women of the ELCA continued to be strong.

As a church located near several universities and the Research Triangle Park, Christus Victor has always had a portion of it membership who were part of our congregation for only a short time before transferring out of the area. Yet, the 1986 records show 306 baptized members.

Rev. Mark Fitzsimmons began his ministry with us in January 1989. He preached to us from the heart (without notes) and out of the pulpit (on our level).

As Rev. Louise Hilbert came to Christus Victor in June 1991, the congregation adopted a vision statement, “ To make a difference in the name of Jesus Christ.” Today, our membership includes 389 baptized members.

Pastors

1966-1974	Floyd Sides
1974-1978	Richard Campbell
1979-1980	Steve Gragg
1981-1988	Dennis Bolton
1989-1990	Mark Fitzsimmons
1991.1999	Louise Hilbert
2001.2003	Michael W Evans
2003-	James B Huffman

Christus Victor

Fayetteville

The first Worship Service was held on November 18, 1962. Charter Sunday was May 5, 1963. The first Organizational Service was June 2, 1963. The Acolyte/Crucifer Guild was founded in January 1963. The Catechism classes began in March 1963. The scouting program started in March 1963. The Lutheran Men's group organized on September 22, 1963. The Fellowship Hall was completed in 1965. The Nave ground breaking was October 29, 1967, Reformation Sunday. On Easter Sunday, April 14, 1968, services were held in the Nave. A Dedicatory service was held Pentecost Sunday, June 2, 1968. Standing Committees were organized February 1982. A Church Ecumenical Ministry, ALMS HOUSE, was dedicated on May 6, 1984. The first Mortgage Burning was on June 28, 1987. The Congregation purchased the Galanti Praeludium Organ, June 3, 1990. Congregational Vote for Capital Campaign and to Engage Architects for Education Building Reformation Sunday, October 31, 1993. Ground breaking for Education Building on Sunday, July 9, 1995. Dedication of Education Building in Spring of 1996. Dedication of Remodeled Parish Hall on March 1, 1998.

Pastors
Luria Erastus Cumbee, Jr.
Mission Developer, September 1, 1962-March 15, 1981

William Clark Haskell, Jr
October 25, 1981- November 25, 1984

James Lionel Dougherty
October 20, 1985- October 8, 1990

Zachariah Harris, III
August 4, 1991- November 1, 1996

Dennis L Cook
September 15, 1997- Present

Church of the Atonement

Wilkesboro

For fifteen years the gospel of Jesus Christ has been manifest in the life of the congregation known as Atonement Lutheran Church to the people of Wilkes County. Here then, is the short and yet dynamic history of that faithful little band of Christians who had a vision of the Lutheran Church witnessing to a community that had not previously known of the great Evangelical doctrine of Christianity as we believe it to have been lived by the Lord Jesus Christ, revealed in the writings of the New Testament and rediscovered by the great reformer, Martin Luther. This is the story of how that vision has led to an established Lutheran congregation in the foot hills of a western county of North Carolina and of those whose dedicated lives made it possible.

For a number of years a small group of Lutherans in North Wilkesboro longed for a church of their faith in that community. The first official reference to the Lutheran work which came about as a result of such a desire on their parts is found in the Minutes of Synod for the Year 1943, "The Rev. E. F. Troutman has been requested to look after our Lutherans here and give the work such time as he can." Also in the 1945 Minutes of Synod this report was made, "At North Wilkesboro a number of preaching services have been held by pastors of the Western Conference. A limited number of interested persons have been located, but no effort has been made to effect an organization. Services are being continued under the auspices of the Western Conference."

From 1945 to 1951 there was no further reference made in the Minutes of Synod. This would probably indicate that there was very little activity or interest in the work here as far as synod was concerned. The 1951 records state that during the summer vacation of 1950, Mr. Richard Dorton, a pre-ministerial student at Lenoir Rhyne College, held supply services and that in 1951 the Rev. Charles A. Phillips, a retired Lutheran Minister, took over the work and held services on a part time basis until about mid-summer of 1951. It was by his untiring efforts and the faithful cooperation of Mrs. L. L. (Rosa) Norris that sufficient interest was developed in organizing, at last, a Lutheran congregation in Wilkes County.

The official records of the organization given in the 1952 Minutes of Synod state that, "The Evangelical Lutheran Church of the Atonement was organized on June 3rd, 1951, at eleven o'clock in the Reins-Sturdivant Chapel, North Wilkesboro, North Carolina." A Constitution was adopted by the twenty-six charter members composing the congregation. A church council was elected with a chairman, Mr. George E. Smith, Sr. and a Secretary-Treasurer, Mr. R. P. Lybrand. Other Council members were Mrs. Rosa Norris, Mrs. Julia Blankenship, Mr. Walter Miller, Sr., and Mr. Thomas L. Wellborn. Pastor Phillips directed the organization and led the services; and the President of the Synod, Dr. F. L. Conrad delivered the Sermon.

After Pastor Phillips had to leave the field, worship services were conducted regularly for about two years by the faculty and preministerial students from Lenoir Rhyne College, Hickory, North Carolina under the supervision of Dr. M. L. Stirewalt, Jr. In the summer months the pulpit was supplied by students of The Lutheran Theological Southern Seminary, Columbia South Carolina.

At first, the congregation existed as a Mission of the North Carolina Synod, but by the end of 1953 the membership had increased to the point where it could become a recognized mission of The United Lutheran Church in America (which in 1963 became a part of The Lutheran Church in America) and from April 1, 1954 thru December 31, 1965 was given funds from the Board of American Missions to assist in the paying of the Pastor's salary.

During these early years the congregation had several temporary homes…It met for a while in the Women's Club House of North Wilkesboro, then in the home of Mr. and Mrs. L.L. Norris of Cricket, NC, the Presbyterian Church of Wilkesboro, and for the last five years before finding a

permanent home, in the Reins-Sturdivant Chapel.
On July 15, 1953, the Rev. Carroll N. Yount accepted the call and became the first full time pastor of the Mission. The Charter membership roll, which had been left open since the date of organization, June 3, 1951, was officially closed on December 31, 1953 with the names of twenty-eight adults members being added to the original twenty-six for a grand total of fifty-four charter members. Through the efforts of both Pastor Yount and the members of the congregation, cooperating with the Mission Committee of the Synod, a building site was selected and purchased by the Synod on October 2, 1954 for $17,750 from The Rousseau Estate. This piece of property consisted of about three acres of land and was located in Forest Hills, a residential suburb between the towns of Wilkesboro and North Wilkesboro, NC. It was finally decided, however, that the address should be given as Forest Hills, Wilkesboro.

In 1954 and 1955 plans were made to erect a new church edifice on this site. These plans, which included a nave and educational facilities, were drawn up by Mr. Howard Bangle of Salisbury, NC, and the contract was awarded to John V. Barger and Company of Mooresville, NC. The Groundbreaking Service was held on September 4, 1955 and the first service was held on July 1, 1956. The cost of the building and furnishings was around $63,000.00. It should be noted that this building program would not have been possible without the generous assistance we have received from the President and the Executive Committee of the Synod, The auxiliary organizations of the Synod, the many individual friends, and the other churches in this area whose encouragement and financial help were so greatly needed. The entire program was carried out under the direction of the mission committee of Synod. Special recognition should be given to Mr. E. W. Wagoner, our Synodical consultant, without whose advice and work the building program would most certainly have failed.

It should also be noted here the manner in which the building program was financed. The largest amount, $25,000, was received as a no-interest loan from the Home Mission Foundation of the NC Synod. This money was supplied by the United Lutheran Church Men and is still being liquidated to this date. An additional $5,000 was made by the ULCM as an outright gift to the congregation. Still another $10,000 was donated as a gift by the United Lutheran Church Women of NC. As there was some delay in the raising of these funds, the Synod decided to deed a part of the church site to the congregation (the deed having been made out originally to the Synod) so that the Congregation could negotiate a loan from a local lending agency. The amount of land deeded was about one acre. The Children of the Church of NC made a donation of $3,674.00 which was used for church furnishings. The congregation itself raised about $10,000 and the remaining portion was donated by friends of the mission. These consisted of both individuals and church groups. For all who contributed to this cause we are most thankful and appreciative.

After some delays due to weather and set backs in construction (such as the top of the wall at the south west end of the nave falling) the church building was finally completed in the spring of 1956.

The Lutheran Church of the Atonement is the first and up to this time the only Lutheran Church in Wilkes County. A Mission had been carried on over a period of about twenty-two years by The Lutheran Church—Missouri Synod before the present Church was started, but no church plant was built and that Mission was discontinued May 1, 1955, some of its members becoming a part of the membership of Atonement.
The long awaited day came on July 1, 1956. On that day a dream was realized as the congregation of the Lutheran Church of the Atonement held its first service in the new church. The Rev. C. N. Yount led the service and The President of Synod; Dr. F. L. Conrad preached the sermon. Following the service, the congregation moved outside the church for the laying of the cornerstone. The congregation at that time numbered sixty-nine confirmed members and ninety-three baptized members. The following is a quotation from the bulletin that was used for that service, “In the Service this Sunday, July 1, 1956, we consecrate this building and all its facilities to the spiritual uplift of the people of the community. The cornerstone is laid as evidence that Christ is the Head and Cornerstone of the true church on earth and the sure foundation or our Faith and Hope.” In the years that followed, this truth

became manifest in the life of the little Lutheran Church, which has continued until this day, despite what were often overwhelming odds, to bring the gospel of Jesus Christ to Wilkes County. For the next four and a half years the congregation continued to worship and grow under the pastoral leadership of the Rev. Yount until, on August 1, 1960, the Rev. Yount resigned this call in order to accept the challenge of a new mission in the Elkin-Jonesville area of Surry County. The congregation was greatly saddened by the loss of their first full-time shepherd, but wished him well in his new work. At that time the membership had grown to one hundred twenty-eight baptized and eighty nine confirmed.

This was another trying year for the congregation. After Rev. Yount resigned, The Rev. Robert Bruce Sigmon, a retired Lutheran minister agreed to supply the pulpit. While this was appreciated by the congregation, it was felt that it would be better if the Seminary were to send students to supply so that some prospective pastors might be observed, and so it was that the congregation first me seminarian John F. Fischer. Almost immediately Dr. Hahn of the Seminary was requested to send the Mr. Fischer back for another Sunday's Supply. The result was that on January 2, 1961 the congregation voted unanimously to call him to be the new pastor.

The Rev. Fischer, who had accepted the call on February 1, 1961, began his work on June 1st of that same year. It was under his leadership that the congregation of Atonement, Wilkesboro, became a part of a new Lutheran Church. For in 1963 the old United Lutheran Church in America (ULCA) became a part of the new Lutheran Church in America (LCA). The other Lutheran bodies taking part in the merger included the Augustana Lutheran Church, The Finnish Lutheran Church in America (Suomi Synod) and the American Evangelical Lutheran Church. The new merged church, of which we were now a part, was made up of some 3,201,438 baptized members (making it the largest Lutheran body in America) and 6,200 congregations whose total assets amounted to $1,004,860,202. It was in connection with this merger that the congregation adopted on September 21, 1964 a new Constitution. This was done in our congregation as well as in all other congregations participating in the merger, to bring us in line with the constitution of the LCA. This merger was hailed by one and all as being a great step forward for American Lutheranism and we were glad to be a part of it.

It was about this time also, that the congregation realized the fulfillment of another need—the acquisition of a parsonage for the pastor and his family. This had long been a matter of concern both for the congregation and for the synodical officials. Even back in 1954, before the church was built, there had been some concern for a parsonage. But because a church building seemed to be the greatest need, this was put off until later. In 1962, however, the matter was reopened for action and some preliminary plans were adopted to build a parsonage. Needing a lot, therefore, upon which to build such a parsonage, the congregation secured an additional no-interest loan from the Home Mission Foundation of Synod and purchased from the synod the remaining two acres of land that had been originally purchased by the synod as a church site for the mission. The purchase price was $8,750. This was exactly one-half of the original purchase price of the entire site. (It should be recalled that the synod had given free of charge the other acre to the congregation when the church was built.) It did not become necessary, however, to use this land for the parsonage lot. The congregation received at this time an offer from one of its members, Mr. Petro Kulynych, to sell his home to the congregation for a parsonage. As his home was just across Sunset Drive from the congregation's lot and as his home was offered at a good price, the congregation purchased it on May 6, 1963, for $22,000. Mr. Kulynych in turn wrote a check back to the congregation for $6,000 as a donation. Thus, the congregation's investment in the home (which contains over 2000 sq. ft.) was only about $16,000. Of that amount the congregation had raised $3,000 and borrowed then from the Security Life and Trust Company, the remaining $13,000.

Not only was the congregation growing physically, but also spiritually. Its influence was being felt more that ever in the community. Pastor Fischer, himself very active in community affairs, was leading the congregation out into the community with its message and its mission. Of particular note here was the Pastor's work with the 4-H Club. Many young people came to know him and to love and

respect his Lord through his work. It was under his guidance that our own Luther League began to grow and serve the congregation. He was also very active in the work of Alcoholics Anonymous movement in Wilkes County. But it is said, "All good things must come to an end", and so ended the relationship between Pastor John F. Fischer and Atonement Lutheran Church on January 19, 1964. Pastor Fischer went on to serve the St. Paul's Lutheran Church in Gilbert SC, and today is living with his wife, June, and their three children near Charleston, SC, where he again is a mission pastor. When he resigned, there were one hundred forty two baptized members and ninety two confirmed members.

Much has been said concerning the activities and leadership of the ministers that have served this congregation and there were certainly two more noteworthy instances during this year. Pastor Yount was called out of retirement to serve as Vice-Pastor (a new position set up by the LCA, whereby retired ministers or Pastors of nearby congregations fill in a much as possible when there is a vacancy). He continued to supply up until September 13, 1964, when Pastor Cline Harbison was appointed to be the Vice-Pastor. This change was made because Pastor Harbison was living in semi-retirement in nearby Taylorsville and it was felt that it would be much more convenient for him to supply that it was for Pastor Yount, who was living in Statesville. The congregation has always been indebted to these two men, who although they had served the church long and well, were still willing to give of themselves wherever they were needed.

It would seem, however, that the real story of this year of Pastoral Vacancy concerns the work that was carried on by the laymen of the congregation and especially the lay leaders. Atonement has always been blessed with willing and able members and leaders. But now during this year, a year in which much transition and change was going on as a result of the merger in 1963, the lay leaders of the congregation were showing their growth in the faith and their understanding of the programs and operations of the Lutheran Church. It would not be proper to list names here, because some would undoubtedly be omitted who ought to be included. And certainly those who led the congregation in previous years deserve a lot of recognition too. It must be emphasized here, now ever, that the whole congregation was maturing and the little mission church, heretofore, so dependent upon outside help, was rapidly becoming able to stand by itself. This year gave evidence of that fact. The congregation was not only able to hold its own but actually grew. The program of the church, despite the changes that were being made in such things as Parish Education, Stewardship and Evangelism was carried out almost as if there were in fact no vacancy in the pastor's office. So, for the laymen and for Pastors Yount and Harbison, a year of testing was passed with flying colors.

The pulpit committee was busy, of course, and had contacted several prospective new pastors. On February 15, 1965, the Rev. Gaither G. Blackwelder, formerly of St. Paul's Lutheran Church, Burlington NC became the third full-time pastor of the Atonement Lutheran Church. Upon his arrival, the congregation included one hundred thirty-six baptized members and eighty seven confirmed members.

The past two years have been quite busy ones here at Atonement. For while no new developments have occurred in the physical aspects of the congregation (some exterior painting of the ends of the church and other normal maintenance work have been done) the program of the church has been going full force. A Cub Scout Pack (#301) was begun and now consists of three dens and twenty-seven boys, the auxiliaries (Luther League, Lutheran Women, and Lutheran Men) are all very active as serving arms of the church, and the change-over from the old Sunday School material to the new Parish Education material has been completed. There is also a new addition to the tradition of the congregation during the Christmas season of 1965. Some of the members designed and made the Symbols for our new "Chrismon Tree". The plans are to add to this tree each year until virtually all the symbols of our faith are included.

Perhaps the single most significant fact of this period, however, was the change which occurred in our status as a mission congregation. On December 31, 1965 we received the last of our salary aid checks from the Board of American Missions of the Lutheran Church in America. From that date on we have been, in the fullest sense of the word, an established congregation of the NC Synod of

the LCA. From now on it will be our purpose to be a strong, active church, both in our Synod and in our Community.
Today August 28, 1966, the congregation, along with some of its former members and friends has gathered at the church for its Fifteenth Anniversary (Tenth year anniversary in the new Church). It is our purpose to look to the past for inspiration and strength; so that we might look to the future with confidence and hope. We have come a long way in fifteen years, but our original objective is still before us, always waiting to be carried on to still greater heights. It is our purpose today, to follow in the footsteps of those who have gone before us, with the ever present command of our Lord Jesus Christ – "To go into the entire world and preach the gospel." This we will do with His help and to His glory!

Pastors

1961.1964	John F Fischer
1979.1983	R Whitson Seamon
1983.1990	Craven G Ford
1991.1997	David N Mielke
1998-2008	Matthew M Miller

Church of the Savior

Newland

Begun with aid from the Catawba Valley Conference of the American Lutheran Church, the mission was named the "Avery Lutheran Ministry" and was under the leadership of Rev. O.T. McRee. The first service was held on July 2, 1978 in he old church building purchased from the Newland Presbyterian Church.

In May 1979, Holy Cross Church in Valle Crucis considered opening an Episcopal mission in Newland. They were invited, and after consultation with both bishops, they helped form the present Lutheran & Episcopal ministry.

With the aid of workers from various Lutheran congregations in the Hickory area, a new building addition was added which now serves as our worship center. The church of the Savior was officially organized on April 7, 1983 and its new building dedicated on July 3, 1983. The congregation was served by Rev. McRee, Rev. Arthur Holder of Holy Cross Church, and Deacon David Williams.

In the fall of 1984, a "Ministry-Out-Of-Ministry" arrangement was finalized between the Church of the Savior and Camp Lutherock. As a result a formal call was issued to Rev. Mark Radloff on December 1, 1984. On April 30, 1985 Rev. David Williams was ordained into the priesthood and began serving the congregation as Vicar.

The congregation has continued to share both the Lutheran and Episcopal traditions equally. Both the Lutheran Book of Worship and the Book of Common Prayer are used in congregational worship. In January of 1985, the Parish Council, the congregations first leadership and decision-making body, was formed of both Lutheran and Episcopal members to more effectively carry out our Word and Sacrament Ministry.

In July 1976 Pastor and Mrs. O.T. McRee "retired" at Mountain Glen in Newland. Upon a visit to Camp Lutherock they met Pastor Luther Knauf of Old St. Paul's Church in Newton. Soon thereafter Pastor Knauf called on Pastor McRee to ask him to help some at Lutherock with daily devotions and Bible study. He did.

In the Summer of 1977 Pastor McRee conducted "ecumenical" services at the Mountain Glen Clubhouse with good participation from the golf community averaging about 35 to 40 in attendance.

In April 1978 Pastor McRee, who had been serving a winter ministry in Florida, was approached and engaged to begin an "Avery Lutheran Ministry". This had been cleared with LCUSA regional 5 consultation committee for ALC. The American Lutheran Church has approved "a grant of $15,000 over a three year period to begin a Leisure;Retirement Ministry in Avery County with the understanding it would be on a year round basis>" This was done by a "coalition" of pastors and laymen in Catawba Valley Conference of ALC, SE District. This letter and contract was signed by Pastor John C. Moebius as chairman with copies to other members of the committee: Luther Knauff, William Bradshaw, Stanley Stiver, R. Browder, Floyd Gilbert, John Locke, and Calvin Hall.

On May 29, 1978, Mission Director William Kiether met with Pastor McRee and members of the committee to discuss the whole matter. It was pointed out that "Lutherans" were "foreigners" to these native mountain people and that putting up the Lutheran name and identity would make for denominational discussion in the "ecumenical" group at Mountain Glen. (This was more severe that anticipated.) However, all agreed that it must be done to get our identity here and establish a home for Lutheran and sacramental liturgy in Avery County.

In June of 1978 and old, unused Presbyterian chapel was rented on route 194, two miles north of Newland, across from Mountain Glen Golf Course. It was put in order for Lutheran worship by Pastor McRee and some volunteers. Block ads were put in the local newspaper each week. Signs were put up along the road. Letters were written and brochures were distributed all over Newland.

The first service was held on July 2, 1978, and attended by 23 people. Services were held throughout the winter, but most of them held in a small, informal classroom setting because the old

chapel could not be heated. The average over the winter months was 13 people.

Many attempts at having Sunday School (and Monday school, Tuesday School, Wednesday School, Thursday, Friday and Saturday School) failed because local children and local parents did not really cooperate. Candy and every hour (almost) in the week would work for a time of two and fail.

Between Christmas and near Easter, services were discontinued after the first year due to inability to heat the building. This afforded stretching the $15,000 (allotment to begin) together with offerings so the work could continue beyond the three years.

In June of 1982, after about two years of effort, the Lutheran Church bought the little chapel for $12,000 for the Presbyterians. $4,000 in donations has been received for this purpose from individuals. The other $8,000 was supplied from churches in Catawba Valley Conference.

Then came the task to winterize it and get water for it. There were no facilities of any kind in the building at that time. All the Catawba Valley Churches of ALC were asked to come together at the site to decide what to do. A well needed to be drilled, the building needed winterizing, adjusting, etc. It was decided, with some negative feeling on the part of some present, to extend the more usable part of the old building and add some new rooms, toilet facilities, and the like. Richard McRee, architect, donated his services to lay it out in the best way. After several meetings with the chairman of the Conference, Mr. Foy Hefner, and other representatives from Catawba Conference (together with Bishop Wolber on one occasion), it was decided to move ahead to build the needed facilities. The congregation was to take care of operating expenses if possible and the construction bills were to be paid directly from the treasury of the Catawba Conference, Bill Bradshaw, treasurer. Labor was to be donated by volunteers from Catawba Valley coming up on Saturdays. This made for much stress and distress because there seemed to be a lack of a real dedication to this project and a lack of coordination on the part of some who were being counted on. However, the deep dedication on the part of some others made this a successful venture. Most of the labor was donated (40 Saturdays) by dedicated men and women form Old St. Paul's in Newton. Electrical work was done by a dedicated layman from St. Luke's in Taylorsville. The money for building was eventually raised by the churches, but much had to be met by individuals. The chairman of the conference personally paid many large bills. With God's good grace the building was completed and dedicated on Saturday, July 2, 1983, with 145 people in attendance.

On July 3, 1983, Bishop David Wolber preached the sermon and officially received the congregation into the Southwestern District of the American Lutheran church. The official organization of those committed to membership in the Church of the Savior was on April 7, 1983. (The temporary organization of April 18, 1982, was then dissolved) Thirteen confirmed members were recorded; they became charter members and are:

Bell, Melvin (Mickey) and Susan
Marlow, Jimmy C. and Lois H.
Marlow, Tonya Alisa, Tara Luann, and Tamara Luellen
McRee, Rev. O.T. and Elizabeth
Nyberg, Ruby
Oakes, Mrs. Viola
Shealy, Dr. Neal and Sharon
Unconfirmed children: Tamela, Kevin, and Debbie Bell
John C. Marlow
Phillip Shealy

The above is a history of the Lutheran church of the Savior which started as "Avery Lutheran Ministry" in 1978.

Pastors

1978-1984	O. T. McRee	1994-	Edwin L Ehlens
1984-1987	Mark Radloff		
1987-1989	Luther Kuauff		

1990-1992	Ralph Storm
1993-1994	Elof Nelson

Coble's

Julian

The Zion Congregation, as Coble's congregation was originally named, was organized in the year 1812 by the Rev. Jacob Scherer, who was then pastor of the Low's and Richland congregations. Tradition substantiates that the Zion congregation was originally organized of members from Low's with probably some from Richland. The Rev. Scherer, in addition to being pastor of Low's and Richland at the time the Zion congregation was organized, was also a traveling missionary of the North Carolina Synod.

Land for a church site was secured from Mr. Valentine Clapp (Klapp) in 1816. The first house of worship was erected soon thereafter. The first church was a log building with galleries of three sides with the pulpit on the other. The Reformed people of the neighborhood helped to build the first house, and used it jointly with the Lutherans until about 1847 when they built Mt. Hope Church for their congregation alone and removed to it.

When the rupture of the North Carolina Synod occurred in 1820, which resulted in the organization of the Tennessee Synod, a large number of the members of the Zion congregation formed a congregation in connection with that body and petitioned the Tennessee Synod to send them ministers to serve the newly formed congregation. However, both the Zion congregation and the Coble's congregation (as the Tennessee Synod group was called, since the greater part of the membership was of the Coble family) continued to worship in the same building until the merger of the two synods in 1921, when the two congregations also united again. With the merger of the two congregations, and since the church had come to be commonly known as Coble's Church, the united congregations entered into an agreement that while the Deed name of the congregation was and would continue to be Zion, the working name of the church should be Coble's. This action was made a part of the records of the congregation. Since that time the congregation has been known entirely as Coble's Church.

Until the merger of 1921, the Zion congregation was in a parish with Low's, St. Paul's, and Richland; and the Coble's congregation was in a parish with Melanchthon and Mt. Pleasant. This latter parish is referred to in some records as The Guilford Parish. Following the merger of the two congregations, Coble's Church was placed in a parish with Low's, St. Paul's, and Mt. Pleasant. The Rev. D. I. Offman became pastor of the newly formed parish and remained its pastor until 1940 when he retired from the active ministry.

The second church building was erected in 1876 during the pastorate of the Rev. M. L. Fox of the Tennessee Synod. This was a white frame structure approximately 40 by 50 feet in size, and was dedicated at a meeting of the Tennessee Synod in 1877. With the construction of the third church edifice, this building was moved to the south side of the new building and fitted up for a children's department of the Sunday School.

The third and present building is a brick structure erected in 1927 at a cost of about $8,000 under the pastoral leadership of the Rev. D. I. Offman. The cornerstone for the new church was laid by Pastor Offman on Easter Sunday, April 8, 1928. Additional land for the new church was donated by Mr. Abram Coble and Mr. Arthur Foust.

Following the retirement of Pastor Offman in 1940, Coble's was placed in a parish with Low's Church, and Rev. Q. O. Lyerly was called as pastor. Shortly after his arrival on the field, the newly formed parish constructed the present parsonage, a modern brick-veneer house with modern conveniences, built upon land opposite the church donated by Mr. C. A. Coble. The parsonage was completed and ready for occupancy in 1940.

In 1946 a second educational building was added to the Church plant at a cost of approximately $10,000. Under the leadership of Pastor Lyerly the congregation continued a gradual but steady growth, both in numbers and in stewardship. Emphases upon free-will giving and tithing

were factors which greatly helped in bringing out a greater liberality on the part of the members.

With the resignation of the Rev. Lyerly in 1952, the congregation decided to become self-supporting and call a pastor for Coble's alone. This was done and for the first time in the history of the church the parish bonds between Coble's and Low's were broken. Coble's called the Rev. J. E. Smith to become its fulltime pastor. Pastor Smith moved onto the field in December of 1952 and served until the early part of 1956.

The present pastor, the Rev. Lawrence H. Bollinger, was called to become pastor, which he accepted effective February 1, 1957. Under the leadership of pastor Bollinger, the congregation embarked almost immediately upon a building program to construct additional Sunday School rooms to the existing facilities. A basement was dug and six new classrooms were added under the south wing of the Sunday School department. They were dedicated in 1957. The following year the second story of the parsonage was completed giving an additional three bedrooms upstairs.

In 1959 a long-hoped-for vision of the congregation began to materialize. Work was begun on a Fellowship Hall and activity building. This building was completed in 1960 at a cost of approximately $12,000. Since that time a number of furnishings and fixtures have been added to the new building.

Coble's Church stands today as an enduring witness of the gospel of Jesus Christ and to the faith, love, and sacrifice of the sturdy pioneers who have gone before, and who have given expression to their devotion these past one hundred fifty years. The Coble's Church of the future will be an even greater and more efficient church in fulfilling its mission of bringing hope and salvation to mankind, and in demonstrating a greater devotion, a victorious faith and a passion for making Christ known to the nations.

Pastors (Old NC Synod) Zion

1812-1829	Jacob Scherer
1829-1854	William Artz
1855-1858	Simeon Scherer
1859-1864	Bryant Hall
1865-1870	William Julian
1871-1882	E.P. Parker
1883-1886	Adam David Luther Moser
1887-1891	W.B Cronk
1891-1902	H. M. Brown
1903-1904	R.R. Sowers
1906-1907	Christian M. Fox
1909-1913	V. R. Stickley
1914-1921	H. W. Jeffcoat

(Old Tennessee Synod) Coble's

1825-	Philip Henkel
1831-1835	Daniel Moser
1835-1837	Christian G. Reitzel
1838-1839	Jonathan Moser
1844-	Henry Goodman
1848-1857	Thomas Crouse
1859-1862	M. J. Stirewalt
1867-1889	Michael L. Fox
1903-1912	D.J. Settlemyre

1890-1902	D. I. Offman
1913-1921	D.I. Offman
1921-1940	D. I. Offman
1940-1952	Q. O. Lyerly
1952-1956	Jack E. Smith
1957.1963	Lawrence H. Bollinger
1963.1967	Edwin A Cook
1968.1981	Daniel B Summers
1982.1991	Donald A Murray
1993-2010	Grady W. Beaver, Jr
2012-2019	Joseph A Miller

Cold Water

Concord

Organized: 1776
County: Cabarrus
Affiliation: NC Synod
Status: Active

In the days when "transportation" meant a horse-drawn wagon or a buggy, travel to St. John's Meeting House was difficult. Therefore, in 1776 the Lutherans in the Cold Water area of Cabarrus County joined with the Reformed brethren to worship. On August 21, 1768 Governor Tryon had worshiped at Cold Water and heard the Rev. Samuel Suther, a German Reformed Minister. A union congregation was formed in 1782 at which time five acres of land was given to the congregation by Adam Bowers and his wife, Eve, with Martin Phifer as trustee. A house of worship was built of hewn logs and completed around 1784. The congregation was admitted to the North Carolina Synod in 1814 Phillip Cress and Michael Winecoff listed as the church officers. The second church building was erected in 1822. It was built of hewn logs and the interior included a balcony. In 1843 a large number withdrew from the congregation and organized Saint James Lutheran Church in Concord. While Cold Water claims to be the "mother church" of St. James, the act of giving birth left Cold Water too weak to keep a regular pastor for a number of years.

The union congregation at Cold Water was reorganized as a Lutheran congregation in 1871. The present church building was erected in 1881. This building was a very substantial frame structure with mortise and pegged framing. The outside was lapped weather boarding of heart-pine. The interior was plastered with a very thin coat of plaster, which deteriorated and cracked extensively. The chancel was of Reformed style with the pulpit in a raised center with no altar. A solid walnut railing enclosed the chancel. Chancel furnishings consisted of a small communion table, lectern, and pulpit made of walnut by a German craftsman whose name was Mr. Barman.

Although some records indicate the parish was vacant from about 1900 until 1912, records show baptisms, accessions and deaths during these years, so there must have been some arrangement for pastoral services. On March 12, 1911 the records noted a membership of 30 at the church. There is no record of Sunday School being held between 1919 and 1932. During this time Mr. and Mrs. J.P.

Cook, who were active in the congregation, organized the Sunday School.

During the 1930's and 40's the congregation continued mainly due to the faithfulness, effort, and interest of "Uncle John" Earnhardt. Services were held twice a month in the afternoon from 1933-1940. The Southern Conference approved a parish consisting of Cold Water and Calvary; however records do not indicate when the parish was formed. The two churches were in a parish together until May, 1950. In June of 1950, Seminarian G. Thomas Weddington served the church for three months conducting Sunday School and Worship Service every Sunday. During July and August of 1950 the building was renovated under the supervision of the Rev. Glenn Barger, pastor of Calvary and Seminarian Weddington. Renovation work included underpinning the church building with a brick wall. The lapped siding was removed and replaced with asbestos shingles. Brick steps were built. The plastering inside was removed and replaced with asbestos sheetrock. The chancel was rebuilt, making room for Lutheran-style appointments of altar, pulpit, and lectern. The interior was painted and was wired for electricity. A furnace was installed. A service of rededication for the church and furnishings was held on Homecoming Day in August of 1952.

Additions were made to the physical plant through the years, including and educational building, a furnace, and a parish hall. Additions were also made to the program ministries of the congregation as Vacation Bible School was first held in the summerof 1950. The women's auxiliary was also organized in 1950, although records note that a previous women's group existed in the 1920's. A youth organization was active at various times from 1933 until about 1960. In 1974 Cold Water was named as RuralChurch of the Year by the North Carolina Grange Organization.

In the early 1990's a gas furnace and air conditioning unit was installed in the parish hall. In 1993 the church purchased three pianos to use in the nave, in the Sunday School Department, and in the fellowship building. Sunday School and worship services are held each week.

Pastors

1775-	Adolph Nussman
1797-	Adam N. Marchard
1800-1821	C. A. G. Storch
1837-1841	P. A. Strobel
1841-1843	W. G. Harter
1872-1873	C. H. Bernheim
1874-1875	J. H. Harry
1875-1900	L. A. Bickle, DD

1883-	S. T. Hallman, DD
1894	Witson Kimball
1896-	R. W. Petrea
1897	S. L. Keller
1888	A. D. L. Moser
1889	J. M. Hedrick
1894	J. D. Shealy
1895	H. A. McCullough
1898	M. G. G. Scherer
1901	S. D. Steffy
190?-1906	J. W. Stricker
1911-1912	J. J. Long
1912-1915	C. R. Pless
1918-1919	C. H. Day
1919-1923	John D. Moose
1923-1924	L. A. Thomas
1924-1932	L. D. Miller
1925-1929	J. H. C. Fisher
1933-1940	J. A. L. Miller
1940-1945	Gilbert B. Goodman
1945-1949	Paul B. Cobb
1949-1950	Glenn L. Barger
1950-	G. Thomas Weddington (student)
1950-1957	Luther R. Sloop
1957-1958	Curtis K. Wise, Jr.
1959-	Seminary Students
1959-1963	Roy T. Troutman
1962-	Jack Zipperer, (student)
1963-1967	C. F. Kyles
1967-1969	B. S. Brown
1969-1980	Roy L. Trexler
1980-1981	Harold E. Rhoads
1981-1982	B. Gene Baker

1982-1985 Olin W. Sink

1985- ? Hoke H. Ritchie

Community in Christ

Cornelius

Organized: 1977

County: Mecklenburg

Affiliation: NC Synod

Status: Active

On June 15, 1976, Pastor Lonnie Karriker arrived to begin his work as Mission Developer and began laying the groundwork for Community in Christ Lutheran Church. The first meeting with a prospective
congregation was held in Cornelius with one hundred and two persons in attendance. The first worship service was held October 17, 1976 in a modular unit. Attendance was one hundred and eight.

February 13, 1977 was Charter Sunday with one hundred and nine persons signed the charter. The first council was elected on May 13, 1977. and on May 29, 1977 we had a service of organization. The Rev. Dr. George Whittecar, President of the North Carolina Synod, gave the sermon. By June 11, 1977, one hundred and thirty-three persons had signed the charter and the new congregation went to the Synod Convention at Lenoir-Rhyne College to be presented.
Mission Developer Karriker was installed on September 26, 1977 as Pastor of Community in Christ by Dr. Whittecar.

In January of 1980, plans for a church building were approved. Groundbreaking was held November 9, 1980, and just over one year later, on November 22, 1981, the dedication and first worship service was held in the new church building.

Pastors

1976.2000 Lonnie Karriker
2001-2012 Carl R Yost, Senior Pastor
2007 - Travis D Norton, Associate/Youth Pastor
2008-2009 – Amy J Huacani, Outreach Pastor
2012- Travis D Norton, Senior Pastor

Concordia

China Grove

Organized: 1881
County: Rowan
Affiliation: NC Synod
Status: Active

During the summer of 1881, the Rev. William Alonzo Lutz, a missionary minded young pastor of St. Enoch Lutheran Church, Enochville, NC began a preaching-teaching mission in a grove of trees aross the road from the present church. Interested people, mostly farmers of the area, built a "brush arbor" or "stand" and from this improvised pulpit Rev. Lutz preached the Word of God and teaching the catechism on certain Sunday afternoons. Pastor Lutz's labors bore fruit and toward the end of the summer of 1881, the congregation was ready to secure a building site, organize a congregation and make plans to build a church. By mid-September they had secured a two and a half acre tract across the road from the brush arbor. A 50'x70' wood-frame church was built under the supervision of Rev. Lutz. Moses Bostian and Pinkney Cooper were chief carpenters. David Cooper made the nails, bolts, irons, and other hardware needed for the church in his blacksmith shop nearby. On Friday, Saturday, and Sunday, April 28-30, 1882 a series of meetings was held and a congregation was organized with eighty-one members—thirty-six men and forty-five women. Of the charter members, twenty-five were received by confirmation, and fifty-four came by letter of transfer from neighboring congregations. They were received into the North Carolina Synod, May 3, 1882, at the Synod meeting held at St. James, Concord.

In 1924 the church was remodeled under the leadership of Rev. F.D. Rishinger to make more room for Christian Education. The vestibule was made smaller by putting two class rooms on each side. The balcony was closed off with doors and also used for class rooms. Double doors with a center aisle replaced the two aisles that formerly ran through the congregation. (Until then, it had been customary for the men to sit on the left side and the ladies to sit on the right side.) Lighting in the early church was by oil lamps. The Aladdin type mantel lamps were in use at the time electric lights were installed, which was not until 1936.

Church records show that in January 1935, the council voted to ask each member to pay one cent for each year of their age, not to exceed thirty-five cents. This money was to be used at

Christmas to purchase a Christmas treat for each member. This was a custom that began in 1935 and continued for several decades.

The original church building was completely destroyed by fire in 1942. The present brick structure was constructed at a cost of $40,000 and was dedicated debt-free on May 9, 1943.

Parish alignments varied through the years. In 1895 a parish was establish including Concordia and St. Luke's, Bear Poplar. This parish alignment lasted until 1912 when Concordia and Trinity, Landis joined to form a parish. This sharing of pastoral duties lasted until 1945 when H. G. Fisher was called as Concordia's first full-time pastor. In 1960, construction was completed on a new parish hall building which included a common gathering area with kitchen and classrooms. In 1978, Concordia built a Youth Building which currently houses the church offices, classrooms, youth choir rooms, and a "youth basement" gathering area that was re-modeled in 2004. After an extensive visioning and self-study period, July 20, 2003 was the opening day of Concordia's new Family Life Center which was built on the site of the former parish hall. This modern ministry facility (complete with classrooms, a large-open activity space, stage and kitchen has become a central gathering point for the Atwell community (i.e. school tutoring programs, local non-profit & school events, Bible school, youth and senior events, fall festivals, community meals, funeral visitations, music, dances, recpetions and more), in addition to many Concordia ministries. On August 24, 2004, the Family Life Center was dedicated to God's glory and to the work of Jesus Christ in the world, and Rev. Kenneth W. Reed Jr, was installed as the congregation's new pastor. On April 6, 2008, a new playground was dedicated on the grounds of Concordia. After several years of planning due to the growing number of youth and children in the congregation, this space for recreation and play now serves as a sign of welcoming for all families in the Atwell community.

Mission Developer: W. A. Lutz, 1881-1882
Pastors

1882-1883	William A. Lutz
1883	Holmes Dysinger, Supt.
1884-1885	Whitson Kimball
1886	C. B. Miller, Supt.
1887	C. A. Brown, Supt
1887-1888	D. A. Sox
1889-1891	Whitson Kimball
1892-1894	Christenberry A. Brown
1894-1900	Herbert W. Jeffcoat
1900	C. A. Phillips, Supt.
1900-1904	Bachman S. Brown
1905-1908	Theodore C. Parker
1908	M. L. Ridenhour, Supt.
1908-1909	C. B. Miller, Supt.
1909	S. W. Kuhn, Supt.
1990-1995	James White
1996-2003	Wayne Sipe
2003-	Kenneth W Reed, Jr

1909-1912	Martin L. Ridenhour
1912	Christenberry Brown
1912-1915	Bachman S. Brown
1916-1917	Perry E. Shealy
1917-1921	Carroll I. Morgan
1922-1924	Paul D. Risinger
1924-1930	Carl O. Lippard
1930	C. M. Fox, Supt.
1930	P. G. Kinney, Supt.
1930-1944	Clifford P. Fisher
1945-1948	Herman G. Fisher
1948	W. B. Aull, Supt.
1948-1954	Cy E. Lutz
1956-1959	Paul L. Conrad
1960-1978	Clyde A. Misenheimer
1979-1989	Clarence G. Walck, Jr.

Cross and Crown

Matthews

Organized: 1986

County: Mecklenburg

Affiliation: NC Synod

Status: Active

The Pastor Developer of Cross and Crown was Carl M. Fisher, who came after spending twenty-one years in international work as a missionary, a pastor, and a bishop. He came to Cross and Crown with several major objectives:

- The congregation be strongly led by the laity
- The congregation be strong in its stewardship because the growth of a church is strongly related to its giving
- Mission and outreach be strongly emphasized
- The congregation be one of caring as a family with ecumenical and community (social) outreach.

The first Associate Pastor, Phillip Tonnesen, came to Cross and Crown in 1993, directly from seminary with a strong emphasis on youth and education. His presence strengthened the ministry at Cross and Crown and helped to bring even greater growth and nurture to the congregation.

Prior to its organization, the mission congregation sent its first outreach gift of money to St. Paul's Lutheran Church, Dallas, toward a new building that had been destroyed by fire. Again, early in its infancy, Cross and Crown gave liberally to the development of Spirit of Joy Lutheran Church in finances and in providing facilities, equipment and meeting rooms. Cross and Crown Church Council challenged the Charlotte Area Lutheran Churches to fund a support a new mission in Charlotte and gave a first grant of $5,000 toward the mission that became Christ the King Lutheran Church. Cross and Crown was about five years old at the time. In its eighth year, Cross and Crown has determined that it will develop a new mission congregation in Waxhaw in 1997.

Cross and Crown has been successful in bringing large numbers of people into volunteer ministries and small groups. One particular successful program has been that of the Stephen Ministry. Another has been the development of a Health and Wellness Ministry, A Mother's Morning Out Ministry has also been successful.

The liturgical and theological identity of the congregation was established from the first worship service as being Lutheran. However, there has always been openness to creativity and diversity within a Lutheran context. At present, there are two traditional Lutheran services and a more contemporary service each Sunday morning. Although language may vary and the music be update-upbeat the integrity of Lutheran worship is upheld as confession, prayers, creeds, and celebration of the sacramentsremain.

Mission Developer: Carl M. Fisher

Pastors

1986-1998 Carl M. Fisher

1994- 1997 Philip Tonnesen

1999- 2008 G Michael Deal

2000-2005 Linda B Nelson

2009- Jennifer M Ginn

Cross of Christ

Concord

Prosperity Congregation was organized September 27, 1879, in the Rimer School House of District 13, Cabarrus County. The organization began under the direction of Rev. R. W. Petrea and began with 16 charter members. Rev. Petrea was called to be the pastor and served the congregation until 1887. Services were held in the Rimer School building until 1881 when the first church edifice was erected.

A small frame church was erected in 1881. The labor and materials were furnished by the members of the congregation. In 1916, the building was moved to a more favorable location about 50 yards south of the original location. In the year 1923 a wing was added to the building. A steeple and chancel were provided in L-Shaped building. In 1925 Prosperity joined with Grace Lutheran Church, China Grove and composed a parish which remained such with the pastor living at Grace until 1939 when a parsonage was built at Prosperity under the leadership of Pastor G. F. Kyles. The parsonage lot and building cost approximately $2500 plus the lumber and labor furnished by the members of the congregation.

It was during the pastorate of Rev. Kyles that the plans were laid for a new church building. A building fund was started and interest increased in a new church.

During the pastorate of Rev. C. P. Fisher, Jr. many thousands of dollars were added to the building fund and plans were drawn for a new church building at a cost of $900.00.

When Pastor Lineberger came on the field, things were ready to go forward with the building program. A new lot was purchased adjoining the church property which added road frontage to the property and provided a more advantage building site. The new lot cost $500 and consisted of 2 ¼ acres, making the total lot approximately 6 acres. New plans were drawn at a cost of $1,750 by the Piedmont Engineering Company of Salisbury. The Contract was let to the Wagner Construction Company of Salisbury in September 19.

The building consists of a spacious Sanctuary and Educational building and is furnished in Northern Maple Pews and Chancel furniture finished in Red Mahogany and White. A Moehler Pipe Organ, lovely carpet, beautiful dosal, and Memorial windows add to the beauty of the new church.

Pastors

1879-1887	R. W. Petrea
1887-1888	S. T. Keller
1888-1893	J. M. Hedrick
1894-1896	B. S. Brown
1896	S.D. Steffey
1897-1899	R. L. Brown
1900-1919	J. H. C. Fisher
1919-1923	John B. Moose
1924	C. P. Fisher, DD Supply
1925-1932	C. A. Brown
1932	Paul Miller Supply
1932-1943	C. F. Kyles
1943-1949	C. P. Fisher, Jr.
1949-1952	Henry F. Lineberger
1956-1960	Roy L Trexler
1961-1964	Robert L Swygert
1964-1972	Homer E Fry
1986-1989	Dennis L Setzer Jr
1990-1997	Paul R Cooper
1999-	Jospeh A Miller

1973-1980	Gene C Bost
1980-1985	Johnny C Cozart

Daniel's

Lincolnton

Organized: 1774
County: Lincoln
Alternate Names: Schoolhouse Church
Affiliations: NC Synod, Tennessee
Synod, NC Synod
Status: Active

Daniel's Lutheran Church, located about five miles northwest of Lincolnton, came into existence through the migration of the German people into Lincoln County. The settlers, in search of rich bottom lands, finally settled west of the Catawba River in 1748. By 1750, Daniel Warlick had erected a mill on Howards Creek which became the center of a German settlement known as the Warlick Settlement. The original fifty-acre tract of land held jointly by the Lutheran and Reformed congregations in the Warlick Settlement was a grant from King George, III to Matthew Floyd dated October 22, 1767. The tract which contained a school building was conveyed July 15, 1768, to Nicholas Warlick, Peter Statler, Frederick Wise, Urban Ashebanner, Peter Summey, and Peter Hafner for fifteen pounds sterling. On January 9, 1774, these six men conveyed the tract to the United Congregation of Lutherans and
German Calvinists. Donations and land exchanges has increased the tract to sixty-seven and a quarter acres today.

Very early in the beginning of the settlement, the Germans prepared to re-establish the cultural institutions they had known in Germany. Since the primary need was for a school and a church, the already existing school building was used for both as early as 1767. For this reason Daniel's Church was known until 1830 as the "Schoolhouse Church".

The two congregations worshiped in the log building until 1845 when a frame building was erected. The frame building was used jointly until 1888 when, under the leadership of Pastor J. A. Rudisill, the Lutherans built a new brick church separate from the Reformed congregation. In 1900, with the help of Dr. R. A. Yoder, a parish consisting of Daniel's and Grace Congregations was formed. This parish alignment continued until 1951 when Daniels became a self-sustaining congregation.

During 1902 an eight room parsonage was erected at Daniel's on land given for that purpose. In 1953, a new brick home was constructed, and the old parsonage was sold. In 1928, with the

guidance of Reverend W. H. Roof, a fourteen room educational building and sanctuary transepts were added to the existing church building. It was in 1940, during the pastorate of Dr. B. S. Brown, Jr., that art glass memorial windows were installed to replace the old ones, and in 1941, by a joint effort on behalf of the two churches and the Home Extension Club, a community Parish House was erected on the Daniel's Property.

After a long record of distinguished service, the congregation of the United Church of Christ was dissolved November 29, 1970, at which time the president of the consistory presented the deed to their church property at Daniel's Lutheran Council.

Daniels is one of the few churches which has established a scholarship fund to give aid to young people who are preparing for fulltime church work. During a ten year period from 1962 to 1972 , four sons of the congregation were ordained to the ministry. The West Lincoln County Child Development Center was founded January 4, 1971, and operated in Daniels Parish House until January 7, 1978 at which time the Center was moved to Reepsville.

Daniel's has been fortunate in her selection of dedicated ministers through the years who have led us in our endeavor to do our Master's will. The rich heritage that is ours today was bought with a price which we dare not overlook. We can pay our debt to the past by putting the future life of the church in debt to us.

Pastors:

1786-1807 Johann G. Arndt
1808-1814 Philip Henkel
1814-1825 David Henkel
1825-1834 Daniel Moser
1835-1846 Adam Miller
1846-1855 Polycarp C. Henkel
1855-1875 Alfred J. Fox
1876-1881 Jessie R. Peterson
1882-1883 Marcus L. Little
1884-1894 John A. Rudisill
1894-1895 J. C. Wessinger
1895-1896 E. J. Sox, Supply
1896-1899 M. L. Pence
1900-1906 J. P. Price

1907-1922 L. L. Lohr

1923-1924 R. M. Carpenter

1924-1926 E. J. Sox, Supply

1926-1939 Willie H. Roof

1939-1946 B. S. Brown

1946 John Hall, Vice-Pastor

1946-1951 Hoke H. Ritchie

1952-1955 O. K. Knight

1956-1958 A. Kenneth Hewitt, Jr.

1958 Everette R. Price, Vice-Pastor

1959-1963 E. Ray Trexler

1964-1966 Fred M. Hintze, Jr.

1967-1968 Elmer D. Sundlie

1969-1976 Stephen L. Moose

1976-1978 Robert R. Lesher

1979-1980 Melbourne R. Farris, Vice Pastor

1980-1982 James L. “Chip” Lingle

1982-1987 Karl M. Park

1987-1988 John Sigmon, Vice-Pastor

1988 John Mauney, Jr., Vice-Pastor

1988-1994 John P. Lingle

1994 Paul Rimmer, Vice-Pastor

1994 Paul Bockelman, Vice-Pastor

1994- 2000 W. Bennett Harris

2002- Ted Bost

Ebenezer

Catawba

Ebenezer Lutheran Church located in a rural community near Bandys Crossroads in Catawba County, North Carolina was organized in 1889. A gift from Mrs. Sarah Kirksey in the form of a deed for one acre property dated May 19, 1983 was for the use and benefit of the Lutheran Church. This deed states that should this property cease to be a Lutheran Church, it goes to Lenoir Rhyne College. The church was known as Ebenezer Evangelical Lutheran Church. This acre of property is now surrounded by state roads and stands across the road form the present church in a triangle.

The first house of worship was built on the property donated by Mrs. Kirksey. The church was a part of the Saint James, Newton parish and belonged to the Tennessee Synod.

A new church (Sanctuary only) was built in 1942. This building was dedicated by J. L. Morgan, NC Synod president, and E.R. Lineberger, pastor of Saint James Parish. Worship services were held on Sunday afternoons at Ebenezer until 1952 when the congregation disbanded due to lack of membership to support the church. Rev. G.L. Hill resigned and the church was closed. Some members went to Saint James, others elsewhere, and three members remained on the church roll. (Fred L. Alley, Blake Alley, and Elsie Alley)

October 19, 1958, the church was re-organized with the aid of the remaining members, the North Carolina Synod, and others who were interested in having a Lutheran Church in the community. Ebenezer again began having worship services. Donald Safrit, at student at Lenoir Rhyne College began serving the congregation.

Mrs. Lottie Harwell donated the first piano. An organ was purchased later by the congregation. The new congregation went to work getting the church ready for space to worship by adding Sunday School rooms, bathrooms, storage, and a heating and cooling system.

Property has been purchased adjoining the church and a brick parsonage has been built. In 1983 the parsonage was paid in full and the note was burned.

Additional property has been purchased to provide a cemetery for the church and playground space.

A stained glass window has been placed over the entrance in memory of one of the charter members by family and friends.

At the 100th birthday celebration, Ebenezer dedicated a steeple as a memorial to past ministers. This was given by members and friends in memory and honor of loved ones.

In 1995 the parking area was paved and playground equipment has been added.

The North Carolina Synod has assigned supply pastors as needed. At the present Rev. Al Mullen is serving the congregation as a full-part time pastor. The church is self supporting.

The church continues to grow in faith and numbers, and is continuing with the same desire as the donor of the first property; that is, to advance the cause of Christ in our community.

Pastors

1899-1900	J. L. Cromer
1901-1905	R. A. Yoder
1906-1909	J. A. Arndt
1908-1909	W. D. Wise, Asst.
1909-1912	W. D. Wise
1913-1917	C. I. Morgan
1918-1936	W. J. Boger
1936	Leo Smith, Supply

1936-1947	E. R. Linegerger
1948-1952	G. L. Hill
1958	Don Safrit, Supply
1959	Jacob Meyer, Supply
1960	Dr. Luther Thomas, Supply
1959-1960	Harvey Blume, Supply
1960	Edwin Cook, Supply
1962	Carroll Robinson, supply
1964	Wade Yount, Supply
1965	Bruce Sigmon, Supply
1966-1968	Pierce Evans
1968	Carroll Yount, Supply
1968-1972	John E. Nelson, Supply
1969-1970	James Peper
1970-1972	Hugh Kepley
1973-1974	Michael C. D. McDaniel
1976	Larry Yoder
1977-1978	Arnold Payne
1979-1980	Olin Swicegood, Supply
1981-1983	John Rhyne
1984-1985	Virginia Mothershed
1985-1988	Russell Eckert
1988-1992	Corley Lineberger
1992	Larry Yoder, Supply
1992.1998	L. Alfred Mullen
2000-2001	Alvin G Stout

Ebenezer

China Grove

The initial step in the organization of Ebenezer Evangelical Lutheran congregation was taken in December, 1866 when the committee on Church extension if the Central Conference recommended that the attention of Dr. Paul A. Sifford, Captain Jacob A. Fisher and Rev. G. D. Bernheim be called to the need of an Evangelical Lutheran Church located at some central point between Concord, Organ, St. Johns and Lutheran Chapel Churches. This recommendation was confirmed by the action of the North Carolina Synod at its meeting in St. Johns, Salisbury May 2, 1867.

At the meeting of Synod held at Laws Church, April 30, 1868, the president, Rev. N. Aldrich reports his attendance upon the laying of a corner stone at Ebenezer Lutheran Church which was laid March 7th of that year. At this same meeting a petition from Ebenezer Evangelical Lutheran Church, organized by Rev. G. D. Bernheim, on the first Sunday in July, 867 was presented, asking that it be received into the North Carolina Synod, all constitutional requirements having been met, the petition was granted and Ebenezer became a part of the North Carolina Synod.

The church building begun in March, 1868 was dedicated January 31, 1869. The sermon for the occasion was delivered by Rev. L. A. Bickle, acting president of North Carolina College. Rev. G. D. Bernheim continued to serve the congregation as pastor until December, 1869. On the first Sunday in January, 1870, Rev. L.A. Bickle became pastor of the congregation and served in that capacity, or as supply pastor, until June, 1875. From July 1, 1875 until January 1, 1876 the congregation was supplied with services by Rev. W. Kimball.

In January of 1876, Rev. R. W. Petrea, a Theological student began serving the congregation in connection with St. Johns, Cabarrus. At the meeting of Synod of that year, the request of these two congregations that Rev. Petrea be ordained was granted and he assumed full charge and served the two congregations until December 25, 1877 when he resigned at Ebenezer to give full time to St. Johns. From January 1878 to July 1, 1879 Ebenezer was served by Rev. S. S. Rahn in connection with his duties at NC College.

On May 2, 1879, at the meeting of Synod, a re-arrangement of Pastorates in Eastern Rowan and Cabarrus was made. Ebenezer and Organ formed what became known as the Organ Pastorate. This new arrangement went into affect July 1, 1879 and lasted until 1927. Rev. Samuel Rothrock became pastor of the newly arranged charge and served until December 31, 1885.

About the first of March, 1886 the charge extended a call to W. R. Brown, a Theological student from Philadelphia, Pa. He accepted the call to come effective July 1, 1886 and was installed in September of that year at Organ Evangelical Lutheran Church. Rev. Brown continued to serve as pastor until January 14, 1894. A period of seven and one half years.

Rev. Paul L. Miller became pastor September 1, 1922 and remained pastor until 1927 when he became pastor of Organ Church as a separate charge. From 1927 until 1930 Ebenezer was supplied with services by Dr. B. S. Brown and by J. White Iddings, a senior in the Southern Theological Seminary at Columbia, SC. Upon graduation from Seminary in June, 1930, Rev. Iddings accepted the call to become pastor of a charge composed of Ebenezer and Mt. Herman Lutheran Churches. He continued to serve in this capacity until he resigned to accept the call of Christiana Evangelical Lutheran Church, July 31, 1938.

In August of that year a call was extended to Rev. Paul G. Kinney who accepted the call to become effective September 15th.

Under Rev. Iddings leadership a building fund was started which continued to grow until in the spring of 1939, the congregation felt justified in going ahead with its remodeling program. A building committee composed of Lewis C. Bassinger, Harry F. Stirewalt, Clyde Lipe, B. B. Ketner and Hobert L. Lipe was appointed to work with Rev. Kinney in working out plans for remodeling.

After having studied the needs of the congregation, the committee and pastor drew such plans as they felt were needed and secured the services of Mr. R. L. Clemmer, Architect of Hickory, a

member of Synod's Architectural Committee, who studied the plans, offered constructive advice and blue printed them.

At a congregational meeting duly called on September 3, 1939, the plans were presented to the congregation by the pastor who had posted them in the Vestibule of the Church for three Sundays previous. The congregation voted unanimously to accept the plans in outline as presented and authorized the Committee and Council to go ahead with plans for remodeling. Bids were then secured from six different contractors and the contract let to Herman Sipe and Company of Conover, NC low bidders on the work. The main items in the remodeling program were raising the old building and constructing ten basement Sunday School rooms underneath. The old church was moved forward about eleven feet.

A new sixteen foot addition at the rear of the building furnished adequate room for the Chancel and four more Sunday School Rooms. The whole structure was veneered with No. 1 scratch brick and the auditorium was reworked with sheet rock and celotex. The total expenditure will be a little over Seven Thousand Dollars.

The major part of the work having been completed between September 19, 1939 and November 25, 1939. The building was formally opened by the Pastor, Sunday, 9:45 A. M. November 26, 1939 and the corner stone placed at two o'clock in the afternoon.

Pastors

1867-1870	G. D. Bernheim
1870-1875	L. A. Bikle
1875-1876	W. Kimball
1876-1877	R. W. Petrea
1878-1879	S. S. Rahn, DD
1879-1885	Samuel Rothrock
1886-1893	W. R. Brown
1894-1903	Geo H. Cox
1904-1907	C.A. Brown
1908-1913	H. A. Trexler
1914-1918	R. R. Sowers
1918-1919	L. L. Lohr, DD
1919-1922	M. L. Ridenhour
1922-1927	P. L. Miller
1927-1930	B. S. Brown, Sr (Supply)
1927-1930	White Iddings, DD (Student Supply)
1930-1938	White Iddings
1938-1943	Paul G. Kinney
1943	Hoke H. Ritchie, (Supply)
1943-1950	L. Clement Hahn
1951	Geo Rhodes, (Supply)
1952-1954	Henry F. Lineberger
1953	John L. Morgan, DD (Supply)
1954-1957	Luther G. Fulmer, Jr.
1957	B. E. Petrea (Supply)
1957-1965	Karl U. Dunn
1965.1973	Everett E. Horne
1974.1979	R Whitson Seaman
1980.1984	Marvin L Llewellyn Jr
1984.1987	David G Webb

1987.1992	John W Sell
1994.1999	Robert F Howard
2001-	Michael C Comer

Emmanuel

High Point

Organized: 1908
County: Guilford
Alternate Name: Woman's Memorial
Affiliation: NC Synod
Status: Active

In May 1907, a resolution by Lutherans in High Point was presented to Synod asking assistance in securing pastoral services and a place of worship. The resolution was referred to the Executive Committee of Synod for favorable action. This Committee called the Rev. J. L. Morgan to assume work of Synodical Missionary. He accepted the call effective July 1, 1907, and the first service was conducted in the Opera House on North Main Street with twenty-six present and an offering of $6.40. On February 16, 1908, the congregation was formally organized with forty-one charter members. The first church building was built for $4,648. The first service was held in the new church on March 28, 1909. A large portion of the financial assistance came from the Woman's Home and Foreign Mission Society of the North Carolina Synod, and in recognition of this organization the church was named "Woman's Memorial."

In 1919, due to industrial development in the area, the congregation searched for a new location and purchased property and built a new church at 701 N. Main Street. The first services were held in the new church on July 3, 1921, and the name was changed to "Emmanuel." On August 1, 1921, the Rev. F. L. Conrad assumed the pastorate and the church continued to grow in every way. In 1942 Lenoir Rhyne College conferred the honorary degree of Doctor of Divinity on Pastor Conrad for outstanding service in the High Point Parish. During Dr. Conrad's pastorate in High Point, five men entered the ministry. At the annual convention of the North Carolina Synod, Dr. Conrad was elected President and moved to Salisbury on July 10, 1949.

In 1950 Emmanuel's first parish worker was employed and great emphasis was given to religious education and music for the youth. The congregation continued to grow and facilities improved to accommodate our educational needs. In the early 1960's, Emmanuel helped start two new mission congregations in the High Point area: St. Michael's at the northern part of High Point and New Covenant in Archdale. These congregations are still a vital part of High Point. In 1980, the Emmanuel family responded to pleas from Lutheran Family Services and sponsored the resettlement of a Hmong family of nine. Later a family from Poland was also settled by the congregation. When an inspection revealed that the church on Main Street was structurally unsound and the walls were beginning to lean, new property was purchased and a building program began. The move to the new church on Heathcliff was made on July 11, 1982. With a move to excellent new facilities, Emmanuel Senior Enrichment Center was initiated. This program, an entity separate from the church, was formed with the Emmanuel Congregation lending its facilities and assistance to make this ministry possible. This is an adult day care program designed to care for the community's infirm elderly who can no longer remain in the home alone during the day. In addition to the Enrichment Center, Emmanuel is very focused on social ministry in the congregation as well as the community. Members are very active by regularly serving meals at the homeless shelters, working with urban ministry, and delivery of Mobile Meals, working with Cities in Schools, contributing to Battered Women's Shelter and providing needed supplies to school children.

The new church was dedicated on August 29, 1982, along with a columbarium given as a memorial to Eva Davis Sloop. The church mortgage was burned in May, 1993. Other memorials have been given on the church property. A playground was built by Charles Harbinson in memory of the Harbinson's children, Charles Ralph III and Sandra Lee. A keyboard was purchased from the estate of

Ruby Sloop, a tree was planted in memory of Irene Pearson, and a flagpole was erected in memory of Harry Williams.
Two more sons of the congregation have entered the gospel ministry—Richard Gantt and Richard Campbell.

Working through Global World Missions, in 2001 Emmanuel began a yearly sponsorship of Judy Perry, RN, an ELCA missionary to China.
In 2002, WELCA sponsored a Prayer Shawl Ministry with Emmanuel's knitters forming a group called the Knitwits. With love and prayers the shawls are knitted for the ill, the bereaved, and anyone else in need. The group is also knitting chemo caps for people undergoing chemotherapy.

Emmanuel remains focused on Social Ministry reaching out into the community and world in many ways. In 2003 the congregation adopted two families through the Guardian ad Litem program providing furniture, clothing, food, and love to a grandmother and granddaughter and to a single parent of three. Emmanuel has been active in the LWR "Stand with Africa" appeal. In 2004 a day of prayer and a service for the Sudanese community in this area was conducted at Emmanuel by Sudanese leaders. Other LWR appeals have been supported by the congregation including disaster relief, school kits, baby layettes, health kits and the sale of fair trade coffee.
The chapel, adjacent to the sanctuary, has been refurbished to be used as a prayer room. It is open everyday with a special prayer service conducted every Monday at noon and a noon communion service every Wednesday.

Emmanuel has adopted a church logo picturing a sailboat bearing the words of the vision statement, "God with us + Share God's love."

Pastors:
1907-1909 J. L. Morgan, DD, LLD
1909-1912 Martin Luther Canup, DD
1913-1921 P. D. Brown, DD
1921-1949 F. L. Conrad, DD
1947-1963 Harry D. Hawthorne, DD
1964-1968 Paul E. Monroe, Jr., STM
1970-1981 Joseph L. Griffin, DD
1978-1994 Gary A. Perryman
1986-1990 Bill J. Duncan
1990-1993 Joyce E. Taipale
1994-1996 John Bollinger, Interim
1996-2003 John L. Petry, III
2003- Timothy and Susan Gamelin

Emmanuel

Lincolnton

Many firsts mark Emmanuel's history. Among them: the first church building, organized congregation, and cemetery in Lincolnton; the site of the meeting of the synod founders when they decided to organize the North Carolina Synod; its pastor (Gottfried Arends) chosen as first president of the synod; and the site of the earliest worship services for the Reformed (co-owner of first building), Presbyterian, Methodist, Episcopalian, and Baptist congregations – a unique utilization of a church building in North Carolina.

The exact date for Emmanuel's organization is not documented. The German families settling the area, beginning around the 1750's seemed more engaged in clearing land and building homes than in keeping records. Services were held by elected deacons and teachers, first in homes and later in crude log buildings.

John Gottfried Arends, having moved to Lincolnton in 1785 and married to the daughter of a Lincoln resident in 1786, was Emmanuel's first pastor. On January 10, 1788, Joseph Dickson conveyed to Christian Reinhardt and Andrew Hedick two acres and sixteen poles of land in the Southeast Square in Lincolnton for the "purpose of building a meeting house for public worship, school house both Dutch (sic.) and English, for a place for the burial of the dead, and the said societies have at their joint expense already an house for public worship on the premises," (from deed).

The church on this site, called the Dutch Meeting House, was an unheated log structure with crude wooden furniture. In 1819 this building was enlarged to two stories; weather boarded, ceiled, and a dual stairway, gallery, bell tower, and cupola added. Later it was painted white and was, until its demise by fire in 1893, known as the Old White Church.

When the North Carolina Synod met in Lincolnton in 1820, doctrinal and personal differences developed, leading to the organization of the Tennessee Synod, of which Emmanuel was a founding congregation. At the centennial meeting of the Tennessee Synod, meeting at Emmanuel in 1920, articles of agreement were adopted to merge the Tennessee and North Carolina bodies, a union which was ratified in Salisbury in 1821.

For a number of years in the mid 1800's, Emmanuel had no resident pastor, and the church became a preaching point to the Lutherans, now dwindling in numbers. When the Baptists left in 1884, the building deteriorated, and on December 23, 1893, fire destroyed this landmark, a shock motivating the small but growing number of facilities to reorganize and build in 1895 a handsome brick structure on the same site.

With the dawn of the new century, and the rapid growth of industry and commerce in Lincolnton, the reorganized congregation grew and its building enlarged in 1910. But this building too soon became too small, so a lot was procured diagonally across the street and a new building erected and dedicated in 1920. An imposing cruciform-shaped structure with Gothic arches and soaring spire and bell tower, its interior, with traditional placement of the altar and choir and beautiful stained glass windows, created much interest and served as a model for several other churches in the synod.

A modern, two-story brick education building was erected in 1942, an 18-rank Moeller pipe organ added in 1947, and in 1954 an addition for education and administration was completed, along with a 100-seat chapel, utilizing the beautiful stained glass windows from the 1895 church building. To facilitate parking and future development, additional property was purchased in 1988, 1990, and in 1994. Major fund-raising was begun in 1995, and it's anticipated that contracts will be let in 1996 for the enlargement and major restoration of present buildings.

As it has been from the beginning, Emmanuel continues through its members to impact the community through individual ministry with others and through service in agencies of compassion and mercy. Emmanuel was co-founder of the Good Neighbor Shop, Christian Ministry of Lincoln County, Habitat for Humanity, Linc Meals Program, and Lincoln Literacy Council, and has been the site of

organizing of many community organizations, including the Lincoln Art council. For thirty-one years Emmanuel broadcasted its worship service over radio station WLON. In 1981, to fulfill a need for low-cost housing for the elderly, Emmanuel built thirty apartment units, which it maintains and operates as Lutherhaus of Lincolnton. With Emmanuel (God with us) this historic and notable congregation embraces with confidence the challenges for ministry in the years ahead.

Pastors

1785-1807	Johann G. Arends (Arndt)
1803	Paul Henkel, Assistant
1805-1807	Philip Henkel, Assistant
1815-1820	Daniel Moser
1821-1830	David Henkel
1830-1840	Adam Miller, Jr., Supply
1830-1890	Supply Services
1890	L. A. Bikle, Supply
1892-1895	J. F. Moser
1895	W. P. Cline, Supply
1898-1899	J. Allen Arndt
1900-1903	J. C. Dietz
1903-1905	H. J. Matthias
1905-1911	R. A. Yoder
1911-1918	Enoch Hite
1918-1923	W. J. Roof
1923-1930	V. C. Ridenhour
1930-1936	V. R. Cromer
1936-1945	L. A. Thomas
1946-1948	A. H. Keck
1948-1959	H. A. McCullough, Jr.
1960-1964	Fred M. Ramseur
1964-1967	Schoneberg Setzer
1967-1972	Ralph J. Wallace
1973-1978	David Herbertson
1979-1997	Terry Agner
1982-1983	Jeff Cloninger
1984-1988	Mark Coulter
1988-	Gary Dittman
2001.2003	Michael G Weaver
2004-2007	Kim Trabold

Epiphany
Winston Salem

The Evangelical Lutheran Church of the Epiphany was the second mission established in Winston-Salem. Following a survey in 1961, by the Board of American Missions of the ULCA it was determined that a congregation should be established in the rapid growing northwest area. An interest meeting was held at Augsburg Lutheran Church from which members formed the nucleus of the mission. The Steering Committee chose the name Epiphany in anticipation of the first service during this liturgical season, which would be held on January 14, 1962.

Services were initially held in the School of Pastoral Care, NC Baptist Hospital, in the former building of St. John Lutheran Church (LC-MS). Members of the congregation built a portable altar and pulpit for space. On Sunday, February 25, 1962, 124 confirmed adults and youth signed the charter.

Epiphany's witness on Silas Creek Parkway began in December 1963, a brief eleven months after its constituting service with the dedication of the congregation's first building (expansions 1976 and 2000).

The mark of this mission congregation remains mission. The chief symbol of our faith as Christians has been formed and shaped in many ways over the centuries. A form of the cross designed by charter member Vincent J. Vierling has come to be known as the Epiphany Cross and is the focal point of the congregation's worship and work. It is a mission cross. At its center is a brass disc representing the world with a Greek cross imprinted on it illustrating Christ's statement to his disciples, "In the world you face persecution. But take courage; I have conquered the world!" The four quadrants in the disc are marked by three crowns for the Magi and a star for that which shone over Bethlehem. At the end of each arm of the larger cross is a quatrefoil, often used to encircle symbols of the Four Evangelists. The quatrefoil are set in open-ended arms of the cross to remind us that the central message of Christ overcoming the world cannot get out into today's world unless the church is openly participating in the proclamation of the Gospel. Thus, a mission congregation remains a mission people with a mission cross at its center.

Mission is the way we would mark our forty-year history. The mission to Wake Forest University students, faculty and staff as Lutheran Campus Ministry and Lutheran Student Movement. Mission to refugees from Czechoslovakia, Vietnam, and the Central Highlands of Vietnam (Montagnards). Mission to the community in many forms especially the building of Habitat for Humanity homes and the support of the LFS home for adults with traumatic brain injury. Mission to victims of natural disaster through Epiphany Builders, serving over the years in North Carolina, Pennsylvania, Virginia, Florida, St. Croix, and Puerto Rico. Mission to children in the community through the Epiphany Early Childhood Center (12 month, five days per week child development center) providing the "second best place" for children to be raised. Mission of youth through three year cycle of Summer Servant Events doing mission locally, regionally and nationally. Global Mission support for ELCA missionaries in Japan, Namibia, and Ghana, and being the sister congregation of Mupini Lutheran Parish of the Evangelical Lutheran Church in Namibia.

On the Feast of the Epiphany of our Lord, January 6, the congregation processes with lighted candles outside the building to face a vast mission field and remind her members of their calling to follow the Star and share the Light.

Pastors

1961-1964	John Y. Yoder, Jr.
1964-1965	R. Earl McCombs, Jr.

1967-1973	George A. Keck
1973-1993	Paul L. Conrad
1986-1992	Douglas Kearney (Associate Pastor)
1986-1992	Elizabeth Kearney (Associate Pastor)
1992-1994	Kenneth Langsdorff (Associate Pastor)
1995-	Stephen P. Gerhard
2002-	Laura M. Wind (Associate Pastor)

Vice or Interim Pastors

1964	William C. Wood
1966-1967	William C. Wood
1964	Dr. Egil Grislis-Duke Divinity School
1964	Donald Herb
1966-1967	Walter T. Nau Lenoir Rhyne College
1994-1995	David L Winkle

Faith
Conover

Organized: 1956

County: Catawba

Affiliation: NC Synod

Status: Active

On April 10, 1956 Mr. and Mrs. Carroll M. Barringer invited about thirty people to a dinner meeting at Mackie's Restaurant to learn if enough interest was present to organize a congregation of the United Lutheran Church in America in Conover. The interest was there and two acres of land (the present site) were donated from J.
J. Barringer estate. The Rev. Dr. F. L. Conrad, President of the North Carolina Synod, arrived in Conover the next month to look over the site and to speak with the interested people. The Missions Committee of the Synod sent Mr. Carl Ritchie, a rising senior at the Lutheran Theological Southern Seminary in Columbia, South Carolina, to Conover as Missioner on June 1, 1956.

The first service was held in the Conover Elementary School on Sunday, June 10, 1956 at 3:00 PM with one hundred and twenty-five worshipers in attendance. That summer services were held each Sunday morning in the school auditorium, auxiliaries were organized and a Vacation Bible School was conducted. By mid-summer, more than the required fifty members had signed the charter membership roll which insured organization and a Steering Committee (Church Council) was appointed to transact the necessary business. Mr. Richie returned to Seminary in September at which time the Board of American Missions of the United Lutheran Church in America called the Rev. Clyde A. Misenheimer as Mission Developer. The Rev. Dr. Walter T. Nau, Professor at Lenoir Rhyne College, supplied the pulpit until Pastor Misenheimer began his work on October 15, 1956.
The members voted to name the congregation Faith Evangelical Lutheran Church and the congregation was organized December 16, 1956 with seventy-two confirmed members and nineteen baptized children making a total of ninety-one charter members. The congregation was received into the Synod at its annual convention (held in Greensboro that year) in May of the following year. On February 3, 1957, Mission Developer Misenheimer was called as the first fulltime pastor.

Groundbreaking for the chapel and educational unit was held on Sunday afternoon, April 27, 1958. Dr. Conrad officiated assisted by Pastor Misenheimer, members of Faith, neighboring Lutheran pastors and the Mayor of Conover. Construction began the following week. On December 14, 1958,

Dr. Conrad returned to Faith to preach the sermon at the first service and to officiate at the blessing and dedication of the new first unit of the church.

The Rev. Robert Q. Beard became Pastor in 1960 and served until December of 1962. During his tenure a new parsonage was completed. He was succeeded by the Rev. George A. Phillips in 1963. During his pastorate, Faith became a self-supporting congregation—an event celebrated with a special service with Pastor Misenheimer returning to preach the sermon on January 3, 1965.

The Reverend Lester O. Roof, Jr. was called as pastor and began his ministry on March 31, 1967. Under his guidance, the church continued to grow in membership and to expand its facilities, retiring its debt December 15, 1968. At a congregation meeting on August 13, 1972 overwhelming approval was given to a building program to construct an education and fellowship building. The Rev. George R. Whittecar, President of the North Carolina Synod, participated in the laying of the cornerstone and service of dedication held May 20, 1973. Pastor Roof served fifteen years, and during his tenure the education and fellowship building was completed, the parking lot was paved, and the debt was retired.

During the latter half of the 1980's a new organ was installed and a thorough renovation of the worship space was completed. The work was guided by the vision of sculptor Ernst Schwidder whose wood carvings dominate the chancel.

Mission Developers: Student Carl Ritchie, Rev. Clyde Misenheimer 1956

Pastors:

1956-1960 Clyde A. Misenheimer

1960-1962 Robert Q. Beard

1963-1966 George A. Phillips

1967-1983 Lester O. Roof, Jr.

1984-1989 Donald M. Phillips

1990 Stephen Baily

1993-1995 Robert E. Land

1995- 2006 Robert F. Shelby, III

2007- Paul A Chapman

Faith

Faith

Organized: 1899
County: Rowan
Affiliation: NC Synod
Status: Active

Faith Evangelical Lutheran Church was formally organized on March 26, 1899 when fourteen men and women, with much faith and high hopes, met in Faith Alliance Hall with mission developer, the Rev. R. L. Brown. The record states, "the same day of organization, a building committee was chosen." A lot for the church building was given by Mr. and Mrs. D. A. Wiley. Mr. Wiley also made the altar, lectern, and pulpit for the church.
They are still used in assembly room. Services were held in a brush arbor on the lot during the summer of 1899. Services were held in the new frame building during the winter months of 1899-1900. The cornerstone was laid February 17, 1900 by Rev. C. B. Miller, President of Synod, assisted by Rev. V. Y. Boozer and Pastor-elect, Clifford P. Fisher. The church was formally dedicated "to the worship of the Triune God" October 5, 1902. The church grew steadily and in 1900 reported a membership of seventy-one.

In its early years Faith was in a parish with Emmanuel, Rockwell. It became self-supporting in 1923. Faith Church took its proper position along with larger churches in the synod in support of synodical causes. In 1909, Synod convened at Faith Church. Transepts were added to the frame building in 1909 and classroom space was added in 1923. The building served the congregation's needs until December 28, 1947. At the end of regular worship service that day, a service for razing a church was held. A new church was to be built where the old church stood. The first services were held in the auditorium on the first floor of the new church July 16, 1950 while awaiting the completion of the church. The cornerstone was laid on the day first services were held in the nave of the church, February 11, 1951, with Dr. F. L. Conrad, President of the Synod, Dr. J. L. Morgan, and Pastor C. N. Yount officiating. This church is a beautiful gothic structure of brick, with native stone trim, and was recognized
as "one of the best and most churchly buildings in the Synod". (History of the Lutheran Church in NC, 1953) It has a full basement and a large educational building annex at the back of the main church.

Eight regular pastors, besides a number of supply pastors have served the congregation with

distinction. The original fourteen organizers have grown to seven hundred and fifty-four baptized members. Thirteen sons of the congregation have entered the full-time ministry, and several daughters have married ministers.

The auxiliary organizations for men, women, and children have been active throughout the life of the church and have contributed to its life and achievements. Faith Lutheran Church has had a good relationship, from its beginning, with other community churches, observing Union Thanksgiving services, Easter Sunrise Services, World Day of Prayer services, and a yearly community picnic.

May our congregation continue to stand fast in the faith, be quickened by the Spirit, and abound in good works that the gospel message be spread throughout the world!

Pastors:

1899-1901 R. L. Brown
1902 C. P. Fisher, Student
1902-1903 V.Y. Boozer, Supply
1903-1918 C. P. Fisher
1918-1926 G. O. Ritchie
1927-1933 L. E. Blackwelder
1934-1936 John L. Morgan
1936-1953 C. N. Yount
1953 William J. Ridenhour, Student
1953-1954 Edward Fulenwider, Supply
1954-1958 Michael C. D. McDaniel
1958 William H. Jennings, Student
1958-1965 R. Earl McCombs
1965.1988 Alfred D. Rhyne
1989.1997 John F Merck
1998.2000 Judith L Copeland
1998.2001 Keith T Copeland
2003-2008 Lloyd A Ginn

Family of Faith

Harrisburg

Organized: 1983

County: Cabarrus
Affiliation: NC Synod
Status: Active

The congregation of the Family of Faith Lutheran Church was formally organized on July 24, 1983. It was a mission established to serve the Poplar Tent area of Cabarrus County. While the mission development plan projected most of the members would come from within a three-mile radius of the church, a nucleus of the charter members was made up of former members of the St. Andrew's Lutheran Church which had been decommissioned on
July 17, 1983. Teams of people surveyed the residential areas surrounding the church to inform folks about the new mission church. Results did produce new members from the area close to the church. Residential development slowed in the last half of the 1980's but the membership remained stable. A very active youth ministry was developed, a Boy Scout Troop was established, a Men's Breakfast Fellowship began, two circles were organized by the ladies and a fellowship for the senior members was organized. One of the circles and the senior fellowship is still active in 1996. Membership continued to increase slowly and the parish life was quite active for the size of the congregation.

The Rev. Ronald Teed was the Mission Developer. His style of leadership was quite successful in many aspects. However, it was necessary that he be relieved of his duties in 1987. Reverend Mark Beebe accepted a call to Family of Faith in October, 1987. He ambitiously visited members and others in the community. He also visited many other families in the community when some special pastoral needs were known. Worship attendance increased and new members were received rather frequently. The new home construction in the neighborhood increased and the potential for expanding the ministry became more and more evident. Although things were moving very positively in some ways, the pastor became discouraged and desired to have the congregation relocated. Pastor Mark had an enthusiastic style of leadership but had difficulty in accepting any disagreement with his plans. Expectation for the ministry did not develop as the pastor visualized and he resigned in 1994. The congregation has lost some wonderful members during both of the pastoral changes. It has survived and is unified in its belief that there definitely is need for our ministry in this

community. The area is about to the fastest growing in Cabarrus County.

Reverend Douglas Kearny came as interim pastor in September 1994 to serve in a part-time capacity. During the capable leadership of Pastor Kearny, the learning, healing and enthusiasm among the members has been beneficial and new members have been received. The congregation has participated in supplying food to local organizations who distribute it to the needy. Financial support has been given to the organization that houses victims of abuse. Visits and gifts are periodically provided for shut-ins. Gifts are taken for the residents of the Lutheran Nursing Home in Albemarle annually. Gifts of money have been made to the Lutheran Services for the Aging.

A somewhat contemporary form of worship is used. It has been well received and is very easily understood. It is expected that 1996 and 1997 will be very eventful for Family of Faith. Application has been made for redevelopment financial support in order to call a full-time pastor. Everyone is looking forward to a new beginning and sharing and caring for others in the love of Jesus Christ.

Pastors:

1983-1987 Ronald E. Teed

1987-1994 Mark Beebe

First

Albemarle

Organized: 1880

County: Stanly

Alternate Name: Albemarle Evangelical

Affiliation: NC Synod

Status: Active

In 1879 the Rev. Whitson Kimball was authorized by the Synod to determine the advisability of establishing a Lutheran church in Albemarle. The congregation was organized on September 19, 1880, with five charter members—Mrs. L. C. Lilly, Mrs. Josephine Hearne, Mrs. Elizabeth Heilig Betts, Mr. J. W. Bostian, and Mrs. S. H. Hearne. The Albemarle church was added to the charge of Rev. Kimball and he became the first pastor. That same year, a lot on South First Street was donated by Mrs. Lilly and the cornerstone of "Albemarle Evangelical Lutheran Church" laid on December 19. The congregation was received into the Synod in 1881, and the white frame house of worship was dedicated on the third Sunday in August, 1881. Descendents of Pastor Kimball and of other charter members are still members of First Lutheran Church.

The congregation became self-supporting as to pastor's salary in 1905, and by 1907 it had grown to need a larger building. The cornerstone was laid July 2, 1908, and the name changed to "First Lutheran Church of Albemarle". This building at the corner of Second and South Streets is still in use today. A gift by Mr. J. S. Efird of a lot adjoining the church provided for the building of a three-story educational building in 1931. In 1951 the main church building was completely renovated and redecorated and a three-manual pipe organ was installed, given by Mrs. W. H. Morrow as a memorial to her parents, Mr. and Mrs. John S. Efird. The church sponsored and housed a preschool for handicapped children during 1972 which evolved into the Greenwood Center.

A major property change occurred in 1976 with the construction of a new parish building on the site of the old educational building. At this time the sanctuary was redecorated and the basement of the church building renovated to include a sacristy, and the two buildings were connected by a foyer. By 1997, major repair and renovation to the almost ninety-year-old edifice was essential, and, as a result of a major capital campaign, this was accomplished within a year. Over the years the congregation had maintained parsonages, but discontinued the practice in 1975.

Generosity of members is continually evident, not only in contributions of land, money, and worship appointments for the sanctuary; but also by the fact that First Lutheran Church consistently has been able to meet challenges beyond the congregation. First Church has consistently met challenges of apportioned benevolence, and has participated actively in Synodical, Churchwide, Lenoir-Rhyne College and Seminary fundraising campaigns; and still been able to extend and renew facilities to meet the needs of a growing congregation.

Resettlement of Asian and Polish families during the 1980's and continuing support of these families focus of some of the changing needs of the Church in the world. Cooperative efforts of members of the congregation in these endeavors were strong. Members of one Hmong family, in particular may have contributed more in many ways than they have received. The addition of a second worship service on Sundays in 1996 and the arrival of a female associate pastor in 1997 attest to the fact that this congregation of just over six hundred members is not only growing, but changing. Increased employment mobility and proximity to the Uwharrie lakes have brought new families of various ages and backgrounds to the area. New residents are accustomed to different worship practices. A growing number of young families expect more emphasis on the needs of children. First Lutheran Church is meeting the changing needs without compromising its liturgical and theological identity. Positive programmatic endeavors bring together new and longtime members, and pastors firmly dedicated in the faith lead in worship and study.

Pastors:

1880-1882 Whitson Kimball
1883-1884 George F. Schaeffer
1885-1886 Adam L. Moser
1887-1888 Josephus A. Linn
1889 John H. Wyse
1890 John D. Shirey
1891-1896 Bachman S. Brown
1897 Whitson Kimball
1898-1901 Peter L. Miller
1901-1902 Charles B. Miller
1903-1904 Alfred R. Beck
1904-1905 George H. Cox
1905-1906 Robert R. Sowers

1906-1907 George H. Cox

1907-1911 Henry A. McCullough

1912-1923 Victor C. Ridenhour

1923-1925 Edgar C. Cooper

1925-1926 Leroy E. Blackwelder

1927-1948 George H. Rhodes

1949-1965 John W. Iddings

1965-1966 Karl M. Park, Vice-Pastor

1966-1971 Clarence R. Ritchie, Jr.

1971-1972 Karl M. Park, Vice-Pastor

1972-1975 Charles W. Easley

1975-1976 Herman G. Fisher, Interim

1975-1976 K. Y. Huddle, Vice-Pastor

1976-1994 John M. Hawn

1994-1995 John B. Kahl, Vice-Pastor

1995 C. P. Fisher, Interim

1995- John W. Futterer

1997- 2000 Heidi Jo Sommers, associate pastor

First Evangelical Lutheran Church

Greensboro

Historical Narrative
1907 - 2007

The Lutheran community of Christ's Church came to North Carolina through German immigrants who are believed to have established congregations as early as 1745.

The Field Missionary Society of the NC Lutheran Synod dispatched Rev. J.L. Morgan to establish a congregation in Greensboro, where a previous attempt in the 1880's had failed. The effort was ably supported by Dr. George Cox, President of the Synod, and by Rev. C. Brown Cox of Burlington. The first worship service was held in the old downtown YWCA on October 27, 1907 with twenty-three persons present.

Services were held temporarily in another church on Walker Avenue until a formal congregation could be organized. This occurred on September 17, 1908 with twenty-one charter members. A property with a house was acquired on Ashe Street. The house became a parsonage, and by 1911, a brick church, which cost approximately $13,000 was erected on the site. In 1910, the congregation called the Rev. J. E. Schenck to serve as the first full-time resident pastor. These arrangements were financed by a subsidy from the Women's Missionary Society of NC and by a bank loan. When, in 1915, due to ill health, the Rev. Schenck had to resign his ministry, the First Lutheran Church had 110 members. This was remarkable growth in only eight years.

In these early years, a choir was organized, and in 1916, while Reverend F. B. Lingle served as Supply Pastor, a Ladies Aid Society was fully organized. This began a long history of active women's organizations at First Lutheran which continues today. In that same year, the first infant baptism, the first marriage and the first death of a congregational member were recorded. The brief pastorate of Rev. E. L. Folk in 1916-1917 was followed by seventeen years of service on the part of Rev. E.A. Shenck. For a number of years, this proved to be a period of growth.

A pipe organ was installed in the church building, and, as was not uncommon in those days, the pastor's wife served as organist. By 1929, there were 218 confirmed members of First Lutheran Church of Greensboro. Unfortunately, the 1930's proved to be a time of serious challenge to the congregation. The Great Depression, as was true in many places, caused unemployment and consequently a decline in offerings to the point that at times the pastor could not be paid. On this and other matters, sharp divisions arose in the congregation and significant secession of members, including members of the Church Council,

to a non-Lutheran congregation occurred. In the opinion of the members who were in the congregation at that time, this was the greatest challenge ever faced by First Lutheran of Greensboro in that it could have ended the congregation's history.

In 1935-36, God led the congregation to somewhat better days. Partly due to a blessed real estate gift, the Council succeeded in raising enough money to pay off the salary due to Pastor Shenck, who subsequently retired. The Rev. Charles E. Fritz was called as pastor, and he provided, along with certain lay members, effective leadership. A new loan arrangement was made. Giving improved. A Boy Scout troop was organized and thereafter, a Girl Scout troop as well. The Lutheran Church Women and various circles continued the tradition of strong women's involvement in the congregation's ministry. The Lutheran Brotherhood for men was very important until the 1970's, but male ministry shifted in other directions after that.

In 1940, in a very significant move, First Lutheran extended a call to Rev. Samuel Sox under an unusual arrangement which simply provided that the pastor and family should be "taken care of' " by the congregation. Pastor Sox preached his first sermon on September 8, 1940 and thereby began a long period as pastor and as one of Greensboro's most prominent churchmen.

The World War II years saw many changes. Some members served their country in the armed forces. Older members reveal that Mrs. Sam Sox used to reminisce about sitting with wives and mothers of soldiers serving in the combat zones. In 1942, a new parsonage was acquired on Aycock Street, and the old parsonage was remodeled to serve as an education building. The church debt was paid off. Paul Cobb became the first member of the congregation to be ordained as a Lutheran pastor. As World War II ended and the postwar period began, the church was able to obtain needed equipment, including a wheelchair and audio-visual materials. A new building fund was begun. By 1950, there were 400 members, a significant recovery from 1935.

In 1951, the congregation decided to sell property on West Market Street and instead purchase the property and building of the First Baptist Church on that same street. The sum paid was $105,000. With the assistance of many congregational volunteers, the Baptist property was renovated and the move was accomplished. A Lutheran service was celebrated in the new location on February 15, 1953. The Ashe Street property was sold. By 1953, First Lutheran Church was now one of the city's most effective congregations and, in large part due to Pastor Sox's community involvement, had a high profile in the area.

The decade of the 1950's saw the First Lutheran Church continue to benefit from God's guidance and strong pastoral and lay leadership. In 1954, there were 765 baptized and 592 confirmed members. In that same year, the North Carolina Lutheran Synod met at First Lutheran. The fiftieth anniversary of the congregation was celebrated in 1957. A few charter members were still alive at that time.

The 1960's was a decade of great change in America and involved considerable inter-generational and social conflict and division. The Viet Nam War, the Civil Rights movement and a

rebellious youth culture which challenged the mores and beliefs of the past were just some of the issues which were bound to affect any Christian congregation. While First Lutheran did not escape concern with these matters, the congregation continued to benefit from strong leadership and many blessings. One of these was the arrival and service of Pastor Paul Morgan, who was called as co-pastor in 1961. Pastor Morgan was especially effective in dealing with the challenge of racial integration in Greensboro. By this time, the Church Council had decided that growth in membership and changing patterns of living justified consideration of a move and of a new building fund drive. This was reinforced by the City of Greensboro's decision to widen Eugene Street at the expense of church property. The present site of the church on Friendly Avenue was acquired in 1965. An extensive restructuring of organization occurred with a Planning Council and seven subcommittees with strong lay participation which enabled First Lutheran to prepare for the challenge of a move. In 1968, a loan of $500,000 was arranged, a modified architectural plan for the new building was approved and ground breaking ceremonies were held at the new location. In 1969, the move was completed with a worship service in the new building on August 24 and the Service of Dedication on September 7.

In 1970, Pastor Sam Sox announced his intention to retire effective on December 31. Pastor Phillip Deese was called to join Pastor Morgan in January 1971.. In 1974 Pastor Paul Morgan, much to the regret of the congregation, accepted a call to a church in Columbia, South Carolina. After an extensive search, the congregation called Pastor Brady Faggart from service as assistant to LCA President Dr. Robert Marshall to serve as team pastor with Phillip Deese. These two proved to be an effective team.

Unfortunately on May 16, 1977, Pastor Deese was felled by a massive heart attack at the young age of 40. This caused the congregation a severe sense of loss. After an extensive search, Rev. Charles Zimmerman accepted a call to join Pastor Faggart. Pastor Charlie assumed his duties in February 1979.

The 1980's began with First Lutheran Church having 1,585 baptized members and 1,164 confirmed ones. The 75th anniversary of the congregation was celebrated in 1982 with the assurance that God had led this community of faith from the dedicated twenty-three in 1907 to more than eighty times that number in 1982.

In August of 1984, the congregation approved a contract to construct a new Worship Room and to remodel the older space for use as church offices. The sum in question was $1,220,889, a startling contrast with the few thousands of dollars required to construct the Ashe Street Church in 1911, but, even so, the congregation decided to raise extra funds to install a pipe organ in the new facility. The Worship Room was completed and then dedicated by Bishop Michael McDaniel on December 15, 1985.

On November 21, 1989, Pastor Sam Sox died. In 1992, a new watershed was reached when Pastor Faggart gave notice of his intention to retire on April 17,1993. Pastor Faggart had a high profile among North Carolina Lutherans and in the Greensboro faith community as well as the respect and love of the congregation of First Lutheran. His retirement was both a source of regret and celebration

of his service.

The congregation was placed in a complex situation by the Synod rules regarding the call process and by a congregational decision to revert to a more traditional ministry of a Senior Pastor and an Associate. Eventually, and out of respect for his service both to the congregation and the community, Pastor Zimmerman was asked to become Senior Pastor in June 1993.

Once again, as in the 1930's at a time of an even greater crisis, God led the congregation to greater progress. John Sell served as Interim Pastor during 1995-96 to assist Pastor Zimmerman. Rev. Jay Hilbinger joined the pastoral staff in 1997.

A rousing celebration of the first ninety years of ministry at First Lutheran Church was a fitting way to kick off the final decade of the first 100 years - a decade not without its ups and downs, but one which has brought renewed dedication to sharing God's love and the good news of Jesus Christ at First Lutheran, throughout the community of Greensboro and the world beyond.

As the beginning of the Second Century approached, First Lutheran has received the good news that giving to the budget topped the $1,000,000 mark at the end of June and the congregation has accepted a budget of $1,129,532 for the fiscal year beginning July 1, 2007.

The tenth decade began with 1816 baptized and 1362 confirmed members. These values contrast with the July 2007 numbers of 1521 baptized, and 1180 confirmed. The numbers have declined due to several factors: natural attrition (as is typical of mainline congregations across the US, purging inactive/moved members from the rolls and, perhaps, unrest due to the shifting Sunday morning schedule. The challenge ahead for First Lutheran is not so much a focus on numbers as one on faith formation and spiritual growth of its members so that the vision of being "Alive in Christ" is lived out by all.

The ministries of First Lutheran are expected to expand and grow as the second century approaches. A Small Groups Initiative will begin in the Fall 2007 as emphasis on education for adults continues. When the new building is completed, the ministry to children will have new and renovated spaces to promote faith formation. Outreach to distressed groups within the US and those in Central America will continue and likely expand to other areas as the need arises.

From its meager beginning in the old YWCA downtown with 21 charter members to the magnificent structure on West Friendly Avenue with 1521 members First Evangelical Lutheran Church has striven to serve God as did the first century church: "Day after day in the temple courts and from house to house they never stopped teaching and proclaiming the good news that Jesus is the Christ." Acts 5:42

May this congregation continue to be blessed with wise and energetic leadership, dedicated volunteers who are selfless in their time, talent and treasure, and members who live their faith in Jesus Christ each day guided by his Holy Spirit.

Pastors

1940.1970	Samuel L Sox
1958.1961	Wayne S Allran, Associate Pastor

1961.1974 Paul L Morgan
1975.1993 Brady Y Faggart Jr, Team Pastor
1979.1993 Charles M Zimmerman, Associate Pastor
1988.1990 Joyce Lindh Moore, Assistant Pastor
1993- Charles M Zimmerman
1994.1995 Gerald A Nordsiek Jr, Assistant Pastor
1997- John S Hilbinger
1998-2002 Kristina N Johnson

First

Lexington

Organized: 1905
County: Davidson
Affiliation: NC Synod
Status: Active

Lutheran activities in the city of Lexington date back to 1827 when Dr. Daniel J. Hauer, a graduate of the Theological Seminary at Gettysburg, conducted services in the courthouse and preached sermons in both English and German. A Sunday School was organized but for some reason a church was never built.

The Rev. Edward Fulenwider, North Carolina Synodical Missionary, organized the first Lutheran congregation in Lexington on July 30, 1905 with sixteen charter members: Mr. and Mrs. C. M. Thompson, George W. Crouse, Luther Propst, Jackson Sink, Mr. and Mrs. C. J. Kimball, Hill Conrad, Mrs. Sarah Grimes, Ellen Miller, Mrs. Sarah M. Tysinger, Sue Hammer, Mrs. Sarah E. Lopp, D. A. Shoaf, and Rev. and Mrs. Fullenwider. Others received the first year: John Bowers, George E. Bowers, W.H. Conrad, Yoder Conrad, Mrs. Frank McDonald, Mrs. Bessie Miller, Z. R. Shoaf, Mr. and Mrs. O. H. Young. The first children baptized were Curry F. Lopp, Fallie M. Shoaf, and A. Bruce Conrad.

A building was erected on South State Street, and the cornerstone was laid June 8, 1906. The parsonage was built in 1907 on the lot beside the church. The physical structure of the church was most adequate in its early years. Pastors G. W. Spiggle, V. Y. Boozer and P. J. Bame are remembered as devout preachers and friendly leaders. Their dedication resulted in unbelievable spiritual and numerical growth in the congregation.

In 1926 a two-story brick Educational Building was erected. This was made possible with a $5,000 gift from Mr. and Mrs. C.M. Thompson. The equipment was provided by the faithful members. Rev. B. S. Brown, an outstanding scholar and preacher, supervised this construction. The original parsonage was removed in 1940 to make room for a $9,600 brick, three-story replacement. This task was directed by Dr. C. Ross Ritchie. His tenure as pastor was interrupted from 1942-1946 while he served as a Chaplin in the United States Army. Dr. J. C. Dietz and Dr. W. T. Nau ably served the church during his leave of absence.

It was under the leadership of Rev. M. R. Farris that a building program for a new church was begun in 1954. Adjacent property was purchased for $14,000 and a Building Committee consisting of J.L.

Peeler, Cletus Beck, Jacques Beck, Garland Burkhart, and Joe H. Sink was appointed in 1957. Their task of persuading the congregation to build the first contemporary public building in the city was a difficult one. Services were held in the Pickett School building until the new edifice was completed. On October 11, 1959, the cornerstones were laid, the building was consecrated, and the gifts of memorials dedicated. Dr. F. L. Conrad, a native of Davidson County and President of the North Carolina Synod, led the service. The cost of the building and equipment was about $225,000.
In the early 1970's Rev. Carl Ritchie convinced the congregation that its educational building should be used more than a few hours on Sunday. For several years it was used by the Comprehensive Day Care Center for the retarded. The seventeen rank, Schantz Organ was acquired under Rev. Ritchie's leadership. He also directed the church in the trial use and evaluation of materials which led to the Lutheran Book of Worship in 1978. The youth program improved very much with Rev. Ritchie as leader. Rev. John Misenheimer became Pastor in 1981. His dynamic sermons and expressions of Christian love won the affection of the entire City of Lexington. During the five years of his tenure as pastor one hundred and thirty-nine new members were received and innumerable Bible studies, church auxiliary, fellowship and ecumenical events were conducted.

In February of 1987 Rev. Michael E. Collins became Pastor. He was installed on March 8, 1987 by Bishop Michael McDaniel and began his pastorate with great enthusiasm. The foremost purpose of First Lutheran Church is to worship and teach the Good News of Jesus Christ, as the savior of all. It also provides services including Meals on Wheels, tape ministry to shut-ins, hospital and new member visitation, meals for bereaved families, Love Fund for families in need, Lutheran World Relief, Ecumenical Social Ministry and several others. The church contributed to the Lutheran Orphan Home, (now closed) and continues to support Lenoir-Rhyne College, Southern Seminary, NC Lutheran Homes, and other synodical and churchwide programs and institutions. The building is used by Boy Scouts, Contact, Hospice, American Red Cross Bloodmobile, Alcoholics Anonymous, City Arts and Crafts Exhibitions, and is a City Voting Precinct.

Pastors

1904-1908	Edward Fulenwider
1909	G. W. Spigle
1909-1916	V. Y. Boozer
1917-1924	P. J. Bame
1924-1939	B. S. Brown, Jr.
1939-1942	C. Ross Ritchie (Leave of absence to serve as Chaplain in US Army)

1942-1944	J. C. Deity, DD, Supply
1944-1946	W. T. Nau, Supply
1946-1951	C. Ross Ritchie
1951-1969	Melbourn R. Farris
1970-1981	Carl Ritchie
1981-1986	John C. Misenheimer
1987-1992	Michael E. Collins
1993-2002	Craven G. Ford
2003-	Derek Boggs

Friedens

Gibsonville

Of the many things key to the formation and development of character of those who grow up the American South, the place of the church as a foundation and a spiritual center holds a prominent place. This paper, written by a member of the Church and one who hold it as an important and sacred institution, proposes to record in objective manner the events of the early years of Friedens Lutheran Church.

The site of Friedens Lutheran Church stands approximately two miles northwest of Gibsonville, North Carolina, not far from the Reedy Fork branch of Haw River. The present-day congregation of Friedens maintains that the date of founding for this church is 1745. However, a problem arises in regard to this date because no existing records from the period in question are available today to substantiate this date. Dr. WT Whitsett, a lifelong member of Friedens and a historical expert on eastern Guilford County favored 1771 as the founding date for the congregation. The deed the congregation has as evidence of its existence is dated 1791. In the first volume of his History of North Carolina, RDW Conner states that there was a congregation on the tributaries of the Haw River as early as 1744.

Thus at least three different dates exist as possible founding dates for the church. No authority can be sure his date is the correct one. Existing records from the period are nonexistent, leaving the matter open for speculation. One possible theory based on RDW Conner's data may offer the best answer to the question of the exact date of Friedens. According to Connor, one congregation at least was present on the Haw River and its tributaries before 1745. Several congregations in the area fit this description: St. Paul's, Low's in Whitsett Community, and Friedens just south of Reedy Fork. This paper proposes the following theory as a possible explanation of those early years.

On page 126, Volume VII of the North Carolina Historical Review a statement from an old letter by a Lutheran minister states:"The German settlement in Guilford County is 28 miles long and 18 miles wide. Many hundreds of families live here close together." By coupling this statement with the excerpt from Conner it is possible to assume that in 1745 German immigrants, some of them Lutheran adherents were living in this area. Perhaps these families came together at infrequent intervals for a common worship service open to all, close or on the site of present day Friedens Church. As these settlers grew more prosperous, it is possible that they devoted time to the construction of individual churches in their own areas and stopped coming to the Friedens site for worship services.

Three facts support this theory. First, it is widely known in Lutheran circles that many early Lutheran settlers worshipped without an ordained Lutheran minister present to conduct services. Dr. Adolphus Nussmann, the first ordained Lutheran minister to North Carolina in an official capacity did not arrive in America until 1773. It is certain that German immigrants of the Lutheran faith were in North Carolina before Dr. Nussman's arrival. Second, while Friedens did not formally organize until 1771, worship services of some kind were held in the area, local tradition maintains. While it is often prudent to discount such tradition in this case the widespread agreement on the date 1745 by members and non-members in the area make it impossible to ignore adherence to this date. Finally, the loose organization of the early services is born out by the presence of elements other than Lutheran ones participating in them. Groups like the Calvinists and German Reformed as well as Lutherans took part in the early services. Indeed, the State land grant of 1791 is to the "Calvin and Lutheran congregations." The presence of the Calvin element would explain many of the English surnames appearing on the early Communion rolls. The presence of a German Reformed element is also known, primarily because of a final break which occurred within the Friedens congregation in 1857. In that year, the German Reformed element broke off to form a church of their own which became St. Mark's German Reformed Church and then St. Mark's United Church of Christ, located in Elon College

several miles east of Gibsonville. In addition, tombstones in the oldest part of Friedens Cemetery are engraved with dates as early as 1750 and other stones which may be older have been worn smooth by time. While the existence of a church as well, the fact that the cemetery existed at such an early date can be taken as a sign of religious activity being conducted in the area. It is not unreasonable to suggest that the congregation mentioned by Connor was the group which eventually became Friedens Lutheran Church.

Many families joined together in the effort required to establish Friedens. Among these families are the Wagoners, Christmans, and Gerringers. But probably the most important and lasting contributions came from the Summers family which immigrated from Germany before 1750 and settled in the Haw Old Fields. Perhaps the first description of this beautiful and rich area of North Carolina comes from an early survey conducted by Colonel Byrd who states: "Between the Eno and Saxapahaw is the upper part of the Cape Fear River…" To this fine farming area came Jacob Summers in 1748 with his wife Margaret. Like many other immigrants, the pair arrived in the New World at Philadelphia and proceeded to travel south along the Wagon Road which led to the piedmont of colonial Carolina. Dr. Whitsett records their journey in the following fashion.

> *Jacob Summers and Margaret Faust often discussed the matter. Both knew many how had left for America. They heard how hundreds were leaving yearly from Germany, Switzerland, and France for Pennsylvania and other points across the ocean. Home was dear to them, and the Rhine Valley fair to look upon, but they finally decided to turn their faces towards the fairer promises of another land. Early in 1748 in the presence of their gathered families they were married, and after hurried preparation left within a week for America, reaching Philadelphia after a stormy voyage. Here they pause for some week's undecided as to their location; finally moving on down to the German settlements that were springing up east of the Alleghenies in Pennsylvania. Finding much of the best land and the more favorable locations already taken by earlier settlers they slowly traveled further south until they reached the headwaters of the Haw River in North Carolina. Weeks were spent looking over various locations and finally a choice was made of a permanent home at at spot about three miles west of Haw River and the same distance south of Reedy Fork. Here they located in early spring of the year 1750, and here begins the history of the family in the New World.*

Jacob Summers cleared land for a farm and with his wife Margaret, began to build a new home for themselves in North Carolina. The couple had several children born to them. Among these children was Peter Summers, an individual who grew up to be one of the leading citizens in Guilford County. Captain Peter aided the church by helping in the formal organization and construction of the first real church building (Local tradition has it that an earlier structure existed which was built in the North Carolina element of the Continental Militia, and constructed the first brick house in Guilford County in 1785. Dr. Whitsett observed:

> Jacob Summers died in 1798, aged 80 years, his wife Margaret Faust Summers, in 1810, aged 90 years. But down through all the succeeding years his descendants have been found among the workers of Friedens Church. His distinguished son, Capt. Peter Summers won renown himself in the Revolutionary War was ever faithful to his church love. A fine illustration of this is shown on an old church record of Friedens giving the list of those who took communion, and from 1820 to 1832 the name of Capt. Peter Summers usually heads the list of communion service. Capt. Peter Summers took the active lead in the erection of the second church building, a large and rather handsome house substantially built in the best manner of the time of logs. (Here Dr. Whitsett disagrees with standing tradition in stating that the second structure was of logs. It is generally believed that the second structure was a wooden frame building with dimensions of 45x60 feet) That he was a natural leader of men is shown by the fact that entering the Revolutionary War at 18 years old he rose to become captain of his company in the First North Carolina Battalion.

Further evidence of Peter Summers' devotion to his church come from an entry in Pastor JG Arndt's personal record book, which lists the name of Peter Summers as one who received Holy Communion in a service held on Stinking Quarter Creek in 1778.

So, the efforts of the Summers family greatly influenced the direction and growth of Friedens Church.

Captain Summers evidently was favored with the privilege of meeting George Washington after Washington had been elected first President of the United States. Again from the Whitsett papers, the following statements about Captain Peter Summers reveal: "On Thursday, June 2, 1791, Captain Summers with a band of his neighbors spent the day on the Guilford Battlefield with President George Washington and the then governor of North Carolina. This was during Washington's famous southern tour…" And in Washington's diary covering the period of his southern tour, it is recorded that he did visit the Guilford battleground and meet some of the people who lived in the surrounding countryside. It is not clear whether or not Summers was among those individuals because his name was not specifically mentioned.

Thus Captain Summers brought leadership and popular recognition to himself and to Friedens community by his actions. But Friedens has another place, albeit a small one, in American history besides being the home church to Captain Peter Summers.

Dr. Whitsett recorded a dramatic occurrence at the church which took place on March 7, 1781 during the time of the Battle of Guilford courthouse. Local tradition preserved the memory of this incident along with Dr. Whitsett. The following description comes from Dr. Whitsett's papers.

> *On March 7, 1781 a very striking incident occurred at Friedens Church. General Nathaniel Greene had camped between the Reedy Fork and Troublesome Creek with 1400 men awaiting reinforcements before meeting Lord Cornwallis. To the south a few miles around Clapp's Mill there had been some skirmishes with Tarleton's Legion on March 2nd, and on March 6th, there was quite a hot contest at Whitsell's Mill (later known as Summer's Mill) on the Reedy Fork. Passions were at a fever heat for the forces of Cornwallis were drawing near. Scattered bands of soldiers roamed the countryside, whether belonging to Greene's forces or not we do not know, stopped at the home of a man named Shoemaker who lived near the church. It had been rumored that he was a Tory.*
>
> *They asked for a drink of water, and were told that water could be gotten by going down to the spring. Shoemaker in cool terms told them that when he wanted water he went for it and troubled no one. Hot words followed, and Shoemaker began to argue the justice of the Tory cause and predict the defeat of the forces engaged against Cornwallis. The soldiers became furious.*
>
> *Shoemaker was seized, hurried to the church door, and made to stand on the steps. Several soldiers stepped back, took aim, and at a given signal, fired. Shoemaker fell dead and the soldiers turned and left. Later Shoemaker's neighbors buried him the adjoining cemetery. Just a little more than a week later, on March 16th, a kinsman of this same Shoemaker was hanged for refusing aid to Colonel Arthur Forbis who was shot at the Battle of Guilford Courthouse and lay wounded on the field for more than a day. The Battle of Guilford Courthouse on March 15th proved to be the turning point in the Revolutionary war, and by its results brought the surrender of Lord Cornwallis at Yorktown, Virginia, October 19, 1781.*

While one might argue that Guilford Courthouse was not the prime turning point of the American Revolution, Dr. Whitsett's account sheds light on a little bit of the type of thing that all Friedens members remember and cherish as part of a common tradition. The congregation did not bear the name of Friedens, however. Before the 1857 split with St. Mark's, the church was known as Shoemaker's because John Shoemaker lived and farmed near the church and may have laid claim to owning the land that eventually was granted to the church through the state grant of 1791. Before being known as Shoemaker's, early records such as the aforementioned quote from Pastor Arndt mention Stinking Quarter Creek or Travis Creek which may have been references to Friedens.

The incident of March 7, 1781, the accomplishments of Captain Summers, and the date of 1745 offer only highlights in a long and colorful history of one North Carolina Church. There are many other interesting traditions, legends, and stories which abound in Friedens community that are either no longer remembered or like the story of old Summer's Mill being haunted mere tales to frighten a child on a cold winters night. To this writer, Friedens most outstanding contribution to local history is its continued existence as a house of worship for 232 years as well as a place providing community life and guidance. Something special inspired Captain Summers during the Revolution. Something special also inspired Dr. Whitsett in his efforts towards researching the past or Friedens Church. No name

exists for the common inspiration that these men shared but if one travels to Friedens Community and sees for himself the beauty of the surrounding countryside, the neatness and fertility of its farms talks to the stout, hardy farmers, and then attends a traditional Lutheran service inside Friedens Church on a Sunday morning, he will know why Captain Summers thought the land was worth fighting for and why Dr. Whitsett preserved some of Friedens memories.

Pastors

1774-1789	Adolph Nussman, Supervisor
1775-1785	J. G. Arends, Visitor
1789-1800	C. E. Bernhardt
1800-1805	Philp Henkel
1805-1810	J. L. Markert
1810-1828	J. Scherer
1828-1829	D. J. Hauer
1830-1852	W. A. Artz
1834-1839	J. Grieson, Asst.
1854-1858	S. Scherer
1859-1864	J. D. Scheck
1865-1866	L. C. Groseclose, Supply
1867-1868	S. Rothrock, Supply
1868-1872	C. H. Bernheim
1873-1876	S. Scherer
1877-1880	W. Kimball
1881-1888	J. L. Buck
1890-1892	C. B. Miller
1893-1895	J. R. Sikes
1895-1900	E. P. Parker
1901-1904	C. A. Brown
1904-1906	G. H. L. Lingle
1906-1909	F. M. Harr
1910-1913	C. J. Sox
1913	W. G. Cobb, Supply
1913-1915	B. S. Dasher
1916-1920	Y. Von A. Riser
1921-1931	G. W. McClanahan
1931-1935	E. H. Hite
1936-1943	John L. Morgan
1943-1951	M. R. Farris
1952.1959	K. J. Beam
1959.1964	Glenn L Barger
1964.1971	Luther R Sloop
1971.1978	Vernon A Frick
1979.1986	D Gene Peeler
1987.1991	G Andreas Armstrong
1992.2001	Richard A Rhoades
2002.2005	Kristina N Johnson
2006.2008	Delmer L Chilton
2009-	William C Zima II

Friendship

Taylorsville

Organized: 1833
County: Alexander (Burke)
Affiliations: Tennessee Synod, NC Synod

Status: Active

The year was 1833—only fifty years earlier, the Treaty of Paris had ended the American Revolution—and now German settlers began to cross the Catawba River and organized themselves into what would become the mother church of Lutheranism in Alexander County. They named their congregation "Friendship". The first structure to house worship for these pioneers was a small log building that was known in the community as the "Meeting House." The congregation affiliated with the Tennessee Synod in 1835. In 1859 a new octagonal shaped wooden frame church was erected by Adam Null at a cost of $431.00. The new church was built across the road from log church on what is now the present site. This worship edifice housed the congregation for 100 years.

In 1958 the congregation voted to hire an architect and put together a building committee to plan facilities for the growing congregation, including a nave, fellowship hall, offices and educational space. The ground-breaking services were held on Sunday afternoon, October 11, 1959, and ten months later the congregation held its first service in the new facility on Sunday August 14, 1960. As the membership continued to increase the congregation expanded once again and built additional Christian Educational facilities in a new wing in 1967. In 1977 a new sixteen-rank Casavant pipe organ was installed in the sanctuary.

Friendship has for many years been a supporter of Lutheran mission congregations in North Carolina helping them to plant and grow their ministries. Friendship has been a mission partner with Christ Lutheran Church in Elkin and currently is partnering with Grace Lutheran Church in Washington, NC.

August 21, 1983 was a milestone year in the life of the Friendship family as the congregation celebrated 150 years with her Sesquicentennial anniversary. The Lord has continued to bless Friendship church as she moves toward 200 years of ministry. Friendship strives to be an active force for the gospel in the community. In the early 1990's the congregation established a helping hands fund to provide for needs inside and outside the community. She is home to the Alexander County Nutrition Center and Meals on Wheels, the Lutheran Counseling Center jointly supported by the

ELCA Lutherans of Alexander County. The church has been home to the YMCA summer day camp "Camp Friendship." In 1995 the congregation established the Preschool of Friendship Lutheran Church to help in the education of children in our county. In May of 1997 the congregation voted to call Todd Rauscher as its first Associate Pastor. In 1995 the membership of Friendship had grown to over 1,000 members.

Pastors

1833-1842 Adam Miller
1842-1844 Christian G. Reitzel
1844-1845 Jonathan R. Moser
1847-1861 P. C. Henkel
1862-1867 Timothy Moser
1867-1877 J. M. Smith
1877-1886 P. C. Henkel
1886-1887 D. J. Settlemyre
1887-1889 S. H. Bernheim
1890-1891 A. L. Crouse
1891-1893 J. P. Miller
1893-1896 G. E. Long
1897-1905 A. L. Crouse
1906-1907 J. C. Moser
1907-1909 J. A. Yount
1909-1912 A. L. Bolick
1912-1918 J. A. Yount
1919 J. P. Price, Sr.
1920-1924 J. A. Yount
1924-1926 M. L. Pence
1926-1927 E. J. Sox, Sr.
1927-1931 C. E. Lutz
1931 E. J. Sox, Sr.
1932-1940 L. P. Boland
1940-1943 C. W. Harbinson
1943-1944 Albert Keiser, Sr.
1944-1946 H. B. Leonard

1946-1947 D. P. Rudisill and W. T. Nau, Sr.

1947-1953 C. F. Kyles

1953-1954 W. T. Nau, Sr.

1954-1965 Richard B. Dorton

1965 Cline W. Harbinson

1965-1974 C. Lee Shipton

1974-1988 C. Edgar Lindler

1988-1989 J. Larry Yoder

1989.1999 Patrick W. Riddle

1999- Todd A Rauscher

Gloria Dei

Salisbury

Gloria Dei was formally organized on September 18, 1960, with the hope that a Lutheran Church in the western section of Salisbury could provide a ministry to that area of the city. Under the leadership of Rev. Harold Rhoades this mission congregation came to life and plans were made for a building in the Meadowbrook area. Building was initiated by the prospective members on July 18, and the project completion was celebrated at the worship service on October 9, 1960.

In October of 1961, Rev. Ronald Weinelt became pastor and plans were developed to expand the facilities at 310 Malcolm Road. Rev. William Johnson was called to serve as Pastor in April 1964. During his pastorate the recommendation to relocate to Statesville Boulevard was proposed, based on the church's limited access in a residential area and the opportunity for greater visibility for ministry on a major thoroughfare. The congregation unanimously voted to proceed with plans for a nave and educational building.

These new facilities were completed and a service of dedication was conducted on August 11, 1968. Gloria Dei continued as a mission congregation during the remaninder of Pastor Johnson's ministry and into that of Pastor Michael Frye who served the congregation from 1973 to 1977. His ministry was characterized by development of new ministries to serve the congregation and community.

The Rev. Don M. Michael, a retired navy Chaplain, was called as the fifth pastor of Gloria Dei in 1978. The congregation celebrated a historical event when they burned three mortgages during the worship service on January 31, 1982 and became a self-supporting congregation.

In 1985 the congregation developed a self-study to determine program and facility needs. As a result, they voted to proceed with a building program to modify exsisting educational facilities and to build a fellowship hall. "The Reverend Harold E. Rhoades Fellowship Building" was dedicated on February 22, 1987 in tribute to the pastor who served as mission developer and continued as a faithful member of the congregation until his death in 1989. Pastor Michael retired in 1987, but both he and Mrs. Michael retained membership at Gloria Dei. 1988 saw the founding of the ELCA, and Gloria Dei participated in the One In Mission appeal.

During the tenure of Pastor Paul Townshend from 1988 to 1992, Gloria Dei continued its tradition of outreach to the community with many groups sponsored by and/or meeting at the church. One of the most successful Singles groups in Rowan County was founded here in 1988 and continues to meet weekly. In November 1992, Gloria Dei became the first Lutheran congregation in Rowan County to call a female pastor, Pastor Alicia Klatt, to parish ministry.

Unique as a 'small, city church," Gloria Dei combines ideal location with the warmth and friendliness of a small congregation. Members include Rowan County natives along with "transplants" from a number of other states and foreign countries. The vision and dedication of the charter members continues to be realized as the members of Gloria Dei look to the future in fulfillment of their purpose "to be the Loving People of God, proclaiming Christ and His forgiveness….working together as a family of faith."

Pastors

1960-1961	Harold E. Rhoads	1972-1973	Legrande Mayer
1961-1963	Ronald H. Weinelt	1977	Carroll Robinson
1964-1972	William M. Johnson, Sr.	1987-1988	Carroll Robinson
1973-1977	Michael W. Frye	1992	Glenn Reichley
1978-1987	Don M. Michael		
1988-1992	Paul D. Townshend		
1992.1998	Alice D. Klatt		
1998-	William H Battermann		

Good Shepherd

Brevard

Organized: 1951

County: Transylvania

Affiliation: NC Synod

Status: Active

The Lutheran Church of the Good Shepherd in Brevard began in response to a community need and has spent nearly fifty years enlarging its relationship with the people of Transylvania County as its members proclaim the Gospel and live their faith in everyday experiences. In 1950, J. A. and Mildred Burke moved from High
Point to Brevard as Mr. Burke became superintendent of the Wheeler Hosiery Mill. Noticing that the nearest Lutheran churches were twenty-five miles away, they contacted Dr. F. L. Conrad, President of the North Carolina Synod, and offered their assistance in starting a congregation. After much hard work by the Burkes, President Conrad, Seminarian Luther Trexler, Rev. David L. Cooper and others, Good Shepherd was officially organized on October 21, 1951. The eighteen-month period of development was a busy one. A local canvass was conducted for prospective members. Approximately thirty worship services were held, including Brevard's first Interdenominational Thanksgiving Service, instruction classes for adults and children, several weddings and baptisms, organization of "Women of the Church," a Vacation Bible School, a preaching-teaching mission, and numerous meetings of the fifty-one charter members.

Eleven pastors have served Good Shepherd since its inception. Some were young men just out of seminary while others were mature men already past the age of retirement. The longest-serving pastor was Rev. J. L. Thornburg who was responsible for the greatest increase in membership. Likewise, Good Shepherd's members include a variety of ages and occupations with an ever-increasing number of retirees moving into this beautiful mountain area. One of the most instrumental members was Mary Mills, wife of J. Leroy Mills, who was a charter member, church secretary for over twenty years, and devotee of active evangelism over forty-four years.

Five buildings have been home to this congregation. Services and meetings were held in the American Legion Hall for the first four months. In September of 1950, the former Presbyterian Church at 218 Probart Street was purchased. Ten years later the Masonic Temple was a temporary home during the construction of the original sanctuary at Broad Street and Fisher Road. In 1979 an addition to the Fisher Road structure was the Thornburg Educational Building, and again in 1984, a

larger sanctuary was constructed with the former sanctuary becoming the fellowship hall. Presently the congregation is involved in further expansion which will result in a larger sanctuary, increased office space, a memorial garden, and additional parking. With its high visibility on Highways 64 and 276, proximity to Brevard College, the Pisgah National Forest and the central business district; the Lutheran Church has become a landmark in Brevard.

This ideal location has contributed to the church's outreach efforts. Thirteen community organizations hold regular meetings in Good Shepherd's facilities. Its budget contains donations for fourteen charities from the local to international levels. Quick responses to disaster appeals, cooperation with other Christian churches in ecumenical ventures, and a prayer list including people of every religion and no religion are just some of the current examples of the responses of Good Shepherd's members to their community and to God's Community—the entire world.

Pastors:

1950-1954	David L. Cooper
1955-1957	Keith Beam
1958-1965	Alfred D. Rhyne
1965-1967	Elmer D. Sundlie
1975-1981	George C Kahl
1981-1985	Robert A Sain
1986-1992	Wayne S Cobb
1993-1999	G Michael Deal
2000-2002	A Glenn Boland
2004-	Richard A Handschin

Good Shepherd

Elizabeth City

Good Shepherd Lutheran Church was founded in response to transplanted Lutherans not having a place to worship with the Lutheran liturgy. The initial group that formed the church was people who had moved to Northeast North Carolina for jobs and retirement and found no Lutheran Church in the area. The group came together and immediately formed a strong bond that has grown over the years. They desired a liturgical worship experience with others. As the Church has grown the warm and loving feeling of a family relationship has been maintained. All loving feeling of a family relationship has been maintained. All who come are welcomed and share in the warmth, care and concern shown by the church members.

The focus of the outreach effort has been directed toward non church affiliated people. A transplanted Lutheran will find the church sooner or later. The outreach effort has not been a huge success to date; through it is not from a lack of trying or concern. Various efforts from door-to-door canvases, Ministry of Kindness efforts and other efforts have been and are being tried. Participation in local festivals, charities, sponsor of youth concerts and care of members are efforts that produce minimal rewards.

The worship format has been the LBW since the beginning of services with donated books. About two years into the worship life the WOV liturgy was introduced on the last Sunday of the month. This has proven to be less than successful due to the selection of music and settings. New services and more contemporary worship formats are being planned and will be introduced as efforts to reach non-church going people increase.

Four and half years after the initial meeting, Good Shepherd is in an active search for land on a major gateway to Elizabeth City. It is intended that this will be the building site for the church and other facilities to meet the requirements of the adopted Visual Statement. The congregation has issued a call Letter to and has accepted the first full time pastor. Good Shepherd supports local charities of the Albemarle Hopeline, Albemarle Pregnancy Crisis Center, and the Food Bank of the Albemarle; these agencies are in the annual budget.

Good Shepherd's Mission Statement is: "Good Shepherd Lutheran Church is a faith family that worships God through hearing the word, partaking of the Sacraments, living a Christian life and contributing to God's work by proclaiming the Gospel to all people".

Pastors

2003 Garry A Vogelpohl (Call)

Good Shepherd

Goldsboro

Organized: 1939
County: Wayne
Affiliation: NC Synod
Status: Active

Interest in establishing a Lutheran congregation in Goldsboro dates back to the year 1880 when the Rev. G. F. Bernheim visited. At the time the support for a Lutheran congregation could not be obtained.

In 1923 another attempt was made by the Rev. S. White Rhyne, then a field missionary for Eastern North

decided, however, that the prospect for members was not as promising here as in Rocky Mount, so a congregation was organized there. Then in 1936, a retired Lutheran pastor, the Rev. W.H. Hiller, began holding worship services in the Wayne County Courthouse and later the Pythian Hall. The North Carolina Synod saw the interest expressed by the people of Goldsboro and requested the Rev. C. E. Norman to hold services in the Episcopal Church. In 1937 a seminary student, John K. Lasley, came to Goldsboro and held services in the summer for the new mission. The Rev. Mr. Norman continued to hold services while Mr. Lasley was finishing his senior year at the seminary.

On June 17, 1938, the Rev. John K. Lasley became the first full-time pastor of the Goldsboro Mission Church. Pastor Lasley and his wife, Helen, moved to Goldsboro and the work of the organization began to take shape. The mission congregation grew from eighteen members in the first month to thirty-seven the month of organization. The congregation was officially organized on March 12, 1939 at St. Stephen's Episcopal Church. At this service the fifty charter members were joined by several hundred people.

On July 1, 1939, a lot at the corner of Mulberry and Herman Streets was purchased at a cost of $2,150 and plans were made to construct a new church building. On March 29, 1940, a cold snowy day, a groundbreaking ceremony was held and the contract for the building was awarded. The price of the building was to be $11,286. A parsonage was constructed on the church property in 1946 at a cost of $8,000. Hurricane Hazel roared through Goldsboro in October 1954, doing extensive damage to the steeple, roof and interior of the nave. The insurance company awarded $2,703 for damages and repairs were made. On the first Sunday of Advent 1954, Good

Shepherd's pastor, Harold M. Yoder began holding afternoon services for Lutherans in nearby

Kinston.

A contract was awarded in 1955 to construct an addition to the church for classrooms, kitchen, pastor's study, and an assembly room. In January 1958, the Sunday morning services were broadcast for the first time, meeting a real need for shut-ins. In June 1959 the narthex was renovated and the church doors were painted red, signifying the blood of the martyrs and the fire of the Holy Spirit. By 1980 membership had grown to two hundred and eighty-four baptized and one hundred and eighty-seven confirmed members. In 1989 Good Shepherd celebrated its fiftieth anniversary.

1992 found the church adopting "Our Vision to Grow in Christ" as the theme for a major Capital Stewardship Campaign. The goal, to purchase seven acres of land and construct a new facility, was realized on October 6, 1996 when a dedication and worship service was held.

Pastors

1945.1949	Leroy C Trexler
1949.1952	Paul L Morgan
1952.1957	Harold M Yoder
1957.1960	C Ross Ritchie Jr
1961.1963	Samuel E Goins
1968.1971	David L Martin
1972.1974	James K Cobb
1975.1981	Timothy H Glenham
1981.1984	Curtis E Leins
1985.1989	Patrick W Riddle
1990.2000	Rachel L Connelly
2001-	William E Ordelt Jr

Good Shepherd

Mount Holly
Organized: 1881
Alternate Name: Mt. Holly Evangelical
Affiliations: Tennessee Synod, NC Synod
Status: Active

In the 1860's the community of Mount Holly was called "Woodlawn". There was no church in the textile and farming village, so several citizens decided to organize one. It was a union church which met in an old store building on the east side of town. In the spring of 1881 the people decided to build a church edifice. All agreed that "said church would be dedicated, christened, deeded, and controlled by whatever denomination that pays the largest amount toward the same." It was further agreed that "said church may be used by all denominations so that appointments do not conflict." Thirteen Lutheran men put up the most money—$460—for the building of a church and a plot of land on Main Street was given by a Lutheran, Mr. A. P. Rhyne.

The Rev. Jesse R. Peterson, Pastor of Lutheran Chapel, Gastonia and Christ Lutheran, Stanley was asked by the Lutherans in Mount Holly (the name of the town had changed from "Woodlawn" to "Mount Holly" on March 14, 1879) to help organize a church. Under his leadership the Articles of Agreement were drawn up and dated, Spring A.D., 1881. These Articles became the first constitution which was ratified, October 9, 1881. There were twenty-two charter members—twenty-one adults and one child. The edifice of the Mount Holly Lutheran church was shared by several different denominations. In 1903, after the Baptist, Methodist, and Presbyterians had erected their own places of worship and had moved, the Lutherans decided to build a new brick structure at 110 South Main Street. The old frame building was demolished and a new brick structure, which still stands and is still in use, was built. The new church was "consecrated to the Service of Almighty God", September 9, 1907, in a Service of Dedication, conducted by the Rev. R. A. Yoder of Lincolnton. At that service the name of the congregation was offi-
cially changed from "Mt. Holly Evangelical Lutheran Church" to "The Evangelical Lutheran Church of the Good Shepherd."

In 1916, plans were made for the remodeling of the church. A pipe organ and three memorial art windows were installed. Two Sunday School rooms were constructed in the basement. A Service of Rededication for this project was held on Sunday, June 23, 1921, by the Rev. J. L. Morgan, President of the North Carolina Synod. In 1927, after thirteen years of serving Good Shepherd and Holy Comforter, Belmont, Dr. Ernest H. Kohn became Good Shepherd's first fulltime pastor.

In 1949, plans for a new educational building were drawn. After the building was completed in 1951 (a two-story structure with two auditoriums, thirteen class rooms, a ladies' parlor, choir robing rooms, and a kitchen—all at a cost of $45,240) the congregation voted to borrow up to $9,000 to remodel the church nave and chancel. In 1952, the interior of the church was redecorated, new carpet and lighting fixtures were installed, the altar and chancel chairs were refinished, a new lectern, pulpit, baptismal font, and pews were also installed. A service of dedication for the educational building, the renovations, and furnishings, was held at morning worship service, March 24, 1957, by The Rev. F. L. Conrad, President of the North Carolina Synod. Soon after Pastor Cyrus Frazier arrived in 1956, a new parsonage was built at 203 West Catawba Avenue at a cost of $26,125.Pastor and Mrs. Frazier moved from the parsonage on East Charlotte Avenue to the new parsonage in November, 1958. The arsonage was sold in 1995.

In 1962, the first Moeller pipe organ was replaced by a new Four-Stop Moeller Artiste, which cost $7,425. On Sunday October 8, 1964, an anniversary celebration was held during which Dr. George R. Whittecar, President of the North Carolina Synod, burned the note on the parsonage and the organ. A wrought iron fence was erected around the front yard of the church in 1966. In 1976, the lot, adjacent to the church and including the old Chevrolet building, was purchased for $27,500. The wrought iron fence was extended to include the newly purchased lot, after the Chevrolet building was demolished.

A new fellowship hall was built in 1987, consisting of a large fellowship hall, kitchen, storage rooms, music rooms, pastor's study, secretary's office, and two rest rooms. The new structure was dedicated by the Rev. Michael C. D. McDaniel, Bishop of he North Carolina Synod, on Sunday, Jan 31, 1988.

Pastors

1882-1884 Junius B. Fox
1884-1892 Jesse R. Peterson
1891-1897 John F. Moser
1897-1913 William J. Boger
1913-1946 Ernest H. Kohn
1946-1955 Carl H. Fisher
1956-1992 Cyrus F. Frazier
1993- 1998 Cameron P. Keyser
1998-2006 Kenneth A Langsdorf
2006- Scott M Anderson

Good Shepherd

Raleigh

Good Shepherd Church began under the cooperative efforts of the Division for Mission in North America (DMNA) and the North Carolina Synod of the Lutheran Church in America (LCA). In 1982, clearance was given for the LCA to establish a mission in Northwest Raleigh. The 'pinpoint" for the parish area was established as the intersection of Creedmoor and Lynn Roads. Later that year, property was purchased by the LCA for the new church.

The Rev. David A. Sloop was called in September 1982 to serve as pastor/developer in Northwest Raleigh. Under the guidance of the Rev. Boyce Whitener, Regional Director for Mission, Pastor David conducted an extensive community survey which was completed in January 1983. Prior to that time, a Steering Committee of ten persons was established to assist the pastor. Worship began in February 1983 at the La Petite Day Care Center. During eight months of worship there, over thirty (30) children and adults were baptized in the corner of La Petite under the "Donald Duck Mural."

By the time of congregational organization in December 1983, on hundred ninety (190) persons had signed the church's charter. The congregation voted to organize financially self-supporting. During most of its early life, this young congregation gathered at center court at Jeffrey's Grove Elementary School Gym. Other than Sunday morning church school and worship, a full ministry was conducted from member's homes and with the assistance of other churches. The congregation saw growth to over three hundred (300) baptized members during its life at Jeffrey's Grove School.

In late 1984, permission was granted by the DMNA to begin the process of constructing a permanent church home. A two year capital funding campaign, "Christ, Our Cornerstone", was conducted under the leadership of the Lutheran Laity Movement for Stewardship in February 1985. Financial commitments to this campaign enabled Good Shepherd to design an erect the present building. Under the leadership of the Building Committee and its Interiors and Landscaping Sub-Committees, construction on 7000 Creedmoor Road began in June and was completed in October 1996. The congregation remains indebted to the DMNA and the North Carolina Lutheran Men's Home Mission Foundation for their financial support without which our building would not be a reality.

When chartered, Good Shepherd focused its life on building up the five ministry areas of a congregation: worship, nurture, outreach, service and support. In an effort to build further commitment to our life with God, Good Shepherd Church developed the following mission emphasis in late 1986:

Having been claimed by the Good news of God in Christ and Sensing the Power of God's spirit in our midst, the family of God at Good Shepherd Lutheran Church commits itself… To nurturing a caring Christian family in an ever changing community and … to devoting its resources to meeting human need.

Under God's guidance, pray that we will give our best to carryout the mission of Good Shepherd Lutheran Church.

Pastors

1982- David A. Sloop

Grace Mountainside

Robbinsville

Grace Mountainside Lutheran & Episcopal Church in Robbinsville, North Carolina, is a union of two denominations, Lutheran and Episcopal, and two congregations, Grace Episcopal Parish and Mountainside Lutheran Church.

Rev. Dr. Reuben Swanson held the first Mountainside Lutheran Church service in March 1981. Swanson moved in June, 1981. The Robbinsville Episcopal Mission began as an outreach of Grace Church in the Mountains, Waynesville in 1976. In December 1981, Lutherans were near disbanding. Episcopalians could not afford supply clergy. They considered worshipping together, primarily for mutual survival and to pool funds for supply clergy. The synod and diocese had more skepticism than enthusiasm for the idea. Realizing it would be "easier to obtain forgiveness than permission"' they began joint services in a rented apartment in spring, 1982. Each was responsible for two services a month.

The 1982 Diocese Convention adopted a resolution commending "the pioneering work in ecumenical relations underway in the town of Robbinsville." A joint worship booklet was published. Mountainside Lutheran Church was formally organized and received into the American Lutheran Church by Bishop David Wolber on June 27, 1982. The Episcopal Bishop's deputy joined him in Robbinsville. In October 1982, a formal agreement, constitution and by-laws were approved. A Lutheran Council handled Synod matters. An Episcopal Vestry handled diocese matters. A Governing Board of four Vestry and four Council members handled congregation matters. This is considered the first formally and officially organized Lutheran & Episcopal Church in the United States.

The church acquired the old Baptist Church building in 1985. The renovated building was dedicated and consecrated June 15, 1986, in a joint service presided by Episcopal Bishop Weinhauer and Lutheran Bishop Wolber. Pastor Kildahl and Deacon Holcomb assisted in the first known service of its kind. Both Bishops noted how "ecumenical history was being made". Yet the ecumenical history and unique organization of the church have gone unnoticed. The pioneering ecumenical achievements and successes of the congregation have yet to be recognized by either the ELCA or the Episcopal Church.

Rev. Steve Holcomb was appointed minister-in-charge by the Governing Board, Episcopal Bishop Johnson and Lutheran Bishop Bolick August 1, 2001. Our vision is in our Mission Statement: "We have come together, not to mingle or confuse our traditions but to express our community in our Lord Jesus Christ and to be more effective in the mission of His Church in Robbinsville and around the world."

Pastors

Lutheran

1981	Dr. Reuben Swanson
1982-1990	Harold B. Kildahl
1990-2000	Donald Fauble
2000-2001	Frank Meleschnig

Episcopal

1981-1984	Terry R. Cobb
1984-1987	Steve A. Holcomb

1987-1997	Brad Rockwood
1998-2001	William Turner
2001-	Steve A. Holcomb

Grace

Bessemer City

Organized: 1903
County: Gaston
Affiliations: Tennessee Synod, NC Synod
Status: Active

Grace Lutheran Church was organized in 1903 by nineteen charter members with the help of its first pastor, the Rev. C. I. Morgan of Holy Trinity in Gastonia. In that year a lot was purchased at a corner of Washington Avenue and Eleventh Street. In 1904 a frame church 56' x 30' was built at a cost of about $1,000. Most of the work was done by members during the spring and summer of 1904. The first service probably was held in the fall of 1904 but formal organization and building activities were postponed by an outbreak of smallpox.

During its first thirty-five years Grace received financial help from the Mission Board. In most of this period it shared ministers with neighboring towns or churches. The shared ministries were with Holy Trinity, Gastonia, 1903-10 and 1915-24; Holy Trinity and Lutheran Chapel, 1910-12; Lutheran Chapel, 1914-15; and Ascension of Shelby, 1925-32. Since 1932 Grace has had a fulltime pastor and since1938 it has had full financial responsibility for its existence.

On January 20, 1946 Grace voted to build a new brick church. The postwar scarcity and high costs of materials forced a delay of over three years. Construction finally began in September 1949 on the present site at Maryland Avenue and North Fourteenth Street on a lot given by Mr. and Mrs. Carl G. Carpenter. The cornerstone was laid November 26, 1950 and the church was formally opened for divine services November 5, 1951.

In 1956 a house and lot adjoining the church property was purchased for $10,000. The house was used for Sunday School for three years. On April 26, 1959, the congregation voted to replace the old dwelling with a new brick Educational Building. The work was completed in August of 1959.

The first parsonage for Grace Lutheran Church was a six-room frame bungalow built about 1926 at 208 West Washington Avenue. This building was sold forty years later. On January 1, 1967, Grace Congregation voted to buy a lot on the Best Town road for the erection of a new ranch-style brick parsonage. Pastor George Shuford and his family moved into the new parsonage June 30, 1967.

Like some other Lutheran churches in Gaston County, Grace was one of the first to lend its facilities free of charge to the Meals on Wheels and Congregate Meals programs. It has also opened its doors to other community activities such as the scouts. Coming to Grace October 1, 1986, Pastor Robert F. Mitschke has set another example of community service by joining the Tryonata Volunteer Fire Department.

Grace Lutheran Church celebrated their Centennial Anniversary in September of 2003. A book was written about the church's 100 years.

Interim Pastor Cyrus Frazier was presented the Honor of Pastor Emeritus in 2004.

Pastors

1903-1905	C. I. Morgan
1905-1912	John Hall
1912	M. A. Ashby
1914-1915	L. L. Huffman
1915-1923	J. C. Dietz

1923-1924	J. L. Yest
1925-1937	N. D. Yount
1938-1948	G. W. McClanahan
1948-1952	J. P. Rimmer
1952-1956	H. P. Barringer, Th.D
1956-1961	G. G. Robertson
1962-1965	E. L. Ricks
1966-1969	G. W. Shuford
1969-1981	G. D. Swygert
1982-1986	D. L. Setzer, Jr.
1986-1999	R. F. Mitschke, Jr.
1999-2001	Cyrus F. Frazier, Jr.
2001-2001	Leslie Barnette
2001-2004	Cyrus F. Frazier, Jr.
2004-2006	Stephen P. Shackelford
2006-2007	John F. Merck
2008-2008	Cyrus F. Frazier, Jr.
2008-	Libby J. Toler

Grace

Boone (Watauga County)

While Lutherans were among the earliest settlers in Watauga County, their homes tended to be located in more rural areas. By the early 1920's however, a significant number of Lutherans had begun to move to the town of Boone, with its growing college and its developing importance as a center for commerce and government. The need for a Lutheran congregation in Boone was obvious, and grace Church, with 25 charter members, was organized to meet that need.

The church was organized in 1924 in the old Episcopal church that stood where Carolina Business Machines Company is now located. Instrumental in the organization were Miss Cora Pearl Jeffcoat and the Reverend H.W. Jeffcoat who was then pastor of the Watauga Mission. A lot for the church building was purchased by interested Lutheran laymen form Kings Mountain and Cherryville. This lot was taken over by the city and a second was bought with funds received from the first. In 1926, the second lot was sold in order to purchase the site the church now occupies. The first sanctuary, now the Fellowship Hall, was dedicated in 1929, and the Education Wing was added in 1956.

In 1966, Holy Trinity Lutheran Church in Deep Gap, which had a long and fruitful history of its own dating back to the mid 1800's, merged with Grace. The interior of Holy Trinity was paneled in chestnut, with lumber for the paneling having been milled from trees cut off the land and by the hands of members.

In 1987, the cornerstone was laid for the present sanctuary, and the Service of Dedication was held in May 1988. Very intentionally, the new Grace Church kept the exterior appearance of the old Grace sanctuary, and the chestnut paneling was removed from Holy Trinity and incorporated into the interior of the new building. It can truly be said that Grace Church reflects the history and heritage of our past, while we look forward to a future which is bright with promise.

The membership of our congregation is rich with diversity. From long-time residents of the mountains to seasonal residents to college students, we embrace a culture that is strong in commitment, blessed in gifts, and rooted in hope.

As of the end of 1995, Grace Lutheran Church had 590 members, 465 of whom were confirmed. The average Sunday morning attendance, omitting snowy or icy Sundays in January or February, for 1995 was 252. Grace Church is a member of the North Carolina Synod of the Evangelical Lutheran Church in America (ELCA). Our synod (geographical region) is divided into eight "conferences," and we are one of 15 congregations in the Mountain Conference.

We have several "specialized" ministries here in Boone. Most notable is the campus ministry provided to 700 Lutheran students and to other faculty, staff, and students at Appalachian State University across the street. Since we are a resort community as well, we host quite a few ski groups and provide worship for hundreds of tourists each year. Boone was recently named the "7th most popular retirement community in America" and is listed among the top 100 small towns in which to live in the United States for any age group.

Our current staff consists of full-time pastor, and Associate in Ministry responsible for learning ministry, youth ministry, and campus ministry, a full-time administrative assistant, a seminary intern, and part-time positions for choir director, organist, handbell director, and custodian.

Pastors

1921-1923	Noah D. Yount, Mission Developer
1923-1926	Herbert W. Jeffcoat
1926-1937	J. Alonzo Yount
1937-1965	Edwin F. Troutman
1965-1967	Richard B. Graf, Jr.
1967-1976	David Keck, Sr.
2000-2002	Elizabeth C Ponanzke, Assoc
2003-2007	Rebecca J Gummere, Assoc
2008-	Sarah Bolick-Lang

1976-1992	Robert G. Young
1993-	Timothy M. Smith

Grace
Hendersonville

Organized: 1916
County: Henderson
Affiliations: Tennessee Synod, NC Synod
Status: Active

Prior to 1910 the Lutheran Church was almost unknown in Hendersonville. But soon afterward, several Lutheran families from central North Carolina and from South Carolina moved into the area. In 1914 the Reverend J.H. Wannemacher of Hickory, NC, Chairman of the Executive committee of Missions of the Evangelical Lutheran Tennessee Synod in North Carolina, visited Hendersonville to determine the prospects of beginning a mission church. From the summer of 1914 until its organization as a congregation, he and college seminary professors and students held Lutheran services about one a month in the County Court House, the Methodist Church, and the Community Club building (which later became the Jewish Synagogue). Visiting ministers included the Rev. M. L. Stirewalt, student M. M. Kipps, student Muller Wingard, and the Rev. F. G. Morgan. On Sunday morning July 30, 1916 following the first communion service conducted by the Rev. C. L. Miller of Greenville, South Carolina, the congregation voted to organize a Lutheran congregation. Following a worship service on September 3, 1916, led by Dr. R. S. Patterson of Charlotte, Secretary of the United Synod Board of Home Missions and Church Extension, the Lutherans of Hendersonville completed the business of organization with fourteen charter members. At the same meeting they adopted a constitution, elected officers, and appointed a property committee. The name "Grace" was adopted upon the suggestion of Mr. L. E. Fisher, recalling the name of his home congregation in Rowan County.

1917 through 1920 were years of disappointments due to postwar conditions affecting the country and a shortage of available ministers. In 1918 the Community Club building was sold, and the mission worshiped in the public library, Woodmen's Hall, Stepp's Undertaking Parlor, the Mayor's Courtroom in the old City Hall on Main Street, and finally in the Auditorium of the High School.

In April 1921, the Reverend J. D. Mauney became the first fulltime pastor of the congregation. With the assistance of friends a church site on the corner of Seventh Avenue West and North Church Street was purchased for $5,000.00 on August 8, 1921. The Mission Board loaned the congregation $2,000.00. A gift to the building fund amounting to $25,000 or more was donated by the Mauney Family in memory of David and Fannie Mauney, and soon a new brick church building was under construction. The stained glass windows from High Point Decorative and Art Glass Company were given by Pastor Mauney's father, Mr. Jacob S. Mauney and family. The cornerstone was laid August 17, 1924, by President J. L. Morgan, assisted by the Rev. E. Fulenwider, D.D., the Reverend W.H. Greever, D.D., and Pastor J. D. Mauney; and the building was completed in early 1925. Along with the new building came new ministries as a Sunday School was organized in June 1921, a Woman's Missionary Society in November 1921, and a Brotherhood in 1925.

In May 1968 property on the corner of Sixth Avenue West and Blythe Street was purchased in anticipation of relocation to provide more adequate facilities for the total church program. Ground was broken for a new building on All Saints Sunday, November 5, 1978. On Easter Sunday, April 15, 1979, at the close of the morning worship, a service of Deconsecration and Taking Leave of a Church Building was held as the congregation prepared to move to its new facilities. On the next Sunday, April 22, 1979, the cornerstones were laid for the new building and the first service was held in Fellowship Hall. In building this facility, care was taken to retain the best of the old to be used with the new. The stained glass windows, chancel paneling, most of the chancel furniture, most

of the nave chandeliers and the pews are from the former building, having been cleaned and prepared for continued use. The first service in the nave of the new building was held on Sunday, August 25, 1979 and the service of dedication was held on September 30 with Dr. E. L. Misenheimer, Jr., President of the North Carolina Synod, and Pastor Park officiating.

The Reverend Carsten J. Ludder was installed as the thirteenth pastor of Grace Church on August 3, 1983. Under his leadership, the ministry of Grace Church grew dramatically. The congregation more than doubled in size—from three hundred and thirty in 1983 to seven hundred in 1986. Two Sunday Worship Services were begun on a regular basis on May 6, 1984 to accommodate the surging attendance. During the same period, the Sunday School program also experienced similar growth, particularly among young children. Additionally, the Caring & Sharing Pre-School was started in Grace Church in 1984 and expanded to two classes with four on the faculty.

In December of 1985, the congregation purchased a two-and-a-half acre tract adjoining the existing property for $92,000 to build an additional thirteen thousand square feet of new educational, fellowship and administrative facility.

Many members have been a part of the ministries of Grace Congregation since its organization. It stands as an enduring witness of the Gospel of Jesus Christ and to the faith, love and sacrifice of the sturdy souls who have been inspired by the love of God and empowered by his Holy Spirit. Grace Lutheran Church continues to look forward to God's continued blessings as they seek to minister in His Name.

Pastors

1914-1915	J. H. Wannemacher
1914-1915	Dr. R. S. Patterson
1915	M. L. Stirewalt
1915	M. M. Kipps, Student
1916	F. G. Morgan, Student
1916	Dr. C. L. Miller
1921-1928	J. D. Mauney
1929-1937	A. W. Lippard
1938-1946	J. Arthur Linn
1946-1948	J. D. Barringer
1949-1951	Wade F. Hook
1952-1953	John D. Lindler
1954-1957	Corley R. Lineberger
1957-1960	Jeff L. Norris
1961-1962	Earl H. Loadholdt
1963-1968	John M. Hawn
1969-1971	Frederick M. Archer
1972-1983	Karl M. Park
1983-1992	Carsten J. Ludder
1989-1992	Frank Melesching (Adjunct Pastor)
1993-2002	Palmer Clemmer
1994-2002	Ralph Hill (associate)
2003-2004	Edward Thomas
2005-	Gregory B Williams
2006-	Kenneth A Langsdorf

GRACE

Liberty

The history of Grace Evangelical Lutheran Church of Liberty, North Carolina can be traced to 1766 when Lutheran and Reformed settlers began worshipping at Barton's Meeting House. This is the current site of Liberty Grove Methodist Church, in northeast Randolph County, just outside Liberty. The group later organized Richland Lutheran Church in 1789.

In 1911 ten members from Richland Church organized Grace Lutheran Church - not to be called Grace Evangelical Lutheran Church until 1984. They were: Mr. J. S. Patterson, Mrs. J. S. Patterson (Lenora Fogleman), Miss Irene Patterson, Mr. G. A. Patterson, Mr. J. Rom Smith, Mrs. J. Rom Smith (Elizabeth Kime), Miss Julia Smith (later, Mrs. Cyrus Shoffner and the only charter member to celebrate the church's fiftieth anniversary), Mrs. W. T. Gilliam, (Beulah Patterson), Mr. L. H. Smith, Jr., and Dr. T. H. Smith.

The group met for worship Sunday, July 30, 1911, at 3:30 in the Liberty Methodist ProtestantChurch. Rev. Jacob L. Morgan, synod missionary, led the service, as he continued to do until his resignation on May 30, 1916. Those first services were to be held at the Methodist Churchon fourth Sunday afternoons and fifth Sunday mornings.

The present church building began when the Church Council met on April 28, 1912 and decided to purchase a lot on the corner of Graham and Greensboro Streets, currently Raleigh and Fayetteville Streets. Mr. A. W. Curtis sold the corner lot for $400. Due to the Synod's failure to contribute any appropriation, a $600 loan from the Church Extension Board was necessary. (This interest-bearing note was settled when Grace Lutheran delegated Mr. L. H. Smith to go to Salisbury, NC with the final payment. The note was paid with a $200 check from Mr. Smith, and the remainder was a gift or donation by the Church Extension Board.) Church lore also includes the story of $10 pledges made by children of the church, met by picking and selling blackberries.

Thursday, October 28, 1915 Mr. June Cox began the brick work at the price of $3.40 per thousand wall-counts and the congregation furnished all materials. At the time of Grace Lutheran's fiftieth anniversary, it was noted that the same work would have cost $45 per thousand wall-counts. Rev. J. L. Morgan, in his Interesting and Important Events Occurring from Time to Time in the History of Grace Evangelical Lutheran Church wrote of the early construction:

"…there was not a dollar in the treasury of the building fund. Nor did we at any time have more than a few dollars ahead. And yet, we were always able to meet our bills for labor and materials, even to the completion of the job… Some three or four hundred dollars were donated by individual friends, but aside from this, the congregation reliedupon its own resources. Messrs. J. Rom Smith, J. S. Patterson, and George Reitzel, served as building committee, and Mr. W. T. Gilliam, a member of the BaptistChurch, served as treasurer of the building fund. Favored with ideal weather, and havingall material ready, the walls were soon up. And work started by the carpenters on theroof, which was completely covered by the last of January, 1916. Here work wasstopped until bad weather was over. When spring opened, the inside work was takenup, so that on May 3, 1916, the job of plastering the walls was started. This work wasdone by Mr. Quigley, of Raleigh. By June 28, 1916, the windows had been put in andthe inside carpentering carried to the point where the interior painting was begun. Bythe middle of July we began laying finished floor, and in a short while had finished up thework. The front steps were among the last things built, which was done August 2,1916…"

By action of the synod, Rev. Morgan oversaw the completion of the building, but returned to his church in Raleigh for Sunday services. Rev. H. W. Jeffcoat, who was serving the Guilford Pastorate, came to Grace Lutheran as the first pastor.

The first service held in the new church was October 1, 1916, when thirty-seven members met for Sunday School, using what Rev. Morgan referred to as "improvised seating." Mr. L. H. Smith, Jr. was elected Superintendent. These seats sufficed for the first "preaching service" on Reformation Sunday, October 29, 1916, when Rev. Jeffcoat delivered the first sermon, based on Jeremiah 23:29. The congregation sang "Numbers 72, 128, 176, and 190 in the S. S. Hymnal." The first pews were installed February, 1917

at a cost of $420.00.

The first people to be confirmed in the new church building were Rebekah Smith and Parks Wrightsel Pickett on March 31, 1918. The first children to be baptized were those of Mr. and Mrs. W.A. Kime: William Miles Kime, Rebekah Foy Kime (Mrs. C.R. Davis), and Elizabeth Kime (Mrs. Glenn I. Whitt).

On June 3, 1929 construction began on a parsonage. This home, referred to in church notes as "a nice brick bungalow," was built on Vance Avenue in Liberty. The "spacious lot with ample garden room" was donated by Mr. L.H. Smith. It was financed through the purchase of twenty shares of Liberty Building and Loan Stock. At its completion in 1931, it was valued at $3,750.00. After serving as home for the eleven pastors, the house was sold in 1973 to Rev. J.A. Seaboch, fourteenth minister of Grace. His son, Steve, still lives there in 2011, time of the centennial celebration.

In 1986 Grace Lutheran bought what was known as the Reitzel House, named for former Liberty mayor, Mr. Roy Reitzel. The house had been left to his daughter, who sold it to the town of Liberty who accepted the church's bid of $63,189.58 on March 19, 1986. The house served as a parish house, a gathering place for the next four years.It was converted to a parsonage when the nineteenth pastor, Pastor Raymond Petrea and his wife, Bea, became the first residents. In 2004, having followed Pastor Petrea as pastor and resident, Pastor Sam Shores expressed a desire to own his own home, a trend becoming more popular with all laity in the latter part of the century. In 2004 the house was sold to member J.B. Griffith and Pastor Shores moved into his privately purchased house north of Liberty.

Not until 1945 was an organ fund established by the church's seventh pastor, Rev. James C. Dickert. An order for a pipe organ was placed with Wicks Organ Co., in hopes of replacing the original reed pump organ. This order was cancelled because of an estimated long delay in the delivery date for the pipe organ, and an electric Hammond organ was ordered from Andrews Music Company in Charlotte, NC. Mr. Panetti, of Andrews Music Co., oversaw the installation in June, 1947, which necessitated a hole cut in the back wall over the front entrance for a tone cabinet. Two grills were installed on the front wall. This Hammond organ was dedicated to the memory of early members who had died: Mrs. G. A. Foster, Mrs. W. T. Gilliam, Mrs. N. A. Kime, Mr. and Mrs. J. S. Patterson, Mr. and Mrs. J. Rom Smith, G.A. Patterson, R. Bruce Staley, John Franklin Kime, E. K. McArthur, R. A. Smith, and George Reitzel.

Unfortunately, Rev. Dickert resigned twelve days after the congregation's voting for this change, and never saw the installation of an organ at Grace Lutheran. The church purchased its first mimeograph machine, belonging to Rev. Dickert before his departure.

Musicians of note include Mrs. D.C. Holt, her daughter, Francine Holt Swaim, and Betty Trotter Wagoner. Mrs. Swaim, who passed away in 2010 and served Grace Lutheran in every capacity, was most proud of her music contributions. She directed both junior and senior choirs, ensuring that a meaningful musical offering would be presented each Sunday. Many summers she visited Lutheridge Conference Center near Asheville, NC, returning with new music and ideas for the choirs.

Due to the generosity of Mr. and Mrs. Morgan Fitzgerald, a new Allen organ was installed in 1985. Mrs. Swaim, so conscientious about practicing, bought a similar organ for her home on Fayetteville Street, three blocks from the church. Grace Lutheran is currently richly blessed with their present organist, Rick Williams. He has been driving from his home in Greensboro to play the Allen organ every Sunday for the past twenty-five years. The small current choir is recognized for its harmony.

Many restorations took place in 1947. Mrs. R. Bruce Staley and her daughter, Mrs. Lester Moffitt donated Sunday School tables. The parishioners purchased chairs for the nursery. At the request of Grace Lutheran's eighth pastor, Rev. J. Russell Boggs, a bulletin board was installed in the vestibule. Mr. Carl Loflin donated sheetrock that was placed over the church's original wooden ceiling. The choir loft was rebuilt of plywood, a gift from Mrs. William K. Smith, in memory of her father, Mr. William Thomas Riggs. Another choir loft was built on the opposite side of the church for the junior choir. The Men's Bible Class paid the $456.95 needed to paint the interior of the church and Mr. L.H. Smith, Jr. paid the $106.16 needed for new light fixtures, which he, himself, installed.

Donations from The Ladies Aid, Mrs. Lester Moffitt, The Young People's Class, and Mrs. W. A. Kime helped fund new carpet and a new oil furnace. The new furnace required an enlargement and cementing of the basement. It was installed at a cost of $1,800, which necessitated a 2% interest loan from member, Mrs. W. A. Kime. Donations received totaled $1500, and Mr. Lester Moffitt donated the remainder.

Perhaps the most visible addition was the oil painting, "Christ in Gethsemane," installed above the altar. This cherished piece of art was painted by T. C. Pridgen of Troy, NC and was given in memory of R. Bruce Staley by his wife, Birdie Fogleman Staley, and daughter, Oleta Fogleman Staley Moffitt and her husband, Lester Moffitt. This painting, still loved by all worshippers at Grace Lutheran Church, was unveiled during a Sunday morning service in 1947.

In 1950, upon the advice of the N.C. Synod, Grace left the parish it shared with Melancton Lutheran Church and secured their first full-time minister, Rev. Harold Yoder.

Between 1950 and 1970 elaborate Christmas pageants were popular as there are many preserved programs telling of these performances at Grace Lutheran. A pantomime pageant, written by Oleta Moffitt in 1951, featured Cletus Swaim as the lighting engineer and W.F. Humble served as the stage manager. Adult members joined church youth to recreate the Christmas story in pantomime. Cast members included: Betty Wagoner as Mary; Dorothy Reynolds as Elizabeth; L.T. Smith and Jimmy Loflin as merchants; Edith Garner, Doris Kivett, and Ruby Loflin as women at the well; Rebecca Davis, Elbridge Smith, and H.P. Kime as travelers; Linda Davis and Ann Loflin as dancing girls; Bill Loy as Joseph. Joe Griffith, David McArthur, and Loyce Wagoner portrayed the Three Wisemen, and Morgan Fitzgerald played the part of a spy.

On August 8, 1957 Grace's Altar Guild was organized. These ten women - still listed by their husbands' names-were as follows: Mrs. Eldon Frazier, Mrs. Wayland Garner, Mrs. J.B. Griffith, Jr., Mrs. V.L. James, Mrs. Howard Kirkman, Mrs. W. H. Ley, Jr., Mrs. J. Carl Loflin, Mrs. L. L. Moffitt, Miss Rebekah Smith, and Mrs. Glenn Whitt. Their duties included preparing for communions, baptisms, weddings, funerals. Today the Alter Guild continues its smooth seasonal transitions under the direction of Mrs. Sue Swaim. This is a ministry Sue has shared for the past nineteen years at Grace Lutheran.

In 1959 the Altar Guild traveled to Danville, Virginia to see a Chrismon Tree. They returned to Grace to make 105 Chrismons, used every year since on the sanctuary's Christmas tree. In 1966 the year of its debut, more than 700 people viewed Liberty's Chrismon tree. The Liberty News quoted Liberty Postmaster Jimmy Martin saying, "Marvelous and magnificent are just a few of the adjectives that fall short of giving sufficient description to the Chrismon tree in display at Grace Lutheran Church." Christmas has always been a special time at Grace Lutheran, especially on Christmas Eve. A family candlelight service has become a long-standing tradition that is always the largest and most festive service of the year. Special music and beautiful decorations help make the Christmas Eve family service one of the most meaningful services each year.

Further enhancing of the sanctuary occurred in 1973 when Pastor D. Thomas Ford, Grace Lutheran's fifteenth pastor, introduced banners. Thirty-one banners have been made through the years by many of the church's women and children. They included: Lisa Cromer, Karen Kime, Helen Loflin, Marilyn Loflin, Oleta Moffitt, and Becky Thompson.

In 1975 Pastor Ford initiated the church's sponsorship of a Vietnamese family. Diep Nguyen, his wife, Thi Pham, and their son, ten-year-old Quang Vinh, fled Saigon and were welcomed by the eighty-five members of Grace Lutheran Church. Twenty-five members met them at the airport in Greensboro and guided them through the process of becoming American citizens. They decided to change their names to Jimmy Lee McMillan, wife Lynda Lee McMillan, and son, Eric Lee McMillan, McMillan being the name of the man responsible for their successful exit from Vietnam. People from all over the United States and many different countries around the world have also worshipped in and have been touched by the people of Grace Lutheran.

Grace Lutheran continued to open its doors when in 1977 it shared its church with a few Catholic families, discouraged by their sporadic services in Liberty. Rev. Joseph Tustin, Roman Catholic priest from Asheboro, served Liberty Catholics at Grace Lutheran on Saturday evenings. Reformation Sunday, 1981 Pastor Reginald Cruse, Grace's seventeenth minister, was joined by

Father James Scherer for a joint service at Grace Lutheran Church. Over one hundred twenty-five people attended.

Through the generosity of many members, in 1984 stained glass replaced sanctuary windows. High Point Church and Decorative Glass installed the glass with the theme of the Church Year, starting at Advent and following through Christ the King Sunday. The transom window is Martin Luther's rose seal, and the front windows highlight the sacraments of Baptism and holy Eucharist.

In 1996, due to further generosity of members, most notably, Morgan Fitzgerald, a new fellowship hall was built, ending congregational dinners in the next-door Reitzel Center and the American Legion Hut. Two years later the first Annual Charity Barbeque was held there, raising money that was contributed to those in need within the Liberty community. Continuing under the leadership of Pastor Sam Shores, a handicap ramp was added, providing easier church entrance. A new electrically lit sign was also installed in the front yard and later a fenced children's play area. Landscaping and building improvements continue today.

The church hosted a joint Reformation Service in 2006, joining Lowe's Lutheran Church and Coble's Lutheran Church to celebrate Reformation Sunday. Choirs from the three churches combined voices in special music, including an arrangement of Martin Luther's "A Mighty Fortress Is Our God."

Grace Lutheran continued to participate in activities of the Liberty Association of Churches, leading to one of the most memorable evenings at Grace Lutheran: a Fifth Sunday Night Sing in the summer of 2009. The sanctuary was filled with 158 music lovers, perhaps the largest crowd to have ever assembled there. Charity, fellowship, and hope still abound at Grace Lutheran as it continues to find its calling in the twenty-first century. The church continues its commitment to the community and is still focused on doing God's work after one hundred years of grace upon grace. In 1961, Oleta Moffitt ended her fifty-year history of Grace Lutheran Evangelical Church with the following words that still ring true today:

"As we look back we realize that God has indeed been with us. We should feel asense of pride and humility in all that has been accomplished, but we should not feelthat we can rest on our laurels, for there is need for further expansion…And so, Godhelping us, let us go forward in the future as we have done in the past…"

Grace has been blessed with a succession of outstanding pastors to minister to its people. Each has contributed greatly to the mission and ministry of the church:

1911 - Jacob L. Morgan

1916 - Herbert W. Jeffcoat

1922 - Benjamin A Barringer

1928 - Quincy O. Lyerly

1936 - Wade D. Yount

1937 - Carl H. Fisher

1941 - James C. Dickert

1946 - J. Russell Boggs

1949 - R. Bruce Sigmon

1950 - Harold M. Yoder

1952 - John K. Linn

1958 - Robert Q. Beard

1961 - Austin F. Robertson

1964 - Jacob A. Seaboch

1973 - D. Thomas Ford

1976 - Wilbur V. Newby

1981 - G. Reginald Cruise

1984 - Charles T. Britton

1991 - Raymond A. Petrea

1997 - Samuel Shores

2013 - Lorrel C. Strom-Jensen

Grace

Newton

Grace Lutheran Church is located about ten miles west of Newton. The date of organization as placed in the minutes is 1775. However, land was not purchased until 1797, as evidenced by the following record: “On January 14, 1797 a deed was made by Samuel Jarrett to John Yoder and John Heffner, Trustees, consisting of three and a half acres, for the sum of $8.00.

The first building was a log house 25x35 ft. and was erected about the year 1797. The property was jointly owned by the Lutheran and Reformed people whom continued until December 29, 1940 at which time a mutual division of the property was agreed upon so that each could have its own Church. During the year 1858 a brick church was built and at that time cost about $1400. Rev. A. J. Fox was pastor at that time. This building served their needs until 1942, when it was turned over to the Reformed congregation at the division of the property and serves that body to this day.

A new building was started by the Lutheran congregation in 1941 on adjoining grounds. Services for the laying of the Corner Stone were held November 23, 1941. It was dedicated on June 6, 1943. This was done during the pastorate of Rev. B. S. Brown. This was a brick church modernly equipped which cost approximately 414,000. But, unfortunately this building was destroyed by fire in March 1948. Under the leadership of Rev. Hoke H. Ritchie, the congregation set itself to the task of erecting another new building. This was dedicated in 1951.

Pastors

1786-1897	John Gottfried Arndt
1808-1814	Phillip Henkel
1830-1831	Henry Graeber
1835-1846	Adam Miller
1847-1854	Polycarp C. Henkel
1855-1858	Alfred J. Fox
1884-1895	R. A. Yoder
1895-1896	E. J. Fox, Supply
1896-1899	M. L. Pence
1900-1906	J. P. Price
1908-1923	L. L. Lohr
1923-1925	R. M. Carpenter
1926-1939	W. H. Roof
1939-1946	B. S. Brown
1946	Dr. John Hall, Supply
1946.1951	Hoke H. Ritchie
1952.1958	Harry L Gruber
1960.1964	William M Johnson Sr
1964.1968	J Luther Mauney Jr
1969.1973	John F Taylor Jr
1974-1992	Gene W Bruce

Grace

Raleigh

Organized: 1963

County: Wake

Affiliations: ALC, NC Synod

Status: Active

Grace Lutheran Church was developed as part of an American Lutheran Church (ALC) "package building" program in 1962 to serve the newly developing North Hills area of Raleigh, North Carolina. Land was purchased by the ALC on Six Forks Road north of the new beltline. As a part of the package, the building plans were approved and the parsonage purchased before the mission developer arrived. On July 10, 1962, the newly ordained Reverend J. Lowell Knauff and his family arrived in Raleigh to develop the mission church. Pastor Knauff was assisted in this work by Lucille Bissell, a parish worker for the Board of American Missions of the ALC.

The meeting for legal organization of Grace Lutheran Church was conducted on Saturday, January 19, 1963, at the parsonage on 1120 Manchester Drive in Raleigh. Mr. Ralph Bowman, a member of the Eastern District Home Missions Committee of the ALC officiated. Prospective members adopted a constitution, applied for district membership, extended the call to Pastor Knauff, incorporated, adopted the home missions agreement, and set the date for the organization of the congregation.

The spiritual organization of Grace Lutheran Church took place on January 20, 1963 with the first worship service at Effie Green Elementary School. The Reverend Richard Fenske, Regional Director for the Board of American Missions of the ALC, served as guest minister. The Reverend Knauff was installed, and then he officially declared Grace Lutheran Church as a congregation. Twenty-four baptized, nineteen confirmed members were received during a Service of Entry and Dedication.

The first council for the mission was installed on January 27, 1963. Robert Powell served as the first council president. The new congregation broke ground on their worship-education center at 5010 Six Forks Road on February 3, 1963. The first worship service was held in the new facility on August 4, 1963.

Pastors serving Grace Lutheran Church:

- The Reverend J. Lowell Knauff: 1963 – 1968
- The Reverend Daniel Wee: 1968 – 1974
- The Reverend Kenneth Tonnesen: 1975 – 1989
    - Interns serving Grace Lutheran Church from 1982 – 1988: Eric Williams, Michael Skoor, Karen Hill, Cliff Lewis, Ingrid Lukas, Barbara Holzhauser
- The Reverend Nedra Merriman: 1988 – 1993
- The Reverend James Duke: 1991 – 1999
- The Reverend Paul Abbe, Associate Pastor of Youth and Family Ministries: 1998 – 2005
- The Reverend Dr. Jack Bernlohr, Interim Pastor: 1999 – 2001
- The Reverend Dr. Michael Frye: 2001 – present

- Associate in Ministry Ellen Koester, Minister of Children, Youth, and Christian Education: 2007 – present

Before the ELCA merger, Grace was the only ALC congregation in Wake County; thus, the congregation attracted members spanning this large county. Many members had no family in the area, so strong friendships and support groups formed. In 1988, Grace became a congregation of the Evangelical Lutheran Church in America (ELCA). With the merger the congregation lost its unique draw as an ALC church, but has retained a county wide constituency. The warm welcome extended to visitors still encourages people to become members of the Grace family.

From early in its history as a congregation, the members of Grace Lutheran Church have felt a strong call to mission in the community. On January 26, 1970, the Sheep and Goats committee was organized. They based their name on Matt 25:31-46 with a mission of serving Christ by taking care of those in need.

In December 1975, the Reverend Kenneth Tonnesen began his ministry at Grace. Shortly thereafter, Pastor Tonnesen and several lay leaders attended the first Cursillos held in North Carolina. The retreats inspired the congregation to an intensified zeal for serving the poor and needy. Soon the ministries of Grace had established a reputation in the community for advocacy and provision for the homeless that indicated that they were fulfilling their mission: "As Christ clearly tells us, we must serve the strangers, the hungry, the hurting, and the disadvantaged. Therefore, the mission objective of Grace Lutheran is to seek the fullness of life in Christ through increasing our ministry to specific needs of the people in our community, congregation, and the world."

In the mid-1970's, Church members discovered that many elderly people did not have heat because they could not afford to purchase coal in large quantities. Coalition was established that winter to purchase a ton of coal, bag it, and deliver it to elderly people. This was one of the first Grace initiatives that evolved to include other Lutheran churches and community organizations. It planted the seed for Grace's reputation as an incubator for ideas and an initiator of effective collaborative ministries that improve life for the needy.

During the late 1970's Grace began to sponsor refugee families. The first family was Vietnamese, the second from Poland, the third from Laos. Three Montangard families from Vietnam followed. Grace sponsored and helped build Habitat for Humanity homes for the three Montangard families. In 2001, a pregnant woman from Uganda was rescued and brought to Raleigh. She was cared for in partnership with St. Phillip Lutheran, Raleigh, and lived at Grace for over a year. Our congregation helped in the complex process of rescuing her two teenage children from Uganda and bringing them to live in Raleigh. In 2003, Grace resettled another Montagnard family.

The ladies of Grace began their enduring ministry of stitching quilts for Lutheran World Relief in the 1970's. The Amazing Graces strive to top their record each year. In 2009, they shipped over 200 quilts.

In the 1980's, members identified the need to address homelessness in Raleigh. Harold Fass led the congregation to overcome legal restrictions and neighborhood resistance to establish Grace House. Office space was remodeled to provide living quarters for a homeless family who shared the church kitchen. Members sponsored the families to help them find work, learn life skills, and then helped them find affordable housing. In 1984, Grace was given a four unit apartment building. One unit was renovated as an apartment for Grace House. Grace served many homeless families in cooperation with Pan Lutheran Ministries until they centralized their ministry model in the early 2000's. Through the years Grace has also addressed housing needs by helping to support Agape Place and Samaritan Inn, ministries of Pan Lutheran Ministry, and by helping to sponsor construction of several Habitat for Humanity homes.

Spiritual growth and evangelism to teens became a major focus in 1989 when a small group of youth and adults, mostly Grace members, committed to bring the Teens Encounter Christ program to North Carolina. This program, based on the Cursillo method, sponsors retreat weekend led by youth, lay adults, and clergy. By 2008, Share the Word TEC had served nearly 1,000 people and helped to launch Footsteps in Faith TEC in San Diego, California, and Hand in Hand TEC in Western North Carolina.

The School of Grace, a parent-participatory preschool, welcomed its first students in 1995. Born of the ministry passions of three Grace members, the school has served children of varied backgrounds and abilities. At least two children with special needs children from refugee families are served each year. Parents commit to serve at the school one day each month. Parent education classes are held frequently and are open to the public.

Pastor Michael Frye led the congregation in a collaborative interdenominational ministry with other North Hills churches. North Hills Crisis Center was founded in the 2002 to provide food and financial subsidy to our neighbors in need. The ministry, now known as North Raleigh Ministries, added a thrift shop and expanded to serve a broader area in late 2005. People in need are provided financial assistance, clothing, and food.

Throughout its history, Grace Lutheran Church has been a center of worship where members are fed through Word and Sacrament and encouraged to serve each other, the community, and the world. The ministry of Grace may be best summarized by our motto: Growing in Grace, Bearing Fruits as Disciples.

Grace

Salisbury

Organized: 1880

County: Rowan

Affiliation: NC Synod

Status: Active

Grace Evangelical Lutheran Church has a unique claim of having been organized in a still house, an abandoned building near the Wilheim-Menius graveyard. The formal organizing of Grace Church took place on the second Sunday of May, 1880. Dr. John B. Davis, who assisted in organizing, preached on that day. The twenty-two
charter members were: J. C. Bernhardt, Laura Bernhardt, Jacob Bost, Susan Bost, Mary Bluster, W. D. Bluster, Florence Fisher, J.A. Fisher, Maggie Fisher, Mollie Fisher, Mary Fisher, Luther A. Lentz, Martha Lentz, Marty Lentz, W.A. Lentz, Elijah Miller, Loretta Murph, Lucretia Smith, William Smith, Mary Weaver, Jane Wilhelm, and J. R. Wilhelm. The cornerstone was laid on October 30, 1880. Grace's history goes back much further than 1880 and overlaps with the history of other Lutheran congregations. The founders of Grace Church had met for quite some time in the old abandoned house for services every other week. Many of their ancestors had begun to migrate to this area of North Carolina around 1750.

Grace's pastors, from the very beginning of her organization, have been well-trained and conscientious workers. Five of the pastors have served as President of the North Carolina Synod. Others served as professors and Presidents of Colleges and seminaries, as missionaries, developers and organizers of churches, or as members of important boards and committees—each task outstanding in its own way. Grace's first pastor, Rev. V.P. Stickly, helped organize Grace Church, and it was dedicated on April 24, 1881. The church was remodeled in 1924. In 1929 some Sunday School Classes were added, the sanctuary was re-floored and stained. In 1939 the parsonage was built on Miller Road.

On March 30, 1947, the church building burned during the Sunday service. Most of the movable furniture was saved and placed in storage. Council immediately secured the use of Patterson School to hold services in. At a meeting on May 18, 1947, it was decided to rebuild the church on the old site. By December 1947 plans were complete and the work was soon begun. On July 4, 1948 Holy Communion was celebrated in the new church by Rev. Lutz. On September 20, 1949 the cornerstone was laid. The items placed in a sealed box in the cornerstone were the constitution, the history of

Grace, the Common Service Book and the membership list. The church was dedicated on November 6, 1949.

The Parish House, including the kitchen was built in 1955; and in 1963-64 a new educational unit connecting the church building and the parish house was constructed. In 1971 an air-conditioning system was installed for the church building, parish house and educational unit.

In February, 1949, Grace Church extended a call to the Rev. C. S. King to serve as pastor. He accepted the call in March and came to Grace in June. He set up a definite system of organized work with monthly council meetings and individual communion cards. Pastor King was very missionary minded and after two years with Grace, he resigned to organize a mission church in Tampa, Florida. Grace regretfully accepted his resignation.

On February 11, 1951, Grace unanimously extended a call to the Rev. James E. Walker of Maiden, N.C. The record of council minutes show that this was the second time Grace had extended a call to Rev. Walker. In 1948 he declined desiring to stay longer with the pastorate he was then serving. In May, 1951 Pastor Walker accepted the call and served as Grace's pastor until February, 1967. After a serious illness, he decided to retire and live on his "Jay Bird Ranch". In a short time though, as his health improved he was called back to duty and he was continually being called to serve. His years at Grace were busy years. There was great growth in membership. In 1955 the Parish House and the kitchen were built at a cost of $35,000.

A memorable day in Grace's history took place on May 17, 1953 when an organ recital by Professor Lawrence Wheeler was held at Grace to dedicate a new Baldwin Electronic Organ and Mass Cathedral Chimes, presented to Grace by the children of the deceased Mr. and Mrs. A. B. Kuhn, Mary, Alfred and Allison Kuhn. The gift was dedicated to the Glory of God in memory of Mary Fisher Archey and her daughter, Mary Archey Kuhn, grandmother and mother of the donors. Mary Fisher Archey was one of the first to be buried in Grace Cemetery. She was the daughter of Capt. J. A. Fisher, who was an active charter member of Grace.

On September 11, 1955, Grace observed her 75th Anniversary. The Rev. Baxter Weant preached the sermon. Dr. John L. Yost, Sr. and the Rev. Walter Yount took part in the service. Catherine Miller read the history of the church.

In 1963 – 64 the new educational unit was constructed at a cost of $16,700. Because of money in savings the total amount borrowed was only $7,000. In Sept, 1963 a motion was passed that a council member be off the council for a period of three years before being eligible for re-election. By 1964 the membership of Grace was 450, the Sunday School enrollment was 420 with an average attendance of 300.

Grace church approved organizing a Boy Scout Troop in 1965. The church has actively supported the Scouts. We now have two Girl Scout Troops. The Scouts had access to the Church's activity bus, which is of great benefit to them.

In March, 1968 Grace congregation voted to extend a call to the Rev. Claude V. Deal, Sr. to become pastor of Grace. In July, 1968 Pastor and Mrs. Deal came to us. In his acceptance letter he pledged to try to be a true Shepherd of the Flock. He was that. He came to us from Incarnation Lutheran Church, Charlotte, a church that he had organized and served as its first pastor. He had an enthusiastic missionary spirit and influenced the increase in membership of the Evangelism Committee as well as engineering a broad visitation program. Grace participated actively in the interdenominational "Key 73" evangelistic movement.

In 1969 Laymen began to assist the pastor in administering Holy Communion.

In 1972 Boy Scout Explorer Post 315 of Grace agreed to keep up the church grounds for a yearly sum of $600. At another time they were engaged in helping with extensive work done on the old graveyard. They also helped with the church's pictorial project in 1975.

Pastor Deal had served as chaplain in the US Army during World War II with the rank of Major. Most of all he will be remembered at Grace for his soft-spoken, encouraging words, his benevolent smile, and his convincing message that the Holy Spirit will guide us in all our attempts at service. Members of Grace were deeply saddened by his death on May 15, 1974. He was buried in Grace Cemetery.

On May 19, 1974 a motion was carried by the council to keep all the tapes of Pastor Deal's sermons and the tape of Rev. Land's sermon on Sunday after the death of Pastor Deal.

On Sept. 8, 1974 a motion was carried to dedicate the church office in memory of Pastor Deal. The Luther League requested and was permitted to dedicate an oil painting of him to be hung in the church office. Completing and furnishing the church office was a project in which Pastor Deal was very interested. An organ fund was also set up in his memory.

On Monday, October 13, 1975 Pastor Jacob L. Mayer, Jr., his wife Karen and their children Kristin and Andy came here from Harrisonburg, Virginia. On October 15, Pastor Mayer began his ministry as Grace's pastor.

In 1974 Grace elected her first woman council member, Bette Parnell. In 1975 and '76 two other women of the church, Edith Sloop and Geraldine Martin, were elected council members. Each of these three ladies had served as president of Grace Lutheran Church Women.

On June 6, 1976 Grace church accepted the donation of a new organ and chimes from the N. C. Sloop family. A dedication service for the organ, the chimes, processional cross, donated by Bette Parnell, and the Sanctuary Lamp, donated by the Aldridge family was held on Oct. 24, l976.

For quite some time the Historical Committee of Grace has been interested in securing an Archives Room. On Feb. 19, 1978 the congregation voted on using part of the narthex of the church for this purpose.

When Salem Lutheran Church burned in February, 1979, Grace began plans to help her neighbor in rebuilding. Several collections were taken and on July 10, 1979 Salem was presented with a gift of $2,296.80.

In October of 1978 Pastor Mayer presented a letter to Grace's congregation expressing doubts about his continuing ministerial work. He explained that for the next year he would like to attend classes at Rowan Technical College, classes giving training for industrial-type work. At the same time, he would like to continue serving this pastorate while making a decision about his life work. This was agreed upon in a congregational meeting with some dissent. Most of the members of the congregation were very prayerful that he would make the right decision and were very happy when he decided that it was God's will that he continue work in the ministry.

On October 15, 1979 Pastor Mayer preached his farewell sermon at Grace. The next Sunday Grace congregation shared a church family supper with Pastor Mayer and family and presented them with a Love Offering. Pastor Mayer began serving as pastor of a mission church in the Virginia Synod the 1st of November, 1979. Pastor Mayer will be remembered especially for his excellent sermons and his sacrificing so much of his time chauffeuring bus loads of Senior Citizens on many enjoyable trips.

Amazing Grace Senior Citizens group proudly boasts of having among the membership three retired Lutheran ministers, and two widows of former pastors. These ladies are Mrs. Claude V. Deal, Sr., and Mrs. C. E. Lutz. The Rev. LeGrand Mayer is the chaplain, and the Rev. James E. Walker and the Rev. Wayne Daubenspeck also contribute to the programs.

During 1975 while we were without a pastor, the Rev. Daubenspeck supplied us so well. We called upon him again in November after Pastor Mayer left. For health reasons he has not been able to serve as supply pastor much of the time recently, but we feel very fortunate to have secured the services of so capable a pastor. He came to the NC Synod in 1974 from the Pennsylvania Synod and served St. David's, Kannapolis until his retirement. He attended Chaplain's School at Harvard University and also had clinical training at Greystone Mental Hospital. He served in the US Army in Alaska and Europe. When he decided to serve a pastorate again he had calls from California to Florida. He could have entirely missed us "rascals", as he affectionately refers to us. Pastor Daubenspeck has endeared himself to all of us and we are always happy to have him back at Grace.

The year 1980 marked the 100th anniversary of Grace. Throughout the year the congregation celebrated this milestone with activities each month peaking during the month of May when the church was chartered in 1880. At the end of the centennial year there were 344 members on the Sunday School rolls with the need for additional space.

In 1980, Grace Lutheran Church called the Rev. Gene C. Bost to pastor the congregation. A Rowan County native from the Enochville community, Pastor Bost graduated from Landis High School, served in the US Army and was stationed with the Dugway Proving Ground, southwest of Salt Lake City, Utah. He graduated from the University of North Carolina at Charlotte and the Lutheran Theological Southern Seminary, Columbia, S. C. Ordained in 1973, he served Cross of Christ, Concord, before coming to Grace. Married to Myra King Bost, they are the parents of Barry Gene, Keith Alan, Bonnie Sue and Benjamin.

Pastor James E. Walker, who served Grace from 1951 – 1967 when he retired, was granted the honorary status of Pastor Emeritus in 1981. Pastor Walker remained an active member in Grace's congregation and was adored by the

children who would flock to him after service for a piece of carmel candy. His love for children and their spiritual growth is marked in history by the establishment of the Pastor James E. Walker Endowment Fund which provides financial assistance to children attending Lutheridge. Since its inception, more than 100 campers have attended Lutheridge with the help of the Walker fund.

Long time Children and Youth Choir director, and organist, Rebekah Safriet, resigned in 1981, passing on the training of young voices to Patsy Parnell. Miss Patsy's flock of little lambs learned more than how to carry a tune. They learned to respect the sanctuary and appreciate the ceremonial aspects of festival services. Alice Higgins assumed the role of organist. Also that year Jean Miller donated a gift of handbells in honor of her son, Bruce Miller.

Over the years structural improvements were made to the church building. In 1981, the sanctuary balcony was carpeted and the balcony pews were upholstered. A removable center handrail was installed at the steps to the chancel to assist church members as they approach the altar for communion which at the time was administered by tables." In 1982, the stained glass windows were repaired and covered with a protective Lexan coating.

The Church Constitution was revised in 1982 including the Cemetery Rules. A guide for the distribution of the Sunday School offering was proposed and continues to be used. The first Sunday of each month allows for a special offering for Rowan Cooperative Christian Ministry, all offering collected on the second Sunday of the month is directed to the Property Fund, and the third Sunday calls for a special offering for the Community Aid Fund. The Community Aid Fund was established by the Sunday School class of Margie Martin and Geraldine (Martin) Aldridge for disbursement as the need arises in the surrounding community.

Faye (Overcash) Merkt was hired in 1983 as the first church secretary. The job remains a part-time position and has been held by Vivian Diggs since 1988. The office equipment purchased by the church has evolved with the ever-increasing pace of technology.

The congregation, comfortable with the new Lutheran Book of Worship (green book) by 1983, was given the opportunity to take home a copy of the Service Book and Hymnal (red book) with the remainder given to the Senior Citizens group. In 1984, lectors were used to read the lessons on a trial basis. This change has since become permanent with the lector leading the Psalm as well.

Though the Long Range Building Committee was not formally established until 1998, the Council often considered numerous aspects of long-range planning. In 1982, a committee that was formed to explore the possibility of purchasing additional land for the church found no adjacent land available for sale at that time. In 1984, the kitchen and bathrooms in the Parish House were remodeled and that same year the Building Fund and supporting committee were established.

Pastor Bost was granted permission to purchase a home, vacating the parsonage, in 1985. The council minutes explain their support, "given the age of the parsonage, the apparent trend of churches away from providing housing and needs of the church for which funds now invested in the parsonage property could be utilized." A housing allowance of $7,200 was added to the budget. Upon appraisal of the parsonage and property in 1986 at a value of $49,000, the decision was made to lease the parsonage.

Also, in 1986, in conjunction with the discussion of possibly purchasing now-available land adjacent to the church, the church property was surveyed and concrete markers placed to mark the corners. In 1987, the land acquisition was completed with the purchase of 10 acres east of the church at a cost of $40,000 with a $5,000 deposit. Immediately, the men suggest a use for part of the land---building a softball field. In 1984, the Sunday School Department supported five softball teams in the church league. Numerous trophies can be found on display in the Sunday School office-----a testament to the Teams' fellowship on the field. Though the church's involvement in the softball league has waned over the years, the softball field, completed in 1994, is maintained for various church and community activities.

The women of the church focused their energies on the inside of the building with the proposal of creating a "Bride's Room/Lounge" in a downstairs storage room. Since its remodeling, the room has served numerous brides with a vanity area, floor-length mirror, comfortable seating and carpeted floor. Additionally, it has been used for small Sunday School classes when space is otherwise unavailable.

In 1988 the Lutheran Church of America (LCA) became the Evangelical Lutheran Church of America (ELCA). Accordingly, the women's group name changed from the LCW (Lutheran Church Women) to the WELCA (Women of the ELCA). The Grace WELCA have held several bazaars, led devotions at the Lutheran Home and participated in

retreats at Lutheridge. The Lutheran Men in Mission was established at Grace that year. The Men's group holds a breakfast meeting once a month and sponsors an annual chicken dinner to raise money for various causes. The Men have been on several mission trips to assist in disaster areas and help with the general upkeep of the facilities at Camp Agape.

Several additions have been made to the sanctuary over the years that enhance the worship environment. In 1988, the Worship and Music Committee recommended replacing the brass altar cross with a wooden cross, five feet tall with a 30-inch figure of Christ on it. After some discussion, the congregation approved a larger brass cross, and the smaller cross was moved to the Sunday School opening area where the altar that was saved from the church fire in 1947 is used.

Included in our evangelism efforts in 1988 was the purchase of advertisement in the yellow pages of the Concord Telephone Company directory for $22. In the interest of Christian fellowship, Family Night was born in 1989 to be held every fifth Sunday. Also beginning in 1989 was the publication of the church newsletter, spearheaded by Vivian Diggs, to provide the congregation with monthly updates of happenings in the church from birthdays to budget.

Son of the congregation, Jerry Sloop, was presented with five sets of stoles upon graduation from seminary in 1989. The Rev. Jerry Sloop returned to Grace as Homecoming pastor on Sept. 20, 1992. Jerry, who passed away in 1998, was one of two brothers of Grace to pursue full-time ministry in the past 25 years. Brother Rick Sloop, completed seminary in 1995 and returned to Grace for Homecoming on Sept. 17, 2000 and on January 9, 2005 to participate in the 125th Anniversary Celebration. Sons of Eustace and Ruth Sloop, longstanding members of Grace, Jerry and Rick were active members during their formative years.

In 1989 the parking lots were paved, but it would seem that more cars fit on an unpaved lot than a paved, lined lot. Jack Miller donated land on the west side of the church so the parking lot could include a circle drive and a gravel overflow lot was constructed on the east side.

Considering the numerous, costly repairs that must be made to the aging parsonage, the council suggested selling the property. After much discussion, the motion brought to the congregation resulted in the motion passing. The parsonage was sold to the current renters, Don and Janice Gray. The revenue generated was put in the Building Fund.

The early 1990's brought several additions to the church grounds. George Basinger built and donated a metal cross, displayed on the west lawn. On the east lawn, the Men's group constructed a brick planter and re-landscaped the front of the church. Also, on the back of the church property a 30 ft x 70 ft outdoor shelter was built. Mrs. Shirley Stiller donated new front interior and exterior doors of the church in memory of her husband, Boyce.

The first edition of the Advent Devotional Guide was published in 1990. Members of the congregation volunteer or asked to write a short devotion related to a certain scripture pertaining to the Advent season. This is a project that has included participation from children, teens, adults. In 1991, Anna McBride started Children's Church ----an alternate, child-focused worship experience. It enjoyed success for several years, but was eventually discontinued. Pastor Bost, concerned with Sunday School and Worship attendance, suggested holding a Rally Sunday which generated a Sunday School attendance of 100. The Evangelism Committee began reaching out to the new, nearby housing development, Spring Valley.

The church often recognizes national holidays that are not part of the official church calendar. Of course, Mother's Day and Father's Day are recognized, usually with flowers, including one honoring the oldest and youngest Mom and Dad in the congregation. Memorial Day or Independence Day is marked with a patriotic service with special music and a tribute to our military veterans. In 1991, everyone was encouraged to wear his or her work clothes to church on the Sunday prior to Labor Day.

Christmas traditions also underwent change in the early 90's when the Sunday School treat bags were removed from the budget and the live Christmas tree was replaced with two artificial trees. Fire safety dictated the switch to artificial trees and soon after, the ladies of the church made new Christmon ornaments to decorate the trees.

In 1992, at the recommendation of the ELCA, the congregation voted to dissolve as an unincorporated association and recognize as a non-profit corporation. This year also brought about discussion of adding an additional staff person, possibly a part-time youth minister. With this in mind, a Staff Support Committee was created. Continuous communion was introduced in 1993, allowing an uninterrupted flow of parishioners to the altar to receive the Sacrament, and allowing for an orderly return to their seats.

Witness of Grace hit the road to spread the Gospel message in 1993. This group of Spirit-led individuals performed an

Easter-inspired musical drama at local and some not-so-local area churches. They continue to travel each Lenten season to congregations of all denominations to spread the Word, but Easter morning they perform at Grace for their family and friends as the Sunrise Service. Grace began a new Easter tradition in 1994 by asking the congregation to bring live flowers from their yards to decorate a cross in the chancel. As the processional hymn is sung, members file by the cross to add their flowers. When the cross is raised, all can see that what was once a barren cross, draped with a black cloth, has been transformed to a cross full of new life.

In 1994, , the first scholarship fund was established at Grace with the financial gift from the estate of Bill and Cornie Allman. The William L. and Cornie Menius Allman Memorial Scholarship Fund has provided financial assistance to several college students in all study areas. In 1998, the Crawford and Eva Sloop Scholarship Fund was established for students pursuing full-time church work. While these funds are both endowed, the distribution is limited. In 2004, the Grace Lutheran Scholarship Fund was established with the guidelines stating that each year, the contributions to this fund be fully distributed.

Patsy Parnell retired as Children's Choir director in 1994 with Patty Reynolds assuming the role of Children's and Junior Choir director. A couple years earlier, Lynn Lippard had taken on the responsibility of directing the Chancel and Youth Choirs. Another addition to our worship music was the purchase of the "Sing His Praise" hymnbook in 1995. The hymnal was selected for its vast array of "old-timey" hymns.

Grace was the first host and sponsor of Godstock in 1994. It has become an annual Christian community event with live music, games, food and fellowship. The first Godstock raised more than $5,000 (matched by Lutheran Brotherhood) for two children in the community, one afflicted with Aids, the other suffering from leukemia. Godstock is now a two-day event, including Sunday worship, held at an area park.

Scott Migliorisi was hired in 1995 as a full-time youth director. He generated a new excitement about the youth program and helped to start a new ministry, the Kids of Grace. He led a group of 30 teens on a mission trip to Atlanta, Georgia in 1996 where they held Bible School in communities where English was not the primary spoken language, worked at a food bank, helped clean and organize a homeless shelter and attended an inner city church in the Atlanta area. In 1997, Scott took a team from Grace to video an ELCA Global Mission event in Chicago, Illinois. Later that year, he resigned to accept a position at Christ Lutheran in Charlotte. A year later, Kris Lettenmaier was hired as Director of Youth Ministry and Christian Education. Kris and her family moved from South Dakota to Salisbury to continue her ministry. In 1999, Kris was reinstated by the ELCA as an Associate in Ministry and shortly thereafter resigned. Since then, several members of the congregation have provided exemplary leadership and spiritual guidance to the youth of Grace.

In the late 1990's, the community around Grace grew rapidly, most notably with the development of the housing community Grace Ridge. The Evangelism Committee has made many efforts to reach out to Grace Ridge and the Knollwood Elementary School area. In 1996, a new sign was installed on the front lawn of the church while the old sign was moved to the West entrance of the cemetery and now serves as a historic marker. The new, lighted sign has a message board that allows Grace to announce upcoming events or display faith-inspired messages.

In 1997, after numerous propositions, the church sold ¼ acre of land across the road from the church to the Wilhelm Family. Also, this year, the nursery was moved and remodeled. Later a closed circuit video monitor was installed to broadcast the service to those in the nursery. The former nursery has been redecorated by the youth and transformed into a youth room.

The Worship and Music committee's interest in offering an occasional Contemporary Worship Service began with several evening Koinonia services. The contemporary service has since moved to the Sunday morning worship time on the fifth Sundays. Various instruments including keyboard and guitar, enhance the contemporary music selections and alternative worship style.

After 19 years of service, Pastor Gene Bost resigned in July of 1999. Over the years, the members of Grace had discovered Pastor Bost's tireless devotion to the elderly and shut-ins. His call to leave Grace to become the Chaplain of the Trinity Oaks Campus of Lutheran Services for the Aging, North Carolina Lutheran Home, was perhaps surprising at first, but understood to be a heaven-sent directive that would fully utilize his talents ministering to the aging. Pastor Bost served as guest pastor as we kicked off the 125th Anniversary celebration. The Rev. David Nelson served as the interim pastor for over a year as the call committee considered calling a new pastor.

At the close of 1999, the Long Range Planning Committee suggested three long-range considerations: 1) adding on to

the sanctuary to provide handicap access, handicap restrooms, and a larger narthex area, 2) building a family life center, and 3) remodeling the parish hall.

During 2000, the gravel, overflow parking lot was paved along with the road around the cemetery. The land resale donation by Marvin and Mary Ruth Sloop was used to establish the Cemetery Endowment Fund for upkeep of the cemetery. Until 1979, the graves in the Grace cemetery were marked and dug by hand.

A call was extended to and accepted by the Rev. Woodrow Frick who was installed on November 26, 2000. Pastor Frick has a passion for spiritual music and, coincidentally the supplemental, With One Voice, was purchased shortly after his arrival.

A revised constitution and bylaws were proposed and accepted in 2001. In the aftermath of the September 11 terrorist attacks in 2001, the council discussed the formation of a Security/Emergency Committee. The renovation plans moved forward for a sanctuary addition, a ramp between the sanctuary and the education building and the renovation of the ladies restroom in the education building. After significant fundraising by the ladies of the church, new playground equipment was purchased and installed near the shelter. Continual outreach efforts led to the introduction of Friendship Pads that are passed along each pew to better identify visitors and prospective members.

The renovation was completed in February 2003 at an approximate cost of $564,305. Dedication of the building addition and reinstallation of the cornerstone occurred on Palm Sunday, April 13. At the close of 2004, the bank note for the renovation project was paid in full.

Following a summertime trend, service time was changed from 11:00 am to
10:30 am, with Sunday School moved to 9:30 am (rather than 9:45 am), and Sunday School opening was discontinued. Grace decided to keep the new schedule year-round in 2003.

As early as 1994, the ELCA began addressing issues related to human sexuality. In 2001, the ELCA adopted a resolution to study homosexuality in reference to the blessing of same-sex unions and the ordination of people in committed, same-sex unions. In 2003 and 2004, Grace gained a heightened awareness of the issues contemplated by the ELCA. With general opposition to the blessing of same-sex unions and the ordination of people in committed, same-sex unions, Grace voted to send the Synod a message by withholding 50% of its benevolent contribution in 2005. Grace hosted the ELCA-sponsored sexuality study, Journey Together Faithfully, in 2004. Although attendance was relatively low, the general consensus seemed to remain opposed to the blessing of same-sex unions and the ordination of people in committed, same-sex unions.

Grace's 125th year has been marked with honored guests, outstanding musical performances, and special events. The Anniversary Committee has provided the members of Grace with a retrospective look into the past. Former pastors, clergy associated with Grace and the North Carolina Synod Bishop, the Reverend Doctor Leonard H. Bolick, have been guest preachers throughout the year. Past organists have returned to fill the sanctuary with time-treasured tunes. Special anniversary Sundays even included a return to the worship service from the Service Book and Hymnal (the red book). Many former choir members, who sang under the direction of Rebekah Safriet and Patsy Parnell, reunited throughout the year to practice and perform favorite anthems. A special anniversary choir was also organized to supplement the Chancel Choir on special occasions.

Even the bulletins have been incorporated in the anniversary celebration. A new bulletin style featuring a sketch of the current church, drawn by Patty Reynolds, was introduced and each Sunday includes a snapshot look into the past with a "A Moment in Time in the Life of Grace"-----an announcement pulled from the bulletin archives.

Anniversary events began with a kick-off luncheon in January featuring an entertaining musical review through the decades, from spirituals to pop favorites. A Wedding Gown Fashion Show highlighted the evolution of bridal style over the past 125 years complemented the youth-sponsored Valentine Dinner. Many ladies dusted off Easter bonnets and hats from the past for Easter Sunday. The Anniversary Sunday, May 15, was marked in many ways as members sported vintage outfits, the Catawba Brass supplied special prelude music, several men participated in a beard growing contest and the children played games of yesteryear following a covered dish meal.

On All Saints Sunday, a "Spirit Walk" was held wherein 20 of the 22 charter members were recreated in word and costume. In December, the Reverend Gene C. Bost was made Pastor Emeritus of Grace Lutheran Church. Having begun his ministry with Grace in 1980 when the church was celebrating its 100th anniversary. Pastor Bost remained at Grace until July of 1999 when he left to assume the position of Chaplain at the North Carolina Lutheran Home in Salisbury. This honor was bestowed on Pastor Bost as the church concluded its year-long anniversary celebration.

In March, 2006, the Rev. Dr. David Paul Nelson joined the staff of Grace as Assistant for Pastoral Care. Having served as Interim Pastor from July, 1999 to November of 2000, we welcomed his return to Grace. James Lewis Moose, church treasurer for more than 33 years, was honored by the Church in May, 2006 for his dedicated service by establishing the James Lewis Moose Endowment Fund.

Pastor Woodrow F. Frick submitted his Letter of Intent to Retire in October, 2007, to become effective April, 2008. Pastor Frick served Grace from November, 2000, until his retirement.

As the year 2007 came to a close the congregation had the following membership breakdown: Total baptized 624, total confirmed 518, total unconfirmed 106, active confirmed membership 264, confirmed communing 320, unconfirmed communing 23, associate members 3.

The Call Committee, after due and diligent search, presented to the church council the name of the Rev. Jerome Cloninger to be called as pastor of Grace and he accepted July 13, 2009. Pastor Jerome grew up in eastern Catawba County, a graduate of Lenoir Rhyne University, Lutheran Theological Seminary in Gettysburg, Pennsylvania, and was serving as pastor of Salem Lutheran Church in Wakefield, Nebraska when he accepted the call to Grace. He and wife, Kim, his high school sweetheart, have four children. Pastor Jerome was installed August 16, 2009.

The Lutheran Men in Mission started a fish fry fundraiser in October, 2009 for individuals and/or families experiencing financial difficulties because of serious illness that live within the immediate and/or outlying areas of Rowan County. The first was the Carl Doby Memorial Fundraiser and it was a success.

As Grace moved forward into the year 2010, in April Pastor Jerome presented a statement to the congregation, at the direction of the North Carolina Synod, entitled Human Sexuality: Gift and Trust. This was followed by in depth discussion, study, research, with every member given a voice on this important issue. On May 30, 2010 at the completion of the study, it was determined there would be no change in the status of Grace with the Evangelical Lutheran Church in America.

The church also began developing plans to build a family life center that would include architect, contractor and a capital campaign for fundraising. June, 2011, the church council voted to proceed with the building of Grace's Family Life Center. On Sunday, January 22, 2012, the official groundbreaking was held and Ike's Construction Company was given Notice to Proceed. The FLC, as it was referred to by the congregation, was dedicated on June 30, 2013, with 250 in attendance that enjoyed a delicious meal and entertaining portrayals of Grace's charter members from 1880.

In January of 2012, the Youth of Grace began fundraising to enable them to attend the Youth gathering in New Orleans, Louisiana, which they attended and reported a spiritual, uplifting and life-changing experience.

The original structure of Grace was a still house located on Fisher Mill Road, Salisbury, with the formal organizing in May, 1880. In 1881, the Rev. V. P. Stickly, Grace's first pastor, directed the construction of a 35 x 60 foot frame building and it was dedicated in 1881. This structure underwent many additions and improvements through the years, but on March 30, 1947, the fire alarm was given during the close of Sunday School and the building burned within 45 minutes. By December, 1947 plans were made to rebuild and on July 4, 1948 Holy Communion was held in the new church. Still in use today, in 2013 plans began for repairs and changes in the sanctuary and were completed January of 2015. The congregation of Grace always strived to have a beautiful setting for worship and praise to God in His Holy House. The new Family Life Center suffered a major leak in the parlor and gym in March of 2015 with repairs completed in May.

Tim Smith, newly-elected Bishop for the ELCA, was Homecoming preacher in September, 2015. Bishop Smith is the grandson of the Rev. James E. Walker who served Grace as pastor from 1951 to 1967.

In July of 2016 as disciples of the Lord Jesus Christ and to further strengthen Grace as a congregation, the church moved to a Forward Together program to build worship, outreach, benevolence, education and fellowship. Pam Roseman agreed to lead the implementation and presentation of the new program.

Responding to the need from Lutheran World Relief and lead by Terri Brown of the congregation, the ladies of the church who love quilting began a labor of love to provide handmade quilts to the LWR that will be shipped to impoverished countries such as Haiti, Sudan and Tanzania. Quilts have also been donated to Prevent Child Abuse Rowan and the annual LMIM Fish Fry Fundraiser. As of 2021, 458 quilts have been completed and donated. Quilting at Grace became a blessing to all involved.

Rowan Helping Ministries has been supported by Grace for many years, as has the Boy Scouts and Girl Scouts

programs, thanks to strong leadership. For many years Grace has supported several mission families that have served throughout the world.
As the issue of security and safety became more relevant in our society, Grace became more aware of the importance of security on the church campus and proceeded to implement changes for the safety and security of worshipers.
The year 2018 brought a renewed interest in a church columbarium and planning began to initiate this and for it to be in place as the need for a columbarium should arise.
In conjunction with the Rowan County Sheriff's Department on March 17, 2019, the congregation participated in an Active Shooter Exercise with approximately 90 members of the congregation participating. As a result of this, the church council approved Grace being a reunification site in the event of a school evacuation at neighborhood Knollwood Elementary School.
Grace entered 2020 with plans for another year of worship, education and fellowship but the Corona Virus Pandemic interfered. Church services were cancelled at the beginning of Holy Week and were not resumed for several months. While church services were cancelled, some activities, business, and events were treated in a different manner. Virtual services were available and as the warmer temperatures arrived, worship services were held in the Charlie Sloop Memorial Shelter or on the church grounds and also in the Family Life Center where spacing of those in attendance could be easily taken care of. Worship was reopened on September 20, 2020 with two services, one in the FLC and one outside.
The year 2008 saw many counties in North Carolina participating in the Barn Quilt Trail, a statewide blend of history, culture and community spirit in the State. Rowan County, Salisbury and Grace Lutheran Church were part of this movement. In 2020, a beautiful Barn Quilt was hung at the Charlie Sloop Memorial Shelter by the Circle of Hope.
The annual LMIM Fish Fry Fundraiser in October, 2020, continued as a drive-thru and proved to be successful. To date the Fish Fry has raised over $360,000. Also in October, the columbarium was delivered and set up. Sadly, the church organist, Karen Lucas, died March 24, 2021, followed by husband, Carlton Lucas, October 28, 2021, the first to be inurned in the columbarium.
In 2021, Grace continued to plan worship services around the Synod guidelines that were set because of the corona virus pandemic, with services being adjusted according to the numbers provided by County and State health officials. The church lost 6 members during the year, some due to complications of the corona virus and some to other health issues.
The year 2022 began with Pastor Jerome Cloninger tendering his resignation effective January 9 as our much-loved pastor. He accepted a call to Macedonia Lutheran Church in Burlington. A farewell luncheon was held on January 9 to thank him for his 12 ½ years of dedicated service to the congregation of Grace Lutheran Church, and to wish Pastor Jerome, wife, Kim, and son, Zeke, God's continued blessings on their new call. The Rev. Michael Frye accepted the call as Interim having served numerous parishes in his many years of service to the Church.
Thankfully and joyfully services were resumed with Sunday School at 9:30 am in the FLC, and worship in the church at 10:30 am on March 13, 2022. Easter was celebrated on April 17 with much praise and thankfulness to God that we have come this far in maintaining worship services in spite of the obstacles that have arisen over the past two years.
ALL PRAISE AND THANKS TO GOD, OUR FATHER, AND CHRIST JESUS, HIS BELOVED SON.

Time and space will not permit the mentioning of even a fraction of the great number of lay members who have rendered dedicated service to Grace Church. As St. Paul said, "We are surrounded by so great a host of witnesses." Some are with us now and many have gone on before us, all urging us to continue the good work so that when we come to the close of life's day, each of us may be able to say, not boastingly but humbly, knowing that we were led by the Spirit of Christ, "I have fought a good fight; I have kept the faith".

Pastors

1880-1882	V. R. Stickley
1882-1887	J. D. Shirey
1887-1888	D. A. Sox
1888	C. A. Brown, Seminary Student
1889-1892	Whitson Brown
1892-1894	C. A. Brown
1894-1895	V. Y. Boozer
1895-1897	H. N. Miller
1897-1907	H.A. Trexler
1908-1911	B. S. Brown, Sr
1911-1912	O. W. Aderholdt
1913-1918	G. O. Ritchie
1918-1921	Roy T. Troutman
1921	J. Arthur Linn, Supply Seminary Student
1922	C. M. Fox, Supply
1922	C. P. Fisher, Supply
1922-1923	W. G. Cobb
1925-1932	C. A. Brown
1932-1940	C. F. Kyles
1940-1948	C. E. Lutz
1949-1951	C. S. King
1951-1967	James E. Walker
1968-1974	Claude V. Deal, Sr
1975-1979	Jacob L. Mayer, Jr.
1975&1979	Wayne M. Daubenspeck, supply
1980.1999	Gene C. Bost
2000-2008	Woodrow F Frick
2006 - 2009	Rev. Dr. David Nelson, Pastoral Care & Interim
2009 - 2022	Rev. Jerome Cloninger
2022 -	Rev. Michael Frye, Interim

Grace

Thomasville

Organized: 1911
County: Davidson
Affiliation: NC Synod
Status: Active

Growth in the ministry at Grace Lutheran Church appears to fall into twenty-five year cycles that are comparable to the growth in a vineyard; with the first twenty-six years called "a time to plant." There were twenty-six charter members when the congregation was organized on November 5, 1911, by the Mission Developer, the Rev. V. Y. Boozer, D.D., Pastor of First Church, Lexington; assisted by the Rev. M.L. Canup of Emmanuel, High Point. Other supply pastors were The Rev. P. D. Brown, D.D. and the Rev. P. J. Bame. In August 1917 the Rev. John B. Moose, Ph.D., D.D. became the first regular pastor. He served only one year, but he prepared the foundation for the later pastors. He secured the Masonic Hall where regular services were held each Sunday morning. A Sunday School was organized in October 1917 with A. Loten Sullivan as superintendent and three classes taught by Pastor Moose, Mrs. J.W. Peacock and Mrs. Lee Black. The Rev. N. D. Bodie and the Rev. G. O. Ritchie, the next two pastors,
provided excellent administrative leadership through two ambitious building campaigns. The first church building erected underthe guidance of Pastor Bodie was opened for service on July 2, 1922. Pastor G. O. Ritchie served from October 1926 until his death on February 8, 1937. Major achievements during his pastorate were dedicating the church building on November 27, 1927, building a modern brick parsonage in 1930, and establishing a self-supporting congregation in 1937 with one hundred ninety-eight confirmed members.

"A Time to Grow" best describes the next twenty-nine years of mission outreach into the larger community with two Sunday morning services, Week Day Church Schools, Church Library, auxiliaries for all age groups and Scout troops for boys and girls. The adjoining parsonage was renovated for a Parish House and a new parsonage was purchased. The congregation recognized the need for future expansion and studies determined that relocation was the best answer. The congregation purchased the Unity Street property in 1961 and made plans for a new building. A Service of Celebration for entering the new church was held on Sunday, June 19, 1966.

A third phase in Grace's ministry began with outreach to Roman Catholic Christians in the 1970's with joint Vacation Bible Schools and quarterly worship services. Growth in the Triad's

population meant hope as well as new responsibilities. A new mission statement for Grace Church was adopted in 1987, as efforts were made to seek more effective ways to proclaim the Gospel of Jesus Christ to more people in a changing society. Ministries to families with young children and people struggling through loneliness divorce or financial adversity were introduced. Muriel Johannessen, an Associate in Ministry, was called to direct this work. After School and summer day care for young children and Divorce Recovery groups were sponsored. Two services of Worship with Holy Communion each Sunday morning, mid-week services with Bible study and activities for all ages are part of Grace Church's commitment to tell the story of Jesus and His love.

Pastors

1911-1915	V. Y. Boozer, DD
1915-1917	P. D. Brown, DD
1917	P. J. Bame
1917-1918	J. B. Moose, Ph.D, DD
1919-1926	N. D. Bodie
1926-1937	G. O. Ritchie
1937-1938	E. F. Troutman
1938-1947	C. R. Patterson
1947-1956	Charles S. Wessinger
1956-1959	Jack E. Smith
1961-1962	J. Daniel Brown
1962-1965	William B. Carr
1966-1983	Hoke H RitchiE
1984-1999	Craig D. Saltzer
2000-	Michael J Hoffmann

Haven

Salisbury

Late in the summer of 1898 Lutheran laymen saw the need for a Lutheran Sunday School. It became known as the Chestnut Hill Lutheran Mission. Through the efforts of the Reverend William A. Julian, pastor of Christ Lutheran Church, East Spencer, Mount Zion Lutheran Church was organized August 13, 1899, in a little frame schoolhouse. This old schoolhouse was the only building available for the community and was located near the intersection of South Center and Johnson Street. The new congregation became a part of a parish with Christ Lutheran Church, East Spencer. Soon it was discovered that another church in the North Carolina Synod had chosen Mount Zion as its name. The congregation took on the name – Ebenezer.

The congregation assembled for prayer meeting on Thursday, July 19, 1900, and found the building had already been rented. They met on a lot on Harrison Street that was purchased in October 1898 for seventy-five dollars. On October 23, 1900, they looked to the future to build a new house of worship. On January 20, 1901, the cornerstone of the first church was laid and it was noted the Lutheran Church on Chestnut Hill has been changed from Ebenezer to Haven.

The bell purchased with the "Children" Bell Fund in 1901 still hangs in the present church.

Haven congregation withdrew from the joint pastorate with Christ Lutheran Church, East Spencer, and with aid from the Home Mission Board Haven was enabled to have a full-time pastor.

The Council discussed building a new building on February 6, 1916. It was decided on March 5, 1918, that a new church would be constructed on the old location. The old wooden building was sold and moved from the lot. The cornerstone of the second church was laid on May 18, 1920. For the new building sixteen stained glass windows were ordered from Austria. The windows were held in storage for several years due to World War I. Worship continued during this time with the space for the windows boarded up.

On the 40th Anniversary of the congregation, August 1939, anniversary services were followed by a formal opening of the new Sunday School addition.

It was announced in August 1944 at the 45th Anniversary service that there was a donation for a new pipe organ. Even though the funds for a new organ were available, a new organ could not be built without permission from the War Production Board. The organ project had to wait until the war was over.

Haven members rejoiced that World War II had come to an end and all ninety-six young men of the church who served returned with only a few wounded.

The congregation began remodeling the church on May 18, 1949.

In the 1990's, the Shennadoah Glass Company was secured to clean, repair and add a protective covering on the stained-glass windows. A plaque designates the donor or donors who preserved each window. It reads: "In appreciation to those who contributed generously to assure the restoration and preservation of the beautiful art glass windows in the sanctuary and bell tower."

In 1999 Haven celebrated the Centennial Anniversary all year long.

Gerry Webster crafted a banner that was dedicated to the glory of God on February 14, 1999. The banner is in the sanctuary.

Joyce Heilig, Betty Yates, and Nancy Isenhour created a colorful centennial quilt. The quilt which resembles a stained-glass window, was dedicated March 28, 1999, and hangs in the fellowship hall.

Mary Spires compiled and published a history of *HAVEN EVANGELICAL LUTHERAN CHURCH 1899 – 1999*

The church parsonage has been utilized by different groups throughout the years serving as home to refugees and others in need. For many years it was an adult day care.

The lower part of the educational building housed the Salisbury Academy and now the Center for the Faith and Arts.

Haven began with the determination of dedicated Christians with a vision which through commitment and looking to God for guidance was exceeded far beyond their expectations. We too like our predecessors need a vision for the future. Times have changed, people at Haven have changed, and our community has changed; yet some things remained constant. We must continue to yearn to be a community of faith that thinks the mind of Christ, loves with the heart of Christ, and serves with the hands of Christ.

MINISTERS OF HAVEN

William A. Julian	***1899 - 1900***
Herbert W. Jeffcoat	1900 - 1901
Jacob L. Morgan	1902 – 1903
Calvin L. Miller	1904 – 1905
Carroll I. Morgan	1905 – 1911
Moses L. Kester	1912 – 1913
George H. L. Lingle	1914 – 1922
George H. Cooper	1923 – 1926
B. Justus Wessinger	1927 – 1933
Charles A. Phillips	1933 – 1950
A. Kenneth Hewitt	***1950 – 1954***
John L. Yost, Jr.	1954 – 1959
A. James Laughlin	1959 - 1964
Walter J. Moretz	1964 – 1967
F. Curtis Morehead	1968 – 1976
A. Glenn Boland	1977 - 1982
Glenn M. Zorb	1983 – 1988
Karl Park	1988
Dr. Mark Ellingsen	1988 – 1990
W. Gilmer Boggs	1990 - 1992
Ronald W. Fink	1992 – 2002
W. Gilmer Boggs	2002 – 2004
Marcus B Hovis	2004 – 2007
W. Edward Harper, Jr	2007 -

Holly Grove

Lexington

In the early 1800's, Holly Grove's ancestral pioneers came south, from Pennsylvania, over the great Wagon Trail. The area where they settled, which became part of Davidson County had large holly trees covering most of the land. The community came to be known as Ilex, which is the Latin name for holly. Later on it would become Holly Grove. These settlers, mostly of German descent, had ties to both the Lutheran and Reformed churches and alternated their worship services. Circuit riding preachers first served them.

In 1883, W.P. Cline, both minister and Professor, moved to Davidson County and became pastor of four Lutheran parishes, Pilgrim, Beck's, Emanuel and New Jerusalem. He also saw a need for education and opened a school at Holly Grove in the abandoned one-room Quinn Schoolhouse, formerly known as Quinn Place. (1884-1885)

In the spring of 1885, Rev. Cline started a movement, which led to the founding of Holly Grove Academy. Land for both a school and a parsonage was donated by Eli and Flora Younce (Younts) and Elizabeth, wife of John P. Younts, and deeded to the trustees of Holly Grove Academy. When the framed building measuring 30 ft. x 50 ft. was completed it contained space for classrooms on the ground floor and an auditorium, or meeting room, upstairs. The members of the churches in the parish and residents of the Ilex community donated most of the labor. Cost of the building was $500.

On Christmas Day, 1885, on the upper floor of the Academy, a special service was held for the birth of Holly Grove Lutheran Church. There were 38 members. Just a year later, with W. P. Cline as pastor, Holly Grove Council petitioned and received membership in the Tennessee Synod. In 1886 a frame parsonage was built across the road from the Academy. A Sunday school was organized in 1887 and may have been the first in the area. Enrollment in Sunday school was considerably larger than the membership of the congregation due to the attendance from other churches when they were not holding services. This soon changed when other Sunday Schools were organized.

Students attending Holly Grove Academy came from neighboring farms. Some were from other areas of Davidson County. They boarded in homes near the school and with the parsonage family. Since more room was needed, B. A. Whitener, formerly of Catawba County, built a large two story building on some of his property beside the Academy to serve as a boarding house. It was built in 1887 and consisted of eight large rooms. A great experience for the new Lutheran Congregation was November 8-12, 1889, when they hosted the convention meeting of the Tennessee Synod.

The Holly Grove Academy became an influence for education in Davidson County as well as to the state. From this institution of learning many went out into the nation as leaders in many fields of work. Lenoir Rhyne College, Hickory, NC, was begun from the Holly Grove Academy, when Rev. Cline saw greater things could be done with higher education. He, along with Dr. R.A. Yoder, (who became the first president of Lenoir Rhyne), Dr. J. C. Moser and Rev. A. L. Crouse, founded the college in 1891. The first graduate of the Holly Grove Academy, Robert L. Fritz, became president of Lenoir Rhyne in 1901.

From 1898 until the early 1900's Holly Grove was part of the parish that included Beck's, Emanuel, Lebanon, Pilgrim, and New Jerusalem congregations. Mr. Eli Younts donated land in 1909, for Holly Grove Cemetery.

In 1913, under the leadership of Rev. J. M. Senter, Holly Grove members made a decision to build a church. The church building consisted of a large beautiful sanctuary that could seat 300, and two small rooms, which were used by the Sunday school. The new building was completed in 1914 and dedicated in May 1915. In 1926 a new brick parsonage was built on the site across from the church replacing the original parsonage. It had all modern convenience of that time but it was 1951 before a central heating unit was added. Since Sunday school attendance was growing, an addition was made to the rear of the church, consisting of six rooms on ground floor, and two rooms and a large meeting room in the basement. This was between the years 1928 to 1942.

During the years of 1942-1947 a Hammond organ was installed in the church.
In 1956 Holly Grove voted to become self-supporting. They purchased the other churches' ownership in the parsonage. An addition was made beside Holly Grove Lutheran Church in 1958. An educational building was constructed with members donating timbers, sawing timber, and doing work on the actual building. The building consisted of brick exterior/block walls, had a large meeting room and several small classrooms, a kitchen and two restrooms. The following year a recreational part replaced the farm buildings and orchard behind the parsonage. It was the first county softball field and park to be lighted. This same year an outdoor shelter was constructed.
In the year 1962 chimes were donated to the church by Edgar Younts in memory of his parents Eli and Flora Younts.
The third and present parsonage was built in 1963. On November 19, 1967 members of Holly Grove Lutheran Church had a special "Thanksgiving". They celebrated the occasion of being debt free by a mortgage burning ceremony in the sanctuary.

In 1978 a speaker system was installed in the church. In the spring of 1985 a Carillon (a chime of bells) was donated by Mrs. Margaret McArver in memory of her husband Robert McArver, grandson of Eli and Flora Younts. This replaced the original chimes. It was during the year of 1985 Holly Grove Lutheran Church celebrated its 100th Year Anniversary of Organization. Pastors who had previously served brought back to celebrate with us, quite a joyous and memorable time for our congregation.

In 1989 the church building and the education building had minor renovations. A wheelchair ramp was added leading from the educational building into the double doors on the side of the church. The buildings now were joined. At the same time, the front entrance to the educational building was made wheelchair accessible and two new larger restrooms were added. It was in the 1993 handbells were purchased and enhanced the music of our church.

A central heating and air conditioning system was installed in the church in 1994.
In 1997 a Riso copier was purchased to use for the printing of a monthly publication of The Holly Leaf, a communication tool within the congregation and others that has been in place since about 1973.
An up to date sound system was added to the church in 1999 with the next project of covering the pews with fabric and cushioning taking place shortly thereafter.In 2001 it was voted to convert the present parsonage to an office complex. Renovations have been under process. In 2004 junior handbells were purchased and have been a part of our services on occasions.

While gathering materials for the history of Holly Grove Lutheran Church, it is difficult to separate the Academy from the Church.

Pastors

1883-1891	William P. Cline'
1891-1894	Jacob Wike
1894-1896	Alfred R. Beck
1897	John L. Deaton, Supply
1898-1903	Calvin L. Miller
1904	W. P. Cline, Supply
1906-1909	Abner L. Bolieck
1910-1911	James Deal
1911-1918	Jonas M. Senter
1919-1928	Robert B. Sigmon

1928-1942	Roy Linn Fisher
1942-1947	Charles F. Kyles
1948	C. L. Miller, supply
1948-1957	Lester O. Roof
1957-1961	Donald B. Loadholdt
1961	John Hyer, Supply
1961-1964	Homer E. Fry
1964	Maurice Staley, Supply
1964-1969	William E. Hall
1970-1978	Charlie L. Hoyle
1979-1982	Charles J. Cloniger
1983-1986	Carl R. Yost
1987-1990	Grady “Buddy” W. Beaver
1991-1996	Keith H. Dey
1997	David K. Huddle
1998-2001	Michael W. Evans
Intern	Connie L. Havir
2001-2002	Vacant
2002-2004	Cathy A. Fanslau
2005-	John W Mocko

Holy Comforter

Belmont

The modern mini-cathedral at the corner of Main and Circle Drive in Belmont, North Carolina captures the spirit of its people—1910 through today—always vital and youthful. The startlingly modern building is still referred to as new; in 1959 it stretched wondrously into the future. In contrast, its 75 year-old parsonage across the street speaks gracefully of the congregation's regard for the past—the oldest brick home in the city of Belmont. There is much of youth and age at Holy Comforter; three of its charter members are still active inspiration to the young; its senior citizens are "Jolly Elders"; its educational program use recent material but everyone still likes the old-fashioned ice-cream social at the end of VCS; its pastor rafts rivers with the youth while some of its worship still pays homage to early ritual with ashes, Seder, and house blessings; its kid choir makes sparkling sounds with orph instruments as the adult choir testifies to a rich classical heritage in music.

This modern church's family tree has always shown the vigor of youth. The first organizers of the church held services in the Presbyterian Church and then in a frame school building near the Majestic Mill, breaking ground with a youthful hope on a "rather dreary, cool, and rainy afternoon" in 1917 for its first church. Seminary students led the little body faithfully (One is said to have been "faithful and diligent in the work although it was a summer of unusual heat.") and young female stewardship foretold of the emergent importance of women at Holy Comforter through Elizabeth Lineberger, Anne Lewis, and Martha and Francis Lineberger.

There were innovations with each pastor, parishioners of all ages joining forces. With Pastor Melbourne Farris (1931-36) the Common Service Book was put into use, and the men of the church enlarged the church basement themselves for Sunday School Classes. With Pastor Robert Shelby's (1936-41, 64-79) first ministry, the five-minute children's story-sermon became a fixture in worship and "endeared him to the hearts of the young."

With Pastor Bernard Trexler (1941-43) the Luther League published the first edition of the parish paper, The League, and drew on the resources of Belmont Abbey for its ceremony on Palm Sunday. In one year—1944—with Pastor Hugh Kepley (1943-49), Holy Comforter opened its doors at 5:30 a.m. for meditation on D-Day and became self-supporting within months of that event.

With Pastor Leslie Conrad, a displaced person, Leopold Lukins, was brought to Belmont to be organist, and evangelism teams were organized in conjunction with Good Shepherd in Mt. Holly. Pastor Harry Robinson's (1951-63) youthful vision and drive set Holy Comforter's sights on the future and the new spirit resulted in the present, stunningly modern church structure which won a national architectural award for the seemingly limitless height of ceiling, remarkable enhancing acoustics, and rainbow of primary colored stained glass against the cream-colored brick and gray steel griders. To this bold edifice (the sanctuary donated by the Linebergers and the educational building by the congregation), the congregation recently installed with its own labor a five-hundred piece stained glass window cut by current pastor, Reverend K. Michael Varn (1979-), and depicting the plagues of modern humankind including mechanized warfare, hunger, disease, and depression. The layout was calculated by Russell Fleming and design by Steve Hackney.

Holy Comforter's architecture is a statement of temerity. Its core of believers has never been afraid to try a new tack in service of Christ while spirited by pastors who have had very different tones. They have resettled families from Latvia and Vietnam. They have responded to the community form providing a meeting place for Alcoholics Anonymous in the 50's to establishing a Boy Scout Hut to weekly radio broadcasts of the service to a recently instituted tape ministry for the homebound. They held an ecumenical service for the 52 returned hostages from Iran in 1980 and welcomed a Catholic priest to preach at Reformation in 1983. They have lent constant support to the Belmont Community Organization for relief the poor and homeless, the Gaston Group Home, and served as home station for the local rescue-ambulance service for six weeks. They are developing VCS material

for the very elderly and shut-in, has authored a Christmas morality play with original music, and has established ten life memberships in the Southern Seminary Auxiliary. These kinds of ministries have given Holy Comforter continuity while they have kept it young.

Pastors

1910	W. J. Boger
1913-1927	R. H. Kohn
1927-1931	E. C. Cooper
1931-1936	Melbourne R. Farris
1936-1941	R. F. Shelby
1941-1943	Bernard L. Trexler
1943-1949	R. Hugh Kepley
1949-1950	Leslie Conrad
1950-1963	Harry H. Robinson, Jr.
1964-1978	R. F. Shelby
1978-	K. Michael Varn

Holy Communion

Banner Elk

Sometime prior to 1840 perhaps as early as the late 1700's, the first Lutheran Church was organized near Valle Crucis in what in now Watauga County. Lutherans, almost exclusively of German descent, had been in North Carolina since the early 1700's, and though most of the Lutheran settlement was in the Piedmont section of North Carolina, a few hardy Lutherans began to arrive in the mountain wilderness in the late 1700's and early 1800's. The exact organizational date of the Valle Crucis Church is not known, but in the "History of Watauga County," by John Preston Arthur, page 112, speaking of the Lutheran Church, he says: "One was established at Valle Crucis before Bishop Ives arrived in 1842." First known as Friendship Lutheran Church, the name was changed in 1866 to Holy Communion Evangelical Lutheran Church, after withstanding many decades of poverty, isolation, proselytism, and floods. The Valle Crucis building was of logs and stood on the left of the road going from Mast's store toward the Mission School, opposite from the site of the Methodist Church. This property was sold in 1886 and a second building, a frame structure, was erected high up on Townsend Mountain near the head of the Clark Creek between Valle Crucis and Foscoe. In 1935 the present day stone sanctuary replaced the frame building and was constructed largely by the free-will labor of the members of the congregation. Miss Cora Pearl Jeffcoat, who was then parish helper in the Watauga Lutheran Congregations, was a great inspiration to the congregation all through their building operations. The women of the United Lutheran Church in America contributed liberally toward the building. With Chancel furniture donated by Bethany Lutheran Church, a complete renovation was made in 1966, following the 1963 building of the parsonage on Highway 105 just outside Foscoe. In 1973, under the guidance of Pastor Larry D. Campbell, a new retreat center (doubling as an educational building) was built, a part of the funding coming from the Love Compel Action Appeal of the Lutheran Church in America. The baptized membership of Holy Communion is approximately 250.

Holy Communion Church for most of its existence was associated with other congregations in the Watauga Lutheran Parish. For many years there was no regular pastor located in the parish, but different ministers visited and preached for them from time to time.

Pastors

Christian Moretz
Henry Goodman
P. C. Henkel
R. A. Yoder,
D. A. Goodman
Jacob Wike
W. P. Cline
J. C. Moser
J. C. Dietz
P. C. Wike

1895-1900	J. L. Deaton
1901-1905	John Hall
1906-1910	H. A. Kistler
1912-1913	J. A. Yount
1913-1917	M. L. Carpenter
1918-1923	N. D. Yount
1923-1926	H. W. Jeffcoat
1926-1937	J. A. Yount

1938-1952	E. F. Troutman
1953-1958	George Shuford
1959-1961	James Bayne
1961-1962	Seminarian Clyde Haas
1963-	Larry Campbell

Holy Communion

Dallas

Organized: 1885
County: Gaston
Alternate Name: College Chapel Church
Affiliations: Tennessee Synod, NC Synod
Status: Active

Holy Communion Lutheran Church, Dallas, North Carolina, had its beginnings on the campus of Gaston College, thus the original name, "College Chapel Church". The congregation was organized in November 1885, as a part of the North Carolina Conference of the Tennessee Synod with the Rev. Jacob Steck, D.D., of Maryland as its pastor.

Several pastors served the congregation until 1897 when the Rev. W. A. Deaton became pastor of four churches in and near Dallas: College Chapel, Anitoch, Philadephia, and Christ, Stanley. Pastor Deaton was interested in building a church. When Jesse Holland gave the land for the town of Dallas, a lot was given to each existing denomination on which they could erect a church building. The congregation was much involved in the actual construction of its first building. Bricks were hand-made by Sherman Robinson. One special brick with a bird on it was saved when this building was later demolished, and it was included in the present church.

In 1904, "Holy Communion" was chosen as the name of the church. The first worship service in the new building was held on November 2, 1905. A pipe organ was installed around 1915 and was paid for by the Carnegie Foundation. A Sunday School annex with kitchen and dining room was built in 1924. In the 1940's it became evident that more space was needed. Some nearby property was purchased. In 1948, a new brick parsonage was constructed on Trade Street. A new educational building was built in 1957 and was dedicated in 1958.

In February of 1958 a group of members of Holy Communion withdrew and formed Our Savior Lutheran Church. Continued growth at Holy Communion led the congregation to build a new church on the site of the first building. Those plans were finalized under Pastor J. A. Harbinson (1959-68). Dr. T. Norman Mansell was brought in as architect for the new structure. On April 25, 1971, the last worship service was held in the old structure. The new building was dedicated on November 5, 1972

The congregation is widely recognized in the Dallas area as a focal point and meeting place for various ministries of the community churches. The beautiful, faceted glass windows in the nave tell the story on, on the north side, of the Old Testament, and on the south side, of the New Testament and more recent church history.

Current ministries and groups using the buildings include daily congregate meals for seniors, girl scouts, AA, Alanon, Atateen, an annual chicken-n-dumplings dinner for the Dallas High Schools Christian Social Ministry, community blood drives, as well as various family reunions and other community events.

An addition to the pipe organ was completed in 1991 by the Wicks Pipe Organ Company. The organ now has 17 ranks with additional chimes and other features. Also in recent years, the congregation has moved to make each level of the buildings as accessible for all persons as it's possible. Aids for the hearing impaired are available. Most recently, the congregation has converted its historical room into a small chapel using many furnishings from the old church and preserving them for years to come. The chapel was dedicated in memory of Betty Merck, wife of Pastor John Merck, who had worked in the Synod office, as well as in many other roles.

Pastors

1886-1891	M.L. Little & L. A. Bikle
1891-1892	J. R. Peterson
1892-1893	S. S. Rahn
1893-1897	J. R. Peterson
1897	H. J. Mathias, Supply
1897-1906	W. A. Deaton
1907-1911	P. D. Risinger
1912-1912	A. R. Beck
1917-1919	C. E. Fritz
1919-1925	C. N. Yount
1925	L. E. Blackwelder
1925-1931	D. P. Rudisill
1932-1944	J. J. Bickley
1945-1955	C. E. Ridenhour & W. G. Cobb
1955-1958	William Ridenhour
1959-1968	J. A. Harbinson
1969-1989	John F. Merck
1990-1994	Robert A. Sain
1995.2005	Paul R. Kanupp
2006-	Kevin L Mackey

Holy Cross

Mocksville

Organized: 1960

County: Davie

Affiliation: NC Synod

Status: Active

During the winter and spring of 1958 a series of cottage meetings were promoted and inspired by the presence of the Rev. Charles McCombs, supply pastor for St. Matthew's Lutheran Church. Dr. F. L. Conrad, President of the NC Synod, was contacted and on January 11, 1959, a meeting was held at the Rotary Hut in Mocksville to discuss plans for a possible church. It was a direct result of this meeting that in the spring of 1959 the North Carolina Synod called seminarian Boyce D. Whitener to work in Mocksville form June through August of that summer. Mr. Whitener began his work June 1. During the first week, Mocksville National Guard Armory was secured as a meeting place, a pulpit was secured, an altar was improvised, a piano was secured for $100.00 on credit, an altar cloth was quickly made of dress material, and pie plates were brought in to serve as offering plates. At this first memorable service there were thirty-three present. Student Pastor Whitener preached the first sermon on the topic, "Behold, an Open Door Comforts Us". Mrs. Kenneth Waller did an exceptional job on the piano. With the artillery of Uncle Sam's National Guard overshadowing the worship space, an embryo for God's Kingdom had been formed.

During the summer of 1959 a committee sought a possible site for the future church. A site was selected between Mocksville and Cooleemee on Highway 601 in an attempt to serve as much of the county as possible. In April 1960 final transactions were completed in April of 1960 and the North Carolina Synod provided $3,000 toward the purchase price of $6100.00. By October of 1960 the congregation's portion had been paid in full.

In the fall of 1959 it became necessary for the little group to find some other place for their services. The Rev. Leo Smith had arrived in the area to preach a week-long Evangelism Mission only to discover that there was no place to go. Out of desperation the group moved to the old abandoned Cherry Hill Lutheran Church building some miles away. During the fall and winter months of 1959 and 1960 the congregation held regular services. June 1, 1960, exactly one year from the time the group started meeting, the Reverend Boyce D. Whitener returned to the little flock on call from the

Board of American Missions.

In October of 1960 the group met and unanimously adopted the name Holy Cross Evangelical Lutheran Church. At a business meeting on November 6, 1960, the first current and benevolent budget was prepared and adopted by the congregation for $4,685.00 and was subscribed to in full. In February of 1961 the capital fund drive for the new building was and on November 13, 1960 at 2:00 p.m. the formal organization was held. The Rev. Charles McCombs preached the meditation on the text Revelation 3:8, "Behold I Have Set before You an Open Door" and the Rev. Boyce D. Whitener received the severty-two charter members into the congregation. Approximately two hundred people were present for this service. Dr. F. L. Conrad read the newly adopted constitution for the congregation and declared the group formally organized. December 4, 1960 the call was extended to mission developer Boyce D. Whitener to become the congregation's first pastor.

Pastors:

1961-1963 Boyce D. Whitener
1963-1967 Marvin J. Rhyne
1968-1971 Jay Boggs
1972-1974 Gerald P. Wallace
1974-1980 Garold R. Carter
1981-1983 Howard G. Baker
1983-1986 Gary A Gilreath
1986-1992 John A Johnson
1994-2000 Glynn S Bell
2002-2005 Robert J Kasting
2007- Susan L Bame

Holy Trinity

Watauga County

Holy Trinity in Watauga County was organized to serve the community of Lutherans that accompanied Alfred Jacob Moretz and his wife, Mary Emeline Lutz, to Deep Gap to farm and to operate a gristmill before 1900. At first services were held in a school house by visiting preachers including the Rev. J. L. Deaton. One source indicated that the congregation was begun in 1910. The first church was organized and frame structure was built in 1918 under the supervision of Rev. N. D. Yount. This first church was located near the Watauga County and Ashe County line on Highway 221 out of Deep Gap.

In 1939 a lot was purchased on Highway 421 at the forks of Highways 421 and 221 at Deep Gap and a new church was built. This congregation was associated with the other churches in the Watauga Parish and they had visiting misters at least once a month. They also had an interest in the parsonage at Mount Pleasant.

Holy Trinity remained a loyal and faithful congregation until they disbanded around 1965 before Rev. Edwin F. Troutman left Boone. The members then went Grace Lutheran in Boone or to Bethany on Big Hill Road.

Holy Trinity
Chapel Hill

Organized: 1911
County: Orange
Affiliation: NC Synod
Status: Active

Lutheran work in Chapel Hill began with ministry to students at the University of North Carolina at least as early as 1911. Formal Synodical support of this work began in 1924 when the pastor of St. Paul's in Durham was charged with student ministry in Chapel Hill. Various seminary graduates doing advanced work at UNC or Duke served as student pastors between 1928 and 1944. In the absence of a student pastor, the pastor at St. Paul's served the student community. The last student pastor, starting in 1942, was Dorus P. Rudisill. Upon receiving his doctorate from Duke in 1944, he was called by Synod to be the first fulltime Lutheran parish pastor in Chapel Hill. His work led to the organization of Holy Trinity congregation on July 21, 1946. The initial service in Gerrard Hall on the UNC campus was attended by sixty-six persons; and fifty-seven persons became charter members. His development work completed, Dr. Rudisill resigned a month later.

Dr. Edgar C. Cooper became pastor in September 1946 and served until 1953. It was during his pastorate that the congregation first acquired its own facilities. The site, at Rosemary Street and Pickard Lane, is one block north of the UNC campus. A parsonage was built there in 1949 and the opening services in the completed church were held on January 6, 1952. These facilities were almost entirely supported by gifts from outside the community.

From 1953 to 1959 Dr. Wade F. Hook served as pastor. This was a period of steady growth during which the congregation evolved from a student ministry to a more stable congregation as permanent residents were incorporated into the worshiping community. Holy Trinity went off mission status in 1955. In 1959 Frank C Perry came as pastor and the congregation completed its first major project on its own—air conditioning its building. In 1964 a new parsonage was built two miles away and the old one was converted into a Campus Center. In 1965 the residence on the other side of the church was purchased and named "Parish House", to be used for Christian education and youth ministry. During the next dozen years a capital funds campaign was conducted which culminated in the dedication of the Aubrey Mauney Building for Campus Ministry and Christian Education on September 16, 1979. This facility replaced the former Campus Center and Parish House. It was paid for largely with locally-raised funds, along with generous gifts from Aubrey Mauney and from National Lutheran Campus Ministry.

From 1946 to 1963 the pastor of Holy Trinity had been directly responsible for the ministry to the UNC students, but beginning in 1963 a separate pastor was charged with student work at UNC-Chapel Hill, UNC-Greensboro, and Duke University. In 1976 Jon R. Fogleman was called as a full-time Campus Pastor. He served through 1981, and was succeeded in 1982 by Pastor LarryF. Hartsell. This ministry at that time was almost entirely underwritten by synod and churchwide funds. Pastor Perry resigned in 1984 and his office was vacant for seventeen months while Rudolf Ludwig served as Vice-Pastor. Pastor Louis E. Bauer, was installed on March 9, 1986 and during his tenure (1986-1996), Sunday attendance continually increased. Sheaffer House, an emergency residential facility for the children of Orange County came under the care of Lutheran Family Services in 1981 and Holy Trinity was a partner in support of this vital ministry. The Helen Miller Peacock Library, so-named in 1983 in honor of its founding librarian, grew to be the largest church library in Chapel Hill.

In 1990, Holy Trinity purchased the "Yellow House" at 303 East Rosemary Street and rented the rooms to college students (many of whom were participants in LCM). The 1990s saw expansions in the church's staffing as leaders for lay ministries, education, and youth were all hired. Pastor Dianne Amidon served as the interim pastor at Holy Trinity from 1996-1998. She was succeeded by Pastor Terry Morgan who resigned in December 2000 in order to take an administrative position in the Ohio Synod of the ELCA. Pastor Mark Coulter became campus pastor in the spring of 1999. Mark was an active member of LCM during his college years at UNC. Under his pastoral leadership, attendance in LCM has blossomed.

Three significant events since 2000 were: 1. the purchase of the Theta House property across the street from the church, 2. the creation of a strategic plan for the future, which was unveiled at the end of the summer (2001), and 3. the search for and calling of the new congregational pastor, David M. Hood, in early 2002. Plans for the Theta House property were to build a Worship Center (an 11,000 square feet structure completed in 2008) that include a sanctuary and narthex, a crib and a toddler nursery, a music room, sacristy, clergy vesting room, and an HTLC Youth Room. Additional parking is available behind the building. The program ministry experienced another spurt of growth and the addition of staff. The congregation and campus ministry work individually and cooperatively in areas of worship, education, social ministry.

Lutheran Campus Ministry has grown dramatically since 2000. That year, a group of 10-12 worshipped and ate in the campus center. Two years ago a group of 40-45 had to move worship and dinner into the fellowship hall. Starting Fall Semester, 2008 the group of 55-60 are worshipping in the former nave and go to the fellowship hall for dinner. At this time, one-third of the financial support for campus ministry is from the NC Synod and Churchwide while the congregation now provides two-thirds of the financial support The original church building will be remodeled into a Ministry Center which will provide more space for Campus Ministry, offices, classrooms, and a fellowship hall. The building and renovation plans are a response to a growing ministry that has resulted from implementing the Strategic Plan. In 2008, the process was begun for the development of an updated Strategic Plan. This plan, together with

God's steadfast guidance, will help Holy Trinity write many new chapters in its history of service to God, its members, and the university and town communities.

Pastors and Rostered Leaders

1911-1915 J. L. Morgan, synodical missionary
1924-1937 J. L. Thornburg (intermittently)
1928- J. F. Davis, student pastor

1929	G. A. Metz, student pastor
1931	F. P. Cauble, student pastor
1934	R. B. Fisher, student pastor
1936	P. G. Kinney, student pastor
1937-1942	H. A. Schroder
1942-1944	Dorus P. Rudisill, graduate student
1944-1946	Dorus P. Rudisill, full time pastor
1946-1953	Edgar C. Cooper
1953-1959	Wade F. Hook
1959-1984	Frank C. Perry
1976-1981	Jon R. Fogleman, Campus Pastor
1982-1998	Larry F. Hartsell, Campus Pastor
1986- 1997	Louis E. Bauer
1998.2000	Terry L Morgan
1999-	Mark A. Coulter, Lead Pastor for Campus Ministry
2002-	David M. Hood, Lead Pastor for Congregational Ministry
2002-	Jo Ann B. Hood, A.I.M. for Youth & Children's Ministry
2007-	Valerie Lefever Hughes, A.I.M., Cantor

Holy Trinity

Charlotte
Organized: 1916
County: Mecklenburg
Affiliation: NC Synod
Status: Active

Holy Trinity Lutheran Church, Charlotte, plays an integral part in portraying the Lutheran faith in the Plaza/Midwood area of Charlotte. Its stately location at 1900 The Plaza, where it is surrounded by private homes, apartments, and businesses, shows that the Lutheran Church is at work in this area of Charlotte.

The history of Holy Trinity dates back to February 1914 when a Sunday School was organized under the sponsorship of the Brotherhood of St. Mark's Lutheran Church, Charlotte, in a room over Long's Store at the corner of Central and Pecan Avenues. The congregation was organized on April 30, 1916, with twenty-eight charter members.

In November 1916 a lot for a church site was purchased on the corner of Central and Thomas Avenues. On January 28, 1917, the Rev. W.A. Lutz was called as the first regular pastor. The cornerstone of the church was laid and the building completed in 1917 at a cost was $25,000. Dedication of the church was on November 11, 1923.

In 1924 a parsonage was built next to the church at a cost of $9,000, under the leadership of Rev. Roy T. Troutman.

On March 1, 1936, Rev. Olin W. Sink was installed as Pastor of Holy Trinity. Under Rev. Sink's leadership, in 1946 the church voted to purchase a lot for a new church at 1900 The Plaza at a cost of $5,000, and to sell the old church and parsonage for $25,000. Groundbreaking services for the new church were held on June 25, 1950; the cornerstone was laid on December 10, 1950; and the church was completed in March 1951 at an approximate cost of $125,000. In February 1951 a parsonage was purchased at 1800 The Plaza at a cost of $13,000. On April 30, 1961, all mortgages on church properties were paid in full.

In 1954 and again in 1965 property was purchased to the north of the church so that a new educational building and additional parking facilities could be built. Groundbreaking for this building was on August 13, 1967, and dedication was on April 14, 1968. It was built under the leadership of Rev. Fred M. Ramseur at a cost of $213,000. On January 21, 1979, the mortgage was paid in full on the educational building. The parsonage at 1800 The Plaza was sold in 1968 and a housing allowance established for the pastor.

In 1999, Holy Trinity became a Reconciling in Christ Congregation.
Recognizing Lutheran congregations that welcome lesbian and gay believers, the Reconciling in Christ (RIC) roster now exceeds 300 settings, including congregations, synods and organizations. Holy Trinity is proud to be one of them.

Under the leadership of the Rev. Dr. Nancy Kraft, Holy Trinity continued to serve the community with their mission of "Loving Not Judging." Holy Trinity and Dr. Kraft became a leader in the community in the legalization of same-sex marriage. On the day same-sex marriage became legal in NC in 2014 Dr. Kraft married seven couples on the Mecklenburg County courthouse steps.

In 2016, Holy Trinity celebrated its 100th anniversary. ELCA Presiding Bishop Elizabeth Eaton preached for the occasion.

In 2013, the Episcopal Diocese of NC closed St. Andrew's Episcopal Church on Central Ave., just a few miles from Holy Trinity. A group of members from St. Andrew's eventually found a new church home at Holy Trinity, nearly doubling the membership.

In 2014, to honor Parish Administrator Corky Ingram's 50 years of service to the congregation, the congregation renamed the fellowship hall Corky Ingram Hall.

The congregation called Rev. Emily K. Hartner in 2017. She continued to guide them in their mission and led the congregation's first ever mission trip to Costa Rica in 2019. In 2018, the steam boiler that heated the sanctuary stopped working. The congregation worshiped in the fellowship hall for approximately four months while the steam boiler was replaced with a hot water boiler that would eventually be connected with the older hot water boiler that provided heat to the education wing.

The COVID-19 pandemic caused Holy Trinity to pivot in both large and small ways. The congregation worshipped exclusively online for approximately one year. After vaccinations became widely available, the congregation returned to in-person worship, but maintained a livestreaming option.

List of Pastors
1917-1924 W. A. Lutz
1924-1927 R. T. Troutman
1928-1934 John L. Morgan
1932-1936 R. L. Patterson
1936-1963 Olin W. Sink
1964-1978 Fred M. Ramseur, Jr.
1970-1974 C. Richard Duncan, (Assoc.)
1979-1982 Richard R. Campbell
1983- 1991 A. Glenn Boland,
1993-2003 James A Bartos
2005-2016 Nancy Kraft
2017-present Emily K. Hartner

Holy Trinity

Charlotte (history written for congregational centennial celebration)

Holy Trinity Lutheran Church
Charlotte, North Carolina

Growing in God's Grace
100 Years Together
1916-2016

The Mustard Seed

It was Advent season, December 9, 1913. The only Lutheran Church in Charlotte was St. Mark's, and Holy Trinity Lutheran Church was just a gleam in God's eye when the circle of the Lutheran Brotherhood experienced a stirring of the Holy Spirit. They were awakened to the reality that the city was growing, but Lutheranism was in *status quo.* As the Mother of Protestantism, Lutherans should be more assertive in providing for the worship needs in this small but booming young city, they felt. And so the Rev. Dr. Robert L. Patterson was asked to chair a committee to assess the sponsoring of a mission congregation. The fast growing Plaza-Midwood neighborhood was ripe – so much so that, as a leap of faith, they voted to support a Mission Band for one year. The congregation voted approval on January 18, 1914.

Long's Hall, a vacant "upper room" over Long's Store at Central and Pecan Avenues was rented for $10.00 per month. On St. Valentine's Day, 1914, a Sunday Church School was organized, with W. L. Dixon as Superintendent. This original convocation was attended by 39 souls. Thus, the Body of Christ emerged yet again as it has down through the ages. And the Spirit has dwelt with us ever since.

Worship services were held sporadically on Sunday evenings. Sermons were delivered, without remuneration by Pastor Patterson and by laymen V. S. Woodward and J. B. Barrier. W. P. Cline, Jr. was the first person hired to preach, at $50.00 per month. He was a student at Lutheran Theological Southern Seminary (LTSS). He was succeeded by Rev. J. P. Miller. Preaching continued on two events per month by Rev. E. T. Kohn through 1915. The stage was set for us to put down roots.

The Seedling Comes into Bloom

The President of the North Carolina Synod, Rev. C. A. Brown, came to visit us and officially recognized Holy Trinity Lutheran Church on April 30, 1916, and reinforced his backing with a $1,400.00 loan from United Synod Home Mission Board. The loan was used to buy a lot at the corner of Central and Thomas Avenues, which was finalized on January 28, 1917. Over the summer of our first year, Mr. B. F. Lingle of LTSS was hired to preach. With the adoption of our original constitution our little congregation emerged as Charlotte's second Lutheran Church, and the dream became reality.

The Rev. W. A. Lutz, D.D., was installed on February 11, 1917 to be our first full-time pastor. And construction began on our original church building.

Suddenly there was a flurry of activity, sending a secondary wave of confusion through our nascent mission church. Some opted out and reverted to St. Mark's. But the dust soon settled and the way forward was unobstructed. This first rift, though minor, was brought to resolution by the quickly formed Women's Home and Foreign Missionary Society. The formation of the Children's Missionary Society soon followed.

Progress was rapid. At the laying of the cornerstone in 1917, a historical sketch by Mr. J. D. Barrier was placed within. With America's entry into World War I in Europe, most carpenters in the Charlotte area were conscripted to construct Camp Greene military post in west Charlotte. But the wave of enthusiasm in our young congregation carried us through with the actual completion of the church building by members of our congregation driving the last nails and spreading the finishing touches of the paintbrush.

The Bountiful Harvest

The period between the occupation of the first church building at Central and Thomas Avenues and the occupation of our present building at The Plaza and Belle Terre was an exceptionally successful spell of sunshine for our congregation. The original church opened its doors on November 11, 1917. Our present church building opened its doors on Easter Sunday, 1951. Several pastors served during this lengthy period and will be honored below in the chronological narrative. But in broader strokes, it should be mentioned early that this period in our history featured the tenure of our longest serving and, arguably, our most prolific pastor, the Rev. Olin Sink. Pastor Sink's contribution to the life of Holy Trinity cannot be underestimated. His time with us stretched well into the new church period, and his narrative of Holy Trinity's history was placed in the cornerstone of our current building on The Plaza December 10, 1950.

Our first parsonage was built beside the Central Avenue church in 1923, and a pipe organ was installed in the nave – a gift of Mr. Daniel E. Rhyne. Pastor Lutz retired later that year, effective January 1, 1924, and the Rev. Roy T. Troutman was called on June 1, 1924. The church building was paid off, but $8,500.00 was borrowed to build the parsonage.

Pastor Troutman left us on March 1, 1927, and the Rev. John L. Morgan was called as his replacement. Former pastor Lutz served as interim pastor.

The church building was fitted with central heating, and a clubhouse was built behind the parsonage during this time. This clubhouse was short lived, however, and was replaced by a garage in 1928.

With Pastor Morgan's installment the first Sunday in 1928, our congregation was for the first time deemed self-supporting, and required no further support from the synod. Pastor Morgan served until January 1, 1934.

The Rev. Dr. R. L. Patterson was called to be our pastor on March 1. Dr. Patterson was retired as pastor of St. Mark's Lutheran, and—as has been noted—was pivotal in the early formation of Holy Trinity as a mission of St. Mark's. He was indeed a gift that kept on giving.

By then The Great Depression had Charlotte in its vise grip, and during this time Holy Trinity almost succumbed to financial collapse. This unprecedented stress took a toll on Pastor Patterson, who was already advanced in years and had been called out of retirement to be with us. He was ready to step down and pass the reins to someone younger.

That was when the Lord blessed us with the arrival of the Rev. Olin Sink from the Lutheran Church of the Redeemer in Atlanta. Pastor Sink was installed on March 22, 1936 by the Synod President. As noted, Pastor Sink was our longest serving pastor (so far). He was with us until January 1, 1964! Dr. Patterson was voted Pastor Emeritus. By that time we were a congregation of 91 confirmed and 60 communing souls, but even the virtual collapse of the American economy had not brought us down. A "Jehoiada Chest" was set up to pay off the parsonage. We were in for another spell of stability and growth.

By the time of our 25th year anniversary we had grown to 181 confirmed and 157 communing. On our silver anniversary Sunday, April 27, 1941, the mortgage to the parsonage was burned. Our little church on Central Avenue had reached capacity, and we were pushing the envelope. A new vision emerged of building a brand new church with an educational center that would be substantially larger to accommodate continued growth. Enthusiasm increased in momentum.

And then it was Sunday, December 7th and the new vision came to abrupt halt. The Japanese bombed Pearl Harbor, Hawaii, and America was thrust headlong into World War II. Many from our congregation served the country in the armed forces, as well as on the home front.

With the end of the war in 1945 our joy and exhilaration was soon tempered with new angst with the dawning of the atomic and nuclear age, the Iron Curtain, and the Cold War. But hope is eternal, and we brought out and dusted off the "Jehoiada Chest" to establish a building fund. The vision of a new, larger church and educational center would not remain submerged.

Thus the congregation voted on February 10, 1946 to relocate. Two sizeable lots were bought at a cost of $5,000 at The Plaza and Belle Terre, our current location. The old property at Central and Thomas Avenue was authorized for sale at $25,000. On February 2, 1947, A. G. Odell, Jr. and Associates was employed as architect for the big project.

Odell submitted two blueprints which were rejected by the congregation on May 29, 1948. Odell was thus dismissed, and the Building Committee turned to the Division of Church Extension of the ULCA for a better design. A colonial design was chosen. The Synod Executive Committee donated the design and provided

limited financial backing. Walter P. Wagoner was chosen as architect.

With the old property sold early in 1950, the Groundbreaking Service for our present church building was held on June 25, 1950.

Wagoner's design submitted on January 15 and revised February 12 was approved. On March 12, 1949 Wagoner was instructed to cut blueprints for our new church and educational buildings as they exist to this day. Understand, of course, that the church building and the educational building would be a two-part project, and that years would separate the two phases of the project.

Barger Construction Company was chosen as the builder, at a bid of $92,270, with plumbing by A. Z. Price Company at $2,450. Construction was underway backed by $27,000 from the sale of the old property, a $30,000 mortgage from Jefferson Standard Life Insurance Company at 5% and a $15,000 interest free loan from the Synod.

Let's note here that this portion of history was compiled in part by former Holy Trinity member David E. Bowman, and his contribution covers the period from ground breaking in 1950 through the eventual dedication of the Educational Building in 1968.

An existing house at 1800 The Plaza was purchased as the parsonage, and Pastor Sink and his family moved in on March 15, 1951. Our present church building at 1900 The Plaza was occupied on Sunday, March 25. The milestone was reached, the vision that first emerged a decade earlier—but was postponed by the outbreak of war—was brought to reality, and Holy Trinity was firmly grounded as a dynamic force for Christ in Charlotte.

In July, 1954 a house and lot at 1914 The Plaza was bought to provide space for expansion to include the parking lot and the future educational building. Our property, including the parsonage, was valued at $155,000, with a total debt of $38,774. Shrubbery was planted the following year.

The next two years saw our debt reduced to $24,800, and we contributed $3,000 to purchase a lot for Redeemer Lutheran Mission across town. Our stewardship increased 30% with a benevolence increase of 34 percent. A $10,000 electric organ was installed the year after that.

Miss Ann Cline, a 1955 graduate of Lenoir Rhyne College, was added to the church staff in September of 1955 as our first Parish Worker. Miss Cline also served as organist and organized a most successful Junior and Youth Choir.

In 1960 Holy Trinity sponsored St. Thomas Lutheran Mission on nearby Shamrock Drive. Eighteen confirmed members and seven children were lovingly dismissed with Godspeed to become charter members of the new Mission Band.

April 20, 1961 was a special Sunday event for us. On this day, our 45th anniversary, all mortgages were burned, setting us free of debt. During this joyful worship service the eight living members of the original twenty-eight charter members were recognized and honored. Synod President, Dr. F. L. Conrad was our guest speaker. Also at this time, Mr. Thomas S. Little of Lutheran Southern Seminary became our first vicar. A year later, Mr. Martin L. Swartz, Jr. was named our vicar.

New Year's Day, 1964, Pastor Sink, our longest serving pastor, retired. With his departure our lengthy spell in the sunshine was poised for change. The Rev. LeGrande Mayer of St. Luke's, and later, retired Rev. L. A. Thomas, D.D., served as interims. The quest for new leadership was underway, with the future less certain. On a positive note, we finally installed air conditioning at a cost of $5,788.

Sowing a New Field

This period in the life of Holy Trinity extends for about a decade into the mid 1970s. It was a wonderful time of growth which included a new, long serving pastor, the construction of our educational building (which is the large north wing extension of the older, more cramped, classrooms behind the nave), and the addition to our staff of Corky Ingram, who was destined to become an institution, still serving more than half a century later!

On April 12, 1964, Holy Trinity called the Rev. Fred M. Ramseur, Jr. to be our new pastor. He was installed on July 1 of that year. Thus, at least up to the present, our longest serving pastor was succeeded by our second longest serving pastor. Pastor Ramseur was with us for fourteen years. Intelligent, engaging, and articulate, he saw us through a sustained growth period which included the construction of our educational building on newly acquired property, and the paving of our parking lot. His leadership was felt by all, and we became a stronger congregation thanks to him.

Then we were visited with a traumatic event which sent us into a downward spiral which threatened to pull us into the deep. Pastor Ramseur's last years with us were sometimes dark. This unfortunate ending to an otherwise brilliant and inspired ministry will be expanded in the next section of this writing.

But first, as noted, this period began with, and was sustained by good times. October, for example was a banner month. That was when we installed Annie Lou "Corky" Trexler as our Director of Christian Education. (Later, Corky's position changed and she became our church secretary.) Not long after she came to us, Corky became Mrs. Johnny Ingram. Little did we know at the time that this Corky Ingram would become the glue that has held our cornerstone in place for more than a half century. It was at the half century mark that we expressed our gratitude by naming our fellowship hall Corky Ingram Hall. At this writing she seems as young and energetic as ever. What a resource! And what a fellow worshipper and congregation member she is among us in this, the body of Christ.

On February 21, 1965, we purchased two houses and lots north of our main building for the future educational extension. The parish house was torn down and a gravel parking lot developed. In April, the architectural firm Wilbur, Kendrick, Workman, and Warren were contracted to build the facility. It was to include two floors of offices, class rooms, a library, and a basement fellowship Hall (Corky Ingram Hall at present). A colonial design in keeping with the existing structure was chosen. On July 10 the Church Council authorized mortgaging, and blueprints were drawn. Laxton Construction Company was contracted as the builder at a bid of $198,000.

Groundbreaking was observed August 13, 1967. The parsonage at 1800 The Plaza was sold for $13,951 so that Pastor Ramseur could purchase his own home. The completed educational project came in, with

furniture, at $213,000. It was paid for with funds on hand, and a ten year mortgage of $150,000 from Wachovia Bank and Trust Company.

Our brand new educational facility was dedicated on Easter Sunday, 1968. Retired former Pastor Sink preached, and Dr. Ernest Misenheimer presided over the dedication. We were bursting with pride.

Growth and prosperity continued so much that by September, 1970, we added the Rev. Charles R. Duncan to our staff as Associate Pastor.

On February 6, 1971, an electrical fire destroyed the organ, which was then located in the balcony, and damaged the worship space and some of the classrooms. But we were going strong and were undeterred by setbacks like that. The organ was replaced, repairs were made, and the sanctuary was reopened on Palm Sunday.

We cruised along with the wind in our sails. Our only loss after the fire was when Associate Pastor Duncan resigned in September, 1974 to become a U. S. Navy Chaplain. The way forward was unobstructed and our future looked bright.

Then Tragedy reared its ugly head.

The Storm

In the Blue Ridge Mountains, on a church retreat up at Lutheridge, Pastor Ramseur's teenaged son Freddie was fatally electrocuted in an accident while setting up band gear by the pool. Holy Trinity was stunned and shocked, as if the malevolent current had shot through us as well. The boy had been such a part of us, and had a promising life ahead of him, but was cut down in our midst. The entire congregation grieved along with the Ramseur family, and everyone seemed at loose ends for a while. But time heals, and the living eventually move on.

All, that is, except the pastor himself. The depth of his love for his son was such that he could not get past his grief. And, as our leader, his capacities were coming undone. Holy Trinity was entering the labyrinth where doubt, confusion, divisiveness, fear, and suspicion were ascendant. Unresolved grief leads to despair, and has undone many a great figure throughout history. The pastor came under increasing criticism for erratic behavior. The congregation divided into two factions. One was empathetic to the pastor and the other demanded that the bishop have him removed. Trust was lost. Long term members began to vote with their feet and left us. Membership plummeted. The Synod eventually advised the pastor to consider bringing his ministry to a closure.

Pastor Ramseur took medical leave of absence in the spring of 1978. Mr. Dwight Dubois, a seminary student, was called to substitute, and was supported and guided by retired pastor Olin Sink, whose steady hand in the role of vice-pastor steered us toward that light at the end of the tunnel.

Pastor Ramseur retired on disability on July 15, 1978. He was a good man and pastor who served us well

for a great long while. But, eventually, his grief brought him low. And, with it, Holy Trinity was brought to the brink.

Getting the Ox out of the Ditch

On January 21, 1979, the mortgage on the new educational building was burned. Synod President Ernest Misenheimer presided. Retired pastor Sink was liturgist, and retired pastor Ramseur preached.

On January 28, 1979, the Rev. Richard R. Campbell was installed by the Rev. Richard Little, assistant to the synod's bishop.

Dark clouds have silver linings, and when things can't get any worse, there's no place to go but up. It would soon be evident that we were in good hands. Under Pastor Campbell's leadership we were soon back into happier times, growing, and moving in the right direction.

Along with his young family, he brought a youthful enthusiasm and energy. He probably would have found success as an actor because he projected well, and would, for example, deliver a sermon in character as Martin Luther. Some sermons were developed around contemporary culture, such as Simon and Garfunkel's "Sounds of Silence." He would chant the liturgy dramatically.

Youth involvement was a priority. There were beach retreats, three-legged sack races, and such things as would interest young people.

We sponsored our first Polish refugee families, the Wlodarskis.

Membership rebounded. Divisiveness was forgotten. Many who had left returned. Things were humming again—just what we needed.

Pastor Campbell resigned on September 8, 1982 to become the North Carolina Synod bishop's assistant.

On February 13, 1983, the Rev. A. Glenn Boland was installed as our ninth pastor. An early event was to revise our method of assessing our membership count. The new method, which still persists, was to count only confirmed members who have contributed and communed during the year. This is a more realistic calculation method. This gave us a net membership of 239 as of 1985.

During this time we sponsored a second Polish refugee family, the Jablonskis, who became long term friends of Holy Trinity. The joy of their arrival at the Charlotte airport coincided with the terrible tragedy of the space shuttle Challenger that exploded on take-off. It was a bittersweet day. This was January 28, 1986. Our membership by then was up to 271, an increase of 32 in less than two years.

On April 30, 1987, Holy Trinity celebrated the formation of our new national church, with the Constituting Convention of the Evangelical Lutheran Church in America (ELCA).

Membership soared to 349. By year's end we came to see ourselves as an urban congregation in a

changing community. A Long-Range Planning Task Group was formed to assess whether we should consider rebuilding at a new location. Plaza-Midwood, where we are located, was canvassed and evaluated. After prayer and due consideration it was decided that our mission was thriving in Plaza-Midwood and that we should stay put, and be prepared to change with the demographics. The Rev. Boyce Whitener, Regional Director of the Division for Mission in North America, was consulted. This resulted in a grant to hire Lay Associate Bonnie Sanford to reintegrate us with our community.

A Shifting Wind

With our recent resolve to remain in Plaza-Midwood, and recognizing that our community was becoming more urban and diverse, we realized that our mission must shift with the times. This corresponded with a similar shift in the national consciousness. The conversation began to focus on inclusiveness and diversity. There emerged an organization within the ELCA called "Lutherans Concerned" to address the needs of the LGBT community. As a congregation, we demonstrated courage by embracing Lutherans Concerned and began opening our doors not only to the LBGT community, but any and all our people who are marginalized by society—such as those struggling with addiction, homelessness, incarceration, or mental health issues.

This shift was timely, for it was at this time, 1987, that we lost our first member to AIDS.

And so we went forward into 1988 with a new national church, the ELCA, a new staff Lay Associate, and with work begun on a new church constitution to bring us in line with the ELCA.

And a loss of membership.

Whenever courageous changes of direction are undertaken, it seems inevitable that reactionary forces come to bear. Change is uncomfortable for many, and we were entering a lengthy, bitter-sweet transition. On the one hand we welcomed a steady influx of new, energetic, creative and talented people from a more diverse community, particularly the LGBT community. On the other hand, we were losing even more of our members who were not ready for changing times. Our net membership went into a downward spiral, and plunged.

This pruning process eventually resulted in a much stronger congregation, as we now see, but at the time that was difficult to envision. The tunnel was deep, and for a good while no light could be seen at the other end. We stumbled forward guided by blind faith. A conference for ELCA Churches in Transition was hosted.

Our 75th Anniversary was observed in 1991 by a year long celebration with old records and photos to display. Our nostalgia was poignant in view of the fact that we were hemorrhaging membership.

In August, 1991, both Pastor Boland and Lay Associate Bonnie Sanford resigned. Retired Rev. Robert Stackel, DD, became our interim pastor.

Pastor Stackel was our interim for an extended period—nearly two years. We were probably seen locally as radioactive, but Pastor Stackel was just who we needed. Tall, soft spoken, grandfatherly, he projected wisdom and confidence. His ministry was reflected in his often cited favorite hymn, "Have no Fear, Little Flock." We tottered along on a wing and a prayer.

Finally, our call was accepted by the Rev. James Bartos, who was installed on May 2, 1993. Pastor Bartos was with us for ten years, retiring December 28, 2003. By that time our membership had dwindled to 140 souls. During his last year, due to diminishing finances, his position was reduced to part time, and he was shared, part time, with Good Shepherd Lutheran Church—another struggling congregation.

It should be emphasized that our membership drain was in no way the fault of Pastor Bartos (or of Pastors

Stackel and Boland before him). Pastor Bartos is brilliant, engaging, and is a scholar of Ancient Greek, often giving us his own interpretation of the Gospels in their original vernacular. He was a teacher, and we are indebted to him. The fact remains, as mentioned earlier, that Holy Trinity was increasingly seen as a "gay" church—radioactive. In the dark 1990s, who would have guessed how far the Charlotte region would progress in diversity inclusiveness by 2016? We've come so far since then. Our progress is, of course, due to excellent leadership. But we should also recognize the influence of the sea change in culture at large.

Holy Trinity's benevolence will be listed in a special section at the end of this narrative but, as examples of our inclusiveness this period, it was at this time, 1994, that we opened Agape PARC Center—a preschool for children from HIV families, affiliated with the Metrolina AIDS Project. Also, Pastor Bartos assembled a Care Team to represent Holy Trinity in the RAIN Team, a regional support organization for HIV-AIDS victims. Time Out Youth, a group supporting LGBT youth, began a long partnership with Holy Trinity housing their offices in our facility.

Mr. Mark Propst began serving as our Director of Music in 1994. Although there were dark moments for the congregation during the 12 years he served us, he and our outstanding choir provided a light that shone brightly for us as we gathered for weekly worship.

During 1995 our Congregation Council was reduced from twelve officers to nine. Council launched a 5-year Mission Proposal to reassess and refocus our efforts in recognition that we must creatively downsize.

The next year we experienced our second AIDS death. But on the bright side, the Agape Family Center for children is a resounding success.

A Sudden Frost

In January, 1997, our congregation was stunned by a Bold Proposal by our pastor that we observe Holy Trinity Sunday, close our doors and disband. A cluster of the faithful from among us were drawn together as if by gravity (and the situation was indeed grave). This cluster included life-long members, long-term members, and newer members—LGBT and straight—all bound together by a love for Holy Trinity. They met in someone's home over coffee and cookies and drafted a Bold Counter Proposal. They were not an official committee. There were Council members involved, but they were not officially sanctioned by Council. It was as if members were led by the Holy Spirit to shout something like: "Wait a minute, this horse has a pulse!" After three weeks both proposals were voted on by the congregation. The original Bold Proposal was voted down, and we plodded forward, if not on all cylinders.

Pastor Bartos recognized our determination and bravely led us on with renewed vigor. Holy Trinity, as mentioned, formed its temporary partnership with struggling Good Shepherd Lutheran, whose pastor had died, and we made it through the crisis.

Things began to get better. On Valentine's Day 1999 we dedicated our new organ. And on May 2, Holy Trinity demonstrated our commitment by becoming a Reconciling in Christ congregation. That made it official that Holy Trinity had become a safe place for LGBT worshipers to take refuge in Christ among loving people.

Another boost soon came along, in that we contracted to share our facility with New Life Metropolitan Community Church.

Seminary student Elaine Krome served at Holy Trinity for her field work as a church educator, bringing fresh ideas and enthusiasm to the congregation.

Worship attendance actually started to increase! And we stumbled into the new millennium. Our covenant with Good Shepherd ended.

On December 28, 2003, Pastor Bartos retired. We honored him with a farewell brunch at the Van Landingham Estate. The Rev. Stephen Johnson was called as our interim pastor in early 2004. Membership was again down to 138, and average worship service attendance bottomed out at a low ebb of 39.

And so springtime returned to Holy Trinity on June 12, 2005. The Rev. Nancy Kraft, Ph.D., was installed as our new pastor. "Expect a Surprise" was the title of her first sermon—an understatement. She soon helped us identify our mission of "Loving not Judging."

Pastor Nancy had decided, after decades, to leave her career in the clergy altogether and embark on a new career in education. She had endured one traumatic disappointment after another in her personal life and her energy for parish ministry was exhausted.

Then she was invited, at the very last minute before turning out the lights and closing the door on her calling, to apply for a call to Holy Trinity. She had heard all about us, and knew very well that we were just a hiccup away from lights out ourselves. She felt an abrupt touch of the Holy Spirit and realized that, paradoxically, the very absurdity of the situation made it a mandate. A level-headed, no-nonsense, probabilistic thinker by nature, she is not usually given to notions such as destiny. But this was different. She interviewed with our call committee with the new sense of destiny. She "knew" that she was our new pastor, with intuitive certainty. So it goes.

That first sermon, "Expect a Surprise" was actually delivered May 15. Pentecost. Remember, it was at Pentecost that the Spirit descended upon the Apostles, such that they spoke to the diverse gathering, from far and wide, in vernacular idioms, "tongues" that they could understand and relate to. Pastor Nancy had wanted, briefly, to teach English as a second language. Now she was teaching the Gospel to a diverse gathering in the language of our changing times. Kismet!

A new energy was evident. Our building was spruced up. A new sign appeared out front. Space was leased to the Charlotte Children's Choir. Time Out Youth was growing. New Life MCC was settled in and thriving. Sunday church school attendance increased noticeably. Worship attendance was up slightly. Membership inched upward. And a second, new type of worship service, "Sacred Space," was instituted, to be held early, before Sunday school.

Members were asked to participate in various settings as never before. People began getting unexpected emails or phone calls from Pastor Nancy asking them to "step up to the plate" and deliver thus and such a talk at this or that service. Members were gently driven from their pews and found themselves addressing the congregation. A Holy Trinity website was created. A nursery was added. Movement rippled through every corner of our church.

By 2008 a five-year plan was in place. Its focus was on communication, service, and intergenerational community.

The next year on August 22, the ELCA Churchwide Assembly approved full inclusion of LGBT into the life of the broader church. This reinforced our belief that Holy Trinity is on the right side of history, and that the arc of the universe (as one theologian said) does indeed bend toward justice.

A series of six sermons were developed and delivered by six congregation lay-preachers. This was an example and a continuity of the ripple of movement getting people out of the pews and participating. Energy begets energy and was reflected in noticeable increases in membership. Sunday school attendance,

and worship attendance (170, 30, 70 respectively). For several years along this timeline, a Lenten Devotional Book was issued, featuring one entry by different congregation embers for each of the 40 days of Lent. Membership continued its uptick. Our future was looking brighter.

The Windfall

More about the business of destiny: 2013 was a banner year for Holy Trinity. One Sunday Pastor Nancy went to lunch after worship at one of our colorful local restaurants. It was crowded. She was about to turn and leave when she caught the eye of a couple of her neighbors. She was invited to join them. She soon realized that she had joined a whole gathering from St. Andrew's Episcopal Church (also in our neighborhood). They had gathered to commiserate, for their church had just closed its doors a few days before. With the doors padlocked, they had worshiped on the front lawn, then gathered for lunch at this restaurant. Wishing to be nice, Pastor Nancy invited the gathering to come worship with us at Holy Trinity. Well…the next Sunday a cluster of them showed up. Then, with each week, a few more would show up. And a few more. And a few more. It was a natural fit. The ELCA and the Episcopal Church in America had already joined in common communion some years earlier. Before very long Holy Trinity added more than fifty new members! Membership zoomed to 243.

It cannot be overstated the positive effect this infusion of new membership has had. It is not just bigger numbers. The blending of these two congregations into one has transformed Holy Trinity. The term "synergy" refers to a dialectic in which the merging elements result in a synthesis that is greater than the sum of its parts. This picked up on a momentum that had already begun, and put us into a creative surge with far-reaching implications of good things to come.

Also, at this time, we brought in Dr. Ronald F. Ellis as our Director of music. Ron has had a distinguished career, and regularly features guest soloists and musicians to bless us with professional quality music—both popular and highbrow.

All of this was experienced in the year of the 25th anniversary of the ELCA. We leased space to One Voice Chorus, and the St. Andrew's people brought us Young at Heart (YAH) with luncheons every Thursday.

By the end of 2014 membership was up to 269, and average worship attendance exceeded 100 for the first time in decades. Pastor Nancy was named "Outstanding Ally of the Year" by Charlotte Pride. Our sanctuary was adorned by the "Stations of the Cross" paintings by Ginny Boyd.

We were given a big boost in spirit on October 10, 2014 when marriage equality became legal in North Carolina. Pastor Nancy and two members of Holy Trinity, Cathy Fry and Joanne Marinaro, were plaintiffs in the lawsuit that led to this court decision. On the first day of marriage equality in Charlotte, Pastor Nancy married Cathy and Joanne along with four other Holy Trinity couples on the steps at the Register of Deeds. They were featured in a large color photo on the front page of *The Charlotte Observer*, all in a row, kissing at the end of the ceremony.

Pastor Nancy and several of our members started going to Raleigh and elsewhere to participate in Moral

Monday protest demonstrations, continuing into 2015.

Our members, led by our pastor, continue to be a prominent fixture in the annual Charlotte Pride festival held every August. In 2015 our relationship with Charlotte Pride entered a new phase when they began leasing space from us.

In 2013 we began a partnership with Merry Oaks International Academy, a neighborhood elementary school where 98% of the students are living below the poverty line and 68% are performing below grade level. The congregation has generously provided volunteers, school supplies and other resources to Merry Oaks and our relationship with them continues to grow.

In 2014 Holy Trinity participated in the North Carolina Synod's Forward Together emphasis. Our Forward Together Team worked with our synod companion, the Rev. Jennifer Ginn from Cross and Crown Lutheran, to develop a new long range plan, which was implemented in 2015. The plan calls us to be more intentional in ministry areas like social justice, assimilating newcomers, and stewardship. To accomplish our goals we changed our structure to ten ministry teams that began meeting monthly at the same time. The new structure is designed to meet the needs of a growing congregation that will rely more on lay leaders and shift the focus away from every decision in the congregation being funneled through the pastor.

At present (September, 2015) Holy Trinity is looking forward and making plans for our Centennial celebration in 2016. Thanks be to God.

Feeding the Multitude

From the very first, Holy Trinity has been a giving and generous church. A partial list of benevolence organizations that we support, or have supported, with our time, talents, and financial contributions follows below. Some will probably inadvertently be overlooked. In (very loose) chronological order we include:

- Women's Home and Foreign Missionary Society
- Children's Missionary Society
- Lenoir-Rhyne College (now University)
- Boy Scouts of America
- Pastor's Discretionary Fund
- Women of the ELCA
- Lutheran World Relief
- Morningstar Lutheran Church
- St. Thomas Lutheran Church
- Redeemer Lutheran Church
- Sponsorship of Refugee Families
- Red Cross Blood Donor Program
- North Carolina Lutheran Home
- World Hunger Appeal
- CROP Walk
- Walks for Breast Cancer

- AIDS Walk (and Quilt Names Project)
- Habitat for Humanity
- Crisis Assistance Ministry
- Loaves and Fishes
- Room at the Inn
- SPLASH Team
- Lutheridge-Lutherock Campaign
- Regional AIDS Network (RAIN)
- ABLE Center (Adult Basic Literacy)
- Mother's Morning Out
- Scouting
- AA
- Hospice
- Salvation Army Winter Shelter
- Time Out Youth
- A Child's Place
- Agape PARC Family Center
- Lutheran Family Services
- The Havens
- The Names Project (AIDS Quilt)
- House of Mercy
- Charlotte Metro Mission Board
- Community Links
- Tape Ministry
- Angel Tree
- Souper Bowl
- Neighborhood Health Fair
- Trunk or Treat
- Blessing of Animals
- Heifer Project
- ELCA Malaria Fund
- With Love from Jesus Ministries
- Moral Mondays
- Carolina Pride
- Christmas Pasada
- Merry Oaks Elementary School
- Charlotte Men's Shelter
- ReconcilingWorks
- Campaign for the ELCA

Pastors who have served:

- W. A. Lutz, February 1917 – January 1924
- Roy L. Troutman, June 1924 – March 1927
- John L. Morgan, January 1928 – January 1934
- R. L. Patterson, March 1934 – March 1936
- Olin Sink, Assistant, January 1935 – March 1936
- Olin Sink, March 1936 – January 1964

- Fred M. Ramseur, Jr., July 1964 – July 1978
- Richard Duncan, Associate, September 1970 – September 1974
- Richard R. Campbell, January 1979 – September 1982
- A. Glenn Boland, January 1983 – September 1991
- James A. Bartos, May 1993 – January 2004
- Nancy Kraft, June, 2005 – Present

Members who entered the ministry: The Rev. Gaither Blackwelder, The Rev. William H. Jennings, The Rev. Carl L. Ritchie, The Rev. Woodrow F. Frick, The Rev. Jerald M. Peele, The Rev. Hugh L. Mozingo, III, The Rev. James C. Braswell, Jr., The Rev. J. George Gilbert, Jr.

Blue Skies

And so we are poised to proceed into our second century. Holy Trinity Lutheran Church has come a long way. We've seen the best of times and the worst of times. We've seen times when there were so many worshippers that we had to bring in folding chairs for lack of pews. And more than once we've almost shut down. But through it all we have always lifted high the Cross of Jesus Christ. And, God willing, may we continue "Growing in God's Grace."

> "And the word became flesh and lived among us, and we have seen his glory, the glory of the father's only son, full of grace and truth. From his fullness we have all received, grace upon grace."
> *John 1:14, 16*

Holy Trinity

Gastonia

Organized: 1899

County: Gaston

Alternate Name: Gastonia Evangelical

Affiliations: Tennessee Synod, NC Synod

Status: Active

"Men may call us dreamers. We are. We are dreaming a great big dream, a dream of a greater Holy Trinity, for greater usefulness for God and for the world." These words, spoken in 1924 by the late Rev. John L. Yost, described Holy Trinity Lutheran Church then, and they stand as aptly today for Gastonia's first Lutheran Church, where members work every day to make the dream come true.

Holy Trinity's history begins as a dream of outreach to Lutherans in the growing city of Gastonia, a textile community that had stretched beyond the resources of a Lutheran Church on the outskirts of town. A group of Lutherans began worshiping in a school, then organized Gastonia Evangelical Lutheran Church on April 30, 1899, in a downtown YMCA. The early dream grew with bricks and mortar. When the congregation outgrew its first church, built in 1900, it built a larger church in 1951 at the corner of York Street and Garrison Boulevard. The congregation's name was changed to "Holy Trinity" in 1918.

The history of the congregation is told not by buildings alone, however. It is told in the dreams fulfilled by a close-knit family of believers continuing a heritage of reaching out to glorify God. Those dreams have not always been easy to fulfill. When the Great Depression struck and church offerings were insufficient to meet synod apportionment, Holy Trinity overcame some members' fear of indebtedness, borrowed the money, met its obligation, and eventually paid its debt. Apportionment has been paid in full every year from the time oldest members recollect.

When World War II left countless Europeans homeless, Holy Trinity reached out to two German families and financed their resettlement in Gastonia. In the 1970's, when the wounds of an unpopular war were not yet healed, Holy Trinity supported the resettlement of Vietnamese families despite community criticism that refugees would take jobs from homefolks dependent on a hard-pressed textile industry. Ten years later, Holy Trinity witnessed widespread acceptance when it spearheaded a second Vietnamese resettlement project. Holy Trinity's efforts led to the formation of an

interdenominational resettlement board of six downtown churches.

Through its history, Holy Trinity has reached out beyond its own family by paying the salaries of foreign missionaries on the other side of the world and by providing a one-on-one ministry to inmates in North Carolina's nearby minimum-security prison. The church also sponsors a graduation dinner for inmates re-entering society. The social conscience of the church is further demonstrated by members' participation in the ministry of Frankie-San, a Lutheran pastor to hard-core criminals at South Carolina's prison in Columbia. Through other outreach ministries, Holy Trinity became the first church site in Gaston County for Meals on Wheels and provides a center for Head Start, a federal poverty-fighting for preschoolers. Perhaps the shining example of Holy Trinity's hallmark social ministry is the leadership in establishing group homes for mentally handicapped adults, then for youthful offenders and emotionally disturbed youths. In the mid-1970's, the congregation began work to establish a group home for mentally retarded adults three doors from the church. Neighbors obtained an injunction to stop renovation on the house and the church council was faced with a decision of whether to yield or fight a legal battle. The voice of Christian conscience won and Holy Trinity won soundly in court. As a result of the landmark case, zoning laws no longer can be used to bar group homes for the mentally handicapped from neighborhoods throughout North Carolina. The church's
public advocacy has been followed by the welcome inclusion of group home residents in the congregation.

So the dream, begun by 22 charter members, goes on today through the work of 1,073 baptized members. As the Holy Trinity mission statement reads: "Through Christian love, we serve not only the needs of our own congregational family, but also build on that fellowship to minister to others in Christ's name."

Pastors

1900-1901	Joseph L. Cromer, Supply
1901-1902	William Jennings Boger, Supply
1901-1902	William A. Deaton
1902-1905	Carroll Irving Morgan
1905-1912	John Hall
1912-1913	Martin A. Ashby
1914-1923	John C. Dietz
1923-1929	John L. Yost, Sr
1929-1944	George S. Bowden

1945-1964	George W. Lingle
1965-1970	Joseph Griffin, DD
1966-1976	L. Boyd Hamm, DD (Assistant)
1970-1987	C. Peter Setzer
1980-1982	M. Virginia Mothershed, (Second Pastor)
2002-	Brenda Bynum (Associate)
2002-	Braxton C East

Holy Trinity

Hickory

Organized: 1876

County: Catawba

Affiliations: Tennessee Synod, NC Synod

Status: Active

God's grace is present in the history of Holy Trinity Evangelical Lutheran Church of America, Hickory, North Carolina. The congregation's growth in its membership, facilities, and ministries reflects God's love for us and our community.

On September 22, 1876, a small group of twenty-six people gathered in Hickory's Town Hall to organize an Evangelical Lutheran congregation. This new church lacked a pastor, a worship place, and a name. In 1880, the North Carolina Conference of the Evangelical Lutheran Synod of Tennessee appointed A. J. Fox as pastor. The church began to grow rapidly and officially adopted the name Holy Trinity. Following Fox's death in 1884, supply pastors served the church until 1905. At that time J. C. Moser became pastor of Holy Trinity. The church began to expand in size and impact. Membership grew from 160 to 575 by Moser's retirement in 1911. In early years, worship services were held once each month, but by the turn of the century, worship services were conducted every Sunday. The congregation outgrew its original building, and construction began on a new facility near downtown Hickory. This structure served the congregation from 1907 to 1957.

Moser's successors led the church through two World Wars, the Great Depression, and mergers in regional and national Lutheran organizations. Two outstanding pastors served Holy Trinity during this period, Dr. P. E. Monroe (1924-30) and Dr. Voigt R. Cromer (1941-47). Each served later as President of Lenoir-Rhyne College. Dr. Cromer also became President of the North Carolina Synod. Expansion continued and by 1951 Holy Trinity's baptized membership was 936. There were 693 confirmed members, and the active membership was more than 500. Its budget totaled $38,622. Worship services, programs, and facilities enjoyed improvements and additions. Support of foreign ministries became a priority. Weekly worship broadcasts extended outreach to the community. An emphasis on education expanded Sunday School, Vacation Bible School, and Weekday Church School, involving more than 500 members. Incorporating the wealth of sacred music into worship services established Holy Trinity's reputation as Hickory's "music church."

During the Cromer years, planning began for a church building at 547 Sixth Street, NW. The

collaboration of Pastor Melvin Lange and architect member Robert Clemmer yielded a facility known widely for its beauty and exquisite use of Christian symbols. The congregation worshiped in its new facility on January 20, 1957.

Three influential senior pastors led Holy Trinity through major growth and expansion from 1959 to 2011: The Reverend John L. Yost, Jr., D.D. (1959-75), The Reverend James R. Stephenson, D.D. (1975-90), and The Reverend Robert H. Shoffner, D.D. (1991-2011). While different in style, they have shared a strong commitment to the Gospel of our Lord and to extending the congregation's community and global ministries. ELCA missionary support, refugee resettlement, the establishment of a local soup kitchen, ministry to the homeless, and mission trips to our companion synod in Costa Rica are examples of these ministries.

Continued growth in membership, staff, programs, and community ministries made expansion of the main structure imperative. A parish center was added in 1969 to provide more office and meeting space. In the late 1980's plans were drawn to renovate and expand the entire ministry site.

A major ministry planning process in 1994 generated new initiatives and confirmed the need to enlarge and enhance the church facilities. In June 1996 Holy Trinity broke ground to construct new space that supports growing ministry programs and member engagement. Renovations increased meeting rooms for children, youth, and music ministries. A new worship space (called Trinity Chapel) was added along with a multi-purpose fellowship hall, a large welcome area (called Saints Hall) and handicap accessibility features were also incorporated into the new building.

In 1996 the congregation had a baptized membership of 1,633, a confirmed membership of 1,353 and an average weekly worship attendance of 400. Regular giving was $532,244 with designated benevolence giving totaling $150,152. Receipts for the building fund totaled $608,747. Holy Trinity has always strived to offer personal and financial leadership for synodical and church wide ministries, especially ELCA agencies and institutions. Equal priorities in the mid 1990's have been pastoral care of members, ministry with young children, community outreach, and music.

In 1998 we dedicated a new fellowship hall and kitchen, Trinity Chapel, youth center, music rooms, and Saints Hall. We also remodeled the young children's ministry wing, rebuilt our Casavant organ, improved handicap access, expanded parking, and established two new libraries (one for children and one for adults).

On April 18, 2004 we added a more contemporary worship service called *NewSong* on Sundays at 5pm.

Following the retirement of Pastor Shoffner in 2011, Pastor William Trexler served two years as our Interim Pastor. In 2013 Pastor William B. Miller-Zurell was called to serve as Senior Pastor.

Pastor Miller-Zurell retired in 2017. Pastor Richard Graf served one year as our Interim Pastor. During this time, Mrs. Emily Edwards, Director of Communication and *NewSong* worship leader, felt a call to Word and Service ministry. Emily started her theological training with the Lutheran Diaconal Association.

In 2018 Pastor Christopher Webb was called to serve as Senior Pastor. Pastor Webb led the congregation through a long range planning process to redefine our Mission, Vision, and Goals. A three-year strategic plan called Vision 2021 was adopted by the congregation in January 2019. 2018 and 2019 was a time of new faith, hope, and renewed commitment to God's ministry at Holy Trinity. Pastor Jasmine Tesdahl was called to serve as Associate Pastor and began serving in December 2019. Under the leadership of Pastor Webb and Pastor Tesdahl, the Stephen Ministry program nearly tripled in size and impact - from 10 (three Stephen Leaders and seven Stephen Ministers) to now 27 (seven Stephen Leaders and twenty Stephen Ministers) serving 52+ people receiving Christian care, empathy, and encouragement.

Livestreaming worship services (including funerals and weddings) allowed Holy Trinity to provide members and non-members the ability to worship from home during the COVID-19 pandemic. Other ways we stay connected to our members have been through a weekly online newsletter, Facebook, and Instagram.

Pastors

1880-1884	A. J. Fox, D.D.
1888-1911	J. C. Moser, D.D.
1911-1915	John H. Wannemacher
1915-1919	Waldo E. Murray
1919-1923	Charles R. W. Kegley
1924-1930	P. E. Monroe, D.D.
1930-1941	V. C. Ridenhour, D.D.
1941-1947	Voigt R. Cromer, D.D.
1947-1952	Hugo L. Dressler
1953-1958	Melvin S. Lange
1959-1975	John L. Yost, Jr., D.D.
1961-1963	C. Wayne Leazer (Assistant)
1971-1973	Henry A. Lineberger (Assistant)
1973-1975	A. Wike Lippard, D.D. (Assistant)
1974-1978	Robert H. Shoffner (Assistant/Team)

1975-1990	James R. Stephenson, D.D.
1979-1983	Phillip M. Squire (Assistant)
1984-1986	Robert M. VanHorne (Assistant)
1987-1991	James H. Cone (Assistant)
1987-1991	Michael A. McCarthy (Assistant)
1991-2011	Robert H. Shoffner, D.D.
1992-1995	Gary S. Haddock (Associate)
1995-1996	Royall A. Yount (Assisting)
1996-2000	Frederick P. Guy (Second Pastor)
2000-2003	Deborah M Michaels (Associate)
2004-2011	Brian N. Ballard (Associate)
2013-2017	William B. Miller-Zurrell
2018-	Christopher D. Webb
2019	Jasmine L. Tesdahl (Associate)

Vice or Interim

1876-1880	A. J. Fox, MD
1886	J. C. Moser
1887	B. S. Brown
1941	Dr. Walter T. Nau
1953-1953	Dr. Walter T. Nau
1990-1991	Royal A. Yount D.D.
2011-2013	Dr. William D. Trexler
2017-2018	Dr. Richard Graf

Holy Trinity

Mount Pleasant

Organized: 1868
County: Cabarrus
Affiliation: NC Synod
Status: Active

This congregation was organized in the chapel of North Carolina College. Since North Carolina College (for men) and Mont Amoena Seminary (for women) were institutions sponsored by the North Carolina Synod and flourishing in the small town of Mount Pleasant, it was felt that a church was needed to better care for the spiritual needs of the students. A close association existed between the congregation and these schools as long as they continued to
operate. The early pastors often served as professors in one of the schools. The congregation worshiped in the college chapel until the church was built in 1872. It is reported that the brick for the structure were made by hand on a site nearby. While it hasundergone a number of changes, this same sanctuary continues serve as a house of worship for Mount Pleasant Lutherans.

In 1905 beautiful art glass windows were installed and continue to be admired by the church membership as well as by visitors. (It is an interesting note that when the windows first arrived at the freight depot in Concord, most of them were broken and had to be returned to the manufacturer.) For many years, Sunday School was held in the nave. After the close of Mont Ameona Seminary, Sunday School was held in this building which the church had purchased. In 1949, during the pastorate of the Rev. David Cooper, an educational building was constructed. Music has been an important part of the worship of this church which has had a pipe organ since 1908. Young men of the con-
gregation and students at Mont Amoena would pump the organ by hand until the time came when an electric motor and a blower to fill the wind chamber were installed. The instrument was completely rebuilt in 1966.
On May 12, 1986, the more than a century old structure of the Lutheran Church of the Holy Trinity was entered in the National Register of Historic Places by the United States Department of the Interior.

While the membership of Holy Trinity has never been large, her response to the various calls for service has been generous. Men, women, and youth of the congregation have served in leadership

positions of their respective synodical organizations. Three members of the congregation have been ordained into the gospel ministry and another gave her life in full-time services as a deaconess. Michael McDaniel has served the church not only as pastor in several synods, but also as Associate Director of Evangelism (ULCA), university chaplain, Christian Educator at Lenoir-Rhyne College, Bishop of the NC Synod, and developer and Director of a Center of Theology. Edgar Trexler, former editor of *The Lutheran*, is the son of a Holy Trinity pastor and claims Holy Trinity as his home church. Holy Trinity has participated in the building of two Habitat for Humanity houses.

The most important events of the congregation are written in the hearts of people who have experienced the love and grace of God who brought them to faith and nurtured them spiritually through this congregation.

Pastors

1868-1872	Levi C. Groseclose
1872-1875	David M Henkel
1881-1887	John B. Davis
1888-1889	John Wyse
1891-1895	Bachman S. Brown
1897-1898	Henderson N. Miller
1898-1902	Josephus A. Linn
1902-1903	Levi E. Busby
1903-1907	Henry A McCullough
1907-1911	Jefferson P. Miller
1911-1921	Reuben A. Goodman
1922-1923	Charles A. Linn
1923-1925	Charles L. T. Fisher
1927-1947	John W. Link, Sr.
1947-1949	David F. Cooper
1950-1959	Edgar R. Trexler
1959-1964	Jack L. Davis
1964-1967	William E. Jernigan
1967-1970	George A. Phillips
1971.2001	Donald R. Deal
2003.2005	Glynn S Bell
2006-	James B White

Holy Trinity

Raleigh

ORGANIZED: 1912
COUNTY: **Wake**
AFFILIATION: **NC Synod**
STATUS: **Active**

Holy Trinity Evangelical Lutheran Church in Raleigh was established by the Reverend Jacob L. Morgan, Synodical Missionary of the North Carolina Synod, who moved to Raleigh, June 19, 1911. The first service was held on Sunday, July 2, 1911, in the Chamber of Commerce Rooms in the Briggs Building on Fayetteville Street. In attendance that day, besides the pastor and his family, were two others: Mr. John C. Root and Mr. Moses L. Brown. The pastor had to divide his time with other mission points so the first services were held only twice a month. The church was organized July 7, 1912 with twelve members. The elected officers were: A. E. Goodman and J. C. Root, Elders: O. M. Clark and L. R. Detjen, Deacons. J. C. Root was elected Secretary-Treasurer.

On July 19, 1913, the lot on Hillsborough Street was purchased for $4,750.00 with assistance from the Home Mission Board of the United Lutheran Synod of the South. On April 2, 1914, work was begun on the church building. Mr. W. H. Germann, a member of the congregation and a builder, supervised the construction. The cost of the building was upwards of $10,000.00. The Women's Missionary Society of the North Carolina Synod gave $5,000.00 to the congregation to help defray about half of the cost.

The cornerstone was laid August 5, 1914 by Synod president M. M. Kinard and Pastor Morgan. The first service in the new sanctuary was held on Sunday, May 9, 1915 with 125 persons in attendance. On July 4, 1915 the first baptisms in the new sanctuary were administered to John Shipman Bost and Linus Marcellus Parker, Jr. The first member confirmed in the new building was Pauline Miller on Easter Sunday, April 23, 1916. The building was dedicated on September 7, 1919 by the Rev. Martin Luther Stirewalt and Pastor Morgan, who had become the full time president of synod.

During the pastorate of the Rev. Arthur M. Huffman, the house and lot next to the church were purchased (July 1, 1922) to serve as the parsonage and extra space for Sunday School classes. The purchase price was $17,000.00.

In 1925, during the pastorate of the Rev. Ernest R. McCauley, a Moeller pipe organ, which cost $3,500.00, was installed. The Rev. Rufus B. Peery, a missionary to Japan, served Holy Trinity during the first years of the depression.

At the congregational meeting on January 26, 1941while the Rev. Clarence E. Norman served as pastor, the constitution was amended to permit women to be elected to the Council. Mrs. Lawrence L. Lohr was the first woman to serve. Approximately 175 Lutheran college students were an important part of Pastor Norman's ministry. In spite of the hardships of World War II, the congregation grew to 315 baptized and 235 confirmed members.

Under the leadership of The Rev. Herbert W. Stroup Jr., the congregation began looking forward to a new house of worship. A parsonage lot on Lewis Farm Road and Regent Place was purchased in 1951. George McAllister provided leadership in design and construction. The parsonage was completed in 1952.

The Rev. Raymond M. Bost accepted the call to serve Holy Trinity beginning, January, 1953. During his tenure plans for

expansion were accelerated. Land was purchased at Brooks and Clark avenues, the present church site, June, 1953 for $17,000.00. G. Dewey Arndt was elected general chairman of the expansion committee. A. G. Odell, Jr., of Charlotte, was chosen as principal architect. Groundbreaking ceremonies were held on September 18, 1955 with Pastor Bost and the Rev. Dr. Flavius L. Conrad, President of the Synod, officiating.

The Rev. John W. Cobb came to Holy Trinity in November 1957. 1962 marked the celebration of the 50th anniversary of the congregation and dedication of both the educational building and a new parsonage. The Rev. Dr. F. Eppling Reinartz, President of Lutheran Theological Southern Seminary, preached the dedicatory sermon and Dr. Conrad, assisted by Pastor Cobb, Pastor Emeritus Norman and seminarian Henry McKay, dedicated the building. Pastor Cobb and a selected group of laymen under the chairmanship of Samuel R. Leager were deeply involved in planning and leading the congregation in the building of the new sanctuary, designed by Horace Taylor. The dedication service was held in the new sanctuary on February 25, 1968 with the Rev. George R. Whittecar, synod president preaching and dedicating the building.

In 1971, The Rev. Conrad Quanstrom was called to be the first assistant pastor. The Rev. Stephen Gerhard began as both assistant pastor and campus pastor in 1974. When Pastor Cobb retired in 1980, Pastor Gerhard became the senior pastor. The Rev. Thomas E. Nelson, Jr., served as campus pastor from 1979 through 1984. The Rev. Dean Lingle was called as second pastor and served from 1980 until his death, September, 1984. In 1985 the Rev. Beverly Alexander began her ministry with Lutheran Students in Raleigh. Ms. Linda Kaelke was installed as Director of Christian Education in June, 1985 and served until her death in 1991. 1987 marked the 75th anniversary celebration of Holy Trinity. On July 11, 1987, The Rev. Dr. Raymond Bost was the homilist.

The Rev. Paul Abbe accepted his first call as associate pastor, August 30, 1992. After the resignation of Pastor Gerhard in 1995, Pastor Abbe was joined by Interim Pastor Stanley O. Satre. Pastor Abbe resigned in 1996 with Pastor Satre continuing until the arrival of the Rev. Dr. Royall A. Yount, Jr., in September, 1996. He was “welcomed” to Raleigh by Hurricane Fran and his first service was held in the education building sans electricity and air conditioning. . The Rev. Lawrence F. Holmes joined the staff as associate pastor on June 14, 1998. All tlhree pastors, (Alexander, Yount and Holmes) resigned in 2012. Jennifer Manis, a diaconal minister became campus minister at the beginning of the fall term, 2012. She was joined by Pastor Amy Onstad as interim pastor the following month. She served until the end of 2013, when Pastor Louise Hilbert became interim pastor until Pastor Sharon Taylor became senior pastor, October, 2014.

Ms. Rebecca Cloninger served as Director of Christian Education from September, 1997 through 1999. Kelli L. Mason became Director of Christian Education, from 2001-2003. Vickie Williams became director of Faith Formation in 2009.

The education building renovation was completed in 1991. Through memorial gifts a new electronic organ was installed in the sanctuary in 1995. The Emily Kees Pavilion, joining the education building and sanctuary was dedicated February 23, 1997. The lot and apartment adjacent to the education building was purchased, the building razed and a second parking lot completed in 1998.

A strong campus ministry has been maintained throughout the years at Holy Trinity. In over 100 years the congregation helped start 7 other congregations in Wake and Durham counties. Lutheran Family Services of the Carolinas had its start in the basement of Holy Trinity, under the leadership of Dr. Bill Brittain in 1976. The congregation has grown from a mission congregation to a congregation with a mission, serving the metropolitan community through its worship, witness and social ministries.

Pastors:

1911-1919	Jacob L. Morgan
1919-1924	Arthur M. Huffman
1924-1929	Ernest M. McCauley

1931-1933	Rufus B. Peery
1933-1949	Clarence E. Norman
1950-1952	Herbert W. Stroup, Jr.
1953-1957	Raymond M. Bost
1957-1980	John W. Cobb
1971-1974	Conrad L. Quanstrom
1974-1995	Stephen P. Gerhard
1979-1984	Thomas E. Nelson, Jr.
1980-1984	Dean R. Lingle
1985-2012	Beverly D. Alexander
1992-1996	Paul V. Abbe
1996-2012	Royall A. Yount, Jr.
1998-2012	Lawrence F. Holmes
2012-	Jennifer Manis, Diaconal Minister
2014-	Sharon Taylor

Holy Trinity

Reidsville

Not many people in Rockingham County have heard of the Lutheran Church although the church has been here since 1956 and many are located in the nearby county of Guilford.

Another interesting bit of information is that most Protestant denominations sprung from the Lutheran Reformation which took place in the 16th century, in Germany.

Now the Lutheran church in Rockingham came about because so many Lutherans were transferred here because of work, others married local people and others just liked the area and moved in, also others living here became interested in the church and after instruction in the Lutheran theology joined the church. Each state has its own synod house. North Carolina's is located in Salisbury, North Carolina.

Late in 1954 and early 1955 a number of transplanted Lutherans in Rockingham County got together and discussed the idea of establishing a Lutheran church in Reidsville, North Carolina. That discussion led to a meeting with Dr. F. L. Conrad, Sr. then synod president of North Carolina. He came to Reidsville to look things over and to decide if there were really enough people for a mission congregation. After a lot of talking and discussion between the Reidsville group and Synod headquarters it was decided to hold services in the Union Hall February 6, 1955, with the Reverend Harold E. Rhoades conducting the services.

In the meantime a lot of leg work, (which meant going to see or contacting by phone Lutherans in this area), was done in order to round up 50 people to start a new mission. After conducting services in the Union Hall a number of times, the old Sprinkle house (now housing Dr. James E. Michells' office) became available, through one of the most interested Lutherans. The mission was blessed with devoted Christians who were really interested in see the Lord's work continued through the new church.

A short time after organizing the name Holy Trinity Evangelical Lutheran church was decided upon. As funds became available in the congregation the old Sprinkle house was renovated to take care of regular Sunday School and church services. The upstairs was also used as a parsonage (living quarters for the pastor and family).

The first service held in the newly renovated house was March 20, 1955, with Dr. F.L. Conrad, Sr., conducting services. On Easter Sunday morning April 16, 1955, the congregation dedicated its new chapel.

On May 29, 1955, the mission celebrated its birthday. This Sunday was set aside for organization and reception of a new congregation conducted by Dr. F. L. Conrad, Sr. A picnic dinner was held at the Z. Griff Smith farm following the services. Afterwards the Synod mission committee looked over several proposed land sites, later in the evening they met with the congregation to vote and approve the purchase of land for the new congregation. It was voted to buy two and one-half acres of the Richardson land at the city limits edge; (also including Sands property adjoining). Now the Board of American Missions and the Lutheran Brotherhood of NC, had funds available to newly organized mission congregations upon being approved by the NC Synod. The hard work and a loan from the Lutheran Brotherhood the dream of a new church was becoming a reality.

On May 29, 1955, the mission developer, Rev. Harold E. Rhoads resigned. Supply pastor's conducted services until a full time pastor; the Reverend J. L. Peeler accepted a call to the church in October 1955. Pastor Peeler and family took up residence in the chapel and parsonage on Main Street. Ground breaking day for the new church took place in the Spring of 1956, with the mayor of Reidsville, synod president, and other church officials taking part. Once again the congregation along with building contractors (Mr. Z. Griff Smith who resides in Reidsville), and other minor contractors worked endlessly toward getting the church ready for occupancy. On June 22, 1958, the first services were held in the new church building.

June 30, 1959, Pastor Peeler resigned to accept a call to Bethlehem Lutheran Church in Hickory, North Carolina. Student pastor Charles MacMurphy served the church during the summer of 1959-with other supply pastors until January 1960, when the Reverend James S. Stirewalt accepted a call to serve Holy Trinity.

A parsonage was built the early part of 1960 and was dedicated September 25, 1960. The blessing of the organ took place the same day. The much needed organ was given to the church by Mr. and Mrs. Rudolph Mitchell of Salisbury, NC. They were most helpful to the church in many ways being organist and a Sunday School teacher during their membership. They gave the organ in honor of the Reverend Harold E. Rhoads, who served Holy Trinity in it formative years.

Rev. James Stirewalt resigned in January 1962. Whereupon a call was issued to the Reverend Carroll L. Robinson who accepted the call in June 1962; during his pastorate the interior of the church was redesigned with pews being added and the altar became free standing, adding a greater prominence than formerly. Upon the resignation of Pastor Robinson the Reverend Raymond A. Petrea accepted a call April 1, 1965. There were approximately 125 confirmed members and 75 children on roll by this time.

Pastor Petrea resigned September 1966. In August 1967 the Revered Noah Earl Townsend became pastor of Holy Trinity. He served the congregation nearly ten years before resigning in February 1977, to become pastor of a Hispanic in NJ (before coming to Holy Trinity, Pastor Townsend served the Lutheran church as a missionary in Argentina for 18 years). The church really prospered during Pastor Townsend's stay.

July 1977, the Reverend Gary S. Coble became pastor of Holy Trinity. During his pastorate the church celebrated its 25th anniversary. On May 7, 1981, he accepted a call to a church in Hilderbran, NC.

Once more Holy Trinity congregation was left without a pastor but was very fortunate to have the Rev. Dr. C. Arnold Payne, vice-pastor, serve until a seminary student, David Yoder, finished his schooling and become an ordained minister. His ordination at Holy Trinity was a most spectacular event with his fellow classmen and other Lutheran dignitaries taking part. He is still pastor at Holy Trinity. He and his wife are very active in local civic and religious affairs.

Holy Trinity
Troutman

Organized: 1924
County: Iredell
Merged Congregation incorporating St. Michael's and St. Martin's
Affiliation: NC Synod
Status: Active

When the United Lutheran Church in America was created in 1918, the North Carolina and Tennessee Synods became part of the same denomination. Their overlapping territories were resolved with the formation of the United Evangelical Lutheran Synod of North Carolina in 1921. In light of the mergers on the national and synodical levels, and prevailing economic and social conditions, the Rev. John L. Morgan, Pastor of St. Michael's Lutheran Church, proposed the merger of St. Michael's (NC Synod) and St. Martin's (TN Synod) to form Holy Trinity Evangelical Lutheran Church. The merger was effected January 5, 1924, with hearty cooperation from The Rev. D. L. Miller of the Tennessee Synod.

Rev. John L. Morgan continued as pastor of the merged congregation. He is also credited with providing the inspiration for the present church facility. Pastor Morgan made an intensive study of architecture, including carpentry, masonry, lighting, and heating. Mr. D. S. Clodfelter was foreman for the job and men of the congregation labored together to build the church. Wages for a team and driver were fifty cents per hour or $5 a day. Common laborers earned thirty cents an hour or $3 a day, and foreman received sixty-five cents per hour. Ground was broken for the new building September 3, 1925. The first shovel of dirt was removed by Augustus D. Troutman, who had been baptized in the congregation eighty years before. The first marriage ceremony performed was that of the Rev. Edwin F. Troutman and Miss Estelle Brown, both of whom had been children of the congregation. The first sermon was preached on the first Sunday in March 1927 by Pastor John L. Morgan. The text used was the 4th chapter of the Gospel of St. Matthew. The cornerstone was laid April 3, 1927 with Dr. Jacob L. Morgan, President of North Carolina Synod, presiding. On Sunday, Dec. 1, 1935 a beautiful and churchly edifice stood complete,
furnished, and paid for and was dedicated to the honor and glory of God. Groundbreaking for the new educational building was held in 1955 with Mr. J. M. Lippard, the oldest member of the congregation, shoveling the first shovel of dirt.

Holy Trinity began "preparing for the future" in 1994 when the Council approved committee guidelines for the project. In early 1995 the Restoration and Expansion Committee was formed. In June of that same year, Fuller Architectural was selected and preliminary drawings were made. The project took on the task of the first Capital Fund Appeal in 1996 with Donn Rosenauer from Kairos & Associates and our first goal of raising $500,000 was established. Once accomplished we were ready for groundbreaking in August, 1999, with P. S. West as our general contractor. During the 14 months it took to complete, Holy Trinity realized the completion of the renovations to the church sanctuary, new Sacristy room, expansion to the Fellowship Hall, the Courtyard, elevator access to all three levels of the church, additional Sunday School rooms, new offices and an enlarged kitchen with commercial equipment. On September 24, 2000, Holy Trinity held a dedication service to commemorate the completion of this project.

Pastors

1924-1927	John L Morgan, DD
1928.1936	PD Risinger
1936.1940	QO Lyerly
1940.1947	Edward Fullenwider, DD
1947.1968	Olin Swicegood
1969.1978	Harwood T Smith, Jr
1978.1983	Vernon A Frick
1984.1992	Thomas F Cogan
1994-2006	Tommy K Beaver
2007.2008	David Keck, interim
2008-	Matthew L. Miller

Immanuel (Elm Grove)

Rockwell

Immanuel (Emmanuel) Lutheran Church traces its history some thirty years beyond the organizational date of April 14, 1895, back to the days of the Civil War. During, or soon after the year 1862, a log building was constructed a short distance southwest of the present home of Mr. B. A. Earnhardt to provide a place where the families of the community could assemble for Sunday school and prayer services. The numerous elm trees around this log building give it the name Elm Grove. In 1874-75 Dayvault Beaver gave a deed for one acre of land on which a frame building was erected. There was a change of ½ miles in location from the log structure but no change in the name of the new building. This is the site of our organizational building. The deed mad e provision that said property is used for Sunday school purposes. So, for thirty years the families of the community assembled at Elm Grove for Sunday school and worship and frequently visiting pastors were called in to conduct services of worship. Rev. CA Brown, W. R. Brown, and Rev. Samuel Rothrock were heard many times at Elm Grove.

Prior to the year 1895, several attempts had been made to effect the organization of a congregation at Elm Grove, but the efforts had failed. In January, 1895, the community sent Luther C. Miller, Julius A Earnhardt and Calvin L Brown to attend a meeting of the joint council of the Organ pastorate of the North Carolina Synod of the Evangelical Lutheran Church. This meeting was held at Organ Church and the committee was instructed to seek the counsel and advise the officers of Organ pastorate as to what steps are taken at Elm Grove for the organization of a Lutheran congregation. It was reported that the Methodist Episcopal Church was endeavoring to organize a congregation at Elm Grove.

After long and careful consideration it was decided to take Elm Grove as a mission point and the pastor of the Organ pastorate, Rev. Geo. H. Cox, was instructed to hold regular services there twice a month on Sunday afternoons or nights. Rev. Cox began holding these services on the second Sunday in January, 1895. On the following Easter Sunday, April 15, 1895, after the service on that day, sixteen people organized themselves into an Evangelical Lutheran congregation. They were Catherine N. Earnhardt, C. L. Brown, M. J. Earnhardt, Mrs. M. J. Earnhardt, Luther Miller, Lewis Beaver, Mrs. Lewis Beaver, J. A. Earnhardt, Mrs. J. A. Earnhardt, C. J. Boger, Mrs. C. J. Boger, B.A. Earnhardt, Mrs. B.A. Earnhardt, Miss Eicie Earnhardt, and C.A Miller.

The following officers were duly elected and installed: Calvin L. Brown, elder for two years; M. J. Earnhardt, elder for one year; Luther C. Miller, deacon for two years; and Julius A Earnhardt, deacon for one year.

A congregational meeting was called for Thursday night, April 18, 1895 to adopt a constitution. Every member of the congregation was present for this meeting and a constitution prepared by a committee composed of Rev. Geo. H. Cox, Calvin L. Brown and Jeremiah Earnhardt was unanimously adopted. This action gave the name IMMANUEL EVANGELICAL LUTHERAN CHURCH to the new congregation. This name was suggested by the oldest charter member, Catherine Nussman Earnhardt, daughter to the Rev. Adolphus Nussman, first Lutheran minister to North Carolina. The congregation voted to petition the North Carolina Synod for membership in that body. C.L. Brown was elected delegate and Julius A Earnhardt alternate delegate to present this petition at the meeting of Synod. One dollar and seventy cents was received as the congregation's first contribution to the treasury of Synod. Luther C. Miller was elected secretary of the council and C.L. Brown, treasurer.

The Rev. Geo. H. Cox was the first pastor of Emmanuel Church (spelling of name was changed at some time) as this congregation was made a part of the Organ pastorate. The first communion service was held at Emmanuel November 24, 1895, with the sermon by Rev. Derrick and the communion service was conducted by the pastor, Rev. Geo. H. Cox. Almost immediately steps

were taken toward the erection of a church building to be made of brick. Two acres for the church property had been purchased from Eli Beaver, a grandson of Dayvault Beaver, for $25.00. Mr. Calvin L. Brown was appointed to solicit funds for the new church building and through his efforts a handsome sum was raised from other Lutheran congregations and individuals. (At the age of 4-5 years, Beulah Holshouser, now Mrs. George Fink, accompanied Mr. Brown on many occasions as he solicited funds) Brick were made by hand where the Travis L Eller residence now stands. The members took hold of the work with a determination to accomplish their object. One day each week was set aside by the congregation on which to work for the new church. The members made their own brick and every person, young and old, male and female, did his part. (Irene Miller, later Mrs. Geo. R. L. Beaver, remembers being too young to help make or carry brick for fear she would drop and break one, but they let her hold up her dress with bits and pieces of bricks, thinking possibly she was helping. She also remembered that George Miller, a black man laid the brick) After 1896 Emmanuel was no longer a part of the Organ pastorate.

The Rev. R.L. Brown became pastor of Emmanuel in 1897 and served until 1900. Work on the new church continued and on August 19, 1987 a large congregation on the grounds to witness the laying of the corner stone of Emmanuel Lutheran Church. The Rev. V. R. Stickley, President of the NC Synod officiated at this service. Addresses were delivered by President Stickley, Rev. W. B. Oney and Theological Student, C. L. Miller. Pastor and members of Emmanuel worked faithfully and on the fifth Sunday in October, 1898, Emmanuel Lutheran Church was dedicated to God. The sermon was preached by the Rev. H. M. Brown, brother to the pastor. Assisting in the dedication services were Rev. C.A. Brown, President of the conference; Rev. W. R. Brown and others.

Rev. J. H. C. Fisher was pastor of Emmanuel from 1900 through 1902. The new congregation continued to grow in membership and enthusiasm. In the summer of 1902, Theological Student C.P. Fisher, supplied at Emmanuel. He was called to be the pastor of the Parish, including Faith and Emmanuel Churches. On graduation from the seminary in 1903, Rev. Fisher began his pastoral work at Emmanuel. He served as pastor for fifteen years. Some time during 1906-08 the Emmanuel cemetery was laid off into plots and blue prints were made to give the church a beautiful and well-planned cemetery. This work was under the direction of Mr. A. B. Clemence. The duplex envelope system for church offering was introduced in 1914. August 22, 1915, the congregation decided to build a church steeple and to install a church bell. A meeting of conference was held at Emmanuel November 18, 1915. April 9, 1916 the church tower was completed and on October 8 a dedication service for it was held. The sermon was preached by Dr. R. L. Patterson.

Rev. M.L. Ridenhour supplied the congregation in 1918 until Rev. G. O. Ritchie accepted the call to become pastor. Rev. Ritchie served Emmanuel for two years, 1918-1919. Emmanuel was in a parish with Faith from 1903 until 1918 and then with St. James until 1949.

In 1919, Emmanuel and St. James Lutheran Church, Rockwell, were placed in the same parish when Faith became self-supporting. The Rev. C. R. Pless accepted the call of the new parish and he was pastor of Emmanuel/St. James congregations for four years. The parsonage was built jointly by the two in 1919 (This parsonage was on the east corner of Emmanuel Church Road and Highway 52)

The Rev. E.F.K. Roof was the next pastor of Emmanuel serving from 1922-1925. Rev. J. A. Yount and Theological Student E. Ray Trexler served as supply pastors during 1925 when the parish was without a regular pastor. On January 1, 1926, Rev. C. P. Fisher again became pastor of Emmauel when he accepted the call of the Rockwell Lutheran Parish. In the spring of 1927 an addition was built at the rear of the church for Sunday school rooms. The building committee was composed of B. A. Earnhardt, George R. L. Beaver, George H. Boger, and John A. Misenheimer. At the same time, the auditorium of the church was remodeled. An altar and new pews were added to the furnishings of the church

Rev. J. D. Shepherd was the next pastor and he served Emmanuel from September 1, 1930 to July 1935. The Sunday school building was dedicated on the fourth Saturday in July, the annual date for the fellowship supper preceding homecoming, 1934. The cornerstone was also laid at this time.

The pastor was in charge of this service was assisted by Dr. J. L. Morgan, President of the Synod. Rev. J. E. Walker was called to Emmanuel and moved to Rockwell October 15, 1935. In the spring of 1938 memorial windows were placed in the church by members and interested friends. At the same time, a new floor foundation sub-floor was laid. The church yard was beautified and concrete walks were laid. Electric lights were installed in 1940. New church property was acquired when, on December 19, 1941, Mr. and Mrs. B. A. Earnhardt gave to Emmanuel the deed to one acre of property on the south side of the church.

Rev. Ernest L Misenheimer accepted a call to the Rockwell Lutheran pastorate in 1943 and came to Rockwell on February 15. An organizational building was constructed across the road from the church in 1944. On May 13, 1943, the Superior Court of Rowan County had granted a clear deed to this property including one acre to Emmanuel Church. This was the property of the Old Elm Grove School and had been in possession of the church for many yeas but the original deed, mentioned earlier in this historical sketch, had been lost. In 1943, the parsonage was remodeled and a new garage was built at the parsonage in the spring of 1944. The interior of Emmanuel Church was redecorated last summer and the church was given a new roof. The Northern Conference met at Emmanuel November 1, 1944. Financially, Emmanuel had a record year in 1944 when members of the congregation contributed a total of $6,105 through various treasuries of the church and organizations.

On January 1, 1945 the membership rolls of Emmanuel were as follows: Baptized members 328, confirmed members 240, communing members 175. Emmanuel has enjoyed fifty years of progress and our congregation continues to grow spiritually and numerically. Giving to general causes of the church has increased. All the organizations of the church; Brotherhood, Missionary Society, Luther League, Children of the Church and Sunday school are functioning regularly and effectively. Emmanuel has sent two sons into the Gospel ministry, Rev. Lee Shipton and Rev. Clyde Misenheimer. Fifty one of our young men and women were in the armed forces of our country.

The members, former pastors, and friends of Immanuel (Spelling of name changed again) celebrated its fifty years of service, April 15, 1945 with the Rev. C. P. Fisher, DD delivering the anniversary sermon and Dr. J. L. Morgan, President of Synod bringing the afternoon greetings. Also other former Pastors brought greetings plus 'The Early History of Immanuel Sunday School" by Rev. C. L. Miller.

A committee was appointed March 19456 to inclose the vestibule of the church. The work was completed and paid for December 30, 1946. April 28, 1946, the council granted the Young Men's Bible Class permission to start a beautiful rock wall around the cemetery in loving memory of Floyd Beaver, who lost his life in World War II. The wall was finished and dedicated in 1947. The council voted April 22, 1947 to sell their part of the old parsonage, in Rockwell, which was joint with St. James. January 1948, $3,000.00 was received from the sale.

Plans for a seven room brick parsonage to cost $14,000.00 were received by the council May 21, 1948. During Homecoming Service, July 1949 the parsonage was dedicated. Much labor and material was donated.April 5, 1948, the members of Immanuel voted to become self-supporting effective the first of January 1949. Rev. Ernest Misenheimer left Immanuel December 1948 to continue his service with St. James, Rockwell.

Rev. Glenn A Yount, with his family, moved into the new parsonage in January 1949. The council voted to buy a Connsonata electric organ on May 6, 1951, for about $3,400.00 which was installed July, 1951. The improvement committee turned in plans July 13, 1952 to renovate and increase the number of Sunday School rooms, remodel and redecorate the sanctuary, adding new carpet, plus a new heating system, at an estimated cost of between five and six thousand dollars. As in the past, much of the labor and materials was donated which made the cost much less than would have been otherwise.

Pastor Glenn Yount, his wife Doris and son Tony left Immanuel October 3, 1954 to continue his Christian Service at Bethpage and Cedar Grove. They now have a daughter, Susan Gaye.

Immanuel congregation extended a call to the Rev. Floyd W. Bost, a graduate of the Southern

Seminary, Columbia, SC, which he accepted and moved his family; wife Bonnie and daughter Karen, to Immanuel. While members of Immanuel daughter Wanda arrived at the Pastor's home. They also now have a son Dana. Pastor Bost left Immanuel July 15, 1958 to continue his Christian duty with Christ Lutheran, Fairfax, VA.

During the remodeling of the Sanctuary, Immanuel held its services in the Rockwell School Auditorium. The completion ended in 1955 and was dedicated July 5, 1960. Rev. J. Paul Rimmer accepted the call to Immanuel Lutheran Pastorate and moved his family; wife, Eva; daughter, Jane; and sons, John and Jerry, December 1958. A new piano was added to the Sanctuary which is used mostly for the Sunday school opening, but also adds a lot when used with the organ during our worship service. A lot on the north side of the fellowship building was purchased by the families of C.A. Miller and C. J. Boger and presented to Immanuel to be used as a parking lot. The parsonage was remodeled, adding two bedrooms and bath upstairs, carpeted the living and dining area and built a garage. To honor our Senior Citizens of Immanuel, those couples having celebrated fifty years or more of marriage, or seventy years old or older, an annual evening has been set aside for their honor and pleasure, consisting of food and good entertainment. On April 23, 1967, the congregation voted to accept the Constitution of Immanuel Lutheran Church. After more than seven years of Christian service, Pastor Rimmer left Immanuel June 1967 to continue his leadership at Prince of Peace, Kinston, NC.

On July 12, 1967, Rev. Donald Loadholdt became Pastor of Immanuel and moved his family; wife, Betty, daughters, Donna, Cathy, and Beth and son, Billy to the parsonage to take up his duties. The parking lot was leveled off and topped with gravel by individuals of Immanuel. The membership rolls of Immanuel in 1970 were as follows: baptized member 417, confirmed members 330, communing members 248. Four of our young men were serving in the Armed Forces of our Country.

Rev. Iverson M. Brendle and his family; wife Gayle, daughters, Sandra and Caryl, and son Lewis, came to Immanuel September 1974 from Sardis Lutheran Church in Hickory, NC. During his stay at Immanuel the church painted and new carpet was added to the sanctuary. Our fellowship building was remodeled and the driveway around it was paved. Pastor Brendle ended his pastorate duties of Immanuel in December 1980.

Immanuel extended a call to Rev. Bruce Charles Sheeks, a graduate of Southern Seminary, Columbia SC. He accepted and moved, along with his wife Kim, to Immanuel in June, 1981. Their son Charles Cameron was born in June 1987. Many, many accomplishments have been made during his time with us and he is still the pastor of Immanuel in December 1990.

Our oldest living member is Mrs. Esther Brown. She was the wife of Mr. Lee Brown and their children were Ruby, Nell, James Lee, and Blanche. Irene Miller Beaver was born in 1893 and our church was built in 1895. She wasn't allowed to carry the bricks for fears she would drop and break one, but she remembers holding up her dress with bits and pieces of bricks thinking possibly she was helping. She also remembered that George Miller, a black man, laid the brick. Mr. and Mrs. Stanton Earnhardt donated some acreage on the south side of the parsonage. We built a softball field and there and we now have a men's softball team and also a young people's softball team.

In the earlier years of Immanuel, Ruth Beaver Coble and Rose Brown Bowers played the piano for services. Velna Beaver Brown then started playing the piano when she was only 15 years old and later the organ. She is still our organist. A plaque was presented to her in 1986 for 50 years of continued service for the church. Nell Brown Bost and Millie Culp Barringer have been our assistant organists and pianists for many years. Leona Mesimer Taylor was our choir director for over 50 years and at present Lorine "Doodle" Moore is our choir director with Brenda Hoffner Rummage our assistant choir-director.

Pastors

1895.1897	George Cox
1897.1900	R. L. Brown

1900.1902	J. H. C. Fisher
1903.1918	C. P. Fisher
1918-supply	M. L. Ridenhour
1918-1919	G. O. Ritchie
1919-1922	C. R. Pless
1922-1925	E. F.K. Roofe
1925-supply	J.A. Yount
1925-supply	E. Ray Trexler
1926-1930	C.P. Fisher
1930-1935	J.D. Shepherd
1935-1942	J.E. Walker
1943-1948	E. L. Misenheimer
1949-1954	Glenn A Yount
1955-1958	Floyd W. Bost
1959-1967	J. Paul Rimmer
1967.1974	Donald Loadholdt
1974.1981	Iverson M Brendle Jr
1981-	Bruce C Sheeks

Incarnation

Charlotte

The Lutheran Church had observed heavy population growth since the late 1950's in southwest Charlotte. The Rev. Claude V. Deal, Sr. was chosen as mission developer for a new Lutheran congregation. On September 1, 1961 Pastor Deal began what he called a "venture in faith," eventually including about 3,400 calls in the area. The Steering Committee for the mission first met on Sunday, February 4, 1962 and selected the name The Evangelical Lutheran Church of the Incarnation. Montclair Elementary School was the setting for the first worship service on February 25, 1962.

On May 6, 1962 The Lutheran Church of the Incarnation was organized with Dr. F.L. Conrad, President of the North Caroling Synod, preaching at worship. The charter contained 105 confirmed members and 67 child members. In the early years of the congregation the name would be shortened to Incarnation Lutheran Church.

Plans were initiated for a permanent church home during the first year. On April 5, 1963 Incarnation purchased 5.121 acres for $26,885.25 at the corner of Archdale Drive and Old Reid Road. Almost two years later a ground breaking service took place with the completion of the building in September of 1965.

Pastor Deal completed his ministry at Incarnation on June 15, 1968. Under Pastor Deal's leadership the congregation had grown to 434 baptized members by the end of 1968. A stained-glass window was dedicated in his memory on July 20, 1975.

The Rev. James A. Harbinson assumed the pastorate on January 1, 1969. Shortly after his arrival the planning and building of a new educational wing took place. It was dedicated on April 11, 1971. An early contemporary communion service was initiated by January of 1972.

Later in 1971 The Board of American Missions became aware of the tremendous population growth west of Pineville Road. On June 17, 1973 the Rev. John Paul Lingle began a team call with Pastor Harbinson that was jointly funded by Incarnation and the Division for Mission in North America and served until mid-1976.

Southwest Charlotte and Incarnation was experiencing tremendous growth. The congregation had grown to 776 members by the end of 1976. Incarnation entered the Internship Program. Seminarians Larry Moore, Gene Peeler and Grayson Hampton served a year as vicar. On July 15, 1981, Tom Huber became Lay Minister and would serve Incarnation until 1989.

Incarnation's first full year, 1963, had shown $16,146 in receipts. By 1982 receipts had jumped to $101,617 enabling the congregation to burn the mortgage. An extension of the narthex was added in 1985. The congregation has supported and provided space for many community groups and church programs which has provided ministry to hundreds of people.

Following 25 years of ministry, in July of 1994, the Rev. James A. Harbinson, D.D. accepted a call in the Office of Development at Lutheran Theological Southern Seminary. Assuming the pastoral office on August 15, 1995, was the Rev. Dr. Mark J. Ericson.

Pastor Mark Wilhelm became Incarnation's pastor on Sept. 5, 1999, and served until May 31, 2004.

Kimball Memorial Lutheran

Kannapolis, NC

On Sunday, December 14, 1913 Lutheran services in Kannapolis were begun by the Reverend Christianbury Alexander Brown in the community YMCA building. A Sunday school was organized on December 28, 1913. Kimball Memorial Lutheran Church was formally organized on February 15, 1914, with twenty-three charter members. After meeting in the YMCA for four years, Kimball congregation moved into its first sanctuary on February 17, 1918. The church had experienced rapid growth and was self-supporting by 1922. Two years later the nave was expanded and Sunday school rooms were added. By January of 1940, a Sunday school building had been constructed. More property was acquired as needed; yet the facilities were inadequate, and two Sunday morning worship services were held from 1951 until the end of 1962. Services began on December 22, 1963 in the present sanctuary, located on South Main Street at Vance Street. On February 9, 1964, the building was dedicated. By 1977, a new Educational Building had been constructed and dedicated on February 5, 1978.

While the first members of Kimball were mainly of German descent, the congregation is now composed of people who with varied backgrounds work together congenially. They represent a broad mixture of professions, vocations, and abilities, all of which are useful in the greater work of the church.

The ministry of Kimball is rooted in Word and Sacrament and is carried out through the members' individual support, the auxiliaries, and various activities. From its earliest years, Kimball has tried to provide for its entire people through activities such as youth groups, Confirmation classes, Lutheran Church Women, Lutheran Men, Bible studies, Scouts and athletics. Ministry to the shut-ins is provided through the CD's and visits. For the children there are special bulletins, sermons, choirs, Vacation Church School, Kingdom Kids, meetings/activities and projects and other activities.

In 1980, Kimball adopted a Laotion refugee family and assisted these five people in their resettlement.

In 1982 a memorial fund was established at Kimball. The interest earned is now sufficient to support many outside benevolent causes.

Stability and growth of the congregation has been nurtured by a long list of capable dedicated pastors and a large number of devoted lay leaders. Mission work of the church prospered locally as well as into the world. Kimball is the host site of many community meetings and services. Pastors and members of Kimball have provided leadership and service to the greater church through the NC Synod, Lenior Rhyne College, Lutheran Theological Seminary, Lutheran youth in NC, Lutheran Men in Mission, Women of ELCA, Home Mission Foundation, Lutheran Family Services, Foundations of Faith (North Carolina Synod's 200 anniversary gift to the greater church), and many more services. Kimball members have attended every national gathering of the ELCA and its predecessor bodies since 1960.

Kimball was the first site for the education of the mentally challenged in Cabarrus county prior the public schools assuming this role.

Kimball was instrumental in organizing the Cooperative Christian Ministry serving the need of poor

and disenfranchised of the area and is presently leading the way of Family Promise, a ministry for homeless families that work to house them together and help them become independent again.

When Pillowtex, formerly Fieldcrest Cannon, closed forever on July 30, 2003, Kimball served as the community service center for nine months where all service agencies came together to assist all those that were suddenly unemployed. Four thousand individuals came for assistance.

Kimball maintains an active role in global ministries with historic connections with the Japan Lutheran church. Since 2002, Kimball has sent mission teams to the northern sections of Canada to teach Vacation Bible School. Teams have also served in Fort Chipewyan Alberta, Canada and Paulatuk, Northwest Territory, Canada and financially supports an ELCA missionary in Africa.

Kimball has operated a preschool in the community for the past dozen years. Hundreds of children of all walks of life have grown up through this ministry.

Today Kimball has a membership of over 500. In its seventy two years there have been ten Pastors, five co-Pastors (beginning in 1978) and one visiting/assisting Pastor.
To date, nine members have become ordained ministers, one commissioned deaconess, one commissioned to serve as a missionary in Japan and six trained for full-time Christian service. Presently there are three in the seminary.

Traditionally Kimball has been a strong supporter of the North Carolina Synod's various appeals and in its seventy-two-year history has striven to meet its full synodical apportionment. A number of members have served on various synodical committees and boards. The congregation participates in the work of the Lutheran Church nationally and internationally. Kimball Memorial Lutheran Church displays the love and work of Christ, and welcomes all to come and worship the triune God at a contemporary service at 8:30 am and a traditional service at 11:00 am.

List of Pastors:

G.H.C. Park	May 10, 1914-March 1, 1922
M.L. Ridenhour	May 1, 1922-May 10, 1937
J.L. Norris	October 20, 1937-December 31, 1946
Robert F. Shelby, Jr.	March 1, 1947-September 12, 1955
David F. Johnson	February 1, 1956-September 30, 1961
J.A. Keisler, Jr.	January 10, 1962-July 15, 1965
C. Marion Starr	July 1, 1966-February 29, 1976
David R. Keck	November 1, 1976-April 3, 1994
Palmer D. Clemmer	July 1, 1978-August 16, 1981
James "Chip" Lingle, Jr.	October 18, 1982-July 31, 1985
John W. Futterer	June 15, 1986-June 18, 1989
John M Stoudemayer	July 1, 1990-July 4, 1993
A Glenn Boland	September 17, 1995-December 1, 1998
Tim J. Rall	August 19, 1996-May 23, 1999
Richard A Rhoades	July 1, 2001-Present

Hoke H. Ritchie (Assisting Pastor)	August 1985-June 1986 and July 1993-Present

Kure Memorial

Kure Beach

Kure Memorial Lutheran church evolved from Kure Memorial Chapel, a non-denominational Sunday school organized by Rev. B.D. Wissinger, a retired Lutheran pastor (former president of the Tennessee Synod) and Mr. W.L. Fickenig, a Baptist preacher.

The members of the Kure family donated the land and the Chapel. Members purchased four surplus Army barracks. Two were used for the sanctuary and Sunday school rooms and two for a recreation hall.

D.F.L. Conrad and Mr. L.C. Kure began working towards a Lutheran congregation and in the summer of 1949 Dexter Moser, a seminary student, worked with the congregation and in August 1951 the members voted to affiliate with the United Lutheran Church of America.

An organizational meeting was held August 21, 1951. A constitution was adopted and Church officers were elected. During the winter services were conducted each Sunday by seminary students and by Pastors T. Frank Davis and K.Y. Huddle alternately at night. In June of 1952 Rev. David F. Johnson become the first full-time pastor. At this time we had 36 adult charter members and 12 child members. A parsonage was built, Boy and Girl Scout troops organized, Luther League formed and the Women of the Church organized. In 1952 a brick building consisting of four classrooms and two rest rooms were constructed. Mr. and Mrs. R.C. Kure gave one half of the cost and the Synod of North Carolina the rest. The men donated their labor. This was the first phase of the building program.

On February 6, 1955, groundbreaking services were held for the beginning of the construction of the Church building. On June 26, 1955 the church was dedicated, debt free. Dr. F.L. Conrad presided at the service. Again the men donated most of the labor. In January 1956 Pastor Johnson resigned to accept a call to Kimball Memorial Lutheran in Kannapolis. At this time membership stood at 90 adult members and 30 child members.

Corley Lineberger became pastor in December of 1957 and served through February of 1960. During the 1960's, the church was served by two pastors: Donald B. Loadholdt ('61-'62) and Ronald H. Weinett ('63-'70). A Christian Kindergarten was started, the Sanctuary was air-conditioned, and a recreation/fellowship hall and Sunday school building were built. By the end of the decade, the baptized membership of the church reached 206 persons, and attendance averaged 80.

From 1970 through 1975, John B. Barringer ('70-'73) and Everett E. Harris ('74-'75) served as pastors. Membership and attendance declined. In 1975, Jacob H. Young accepted the call to become pastor. He served the church for the next fifteen years. During this period the church enjoyed stability and slow by steady growth, and became something of a community center for the town of Kure Beach.

Pastor Young retired in 1990 and Charles Britton became pastor in January 1991. Following Pastor Britton's resignation in 1993, the church was served by several Interim Pastors. Two hurricanes, Bertha and Fran, did damage to church property in 1996, but the church, with the help of the Lutheran Disaster Assistance, Lutheran Brotherhood, and volunteers and others, quickly recovered.

In 1997, Robert W. Matthias became pastor. Renovation, renewal and revival punctuated his three-year ministry. By 1999, membership was 150 and average attendance was 84. Also and all-inclusive welcome statement was adopted. Beth Wrenn, member of the congregation, was elected President of the NC Synodical Women's Organization. Pastor Matthias retired in 2000, and Paul E. Christ became pastor in 2001.

During Pastor Christ's tenure the chancel of the church was completly renewed and many new services and programs were begun. When he retired in 2006, membership was reported to be 249 with an average attendance that year of 102.

Richard B. Graf came out of retirement to become pastor in 2008. Prior to his arrival the parsonage underwent a total makeover. At the national convention of the Women of the ELCA in the spring, Beth Wrenn was elected national President. As 2008 came to a close, the congregation was

debt-free, attendance was averaging 105, and renewal in structure, worship form and spirit was being embraced by all.

Lebanon

Lexington

Interpreting Lebanon's history reveals a gradually progressive movement of determined worshippers who have gathered and maintained a church body for at least 200 years. Even before its name and its officially registered formation with the Tennessee Synod, in the early 1890's, Lebanon has built upon a quiet few—driven by faith and their need to establish a place of worship. In the latter part of the 1700's, humble beginnings reflect Sunday gatherings under a pole structure, with a log framed gable roof covered by pine branches for shelter, and seats made from logs planed flat on one side. It is believed this brush arbor grew out of the difficulties experienced by folks who had to ford the high waters of Abbott's' Creek on the way to Beck's Lutheran Church, a church existing prior to 1773.

"The Arbor," "The Old Arbor", "The Lutheran Arbor", as it was to be called for a period of some 50 years, appears to have been initially interdenominational worshippers, receiving guidance for the most part by Lutheran clergyman. Sunday services were probably carried on in the tradition of circuit riders until 1830, when an unknown pastor with a nucleus group of Lutherans (2 of which can be traced back as Trustees for Beck's Lutheran congregation- Frederick Billings and Martin Frank), suggested holding services weekly rather than monthly.

This change sparked the necessary fire for a new developmental stage of unifying growth between the years of 1830 and 1890. As a tighter religious congregational body began to form; quite possibly, "The Lutheran Arbor" evolved into a physically tighter structure; with sides, a covered roof and floor. This speculation is aroused due to the beginning existence of Baptism (1834) and Communion (1835-1839). Records along with the occurrence of the name "Evangelical Lutheran Church." Other facts that lend credence to this thought appear in 1873 records of Sunday School classes which supported 35 girls, 43 boys and ten rules that included "No vulgar or profane language", and "no spitting on floor."

Signs of the congregational body beginning a more directional and defined religious focus are clearly evident in the historical data. Records from 1855 imply church Elders serving as pastors; Father Leonard Gop requested to be released from duties due to age and infirmities (indicating possibly many years of service), while Brother Paul Turner is installed "according to the form of Evangelical Lutheran Church and General Synods Ritual." The history also reveals three disciplinary trials, (1852, 1855, 1860) in which a total of four men were "stricken from the list" and "expelled" from the Evangelical Lutheran Church. Seems in the midst of these years of defining focus and unification, the church receives its first officially recorded ordained minister, Rev. William A. Julian, in 1857. At this time, the church records a membership of 83 people including 8 African Americans (1 free girl, 3 men and 4 women slaves). Although there are no documented ties to any other ecclesial organizations in 1865, on suggestion of some officials from the Tennessee Synod, this faithful body began to refer to themselves as "Lebanon Church."

The years that preceded and followed the Civil War would culminate in 1890 in new beginnings and stages of development for the church as a building and the church as a body. Construction of a 25' x 45 foot wood frame and sided building was started with lumber given by Martin Frank on property which had been given in 1858 by Peter Owen, a prominent Lutheran landowner. On this new wave of spirit and works, Rev. Jacob Wike called a meeting at the home of Franklin Younts (1892) where Robert L. Frank, William Frank, P. M. Frank, and Mr. Younts initiated the formation and organization of Lebanon Church Tennessee Synod. Later in the spring of 1893, the Tennessee Synod petitioned the North Carolina Synod granting them ½ interests in the property with the understanding they would help complete the building. Tennessee Synod supplied Lebanon most of its pastors for the following years up until 1921, when the two Synods reunited and Lebanon was turned over to NC Synod.

The spirited works and concern for strengthening the place of worship that had begun in the 1890's, continued as an underlying focus for Lebanon's church body. The body itself seemed to take on a "traditional family" identity as it moved into the early and middle 1900's. Franks brought Everharts into the church through marriage; Wattford, Beck, Trantham, and Taylor- all became names associated with Lebanon. Records in 1961 show an offering of $20.50 contributed by 13 members for paying the pastors salary. In 1927, a ½ acre of land was given to the front side of the church by Roby A. Taylor. In 1928, the Rev. Roy L Fisher was installed and served Lebanon until 1942, the longest consistent pastoral care in their history. In 1930, the church was remodeled by adding transepts, enlarging the chancel and brick veneering the outside of the building. Another plot of land was given on the west side in 1949, by Frank Lohr which brought the property sum to 3 ½ acres. Records in 1958 show a membership of 45, this would dwindle down to 27 by 1962, as Lebanon was without regular services of a pastor.

Under the guidance of lay minister Rudolph Mitchell and Vice Pastor Harold Rhoads, (assign 1962 and 1964 respect) the church body once again began to revive and focus its energy into works. 1962 saw the church sanctuary interior remodeled by covering the old beaded board with sheetrock, celotex ceilings, tile floors, carpet down the isle, and the chancel enlarged with an added platform. Much of this work was carried out by these pastors and the members. New for Lebanon, but used furnishings, were acquired from Kimbal Memorial Lutheran Church in Kannapolis NC which included; pews, baptismal font, pulpit, chancel chairs, sign board, and cathedral lights. Other items given or purchased to enhance and facilitate services were; hymnals, a brass altar set, a communion veil, 4 sets of paraments-made by the church women, fifty folding chairs and the installation of an oil furnace under the church. Amid the physical changes—education was strengthened into five Sunday School classes, while overall membership increased to 44.

A perspective of future outreach carried the next few years. 1965 saw the completion of a new educational building attached to the backside of the church, the front porch was enlarged and bricked to create a welcoming Narthex. A bell hanging inside the attic was pulled out and exposed in a small housing atop the Narthex to accent the call to worship. This outward reach moved into spreading the Word into the community and canvassing for prospective members, a tactic that had not often been applied by this congregation. The fruits of these labors in members received through 1966 were: Baxter, Gurley, Shoaf, Moretz, Miller, Koontz, Crepps, Kearns, and Coppley.

Through the overall momentum of the early 60's was slowing, new members continued to join the church body between 1966 and 1977. New member names were: Crook, Williams, Greenwood, Hill, Moore, Jordon, Fugler, Johnson, Hawks, Parks, Myers and Crotts. Youth who were involved with Lebanon between 1967 and 1970 remember fondly the time and activities provided by Pastor Thomas Renninger and his wife. The years in the middle to latter 70's were mostly pulpit supply and relaxed into a diminishing of active membership. Most memorable were Sunday services by Rev. Sam Sox. (1976)

In February 1977, Rev. Claude Crawford was assigned Vice Pastor, and later installed as Pastor on March 1, 1978. Lebanon became a joint parish with New Jerusalem Lutheran of Silver Valley for the next ten years. This was to be the second longest stay for any pastor. Claude's nonassuming, yet personable, easy going style of leadership fit well into the church body and would come to bring about a greater sense of future and fellowship than had been evident for quite some time. The first couple years were slow but in May of 1982, the church held its first ever fund raising event. Another was to follow in October. These efforts established what would become a customary, biannual barbeque chicken sale fund raising event that helped move Lebanon into financial stability. As enthusiasm raised and finances improved, the pastor and members challenged needed repairs; the church was reroofed, the interior of sanctuary and educational building painted, outside eaves replaced and the exterior painted. Fellowship within the church echoed new found strength and excitement and carried its energies into the construction and completion of an outdoor activities shelter, along with a covered outdoor cooking pit. These two facilities opened another avenue for Lebanon to invite the

community into its fellowship. New member's names, which were received during Pastor Crawford's ministry (1977-1988), were: Cook, Felts, Smith, Shoaf, Nance, Bulla, Burch, Lookabill, Beane, Blankenship, House and Coley. These new sources of energy revived youth Sunday School Classes and helped present many years of successful Vacation Bible School.

Not only was Lebanon blessed with growth in the church body, but during these years, the church also received some valuable gifts. On November 11, 1984 Harold Rhoads visited a Barbeque Sale to "see for himself" the state of Lebanon's affairs, pleased with what he found he granted the church with a $10,000 dollar legacy. Later in December of 1986 and May of 1987, the church was deeded tow pieces of property; the first from James Burke and his sister Belinda Burke Wilborn, the second from Charles and Louise Sheets (in conjunction with Bob Timberlake). These properties would bring Lebanon's land holdings to 4 1/3 acres. The most precious gift that appeared during Claude's ministry was the congregation's new awareness towards internal resources self-support, and the beginnings of and movement into outward vision.

The years from 1988 to 1991 reflect a quiet time under Vice Pastor Edward Orinson, with Lebanon's greatest gains being in the area of increasing its financial security. Quite ironically, central heating and cooling units were installed, during these years, to add to the congregation's comfort.

In 1991, Lebanon entered a new era of hope. Strengthening the place of worship was brought to new heights; but the congregation also moved beyond its walls in greater proportions than previously experienced. The installation of Rev. Frederick Gotwald on September 1, 1991 would bring to Lebanon a renewed sense of fellowship, a remarkable boost to membership, an encouragement to build and a progressive movement of outreach. Pastor Fred's insightfulness, practicality, global perspectives and passionate concern for Lebanon, spread agreeably throughout the church body. By February 1992 a group of members were undergoing a major project complete renovation of the nave/sanctuary area. This included; tearing out all existing floor structure, (decayed and rotted by termites and dampness) lowering ground level, pouring new foundation piers new floor system, installation of hardwood flooring, extension to chancel area platform, sheetrock overhead, and the creation of a " post and lintel effect" constructed to accent the altar area. All interior furnishings were refinished to natural; and an altar, lectern, collection plate stand and organ enclosures were constructed. The narthex received two closed in closets and new door and window casings- to bring this project to a close in August of 1992. Congregational members also utilized talents in the long awaited construction of a steeple on the church sanctuary. The design was to accent the gothic arched windows and expose the 1868 bell. The sanctuary and educational building also received a new roof. The spirit and excitement carried throughout these projects was not contained to the church building.

Lebanon began to experience an amazing growth spurt, incoming member names were; Hederick, Spiegal, Ingle, Briggs, Williams, Myers, Shoaf, Cook, Crotts, Everhart, and Nixon—with a total of 23 to date (March 96). Along with this stretching of the church body, came Lebanon's most fully realized and aggressive implementation of outreach. Programs included; a "Good Samaritan Fund" monthly donations to Davidson County's "Meals on Wheels" and Lutheran Family Services, School and Health pockets made-up by youth for Lutheran World Relief, and ongoing Canned Goods Collection for are Ecumenical Services. This kind of stimulation among members also led to the formation of a Women's Group that has beautified the church sanctuary with symbolic religious banners. Wanting to share these feelings with past members, friends, and families associated with the church; a Homecoming was set October 8, 1995. The service was carried out by Bishop Mark Meaneese, a most special day in Lebanon's history.

In viewing these recent years the 1990's have certainly moved the church beyond prior limits of awareness and vision. Its long standing concern for "establishing a place of worship" has surely produced its fullest efforts; but something fresh seems to be occurring form this base, a wonderfully new diversity in works. A collection of new energy that has strongly directed talents in establishing works of outreach. Lebanon's church body is moving beyond concentrated self-help into realizing and fulfilling community responsibilities. For some 200 years, this church has existed through the grace of

Christ and dedication of the faithful its potential for spiritual growth inwardly and outwardly, has never been greater.

Pastors

1855	Leonard Gop
1855	Paul Turner
1857-1862	W. A. Julian
1864-1865	W. H. Cone
1870-1874	J. D. Bowles
1874-1878	C. H. Bernheim
1891-1893	Jacob Wike
1898-1903	C. L. Miller
1904-1905	J. C. Wessinger
1906-1909	A. L. Bolick
1912-1918	J. M. Senter
1919-1928	R. B. Sigmon
1928-1942	R. L. Fisher
1942-1943	W. B. Aull
1943-1945	C. F. Kyles
1950-1951	C. C. Adderholt
1953-1954	E. K. Roof
1955-1957	H. F. Lineberger
1965-1966	Paul Sorensen
1967-1970	Thomas Renninger
1978.1988	Claude Crawford
2004.2006	Mark S Reed

Lebanon

Cleveland

Lebanon Evangelical Lutheran Church is today fifty years and two days old. It was organized Sunday September 17, 1893. The organization took place under the pastoral care of the late Rev. B. W. Cronk in a nearby school house known as the Barber School. The organization was the outgrowth of a community Sunday School which had for years before been conducted in this school house, and Rev. Cronk, who was at the time pastor of St. Luke's and Salem churches, had for some time, perhaps from 1890, been giving these people regular service in connection with the Sunday School.
At the organization of the congregation there were eight Charter members: Eli Powlas, John W, Powlas, Maggie V, Powlas, Fleming W. Cauble, George H. Waller, Sarah L. Waller, Joseph T. Carson, and Martha L. Carson. Then in the early part of 1894 three other names were added to the roll: Catherine Walton, J. D. Cline, and his wife C. L. Cline. Since these three persons were added to the congregational roll before the congregation was received into the synod, their enrollment also makes them Charter Members, and thus brings the number from eight to eleven Charter members. Mrs. Cline, above mentioned, soon afterward departed this life, and was the first to be buried in the church cemetery.

Even before the organization of the congregation much work had been done for the building. Eli Polwas had given the lot and almost all, if not all of the timber, and the other members and friends of the congregation had logged and prepared this timber for use. The BailyBrothers of Woodleaf, who were not members of the congregation, but friends, did the sawing of the material free of charge.

With this good beginning a building committee of three was appointed to carry on the work. This committee was: Eli Powlas, Fleming W. Cauble, and Joseph T. Carson. The first congregational meeting was held February 5, 1894, and elected the first council: Eli Powlas, elder; and G. H. Waller and W. F. Cauble, deacons. John W. Powlas seems to have been secretary and perhaps treasurer from the organization. This council and their successors were to be the trustees of the church property.

Returning to the church building---among those doing the work special mention should be made of George H. Waller, a carpenter by trade, who was a charter member and member of the first council and I trust of the congregation. Mr. Waller did much of the work and oversight of the building. Also special mention should be made of Mr. Waller's cousin T. J. Waller, who at the time was not a member of the congregation, but, like his cousin, was a carpenter, and did much of the work and oversight. And while Mr. T. J. Waller at the time was not a member of the church, he was confirmed October 25, 1896, and has ever since remained most faithful to his vows and has been one of its most useful members. Today he is one of the three living members who has reached the ripe age of 80 years and above; the other two being J. D. Cline and Stokes H. Barger. For almost 50 years these three men lives have as members of the congregation run parallel with almost the entire history of the congregation. Like trees they have planted in this "House of the Lord to flourish in the courts of our Lord", and during this time they have "Flourished like palm trees and grown like cedars of Lebanon". May they still long live and "Bring forth fruit in old age and be fat and flourishing".

As to church fixtures, Mr. James Owens, a cabinet make of Woodleaf (he is still living0 mad the pulpit and lectern still in use, and an altar which has since been superceded by the present altar, which is more beautiful and more churchly. For this furniture, Mr. B. T. Thompson, a good friend of the congregation, gave a fine walnut log, which was sawed and placed in a dry kiln, but was accidentally burned. The material was then donated by Mr. T. J. Waller.

Owing to Pastor Cronk's resignation in the early part of 1894 there was no pastoral care until the arrival of the second pastor, the Rev. V. Y. Boozer, who began serving July 15, 1894.

At the annual meeting of the North Carolina Synod, held in Organ Church in May, 1894 the congregation mad application for membership and was received into the Synod, being placed in a pastorate with Salem and Grace Congregations. Indeed so earnestly and so zealously did the little

congregation and its friends work, event the greater part of the without pastoral oversight, that when their new pastor arrived July 15, the church was so nearly completed as to enable the congregation to hold the first service in the same.

September 30, 1894, the first class was confirmed and the first communion administered. Those who were confirmed at the time were: Stokes H. Barger, Rosa Irene Powlas, Margaret Elizabeth Powlas, and Ola Overcash. The members of this confirmation before the congregation were received into the synod. Since they were confirmed and partook of the first communion, may they not also be considered charter members?

During these fifty years of congregational history the church has been served by fourteen regular pastors, together with varied supply service at intervals. The Rev. B. W. Cronk, its organizer and first pastor, resigned soon after the organization in the very early part of 1894. There followed a vacancy of several months without any pastoral oversight. The second pastor, the Rev. V. Y. Boozer, was called and began his services July 15, 1894 and served the congregation one year. He in turn was succeeded by the third pastor, the Rev. H. N. Miller, Ph.D., who probably began his pastoral services the middle or latter part of the summer 1895 and served until perhaps May or June of 1897 when he relinquished to become president of Mont Omeona Seminary. It was during Pastor Miller's pastorate that the church was dedicated, Sunday November 22, 1896, about three years and two months after its organization. After Pastor Miller's resignation the church was supplied during the summer by theological student W. W. J. Ritchie. The Rev. H.A. Trexler was called and entered the work as the fourth pastor probably in September, 1897 and served until November, 1904. In the meantime Grace and Salem required the full time pastor at the annual spring meeting of the synod in 1904 Lebanon was taken out of the pastorate and placed in a newly formed pastorate with Providence Church of Rowan County and St. Matthew's of Davie County and was named the Lebanon Pastorate. However, as the newly formed pastorate did not succeed in getting a pastor until the middle of November, Pastor Trexler by special arrangement continued to serve until the arrival of the new pastor, who was the writer of this sketch, the Rev. L.P. Boland. Pastor Boland arrived November 17, 1904 and served until January 31, 1908.

It was during his pastorate that the parsonage was built. Eli Powlas, in his 81st year, again had given the lot and enough timber---------something like 15,000 feet-----for the framework. He gave the deed June 14, 1904; about one month after synod formed the new pastorate, and then passed on his eternal reward on June 26, just twelve days after signing the deed. When the writer arrived November 17 the members of the congregation and friends had already logged, sawed, and placed the material on the grounds apparently several months before. As the lot and framing material were furnished by Lebanon, Providence, and St. Matthew's gave the siding ceiling, flooring, windows, and doors. Special mention should be made of Rev. W. R. Kethchie, a retired minister of Providence, and his son, Hubert, of St. Matthew's who did all the sawing and nearly all, if not all the kiln drying and dressing free of charge. Also special mention should me made of Mr. Starret of Providence who made and gave the sashes. Most of the work was again done by members and friends of the pastorate, and the necessary money needed was raised proportionately by the three congregations. Special mention should again be made of G. H. Waller who did practically all of the framing and much of the other carpenter work free of charge.

Pastor Boland was succeeded by the Rev. T. C. Parker perhaps in March or April, and not later that May, 1908, and served until February or March, 1913. It was during his pastorate that the church was recovered and possibly repainted.

After Pastor Parker's resignation a vacancy occurred that lasted for more two years. During this time the congregation was supplied by theological students, nearby pastors, and such other services as could by secured. Theological student H. S. Petrea supplied the summer of 1913. Student John L. Morgan supplied in the summer of 1914. From the record, Rev. O. W. Aderholdt must have supplied March and April of 1913. Rev. I. E. Long from Mooresville evidently supplied in 1914. Also Rev. G. O. Ritchie of Salem and Grace served the latter part of 1914 and the greater part of 1915.

Besides these men the treasurers' report shows that Rev. J. L. Yost, J. K. Efird, W. C. Buck and Rev. Mr. Zambeck must have preached at least one each. In the very latter part of the year 1915 the Rev. V.R. Stickley became the regular pastor and served until the latter part if not the whole year of 1920.

Then again another prolonged vacancy of five and one half or six years occurred; from the latter part of 1920 to the first of June, 1926. This vacancy was again filled by theological students and nearby pastors and such other service as could be produced. Such theological students as Oscar F. Blackwelder, S. White Rhyne and others preached at least once each in the early part of the vacancy. From the treasurer's report, the Rev. H. E. Shenk must have preached at least once or more the latter part of 1920. Rev. Clarence Fox must have supplied January, February, and perhaps March of 1921, and Rev. George H. Cox, D. D. supplied for April, 1922. From what we glean from the presidents report in the 1923-1926 minutes of Synod the Rev. J. L. Yost supplied the congregation almost all the year of 1923, and Rev. W. G. Cobb all the year of 1924 and part of 1925. The remainder of the year 1925 was supplied by the Rev. John L. Morgan of Troutman and during the summer by theological student H. C. Castor, at which time the church was again repainted. It was June 1, 1926 that the prolonged vacancy was broken by the call and acceptance of the Rev. E. F. Troutman who served from June 1, 1926 to April 1, 1929. Pastor Troutman was succeeded by the Rev. C. F. Kyles who served from June 1, 1929 to May 15, 1932. Pastor Kyles was succeeded by the Rev. R.H Kepley, who served from June 1, 1932 until April 30, 1935. It was he as a cabinet maker as well as a good pastor, who made and donated to the congregation the beautiful and churchly altar and hymn board; our good member, Mr. W. D. Myers having donated the material. Then it was also during Pastor Kepley's pastorate that the church celebrated its 40th anniversary—just ten years ago at this time. This anniversary was preceded by a five day service each evening; services being by the Rev. E. F. Troutman, C. F. Kyles, V. Y. Boozer, and L. P. Boland, all former pastors, and Rev. W. G. Cobb, a supply pastor. It is because of such service that it is eminently appropriate to have Pastor Kepley with us today to bring us his able message for this occasion.

Pastor Kepley was succeeded by the Rev. Olin G. Swicegood, who served from June 1, 1935 until June 1, 1937. It was during his pastorate the church was again covered. Pastor Swicegood's successor was the Rev. H. A. Kistler PhD who served from September 1, 1937 until his Lord and Master called him up higher on May 7, 1938. Pastor Kisltler was succeeded by the Rev. C. A. Misenheimer, who served from June 15, 1938 until April 1, 1937, and was succeeded by the Rev. J. D. Stoner, who became pastor June 1, 1939, and who is still serving at the present time. Of these fourteen pastors four—the Reverends Cronk, Miller, Stickly, and Kistler—have passed from death unto life. Pastors Stickly and Kistler received their calls to the higher and better life in the nearby parsonage. Four of the others—The Reverends Boozer, Trexler, Boland and Parker—are retired ministers; Rev Trexler being the oldest ordained minister and probably the oldest living minister of the United Evangelical Lutheran Synod of NC. His ordination dates back 57 years to 1886. Of the remaining 6, the Reverends Troutman, Kyles, Kepley, Swicegood, Misenheimer and Stoner, all are still in the service and promise many others years of service. Some great author perhaps Shakespeare, once said "he was a part of all he ever met". If this is true and I believe it is, then how great should the lives of this congregation be with all its regular pastors and supply and other sermons preach on special occasions from this pulpit.

During the 50 years the growth of the church has been slow; her battles between life and death have been many and hard. Her location on the border of Lutheranism, with so many nearby congregations' older and stronger and more influential has been to her disadvantage. So have the old and strong churches of other denominations such as the Methodists, Presbyterians, and Episcopalians. But by the grace of God she has lived and still lives and serves. Her present confirmed membership of active and inactive is 119. During her history she has served around 275 members and her infant baptism from Cronk to Stoner has been 195. In educational advantages her children have availed themselves of all that the common and high schools give, and at least 25 have taken advantage of higher institutions. At least 8 have graduated from colleges and two have taken training in nursing.

Today 10 of her sons are in the service of their country, and the 11th has his summons to go. The congregation has given no sons to the ministry, but two of her daughters have gone to the foreign fields as missionaries. Five of her daughters have married Lutheran ministers.

The congregation has with joy looked forward to this year, and especially to this day and this celebration. For this day and for the years to come we gave the mother a white dress last year, both within and without. In the early part of this year we gave a new carpet. Some time since Misses Maude and Annie Powlas gave the congregation 30 copies of the word edition of the Common Service in memory of their mother, Mrs. Maggie V. Powlas. The congregation itself has recently purchased 35 copies of the Parish School Hymnal. The Powlas children have given a brass cross for the altar in memory of their grandfather Eli Powlas, and two vases in memory of their mother, Maggie V. Powlas. Pastor Stoner has given a new altar antependium in memory of his father J. K. Stoner. Some time since Pastor Stoner also gave a bulletin board for the vestibule. W. D. Myers has given a new pulpit antependium for the church in memory of his father and mother, B.D. and Sarah E. Myers. The J. D. Cline children have given a new antependium for the lectern in honor of their father J. D. Cline and in memory of their mother, Laura A. Cline. Mrs. W. A. Cauble and children have given new book marks for the Bibles on the pulpit and lectern in memory of their husband and father, W. A. Cauble. H. J. Thompson and children have given a new Bible for the lectern in memory of their wife and mother, Sarah Eliza Thompson.

With these and other birthday gifts for the spiritual mother to follow we bring this sketch to a close with the prayer and best wish of the congregation and friends that this dear mother may ever live and faithfully serve her Lord and Master in the future as she has so humbly and quietly and faithfully done in the years gone by.

Pastors

1890.1894	B. W. Cronk
1894.1895	V. Y. Boozer
1895.1897	H. N. Miller
1897.1904	H. A. Trexler
1904.1908	L. P. Boland
1908.1913	T. C. Parker
1915.1920	V. R. Stickley
1926.1929	E. F. Troutman
1929.1932	C. F. Kyles
1932.1935	R. H. Kepley
1935.1937	Olin G. Swicegood
1937.1938	H. A. Kistler, PhD
1938.1939	C. A. Misenheimer
1939.1943	J. D. Stoner
1948.1950	Luther Sloop

Living Saviour

Pineville/Charlotte

Organized: 1978

County: Mecklenburg

Affiliation: NC Synod

Status: Active

Living Saviour church was established in late 1976 as a mission to the south Charlotte-Pineville area. It had been predicted that south-eastern Mecklenburg County would experience a large growth and the Lutheran Church in America (LCA) desired to be in the position to serve the area. The mission developer, the Reverend Michael W. Frye, began the Living Saviour ministry with a Christmas Eve service in a condominium complex recreational center and then moved the mission to an elementary school auditorium in Pineville. At the outset, Living Saviour mission congregation was a microcosm of the area. The developing southeast Mecklenburg County had nmany unchurched residents and the mission's program was to reach out to the new residents. Living Saviour became a rich mixture of Lutheran and other Christian faith's families. An ecumenical harmony was established that included families with backgrounds that stretched form the Pentecostal churches to Roman Catholic. The evangelism goal was to offer a church home to those families who were not attending church. There was steady growth. After less than a year, it was apparent that the school auditorium and classroom facilities were unacceptable. The LCA Division of Missions in North America had previously purchased a site on Carmel Road Extension. It was on this land that modular structure was place as a temporary worship structure. Due to strong evangelism efforts and location near heavy residential growth, Living Savior mission had grown to two Sunday morning services and the church was founded in 1978 with one hundred and three charter members.

In 1984 a church building was built with a sanctuary to accommodate three hundred worshipers. The modular building was renovated to serve as the church office, class rooms, and facilities for Boy and Girl Scouts programs. In 1986 and education-fellowship building was built to accommodate the growing Sunday Church School and meeting needs. The education-fellowship building houses a "Tot's Day" Preschool program which operates five mornings a week during the school year. The building is the core of Living Saviour's "service to the community" policy and is a meeting place for community service organizations and the local polling place.

Living Saviour Church has served as the first meeting locales for Episcopal and Roman Catholic missions. The church's hospitality has resulted in solid ecumenical relationships. The emphasis on the music ministry has been paramount in Living Savior's history. Chancel and children's choirs have been active service participants form the very early days. The music ministry has expanded to chancel choirs for both Sunday morning services with bell, brass, and children's choirs.

In 1993, The Reverend Matthew L. Ernst accepted the call to become pastor.

Living Saviour currently has two youth groups that serve the young people of the church and neighborhood. This ministry is directed by a part-time youth director. The modular building was renovated for the second time to accommodate a growing staff, the more active Scout programs and he growing Sunday Church school attendance. The educational-fellowship building was also modified to make room for Sunday Church school class rooms. At the present time, Living Saviour church does not have space for congregation social functions.

Pastors:

1977-1992 Michael W Frye

1993.1998 Matthew L Ernst

1999.2004 Roger W Storms

2004- J David Hill

Living Waters
Cherokee

Living Waters—Word and Sacrament
The call to worship!

Hear the fifteen beats of a large native drum! The number 15 represents the fifteen poles of the plains and woodland tribes in their spiritual traditions. Thirteen of those poles represent the thirteen moons in the complete cycle of the year. The two additional poles represent the smoke flap controls of the teepee. Those fifteen beats, signifying wholeness and completeness, are the call to worship and of self-reflection for those who are part of this Living Water worshipping community. This call is the reminder to place ourselves in readiness for worship. As the "sent-out ones" we are to continue the healing of the broken sacred hoop of life.

The prayer of the day is often replaced by a four-direction prayer with the use of chanting and incense. Much of the liturgy of the Lutheran Book of Worship is also chanted, often in the Cherokee language and with English response. Always there is the worship of the Risen Christ implicit in prayer, praise, and thanksgiving.

The hymns may include a selection from our LBW. More often than not, however, hymns from other sources are used because they are more familiar and therefore more singable by many of our community. How interesting that this liturgy generally attracts older folds, both native and Anglo!

Other mission, ministry and outreach include what any pastor does, but perhaps with a different context. Many marriages are performed by the spiritual leader, Sol Mockicin. With participants in traditional clothing, prayers are recited in Cherokee, and before the pronouncement of the vows, the couple will drink Indian tea from a double spout Indian vase. Someone from the bride's tribal clan will wrap the couple in a traditional Cherokee blanket, a marvelous symbol to signify the binding of this couple, one to another. Finally, there is a closing Cherokee chant of blessing, and then all present gather to break bread together with traditional native foods.

The Cherokee Indian Hospital, located on the reservation, is a focal spot of pastoral ministry. The pastor carries his guitar to the hospital, concentrating his calls to those elders who receive few or no visitors. They love singing! If they can't follow along, their spirits are raised by listening to beloved Cherokee hymns. Sadly, many calls to the hospital are for services of commendation to the dying.

Living Water—Ministry and Outreach
The members, first of all, know that the church is God's Church.

Therefore, it is clear that, grounded in Word and Sacrament, they are the "sent-out ones". Locally, this congregation is becoming well known as the congregation that protects the understanding that Cherokee people are gifts from God—the creator God.

Cherokee people love to sing! How fortunate the congregation is to have Barbara Osment as the Chairperson of the Worship and Music Committee. You see, Barbara is a trained musician with keyboard and stringed instruments—particularly mountain string instruments. These instruments include the Dulcimer, a home-made banjo, a psaltery (both plucked and bowed), a hammered Dulcimer, plus native percussion instruments such as gourds, rattles, and drum. Along with the guitar and fiddle, these instruments are used in worship every Sunday.

Barbara, part Seminole, has lead the congregation in performing at a variety of gatherings—both Lutheran and non-Lutheran. Members of the Living Waters community have played and sung at many North Carolina Synod congregations, and have also performed at a number of places outside of the synod. They have performed at the national Multi-Cultural Mission Institute sponsored by the Evangelical Lutheran Church in America, and have participated annually at gatherings of the Native American Lutheran Association. Barbara is also responsible for producing—with the marvelous help

of members of the congregation—tow cassette tapes of mountain music and songs which include Cherokee translations. The proceeds of the sales of these tapes go toward the outreach ministry of Living Waters Church.

As with any congregation that is spiritually grounded, outreach is a priority—especially to individuals and families who are hurting badly. A Food Pantry, coordinated by members of Living Waters community, has seen over four tons of food delivered to those in need during this past year. This project supplements state, county, and tribal food support programs.

One very somber reality of the reservation is the high incidence of alcohol and chemical substance abuse. Consequently, there are many programs designed to assist those who have been affected and afficted. Members of Living Waters provide spiritual counsel and emotional support, and provide regular worship services for the local treatment center for youth. Amy Walker, a faithful member of Living Waters, serves in a leadership role in this ministry, and is also responsible for organizing drug prevention programs and self-esteem events on the reservation. Recently, Amy helped to organize and to lead a group of youth and adults to a global gathering held in Sydney, Australia focusing on prevention approaches to abusive behavior.

Living Waters—Vision for the Future

The members of this small, but dynamic, congregation see themselves as all people in Christ should. Like all of us they are people in need of God's forgiveness in Jesus Christ; they are people who desire more spiritual fulfillment in order to be part of God's servant community; they are people who feel a need to be a part of the whole family of God in the ELCA, in the NC Lutheran Synod, and in the whole Church.

The members of Living Waters have a vision that will freely allow their gifts of language and culture to be used to meet the spiritual needs of many people who hurt badly—spiritually, physically, emotionally, socially. They see their ministry in Cherokee to both native and non-native people. One unique ministry which is under the direction of Lay Pastor, Sol Mockicin, is a spiritual retreat ministry to many non-Indian people whose pilgrimage brings them to Cherokee. There are many clergy—Lutheran, Methodist, Mennonite, Episcopal, and others—who journey to the reservation to better understand how members of Living Waters can be so strong in the midst of such hurt and adversity which often afflicts Native Americans. They come, not to be changed in their spiritual roots, but to appreciate a liturgy different from their own, and to be personally nurtured so that their own liturgies can be strengthened in their "back home" ministries. They come, not to conform, but to be transformed.

Their vision at Living Waters is to be fully accepted as brothers and sisters in Christ in the Lutheran community in North Carolina and in the ELCA. Each of them, gathered together around Word and Sacrament, want to be part of God's holy family in all that they do. This is their ultimate vision.

In a very specific way, they have "specific" and "concrete" visions also. The property on which the parsonage is located is a beautiful mountain side 8.3 acres. While on "deeded land" which is owned by the ELCA's Division for Outreach, it is situated in a strategic location on the Cherokee reservation.

They have dreams for this beautiful property. While they presently worship on Sunday mornings at Our Lady of Guadalupe Roman Catholic Church, their dreams include a worship facility build of logs.

Pastors:
2000- Mary Louise Frenchman, pastor developer

LOW'S

Liberty

Low's Evangelical Lutheran Church is one of the oldest Lutheran Churches in North Carolina, and one of the older churches in Guilford County dating back to 1771 or earlier. It is a congregation with a rich history. Nearby are the Alamance Battleground State Historic Site (marking conflict between backcountry settlers and the Royal Governor's militia in 1771--predating the Revolutionary War). Other sites of historic interest dating to the Revolutionary War through the Civil War period are also located in the area.

Low's Evangelical Lutheran Church is located on the Old Trading Path which ran from Hillsborough to Salisbury and was in use as early as the 1720's. It is presumed to be one of the oldest Lutheran meeting houses in the German settlement. Low's Church is located about two miles south from the Alamance Battleground on Highway 61. Low's, originally called Lau's, has a most obscure early history, akin to its sister congregation in the area, Brick Reformed Church. However, there appears to be much more hearsay evidence published to point to a much earlier organization date for Low's Lutheran Church than the 1771 date that has been generally accepted to be correct.

Low's Church was a Union Church, sharing its meeting place with the German Reformed people of the immediate vicinity. The German Reformed people are said to have left Lau's amidst some type of disagreement and built their own place of worship, known as *Der Klapp Kirche*, or Brick Church, or the Church on Beaver Creek. The alliance of these two congregations is supported by virtually every source where mention is made of either congregation.

The Reverend D.I. Offman in his "History of Low's Evangelical Lutheran Church" says that Low's Church stands on land that "was the property of Conrad Lau (Low)…" and that "he deeded the land to his son, David Low July 8, 1773." In moving into the area enclosed by Great Alamance, Beaver, and Stinking Quarter Creeks, it is said that "in the autumn of 1748 at the spring at St. Paul's Lutheran Church…some immigrants from Pennsylvania traveling south on the Old Hillsboro Road camped." It is presumed that this group of immigrants were some of the founders of Low's Lutheran Church.

The evidence pointing to a Low's establishment date earlier than 1771 lies chiefly in the information that the Reformed congregation and their Lutheran partners heard sermons preached by a Swiss Reformed minister named Martin in 1759. It is not known whether these early settlers heard the Gospel in a meeting house erected specifically for that purpose or whether the group gathered in someone's cabin, or even under the trees. This information seems to indicate that Low's Church is older than its officially recognized foundation of 1771.

The first building for Low's Church was a log structure and was used by both Lutheran and Reformed congregations. The second building was a frame structure built in 1841. It was used until 1889 when the third building was constructed.

The only remaining structure from the earliest days of Low's is a "dry" (no mortar) stone wall. The wall encloses a portion of the Low's cemetery, and the stones have been reset over the decades. The cemetery itself includes grave markers dating back to the early 1800's (a few early ones in German) with unmarked burials from the previous century.

A recreational building was constructed in 1950, under Reverend Q.O. Lyerly's pastoral leadership, near the main church. A Parish Education Building was built by the congregation in 1958 at a cost of $65,000 under the leadership of Reverend Donald Woolly.

The fourth "House of Worship" was dedicated on July 11, 1971. The sanctuary was built at a cost of $176,000. The church is modern in every way. It has a free standing altar and the choir is located in the back and middle of the nave (sanctuary). The tower and cross are between the nave and the educational building, with the two buildings connected by a covered walkway. Reverend Paul Moose was pastor at the time of the construction.

The 1980's have been very exciting years at Low's Church. The sanctuary was paid off in 1980 with the note burning service held on February 3, 1980. With the mortgage paid, the sanctuary, educational building, church hut, parsonage, and athletic complex have a value of over $900,000. Reverend William Rhyne served as the pastor during the 1980's.

Low's continues to seek ways to serve and grow in Christ in the 21st century while honoring our past.. The re-establishment of a homecoming celebration in May 2014 has helped the church reconnect with its roots. In 2016 the fellowship hall kitchen was renovated, making it a more inviting and easier to clean and maintain facility for events for the church and the community. The following year the Low's sanctuary was renovated, making the worship space and narthex more welcoming. In 2021 the old heating and air unit for the sanctuary, prone to breakdown at inopportune

times, was replaced.

Outreach and communication have been emphases over the past several years. The establishment of a fall "BBQ and Bluegrass" event has both served as a community outreach effort and a fundraising tool to help the congregation and those in need (in 2019 we used the proceeds to help the family of a young man with expenses due to cancer treatment). The development of a website, an automated telephone and e-mail contact system, live streaming and online posting of worship services (developed due to the COVID pandemic) have aided in enhancing Low's presence to a wider audience while also providing more effective communication within the congregation.

In 2021 Low's marked 250 years as a worshipping community. While the COVID pandemic forced the postponement of most events planned for the celebration, a delayed homecoming was held in July and events are planned for 2022. Online worship has helped the congregation stay together despite social distancing. While in-person worship attendance, which resumed on a regular basis in March 2021, has suffered due to the pandemic, our online presence has reached a number of folks, members and non-members, who have watched our livestreamed and recorded services. With the work of a social media consultant, Low's continues to look to raise its profile online. For example, we plan to continue the livestream and record worship even after the current health crisis has abated. Low's plans to be the light of Christ in our community and world for years to come.

List of Pastors

Adolph Nussmann, 1774-1789
J.G. Arends, 1775-1789
C.E. Bernhardt, 1789-1800
Phillip Henkel, 1800-1805
Ludwig Market, 1805-1810
Jacob Scherer, 1810-1828
Jacob Grieson (Asst.) 1810-1854
D.J. Haner (Asst.) 1827-1828
William Artz, 1829-1853
John Swicegood 1854
Simeon Scherer, 1855-1859
B.C.Hall 1860-1864
W.A. Julian, 1865-1870
E.P. Parker, 1871-1882
A.D.L. Moser, 1883-1886
B.W. Cronk, 1887-1891
H.M. Brown, 1891-1902
R.R. Sowers, 1903-1905
C.M. Fox, 1906-1907
V.R. Stickley, 1909-1913
H.W. Jeffcoat, 1914-1921
D.I. Offman 1922-1940
Q.O. Lyerly, 1940-1952
C.F. Kyles, 1953-1958
Donald E. Woolly, 1958-1961
Everett E. Horne, 1962-1965
Paul E. Moose, 1966-1975
William R. Rhyne, 1976-1990
M Timothy Martin 1991-1999
Brian N Ballard 2000-2004
David N Mielke 2005-2012
John Mark Beam III—2013-

Luther's

Richfield

Organized: 1828
County: Rowan
Alternate Name: St. Luther's
Affiliation: NC Synod
Status: Active

Sometime before 1828 Lutherans gathered to worship in the woods behind the home of Mr. Noah Eagle in lower Rowan County, not far from the present structure of Luther's. Noah Eagle and his son Solomon Eagle were the instigators of organizing this group of Lutherans. In the late 1820's or early 1830's a log church was built on the present site of Luther's Lutheran. W. Lawson Eagle gave the land for the church. On April 2, 1828 this group of Lutherans petitioned the North Carlolina Synod for admission into the Synod. Daniel Scherer served as Pastor from 1828 to 1830. Luther's at this time went by the name of St. Luther's Lutheran Church. The congregation was in a parish with Holy Trinity, Mt. Pleasant; New Bethel, Stanley County; and Zion, Richfield. In 1882 the log church gave way to the first frame church. This church was dedicated September 7, 1883. This building was reportedly destroyed by fire. Thirty one years, three months, and eighteen days later the second frame church was dedicated on April 25, 1914. The church was built around 1910 or 1911. This building was struck by lightening and destroyed on July 22, 1930. The following Sunday, July 27, 1930, the congregation assembled on the church grounds and decided to rebuild the church. Zion Methodist Church allowed the congregation of Luther's to worship in their church building for about two years. The next Monday, July 29, 1930, work began on clearing the site for a new church. The first service was held in the new church, the present day building, on August 9, 1931. A few years later, Sunday School rooms were added. On May 10, 1953, Luther's became the first congregation to withdraw from the Richfield Lutheran Parish and become self-supporting. That same year work was begun on a parsonage. The parsonage was completed at a cost of $10,000. The parsonage was dedicated on September 28, 1955. On January 22, 1967 the congregation voted to build and educational building and fellowship hall. The building was dedicated on May 26, 1968. The church building, parsonage, and educational building built in 1931, 1954 and 1968, respectively, are still in use to this day.

Pastors:

1828-1830	1878-1880
1830-1833	1881-1886
1833-1841	
1841-1845	Daniel Scherer
1846-1852	Jacob Kaempfer
1853-1856	H. Graeber
1856-1863	S. Rothrock
1866-1867	J. A. Linn, Sr.
1868-1874	W. G. Harter
1875-1877	J. A. Linn, Sr.

L. C. Groseclose	W. H. Cone
	J. A. Linn, Jr.
R. L. Brown	T. H. Strohecker

1886-1888	H. A. Trexler
1888-1889	S. Rothrock
1891-1892	C. C. Lyerly
1894-1896	J. H. C. Fisher
1896-1898	C. C. Lyerly
1898-1899	P. H. E. Derrick
1899	P. L. Miller, Supply
1901-1902	E. W. Leslie, Supply
1903	C. L. T. Fisher
1903-1907	C. R. Pless
1907-1912	W. A. Dutton
1913-1914	J. B. Moose
1914-1915	J. A. Linn
1916-1918	C. M. Fox
1920-1923	H. A. Trexler
1925	B. D. Castor, Supply
1927-1931	E. R. Trexler
1934-1938	C. Lee Shipton
1938-1943	P. E. Moose
1944-1947	J. L. Lackey
1947-1953	John L. Morgan
1955-1957	Homer E. Frye
1958-1963	Charles F. Kyles
1964-1968	Harold McSwain
1969-1975	George L. Simmons
1976-1977	Carl M. Pope, Jr.
1977-1989	William H. Link
1990-2004	Alfred D. Rhyne
2006-	Carol Yeager

Lutheran Chapel

China Grove
Organized: 1780

County: Rowan

Alternate Names: Irish Settlement,

Savitz (Savage) Church, Luther's Chapel

Affiliation: NC Synod

Status: Active

Lutheran Chapel traces its roots to German-speaking Lutherans who met to worship under the leadership of a duly called and ordained pastor near China Grove. Adolph Nussman had arrived in North Carolina in 1773 after having received a call from sixty families from Rowan and Mecklenburg (Cabarrus) Counties. Nussman and Gottfried Arends served about fifteen congregations by 1780, including a congregation at "Irish Settlement" that became Lutheran Chapel. The Lutherans at China Grove did not worship alone. The early years of the congregation were marked by recognition of ties with other Christians. In 1799, the German Lutherans joined with the German Reformed to build a permanent house of worship. About four acres of land were purchased form George Savitz for the sum of five pounds. The deed was made to the elders and trustees for the United German Congregation of Presbyterians and Lutherans. By 1824, three congregations worshiped in the facility—the third being Mr. Moriah Lutheran Church of the Tennessee Synod which was organized by David Henkel. The house of worship remained open to all three congregations, even though they agreed to disagree, for about fifteen years.

The period of years before the Civil War was a time of revivalism in the United States, and the members of Luther's Chapel, as the church was then known, seemed to have an appetite for the long, emotional meetings. Pastor J. D. Schenk served as Postmaster at China Grove from 1844-49. During his tenure, his zeal manifested itself in his decision to rename the town "Lutherville". It was changed back after he left office. In spite of the emphasis on revivalism during the years from 1833 through the tenure of Whitson Kimball ending in 1877, at no time did the congregation abandon the practice of having children catechized by the pastor for a quick conversion as did many congregations.

The first sign of life after the Civil War was the building of a new church building. It was the first erected in the North Carolina Synod after the war, and perhaps, the first in the South. This 40 x 60 foot building still serves as the nave of the present church. When the cornerstone was prepared, the name of the church was changed to "Lutheran Chapel".

The second one hundred years of the church has not been without its trials and concerns. Pastor J. Q. Wertz presided over the first homecoming in 1906. Interest in the heritage of the church had already begun.

His death while pastor insured him a special place in the history of the congregation.

A controversy arose during the pastorate of C.A. Brown over the practice of Holy Communion. Following the Spanish Flu Epidemic of 1918, the ladies requested permission to purchase individual communion glasses. Permission was granted and the set was purchased in spite of the objection of some members. The controversy ended ten years later when a group left Lutheran Chapel to help form Bethany Lutheran Church in Kannapolis.

The years following have included additions to the physical plant to enhance the work of the church. Educational and fellowship facilities have been added in the 1930's, 50's, and 60's.

Following the 17 year tenure of Pastor Charles Ridenhour, Dr. B.S. Brown, Sr. was called to be the Pastor in 1946, the first year in its history the congregation would not share a pastor with another congregation. Dr. Brown presided over major growth in the congregation during the post-war years, as well as serving for many years on the Executive Board of the Synod. He and his successor, Dr. Robert L. Dasher, provided great pastoral and moral leadership to the congregation during the turbulent civil rights era. A concert in 1964 by the Livingstone College Choir was held in the church, when no other Lutheran congregation in Rowan County would host it. The youth ministry of the congregation greatly expanded during the tenure of Pastor Dasher.

Pastor Harry Rau followed Pastor Dasher and served for 14 years. He and his wife Barbara, both gifted vocalists, greatly enhanced the music program of the Senior Choir, directed for 50 years by Helen Linn.

Pastor Don Phillips led the church during her bicentennial celebration in 1980. Pastor Phillips was instrumental in the writing of a new congregational history.

The church has continued to be blessed with faithful pastors. The church has had a number of its members to enter the ordained ministry.

Pastors

1780-1789	Adolph Nussmann, Gottried Arends
1789-1820	C. A. G. Storch
1820-1830	Daniel Scherer
1830-1833	Jacob Kaempfer
1833-1837	Henry Graeber
1837-1854	J. D. Scheck
1854-1855	Samuel Rothrock
1855-1857	Bryant C. Hall
1859-1861	William A. Artz
1861-1877	Whitson Kimball
1877-1881	William H. Cone
1881-1887	Bachman S. Brown
1887-1889	James L. Buck
1889-1896	Charles A. Marks
1896-1907	Joseph Q. Wertz
1908-1924	Christenberry A. Brown
1925-1928	Edwin F. K. Roof
1928-1945	Charles E. Ridenhour
1946-1959	Bachman S. Brown

1959-1963	Robert L. Dasher
1963-1977	Harry L. Rau, Jr.
1978-1984	Donald M. Phillips
1984.1989	Delmer L. Chilton
1990.2000	William C. Haskell, Jr
2002-2016	William V. Connelly
2016-2019	Susan Bame
2019-	John Tucker

Lutheran Chapel

Gastonia

Organized: 1828

County: Gaston

Affiliations: Tennessee Synod, NC Synod

Lutheran Chapel was organized by Rev. Abel J. Brown in 1828. Mr. Caleb J. Lineberger, who was born in 1818, said he helped to haul logs for the first church when he was ten years old which would be 1828. Rev. J.R. Peterson, 1840-1883 was pastor in 1872 when the original frame building was replaced by the first brick church in Gaston County—about forty by fifty feet. The cornerstone of this building was laid in December 1872 by Rev. A. J. Fox, President of the Tennessee Synod, assisted by Pastor Peterson, and Rev. Nathan Aldrich, Pastor of St. Mark's Lutheran Church in Charlotte. It was rededicated on June 1, 1884 by Dr. L. A. Bikle, and Pastor Peterson.

On Monday morning, January 8, 1883, the interior of the church was burned, leaving the walls standing. The inside of the building was soon rebuilt and the church used again. Meanwhile Pastor Peterson had resigned before the building was burned and so preached only one time after the fire. Rev. M. L. Little succeeded Rev. Peterson as pastor, and served the congregation until he was killed in a train wreck on February 16, 1891.

In 1898 members of Lutheran Chapel, led by Rev. W. J. Boger, took an active part in organizing Holy Trinity Lutheran Church in Gastonia. In 1902, 1916, 1919, and 1974 respectively four tracts of land adjoining the church property were secured which gives the church about thirteen acres in all. In 1922-1923, a new brick church was constructed under Rev. G. H. C. Parks, Lutheran Chapel's first fulltime pastor. The building was constructed at a cost of around $50,000.00 of which Mr. D. E. Rhyne gave an initial sum of $10,000.00. This building has a full basement, and had equipment for modern church work. The new building was opened for services in the summer of 1923. The Synod Meeting was held here November 17-26, 1924. The church was dedicated November 8, 1936 and the parsonage was "modernized". The old "modernized" parsonage was torn down after a new parsonage was completed in 1953. Additions to the church's physical plant include the addition of an educational building, approved in 1957 at a cost of $64,000.

In 1970 a building program was begun which included a chapel, office, nursery, and renovation of the building. In 1990 Lutheran Chapel began a very successful seminarian intern program under the leadership of Dr. Dennis Bolton. During this period Lutheran Chapel helped

with the education of five Lutheran pastors. Also a Care Line was set up to keep members informed about the church family. Another service was a Thursday Morning Communion Service was held for early risers. In 1989 a group of men and women, mostly retired, called the "Dirty Collar Workers", and began spending each Monday morning at the church caring for the buildings and grounds. The last Monday in each month the "High Noon Lunch Bunch" enjoys a covered dish lunch which last about one hour.

In 1998 the church voted to incur a debt of nearly one million and one half dollars to update the education building, to add Sunday School rooms, to improve the restrooms and to build a family life center. In 2000 this addition was opened and dedicated to the use of the congregation. A "Mother's Morning Out" Program was begun for preschool school children and during the school year of 2001-2002 a tutoring program for one of the elementary schools third grade was held one day a week.

During the years Lutheran Chapel has continued to grow and be a vital part of the community around the church. The church has been used by many local organizations. The congregation has active ministries with youth, men, and women and has supplied leaders for the Lutheran Church Women and the Women of the ELCA on a Synodical level. Canned food and clothes are collected for the needy and support given to Lutheran Family Services, and meals are prepared for the Salvation Army. Evangelism is a vital part of the church as many members visit the shut-ins regularly and meals are taken to those who could benefit from a meal. The congregation has been served by a husband-and-wife pastor team since the Revs. William and Jennifer Zima arrived in Gastonia on June 1, 2002.

Pastors:

1828	A. J. Brown
1828-1840	Pastors unknown
1840-1883	J. R. Peterson
1883-1891	M. L. Little
1891-1893	L .L. Lohr
1894	S. S. Rahn, Supply
1895	J.A. Rudisill
1895-1897	J.F. Moser
1897-1909	W.J. Boger
1910-1911	Dr. John Hall
1912	M.A. Ashby
1914-1915	L.L. Huffman
1916-1921	A. L. Boliek
1922-1928	G. H. C. Park
1928-1931	B. Y. Boozer
1932-1933	C. O. Lippard
1933-1938	J. Frank Davis
1938-1941	Frank G. Cauble
1941-1942	Claude V. Deal, Sr.
1942-1947	John L. Morgan

1947-1952 L.C. Bumgarner
1953-1960 Hoyle L. Whiteside
1961-1966 Jerry L. Hollar, Sr.
1967-1973 Donald E. Woolley
1974-1989 Charles R. McManus
1989-1995 Dennis Bolton
1995-2001 Dr. Michael W. Frye
2002- 2009 William Zima II
2002- 2006 Jennifer Zima (Associate)

Lutheran Church of Our Father

Greensboro

Beginnings

The Lutheran Church of Our Father had its beginning January 1, 1961, when the Board of American Missions of the United Lutheran Church in America (one of the merger bodies of the Lutheran Church in America which is now the Evangelical Lutheran Church of America) sent Pastor Carl Ritchie into Southwest Greensboro. With the help of Pastor Sam Sox, Sr. and Assistant Pastor Wayne Alteran of First Lutheran Church, he began to draw together Lutherans in the area and others interested in starting a new congregation. A 4.87-acre tract of land, which already housed two buildings, a commercial building and a tiny three-room house, was secured. The growing group of people set to work with the task of converting a former warehouse, garage, iron works, and finally a sandwich company into a house of worship. “God’s Garage”, as mission developer Ritchie dubbed it, was about to become a church! After the newly organized group worked together night after night and Saturdays to renovate the building, the first gathering for public worship was held on February 19, 1961, at 3 p.m. A borrowed altar, a freshly gilded wooden cross, brass candlesticks, a piano, a piano player, and a choir (all borrowed) loudly proclaimed the glory of God. Around one hundred and fifty people were there. Later, a wooden cross was made by Kenneth Anderson to hang above the chancel area. The little gilded cross that had been used was returned to its owner. The same wooden cross now hangs on the wall in the Narthex.

After three months of working together, interested Christians were ready to organize themselves into a congregation. On Pentecost, Sunday, May 21, 1961, the Evangelical Lutheran Church of Our Father was born. With 94 adult members and 40 baptized children, she began her life. In July, a parsonage at 3900 Frazier Road was purchased, and in August, Pastor Ritchie was officially called as the first pastor of this new congregation.

Early Years (1963 - 1977)

With a growing membership, plans were made to build a “first unit” Sanctuary-Fellowship Hall. Groundbreaking was held on March 10, 1963, and with 220 present, the first service in the new Sanctuary was held September 29 of that same year. By this time, the congregation had more than doubled in size. The building seated 150 people, had robing rooms on each side of the chancel area, a kitchen, and two bathrooms. The cost was $85,000. The chancel furniture, altar, pulpit, and font were made by William Schoneberger, a member. The altar rail was made and installed by member Gene Mauney. The hymn board and credence were made by members Kenneth Anderson and Gordon Payne— all made of solid walnut.

The initial good times could not last forever, for late in 1963, Pastor Ritchie resigned, effective January 31, 1964, to become Pastor of St. John’s Lutheran Church in Jacksonville, Florida. For five months the congregation was without a full-time pastor. But then on July 1, 1964, David Keck, just out of Southern Seminary, became the second pastor. Pastor Keck served until October 13, 1967.

Robert W. Edsell became the pastor on September 1, 1968. In 1969, the parsonage on Frazier Road was sold, and another parsonage at 4112 Rose Lake Drive was purchased. This parsonage was sold during Pastor Steve Ehlers time with us, and we now provide a housing allowance for our pastors. Also in 1969, Mrs. S. A. Mauney gave the church a Christmas gift of a Wicks Two Manuel pipe organ. Her grandson Gene Mauney and family were church members. A part-time organist/choir director was hired. 1969 also became the first year that women were elected to the church council. Marie Mauney and Arbutus Russell were the first women to serve on the council.

Pastor Edsell served until November 1, 1971. Shelton Moose became pastor on February 15, 1972. February 9, 1975 was a red-letter day in the life of the congregation. The very first custodian was hired! Arvil Moser, charter member held the job for a short time, and then Andy Josewitz, also a member, took the job. It paid $6.00 per hour. For 14 years, families had signed up to clean each week.

In 1977, Gary Coble, son of Ila and Bill Coble became the first member of the congregation to enter full-time ministry. Also, in 1977 Nancy Hollis became the first female council president.

Expansion and Growth (1978 - 1994)

In 1978, our Educational Building was completed giving us a new church office, pastor's study, and much-needed classrooms. God's Garage was renovated to become a Fellowship Hall. A kitchen was added, complete with cabinets, a shelved storage closet, a dishwasher, refrigerator, and microwave. We did the renovation ourselves and really had some good times doing it. The "little house", as we called the small building in the front part of the property was used as the Pastor's office and the secretary's office (for many years our secretarial work was done by volunteers from the congregation.) After we built the Educational Building, the offices were moved into it, and the little house was used for storage.

Pastor Moose retired in June, 1979. George Sims came to serve as pastor in October, 1979. He resigned in September, 1981. Stephen Ehlers was installed as pastor on June 12, 1982. This was his first parish. After painting, paneling, carpeting, enlarging the chancel area, and installing pews, which were given to us by Emmanuel Lutheran Church in High Point, the sanctuary was rededicated in 1982. The first part time secretary was hired July 11, 1982 at $4.00 per hour. In March, 1983, $2500 was put in the budget for secretarial help, and the church bought its very first computer.

On March 19,1983, a Cambodian refugee family, Sam Chon and Uth Mol and their two grandchildren, Thea and Phally Chon, moved into the "little house" which was a two-room house with a bathroom located on the church property. Church members did renovations and it was used for a short time until better housing could be found. Years later, the "little house" was torn down to make room for the new sanctuary and more parking spaces.

In 1984 two open diaperene ranks were added to the pipe organ. This greatly enhanced the music of the church. Myrtle Foust became organist and choir director on St. Patrick's Day, 1985. Pastor Ehlers resigned on June 15, 1988. Jerry M. Peele was installed as pastor on October 1, 1988. Bernard W. Hess became interim pastor on March 1, 1992.

In 1994 the council requested that President Donnis Corn and Pastor Hess meet with Bishop Mark Menees to ask special permission for Pastor Hess to become a candidate for official pastor. This request was granted, and on November 20,1994, Pastor Hess became the new pastor. Maria Perez became the first professional youth director for the church.

Into The New Millennium (1995 - 2019)

In 1995, the mortgage on our property was paid off, and we appointed a building committee to begin planning a new sanctuary. Our new sanctuary which seats 350 people was first used in April, 1998, and was dedicated on November 15,1998. A columbarium with eighty niches was added outside behind a brick wall at the front of the church. The old sanctuary was renovated to become our fellowship hall, and a full- service kitchen was added to it. The walnut wall that stands in one end of the new fellowship hall was the wall that held the cross in the chancel area of the old sanctuary. The walnut cross that now hangs on the wall was made and donated by Tommy Staton, brother of members Alene Friedman, Debbie Sink, and Helen Wilson. The old brass cross was

covered by oak on three sides and now hangs high above the altar in the new sanctuary. In January, 1999, after many years as our organist/choir director, Myrtle Foust Norman was hired to be our full-time Youth/Music Director.

In 2000, God's Garage was once again renovated to make a more usable building for our outreach programs. The upstairs was divided into four bedrooms with one bathroom, and the downstairs was divided into two small rooms, a large meeting room, kitchen, storage room, and a small bathroom with a tiled shower. Our GIHN (Guilford Interfaith Hospitality Network) program was host to homeless families one week out of every quarter along with 12 other churches who did the same on a rotation basis. This program ended for us when restrictions became too severe for our church and other churches to continue. We have a Narcotics Anonymous group that meets there five days a week, and a Gamblers Anonymous group that meets every Monday night in God's Garage. Along with outreach programs held in God's Garage, we have a Food Pantry in the church, which gives out several bags of groceries each week to the needy in our community. In 2019 our food pantry became the David Wilson Food Pantry in memory of one of our members who gave generously to the food pantry. We have a Stephen Ministry program to help better serve the sick and shut-ins.

At Christmas time, we have a live drive through nativity presentation outside on the church property that collects food for the food pantry.

We have a Benevolence program that helps those in our church and community who find themselves in need of financial aid.

In July of 2013, Debra Fortune met with the church council to inquire about renting space to open a pre-k program called KinderNest. With approval from the congregation, KinderNest rents rooms in our education building for a pre-k program that meets every morning five days a week.

Into The Future (2020 - Present)

In 2020, the world was hit with a disease called Covid-19 that caused many businesses and churches to shut down for several months. After a few months we began having services outside in front of our church and wore masks. Slowly, the church began having inside worship with mask wearing and spacing of worshippers at 6 feet apart. In May 2021, we finally returned to inside worship with safety protocols in place and we continue the online streaming of our service.

As we move forward, we have plans to renovate God's Garage once again and make it a permanent home to the David Wilson Food Pantry.

The congregation has both grown and shrunk over the years. With company cutbacks and national companies transferring their personnel regularly, the church has gained and lost many good leaders, but there has always been a strong nucleus of people with vision and faith in God and the future of the church. For many people, the Lutheran Church of Our Father will always be their church family for we are "A community of faith responding to the healing gospel of Jesus Christ through worship, education, fellowship, and action."

Pastors of Our Father

Years of Service	**Pastor**
1961-1964	**Carl L. Ritchie**

1964-1967	**David R. Keck**
1968-1971	**Robert W. Edsell**
1972-1979	**John Shelton Moose**
1979-1981	**George L. Sims**
1982-1988	**Stephen E. Ehlers**
1988-1991	**Jerald M. Peele**
1992-1994	**Bernard W. Hess (Interim)**
1994-2005	**Bernard W. Hess**
2005-2006	**Henry Sink (Interim)**
2006-2007	**Philip D. Stringer**
2008	**David Jenkins (Interim)**
2008-2012	**Mike Hoffman (Interim)**
2012-2013	**David Jenkins (Interim)**
2013-2017	**Judy Lewis Copeland**
2017-2020	**Jesse Canniff-Kuhn**
2021	**Linda Faltin (Interim)**
2021-Present	**Scott T. Berry**

Lutheran Church of Reconciliation

Wilmington

Pastor Perry called on most of the homes in the Ogden (northeastern) area of Wilmington north through Hampstead, generally following highway US 17. He presented "The Church of Reconciliation-Lutheran," as it was first called, as a traditional, unabashedly liturgical congregation, seeking only persons not currently involved a local congregation. A number of information meetings were held in homes and a bi-monthly newsletter kept interested persons informed. A member family made a small building available that was used for a pastor's office and small meetings.

Worship with maximum lay participation has been a high priority since the congregation began. Shortly after services began in September, 1985, the last Sunday of each month was reserved for a more contemporary service, the *Chicago Folk Mass*. When a second service was added in 1993, the early service was a 'worship-friendly" contemporary service. The congregation was especially fortunate when Mary Anne Matherly, a trained musician who had directed choirs at St. Matthew's church, moved into the area before organization and began an ambitious music program.

The congregation was organized self-supporting. At organization, its name was changed to "Lutheran Church of Reconciliation" when someone suggested that the present name was too long to write on a check! The church name was inspired by scripture (2 Cor. 5:16-21) and a Lutheran church with the same name that was ironically enclosed within the Berlin wall. The church was razed in 1985.

New member and confirmation classes and a youth group were started shortly after services were begun. Strangely enough, a men's group came into being almost a year before a women's group was organized.

As construction of the congregation's building began, it was discovered that the land would not support a traditional building foundation. 72 pilings were driven 35-40 feet into the ground to support the foundation. The first service in the new building was held on November 19, 1989. In 1998 the nave was renovated and expanded. A new 2,000 square foot education building was dedicated on September 12, 1999, and 2.4 additional acres of land were purchased.

The congregation emphasizes education and community involvement. A youth director was hired in 1996. A pre-school serving children was organized in January, 2002. The congregation has offered itself to the community as a place open to various organizations, such as Alcoholics Anonymous and other groups. The congregation has also been active in the feeding of the poor in the Wilmington Area.

Pastors

1984.1990	Frank C Perry
1991.2003	Lawrence F Meyer
2003-2009	Daniel L Warnes

Lutheran Church of the Living Word

Laurinburg

The Lutheran Church of The Living Word, ELCA, 1925 South Main Street, Laurinburg, North Carolina in Scotland County was begun by Mission Developer, The Rev. C. Peter Setzer on June 12, 1965. First worship service was held September 19, 1965 in the Laurinburg Community Center. A parsonage was purchased by the Board of American Missions on Forest Road in 1965, deeded to Living Word, October, 22, 1966 and sold to The Rev. and Mrs. John D. Barringer in October 1973. The church site was purchased by BAM in November of 1965 for $25,600 and deeded to Living Word May 16, 1966. The congregation was officially organized April 24, 1966. Ground breaking was held December 31, 1967 and the first Worship Service in the new building was September 22, 1968, and dedicated to the Glory of God. A new roof replaced on the main building and a built-up roof on the walk-way covering at a cost of $18,200 was accomplished November 9, 1986. The congregation became self-supporting, June 7, 1987. Pews, dating back to 1928 were given by Grace Lutheran, Boone, North Carolina and first used May 8, 1988. New carpet was installed November 22, 1988 at a cost of $1503.40. The first mortgage was burned on May 22, 1988 and the final mortgage was burned at the 24th Anniversary celebration on April 29, 1990. The corner of our church property with two old houses was purchased in April 1991 for $35,000. That mortgage for that property was burned Easter Sunday April 16, 1995. Living Word now owns the entire block. At present plans are to build a new fellowship hall onto our present building. The following pastors have served Living Word:

The Rev. C. Peter Setzer	6-12-65 till 5-31-70
The Rev. B. Robert Beaver	6-15-71 till 5-31-73
The Rev. John D. Barringer	9-01-73 till 4-30-77
The Rev. James E. Rogers	4-15-78 till 1-25-85
The Rev. Jimmy L. Bruce	2-01-86 till 11-30-99
The Rev. Erich Spieker	10-1-00 till 1-30-03
The Rev. Linda B. Nelson	2-06-05 till present

Charter members presently on roll; Lucille Chance, Lois Davis, and daughter, Susan Wallace; Richard and Margaret Harding and children, Thomas, Judy McMillan and Jeanne Munday; Michael Smith, David and Ann MdEachern, Gloria Riggins. Present membership: 160 Baptized members

Lutheran Church of the Nativity

Arden

Lutheran Church of the Nativity, named to honor the birth of the Savior, seeks to glorify Him through an active witness: Making Christ Known. Nativity concentrates its ministries into Worship, Learn, Care and Give.

The congregation was chartered in 1963 with 60 confirmed members and 22 children. Three years later, Nativity dedicated a building in Arden costing $58,000 on a 3.65-acre knoll. The site on Rt. 25 between Asheville and Hendersonville proved a wise choice. Since 1963, Arden, nestled between the Blue Ridge and Great Smoky Mountains, developed from rural to suburban. Its scenic beauty and mild climate continue to attract new residences and businesses.

Nativity reflects its community, a blend of native North Carolinians and people from throughout the nation. By 1979 the congregation had burned its mortgage and in 1980 sold bonds to raise $353,000 for the second unit, dedicated in 1981. In 2001, Nativity broke ground for a $1,343,000 addition, and in 2002 completed the addition of a fellowship hall and kitchen facilities along with the renovation of the nave. The Luther Seal is incorporated in the skylight at the peak of the nave as a beacon of Nativity's faith and heritage. The congregation burned the mortgage in 2017.

Nativity celebrated its 50th anniversary in 2013 with a year-long remembrance of the early history, special worship on Pentecost Sunday and a congregation dinner.

With a dinner, Nativity celebrated the 500th anniversary of the Reformation in 2017. The youth attended the ELCA National Youth Gathering in 2018, with 14 youth and 4 chaperones attending. A new Allen organ was dedicated in 2019.

NovusWay's Lutheridge Camp and Conference Center, located nearby, has enriched Nativity with dedicated lay and clergy members, as well as with frequent guest worshippers.

Before Nativity was chartered, its Lutheran Church Women, one of the pioneer units in the Synod, was organized. The LCW, now the Women of the ELCA, and Nativity Youth serve locally and throughout the Synod.

Nativity has continuing involvement with the ELCA and the Synod: World Hunger, Lutheran Disaster Relief, Lutheran World Relief as well as Lutheran Services Carolina refugee relocation assistance. Through the years, Nativity has several times partnered with the Lutheran Theological Southern Seminary to sponsor a Vicar for a year. The congregation has active groups which quilt for Lutheran World Relief, create Prayer Shawls, and have card ministries for members and veterans.

Nativity has shared its facilities with Presbyterian and Seventh Day Adventists missions and welcomes Boy and several Girl Scout troops and other community groups, such as Project Linus, making quilts for hospitalized children, and Alcoholics Anonymous. As an active member of Asheville Buncombe Community Christian Ministry, over the years Nativity has been a generous source of volunteers, funds, food, clothing, medical supplies and other services to the needy, the homeless and those in prison.

Nativity continues to be actively involved in community partnerships, including ABCCM, Calvary Episcopal Church Food Pantry (including starting a garden component), the Welcome Table (area churches serving free breakfast on Saturdays), NovusWay's Lutheridge Camp and Conference Center, the Veterans Restoration Quarters Outreach (serving a monthly meal), and the Transformation Village, which serves homeless women with children. Nativity serves as a blood donation site, an election site, and served as a vaccination clinic site during the pandemic (2020-2022).

The Sunday Faith Formation, Vacation Bible School, and Pre-School and Kindergarten have an impact in evangelism as well as in education.

Through the grace of God, Nativity, as of the end of 2021, has grown to a membership of 533 Baptized members, and looks forward to proclaiming the Good News to many generations to come.

Pastors

1962-1963 Kenneth H. Merck, Mission Developer
J. Lewis Thornburg, Vice Pastor, 1963
Seminarian Fred Archer, Supply Pastor, 1963
1964-1970 Carroll L. Wessinger
Lewis O. Dasher, Vice Pastor, 1970
1971-1973 E. Edward Long
Lewis O. Dasher, Vice Pastor, 1973
1974-1989 Ernest W. Ridenhour, named Pastor Emeritus 2005
Frank J. Meleschnig, Vice Pastor, 1989
1989-1995 Thomas N. Colley
C. Marion Starr, Pastoral Associate, 1991; Interim Pastor, 1995
1996-2017 Mark E. Fitzsimmons
John Propst, Pastoral Associate, 2003
2003-2010 Sara R. Ilderton
2006-2007 Amy J. Huacani, Youth/Family/Latino Outreach Pastor
2016-2018 Greggory Hoffman
2016-2018 Rachel Hoffman
George Tuttle, Interim Pastor, 2018
2019-2021 Naomi Sease Carriker
Austin Propst, Supply Pastor, 2020
2021- Sean P. Barrett

Vicars

Thomas "Hobby" Outten (2001-2002)
Ingrid Schalk (2011-2012)
Jessica Skinner (2012-2013)
Jared Lee (2013-2014)
Greggory Hoffman (2014-2015)

Ordained Sons and Daughters of Nativity

Stephen Gregg, 1975
Steven Ridenhour, 1982
Kenneth Albright, 1994
Christopher Webb, 1997
Nathan Gregg, 2002
Judy Tavela, 2005
Sarah Bolick-Lang, 2007
Naomi Sease Carriker, 2007
Lauren Tilley Carlson, 2011
Austin Propst, 2011
Christina Auch, 2013
Andrea Bates, 2017
Kyle Bates, 2017
Matthew Canniff-Kesecker
Jesse Canniff-Kuhn

Youth/Family Ministry

Michele Grush 2007-2011
Matt Canniff-Kesecker
Heather Langen, AIM, 2012-2014

Lutheran Church of the Redeemer

Gastonia

The Lutheran Church of The Redeemer, 1915 South New Hope Road, Gastonia, began the year 1978 with the installation of Pastor Ray Buford Kaylor on January 1, with the Rev. David Martin, Administrative Assistant & Secretary of the North Carolina Synod officiating. Pastor Kaylor is a native of Maiden, NC and had served churches in Blountville and Maryville, Tennessee before coming to Gastonia.

Under the leadership of Pastor Kaylor, the congregation began many new programs, including the construction of a new addition to the main church building. The new addition included a fellowship hall, a new nursery, Sunday School classrooms and a large room for the church-sponsored Boy and Girl Scout troops to meet. When the bids for the new addition exceeded the $200,000 available, most raised through building bonds purchased by the congregation, the congregation decided we could do it ourselves. And that we did with two members of the congregation taking over – a building contractor and a plumbing contractor – supervising the construction and securing bids from subcontractors as needed. A service of Praise and Thanksgiving Dedicating the new educational/fellowship addition was held on December 7, 1986.

Proudly, one of our own, Robert G. Kinley, was ordained into the ministry on July 23, 1993 at The Lutheran Church of the Redeemer, with the Rev. mark Menees, Bishop of North Carolina Synod presiding. Robert is a North Carolina native and had served as Youth Director at Redeemer before entering Lutheran Theological Southern Seminary.

After nineteen years of wonderful dedication and service to our Lord and our congregation, Pastor Kaylor regretfully had to resign in September, 1997 due to a health problem. With a membership of approximately 450, Redeemer had blossomed under Pastor Kaylor's leadership. Aside from the building program in 1986, the congregation has a strong history of benevolent support including funding missionaries, prison ministry, Crisis Assistance Ministry of Gastonia, Cornerstone Christian Center, Lutheran Family Services and a very active involvement with the Lutheran Group Homes of Gaston County. A Celebration of the Ministry of Pastor Kaylor was held November 15, 1997 at which time the congregation presented him with a computer and printer and a scrapbook with pictures and mementos from the past 19 years.

Redeemer's congregation was well served from September 1997 until August, 1998 by Interim Pastor Cyrus Frazier retired minister of The Lutheran Church of the Good Shepherd, Mt. Holly, NC.

Most fortunately for Redeemer's congregation, Pastor James X. DuMond responded favorably to our call and on August 9, 1998 the Rites of Ordination and Installation of Pastor DuMond were held with Bishop Leonard Bolick of the North Carolina Synod presiding. Having been in the business world after graduation from Southern Connecticut State College in 1979 and feeling the call into the ministry he entered the Lutheran Theological Southern Seminary in 1993. He served his internship at Faith Lutheran Church in Lehigh Acres, Florida and graduated from the seminary in May, 1998.

The congregation having been blesses under the leadership of Pastor Kaylor for 19 years is now looking forward to many years with Pastor DuMond as their new leader. The Church Council has approved a new mission statement, "Welcome~Grow~Care". Our mission is to welcome people in, to help all grow in God's gracious gifts and abilities, so that we may be sent out to care for others in our families, our congregation, our neighborhood, and in the world sharing the good news in Christ's name.

Luther's Chapel

Lincolnton

Luther's Chapel was located in Lincoln County, two miles north of Lincolnton, on the highway leading to Maiden.

The church was organized about 1885 with twenty members in a nearby school building by Rev. M. L. Carpenter. The deed for the church lot bears the date July 7, 1885.

The first building was a cheap frame structure, probably erected the same year in which the organization was effected. In 1905 a new and better frame building was erected and dedicated, which was used until services were discontinued there in 1949, after which it was sold and dismantled. The proceeds were used to fix up the graveyard.

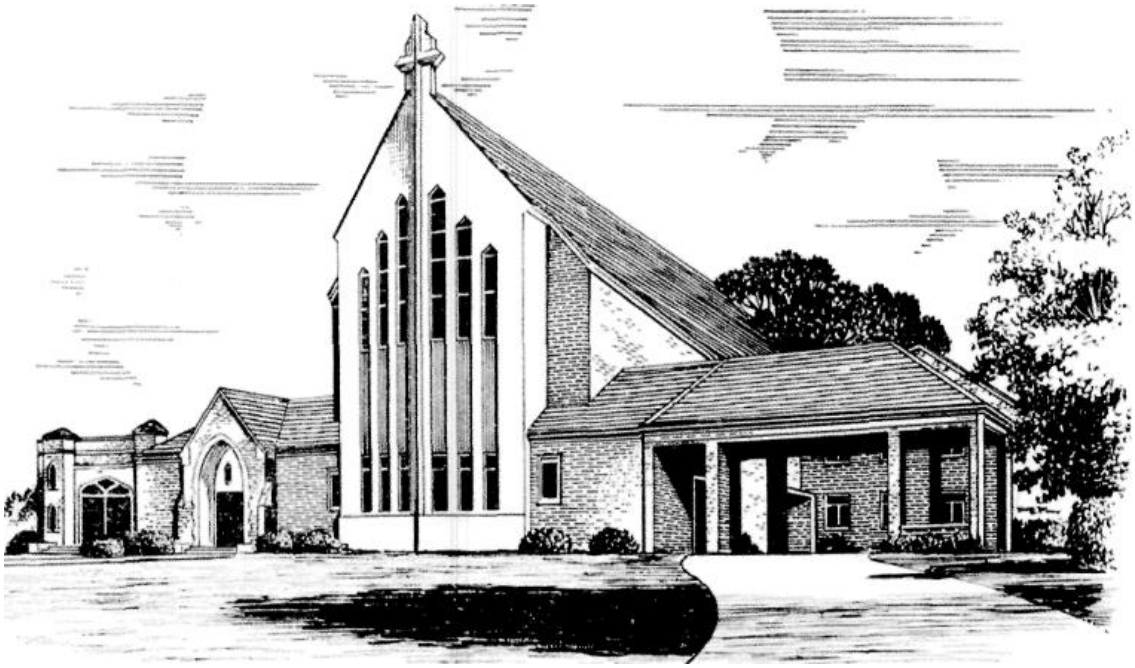
This church was at first connected with the Ohio Synod, but in 1912, under the pastoral leadership of Rev. J. M. Senter, it applied for membership and was received into the Tennessee Synod. It was for the last number of years associated with the Maiden Parish, but when St. Martin's became self-sustaining, no further pastoral provision was made for Luther's Chapel, so in 1949 it became inactive and disbanded.

Pastors

1885-1891	M. L. Carpenter
1891-1895	B. L. Westenberger
1895-1899	J. H. Wannemacher
1900-1902	G. A. Derhammer
1903-1912	J. M. Senter
1914-1917	F. M. Speagle
1918-1921	W. D. Wise
1922-1926	C. R. Patterson
1927-1937	J. L. Norris
1938-1942	J. E. Walker
1947-1948	A. H. Keck, Jr. Supply
1948-1949	H. A. McCullough, Jr., Supply

Macedonia
Burlington

History of Macedonia Lutheran Church, Burlington, NC



The founding of Macedonia Lutheran Church was not an isolated event. It was simply a step in the growth of the Lutheran Church in North Carolina, Alamance County and the Burlington Community. The need for a church naturally came to be as a result of the founding of Company Shops which later became Burlington. But we cannot begin with Company Shops or even with the older Lutheran Churches in our community for our roots are much deeper.

The story of Macedonia Lutheran Church and all Protestant churches began when Martin Luther, an Augustinian Monk in the Catholic Church, nailed his Ninety-five Theses on the door of the Wittenburg Castle Church on October 31, 1517, the eve of All Saint's Day. At this time Martin Luther had no idea of breaking away from the ancient church but unbeknown to him his actions had started a vast reform movement and he had founded what became the largest Protestant Church in the world. Also there followed a century and a half of religious wars and persecution. German immigration to America grew out of the fearful results of these religious wars and persecution that left their country desolate and made existence there intolerable. The new world opened an asylum for these people. Thousands left their native land by way of England and Holland to reach a home in the wilderness. Most of these landed in Pennsylvania which for all practical purposes became a German colony.

During the period between 1768-1775 the archives of the colony of Pennsylvania record the names of more than 30,000 persons who landed at the port of Philadelphia. Many of these immigrants came to North Carolina as most of the valuable lands in Pennsylvania were taken up.

A goodly number of the Pennsylvania Dutch settled in what became Alamance County and neighboring territory. Those who settled in Alamance stopped on the fertile banks of the Great

and Little Alamance and the Stinking Quarter Creeks as well as on the banks of the Haw River. Migrating in congregations in the 1740's most of these Germans were Lutherans. Ludwig Klapp's grant on the Alamance was issued in 1752. Michael Holt owned vast possessions along the Great and Little Alamance. John Faust had land on Cain Creek and Adam Trollinger on the west bark of Haw River, north of the present railroad crossing. Christian Foust, Jacob Albrect, Peter Sharp, Jacob Christ-man, and David Ephland were other pioneer Germans.

These people had but little to do with the affairs of State because of their German language. They held no civil office, but they made good soldiers when the Cherokee Indians came against them. When called from their loom-making, cloth weaving, dairying, and agricultural pursuits during the Regulation Movement they went like a storm as farmers and men of the soil are wont to do when called upon to adjust such affairs.

By 1773 so many Germans had migrated to western Orange that an English traveler had difficulty in finding persons west of Hillsborough who understood his language.

These early settlers of Alamance not only brought their Bibles (we frequently run across these old German Bibles) but they had scarcely reared a log cabin and cleared a few acres of land when they began to build a schoolhouse that served as a place of worship.[4] After better days a more comfortable house of worship was reared but near it still stood the schoolhouse. The schoolmasters acted as ministers also in most cases. The first German Church was a log building near the present Low's Lutheran Church and the old Salisbury (Trading Path) Road. There two congregations worshipped together. The local schoolmaster, and occasionally a traveling preacher, read the scriptures to them in German. They sang together the hymns in the Gemeinschaftliche Gesanbuch. In some of the early union churches, Lutheran services were held one Sunday and Reformed Services the following Sunday.

The present churches of Friedens and St. Paul's were originally union Lutheran and Reformed, but by 1771 Friedens had become wholly Lutheran and by 1801 St. Paul's had become wholly Lutheran.

These early churches such as Friedens, St. Paul's, Low's, Richland, Cobles, and Mount Pleasant were in existence many years and "doing a splendid job in their respective communities before there was any demand for a Lutheran Church in the Company Shops."

As the result of an act passed by the Legislature of North Carolina in January 1849 the N. C. Railroad was incorporated. The railroad was to run from Goldsboro to Charlotte by way of Hillsboro, Greensboro, Salisbury, a distance of 223 miles.

General Benjamin Trollinger, who ran the cotton mill at Haw River, suggested that the road be constructed by his mill. He was willing to build the bridges which would be needed across the river. Several other influential men backed up his idea. The railroad must come through Alamance County, they said. And, so it did.

Before the first rails were laid, the North Carolina Railroad Company selected a location where they could build repair and maintenance shops. This location as well as an alternate location did not work out, for many people in Western Alamance did not want the railroad shops.

For the Railroad Company, this was insult added to injury. They decided to ignore these impertinent Alamancians. Maybe Greensboro would be better, at that. Had not Benjamin Trollinger come to the rescue at this point, the county might have lost the shops altogether. General Trollinger was a man of foresight. The railroad, he said, could build shops on his property two miles west of Graham. The offer was quickly accepted before the General could change his mind, and in his report to the stockholders in 1854, the Railroad President announced the choice.[7] Besides General Trollinger's land, the railroad tract included the property of Nancy and Willis Sellars, Henry Tarpley, Steve Richardson, and James Fonville. [8]

The shops were finished in 1857 and the village had grown to twenty-seven buildings. Thirty-nine white men, twenty negro slaves and two free negroes were employed in or around the shops. The village of Company Shops continued to grow during the war years. The completion of

several new buildings was announced in 1864 to the stockholders of the North Carolina Railroad. Company Shops was Incorporated in February 1866. The corporate limits of the town were specified to be a mile and one-half square, "having for the center of the same, the Hotel of the North Carolina Railroad."

The first record of Lutherans in the Company Shops area was in 1869. It was "The Little Church in The Wildwood"-just west of what is now Elmira Street about where the Burlington Industries Mayfair Tricot Plant now stands under a brush arbor. This arbor was erected by just a few families under the leadership of layman Gideon L. Greeson who was the town and community schoolteacher. He was born and reared in the Low's Lutheran Church area some 10 or 11 miles west. He was the son of Solomon Greeson and the grandson of the Rev. Jacob Greeson. The year 1869 was when Ulysses S. Grant was inaugurated as President of the United States. At that time the only industry in this area to speak of was the North Carolina Railroad Shops. Consequently, the congregation of the Lutheran Church in the wildwood waste of Company Shops consisted of only a few persons, including farmers of the neighborhood and some of the shop hands. Quite likely the house of worship was an unpretentious log structure. In April, 1869, the same year the brush arbor church was constructed in the Oak Grove at Mayfair, these few pioneer citizens of Company Shops and vicinity petitioned the Synod which was in session in Friedens Lutheran Church near Gibsonville to establish a mission at this place, and assist them in support of a regular pastor.

The Synod granted the request and made the Rev. W. A. Julian the pastor. The transaction was at the regular session of the Synod, and a congregation was immediately organized. At a special session of the Synod held at Salem Lutheran Church, Rowan County, in August, 1869, Macedonia Lutheran Church, Company Shops, North Carolina was officially received into the Synod. After Pastor Julian had served for about a year, and following a vacancy of three years until 1873, Simeon Scherer, who was pastor of Friedens Lutheran Church and perhaps Low's Lutheran Church, became the next pastor serving this parish for about three years.

In February of 1874, the North Carolina Railroad Company, which owned considerable land along their track through Company Shops, deeded six and % acres of land near the center of the town and adjoining the railroad to a Board of Trustees, composed of W. L. Thorneburg, J. C. Holt, J. G. Moore, A. C. McAllister, and Daniel Worth for the purpose of a Union Church. After having used the brush arbor for five years the Lutheran Church moved into the newly built Union Church. The Union Church was a two-story structure held together by wooden sills, sleepers, studding and beveled siding. The roof was covered with pine shingles and the windows had numerous glass panes that were a tempting target for boys who liked to throw rocks.

The Union Church which was the home of the congregation from 1874-1879.

The first permanent home of the congregation 1879-1909

The Lutheran Mission moved ahead in these early years, but progress was very slow just as it was in the town of Company Shops for these were the years of reconstruction, and there was much building and rebuilding to be done in this area as well as the rest of the nation.

In 1886 the North Carolina Railroad Company decided to transfer its operations to Manchester, Virginia, and the railroad offices and shops at Company Shops were closed.

With the removal of the business which had given the village its name, Company Shops threatened to become a ghost town. There were a few stores along Main Street, but most of the present business district consisted of vacant lots. Three cotton mills and the two-year old Burlington Coffin Factory were the only sizeable industries in the village.

Nevertheless, the Railroad Hotel still attracted salesmen and visitors, and, depending heavily on their infant industries and businesses to see them through to better times, the 1,000 to 1,500 inhabitants of Company Shops worked to keep the village alive.

In February, 1887, several of the town's leading citizens held a meeting for the purpose of selecting a more distinguished name for their town. These men, Dr. B. A. Sellars, Dr. R. A. Freeman, Captain James A. Turrentine, Joseph A. Holt, J. A. McCauley, W. A. Fogleman, and W. A. Erwin, after some deliberation, chose the name "Burlington."

From 1869 to 1890 the Lutherans were just a mission in this little town and were served successively by the Rev. W. A. Julian, the Rev. Simeon Scherer, the Rev. Whitson Kimball, the Rev. J. L. Buck, R. L. Patterson, C. A. Brown and others, who in large part were theological student supplies for summer vacations, and supervised by visiting pastors as time would permit. This arrangement was maintained until 1890 when the Rev. Charles B. Miller was called as pastor of Macedonia.

The congregation of less than 50 members worshiped in the Union Church building for five years. Under the able leadership of the Rev. Whitson Kimball the congregation raided enough money to build a small church building of frame construction. The building was completed in 1879, and stood on the South side of the railroad about where the W. I. Holt residence was later built and where the Education Building was later built.

With a church building exclusively their own, the Lutherans began to hold services every Sunday, and in 1890 it became a full-fledged member of the Synod. That is to say the church had a resident pastor. It had been a member of the Synod and was known as the "Macedonia Lutheran Church" since April 1869, but was still a mission.

The name "Macedonia" was very appropriately taken from the Bible, The Acts, XVI, 10, which reads: "and when he (Paul) had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them."

When the chapel was first built, the front entrance was toward Hoke Street. It remained facing Hoke Street until after the summer of 1895, when it was turned around and moved to a lot on Front Street. At that time a parsonage was built which stood at 803 West Front Street until the summer of 1954, although it had been remodeled from time to time.

The Rev. C. B. Miller became pastor in 1890 and served until 1895. During his pastorate the United States was going through what has been called Cleveland's Panic. Collections were light and donations were not so liberal, but the good preacher trusted in the Lord and the Merchants of Burlington trusted him, so, that we may assume that Mr. Miller fared reasonably well during the five years.

Professor J. B. Robertson, who was an authority on the early Lutheran Church, said in his historical account of the Church: "This period from 1869 to 1895 was a period of real struggle and the congregation still numbered less than 50 members."

By 1895 the country was beginning to recover from the panic. Industries of the town were running about normal and more nickels were being dropped in the collection than pennies, and the faithful members of the church were catching up on their contributions to the pastor's salary.

So, the membership grew and quite a few improvements of church property became noticeable. Then the Rev. V. Y. Boozer became pastor. Naturally he lived and worked in much better conditions than his predecessor, the Rev. C. B. Miller.

Mr. Boozer served the church for three years, 1895-1898. This was the most successful period in the church history to this time.

The church building of that time, though small and simple in construction, was quite impressive. It had a small vestibule where the gentlemen of the congregation could leave their hats and overcoats, and the ladies could leave their parasols or umbrellas.

Pastor Boozer was succeeded in 1898 by the Rev. W. W. J. Ritchie who was the congregations faithful pastor until 1903. During Pastor Ritchie's last year at Macedonia a problem arose which

necessitated the calling of a special meeting of the Church Council. The purpose of the meeting was to investigate the trouble between the pastor and Aunt Sue Workman. After the meeting it was decided not to accept the pastor's resignation and to settle the difficulty in a quiet way. It seems the problem arose when Pastor Ritchie, who must have had a special craving for "goobers," decided to plant the entire churchyard in peanuts.

The Rev. C. Brown Cox followed Pastor Ritchie and served the congregation from 1904 to 1912. Pastor Cox was interested and influential in religious and philanthropic movements. He was elected president of the Interdenominational Sunday School Association of North Carolina. "Chiefly through his persistent efforts the Alamance County Ministers' Association was formed, which numbers as its members every active minister in the county, and was and is a power for temperance and righteousness in the county. [15]

In the early part of Pastor Cox's pastorate, the congregation declared itself self-supporting, for up to this time we had been receiving financial assistance from the North Carolina Synod and the Home Mission Board of the United Lutheran Church South. Times were difficult for the struggling congregation as is evidenced by the fact that it was almost impossible to raise $3 interest on a $50 note. This money was borrowed from one of our members, Isham Ashworth, to help build a barn to house Pastor Cox's horse and it cost the congregation approximately $100. There was much talk about building a new church and at a congregational picnic the subject came up again. The majority of the members said, "We can't build because we are already in debt." Mr. Ashworth reached into his vest pocket, pulled out a slip of paper, struck a match and burned the paper. Then he quietly but firmly remarked, "There's no debt now. Let's build."

So began serious planning for the new church building. The lot most recently occupied by Strickland Funeral Home, was sold to Mr. George Fogleman for $500. This was the nucleus of the building fund. We can find no record of the cost in dollars and cents of the Sanctuary, but we know that the members used in loving service the talents with which God had endowed them. John A. Bryan was responsible for the brickwork; L. C. Christman assisted by J. J. May and A. C. Mitchel, the woodwork; W. R. Ross after his day's work in the mill came up to the churchyard and made all the cement trim on the building.

The interior furnishings were also done by our own members. W. J. Younger made the bulletin boards; Martin Noah built the altar, the pulpit and the chancel and choir railings; and Walter Cheek made the Clergy seats.

All the members, young and old, were given the opportunity to use their money and talents in building this church. It was completed in 1909.

Picture of 3rd Church Building 1909-1962

The Rev. C. I. Morgan came to serve us after Pastor Cox's departure, staying only eleven months. The Rev. T. S. Brown followed the Rev. C. I. Morgan in 1913 and remained until 1922. Those were eventful years. The Synod met with our congregation twice, in 1914 and 1921. The 1914 Synodical meeting was routine, but the meeting in 1921 was historical. In North Carolina there were two Synods, one called the North Carolina Synod and the other the Tennessee Synod. On June 7, 1921, the last meeting of the old North Carolina Synod was held in Front Street Methodist Church, and at the same time a similar meeting was being held by the Tennessee Synod in the Lutheran Church. Upon completion of preliminary business, each Synod adjourned and the N. C. Synodical pastors and delegates marched up the streets to Macedonia Lutheran Church to merge with their sister Synod to form what is now the North Carolina Synod of the Lutheran Church in America.

On two different occasions during Pastor Brown's pastorate, the parsonage caught fire. The first time only the roof was lost and this was quickly replaced. On the other occasion the house was so nearly destroyed that the insurance company declared the building a total loss. This time it was rebuilt and made more modern with two rooms being added. It is supposed that some valuable church records were lost in this second fire.

In 1922 the Rev. H. P. Wyrick accepted the congregational call and served the parish from 1922 to 1930. Burlington was growing and Macedonia grew with it. During his pastorate, a new Sunday School Annex was erected, at a cost of $13,000, and substantial repairs made to the Church and the Church property in general. The new Sunday School had a remarkable effect upon the growth of the church. This was due in part to the new Sunday School Building but perhaps more to an awakened interest of the congregation to its obligation to the young life of our own Lutheran homes and the youth of the community.

The Rev. Edward Fulenwider, D. D. began his pastorate January 1, 1930. He led the congregation in substantial growth and progress. The Church grew in membership, and through the generosity of Mr. and Mrs. B. V. May additional grounds came to the Church. Records show that 281 members were added to the rolls during his ten years as Pastor.

The first Vacation Bible School was held in 1931 under the supervision of Mrs. B. V. May (Mrs. E. H. Foley). This has become an annual event since that time and almost without exception.

During the 1930's Macedonia did not escape the plight the entire nation was caught up in, that being the "Great Depression." The Church Council was forced to take official action to relieve individual members of their pledged obligations on condition that they make a new pledge and a sincere effort to fulfill it.

On several occasions the church was saved from embarrassment by loans from some of its members. However, by hard and persistent work on the part of dedicated members and the pastor these difficulties were met and the church went forward in the work to which it was appointed. In March of 1939, a lot willed to the church by the late Isham Ashworth was sold for $200. Then on May 3, of the same year an announcement was made to the Church Council that Mr. and Mrs. B. V. May had purchased the Green property at the rear of the church on Webb Avenue and they were giving it to the Church. A small brick building located on the new property became the home for Boy Scout Troop #39. This building has continued to be called the Scout Hut.

Just prior to the arrival of the Rev. L. Boyd Hamm who came to Macedonia in 1940, the congregation bought a new parsonage at a cost of $8,000. The parsonage, which was located five blocks from the church on West Front Street, was used until 1961.

Pastor Hamm's pastorate (1940-1946) was a very active one. This was due in no small part to the vitality which he brought our church, but also the United States was involved in a World War for four of these seven years.

The first Parish Worker employed by the congregation was Miss Elizabeth Petrea. She served for a part of 1941. She left to become the wife of the Rev. Herman Cauble.

The congregation agreed in 1941 to pay a proportionate sum of money in order that the Burlington City Schools might employ a Bible teacher. This was continued through the years.

In 1942 the Rev. L. David Miller was called as assistant pastor and organist. He remained with us a year and was called as assistant pastor to Holy Trinity Lutheran Church in New York City.

A kindergarten was started at Macedonia in 1943, but had to be closed in 1949. It seems that Macedonia was premature in this area for there was not enough interest to maintain it.

The members of Macedonia did not lack patriotism, for during the War many of the congregational sons died in action and many more endured hardships and brought honor to our country, our state, our community, and our church. The ladies of the church also served the patriotic cause. They came to the Sunday School Annex and served for the Red Cross. The women and young people also took their turns in serving at the U. S. O. Center in our city. The grounds to the rear of the church were offered to the U. S. O. for drill exercise on Tuesdays and Thursdays.

Macedonia at one time had the finest playground facilities in this area. The playground was opened in the afternoon to the children of the community. Members of the congregation gave their time and materials for building bowling alleys, shuffle board, tennis courts, and other recreational facilities. Some furnished equipment for playing games such as croquet, badminton, tennis, and others.

The Rev. J. L. Norris and his family came to Macedonia in 1947. His family included three teen-agers which proved to be an inspiration to the young people of the congregation.

On April 3, 1949 at a congregational meeting, it was moved that a Building Committee be appointed to secure plans and specifications to be presented to the congregation for ratification. In 1952 plans for the Educational Building were almost complete and early in 1953 the Building Committee (J. M. Bryan, Sr., Myron Rhyne, R. R. Isenhour) had made final corrections. By July 1953, plans had been accepted and contracts awarded for a total of $196,984.00 with the total cost including drainage pipe and ground improvement approximately $207,000.00. The Accumulated Building Fund amounted to $95,166.33. It was on Sunday, July 26, 1953, that the ground was broken for the Educational Building and on June 17, 1954, the building was ready

for inspection. Then came the task of the furnishings. The adult classes provided furniture for their classrooms. Many necessary pieces of equipment were given by individuals. Finally, everything was ready for occupancy and the formal opening was the first Sunday in August, 1954.

Dr. Norris, at the request of the National Lutheran Council, was granted three months leave of absence in May of 1950 to serve in Europe on the Displaced Persons Program. This was a great honor to both Dr. Norris and the congregation to have been selected for so important a task.

In 1951, A. H. Fogleman, a faithful and devout member, died and left certain monies to establish an aid fund. His will read: "Then after my personal and real property has been disposed of, either by private or public sale, one-tenth of the amount after bills are paid, I bequeath to Macedonia Lutheran Church for a fund to help the poor and distressed, any race or nationality."

Dr. Norris constantly tried to keep the youth interested in the church and its activities. On October 2, 1954, our first Week Day Church School opened. The school steadily grew and in 1969, 101 were enrolled. At this school, catechetical classes, the church liturgy and other phases of religious education were taught in order that even the very young may participate in the worship service of the church.

In 1956, an amendment was made to the church constitution which permitted women to serve on the Church Council. And for the first time in the history of the church, two ladies, Mrs. E. H. Foley and Mrs. Eva C. Clemmer, were elected to this governing body of our church.

Dr. Norris left us in November, 1957 to accept a call to Grace Lutheran Church in Hendersonville, N. C. and until June 15, 1958, the congregation was without a regular pastor. Thanks to the teachers and students of the Southern Lutheran Theological Seminary of Columbia, South Carolina, we did not miss a morning worship service. This helped to hold the congregation together.

The Rev. W. F. Milholland, a graduate of our Southern Theological Seminary, was called by the congregation. Not having had a pastor fresh from the Seminary since 1895, when the Rev. V. Y. Boozer came, the church hardly knew what to expect. It took little time for activity to begin.

During Pastor Milholland's three year stay at Macedonia many significant things happened. One-hundred and ninety-one new members were received and the debt on the educational building was liquidated. A building committee was set up to begin planning for a new sanctuary. Probably the most significant accomplishment during this period was the beginning of the new mission congregation, Messiah Lutheran Church. Macedonia gave the new church one thousand dollars and transferred forty-four adult members and twenty-two children to Messiah. There were some who were concerned that the new mission would hurt Macedonia, but the opposite proved to be true when both offerings and attendance at Macedonia increased. On August 31, 1961, the Rev. Milholland left Macedonia to accept a call as pastor of Christ Lutheran Church, Roanoke, Virginia.

The Rev. Hoyle L. Whiteside followed the Rev. W. L. Milholland as Pastor of Macedonia. With Pastor Whiteside came his youthful and energetic wife as well as two fine children. He began his pastorate on October 31, 1961, and not long after their arrival the congregation on November 19, 1961 voted to purchase a new parsonage on 2226 Edgewood Avenue.

On December 16, 1962 the congregation was forced to move from the old church sanctuary into the Sunday School assembly room for Sunday morning worship services due to a furnace breakdown. It was apparent that the congregation would either have to approve major repairs to the old sanctuary or put special emphasis on the efforts of the building committee which had been organized while Rev. Milholland was there to build a new sanctuary. With the vigorous and effective leadership of Pastor Whiteside, Mr. Willis G. Boland, Mr. J. M. Bryan, Sr. and many others it was not long before definite plans were readied for congregational approval. The Carroll property, which adjoined the Church property on Front Street was

purchased. This was approved by the congregation on March 24, 1963. The congregation voted unanimously to accept the plans for the new Sanctuary as recommended by the Church Council, and to let the contract for its construction at a called meeting on September 29, 1963. The ground breaking for the new sanctuary was in October 1963, and by February 28, 1965 everything was ready for the Service of Dedication. A Moller organ was purchased for the new Sanctuary in 1963, and was first used in November 1964.

The growth of the congregation was outstanding during the 1960's. The established membership as well as the many new members who came into the congregation seemed to gain a new vitality. Participation in the many church programs was very broad.

In 1965, a group was formed, and they began making Chrismons for our annual Macedonia Christmas tree. That project has continued over the years, and the hundreds of ornaments are very impressive.

In September 1967, Mr. William Batterman came to Macedonia as Assistant to the Pastor with primary responsibilities in the area of Youth Work and Christian Education. As a result of Mr. Batterman's work, the activities and programs of our youth groups were accelerated to a new level. Mr. Batterman remained at Macedonia until May, 1968 when he accepted a call as pastor to New Covenant Lutheran Church in High Point. He was followed by Mr. Jerry Schumm in September of 1968. Mr. Schumm's official title was Director of Youth Ministry. The efforts of both of these young men were outstanding. The high point of this activity was the presentation of a folk mass on January 26, 1969.

In June of 1968, the Rev. E. K. Bodie, who had retired from full time ministry, came to Macedonia as an Assistant to Pastor Whiteside. His efforts with the older members of our congregation as well as the congregation at large were very rewarding.

Macedonia has had the rare privilege of having the North Carolina Synod hold two of its annual meetings here in the 1960s. The Synod met in May, 1965 at Macedonia for the first time in forty-four years, and again in May, 1969. The 1965 meeting was related to the dedication of our new sanctuary and the 1969 meeting was held at Macedonia in conjunction with the 100th anniversary of the congregation.

The 25 years since the Centennial celebration were marked by an increasing awareness of the needs for ministry outside the parish walls, and a corresponding response of the people's gifts of time, talent and treasure to meet those needs. Since the Centennial in 1969, Macedonia turned outward, and discovered fulfillment and an appropriate sense of congregational satisfaction in her ministries.

Macedonia made its first major contribution outside the parish walls in 1970 - by joining with Blessed Sacrament Roman Catholic and Holy Comforter Episcopal Church in what became an annual ecumenical service project. Through “Christmas Helpers”, the three congregations brought toys and clothing to hundreds of families with underprivileged children in our community each year.

While making life better outside the parish walls, Macedonians made significant improvements under their very own roof. To accommodate the growing and active membership, the educational building was remodeled in 1973 at a cost of some $200,000. The main feature of the renovation was the transformation of the general assembly room to a multi-purpose hall, now named Luther Hall.

In 1975, Macedonia and her pastor were honored when Rev. Ralph Wallace was the Lutheran Voice for the "Protestant Hour" radio broadcasts. For 15 weeks, the "Protestant Hour" was heard over 575 stations

nationwide and the Armed Forces Network overseas with over two million listeners.

In 1978, Macedonia started the Celebration Singers, a choir of adults with intellectual/developmental disabilities or emotional disturbances. Members of Macedonia have served as directors, accompanists, helpers, and choir members. This choir has performed over 1000 times at churches, civic groups, conventions, retreats, and educational seminars in seven states and the District of Columbia, bringing their unique message of inspiration and hope to thousands.

In the same year, Macedonia became the first congregation in Burlington to resettle a Vietnamese refugee family, Xuan Nghiem. In 1980, Macedonia sponsored a second Vietnamese family**,** Cuong Tu Tran, and lent a helping hand to resettle a Polish Refugee family, Miroslaw Lysakowski, in 1982.

In 1980, Macedonia was instrumental in starting the Friendship Center, an adult day program supported by the United Way. Their goal is to increase the quality of life for residents in the community through socialization and stimulation, as an alternative to living alone or in institutional care.

In 1980, through a gift of $4 million from parishioners Wade & Agnes Coble, Macedonia organized the Board of Lutheran Retirement Services and sponsored the development of Twin Lakes Community, a continuing care retirement community providing home to approximately 600 independent living residents as well as 36 assisted living apartments, a 5-Star, 32-room Memory Care facility, an adult day program for adults with dementia, and a new 104-bed state-of-the-art healthcare and rehabilitation residence which has replaced the original healthcare building. Twin Lakes Community is considered the largest congregationally-sponsored ministry of its kind in the Evangelical Lutheran Church in America.

In 1981, the Community Council/United Way honored the Celebration Singers and The Friendship Center as performing exemplary service to the community, and Macedonia was honored for the quality of these ministries. The following year, Macedonia won the award again for the work of Evelyn Apple and Rev. Richard Graf, who convened the organizational support for Allied Churches, a ministry which provides daily hot meals, clothing, financial assistance and a shelter for homeless persons. Many Macedonians, notably Evelyn Apple, played a prominent part in establishing the Good Shepherd Kitchen, a part of Allied Churches of Alamance County, offering hot meals to the homeless and destitute. Macedonia has continued to support Allied Churches over the years, providing volunteers to prepare and serve meals, and promoting the sale of “Honor Cards”.

In 1984, a needlepoint Cushion project was started for Communion kneeling cushions. Emily Peterson headed the group, and Mrs. Jan Woodings prepared the artwork. These were dedicated on December 15, 1991. They are still a beautiful addition to our church.

In 1987, the Strickland House, on Front Street, adjacent to the sanctuary, was purchased by the congregation (Christmas Cheer project was housed there). With the purchase of the Coleman House in 1991, the current campus was complete. The Coleman house was used as the headquarters for the Alamance Coalition Against Drug Abuse (ACADA) for several years. After much debate, it was decided that the expense of maintaining it finally exceeded its value, so it was razed in 2016, and the property landscaped.

Through the gifts of many Macedonians, an endowment fund was created in 1986 that provides support in 4 designated categories plus debt reduction:

- Local Community Outreach
- Missions Home and Abroad
- Benevolent Needs of Members
- Building Improvements

Since its inception, this fund has distributed over $1,458,804 (as of 12/31/21). In addition, the Endowment Committee manages the Keller Fund and the Special Gifts Fund, which combined several small donor-directed funds (Macedonia Scholarship, Clemmer Fund, Capital Sinking fund, Youth Director fund,

Fogleman Aid fund, Voelkert Fund, and Ladd Fuqua Youth fund).

Another major capital improvement project was done during 2013 and 2014 for around $750,000 to upgrade our church. This included painting throughout; modernizing of kitchen and bathrooms, including a handicapped accessible bathroom for sanctuary; new flooring; HVAC systems; new sound systems including a T-Loop system in the sanctuary and later in Luther Hall; new doors in all rooms, new roof on Luther Hall, and landscaping and irrigation of the grounds.

Macedonian women are active in the three fellowship and service circles of the Women of the Evangelical Church in America. The WELCA circles are at the heart of day-to-day life at Macedonia. WELCA circles provide meals for the bereaved, provide kitchen support for congregational meals, fill pew pockets, provide youth activity bags for use during worship, remember home-bound women with cards and gifts, assemble personal care kits for Lutheran World Relief, provide a meal for Hometown Mission Trip kick-off event, lead morning worship on Mother's Day, contribute to Foster Children's Christmas, and send cards and gifts to college students. WELCA builds and celebrates relationships which are global, diverse and independent. Women who are a part of the WELCA become equipped to articulate and act on their faith as disciples of Christ in all areas of life. Members of the circles provide funds which are given to the North Carolina Synodical Women's Organization which, in turn, sends a percentage to the national Women of the ELCA. Members also provide funds to support the individual circle's needs.

The Lutheran Men in Mission meet monthly for a meal, learning and fellowship. Over the years, Men of Macedonia have taken on a variety of service projects including Scouting, property matters, resettlement of refugees, and support for Lutheran schools and colleges. They also provide financial support for many of the programs of the church, provide Shrove Tuesday pancake supper, provide the November Community meal, and VBS hot dog lunches.

Macedonia has been involved in a number of Habitat for Humanity Projects – in 2001, and again in 2006 and 2010 along with Twin Lakes Community volunteers and other Lutheran churches.

There have been quite a few gatherings of Macedonia members over the last 20 years to cook Brunswick Stew - with the proceeds combining with funds provided by the Macedonia Endowment Fund to provide financial support to 15-20 agencies in the county who exemplify Christ's mission.

The Care Ministry was started in September 2012 to meet the needs of Macedonia members. It included the following areas of ministry:

- Health & Wholeness Ministry
- Educational events, programs & information
- Fitness (classes, walks)
- Blood Pressure Checks
- Wellness talks (Mental Health First Aid workshop, 'Living Well, Dying Well', heart health,
- Member Care Ministry (Stephen Ministry, Care Cards, Providing Meals, Transportation, Helping Hands)
- Senior Adult Ministry - OWLS (Older Wiser Lutheran Seniors) – monthly or quarterly social events for elders in the congregation, including covered dish lunches, programs, day trips
- Prayer Ministry
- Prayer Shawl ministry – (begun in 2007) makes and provides shawls to individuals, ARMC Cancer Center, nursing homes, weddings; scarves to graduates and Cancer Center; prayer cloths to TEC, Via de Cristo, NYG, Youth Mission Trip, HESED; hats to ARMC Cancer Center), baptismal blankets, etc.

HESED (Hebrew for God's loving kindness, steadfast love, infinite mercy) is an inclusive, non-denominational Christian ministry which sponsors annual retreats for adults with intellectual and developmental disabilities. This ministry began in 1996 at Macedonia by Pastor John Earp, Pastor Suzanne Shoffner, and Connie Poovey. The retreat features simple dramas of Jesus' birth, life, death and

resurrection, as well as wonderful music, discussions and worship. The ministry was incorporated as a 501(c)3 organization in 2013, and is governed by a Secretariat which also includes members of Macedonia.

YOUTH

Macedonia's dedication to the community's youth is crucial. For over 150 years, Macedonia Lutheran Church has striven faithfully to do the Lord's work. The youth of today and of tomorrow will continue to serve the Lord and humanity for the next 150 years.

In 1985, the Community Council and the United Way recognized that after school care was a growing need in the community. With their encouragement, Macedonia's After School Program for latch key children was begun. After School served the needs of Macedonia members, as well as community children for nine years. Tuesday afternoon Music School was organized by Mark and Fredda Payne to provide musical instruction to Macedonia youngsters. Thirty youngsters actively participated during the first year. Children and Cherub Choirs as well as a Youth Handbell Choir were also being offered.

The youth, over a number of years, have been participants in a number of mission trips and gatherings:

- National Youth Gathering – 2006 – San Antonio, Texas
- National Youth Gathering – 2009 – New Orleans
- Mission trip to Washington DC - 2010
- Mission trip to Knoxville with Friedens Lutheran - 2011
- National Youth Gathering – New Orleans – 2013
- Mission trip to urban ministry program – St. Johns Church in Knoxville, Tennessee in 2015
- National Youth Gathering – Detroit, Michigan – Summer 2015
- Mission trip to Oaks Indian Mission in Oklahoma – 2016
- National Youth Gathering in Houston – summer 2018
- Teens Encounter Christ
- Youth Quake (3-5th graders)
- Build your Youth Group (BYG) at Camp Agape
- Lutheran Youth Organization (LYO) weekend
- Campfirmation at Camp Agape
- Family retreats at Lutherock,

The youth also participate in Youth Sunday, Easter Egg Hunts, weekly gatherings/worship, and the Souper Bowl of Caring. Macedonia has sponsored a number of youth sports teams – Basketball, softball, etc. and in 1981 had 4 YMCA basketball teams.

The playground was updated in 1980 and again more recently, and a gaga ball court (similar to dodgeball) created to provide recreational opportunities for Macedonia children as well as children in the neighborhood.

Scholarships – since 2001, the Macedonia Scholarship Fund has awarded scholarships to 33 members of congregation - a total of $33,000 as of 2021. (Additional scholarships for any Alamance County senior who wants to attend Lenoir Rhyne University are funded from the Endowment Fund – 4 recipients each year and about 15 over the years).

SCOUTING

Boy Scout Troop 39 has provided leadership training, fellowship and adventure for hundreds of Alamance County Scouts. Troop 39 is the oldest continually chartered troop in the county. Many senior Macedonians were scouts of Troop 39 when it was organized in the late 1920's.

Bill Poovey and the late Wallace Gee and Bob Lentz are Lutheran Lamb Award recipients, a recognition of service to youth in the Lutheran Church. There have been 128 Eagle Scouts from Troop 39 over those years, including 39 Macedonia youth. It provides youth from age 11-18 opportunities to participate in service projects, and many outdoor activities including camping, skiing and water sports.

Cub Scout Pack 39 has also been an outreach of Macedonia for over 50 years. It is a family pack, serving families with boys and/or girls from kindergarten age through 5th grade. Highlights include Blue and Gold Banquets, Pinewood Derby races, service projects, family camping, fishing, and many more fun activities.

Girl scouts have also been active at Macedonia since 1962, when the first meeting of the Girl Scout Troop was held. In 1983, Girl Scout Brownie Troop 443 started; in 1984, Girl Scout Juniors Troop 425 was started; and in 1986, Girl Scout Troop 136 was started.

L.E.A.F. (Lutherans, Episcopalians, And Friends) ministry began in 2007. In June 2017, Julie Tonnesen was installed as Campus Minister to provide weekly on-campus worship, spiritual guidance and counseling for students. Members of Macedonia, Friedens Lutheran Church and Holy Comforter Episcopal help by providing financial support, serving on Board of Directors, and preparing weekly meals. Julie served approximately 20 hours/week as Campus Minister while completing her M. Div. and pursuing ordination, and then after being ordained, she was called in a dual role with 30 hours/week serving L.E.A.F. and 10 hours/week as Associate Pastor of Macedonia.

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Special insert in the Burlington Times-News published in 1994 covering Macedonia's 125th anniversary

Pastors of Macedonia Evangelical Lutheran Church, Burlington, NC

1869	1870	William Alexander Julian
1873	1876	Simeon Scherer
1877	1880	Whitson Kimball
1881	1890	James Lafayette Buck
1889	1889	Stu. C. A. Brown
1890	1895	Charles Beauregard Miller
1895	1898	Virgil Young Boozer
1899	1903	Wiley Washington Josephus Ritchie
1904	1912	Clarence Brown Cox, Sr.
1912	1913	Carroll Irving Morgan
1913	1922	Thomas Shannon Brown, Sr.
1923	1930	Herman Peery Wyrick, Sr.
1930	1940	Edward Fulenwider, Sr.
1940	1946	Luther Boyd Hamm
1942	1944	Lester David Miller, Jr. (Associate)
1947	1957	Jefferson Leander Norris
1958	1961	William Franklin Milholland
1961	1972	Hoyle Lee Whiteside
1967	1968	William Henry Batterman (Associate)
1968	1972	Earl K. Bodie
1973	1976	Carl Frederick Ficken, Jr. (Assistant & Elon Campus Ministry 1974-75)
1972	1976	Ralph Justin Wallace
1977	1983	Richard Byron Graf, Jr.
1978	1982	David Arthur Sloop (Associate)
1983	2004	Clyde Christmas (Administrator, TLC)
1983	1985	R. Harold Terry (Associate)
1984	1987	Ben Robert Beaver
1987	1988	Craven Ford
1986	1988	Christian David Eichorn
1987	1996	Warren Tyler (Administrator, TLC)
1988	1991	William Edward Harper, Jr.
1992	1997	John Curtis Earp
1992	1994	Sister Cathy Fanslau (Deaconess, TLC)
1998	1999	Raymond Petrea (Interim)
2000	2014	Stephen C. Rust
2007	2012	Diane Esther Dietz (Associate)
2012	2020	Suzanne Shoffner (Family/Visitation Pastor)

2014	2015	Adam Miller-Stubbendick (Intern)
2015	2016	Richard James Goeres (Intern)
2016	2020	Richard James Goeres
2019	2020	Julie Tonnesen (Vicar)
2020		Julie Tonnesen (Associate)
2020	2021	Louise Hilbert (Interim)
2022		Jerome Cloninger

Messiah of the Mountains

Micaville, Yancey County

This is the story of Messiah of the Mountains Lutheran Fellowship. As their part-time pastor, I want to tell you some facts about their history, and about the current opportunity that is before us.

MMLF was conceived out of deep Christian commitment and firm Lutheran persuasion. Since early 1976 their spiritual welfare has been nurtured in the hearts of many individuals, and their development into a Lutheran congregation in the Yancey-Mitchell County area has been firmly envisioned as an eventual goal.

With the guidance of Mission Developer David Johnson in that first year and with the active support of the Rev. Ron Teed, Rev. Lewis Dasher, Dr. J. Frank Davis, and Dr. J. Lewis Thornburg, a regular weekly worship schedule was set up and faithfully followed and there was encouragement for rapid development.

In 1978 the Division for Mission in North America, LCA, really took hold and sent the Rev. J. Paul Rimmer to occupy the newly acquired parsonage and become Pastor/Developer to work toward the building of a Lutheran congregation in these growing mountain counties. A church site was purchased by DMNA. Temporary worship facilities were rented, and every available possibility was employed with careful diligence to promote effective worship, learning, and service in this beautiful countryside.

On Reformation Day, 1979, a Living Charter was signed by 35 people. Baptisms, Confirmations, and other pastoral acts were performed. A Lutheran Church Women's group was organized—and continues to serve with distinction. A Sunday School and Youth Group were formed. But in spite of diligent and faithful pastoral leadership and Christian commitment throughout the Fellowship, it was found to be necessary in October, 1982, for support from DMNA to be discontinued. The Charter Membership had increased to 56, and many individuals had been reached and nurtured with the Ministry of Word and Sacrament.

In November 1982 the North Carolina Synod through its mission program provided support for a part-time pastoral ministry which was provided by the Rev. Jerome Kaufman until illness necessitated his withdrawal from the program in late summer of 1983. Charter Membership had reached 61, and a faithful ministry provided. In October of that year Dr. John D. Mauney picked up the role of part-time pastor.

There was great rejoicing in late 1983 when the Home Mission Foundation on the North Carolina Synod, the Synod itself, and the Lutheran Church in America, through DMNA, took an unprecented step. It was decided to place a factory prebuilt multi-purpose building on the church site at Micaville to enable the Fellowship to leave its rented quarters and occupy its permanent site on Highway 19 E at Micaville. The LCA agreed to lease the land to the Synod: the Synod took ownership of the building; the Home Mission Foundation made a loan for the financing of the building in the amount of $36,000; and the people of MMLF paid all expenses incurred therein, have made all payments on the loan, and have invested $18,000 additional in site development and construction completion.

Being located on our permanent site, with its increased visibility, has resulted in renewed momentum toward the formation of a congregation. We entered our new building on Palm Sunday, April 15, 1984, with 62 in attendance. And our building was dedicated two weeks later by the Rev. Richard C. Little, Administrative Assistant to Synod Bishop Michael C. D. McDaniel. There were 76 people in attendance on that very happy day.

In the following eight months our Charter membership increased by 33 to a current total of 94. But it must be noted in the five years that the charter membership has been open thirteen people have been lost by death, moving, etc., so the current net Charter Membership is actually 81. Average attendance has increased to 50 and the banner attendance was 87 on

Christmas Eve 1984.

The number of children and young people has been small, but is increasing to the point that we now have potential for a strong Sunday School and an active youth ministry program.

Pastors:

1978.1982	J Paul Rimmer	1998-2006	W Raymond Hollifield

Messiah

Burlington

In the latter part of 1959 the Board of American Missions began its field work in the Alamance Hills section of Burlington, NC. The Reverend Robert W. Edsell was assigned as mission developer. MESSIAH EVANGELICAL LUTHERAN CHURCH was organized on April 9, 1961, with 118 Baptized Charter members. The Reverend Robert Edsell was called as the Church's first pastor.

Worship was held in the House Chapel. Gifts from Macedonia Lutheran and the NC Synod provided the necessary worship furnishings for the Chapel. The church leased a dwelling on an adjacent lot for its Religious Educational Classes. A building program was begun, and in September 1963 its present worship center was dedicated. During our 25 years of serving Christ in Alamance we have had the following pastors.

Pastors

1961-1968	Robert W. Edsell
1969-1972	Henry R. Sing
1973-1982	Henry Lineberger
1983-1984	William Smith
1985-1992	Hugh F. Lecky, Jr.
1992-1993	Judy and Keith Copeland
1994-1996	Robert Land
2000-	Diane Dietz

Messiah

Hickory

Organized: 1953

County: Catawba

Affiliation: NC Synod

Status: Active

In early 1953 the challenge for a Mission Church in the West Hickory area was presented to the President of the North Carolina Synod, Dr. F.L. Conrad, by a group of Lutherans living in the community. During the summer of 1953, Seminary student Ted Goins was assigned to the field for survey and service. During the months of September and October the Rev. Charles A. Phillips, retired, provided services for the group, and on November 1, 1953 the

Rev. Charles R. Patterson became the Mission Developer, and Messiah Congregation was organized on December 20, 1953, with seventy-eight confirmed charter members and thirty-one children. A two-acre tract of land located on Main Avenue Drive, NW. was given to the congregation for a building site by Mr. and Mrs. C. Burton Starr. A groundbreaking service was held on April 4, 1954 and the first unit was consecrated on October 24, 1954 at a cost of $42,000. Self-support was attained in 1960—the same year an education wing was erected at a cost of $12,000. On December 20, 1970 a note-burning was held on the seventeenth anniversary of the church. A parsonage was built in 1967 at 21 35th St. NW.

Pastor Charles R. Patterson retired in 1966. Dr. Rebuen Swanson of Lenoir Rhyne College provided services for the church until 1967 when Rev. Henry Rendleman became pastor. There is an active Lutheran Church Women's Group, and active Men's Group and an active Youth Group. The congregation has two hundred and fifty baptized members and one hundred and ninety-eight confirmed members.

Pastors:

1953 Charles Phillips

1953-1966 Charles Patterson, Mission Developer

1966-1967 Reuben Swanson

1967- 1997 Henry Rendleman

1998- Robert A Sain

Messiah

Salisbury

Organized: 1942

County: Rowan

Affiliation: NC Synod

Status: Active

Messiah Lutheran Church had its beginnings in the dreams of the Reverend Jacob L. Morgan, President of the North Carolina Synod from 1921 to 1947. Dr. Morgan dreamed for many years of a Lutheran congregation in east Salisbury. This dream intensified in the summer of 1939 when he sent Miss Juanita Horton to make a survey of the area and she reported almost three hundred Lutherans in the area, along with two hundred unchurched individuals.

On February 7, 1942, Mr. Vance Daniel, a student at the Southern Theological Seminary, was called to begin the task of creating an active church group. Mr. Daniel began his work in an area which was essentially a blue-collar neighborhood and which included mill villages for Cannon Mills Plant 7 and Macanal Mills. The Southern Railway was another large employer in the area.

The first meeting of what was to become the congregation of Messiah Church was held in the Cannon village at the home of Cletus H. Fink at 717 East Franklin Street on March 1, 1942. The small group continued to grow as it met in other homes throughout the next few weeks for Sunday worship. The NC Synod had purchased a lot at 702 East Lafayette Street in 1941 as a possible church location, and on April 5, 1942, approximately one hundred gathered on the lot for an Easter Sunrise Service. This was the first service held at the present site of the church. The building of a small chapel began in July 1942 and by August 2 a service was held in this building even though only the floor had been laid. On August 16 the incomplete building was the site of the official organizational meeting of the congregation with two hundred and seven present.

Upon his graduation from the seminary, Vance Daniel became the first pastor of the congregation on June 1, 1943. Six months later Pastor Daniel felt called by God to accept the challenge of beginning another mission congregation in Sanford, NC. Pastor J. Wilford Lyerly became the second pastor for the congregation and under his leadership the church flourished. Records from these early years of the congregation show many positions of leadership being filled by the families of Cletus H. Fink, J Charles Eagle, Roy S. Morris, Sheffie J. Lentz, WR Poteat,Sr., Banks Honeycutt, HL Bolick, Hubert M. Leazer, George C. Trexler, and S.C. Lisk. In 1947 plans were launched to build a new church home and a groundbreaking service was held on March 19,

1950. The first

service was held in the new church on Palm Sunday, March 18, 1951. Growth continued and the old

chapel was elevated and bricked to form a two story parish hall which was opened for use on June 5,

1955.

The blue collar textile area to which Messiah had ministered so well began to change slowly in the late 60's and early 70's, and that change accelerated in the 1980's. Southern Railway closed its huge installation in nearby Spencer, textile mills sold off their mill houses, mobile home parks moved into the neighborhood, and a public housing project was built nearby. These events brought radical changes to the populace of the immediate neighborhood with regards to ethnicity and socioeconomic levels. As a result of these changes the Messiah Lutheran Church faces the task of redefining its mission to its Lord and to its community. God will certainly find continued use for these beautiful buildings and the dedicated Christians who worship there.

Since 2002 Messiah has been led by Don Safrit who has served the congregation under the designation of interim pastor. During Pastor Safrit's tenure Messiah has contributed to the local Christian ministry by contributing significantly to Rowan Helping Ministries. The congregation has also has made substantial financial contributions to several mission churches.

Pastors

1943-1944	Vance Daniel mission developer
1944-1956	Wilford Lyerly
1956-1958	T. Eugene Bollinger
1959-1963	Cecil Adderholdt
1963-1967	Clayborne S. King
1968-1974	Olin Sink
1975-1979	Dale Pederson
1980-1988	Raymond Hollifield
1989- 1996	Terrell G. Long
1996-1998	Ricky L Sloop
1999-2001	Jerry L Hollar
2002-	Don Safrit

Miller's
Hickory

Organized: 1840

County: Catawba

Affiliations: Tennessee Synod, Joint Synod of Ohio and Other States, ALC, NC Synod

Status: Active

To find an actual beginning for one of the older Christian congregations in Hickory is a bit difficult but the year 1820, according to existing records, is the year that Miller's Lutheran Church had its beginning although it was not until 1840 that it officially became an organized congregation. About the year 1820, Rev. David Henkel, the founder and theological young giant of the Tennessee Synod, began an afternoon preaching service at the home of Mrs. John Miller, three-quarters of a mile west of St. Stephens and near the home of Mr. Lemuel Miller. In this area the Bolchs, The Cooks, The Deitzes, The Ekards, The Hefners, The Huffmans, The Millers, The Mausers, TheYounts, The Bargers, and the Flowers all lived – most of them Lutherans. Here they were contented and happy, except for the fact that they were 8 miles distance from a church of their faith. As a result of this afternoon service, Rev. Daniel Moser organized the congregation in 1837 and the congregation erected a church in 1838, on land donated by Frederick Miller for that purpose. The church was built on the west side of Springs Road where Miller's cemetery now stands. It was a return of the courtesy for the gift of land that the donor requested the church be called Miller's in honor of his name. This first church known as the log church, octagon in shape, was two stories high and contained a gallery floored with loose boards; and with a railing along the edge. The entire church was furnished with seats made from slabs, which were bored and fitted with pegs and legs. The seats were without backs. A temporary stand served as pulpit and the building was entirely without any heating arrangement. Shortly after its erection heating provisions were made. The octagon shaped building served as the house of worship until the present structure was built in 1932. It was completely remodeled, a new pulpit, lectern, altar furniture and

pews were added and the interior was redecorated several times. The clapboard exterior of the building was recovered with white stucco.

The congregation known as Miller's, a member of the Tennessee Synod, divided in 1848. One group remained an independent congregation until 1884 when it united with the Joint Synod of Ohio and Other States (the present Miller's Lutheran congregation). The other group known as St. Stephens, remained with the Tennessee Synod until it split in the late 19th century and part joined the Missouri Synod. Both congregations however, continued to worship in the same church.

During the 19th century Miller's was served by several pastors. The first officially called pastor was the Rev. George Hunt, who served from 1868-1883. The Rev. D.C. Huffman served for a time in 1884 until the Rev. C.D. Besch was called as pastor in 1892 and remained until 1898. The Rev. J.E. Barb, ordained in 1898 shepherded Miller's during various times until his death in 1932. Serving from 1898-1902, in 1905, 1906 and then again from 1910-1931. The Reverends L.M. Hunt, C.E. Pense, D.E. Snapp, A. Phillips and Professor Walter L. Spielman served the congregation for brief intervals between the years of Pastor Barb's ministry. It was during the last year of his ministry that Miller's began the erection of a modern stone gothic style edifice, the present church, which was dedicated in 1932. Following the erection of a new building, the church progressed rapidly. On July 3, 1932,

Pastor William Toedtman of Baltimore, Maryland was installed. Additional property was acquired for the brick colonial style parsonage which was built in 1934 at the cost of $2400.00. The church, built at a cost of $45,000 was debt free by 1941. In 1946 the organ was purchased for $14,000. The membership increased from 245 to 366 confirmed members from 1932 to 1949. Its pastor was honored with the conferring of the Honorary Degree of Doctor of Divinity by Lenoir Rhyne College. Pastor Toedtman served until June 1, 1949 when he accepted a call to Oceanside Lutheran Church in Oceanside, New York. On July 17, 1949 the Rev. Robert Eibling, pastor in New Bedford, Ohio accepted the call to Miller's arriving in Hickory September 1949. During Pastor Eibling's ministry the congregation erected the Parish Hall in 1950 and dedicated it in April, 1951 at a cost of $55,000,

which was completely paid for by October, 1956. Since this building program, a number of improvements have been made. In 1955, a barbeque pit for the use of the congregation was erected at the rear of the Parish Hall. In 1957, the congregation embarked on a $60,000 program of remodeling its church building. The sanctuary was completely renovated, the chancel enlarged, new altar furniture purchased and air conditioned. In 1960, a pastor's study and church office with a separate heat pump for cooling and heating was constructed in the basement of the church. These improvements made the total valuation of the church property over $300,000.

After a ministry of 12 years, Pastor Eibling accepted a call to Abiding Savior Lutheran Church, Ft. Lauderdale, Florida. On September 9, 1962, the Rev. John C. Moebius was installed by Pastor S.L. Schillinger of St. Paul's Lutheran, Hickory NC. Having all the facilities needed to serve the congregation, Miller's Lutheran Church in November, 1963 embarked on a new type of building program. The congregation voted to use its good name and equity to borrow $30,000 for a sponsorship loan to St. Mark's Lutheran in Orlando, Florida. Also during the next six years Miller's gave gifts of encouragement totaling several thousand dollars to American Lutheran Church Mission congregations in Greensboro, Charlotte, and Raleigh. In 1963 the church parking lot was hard surfaced and new seating was installed in the church basement. In 1969 the parsonage next to the church building was moved to provide additional parking space and a new parsonage was built on 24th St. NE, the street adjacent to St. Stephens Elementary School. Pastor Moebius retired in August, 1986. An interim ministry served by the Rev. Albert Keck followed until 1987. In 1987, the Rev. Paul R. Kanupp, a native of Catawba County having served for 17 years as Pastor of St. Matthew Lutheran Church near Baltimore, MD., was called as Pastor. Pastor Kanupp began his ministry on June 1, 1987, and was installed officially on July 12, 1987.

In 1988, the congregation did extensive remodeling of the Sunday School wing, of the parish hall installing air conditioning, insulation, new interior walls, doors, dropped ceilings, and carpeting. A revised constitution was also adopted that year reflecting membership in the newly formed Evangelical Lutheran Church in America. The congregation also served as one of the host congregations for the

1988 Synod Assembly for 1988. Presently, the congregation is in the planning stages for the celebration of its 150th Anniversary in 1990 and for the remodeling of the church basement area to provide better offices and meeting space, as well as a choir rehearsal and robing rooms, classrooms, and new restroom facilities. We are also considering a new covered entrance to the west side of the building.

Pastors

Prior 1840	Adam Miller
	D. Moser
1868	George Hunt
1884	D. C. Huffman
1892-1898	C. D. Besch
1898-1902	J. E. Barb
1902	L. M. Hunt
1905-1905	J. E. Barb
1905-1905	C. H. Pence
1905-1906	J. E. Barb
1906-1908	D. E. Snapp
1908-1908	Arthur A. Phillips
1908-1910	W. L. Speilman
1910-1931	J. E. Barb
1932-1949	William Toedtman
1949-1961	Robert A. Eibling
1962-1986	John C. Moebius
1987-1995	Paul Kanupp
1996-2001	John N Woodward
2003-2005	Pierson Shaw
2006-	Robert Allen

Morning Star

Matthews

Organized: 1775

County: Mecklenburg

Affiliation: NC Synod

Status: Active

Nearly 100 years older than next Lutheran congregation in our area, the accepted date of organization of Morning Star Lutheran Church, then called Crooked Creek, is 1775. We do not know who organized it but in the records of St. John's Lutheran Church in Cabarrus County, we find that Reverend Adam N. Marcard, pastor of St. John's from 1797 to 1800, served this church in connection with St. John's. He recorded in the St. John's Record Book: "As deacons in the congregation at Crooked Creek, I (Adam Marcard) installed on November 11, 1798, Conrad Cramm and John Herche (Harkey). Also on that day, the church there was dedicated by me." The first church, made of logs, was located nearly a mile east of the present church, near Hoods Crossroad. An old cemetery still marks the site, though there is little remaining at a quick glance.

A few years later, the church was referred to as McCobbin's Creek, almost certainly for McAlpine's Creek in the vicinity. In 1815, McCobbin's Creek Church was enrolled as a member of Synod and two delegates were listed from Morning Star Church. This identifies McCobbin's Creek as Morning Star.

In approximately 1850, some fifty persons were known to have communed at a single service. During this period, there were African Americans on congregational records, presumably the slaves or servants of members. There are very few records of the church's first century, unfortunately. We presume the congregation spoke German for a long while; perhaps even up to or beyond the Civil War.

The second church building was built of logs on the present site of the white Chapel. We do not know when it was built, but it, too, burned. The third building, the present historic Chapel, of the Carpenter Gothic style, was erected in 1906. It has been renovated and is still in frequent use today by the congregation and community.

This congregation gradually became smaller over the decades; in the 1940's, it was not uncommon to have fewer than ten persons attend worship. This church was for many years in a parish with St. Luke's Lutheran Church, Monroe, where a parsonage was located. In 1955, the N. C. Synod decided to aid Morning Star so it could become an individual church parish. Reverend Robert B. Lineberger was Morning Star's first full-time pastor serving from June, 1955 until February, 1958.

The congregation's fourth building, the present administration area, was built in the spring of 1960. In 1973, Morning Star became a self-supporting congregation without any financial aid from the larger Church. A new sanctuary (now the Music Center) was erected in 1975. After growth in the 1980s and 1990s, the congregation built a 17,000 square foot Family Life Center with a junior high-sized gymnasium, classrooms and meeting rooms in 2000. A Music Center that filled the original sanctuary building and a 300+ person Worship Center were both dedicated in 2012. From 1999 until 2021, Morning Star members were supporting either a capital fund or debt elimination appeal, the final of which received 112% of its pledged amount! In January of 2022, the generous congregation was debt-free, with their focus on supporting ministry going Beyond Our Walls.

More than a collection of buildings and addresses, Morning Star Lutheran Church has grown into is mission over the years. In 2020 and 2021, MSLC renewed its Vision and Mission Statements and affirmed its Core Values to better reflect the life of ministry that we share. We each live out our discipleship every day; whether we are at Morning Star Lutheran Church or not.

Morning Star Mission: To Empower People to Practice Discipleship at Home & in the Community

Morning Star Vision Statement:

We are imperfect disciples, walking together to embody Christ's perfect love in our community.

Morning Star's CORE Values: Christ-Centered Faith-Affirming Accepting Discipleship

List of Pastors

A.N. Marcard	1797-1800
David Henkel	1815-1818
David Henkel	1830
Nehemiah Bonham	1831
Adam Miller, Jr.	1831-1832
Henry Goodman	
Adam Miller, Jr.	
A.J. Fox	
A.J. Brown	1833-1839
Ephraim Rudisill	1840-1855
Jacob Killian	1840-1855
Timothy Moser	1856
Christian Moretz	1860
M.Q. Boland	1902
D.Berheim (supply)	
R.H. Cline	1907-1910
W.J. Boger	1913-1918
P.L. Miller	1920-1922
W.A. Lutz (supply)	
J.E. Stockman	1923-1925
J.D. Sheppard	1929-1931
C.R. Pless	1931-1934
C.V. Deal	1934-1941
F.K. Efird	1941-1943
H.D. Hawthorne	1943-1944
H.F. Lineberger	1945-1949
C.E. Norman	1949-1954
Robert Lineberger	June 55 – Mar. 58
Lewis L. Kyles	May 58 – July 62
George W. Shuford	June 63 – Apr. 66
John D. Barringer	Oct. 66 – Nov. 70
Robert G. Young	1971-1977
Robert Land	1978-1980
G. Steven Plonk	1980-1984
James Rogers	1985-1988
Timothy Glenham	1989-2013
John Mouritsen	1999 –
Deacon Wendy Roberts	2011 -
Naomi Sease Carriker	2015-2019

Mt. Calvary

Claremont

Mt. Calvary Lutheran Church of Claremont, NC, was organized April 20, 1902 in the Wike School House located in the community, by the Rev. R. A. Yoder, DD, who became the first pastor. This congregation became a member of the Evangelical Lutheran Tennessee Synod.

Mr. George Yount donated the lot for the church site. The construction of the church began in July 1902. It was completed in January 1903. The first service was held in the new Church on January 18, 1903. The first communion service was held May 31, 1903.

The church was painted, two Sunday school rooms were built, the Church chancel and aisles were carpeted

On June 11, 1921 Mt. Calvary congregation participated in the merger of the Tennessee and North Carolina Synods, forming the United Lutheran of NC. A ladies aid society was organized, the church re-covered, ad the parsonage completed.

In 1930 an Intermediate Luther League was organized. In 1931 a Church Record book was purchased and the church records were systematized and entered therein. In September 1931 the Sunday School was departmentalized and the new Christian Life Course introduced. In 1931 a new Teacher Training class was organized and in 1932 the parsonage was repainted.

The 30th Anniversary of the Congregation was celebrated on May 22, 1932. In 1933 the Sunday School began carrying ten shares of Building and Loan Stock for a new church building fund. In 1934 the congregation purchased an acre lot from Mrs. Winnie Arndt for a church cemetery. Mr. R. L. Smyre became Secretary-Treasurer of the Cemetery.

The Luther League purchased the individual communion set in 1935. In 1936 the congregation adopted the Treasure Chest Bank Program as a means of raising funds for a new church building. This Thank-Offering was made each year in November, usually at Homecoming. The water system was installed in the parsonage in 1937.

On Sunday June 25, 1939, Mt. Calvary congregation voted unanimously to begin a Church building program. The men of the congregation under the leadership of G. Z. Boggs removed the trees, did the excavating for the building and graded the Church yard.

The opening services were held in the New Church on Sunday March 31, 1940. the Sunday School met at 10 am with a record attendance. The Corner Stone Laying Service was held at 10:50 am. The chief service for the day was held at 11:00 am .In that year also the old church building was sold at auction and the parsonage was re-covered.

The Boy Scout troop was organized with Bennett Gilbert serving as Scout master. The Scout Hut was built by the Brotherhood in 1947.

The new parsonage was dedicated Homecoming Sunday, November 13, 1949.

The Scout Hut was enlarged and a large kitchen fully equipped was added

The interior of the Church and Sunday School rooms were painted, new front doors hung, and other improvements added in 1952 all to the glory and praise and service of God.
After much planning, the congregation broke ground for an Educational Annex. The Cornerstone laying was held November 8, 1959. The note burning ceremony and Service of Dedication took place on November 22, 1964.

Under the leadership of Pastor Richie, much progress was made. Calvary's Caller was published monthly. Improvements were made in the Scout Hut, Open Air Services were conducted in the evenings during the summer months at Carpenter Park, the new Service Book and Hymnal came into use, and each confirmed was presented a copy at his confirmation as a gift from the congregation. In 1958 a public address system was installed and an Altar Guild organized.

In 1971, the interior of the Church was redecorated with new lights and carpet installed. The pews were refinished and cushions were placed on the pews. More land, which was purchased for the cemetery, was paved, grassed, and laid off into lots. A Trust Fund for the cemetery was also started.

Contributions are made to the Lenoir Rhyne appeals and to the Southern Seminary. We have helped support missionaries on the foreign fields and contributed to Home Mission Churches. Hymnals, altar hangings, and chairs were given to mission churches.

Mt. Calvary has always met their appointments to Synod. Mt. Calvary cooperates with the other Claremont Churches in the community Thanksgiving Services, Reformation Services, and World Day of Prayer. Also, all churches join in the Empty Stocking Fund and the Blood Bank.

Mt. Calvary was organized with 29 charter members.

Pastors

1902-1905	R. A. Yoder, DD
1906-1908	J. Allen Arndt
1908-1911	W. D. Wise
1911	J. C. Moser
1912-1918	W. D. Wise
1918-1920	J. J. Bickley, DD
1921-1924	S. L. Nease
1925-1927	J. C. Dietz
1928-1943	R. B. Sigmon
1944-1947	George Phillips
1947-1956	L. O. Dasher
1957-1960	Carl Ritchie
1961-1977	W. David Wise
1977.1990	Wm. C. Wood
1991.2001	James H Cone
2009-	Wesley R Frye

Mount Gilead

Mount Pleasant

Organized: 1887

County: Cabarrus County

Alternate Name: Luther Union

Merged congregation incorporating Union (Tennessee Synod) and Mt. Carmel (NC Synod)

Affiliations: Tennessee Synod, NC Synod

Status: Active

Mt. Gilead originated from the merger of Mount Carmel and Union Evangelical Lutheran Churches.

It is recorded on the tenth day of December 1835, John B. Dry, Jacob Harkey, and Solomon Dry, deeded to Martin Hahn,Solomon Dry, deacons and managers of the Evangelical Church. A parcel of land being in the county on the water of Buffalo Creek. Amount of land: 2 acres 112 poles for $10 (10 dollars).

The principal families of this early church are marked by the remains of the cemetery which is called The Henkelite Cemetery. Among the prominent names are Harkey, Hahn, Page, Smith, Allman, Dry, Eudy, Fesperman, Furr, Kimmer, Horlacher, Motley, Peacock, Rowland, and others. In the year 1887, these two churches merged to form one congregation. It was decided to call this church "Luther Union". This congregation belonged to the Tennessee Synod. At a congregation meeting January 19, 1889 it was decided to build a new church on the main highway and call it "Mount Gilead". A frame building was started early in 1889, and completed Dec. 1890. Land for this building was deeded to Mt. Gilead July 31, 1890 by Julius Alexander Hahn and wife Laura Lipe Hahn and recorded April 12, 1891. John Timothy Hahn contributed and placed two lamp stands in the church. The church was remodeled in 1911. A steeple and recess was added while Rev. L. D. Miller was pastor. In 1920 the Church had only one front door which opened into the sanctuary where there was a Sunday School Class

which sat on a long pew that reached from door to door. This door opened into the heated area which had short pews lining the sides of two wood-burning stoves located near the front of the church. The clock was located in the same place as it is today. Under the clock was a square table which was covered with a beautiful cloth which was made and given by Mrs. Esther Hahn Shoe. During this period services were conducted twice monthly by Rev. L. D. Miller.

The next minister was Rev. D. L. Miller, and during his term the first congregational Missionary Society composed of men and women and children was organized and monthly meetings held. Each member contributed ten cents. Under his pastorage a Missionary Society of women and girls was organized. In the early days of Missionary Society meetings were held on Saturday and Sunday afternoon as most of the members were farm women and this was the convenient time to meet; and walking was the most common form of transportation. Some of the accomplishments during those early days were one hundred percent subscription to "Lutheran Woman's Work", which was used in the programs. Suppers were sponsored in which the ladies contributed their surplus food to raise money for the church. At one time a member gave a whole hog which was barbecued and sold along with pies and cakes furnished by other members. A communion set was purchased with the money.

Mt. Gilead entered the NC Synod, 1921. The church was turned around and remodeled in 1935, while Rev. J. W. Link was pastor. A grey carpet was placed in the church, and lighting fixtures installed. The building was rededicated November 3, 1935. In October 1949 a Sunday School Annex and a number of new furnishings were dedicated by Rev. Edward Fulenwider, Pastor, and Dr. J. L. Morgan. During the time Dr. Fulenwider served as pastor, a green carpet was installed in the church. On October 28, 1951, the new Martin Luther Hahn Memorial Sunday School Building was dedicated. In this building the children's department was given an altar and offering plates, made by Mr. J. E. Shoe. A number of reading stands were made and given by Mr. Shoe also. In 1954 a brick parsonage was built on a one-and-one-fourth-acre lot deeded to Mt. Gilead by Richard W. and Lizzy Lipe Hahn in 1952. In 1962, a new Baldwin Organ was purchased. In 1965 and 1966, new altar furniture and pews were placed in the church, many given as memorials. A

kneeling stand was made by Earl Earnhardt, and given by Mr. and Mrs. J. E. Shoe memory
of Eddie Shoe. A baptismal font given in the spring of 1969 by Mr. and Mrs. Lee Barrier in memory of their son William Barrier. In 1967, family and friends placed a memorial lamp on the organ in memory of Mrs. John R. Scott by family and friends of Mrs. J.N. Hahn an altar desk, some funds were given. In 1970, the inside of the Sunday School rooms were painted and new carpet put in the nursery. In 1973, the church steeple was repaired; new carpet was placed in the parsonage. In 1974, the exterior of the church as painted and also two acres of land adjoining the grave yard was purchased from E.E. Sehorn & Elizabeth L. Sehorn. In 1975, a new furnace and air conditioning was installed in the church. In 1976, an eternal flame was placed in the church and astro turf installed on the front steps. November 1981, The LCW placed an amplifier system in the church. In September 1982 they were responsible for cabinets being made and placed in the church kitchen. In 1983, a new funeral pall kit was given and made by the LCW to the church. The material for the cross on the Pall was given by Mr. and Mrs. Tony Lambert in Honor of Mr. and Mrs. Glenn Barrier. In 1986, a bell and freestanding bell tower were dedicated in memory of Jason Ferry Hahn, Jr. A new roof was put on the parsonage. New carpet in the living room at the parsonage. New surveying and mapping of the grave yard, labor donated by Mr. Bob Byrd was done with the help from members of the church.

Pastors

1887-1888	Timothy Moser
1888-1900	James P. Price
1900-1901	William H. Little
1902-1906	James F. Deal
1906-1908	H. L. Seagle
1909-1918	Luther D. Miller
1919-1921	David L. Miller
1922-1923	Charles A. Linn
1923-1925	Charles L. T. Fisher
1926-1932	James H. C. Fisher
1933	Roscoe B. Fisher
1933-1947	John W. Link
1947-1953	Edward Fulenwider
1954-1963	John D. Lindler

1964-1967	Cy. E. Lutz
1967-1969	Charles F. Kyles
1969-1971	Mark C. Johnson
1971-1974	Roger L. Beaver
1974-1981	Curtis K. Wise
1982-?	Robert W. Edsell
1989-1998	Elizabeth J Toler
2002-	Linda P Voelker

Mt. Hebron

Hildebran

Mt. Hebron Evangelical Lutheran Church of Hildebran as been quite active since 1903. A history of the congregation has been completed to date, and it shows that there have been many gains during the ninety-two years of its life. Of course, the congregation passed through many dark years but God was guiding her precious life.

The congregation was organized on September 12, 1903 in the boarding house of Mr. M. E. "Ras" Rudisill located at Henry River. There were very few Lutherans living in this section. About 1900, work was begun to build a cotton mill at Henry River. This location proved to be an ideal spot for such a mill. Mr. D. W. 'Will' Aderholt and Mr. M. E. 'Ras' Rudisill came from Cherryville, North Carolina; Mr. M. L. "Fate" Aderholdt and Mr. J. Frank Moose came from Kings Mountain, North Carolina. These families settled at Henry River. The first house that was constructed was the large boarding house in which the congregation was organized. This house was located below the Henry River Store; however, it was destroyed by fire in 1973. There were a few other Lutherans nearby who were members at Zion Lutheran Church. The distances to Zion and to Holy Trinity, together with road conditions and travel, naturally inclined the people to desire a more convenient place to worship. At this time Dr. J. C. Moser was pastor of Holy Trinity and Zion congregations. It was Dr. Moser who organized the congregation in 1903. Some of the Zion members who were living near Henry River were transferred in order that a congregation might be organized. During the summer of 1903, services were held in the grove in front of the boarding house. During the winter months, services were conducted inside the house. Dr. Moser preached twice a month in the afternoons. This was the very beginning of the organized life of Mt. Hebron Lutheran Church.

The first officers of the congregation were Mr. M. L. Aderholdt, Mr. D. W. Aderholdt, and Mr. M. E. Rudisill.

Very soon after the congregation, the congregation was admitted into the Evangelical Lutheran Tennessee Synod. It was admitted at the 83rd Convention of the Synod, which was held in St. Peter's Church, Lexington, South Carolina.

For several years services were held in the boarding house. Later when other houses had been constructed, the place for worship was moved to the house located at the top of the hill. At that time the house was a large auditorium, which served for several years as the house of worship. This house is still standing, but was partitioned and used as a residence for mill employees.

According to early records, later in 1903 after the congregation was chartered, Mr. and Mrs. John Wesley Eckard and their daughter, Fannie (who later married Lester Jarrett) joined the congregation. They were transferred from St. Stephen's Lutheran Church.

In 1904 the minutes of Synod showed an enrolled membership of 44. At this time a catechetical class was first begun and 18 members were enrolled. In 1906 the first class was confirmed.

In 1906 Mr. and Mrs. Miles R. Rudisill were transferred to the congregation from St. Mark's Lutheran Church and Mr. and Mrs. O. M. Yoder were transferred

from Zion Lutheran Church. No other records of memberships were available from 1906 until 1915.

Services were held in the house on tip of the hill at Henry River until the store was built in 1906. In 1907 the place of worship was moved to the store loft beside the boarding house in which the congregation was organized. Sunday School was also held in the store loft. This continued until the year 1918.

The statistics from 1906-1915 are as follows: In 1906 an enrolled membership of 51 confirmed members and a baptized membership of 94.

In 1910 there was a confirmed membership of 50 and a baptized membership of 95.

In April of 1918 the place of worship was again moved. This time it was moved to Hildebran. The services were held in the little school building which was located on the lot upon which the present church building stands. In the fall attendance had increased so rapidly that the place of worship was again moved to Hildebran High School, and services were conducted in the auditorium.

In 1920 work was begun on a new church. Mr. D. W. 'Will' Aderholdt and Mr. J. A. 'Julius' Cline bought the land where the present church building is located from the County Board of Education. It was about three-fourths of an acre. The small school building was moved to Henry River. Mr. J. Frank Moose and Mr. O. M. Yoder began breaking the ground for the new building. In 1922 the new brick building was completed at a cost of $10,000.00. The church is 60 feet long and 45 feet wide and has a seating capacity of 250.

In 1921 the Tennessee Synod and the North Carolina Synod merged and M. Hebron became a member of the United Evangelical Lutheran Synod of North Carolina.

At the meeting of the Western conference of the North Carolina Synod on March 22, 1923, the church was dedicated by the Rev. J. L. Morgan, DD and assisted by the Rev. F. K. Roof, pastor to the congregation, the Rev. W. A. Deaton, a former pastor; and the Rev. Enoch Hite, president of the conference. The dedication text is written in I Kings 9:3.

In 1920 the minutes of synod show a baptized membership of 116 and a confirmed membership of 56.

In 1930 the baptized membership was 143 and the confirmed membership was 107. In January of 1938 the baptized membership was 162 and the confirmed membership was 114.

In May of 1938 Mt. Hebron called her first full time pastor. Prior to this time the congregation formed a pastorate with other congregations. However, in this year the Morganton-Hildebran pastorate divided and as a result of this division two pastorates were formed, each calling a full time pastor. For 35 years Mt. Hebron had been connected with other congregations.

Rev. J. Wilford Lyerly was called and began work on June 1, 1938. The installation service was held on August 14th with Dr. J. L. Morgan, president of the North Carolina Synod preaching the sermon and conducting the installation service. The text for the occasion is recorded in II Timothy 2:15.

A workers conference consisting of Sunday School officers and teachers, and officers of church organizations was organized in 1938, which became instrumental in beginning a building fund for an educational building.

In 1941 the congregation manifested a keen interest in a building program. The church council, at its September meeting discussed the pros and cons of

launching a program which would include the building of an educational building and the re-roofing of the church edifice. The program was unanimously approved and it was decided that work should begin as soon as materials were available. The construction work could not start until March 1942. The new building was completed in July of the same year. The opening service was held on August 9, 1942 when both the Sunday School and Church services were held there.

Almost immediately the church council voted to remodel the church sanctuary. This renovation included the rearrangement of the choir and the chancel, together with redecorating the interior. This improvement project was completed in September of 1942.

The handsome two story, brick veneer educational building was dedicated September 6, 1942. The structure consisted of nine classrooms, a children's chapel and a large assembly room. The entire program including both the new building and renovation program which included a new heating plant for both structures cost $10,565.00. The Cornerstone laying service was held in conjunction with the Service of Dedication. For the Cornerstone service Dr. W. A. Deaton brought the message, using as his text I Corinthians 3:11. At this Service of Dedication, Dr. J. A. Morgan preached the sermon using the text I Corinthians 3:16-17. Rev. J. Wilford Lyerly, pastor of the congregation, assisted in the service of Dedication.

Mt. Hebron congregation became self-supporting at the beginning of 1944. The council had unanimously voted to relieve the Board of American Missions of any further grants or supplements to the pastor's salary at its regular meeting on September 7, 1943.

Rev. J. Wilford Lyerly resigned as pastor on March 12, 1944. The baptized membership at this point was 213 and the confirmed membership 170. The total expenditures for the calendar year 1943 were $3,643.00.

Rev. F. Curtis Morehead became the second full-time pastor of Mt. Hebron on July 2, 1944. Under his leadership the congregation continued to grow and develop. In January of 1946 a Hammond Electric Organ was purchased and played for the first time. A Service of Blessing for this organ was held on September 21, 1947. The organ was dedicated to the Glory of God in honor of the members of the congregation who served in World War II and in memory of two who paid the supreme sacrifices: Mr. V. P. Deal and Mr. F. Glenn Eckard, Sr. In the same year a junior choir loft was built in the church sanctuary.

In 1949 a well was drilled and water facilities were made available to the church. Equipment for two bathroom was installed. The total costs of this project was $1,929.44.

In December of 1950 the congregation held its first 'Stewardship Supper' which has become an annual event.

Early in 1951 the congregation voted to redecorate the church interior and carpet the aisles and chacel. In the fall of this same year the church council voted to make plans for the construction of a parsonage. It was decided that the parsonage should be built on the property opposite the church. The congregation made pledges for the cost of the parsonage.

Rev. Hahn and his family moved from Bethpage, Cedar Grove, Lincoln County to begin his work as pastor of Mt. Hebron on June 1, 1954. He was installed December 19, 1954. During his ministry the congregation continued to be active in all phases of church life. Members began to see the need of a fellowship building

for use by the different organizations for the various activities, since all large group meetings and stewardship suppers were being held in the high school lunchroom or other available places. This was often discussed at the auxiliary meetings but no plans materialized.

In March of 1959 the large room of the first floor in the educational building was utilized as a hall for group meetings.

A need for more Sunday School classrooms was seen and in 1962 two classrooms were completed by using part of the space in the second floor assembly room. The walls were semi-permanent of plywood. Later during1965 the entire upper level of the education building was converted into six permanent classrooms.

In January of 1963 the Page property adjoining the church lot on the west side was purchased at a cost of $300.00. Two lots beside the telephone exchange building were purchased also.

At the end of 1995 the confirmed membership was 301 and the baptized membership was 372.

Pastors

1903-1905	J. C. Moser
1905-1906	J. L. Cromer
1907-1912	J. P. Price
1913-1920	W. A. Deaton
1920-1924	F. K. Roof
1924-1926	W. A. Craun
1929-1932	S. L. Sox
1932-1938	D. P. Rudisill
1938-1944	J. Wilford Lyerly
1944-1959	F. Curtis Morehead, Jr.
1950-1953	R. Douglas Fritz
1954-1969	L. Clement Hahn
1970-1973	Dr. J. A. Keisler, Jr.
1973-1981	V. Richard Hefner
1981.2003	Gary S. Coble
2004.2007	Eugene O Wayman
2007-	Russell A Makant

Mt. Hermon Lutheran Church

Concord

Before the Civil War, the section of Cabarrus County lying east of Irish Buffalo Creek was inhabited largely by those who adhered to the Evangelical Lutheran Church. These Lutherans held membership at St. Martin, St. James and St. John's Lutheran Churches. During the years of 1868-1870, Dr. G.D. Bernheim and Rev. Daniel M. Blackwelder recognized the need of these Lutherans for services at a location more easily accessible to them. A few services were conducted during this period in a home at the Lawson Litaker Mills.

In 1872 and 1873, Rev. Charles H. Bernheim, pastor of St. James Evangelical Lutheran Church,Concord, NC became interested in this work and was successful in partly organizing a congregation and maintaining a small Sunday School at what is now Faggart's Crossroads. Rev.W.W. Bowers became interested in the establishing of a Lutheran congregation for the people in this section of the county and labored accordingly, but after his death in 1873, the prospects for a Lutheran congregation in this area were dormant for several years.In June 1880, Rev. S.T. Hallman came to St. James Lutheran Church as pastor and immediately saw the need of a Lutheran church in this vicinity and he began conducting services in a schoolhouse located on what is now a part of the present church grounds. As a result of his vision,a temporary Church organization was affected during the month of July, 1880 and on February 8, 1881, the corner stone for a new church building was laid. On April 17, 1881, a congregation to be known as "Mt. Hermon Evangelical Lutheran Church" was regularly organized under the guidance of Pastor Samuel Thomas Hallman. Twenty five charter members were enrolled. The constitution of the N.C. Synod and the discipline of the Book of Worship were adopted, and notice was given that the newly organized congregation would apply for reception into the North Carolina Synod at its next regular meeting. On Friday, April 29, 1881, Mt. Hermon Lutheran Church, along with the newly reorganized Cold Water Lutheran Church congregation, was received as members of the North Carolina Synod.

In October, 1883, Rev. Hallman was dismissed to the South Carolina Synod and for several years, Mt. Hermon was supplied by many pastors, some of them Seminary students. In 1885-86, St.James was without a pastor and Mt. Hermon continued to be served by supply pastors. On May 3, 1888, the President of the N.C. Synod reported that the Rev. A.D.L. Moser had informed him that he had dedicated Mt. Hermon Church to the service of the Triune God according to the Book of Worship on Sunday, April 15, 1888 and that it was a frame structure, forty by sixty feet.

Through the years 1891-1914, Mt. Hermon was in a pastoral charge with other Lutheran Churches in the area. On April 16, 1891, a Sunday School was established at Mt. Hermon with five classes and 45 members. At this time in history, 1915-1930, Mt. Hermon was not connected with any congregation in a definite pastorate. On February 2, 1930, a pastorate was formed with Ebenezer congregation in Rowan County. A document dated February 2, 1930 stated, "The Councils of Ebenezer and Mt. Hermon E.L. Churches held a joint meeting at Ebenezer E.L. Church, Rowan County and the two councils agreed by unanimous vote to form a pastorate, to be known as the Ebenezer Pastorate. Agreements were made that Ebenezer would pay two-thirds of the salary and Mt. Hermon one third and services would be held at Ebenezer the first, second and third Sunday mornings and fourth Sunday afternoon while Mt. Hermon would have two regular services each month, the fourth Sunday morning and the second Sunday

afternoon. Also it was agreed that neither of the churches in the pastorate would withdraw from the pastorate without twelve months notice after such action was taken.

On June 1, 1930, the Rev. J. White Iddings began serving as pastor of the parish. Under his leadership, a Bible School began and the Light Brigade was organized on June 24, 1934 with 16 members. By August 1934, membership in the Light Brigade had increased to 27 and in February 1939, the Light Brigade changed its name to "The Children of the Church" and later changed to "Week Day Church School". This was discontinued in the sixties. In January 1938, the church was remodeled. The plans called for a six foot addition to the rear of the church, making room for a chancel, full basement and Sunday School rooms, brick veneering the entire structure, addition of a tower and refinishing the interior. The work being completed, the official opening was July 24, 1938. On July 31, 1938, Rev. Iddings resigned and the Rev. Paul Kinney began his work as pastor in September 1938.

The building program continued with completion of the basement, laying hardwood flooring in the church nave and a memorial window over the front entrance, given by the Luther League. A dedication service was held on April 9, 1939 during which time the altar, altar cloths, the cross, the candelabra and vases were dedicated to the Glory of God. Landscaping to the church grounds and the cemetery was completed and a more adequate system for upkeep of the church grounds was adopted. During the late thirties the Luther League was organized; in the early forties the Lutheran Brotherhood was organized along with the Women's Missionary Society (which is now known as the Women of the Evangelical Lutheran Church of America -WELCA)

Rev. Kinney resigned on May 31, 1943 and was succeeded by seminary student, Hoke H. Ritchie serving until October of that year. Rev. L. Clement Hahn accepted a call and began on November 7, 1943. The churches of Ebenezer and Mt. Hermon pastorate showed continued progress and in January 1946, the Council of Ebenezer gave official notice that they were going self-supporting and dissolving the pastorate. In May of 1946 the question was asked "why could not Mt. Hermon also go self-supporting and with the encouragement of Pastor Hahn, the congregation of Mt. Hermon voted to go self-supporting". A member of the congregation gave a tract of land just north of the church for a parsonage and work began in April 1947. During the time of building, both congregations extended a call to Rev. Hahn and he accepted that of Ebenezer and the parish was officially dissolved April 6, 1947. Rev. Jacob L. Lackey was the first pastor of Mt. Hermon after going self-supporting, beginning his work on June 1, 1947 and the first to occupy the new parsonage on November 21, 1947. Under his leadership, an electric organ was purchased to replace the pump organ; a youth choir was organized, and altar chairs were given. Rev. Lackey resigned August 28, 1949 and for the next month and a half, Rev. George Rhodes served as supply pastor. Rev. Leroy Trexler began his work on October 15, 1949. Improvements were made by purchasing a piano for the children's worship, the narthex of the church was refinished, a loan from the N.C. Lutheran Men's Loan and Gift Fund was paid and the parsonage was dedicated in November 1950. Rev. Trexler accepter another call in December 1951 and again Rev. George Rhodes served Mt. Hermon as supply pastor. Rev. J. Paul Rimmer accepted the call to Mt. Hermon and began his work in April 1952. During this time the upstairs area of the parsonage was completed. A major change to the church building was made in 1953 and that was of a new room added behind the sanctuary to the rear of the church with rest rooms in the basement. The following year, a building for the Boy Scouts was constructed of cement blocks and was to be the foundation for the next major construction of Mt. Hermon, including plans for the provision of a second story to be added later. Rev. Rimmer accepted another pastorate in November of 1958 and the Rev. Charles McManus succeeded him on June 14, 1959.

In 1961 plans were made to add a floor above the Scout Building to construct a new parish building. The first "Parish Night" was held on December 9, 1961. Following Rev. McManus' departure in May 1962, he was succeeded by the Rev. Lewis Kyles in August 1962. The period between May and August was supplied by Seminary student Edwin Cook. On September 1, 1963, Rev. Kyles resigned and was followed by the Rev. Clarence Sifford, a Cabarrus County native, on July 1, 1964. Various seminary students and retired pastors supplied during the period from September 1963 to July 1964.
In 1968, a complete new "face-lift" was made to the church chancel. In 1970 the Parish Building was further expanded with a wing to the existing building adding a Pastor's study and Sunday School rooms. (This wing is now the "office complex"). Also in the early 70's, the first woman was elected to the Church Council. This was 92 years after Mt. Hermon was founded. Following Pastor Sifford's departure in December 1973, the Rev. John C. Misenheimer came to Mt. Hermon on July 1, 1974. During the time of Pastor Misenheimer's pastorate, Mt. Hermon began an 8:30 a.m. Contemporary Worship Service using the Chicago Folk Service; the confirmation students became part of the Confirmation Camp at Lutheridge; a part-time secretary was hired; celebrated 100th anniversary; purchased a piano to be used in the contemporary worship service and membership experienced sizeable growth. Rev. Misenheimer resigned in July of 1981 and was followed by the Rev. Thomas Smith in February 1982. During his 15 years of ministry with Mt. Hermon, the part time secretary became a full time secretary, plans were made and executed to build a new sanctuary (ground broken October 1987 with completion and dedication in December 1988); a new Allen Digital organ and a baby grand piano were purchased and added to the new sanctuary; the old sanctuary was renovated into a small chapel and additional Sunday School class space; also a first time Christian Education director was hired. Rev. Smith resigned in March 1997 and moved to Georgia. During the time of his departure and the present pastor, Dr. Norbert Hahn, the congregation was served with two interims, the Rev. Robert Land and the Rev. T.C. Plexico.

Dr. Norbert Hahn began his ministry in November 1999. During his time, Mt. Hermon has experienced a number of changes: a Bread for the World Chapter was begun; early 2000 the Chicago Folk service was replaced with a more contemporary service using band instruments; added a Monday night worship service; a new Sunday School rotation model was added; a 2-year special giving emphasis "Forward in Faith" was put in place to help with upgrading of property and other ministries; the addition of a Parish Administrator; the existing Parish Building was upgraded adding additional space for classes, meetings, etc. and the existing kitchen was renovated into a conference room and a kitchenette was added. In 2005, a third worship service was added on Sunday morning at 9:55 am. In 2006, 125 years of ministry was celebrated; Also during this time a Parish Nurse was added; ladies formed a quilters group to make quilts for Hospice of Cabarrus County, the Youth attended the National Youth Conference in San Antonio, Texas and the church has participated in the building of several Habitat Houses.

As people of God, Mt. Hermon continues to reach out to touch the lives of many in our church family, community and the world. We ask God's blessings to continue to be with the family of Mt. Hermon as he calls us to new ventures – ventures that are as yet unknown, on paths as yet untrodden, by means as yet unseen, with partners and people as yet to be revealed. The best is yet to come! Come Holy Spirit!
Submitted by History Team, Betty Love, Chr..
Jo Ann Stowe, Peggy Faggart
Edna Cline, Jo Ann Foster

Mt. Hermon

Statesville

Organized: 1896

County: Iredell

Affiliations: Tennessee Synod, NC Synod

Status: Active

On June 28, 1896, a public announcement was made that those interested in forming a new congregation should meet. On July 26, 1896 that meeting was held. Rev. William Darr, minister of St. Martin's and St. John's met with thirty-eight charter members who held in their hands either a certificate of membership or a letters of transfer from St. Martin's or Sharon. That same day a constitution was drawn up stating

> *In the Name of the Father, and of the Son, and of the Holy Ghost. The members of the church of Christ, sensible of spiritual needs and mindful of our Christian duties, have decided to form a Congregation under the style and title of Mt. Hermon Evangelical Lutheran Church of Iredell County, North Carolina, and to adopt the subjoined constitution.*

It was signed by J.S. Morrison, C.A. Troutman, Q.A. Hoover, and G.L. Eller. The officers elected at that time were; Elders-Rufus P. Pope, G.L. Eller, and H.I. Morrison, Deacons Q.A. Hoover and J.S. Morrison, Treasurer- J.S. Morrison. This group of people wasted no time. Q. A. Hoover deeded the members an acre of land on which to build. A plea was made for lumber and willing hands to erect the church building with the understanding that they would meet to worship in the open as soon as the lumber was on the grounds. By October 25, 1896, the 35' x 40' building was completed and furnished with a pulpit, communion table, lectern, and flower pedestal made by Immanuel Frye of St. John's. The pews were made by the people who erected the building. Mt. Hermon celebrated its first Communion service on October 25, 1896 with music led by an organ and heat provided by stoves. On that same day, two young men were confirmed, bringing the total communing membership to forty.

In the early 1900's, the Henry Gilbert, Robert Hoke, and Miles Sigmon

families moved from Catawba County to Iredell County. Also with some Fryes and the Dolph Moose family coming and including children maturing and being confirmed, membership at Mt. Hermon was growing.

Mt. Hermon built its second church in 1941-1942 under the leadership of Rev. Wade Dutton and the building committee; James Gobble, Henry Gilbert, and Troy Shoemaker. Again with donations of materials and labor, the second church was completed, furnished and dedicated on August 23, 1942. The original church was moved back to become the Sunday School class rooms. It and the new nave were all brick veneered. The parsonage was built in 1953. The educational building was built during 1960-1962 while Rev. Billy Vanerford was minister. The educational building was dedicated on February 17, 1963 and Rev. Lawrence Yount was installed as our minister by Dr. George Whittecar, President of North Carolina Synod. Rev. and Mrs. Lawrence Yount are still with us, now in 33 years of

ministry at Mt. Hermon. Their four children have matured, married, and are active members.

The last thirty years have been spent improving buildings. No longer having the benefit of members knowledgeable to build as the former members did, things are much different now. The congregation has maintained and upgraded in many ways including air-conditioning, better heating, stained glass windows, better organs, steeple, paved parking lot, and enlarging the parsonage. Through the building of two churches, an educational building, a parsonage, and all improvements Mt. Hermon has never had a debt. As each project was completed, all accounts were paid in full. This is not the general way churches develop, but the forefathers taught their children: no debts!

As Mt. Hermon celebrated the first hundred years of ministry, its prayer was for God's continued blessings on the Mt. Hermon of today; and a fervent prayer for the church of Mt. Hermon in the future. With a strong faith in God and strong dedicated members willing to work for the advancement and increase of God's Kingdom, this can be accomplished. All things are possible with God.

Pastors:
1896-1906 William Leo Darr
1907-1910 Charles Jason Sox
1911-1917 William Darr Haltiwanger

1918-1921	Michael Jonas Senter
1921-1924	David Leander Miller
1925-1928	Quincy Oscar Lyerly
1930-1931	Robert Hugh Kepley
	J. L. Thornburg, supply
	Roscoe Brown Fisher, supply
1933-1935	Olin Gray Swicegood
1935-1938	Paul Edward Moose
1939-1943	Wade Hampton Dutton
1943-1950	Rubertus M. Carpenter
1950	Student Ernest W. Ridenhour
1951-1953	Ernest W, Ridenhour
1953-1958	Wade Hampton Dutton
1958-1959	William Jackson Kite Jr.
1960-1962	Billy Lee Vanderford
1962.2001	Lawrence Edwin Yount
2002-2008	Gene W Bruce

Mt. Moriah Evangelical Lutheran Church History – Updated 3/21/2022750 Mt. Moriah Church Road, China Grove, NC 28023
Born 1824 – We will be celebrating 200 Years in 2024.

Mt. Moriah began after a theological dispute in the North Carolina Synod in the 1820's. A group of people left Lutheran Chapel in 1824 to form a new congregation and Synod. By 1840 they had completed a hewn log building for worship. As Mt. Moriah grew, another wooden building was constructed in 1880, close to where our current building stands. In 1917, that building was renovated and expanded to include a bell tower. Then, in 1924, we rejoined the North Carolina Synod. Following that, in 1928, the members decided to erect a modern brick and steel structure which was finished and dedicated in 1929. In 1958, we built and dedicated an addition with the Chapel, classrooms, and office space, as well as remodeling the area underthe Nave. In the early 1960's, a spacious new parsonage was completed and occupied next door. The Chancel was remodeled and pipe organ added.

The building out back where scouts and youth met burned in early 2000's. It was rebuilt and serves as the Youth and Family Center for smaller gatherings. You may also hear folks refer to it as the "Building Out Back" or "B.O.B.". In the last 15-20 years, a playground was added for young children to enjoy. A nature trail is also on the property. In 2010, brick columns were added to conjoin a metal roof walkway. A picnic shelter, known as the Efird Shelter, in memoryof Jonathan Efird, was added in the last 10 years.

The building that stands today sits on a beautiful landscape in which much craftmanship can be seen throughout the church not only inside but outside as well. We give thanks to those who helped found our congregation as well as those who have supported it through generations.

Pastors

1820-1823	Various Pastors
1823	David Henkel
1824 Supplied1825	Anbrose Henkel & Daniel Moser, Philip Henkel &Christian Moretz
1826-1829	Daniel Moser
1830	Nehemiah Bonham
1831	Philip Henkel, George Easterly & D. Miller, Supply
1832 Supply1833	D. Moser, J.N. Stirewalt, A. Miller, Henry Goodman, Philip Henkel, Philip Henkel, Visiting Pastor
1834-1836 Stirewalt1837	J. N. Jacob Killian
1838 Fox1839-1840	Alfred J. No record
1841	Joel W. Hull Ordained as Deacon

1842	Joel W. Hull Ordained as Pastor
1848	Request for ordination of J. M. Wagner
1849	Request for ordination of Adam Efird
1850	Same petition to Synod
1851-1852	Adam Efird
1853	
1856-1860	No Report
1861	Petition ordination of I. Conder
1862-1867	No Report
1867-1869	David S. Henkel
1871	J. R. Peterson, Supply
1874-1881	J. C. Moser
1883-1886	D. J. Settlemyer
1887-1889	R. H. Cline
1890	A. L. Bolick, Supply
1891-1892	J. L. Deaton
1893-1894	D. J. Settlemyer
1895-1899	J. P. Miller
1900-1902	J. L. Deaton
1903-1913	D. L. Offman
1913-1914	C. H. Pence
1915	E. Z. Pence, Supply
1915-1928	J. S. Wessinger
1928-1931	Enoch Hite
1931	O. G. Swicegood, Supply
1931-1950	E. R. Trexler
1950-1952	William D. Moser, Jr.
1953-1961	Dewey W. Zipperer
1961	Ernest Edward Long, Supply
1962-1964	Ernest Edward Long
1964-1974	C. Edgar Lindler
1975-1982	Randy S. Robbe
1983-1990	Howard G. Baker
1991-1993	Roger P. Drews
1995-2000	D. Gene Peeler
2000-2002	Charles B. Macmurphy, Interim Pastor
2002-2018	Joseph E. Tallent
2019-2020	John Woodard, Interim Pastor
2020-	Timothy A. Kneuss

Mt. Olive

Hickory

In 1885, a group of Lutherans living three to four miles north of Hickory is what is now known as the Viewmont area, recognized the need for a church of their chosen faith to be established nearer to their own homes. The nearest place they could worship was St. Stephens, located northeast of Hickory on Springs Road. Five miles was a long distance to travel by horse and buggy or by walking in all kinds of weather on unpaved roads. Today, Mt. Olive is located in the fastest growing area of Hickory, NC. Almost the entire area is in the city. The church in its one hundred and twelve years has changed from small rural church to a larger suburban church.

Mt. Olive has been in parishes which combined churches so they could afford a Pastor. These included St. Stephens and Mt. Olive, 1885-1893; Mt. Olive and St. Martin's, Maiden; 1895-1897; Mt. Olive, St. Martin's and Philadelphia, Granite Falls, 1897-1899; Mt. Olive and St. Andrews, 1901-1906; Mt. Olive, St. Andrews and St. Stephens, 1914-1935; Mt. Olive alone, June 1935 to date. Throughout the years, God provided a way for Mt. Olive to remain a strong influence in the northeast community.

Worship and Christian education have always been a vital part in the ministry of Mt. Olive. Many opportunities are provided through two Sunday morning worship services, and special services during Advent, Christmas, Lent and Easter. Strong support for Christian education has included the offering of Sunday Church School, Vacation Bible School, weekly Bible Studies, Catechetical Classes, first Communion classes, Weekday Church School and Word and Witness classes. Dedicated pastors have served Mt. Olive and preached the word of God in accordance with Lutheran doctrine and beliefs. They have been sensitive to the needs of the members and the community.

Organizations within Mt. Olive have helped to develop leadership and provide ways to serve. Over the years these have included the following: Ladies' Aid Society, Light Brigade (Children of the Church), Women of the Church (Missionary Society), Men of the Church (Lutheran Brotherhood), Luther League (Youth Organization), and the choirs- Chancel, Youth, cherub, 8:30 choir and Handbell.

Community involvement has also played a large part in the witness of Mt. Olive's members. Among the many things that have had their support are: Boy and Girl Scout Troops; American Red Cross Blood bank (donation center); men's city softball team; church basketball and volleyball teams; Weekday Kindergarten; pre-school Child Development Center; volunteers for the Cooperative Christian Ministry, Meals on Wheels, Hickory Soup Kitchen, Habitat for Humanity, Lutheran Home, local hospitals, Lutheran World Relief; sponsorship of a family from Lativa and Vietnam; and providing space for two churches to meet that were being established in the community- Lakeview Baptist and Northminster Presbyterian.

The members have always paid their synodical apportionment while meeting current expenses each year. Pledges for special appeals have been made and pledged to Lutheran Theological Southern Seminary, Lenoir-Rhyne College, North Carolina Lutheran Home, North Carolina Lutheran Family Services, Outdoor Ministries, Strength for Mission and many others. The World Hunger Appeal is strongly supported by Mt. Olive's members.

Mt. Olive has grown through the years both spiritually, numerically, and financially. Six different buildings have been used as places of worship. The site of the church is the same as it was in 1885. While there is no parsonage today, three parsonages have been bought and sold. Educational facilities have been built and rebuilt as have activities buildings. Memberships has grown and fluctuated very little. Budgets are always growing, needs continue to be discovered and ways to witness present a constant challenge.

In 1996 a Capital Campaign was launched to raise one million dollars over a five year period. Pledges were received and the goal was exceeded. An elevator was installed, the Fellowship Hall

enlarged and ten acres of land purchased.

Pastors

Rev. D.C. Huffman	1885….
Rev. P.C. Henkel D.D.	…to Sept. 26, 1889
Rev. A.L. Crouse	…to 1893
Rev. W.P. Cline	1893 to 1899
Rev. E.J. Sox	1899 to 1901
Rev. W.P. Cline	1901 to 1904
Rev. R.A. Yoder	March 1, 1905 (Briefly)
Rev. C. Luther Miller	Sept. 22, 1905 to Oct. 19, 1910
Rev. J.D. Mauney, Sr.	Jan. 29, 1911 to Jan 1, 1914
Rev. E.J. Sox	Sept. 1, 1914 to Aug. 31, 1920
Rev. Enoch Hite	Sept. 26, 1920 to Jan. 15, 1925
Rev. C.N. Yount	Nov. 1, 1925 to May 1, 1935
Rev. John Ritchie	June 1, 1935 to Sept. 19, 1937
Rev. W.A. Sigmon	Nov. 1, 1937 to Dec. 31, 1942
Rev. Wade D. Yount	Jan. 1942 to May 31, 1943
Rev. J.D. Mauney, Jr.	June 1, 1943 to May 6, 1945
Rev. J. Arthur Linn	Jan. 7, 1946 to June 4, 1952
Rev. Stafford L. Swing	Aug. 1, 1953 to Aug. 16, 1959
Rev. H. E. Baumgartner, Jr.	Dec. 1, 1959 to Oct. 15, 1965
Rev. Robert Addy	Aug. 1, 1966 to Sept. 15, 1969
Rev. Walter L. Hitchcock, Jr.	Jan. 12, 1970 to Aug. 1993
Rev. Mark Meness	May 13, 1979 to June 27, 1982
Rev. Ruth Ballard	Aug. 15, 1988 to May 19, 1991
Dr. Thomas N. Colley	January 1995 to June 30, 2000
Rev. David R. Keck, Jr.	June 18, 2001 to present

Mt. Olive

Mt. Pleasant

Resolved, that with the view of receiving twenty-five members from Little Buffalo Creek, with their help in building, we move the location of Mount Olive Church from Moose School House to a spot of land selected from W. H. Fisher and Henry Beaver.

Also at their meeting, Mr. John Misenheimer was elected Assistant Trustee.

In October, Mr. Isaac Beaver and Mr. W. H. Goodman (elders) and Mr. Reuben Fink (deacon) were duly elected and installed into office to fill the places of Mr. John Moose and Mr. W. R. Moose and Mr. Luther S. Beaver who were elected in the spring, but who declined accepting office. On January 27, 1879, Mr. W. R. Moose was elected Treasurer of the Church.

The first work toward the church was August 24, 1878. Foundation was laid January 28, 1879. Frame raised February 7, 1879, and on 26 and 28 days of February, 1879, it was covered.

It was preached in the first time April 20, 1879, and on the 21st of September, 1879, the church walls, ceiling, doors were all done except seats and pulpit and other furniture. October 4th, seats all made and Mr. Isaac Friese installed as deacon to fill the place of Mr. Isaac Beaver who died June 27, 1879.

On November 2, 1879, Mount Olive Church was solemnly dedicated to the service of Almighty God. Reverend L. A. Bikle, DD attended to the dedicatory service and Reverend J. B. Davis, DD preached the dedicatory service. After a recess, another service by Dr. Bikle and the Lord's Supper was administered.

Greatly to the praise of these people whose hearts God had inspired with a love for His work, their church was dedicated free of debt. Of course, it was not quite all paid in, but it was all subscribed before it was dedicated.

When the church was first organized in April, 1878, the following were chosen as the officers: L. N. Barrier, W. H. Fisher, John P. Misenheimer, John Moose, and Luther S. Beaver. Three of these refusing to accept the office –to wit: John Moose, W. H. Moose, and Luther S. Beaver, then others were elected in October 1878 to take their places – to wit: William F. Goodman, Reuben Fink and Isaac Beaver.

On June 27, 1879, Mr. Isaac Beaver, one of the elders, was called to his long home; thus making a vacancy in the Council and on October 4, 1879, Mr. Isaac Friese was installed as Elder to fill his place.

There was no special Act of the Council until January 4, 1880 when the following action was taken against insobriety.

Resolved, that any member of this church shall become guilty of intoxication, may expect to be conversed with on that subject by one of the officers of the church.

Resolved, that the above resolution shall be read from the pulpit on next day's preaching. This was done January 18, 1880.

There is no list of Charter Members as such, but from the records showing those received by Certificate on November 2, 1879, and also, the list of those communing on that date, we are led to believe the following were Charter Members:

Lawson A. Barrier, E. Catherine Barrier (widow), Catherine Barrier, Lydia Barringer, Lucinda Barringer, Elisabeth Barringer, Mary A. Barnheart, Lundia C. Brown, Elizabeth Beaver, G. Travis Beaver, Martin L. Beaver, Laura M. A. Beaver, Henry W. Beaver, Leah S. Beaver (wife of Henry), Luther S. Beaver, Mary J. Beaver (wife of Luther), Susan Dry (widow), George W. Dry, H. J. Dry (wife of G. W.), M. J. Dry (daughter of widow Barnhardt), John L. Dry, Samuel Dry, Reuben Fink, Polly C. Fink, E. A. Fisher, W. H. Fisher, Julian R. Freeman, Isaac Friese, M. A. Friese (wife of Isaac), M. S. Friese, F. C. Friese, Daniel Goodman, Jacob T. Goodman, Mary L. Goodman, James M. Goodman, Louisa Goodman, William F. Goodman, Absolum Goodman, Elizabeth Goodman, (wife), M. J. E. Goodman (wife of William F.), Julian Goodman, J. A. Misenheimer, Elizabeth Misenheimer,

Henry Moose, Lydia N. Moose, Lovina Moose (widow), J. M. Moose, A. H. Moose, and J. F. Moose.

The records show the following who were received by Certificate on November 2, 1879, but did not commune:

G. Travis Beaver, Laura E. Dry, Mary A. Dry, William H. Fisher, Elisabeth Fisher, Julian Goodman, Weddington R. Moose, Mary R. Moose, and Harris W. Moose.

Records show that a deed for three acres of land, dated February 5, 1890, between William H. Fisher and wife, Maggie Fisher and John A. Misenheimer and wife, Elizabeth Misenheimer to Reuben Fink and John A. Misenheimer, Trustees for Mount Olive Evangelical Lutheran Church and their successors in office was recorded in the Cabarrus County Court House on March 6, 1890, Book 45, pages 582-583. Additional parcels were received later from William M. Cline, and wife, H. C. Cline, and Julius H. Barrier and wife, L. C. Barrier. These were recorded in Book 47, pages 16 and 17, and Book 71, pages 238 and 239, Cabarrus County records.

On April 30, 1879, at a meeting of the North Carolina Lutheran Synod held at St. Enoch's Evangelical Lutheran Church, Enochville, Mount Olive Evangelical Lutheran Church was admitted as a member of the synod.

The original building was 50 feet by 60 feet in dimensions and is still being used as the nave of the church. In 1939, the front entrance was moved to the opposite end and the altar now stands where the original entrance was located.

In 1949, the interior of the nave was remodeled and new furniture installed by a contribution from former members, Mr. and Mrs. Ray W. Cline of Concord. This was done in honor of their parents Mr. and Mrs. William M. Cline and Mr. and Mrs. John Fink.

In 1952-1953, a narthex, two Sunday School rooms and a steeple were added. Again, Mr. and Mrs. Ray W. Cline contributed one dollar for every two dollars contributed by the congregation to complete this addition. The church was rededicated in September, 1953.

In 1896, in cooperation with St. Stephens Evangelical Lutheran Church, a ten acre tract of land adjoining the St. Stephens property was purchased where a six room parsonage was built. During the pastorate of Reverend G. H. L. Lingle (1910-1914), an additional room was added.

In 1956, a cement block hut was built. It contains a well equipped kitchen, dining hall, and rest rooms. On February 29, 1960, the Baldwin Organ, purchased at a cost of $2113.70, was paid in full. In 1963, a parsonage for Mount Olive was built on land donated by Mr. and Mrs. Buford Moose at a cost of $11,638.00. Much labor and materials donated by members is not included in the total cost. Pastor Curtis K. Wise, Jr. and family were the first occupants of the parsonage. They moved there in August, 1966.

In 1967, Mount Olive and St. Stephens each become self-sustaining.

In 1977, a one story brick Educational Building was dedicated. It consists of ten rooms, three rest rooms, and two storage rooms. The walls are paneled in birch and the floors are carpeted. It is heated by electricity and is completely air-conditioned. The total cost was $59,324.35.

On a scrap of paper found in the old Record Book, this tidbit of information was found:

December 12, 1911—collected the G. H. Barnhardt funds deposited in bank $90.32.

February 2, 1912—paid for church bell $70.00
Paid freight on bell 10.00
Paid for bell rope .50

April 5, 1912—paid remainder of Barnhardt funds for part of paint for church $9.82.

The present membership stands at 176 confirmed, 231 baptized, and 140 active.

Mount Olive has made great strides in its first 100 years and has many accomplishments to be proud of. With God's Help, the future is very bright for this congregation.

Pastors

1878-1882 R. W. Petrea

1882-1883	W. Kimball
1884-1885	J. B. Davis
1885-1886	Vacant
1887	A.D.L. Moser
1888-1894	George H. Cox
1894	J.Q. Wertz, Supply
1894	J.M. Lingle, Supply
1895-1896	P. H. E. Derrick
1896-1897	S. D. Steffy
1897	C. L. Miller, Supply
1898-1899	George A. Riser
1900-1907	W. A. Dutton
1907-1909	H.E.H. Sloop
1910	C. P. Fisher, Supply
1910-1913	G. H. L. Lingle
1913-1915	Vacant
1915-1916	C. M. Fox
1916	C. P. Fisher
1917-1919	M. L. Ridenhour
1919-1920	M. L. Kester
1921-1924	Earl K. Bodie
1924-1927	J. A. Yount
1927-1938	W. H. Dutton
1939-1943	Clyde A. Misenheimer
1943-1950	Glenn A. Miller
1950-1951	Vacant
1951-1954	Guy C. Cruse
1954-1958	Gray Freeze
1959	J. Daniel Brown, Supply
1959-1963	John Taylor, Jr.
1963-1968	Curtis Wise, Jr.
1968-1976	Olin Swicegood
1977-1979	Carl Pope, Jr.
1980.1983	Richard Dorton
1984.1988	Frederick J DeRasmo Jr
1990.1994	Robert F Wise
1995.2007	Howard G Baker
2009-	Angela E Powell

Mt. Pisgah

Hickory

On August 21, 1859 Abraham Bolick gave one acre of land where the old Pisgah Cemetery is now located. This land was to be used by all true believers in Christ and also school services.

The first building to be erected was a school building in which both school was taught, and religious services were held. It was constructed of logs, but some time later the Lutherans and Methodists of the community joined together and erected a church building.

The Lutherans and the Methodists used the building on alternate Sundays until around 1906 when the Methodists decided not to use the building any longer.

This original building was used until March 3, 1933 when it was destroyed by a fire. Shiloh Lutheran Church offered their temple for services to Pisgah Lutheran Church until Pisgah could rebuild. The offer was gratefully accepted.

The congregation of Pisgah decided to build their new church north of Wittenberg's store on Highway 96, which is now Highway 127 North. The ground was donated by Partee Bolick and the church was mostly built by the congregation. On September 9, 1934, the congregation held its first worship in the new church, even though it wasn't completed on the interior.

On October 14, 1934, a meeting was called and unanimous agreement was reached to change the name of the congregation from Pisgah Lutheran to Mount Pisgah Lutheran. The dedication services were held at 2:30P.M. on May 12, 1935. Dr. W.E. Schuette gave the dedicatory address.

The church was remodeled in 1943 when the basement rooms and side wings were added. Additional remodeling was begun in 1954 and an organ was purchased. Much of this remodeling was done by Pastor Paul E. Lautenschlager.

Early in 1967 the Highway Department of North Carolina informed the congregation that a road was to be built through the church and we would have to move. The Church Council was given the authority to conduct this business on June 4, 1967.

The first order of business in the new building program was to secure land. On July 16, 1967, the congregation voted to buy land from Mr. and Mrs. Partee Bolick. On Sunday, August 6, 1967, the congregation elected to build a new church with greater seating capacity rather than use the old building.

Negotiations were begun to secure the services of a building contractor and to consider designs for the church. The contract was signed around the beginning of November and the Groundbreaking Service was held on November 5 with The Rev. Harold J. Hizer as Homilist and Pastor Nilsen as Liturgist.

The old building was used until July 28, 1968, and arrangements were made to hold services in the auditorium of the Bethlehem School beginning August 12. We held our services here until October 20, 1968, whereupon the pews had been installed in the new sanctuary and we began using our new facilities.

It was felt that a more meaningful day could not be found than Reformation Sunday, October 27, 1968, on which to hold the Service of Dedication for the new building.

Pastors

1967.1971	Norman M Nilson
1971.1988	Richard A Browder
1987.1989	Timothy C Jordan
1989.2001	Kenneth Tonnesen
2002-	Michael C Stone

Mount Pleasant (Old Mount Pleasant)

Watauga County

The Watauga Mission (later "Watauga Parish") began to serve the needs of families who moved to Watauga County at the urging of John Moretz, a carpenter and a millwright who organized a group of families from Catawba (then Lincoln) County to move to Watauga County to start a new community and to organize a Lutheran Church. Winebargers, Davises, and Woodrings joined Moretz's large family of over twenty children in the venture. Beginning around 1834 families met as "Sunday Schools" in the homes of members, in school houses, and in log churches. After these early service led by lay members, they would often walk several miles to visit other Christian congregations in the area such as Hopewell or Bethel Methodist Churches or Meat Camp Baptist Church.

Pastoral services were provided by visiting ministers from the Piedmont area. They would come by wagon with their families and stay for several weeks visiting different churches in the county. These traveling pastors were actually missionaries to the mountain community, coming once a year for a few weeks to baptize children and marry their parents, and to conduct memorial services for those who had died. The first sermon of record was preached at the Lookabill school house. The first congregation was known as "Jackson Lutheran Congregation" because it had been organized by the Rev. Jonathan R. Moser in the Jackson Meeting House near Moretz Mills. John Moretz and James Davis were chosen as the first elders.

During the 1850's a lot was donated by Jordan Councill and plans were made to build a new church to be named Mount Pleasant Lutheran Church. The building was built after the Civil War in 1868 and Christian Moretz served as pastor. A second church was built on the same site in 1910 by Pastor J. A. Kistler. Ten years later this building was destroyed by fire. Pastor N. D. Yount and some members of the congregations decided to build a new church two miles northeast of the old church site and cemetery. A new church was built in 1923 near Grassy Creek and a new cemetery was developed.

The decision to relocate Mount Pleasant Church had been a controversial one. In fact, the congregation remained divided over the decision and a group of members decided to stay at the old site and to retain the identity of the old congregation. Toward this end, a congregation was organized in 1922 and chartered as "Old Mount Pleasant Church". They rebuilt their church building on the ruins of the razed building. Both congregations were part of the Watauga Parish so they were served by the same pastor and they built a new parsonage near the new Mount Pleasant Church.

Mount Pleasant and Old Mount Pleasant merged with Mount Zion, another congregation in the Watauga Parish in 1954 to form Bethany Lutheran Church.

Pastors

1845	J. R. Moser
1849-1852	Timothy Moser & Henry Goodman
1852-1868	Christian Mortez
1869	A. J. Fox
1870-1872	Henry Goodman
1872	J. R. Peterson, Supply
1872	J. M. Smith, Supply
1874-1876	G. L. Hunt
1880	P. C. Henkel
1881	R. A. Yoder
1881-1882	D. A. Goodman
1882	M. L. Little, Supply
1883	P. C. Henkel, Supply

1883-1884	P. C. Wike & C. H. Bernheim, Supply
1884	J. A. Rudisill, Supply
1885	P. C. Henkel, W. P. Cline & R. H. Cline, Supply
1887	D. A. Goodman
1888	R. A. Yoder & Jeff Miller, Supply
1889	J. A. Rudisill & J. C. Moser, Supply
1890-1891	Jacob Wike
1892	J. A. Rudisill & J. C. Wessinger, Supply
1893	J. C. Dietz
1895	G. L. Hunt, J. C. Moser & J.L. Deaton, Supply
1896-1897	J. L. Deaton
1898	P. C. Wike, Jacob Wike & J. L. Cromer, Supply
1900	J. L. Deaton
1901	E. J. Sox
1901-1905	John Hall
1903	J. Morehead, Supply
1905-1910	H. A. Kistler
1911-1912	J. A. Yount
1912	B. L. Stroup & A. L. Boliek, Supply
1913-1918	M. L. Carpenter
1918-1923	N. D. Yount
1923-1925	H. W. Jeffcoat
1925-1932	W. A. Deaton
1932	O. G. Swicegood, Supply
1933	D. F. Swicegood, Supply
1933-1934	J. A. Yount, Supply
1934-1937	H. A. Kistler
1938-1939	J. A. Yount
1940-1942	J. A. Yount, Supply
1943-1944	H. B. Leonard
1944-1946	H. H. Ritchie
1947-1951	F. M. Speagle
1951-	H. C. Linn

Mt. Zion

Conover

Mt. Zion Lutheran Church of Conover, North Carolina is currently the ninth largest Lutheran Church in the North Carolina Synod of the Evangelical Lutheran Church in America. Our membership of 1025 far exceeds that of most local churches of any denomination. The North Carolina Synod seeks our opinion and is strengthened through our leadership. This synodical trust is attributed to our actions of commitment along with our enduring faith over a century of time.

To trace the roots of Mt. Zion, one must look back to the very beginning of the Lutheran Church in Germany. The theology rediscovered by Martin Luther is the invisible foundation of Mt. Zion. Martin Luther was born on November 10, 1483, in Eisleben, in Saxony, Germany. Luther is famous for his Ninety-five Theses that he wrote, which led to theological debates between Luther and the Catholic Church and eventually to the period in history known as the Reformation.

Around the time when Luther was thirty, indulgences were a part of church life. People who sinned would come in and give the priest money so that God would forgive them of their sins. But, what the people did not know was that the money they thought was going to build a new church in Rome, St. Peter's, was actually going into the pockets of the indulgence-selling Dominican friars. Luther was against these indulgences and did not permit them in his church. Luther wrote his Ninety-Five Theses because of the certain salesmanship of a friar named Tetzel who claimed, "So soon as coin in coffer rings, the soul from purgatory springs". Luther was outraged, and said, "All those who believe themselves certain of their own salvation by means of indulgence, will be eternally damned together with their teachers".

On October 31, 1517, Luther posted his theses which were propositions for academic debate, on the door of the Wittenberg Castle Church in which he preached. In the beginning, the people were outraged, but soon the margin of sales for the indulgences dropped drastically, and the respectability of the church started a decline. The church defended the sale of indulgences by saying that, no matter how great the sin is, if you pay well, you will be forgiven. Luther thought it was unthinkable that man could buy God's favor by doing a good deed or performing a sacramental act.

Luther had no intention of breaking away from the Universal Church of Christ, the Catholic Church, or setting up a rival organization. He was a Catholic monk himself and stated that he was not trying to set up another church, but only to purify the old one. By 1520, he was convinced that the church founded by Christ had wandered from the true path. In Luther's zeal for reform he eventually did set up a new theology where two sacraments, Baptism and Holy Communion along with the Word were considered "The Means of Grace", where German was spoken in the rituals instead of Latin, and where the congregation participated more in the service. He knew that there could only be one true Catholic Church in which all men are received in Baptism. He just wanted people to be able to worship in peace and harmony. In keeping with this goal, and one of Luther's greatest literary accomplishments, was the translation of the Holy Bible into German. These Bibles were distributed all over Germany. Luther did this so that everybody could read the Bible for themselves and worship God accordingly.

Luther met resistance to his ideas from the beginning. By 1527 he stated, "Up to now I have been cherishing the vain hope that men can be directed by the Gospel. But the fact is that they destroy the Gospel and wish to be constrained by law and sword." His brand of beliefs came to be known as "Protestantism". The term derived from a manifesto sent to Emperor Charles V in 1529 from the "protesting estates" of the German territorial princes who were embracing the Lutheran beliefs. In 1555, after neither side folded, Charles V abdicated to his brother, Ferdinand, Ruler of Austria, to conclude the Religious Peace of Augsburg. This allowed the princes to choose between Lutheranism and Roman Catholicism. This was an official beginning to the Lutheran faith.

If Martin Luther's beliefs were the foundation of Mt. Zion then the unique characters that

brought this religion to the new world must be the cornerstone of the present church. To trace the roots of Mt. Zion one must look back at out forefathers and their zeal to keep their Lutheran faith alive in a foreign, yet new and adopted land of America. Their perseverance and mutual desire to worship as they had in their homeland of the Rhenish Palatinate Region of Germany was paramount to their future happiness. These predecessors of ours, these German folk, lived in lowly and humble conditions. They were thrifty, honest, and very good farmers. Yet, most had not yet recovered from the devastating effects of the Thirty Years' War which lasted from 1618-1648. This war had destroyed most of their wealth and the larger part of the area of Germany's population. During the eighteenth century and down to Napoleon's time, "Germany" was merely an expression. The region was ruled by sovereigns of more than three hundred and thirty separate, independent states each in competition with each other for dominance. Even in the sixteenth century when Luther addressed an appeal to the "nobility" of the German nation, he was using a term which was vague and not clearly defined. Yet, there were royal houses, and each was seeking greater glory. These conflicts, such as the War of Austrian Succession, further devastated the homeland thus making up the minds of more forthright people to leave the conflicts of the old world and to seek out the hope and possibilities of the new world. They, like their forefathers, were a people slow to be aroused, yet fond of order and faithful to the church. They were willing to take it upon themselves to carry out yet another revolution, a move this time not to reform the church, but to immigrate to a better place.

Paulus Sipe, Andreas Killian, George Hoffman, and several other original immigrants who were our forefathers, made up the nucleus of the charter membership of Mt. Zion. These Lutheran families traveled to the new world during the middle of the eighteenth century. They had embarked from the Port of Rotterdam, in Holland, and Cowes, England before landing at Philadelphia Harbor. These new "Americans" of German origin were called "The Pennsylvania Dutch" by their Anglo-Americans neighbors. This term was a corruption of the German word, Deutsch, which means German.

Andreas Killian, according to Rupps Manual of 30,000 Immigrants, arrived on October 4, 1732 on board the ship "Adventure" and signed his name to the declaration of allegiance to the Colonial Government of Pennsylvania. George Hoffman along with his wife, Cathereina Rein, traveled for five weeks on a river boat down the Rhine River and then boarded the ship "Jacob" for their journey to the New World. George Hoffman being the head of the household and an adult male swore allegiance to the Province of Pennsylvania on October 1, 1749. Paulus Sipe arrived on the ship "Neptune" piloted by Captain John Mason and took the oath to his new country on October 4, 1752. From Philadelphia they settled first in the south-central and eastern areas of Pennsylvania, especially around Lancaster. The mere fact that they shared so many traits such as language and backgrounds led these early settlers to join together in many ways. These families soon marched with the German migration southward toward North Carolina. They followed the Great Wagon Road, which ran from Philadelphia to Salisbury NC in Rowan County. Rowan was established in 1753 and the "mother" county out of which other western counties were formed. Following the German, Dutch, and Scottish migration through the Yadkin River Valley, they then came into the Catawba River Valley. They settled along the Clark's Creek and Lile's Creek sections of Mecklenburg County. As new counties were formed this area became Lincoln and then Catawba County. They built their homes out of the rocks and timbers that abound in the area west of Conover and east of Hickory.

Even though the Killian, Sipe, and Hoffman families struggled and survived, they kept intact their central core of Lutheran beliefs. They gathered together as families and friends for baptisms, marriages, and deaths. At times they would travel six to eight miles, on foot, by buggy, or by wagon to hear the gospel as it was taught and preached by the Evangelical Lutheran Church, first at the "Dutch Meeting House" which is now affectionately called Old St. Paul's Lutheran Church. In 1771 this church was built of logs on an eleven acre tract of land lying about one mile northeast of Newton, North Carolina. The intent and purpose for the use of the land was to be used for both a church and a school even though the school was never firmly established. The church would be built by the

Lutheran and Reformed denominations. Swiss Reformed ministers preceded the first regular Lutheran pastor, Rev. Johann Gottfried Arndt. Some of the old original logs were used in the 1818 construction of the wood framed church which is still standing today and used on special occasions. It is probably the oldest church still in use in western North Carolina with its high type pulpit and gallery that was used to accommodate slaves.

For most people from the Lyle's and Clark's Creek area the distance to the "Dutch Meeting House" was formidable. Thus, attendance in closer and newer established churches began. St. Stephens or St. John's Lutheran Church in Hickory was frequently used as their home church. In 1892, this small group of faithful families joined together and took the necessary steps for holding church services in their own locality. These Christian families mutually agreed that the distance they had to travel was too great for them to participate in the activities of the church as they would like. During the fall of 1892, about midway between St. John's and Miller's Evangelical Lutheran Churches, monthly services began in the Old Charity School House. Reverend J.H. Rexroad held these mission services principally for this handful of faithful Lutheran members. Services continued in the small wood frame building for approximately six months.

Soon a building committee was elected consisting of Mr. William Dellinger, Mr. Freeman Huffman, Mr. Billy Killian, and Mr. Titus Sipe, who served as Chairman. The committee presented their plan for the church, and it was unanimously accepted by the group. Pastor Rexroad officiated at the cornerstone laying on August 6, 1893. Trees were cut and hauled to the sawmill and sand hauled from the creek, with the members donating what time they could spare from their farms. The church was built on one half acre of land given by Mr. H. Adolphus Herman. The church measured thirty by fifty feet and was of wood frame construction, cut off five feet at each corner, some would say so the devil would not have a corner to hide in. Although the building was only fourteen foot in height, the rafters were exposed making the height at the center eighteen feet. It had a sacristy and a library room. There was no altar at first, but one was put in place soon. The church would seat around one hundred people, was in a good location and had a very churchly appearance. The church was dedicated on June 3, 1894 by Rev. J. H. Rexroad, assisted by Rev. C. O. Besch and the Rev. W. E. Trissel of the Hickory Seminary.

Undoubtedly there were younger children, but in the year 1893, women's suffrage in the church was unheard of and only the husband as the head of the household signed the church constitution for himself and his family. The group chose as the name of the congregation, Mt. Zion Evangelical Lutheran Church, and sought synodical membership in the old Joint Synod of Ohio and Tennessee.

The sacraments of the church were important to the early founders just as they are to the people of Mt. Zion today. Lutheranism teaches that God has given us two sacraments, Baptism and Holy Communion. God uses these two religious actions to talk to us. In Baptism God speaks to us and brings us into his Holy family. In Holy Communion, God is granting our forgiveness of sins, and fellowship with our fellow brothers and sisters. This Communion or Eucharist allows those who come to the table to receive in bread and wine the body and blood of their Lord. This gift is itself the real presence of God's forgiveness. Communion was received by common cup and the men sat on one side of the church while the women and children sat on the other side. No organ or piano were available, and hymns were started by Eli Kaylor with a pitch pipe.

Pastor Rexrode served the congregation from 1892 to 1895 preaching one Sunday a month until he had to relinquish his leadership at Mt. Zion because of his duties at the other churches he served. At this time Reverend Lawrence P. Propst was called. He served until 1906 when he chose to leave for a pastorate in Maryland where he served for thirty-one years until his death in 1942. Pastor Propst was replaced after an extended wait with Reverend S. H. Puffenbarger who served Mt. Zion for a two year period. During this time a parsonage was build on land purchased from W. E. Killian, Mt. Zion's first Sunday School superintendent. The parsonage was owned jointly by Mt. Zion, St. Johns and Old St. Paul's Lutheran Churches. The land and parsonage was sold back to "Billy" Killian in 1911. Pastor James E. Barb then served our Mt. Zion Congregation along with Miller's, St. Luke's, and Pisgah

Churches, for a period of eight years.

In 1924 a new pastor, Rev. Luther Melanchthon Hunt, was called. Pastor Hunt lived in a new parsonage bought in Conover from J. A. Rice and deeded to Mt. Zion and Old St. Paul's Church. In August of 1933, according to the Catawba Lutheran Tidings, both Old St. Paul and Mt. Zion were still sharing the pastorate of Reverend L. M. Hunt. This parsonage was sold at public auction in 1937. A new brick parsonage, for the sole use of Mt. Zion, was built on the church property about 1939 after L. C. Pretty was called as pastor. This parsonage later served as home to the Reverends Carlton J. Sutorious, George W. Strobel and then Eldon D. Roever. Pastor Roever married Martha Louise Teeter, the foster child of V. O. Sipe and together they served our congregation until 1969. The Federal-styled parsonage was later sold and moved to the Sipe's Orchard Home property where it is still in use. The present parsonage was built in 1966 on church property and is still being used as our parsonage for Pastor James T. Zimmerman and his family.

In 1929 a new brick church was built with much of the labor donated by members. The old original wood framed church was moved to the side of the church property where the bus garage now sits. A two story educational building was begun in 1941 and a parish hall was constructed in 1948. After the parish hall was finished, services were held there for a time while the brick church was renovated, with a balcony and a new front entrance being added. In 1953 another Sunday School unit was added.

As the Mt. Zion Family continued to grow, the renovated sanctuary was soon crowded and plans were made to build a larger one. In 1962, the present house of worship was dedicated. In 1992 the old brick church was demolished to make room for the further expansion of a needed fellowship hall. The ground breaking for this new gathering place for the faithful was held on December 12, 1993. This fellowship hall which is being built during Mt. Zion's celebration of their centennial year consist of much love and labor from the congregational members, as was the original church and the first brick church. The tradition of using the skills of the members of the congregation continues.

Since 1988 Mt. Zion has grown tremendously and has necessitated the calling for an additional pastors. From 1972-1990 Pastor Robert w. Winters served as our visitation pastor, 1988 to 1993 Pastor David W. Eck served as an associate pastor. In the last half of 1993 a husband and wife team of the Reverends Keith and Judy Copeland was called to serve in the role as a second pastor.

The first few decades of the newly founded church were mostly quiet in the community surrounding Mt. Zion, but worldwide, events were of major significance. There were several of our church members who served in World War I. One of these was Vernon Otto Sipe who later made numerous contributions to Mt. Zion and was the founder and principal supporter for Sipe's Orchard Home for Boys. Today Sipe's Orchard Home is co-educational yet still functions with the same foundations of love and support for the children.

The Catawba Lutheran Tidings of 1933, a Christian paper which was published monthly for area Lutheran Churches calls the readers attention to the social significance of the shortened forty-hour work week. This was important to our church members of the time for even though it seems from the beginning that the people of Mt. Zion had worked on farms from sun up to sun down they were also craftsmen who made their own homes and furniture. Therefore, it comes as no surprise that as industry had entered the Catawba valley many of our church members began work as experienced craftsmen in the local furniture factories. This August 1933 edition asks, "What are you going to do with those extra hours now at your disposal since the new working day have gone into effect"? The paper went on to suggest they use the extra time for church and reading because idle hours are filled with temptations.

The Vietnam War quietly and sadly touched the lives of the Mt. Zion Family. Two young men of the congregation, Vernon Lail, Jr. and Reggie Munday were taken by the conflict before it ended in 1973 when the Saigon government surrendered unconditionally to the Vietcong and North Vietnamese troops as they occupied the capital. After more than a decade of U.S. involvement, the war ended and Mt. Zion sought to return to normal.

Another historical event in the nation, the resignation of President Nixon, was observed with prayers and concerns by the family of Mt. Zion. This was the first time in the history of the nation that a president voluntarily resigned. As Vice-President Gerald Ford took the oath of office as 38th president, life at Mt. Zion went on as usual. Chester M. Patton was the pastor during this time.

Our congregation soon reached the enviable position of having eight sons of the congregation ordained as Lutheran ministers. These pastors, Maury M. Drum, Harold A. Drum, Paul R. Kanupp, G. Wayne Sipe, Ronald E. Teed, O. Richard Eckard, Jr., Richard V. Sipe, Jr., and John Timothy Pless, can trace their roots to those of Mt. Zion.

Mt. Zion Lutheran Church of Conover, North Carolina still lives up to the principles of its founding – that of being a Lutheran symbol of Christian faith for the members who worship and grow with Mt. Zion. Too many people Mt. Zion is everything they need. Many members find a safe and a happy place to worship along with many good times spent with family members and friends. The people of Mt. Zion care about everybody in the congregation. They get the youngest children involved with Vacation Bible School during the summer, and minister to the older members who might be in the hospital or in a nursing home. The church supports various types of organizations such as boy scouts and United Christian Ministries. They take their Christian faith seriously. An example of this is the sponsorship of Kristen Zimmerman as missionary to the African country of Cameroon. This is symbolic because it is Mt. Zion's first missionary to another country in the church's one hundred years of existence.

Mt. Zion continues to look to the past, the present, and the future. Through the people of Mt. Zion, the people of God, the past, the present, and the future are ours to cherish, celebrate and look forward to now and forever.

Mount Zion

Richfield

Organized: 1895

County: Stanly

Affiliation: NC Synod

Status: Active

The most successful ministry of Mt. Zion is the prime mission for its existence—to preach and teach the Gospel of God's redeeming mercy, love and grace through our crucified and risen Savior, His Son, Jesus Christ. As led by the Holy Spirit, Mt. Zion has told God's "old, old Story" in many and varied ways: through strong Godly pastors, Sunday school, women's and men's auxiliaries, choirs, strong benevolent outreach, evangelism and a very successful youth ministry.

On October 12, 1895, charter members adopted the following goals:

- The church is to fulfill the needs of a growing community.
- The church must be near to people because of travel restrictions as we know them today
- The church must be financially sound.
- The church must have a growing membership to survive
- The church must have people.
- The church must have a building.
- The church must teach children and adults.
- The church must furnish the Sacraments.

The viability of these goals is time proven and on them has rested Mt. Zion's first century of Christian service. These goals have been reaffirmed by the church councils at the ninetieth and one hundredth anniversary celebrations. Guidance of the Holy Spirit, God's provision of the means, and adherence to these goals have resulted in the continued strengthening of Mt. Zion's spiritual, physical, and financial well-being. A growing, dedicated, and vigorous congregation is in its second century, secure in the faith that God will show the way for Mt. Zion to proclaim His "old, old Story."

While always espousing traditional Lutheran doctrine and following the North Carolina Synod's lead in church policies and matters, the pastors and congregation has maintained close reciprocal relations with the two other churches in Richfield. Examples include shared Easter, Christmas, and Thanksgiving services; joint ownership and management of the town cemetery; and a meals-on-wheels program for the elderly. Non-Lutheran community children attend Mt. Zion's VBS and Week Day Church School. Mt. Zion sponsors five Girl Scout Troops.

Mt. Zion is a friendly, caring congregation. New members are welcomed enthusiastically, sincerely, and inclusively. Their talents quickly become essential to Mt. Zion's expanding outreach. However, the area of evangelism holds the potential for Mt. Zion's greatest growth. All of Mt. Zion's members especially the youth participate in and help fund altruistic projects and ministries which address

personal crisis needs of people in church, community, county, national, and world-wide locales. A significantly successful part of "telling God's old, old Story" is Mt. Zion's comprehensive and sequential youth ministry, which began on November 11, 1898, with the confirming of the first ten Confirmands. Mt. Zion gives a very high priority to the Christian nurture, instruction, and training of its youth. Mt. Zion is a child's church in every sense of the word. From Baptism as infants, children are an integral part of church life. All are given innumerable and varied worship, service, and social opportunities which give them confidence and poise and instill in them reverence and respect that come only from validated experience. The youth of Mt. Zion know they are deemed a significant part of its Christian outreach.

Youth groups have paralleled synodical developments: Light Brigade (1920's), Luther Leagues, Lutheran Youth Groups, and synodical youth events. SCS, Weekday Church School, First Communion Classes, VBS, Children's sermons, children's choirs, handbell choirs, church retreats, parties, and altruistic projects have augmented this ministry whose focus is keeping Mt. Zion's youth's lives centered in Christ.

The success of this ministry becomes clearly evident as sons and daughters take over – and the telling of God's "old, old Story"continues.

To God be all glory, honor, and praise, forever and ever!

Pastors:
1894-1897 Calvin C. Lyerly
1898-1898 Josephus Adolphus Linn, Jr.
1899 Peter Link Miller
1900-1902 Josephus Adolphus Linn,
1903 F.B. Cunz (Kunz) supply
1903 Charles Rawn Pless, supply
1904 Charles Lee Thorton Fisher, supply
1904-1907 Charles Rawn Pless
1907-1912 William Addison Dutton
1913-1914 John Baxter Moose
1914-1915 Josephus Adolphus Linn, Jr.
1916-1918 Clarence Merkel Fox
1920-1924 Henry A. Trexler
1925-1925 Bradshaw De Kime Castor, supply
1925-1926 Clifford Paul Fisher, supply
1926-1927 Edgar Ray Trexler, supply
1927-1931 Edgar Ray Trexler
1932-1934 Calvin L. Shipton, supply
1934-1938 Calvin L. Shipton
1938-1943 Paul E. Moose
1944-1947 Jacob L. Lackey
1947-1953 John L. Morgan
1954-1957 Karl U. Dunn
1955-1959 Carl S. King
1960-1962 William E. Smith
1963-1965 David A. Carlson

1966-1981 Maurice Staley
1982-1992 Lawrence D. Norris
1992 -1998 John B. Kahl
1999-2007 R.F. Mitschke

Mount Zion

Watuaga County

Mount Zion Lutheran Church was organized in 1896 on the upper Meat Camp Creek by the Rev. J. L. Deaton while he was serving as Pastor of the Watauga Parish. The congregation served members of the Moretz and Winebarger families that had moved to Watauga County to build a gristmill.

The first building was a small frame structure which was built in 1896. A second building was built in 1940 one mile below the original site. The second church was formally dedicated on June 18, 1950 by Dr. F. L. Conrad, President of the North Carolina Synod. Mount Zion remained an active part of the Watauga Parish until it merged with Mount Pleasant and Old Mount Pleasant in 1954 to form Bethany Lutheran Church.

Nazareth

Rural Hall

Most of the earliest settlers in the Rural Hall area were German Lutherans. Thus, the first organized church and oldest church building in the community is Nazareth Lutheran, located on Highway 65 West of Rural Hall, at the intersection of Tobaccoville Road.

Records, deeds and cemetery stones date the presence of Lutherans in this area to the mid 1700's. While space does not permit the listing of all early families many names such as: Styers, Stultz, Kiser, Speas, Kapp, Bitting, Schorr, Bostic, Zimmerman, Tuttle, Huffman, Dietz, Petree and others, are still familiar in the community today although the spelling of surnames may have changed over the years.

Tradition has it that some of the first worship services for the Lutheran Church were held under a "Brush Arbor," and as early as 1774 Worship services were being held in the homes of the Lutherans. By October 1785 the first church building, which was constructed of logs and also served as a school, was built. On May 15, 1786, the members of The Lutheran Society petitioned the State of North Carolina for a grant to purchase from them 102 acres of land on the waters of Muddy Creek and Grassy Fork. The deed for this property was issued December 10, 1790. Since the law at that time did not permit the owning of land by Corporations (including Churches), Jacob Petree and Adam Geiger as Elders of the Church were named as Trustees. The property remained in this Trust until 1812, when the Petree family (Jacob Petree being deceased) dissolved the Trust and put the land in the name of The Lutheran Society.

In the earliest years, the church was known either as The Lutheran Church or the Lutheran society. By 1798 it was being called Beaver Dam Church or the German Church on Beaver Dam Creek. By 1825, it was also being called Fessler's Church and Nazareth, and by 1845 was referred to as "The Dutch Meeting House." When the current building was erected in 1878, Nazareth was also being called "The old Deutsche Meeting House," the church having been in existence for more than ninety years.

In the beginning Nazareth was served by circuit riders whose pastorate included Lutheran Churches in a fifty mile area. It was at this time, according to C.H. Berheim's "History of German Settlements in the Carolinas," that it had the distinction of being served by the first Lutheran Pastor to be born in America, The Rev. Paul Henkle. During this period the Moravian neighbors also helped provide pastoral assistance for baptisms, funerals and preaching the Gospel. The Moravian Records in North Carolina list Nazareth as among the earliest Sunday Church Schools.

Work was begun on the present church building in 1877 and completed in 1878. While accounts differ as to how the money for the construction was raised, according to his book, "Fifty Years in the Ministry" written in 1927, the Rev. W.A. Lutz, states that after preaching from Psalms 127.1, he told the congregation that he had ordered the brick for a new church building at a cost of $6.00 per thousand, and laid down six dollars. He then wrote, "they came until I had to stop them." Pastor Lutz also states that "one of the stone masons suggested, that since God had helped to build this house, it ought to have a cross in the front gable." This cross can still be seen above the double red doors. The red door is an old Lutheran tradition symbolizing that it is through Christ's blood that we enter into God's grace.

The first addition to the 1878 structure was made in 1934 when Sunday School rooms were constructed and in 1959 the Sanctuary was remodeled. Also in that year, Nazareth was designated by the State as a historic building. In the 1960's an Educational wing was added and in 1967 a member of the congregation, designed and built the beautiful stained glass windows depicting the life of Christ.

In 1970 a new Parsonage was constructed across the road from the church, replacing the original parsonage that had stood since 1893. The hand built pipe organ was installed in 1977 and in 1983 a new Fellowship Hall and Pastor's Office was added, the educational wing was remodeled at

this time to allow for a Nursery.
Tragically in 1987 a fire, started by lightning, burned the 1934 wooden addition. Through the heroic efforts of the local Fire Department, the rest of the Church was saved, and although the stained glass windows and organ were damaged, they could be repaired. The congregation worshipped in the Hayworth-Miller Funeral Chapel for about a year while the repairs were being made to the church.

In 1993 a project was begun, in conjunction with the North Carolina State Department of Archeology to map the church graveyard. It was found that there are about 1900 grave sites, with at least 249 unmarked graves, and an uncounted number marked with field stone and bricks. Wooden crosses have been erected to locate the unmarked graves, and indexing of the map is still to be done. Nazareth is the oldest and largest continually used church cemetery in the state. Flag holders are a recent addition to the veteran's graves, so that flags can continue to be flown on veteran's holidays. The cemetery contains the graves of veterans dating from the Revolutionary War. On October 18, 1995, our pastor, the Rev. Richard Boger, Jr., started Nazareth's award winning Internet web site, the first Lutheran web page in the State.

Nazareth Lutheran Church stands as a tribute to those who valued their right to worship enough to brave the dangers and hardships of life in a new world, and for more than two hundred years has been a Lutheran witness in what is now Northern Forsyth County.

Pastors

1774-1787	Adolph Nussmann
1787-1788	Johann Gottfried Arndt
1788-1789	Christian Eberhard Bernhardt
1789-1800	Arnold Roschen
1800-1805	Paul Henkel
1810-1830	Gotlieb Schober
1830-1832	David P. Rosenmiller
1832-1838	Adam Grimes
1839-1840	Jacob Crim
1840-1847	Adam Grimes
1847-1853	John Swicegood
1860-1861	Whitson Kimball
1861-1862	Martin Monroe Miller
1862-1864	James R. Sikes
1865-1865	John D. Bowles
1865-1867	John Swicegood
1869-1873	John D. Bowles ca
1877-1877	Charles Herman Bernheim ca
1877-1880	William Alonzo Lutz
1881-1887	Emmanuel P. Parker
1887-1888	William Rufus Ketchie
1887-1892	Henry Maxwell Brown
1892-1897	Henry Alexander Trexler
1897-1899	Richard Louis Bame
1900-1900	Pleasant Edgar Monroe (Seminarian)
1901-1901	Charles Arthur Phillips (Seminarian)
1902-1904	Charles Arthur Phillips
1906-1907	Vastine Rinker Stickley
1907-1909	James William Strickler
1909-1914	John Abner Locke Miller

1916-1916	Roy Tays Troutman (Seminarian)
1917-1925	William Crockett Buck
1925-1925	Cy Emmett Lutz (Seminarian)
1926-1926	Roy Linn Fisher (Supply)
1927-1931	Walter Jennings Moretz
1932-1932	Olin Ward Sink (Supply)
1933-1934	Walter Nicholas Yount (Seminarian)
1935-1940	Walter Nicholas Yount
1940-1941	Wade Davis Yount
1942-1945	Daniel Barrett Summers
1945-1948	Lester Oda Roof
1949-1955	Brunner Eugene Petrea
1956-1963	Earl Kennan Bodie
1964-1969	Richard Graham Nahouse
1970-1972	Thomas Renninger
1972-1978	James Edward Rogers
1978-1981	Donald A. Murray
1982-1984	Musser Diven White
1985-1987	Roger Harold Terry
1987-1989	Edward George McCarthy
1990.1998	Richard Edwin Boger, Jr.
2000.2001	Michael G Weaver
2002.2004	William J Andrews
2008-	Stacie G Loizeaux

New Bethel

Richfield

Organized: 1806

County: Cabarrus

Alternate Name: Bethel

Affiliation: NC Synod

Status: Active

The Evangelical Lutheran and Evangelical Reformed Churches erected their first church building on the nineteenth and twentieth days of March in 1806 in the eastern portion of Cabarrus and the Western portion of
Rowan County at the Bear and Buffalo Creeks. Their first pastor was Rev. Charles A. T. Storch. These two denominations worshiped together until 1874 when the Lutheran members broke away and built a new
building called Bethel. The new building was dedicated on November 29, 1874, with Rev. W. Kimball officiating. An academy was built in 1881. In 1885, a parsonage was built. At this time Bethel, St. Stephens and Mt. Olive constituted a parish.

The first constitution was adopted on January 2, 1900. At this meeting the name was changed from "Bethel" to "New Bethel". During the years between 1900 and 1951, the church continued to grow. Extensive remodeling, additions of new carpeting and a piano were made. Records are very scant during these years. We know that Bethel and Holy Trinity, Mt. Pleasant, were joined as a parish in the early 1900's. Later Mt. Zion, Piney Woods (now Luther's) and New Bethel formed a parish. New Bethel and Mt. Zion remained together for many years.

In 1951 building began on a new brick church edifice. The first service in the newly completed sanctuary was held on August 8, 1954. The services were conducted by Rev. Karl U. Dunn. The dedication and laying of the cornerstone of New Bethel Lutheran Church was held on August 31, 1958 with the Rev. E. L. Misenheimer, Jr., Assistant to the President of the North Carolina Synod officiating.

In 1969, Mt. Zion and New Bethel Lutheran Churches decided to no longer exist as a two-church parish. New Bethel bought Mt. Zion's half of the existing parsonage erected in 1952. Rev. Perry L. Sloop was the church's first full-time pastor.

During its existence, New Bethel has had forty-seven pastors and supply pastors. Three of the pastors have serve fulltime, the last being Rev. Glenn C. Reichley who assumed the pastorate in

1978.

Pastors:

1806-1814 C. A. G. Storch
1814-1817 J. W. Meyer
1819-1824 C. A. G. Storch
1824-1831 Daniel Scherer
1834-1836 Daniel Jenkins
1837-1838 Benjamin Arey
1838-1841 Philip A. Strobel
1841-1856 William G. Harter
1856-1857 John D. Scheck
1858-1859 G. D. Bernheim
1860-1866 J. B. Anthony
1867-1871 L. C. Groseclose
1873-1873 W. R. Ketchie
1874-1875 Philip A. Strobel
1876-1879 Samuel Rothrock
1880-1883 W. Kimball
1885-1887 A. D. L. Moser
1888-1890 G. Hilcox
1890-1892 C. C. Lyerla
1893-1893 Henry Fisher, (Supply)
1894-1897 C. C. Lyerly
1898-1902 J. A. Linn
F. B. Kuntz
1903 Charles R. Pless (Supply)
1904-1904 Charlie Fisher (Supply)
1904-1907 Charles Pless
1907-1912 W. A. Dutton
1913-1914 John B. Moose
1914-1915 J. A. Linn
1916-1918 C. M. Fox
1920-1924 H. A. Trexler
1924-1926 B. D. Castor (Supply)
C.P. Fisher (Supply)
B.M. Clark (Supply)
1927-1931 E. R. Trexler
1933-1938 C. Lee Shipton
1938-1943 Paul E. Moose
1944-1947 Jacob L. Lackey
1947-1953 John L. Morgan
1954-1957 Karl U. Dunn
1958-1959 Carl King
1960-1962 William E. Smith
1962-1965 David A. Carlson
1966-1968 Maurice E. Staley
1970-1974 Perry L. Sloop
1975-1978 James Edward Dukes, Jr.
1978.1987 Glenn C. Reichley
1989.1992 Carroll L Robinson
2004-2007 Judith L Copeland

New Covenant

Archdale

In recording the history of New Covenant Lutheran Church in 1987, celebrating its twenty-fifth anniversary, it would be impossible to include all the events that have made our church the institution it is today. For the sake of brevity, only the pertinent facts will be presented. For those whose affiliations began in the early nineteen-sixties, when the church was first organized, many fond recollections will be called to mind. To those of more recent membership should come the realization that they are enjoying now the fruits of the labor of those who planted the seed and toiled in the Lord's Vineyard.

Early members recall that Dr. F. L. Conrad then president of the NC Synod, approached Jacob N. Wagner of Archdale concerning the establishment of a congregation. Having found several interested families, arrangements were made to call a pastor developer. The Rev. Charles R. Huggins began work on June 15, 1961 with the congregation being organized April 29, 1962 in Jacob Wagner's basement with 60 adults and 20 children. Services were held each Sunday at eleven o'clock am with an average attendance of twenty-five in the beginning.

As the congregation grew, services were moved to the Starlight Skating Rink on South Main Street, present location of "Po Folks" Restaurant. Due to the size of the building however, the services were moved to a store front on Highway 62, which continues to house Royal's Insurance Company.

While using Royal's building, architect Norman L. Zimmerman was secured to draw plans for a first unit structure. Approximately three acres were purchased from the Coltrane Family on Highway 311 South in Archdale and the Evangelical Lutheran Church of the New Covenant was dedicated on August 29, 1965 with the Rev. George R. Whitecar, DD, officiating. The Rev. Charles R. Huggins resigned in 1967 and accepted a call to Trinity, Sanford, NC.

The years between 1967 and 1977 were difficult for the congregation and its Pastors: Rev. William H. Batterman 1968-1970, Rev. Homer F. Fry 1971-1973, and Rev. henry G. Carlson 1974-1976. These years have been termed "turbulent" by our society, characterized by the War in Vietnam, racial integration between whites and blacks, Rock music, drugs and flower children. These years posed a challenge to the congregation and pastors but progress was made.

The present pastor, Rev. Terrell G. Long, assumed his duties on July 1, 1977 with 37 members. A utility building was constructed behind the first unit along with much needed yard equipment being purchased by the LCM. The worship experience was enhanced with the installation of cushioned pews, carpet in sanctuary, and hallways, hymn boards donated by Holy Trinity, Gastonia, and a better organ from St. John's, Asheboro, an Advent Wreath Stand and the adoption of the LBW. The mortgage on the first unit was burned in 1985 and the congregation will celebrate self-support for the first time in 1987.

The congregation has remained transient over the years with few charter members surviving: Hazel Drummond, Ira and Edna Echols, Catherine Hebert and Doris Skeen. However, with a new section of Interstate 85 being completed in 1983, the area is growing rapidly. The congregation enters its 25th year with thanksgiving for so many blessings of the past, with hope for the future, and with prayers for the continual guidance from the Great Head of the Church, Our Lord and Savior Jesus Christ—Thanks be to God!!

Pastors

1961-1967	Charles R. Huggins
1968-1970	William H. Batterman
1971-1973	Homer F. Fry
1974-1976	Henry G. Carlson
1977.1989	Terrell G. Long, Jr
1990.2004	Linda Faltin

2005.2006 Michael G Weaver
2008- Sherri L Knutson

New Hope

Kannapolis

While the "birth" of New Hope Lutheran Church officially occurred on June 4, 1995, the history of this "infant" congregation is over fifty years old. Bethany Lutheran, Redeemer Lutheran, and St. David's Lutheran all enjoyed pasts rich in heritage and fellowship dating back to the 1930's. These three congregations of the Evangelical Lutheran Church in America grew from small neighborhood parishes to become exciting and progressive church bodies.

During the late 1980's and early 1990's the three congregations began to face similar challenges. Memberships declined or remained constant, programs became difficult to implement, and finances became a concern. Late in 1993, a letter was sent from the Redeemer Congregational Council to the councils of Bethany and St. David's. This letter was an "invitation to dialogue" the possibility of merging the churches. This letter planted a seed which would take root, be nurtured, and eventually be cultivated on Pentecost Sunday, 1995.

The time between this letter and the merger was challenging and inspiring. A "Merger Task Force" was established with the Rev. John Boyd of Calvary Lutheran Church, Concord, serving as the facilitator. Task force members held their first meeting on March 1, 1994 and included Harry Albright, Jack Brawley, Juanita Brawley, James Brown, Kathryn Cranford, Tommy Dunham, Sid Harlow, Bob Harmon, Pasty Harrison, Barry Hyde, Peggy Lynch, Cleo Overcash, Bill Powell, Wanda Sykes, Ron Wells, Karl Wieland and Christine Williams. The pastors of the three churches, the Rev. Jim Campbell, the Rev. John Sell and the Rev. Jerry Sloop were also members. This group of individuals was dedicated to making the possibility of merger a reality. Months of meetings and reports yielded more opportunities for the memberships of the three churches to meet and worship together. In January and February of 1995, the ongregation approved a vote to merge. A Service of Celebration of Merger was held on February 19, 1995. A "Transitional Council" was elected to conduct the business of the merger and to serve as the first council of the new church. Members elected to serve on the council were Jack Brawley, James Brown, Max Caudill, Kathryn Cranford, Tommy Dunham, Sid Harlow, Bob Harmon, Barry Hyde, Peggy Lynch, Cleo Overcash, Ron Wells, and Christine Williams.

On April 23, 1995, the members of the soon-to-be "new" church gathered to select a name that would express the Christian joy and emotion felt by all and thus New Hope Lutheran Church was named! Even though the name was chosen, the "infant" church, certainly guided by the Holy Spirit, became a reality on Pentecost Sunday, 1995. The memberships of Bethany, Redeemer, and St. David's voted to accept the documents of merger on June 4, 1995.

As New Hope Lutheran Church our congregation is in its "toddler" stages. But as children of God, we are caretakers of a rich and cherished history from our past congregations. May the seed continue to sprout and grow so that we continue to sow and reap a new harvest for Christ?

Pastor	
1996.2000	Joseph G Kovitch
2002.2003	Marcus B Hovis III
2007-	Kim E Trabold

New Jerusalem

Hickory

Organized: 1905

County: Catawba

Affiliations: Tennessee Synod, NC Synod

Status: Active

New Jerusalem Lutheran Church began through the efforts of a group of Lutherans who gathered in the Killian School House for Sunday School. In 1905 this group organized New Jerusalem Lutheran Church on the Startown Road southeast of Hickory. The congregation has made a strong Lutheran witness in its community from its beginning. Sunday School has played a large part in the life of the congregation and it has always stressed the importance of education for all its members, youth and adult. Begun as a family church, the charter members were almost all a part of the Lutz family who were and are dairy farmers in that part of Catawba County. While the congregation today retains its strong emphasis on the maintaining and strengthening of the family life of its members, it is also open to persons moving into the surrounding community and is interested in involving them
in the life and ministry of this congregation.

The present church building of New Jerusalem is the third building of its history. The first building was a frame structure erected in 90 days by the members of 1906. In 1936, under the leadership of the Rev. C. E. Lutz, the frame structure was replaced by a brick-veneer building seating 300 and having a Sunday School department to two assembly rooms and seventeen classrooms. In 1948, this building was totally destroyed by fire. Only the records of the congregation which were kept in the pastor's home were not destroyed. Members met and decided to rebuild on the same site. With the work and contribution of labor and materials from members and friends, the church and Sunday School building was rebuilt and the first service held in the completed church on December 19, 1948, just eleven months from the date of the fire. Since then, the congregation has added to its facilities by building a parsonage in 1949, an educational building in 1968, an outdoor worship and picnic area in 1982, a ball field and recreation area in 1984, and a Scout Hut in 1985. Presently the congregation owns more than seventeen acres of land which also includes a cemetery.

New Jerusalem Lutheran Church has been blessed throughout its life with many firmly, committed, faithful members who have given much of themselves to the Glory of God that God's

Name might be proclaimed in this place. The congregation is proud of its tradition strong response to the needs of the Church and Synod through providing of its resources and leadership. May God continue to bless its work and members in the future.

Pastors:

1905-1906 C. L. Miller, D.D
1906-1909 J. D. Mauney
1910 J. L. Cromer, Supply
1910-1915 B. L. Stroup
1915-1917 V. L. Fulmer
1917-1925 W. D. Haltiwanger
1925-1926 E. J. Sox, D.D, Supply
1926-1927 W. G. Cobb
1927-1931 G. H. L. Lingle
1931 E. J.Sox, D.D., Supply
1931 H. P. Barringer, Supply
1931-1940 C. E. Lutz
1940-1943 G. A. Phillips
1944 John Hall, D.D., Supply
1944-1958 B. J. Wessinger
1958 Student Wayne Leazer
1958-1962 L.E. Cumbee, Jr.
1962 Lester Keasey, Ph.D, Supply
1962-1979 W. Leo Smith
1980-1981 Michael McDaniel, Ph.D., Supply
J. Larry Yoder, Ph.D, Supply
1981.1990 Gilmer C. Miller, Jr.
1991- Randall A Cauble

New Jerusalem

Lexington

On August 28, 1856, Levi Beck, a Lutheran, donated and deeded a tract of land (approximately 2 acres) to Daniel Foust, A. J. Ward, David Beck and David Swing, trustees, to be used by the Lutheran, Reformed, Methodist, and Baptist congregations as a building site for a house of worship. A sanctuary was soon erected by the Lutheran and Reformed members. This structure stood to the east of the present church. It was heated with a wood—burning stove and the pulpit extended up very high toward the ceiling. The first pastor of the Lutheran congregation was J. M. Wagner who served the church from its inception.

Most of the members, who founded New Jerusalem Lutheran Church, originally came from Beck's Lutheran Church.

With the institution of this Union Church, there were 4 Jerusalem congregations. New Jerusalem Lutheran Church, New Jerusalem Reformed Church, New Jerusalem Methodist Church and New Jerusalem Baptist Church. Each congregation used the sanctuary one Sunday a month.

On August 29, 1857, Solomen Beck and his wife, had their infant son, John David, baptized at public worship. This was the first baptism within the membership of New Jerusalem Lutheran Church.

During Sunday services, male members used benches on one side of the church, while female members sat on the other side, and benches placed around the walls were occupied by blacks who lived in the community. So it was in the late 1800's.

As the years went on (1856-1910), at some undetermined date, the Baptists ceased using the facilities. Then in 1910, the original church was torn down because it was deemed unsafe, and the present sanctuary was constructed. The Lutheran, Reformed, and Methodist congregations co-operated in this venture.

In the year 1922, the Methodist congregation was dissolved. From this point on, the make up of the Union Church was Lutheran and Reformed.

Throughout its history, New Jerusalem Church has been joined with other Lutheran congregations in dual and multi parish settings.

From the years 1820 to 1921, a period of 101 years, the Lutheran Churches within the Tar Heel state were split by two warring factions. What formerly had been the North Carolina Synod became two separate synods. The North Carolina Synod and the Tennessee Synod. This rupture had more to do with polity and practice rather than Lutheran doctrine. During this period of time, New Jerusalem Church was part of the Tennessee Synod.

On Saturday, March 20, 1936, Howard Frank and Martha Beck were united in holy wedlock by the Rev. Roy L. Fisher, pastor of the Lutheran congregation. This was the first wedding (of record) ever to be held within the church sanctuary itself.

In the year 1962, New Jerusalem Church, terminated its relationship with the Reformed congregation, sold its interest in the Union Church property, and merged with Silver Valley Lutheran Church. The name of this merged congregation became New Jerusalem. To provide a parsonage and cemetery site, 9 acres of land was purchased. In 1964-65, a parsonage was constructed at a cost of $13,500.

Pastors

1856-1860	J. M. Wagner
1860-1862	J. E. Seneker
1863-1866	I. Conder
1867	L. A. Fox
1868-1875	Thomas Crouse

1877-1882	C. H. Bernheim
1883-1891	W. P. Cline
1892-1894	Jacob Wike
1895-1896	A. R. Beck
1897	J. A. Arndt
1898-1900	C. L. Miller
1901	J. A. Arndt
1902-1903	C. L. Miller
1906-1909	A. L. Boliek
1910-1911	J. F. Deal
1911-1918	J. M. Senter
1919-1921	R. B. Sigmon
1921-1928	R. B. Sigmon
1928-1942	R. L. Fisher
1942-1947	C. F. Kyles
1948-1956	L. O. Roof
1960-1964	Clarence Sifford
1968-1970	Thomas Renninger
1971-1972	Clayborne S. King
1978-1988	Claude Crawford

Old St. Paul's

Newton

Organized: 1757

County: Catawba

Alternate Names: Deutsch Meeting House, South Fork, St. Paul's

Affiliations: NC Synod, Tennessee Synod, Tennessee Synod Reorganized, Joint Synod of Ohio and Other States, ALC, NC Synod

Status: Active

Encouraged by the enthusiasm of trapper/explorer Heinrich Weidner (Whitener), Pennsylvania German (Deutsch) farmers purchased land the Catawba Valley from agents of Lord Proprietors in England. This heavily wooded land was obtainable for as little as fifty cents an acre; and in the 1740's and 1750's, many migrated south through the Shenandoah Valley seeking fertile land to support themselves and their families. Between Adam Sherrill's ford at the Catawba River and Weidner's place on the South Fork, the Deutsch Meeting House became the center of the German settlement serving both Lutheran and German Reformed Christians. When the log building was struck by lightning and burned; the settlers decided to build a bigger better structure and put it up on the wagon road. The likely year was 1757, for a reliable report says that a Reformed minister named Martin preached to an already-formed congregation during his travels in the year 1759. The deed for the ten acre tract was recorded in Rowan County in 1771, stating that Paul and Frony Anthony conveyed the land to the "Lutarin and Presbetaren Christian Churches" for the payment of one pound sterling from each of the parties.

John Goffried Arndt traveled west from the Lutheran settlements near Salisbury in August 1776 and gave first communions to several dozen children. Among their surnames were many still familiar to Catawba County's Lutherans: Kransster (Krantz), Vollbrecht (Fullbright), Antoni (Anthony), Hauck (Hoke), Seigmann (Sigmon), Killian, Klein (Cline), Haas (Hass), Winkler, Miller, Hahnen (Hawn), Bolichen (Bolick), Beringern (Barringer), Wittenberger (Barger), Mahnen (Mauney), and others. It would not be until 1785 that Arndt was made missionary full-time to the region west of the Catawba River. Only then did the people get rid of a sad superstition of never marking gravestones with their names, lest the devil harass them until Resurrection Day. Immediately after Arndt's pastorate began all graves were inscribed in German with names and personal data. Native German Arndt preached in that language and common speech among these folks remained that way until Arndt grew old and virtually blind. Arndt's assistant, young Philip Henkel, had been

born in New Market, Virginia, and had grown up speaking English.
When Arndt died in 1807, Henkel's influence is evidenced by the usage of the English language on the tombstones in 1808.

As the families grew, by the 1790's, the congregation was able to mother some new congregations in the area such as Grace, Zion, and St. John's Lutheran. After the turn of the nineteenth century the Deutsch Meeting House became known as "South Fork Church." Buoyed by newfound prosperity from the booming cotton economy, the congregation decided to tear down the one-story church and build a two-story church, including a slave gallery on the second floor. The useable logs were retained from the one-story church and used in the new two-story building. Probably in 1818 Henry Cline was given the job of constructing a very plain but practical log church. This building, sealed by boards, is still standing solidly against the sky in our midst. As a carpenter Cline was a genius, realizing a seating capacity in the small structure of 250 people. He used steep, narrow stairwells and high steps to the tiers of the balcony achieving a space-saving specialty. A canopy or sounding board reminiscent of the Old Country was placed over the head of the preacher in the pulpit. The seats downstairs were designed to have an opening for the hoop skirts or bustles which were the women's fashion at that time. Only the pews in the center had solid backs
to seat the church board. For some unexplained reason a second deed was drawn for the historic church in 1818 as the third edifice was constructed. It is signed by John Smyre and made out to trustees John Propst and John Wilfong (formerly Wolfgang) for the two congregations.

Pastor Arndt and his congregations helped form the North Carolina Synod in 1803. In 1820 the influence of the Henkels for confessional Lutheranism caused most of western North Carolina congregations to align themselves with the Tennessee Synod. Then in 1846, Adam Miller Jr., an uncompromising opponent of innovation in doctrine or discipline, left the Tennessee Synod to form the Tennessee Synod, Reorganized. After the Civil War, the new group of Lutherans applied for admission into the Joint Synod of Ohio and Other States. In 1884 they were received into that Church body with Ohio headquarters and in the 1890's convinced said assemblage to start a seminary in Hickory. Known as St. Paul Practical Seminary, the school served as ministerial training base for Carolina pastors until it closed in 1910. Lutherans and Reformed Christians had shared the church building until 1901 when the Reformed congregation built their own house of worship three miles south at Startown. In 1905 the Lutheran congregation split and one group affiliated with the Tennessee Synod and became known as St. Paul's Lutheran Church at Startown. To avoid the confusion of two St. Paul's Lutheran Churches on the Newton mailing route, the original congregation became known as "Old" St. Paul's.

In 1901 St. Paul's Church near Newton had one hundred communing members. That must have dropped substantially in 1905 when St. Paul's at Startown was formed. Membership in 1952 when the present brick church was built across the road was about 150 communicants. A significant step was taken in 1956 when, after a dozen years of sharing Pastor Schillinger with St. Paul Lutheran Church in Hickory, a parsonage was built and the Rev. Calvert Love was called to become the congregation's first fulltime pastor.

In 1994 a "Friends of Old St. Paul's" committee was formed to raise funds and to restore the congregation's aging structure.

Pastors:

1875-1807 J. G. Arends
1805-1814 Philip Henkel
1815-1820 Daniel Moser
1820-1831 David Henkel
1835-1846 Adam Miller Jr.
1849-1869 P. C. Henkel
1868-1895 George L. Hunt
1896-1897 J. C. Moser
1897-1899 E. J. Sox
1900-1905 F. K. Roof
1905-1907 George L. Hunt
1907-1909 L. P. Propst
1912-1916 R. M. Carpenter
1916-1924 J. C. Barb
1925-1938 Luther M. Hunt
1938-1943 Royal Walther
1944-1956 Sylvanus Schillinger
1956-1961 Calvert Love
1962-1970 Charles Boaz
1971-1987 Luther Knauff
1988-1993 John Groth
1993-1994 Elvin Bumgarner
1994- 2002 David Ridenhour
2003-2008 Ronnie L Church Jr

Organ

Salisbury

The year 1745 is thought to be the date of organization of Organ congregation by German emigrants migrating from New York and Pennsylvania. Although they could gather for worship no regular Pastor had come south with them. Two men Christopher Rentleman and Christopher Lyerle made the journey to England and Germany to secure not only a Pastor but also a school teacher. Two men were selected, Adolphus Nussman and John G. Arends. They arrived in 1773 and immediately began to work. Until 1788 when the Rev. C. A. Storch arrived from Germany no regular records were kept. The record book that Pastor Storch began is existent and in good condition. Prior to 1786 Johannes Stigerwalt built a pipe organ into the log church that preceded the stone church, the very first such instrument in the south. Having an organ caused Zion Church to be commonly called "The Organ Church", and was so labeled on a deed dated 1786.

When the stone church was completed in 1794 the organ was moved into the gallery facing the high wine stem pulpit, and was used for about 100 years. When it was dismantled, keys, pipes, and other parts which had been made into yardsticks were sold. Around 1835 a Sunday School was established during the pastorate of Rev. Henry Graeber. Both he and Pastor Storch are buried in Organ cemetery.

During the tenure of Rev. W. R. Brown (1886-1894) the stone church was repaired and painted, the roof raised and made steeper, the flagstone floor taken up and replaced by wood, overlaid with carpet. The high pulpit was removed. During this time the Women's Home and Foreign Missionary Society was organized and became one of the most active. Mrs. Brown was its first President.

By 1954 when the Rev. William E. Hall came to serve Organ, the attendance at service had outgrown the seating capacity of the church. Thoughts turned to building a larger, better equipped worship and educational facility. Ground breaking for the new church and educational building which cost approximately $235,000.00 took place on March 9, 1958. All of the gray granite stone used in the church came from the nearby Earnhardt quarry, and was laid by Noel Stirewalt, a member of the congregation. The congregation moved into their new church building on August 7, 1960, and the building was consecrated on June 25, 1961. The parking lot and driveways were paved in 1965.

During the tenure of Rev. E. W. Ridenhour a new pipe organ built by Cassavant Freres of Quebec, Canada was installed in April 1972. The organ which cost $54,000.00 contains 1,814 pipes ranging in size from one inch to eight feet in length. The organ was used for the first time for a worship service on June 4, 1972.

The year 1973 marked the 200th anniversary of the arrival of Adolphus Nussman and John Gottfried Arends in North Carolina, and of the spread of Lutheranism in this part of the country. On August 12, 1973, a monument which celebrated the arrival of Nussman and Arends was unveiled in an area between the old and new churches.

Under the leadership of Rev. G. David Swygert in August 1984 the congregation voted to air condition the church sanctuary and educational building at a cost of $103,000.00. The air conditioning was first used for a worship service on June 16, 1985.

Pastors

1773-1774	Adolphus Nussmann
1775-1785	J. G. Arends
1785-1787	Adolphus Nussmann
1788-1823	C. A. G. Storch

1823-1829	Daniel Scherer
1829-1832	Jacob Kempfer
1832-1843	Henry Graeber
1844-1866	Samuel Rothrock
1866-	W. H. Cone
1866-1867	William Artz
1867-1869	Samuel Rothrock
1869-1870	Simeon Scherer
1870-1873	W. H. Cone
1873-1874	W. R. Ketchie
1874-1875	P.A. Strobel
1876-1886	Samuel Rothrock
1886-1894	W. R. Brown
1894-1904	G. H. Cox
1904-1907	C. A. Brown
1908-1913	H. A. Trexler
1914-1918	R. R. Sowers
1918-1919	L. L. Lohr
1919-1922	M. L. Ridenhour
1922-1936	P. L. Miller
1936-1954	O. W. Aderholdt
1954-1963	William E. Hall
1964-1974	E.W. Ridenhour
1975-1981	Lawrence Bollinger
1981-1992	G. David Swygert
1992.2005	John E. Pless
2006-	Terrell G Long Jr

Our Redeemer

Greenville

In 2010, Our Redeemer Lutheran Church is celebrating its 50th year of ministry in Greenville as a chartered congregation. Here is an overview of the congregation's history:

In May 1955 Jane Lingle, a Lutheran student at East Carolina College, expressed an interest in meeting with fellow Lutherans. She sent out postcards to all registered ECC students. For the first meeting on May 17, 1955 there were five students and one faculty member who met at the Y-Hut on the ECC Campus. In this group was Mildred Derrick who was getting her masters and later joined the ECC faculty; her husband was a member of the ECC faculty. They had come to Greenville in 1946 and before moving here her husband and daughter attended a Lutheran church with her. Upon their arrival in Greenville, without a Lutheran Church, her family joined a Baptist church.

Tora Larson a charter member of Our Redeemer Lutheran, who's Father had started Lutheran World Relief after World War I, had published a history of our church in 1981. She stated that "without the postcards sent by Jane Lingle and that card reaching Millie Derrick as a graduate student, Our Redeemer would have been much slower getting off the ground. A few years earlier, Kinston, NC had been chosen for a Lutheran Mission field over Greenville.

Through the efforts of Jane Lingle the Lutheran Student Association (LSA) was established on campus. The United Evangelical Synod of North Carolina realized its significance and the Reverend Frank Perry of the Kinston Mission agreed to be an advisor to the students, contact person for those interested in establishing a Lutheran church, and hold part-time church services on Sunday evenings. The establishment meeting was held on Reformation Sunday, October 31, 1955.

The first service was held on January 29, 1956 with 39 persons attending at Clark's Funeral Home Chapel. Two other locations were used briefly, St. Paul's Episcopal Church and the Seventh Day Adventist Chapel but most of the services were held at Clark's until we went into the first building in 1963. Later our "Parish House," around the corner from Clark's, was used for the church office, Sunday School, and meetings. The upstairs was used as the Pastor's living quarters.

The Church Council was elected on April 12, 1956 with the choir, Lutheran Church Women and Sunday School forming shortly afterwards. A roster of people interested in signing a charter was also begun. In June 1956 Robert Troutman, a rising senior from the Lutheran Theological Seminary, was sent for the summer to conduct services and actively survey the Greenville area as a possible location for a mission church. Robert Carswell, another seminary student continued the survey in 1957. In April 1958, a roughly three-acre lot on Elm Street was chosen for a church site. With the help of the Synod this was completely paid for by June 1960.

A full-time Mission Developer, the Reverend Terry Agner, came in June 1958 and was installed as our first pastor on Organizational Sunday, April 24, 1960. Synod had increased the number of charter members needed and although the church was organized it was not chartered until June 1960. Pastor Agner remained until June 1962.

The Reverend Howard Bock came a few months later but died in February 1963. Dr. F. L. Conrad, former North Carolina Lutheran Synod President, and Harold McSwain, a seminary student, served until the Reverend Robert Dasher came in September 1963.

The congregation moved into its new church building a few months later on December 8, 1963. Pastor Dasher remained until December 1968. The Reverend R. Graham Nahouse served from April 1969 until 1991. During this time the congregation outgrew its First Unit and added a new Sanctuary in 1985.

The Reverend Eddie Elkins served the congregation from 1991-1995. He was followed by two interim pastors, the Reverend Marge E. Eckland, and the Reverend Michael Evans. The Reverend William Neuman was hired as a term pastor from 1991-2001 and the Reverend Fredrick Simmel was the interim until August 2002. The Reverend Martin Seemann served from 2002-2007. The Reverend Lawrence Meyer served as the interim pastor until August of 2009.

On July 12, 2009 Our Redeemer extended a call to the Reverend Drew Goodson, the current pastor. He was welcomed and received by the congregation with open arms.

The Lutheran Student Association has continued throughout the church's history and is an active group now called Lutheran Student Ministry (LSM). They are an integral part of the community at Our Redeemer and meet weekly during the school year.

In 2008, the congregation completed a significant renovation of the church facilities including a new front entrance addition. A process of revisioning and renewal led to the renovations and a renewed focus for ministry.

Our Saviour

Dallas

Our Saviour Church is located in Gaston County about one mile south of Dallas, Highway 321.

Services began on March 3, 1957 and were conducted by the Rev. W.G. Cobb in the County Agricultural Center. During the summer, the church was served by a Seminarian, Everett Price.

On October 6, 1957 the church was organized by Rev. Cobb. This was the first Lutheran Church organized in 40 years in Gaston County. The charter membership comprised one hundred and ten baptized members.

A parsonage was soon built and in April 1958, the Rev. John L. Morgan assumed work as the first full time pastor. The parsonage was dedicated in June 1958. On September 14, 1958 a ground breaking for the Church and Educational Building was held.

During the following months, much progress was made on the building and various activities included making draperies for the Educational building, by the women of the church, Vacation Church School and an Evangelism Mission.

August 2, 1958 the Educational Building was used for Sunday Church School. The Worship service was held in the nave although incomplete. For months work continued. The Day of Dedication and Cornerstone lying was a celebration on August 7, 1960.

Additional improvements have been added over the years. An Allen Organ was purchased and the building air-conditioned in 1969. A much needed Activity Building was dedicated in May, 1976.

The first pictorial directory was compiled in 1976. In 1978, the quilting group quilted a quilt for the North Carolina Lutheran Church Women. The quilt had 210 8-inch squares representing each congregation in the Synod and centered with the LCW dove square. This quilt was presented to Dr. and Mrs. George Whittecar at the unit convention.

In 1982 the Christian Education Committee invited the congregation to a SOUP SUPPER as the first event in celebrating the 25th anniversary of the church. October 6, 1982 celebrated 25 years of an organized congregation. Worshipping and witnessing and working for our Lord and Saviour. Bishop Michael C.D. McDaniel preached on October 10, 1982 and enjoyed a luncheon and fellowship.

In October, 1983 a Wicks pipe organ was installed and chimes were added in 1984. In 1985 a new Dossal was presented an in 1986 siding was installed on the church and parsonage where wood was formally used.

Into the future this institution advances and trusting in God to show the way for its members to accept the demands of a more dedicated church.

List of Pastors

Rev. W.G. Cobb	2/57-6/57
Mr. Everett Price (student)	6/57-9/57
Rev. W.G. Cobb	10/57-4/58
Rev. John L. Morgan	4/58-10/67
Rev. Donald R. Deal	10/61-2/71
Rev. Carroll Robinson (vice-pastor)	2/71-5/72
Rev. Carroll Robinson	5/72 – 6/74
Rev. Edwin McKinley	10/74 -4/75
Rev. John Woodard	7/75 9/78
Rev. Robert Edsell	12/78 – 11/80
Rev. Robert F. Shelby, Jr. (interim)	11/80 – 6/82
Rev. Carl M. Haynes	6/82 – 5/92
Rev. Timothy L Landers	12/92 – 7/94

Rev. Mark E Wilhelm	6/96 – 8/99
Rev. William E Harper Jr	6/2000 – 5/2005
Rev. William G L Fisher	5/2007 -2009

Our Savior

Jacksonville

The Lutheran Church of Our Savior was organized on Easter Sunday morning, 1954.
Prior to this, much work has been done toward reaching that goal. Before the Reverend Thurmond C. Plexico assumed his ministry here, the first of November, 1953, some groundwork had already been accomplished.
Sunday school had been held for some time in the home of Mr. and Mrs. B. A. Barringer. In the summer of 1953, Seminarian John Yoder was sent by the Synod to help develop the field. Following this, arrangements were made in the American Legion Building in downtown Jacksonville.
The co-operation of the six Lutheran Chaplains stationed at Camp Lejeune under the leadership of Chaplain (now pastor) Glenn Barger was a God-send.
In October, 1953, Pastor Plexico, who was then pastor of the Union Evangelical Lutheran Church, Salisbury, NC received a joint call from the Board of American Missions and the Lutheran Service commission.
As a Board Missionary, it was to be his work to gather Lutherans and the un-churched of the area and to organize them into a Lutheran congregation. As a staff member of the Lutheran Service Commission, he was to lead in the development of a Lutheran Service Center.
In the later part of 1953, a parsonage and the church property were purchased. The parsonage, which was located at 303 Stratford Road, was purchased at a cost of $11,000. The church property was purchased December 6, 1953, at a cost of $26,500. This property was particularly desirable since it was conveniently located on the highway and central to all housing in the area.
An old barracks building on the property, formerly a night club and VFW building was remodeled and converted into a Church, Sunday School unit and service center. Little did anyone realize that this building would be used for the congregation for more than four years.
To build a church in a transient area such as this took many hours of planning, programming, and praying. Plans for the building were changed time and again to meet the requirements for what had become the fastest growing Lutheran Church in North Carolina.
What a day of rejoicing for everyone—Ground-Breaking!! Exceptionally low bids from the contractors to begin building a building with an estimated value of more than $80,000 for a cost slightly more than $65,000.
In August, 1958, the congregation began using the new facilities. A dream had become a reality. Since the organization of the Church, over 2,400 men, women, and children have been received into the church. Of course, most of these people are no longer in the area. But a ministry in Christ's name has been performed.
Today, our congregation with its more than 90% military membership has more than 100 resident member families. Members of the church are from almost every background of Lutheranism. Each year more than 75 adults are confirmed into the church from other denominations.
Early in 1958, the congregation purchased a parsonage at 500 Dogwood Lane in Northwoods. The parsonage and property are valued at $17,000.
In 1959, we were blessed by the placement of a parish worker in our area by the National Lutheran Council. This strengthened the church program tremendously. Those who served were Miss Berdella Sheggeby, and Mrs. George Barringer (Nee. Alvira Lee) and Miss Ruth Stadem.
Before the completion of the new building, the service center was moved to 821 Court Street in downtown Jacksonville. It has grown to become one of the largest attended centers in the United States. In late 1961, the size of the center was doubled by occupying a second building. The attendance now approaches 4,000 men a month.
The church now operates a day school consisting of Pre-Kindergarten and Kindergarten.
In October, 1961, an event of real significance took place in the life of the Church when the

Department of Worship of the United Lutheran Church selected three churches in the United States for special study because of the progress that had been made in “Renewal through Worship”. Our Savior Church was selected along with St. Mark’s Chicago, and St. Paul’s, Gutenberg, Iowa.
Pastor and Mrs. Plexico attended the National Conference of Worship Leaders and presented a detailed explanation of the work that is being done in our parish through the Word, the Sacraments, and our “Life in Worship”.
We look forward to the years to come as we continue to seek and serve in the name of the Savior. We pray that the day will come when the Church Nave can be built onto the present first unit building.

Pastors

1953.1963	Thurmond C Plexico
1964.1965	William E Hall
1965.1966	Floyd C Trexler
1971.1977	John R Himes
1979.1980	Andrew L Arruza
1980.1990	Richard E Boger Jr
1990.1996	James C Braswell Jr
1997.2000	David N Mielke
2001-	Hugh L Mozingo III

Our Saviour

Southern Pines

Thirty six years ago, a United Lutheran Church in the Sandhills began as a dream. Initiating a movement to turn that dream into reality, the Luther Adams family hosted the first organizational meeting in their home on Jan. 9, 1960. Attending that first meeting were Luther and Elizabeth Adams, Raeford Wells and Pastor Lester Roof of Holy Trinity Lutheran Church in Sanford.

This group notified Dr. F.L. Conrad, President of the NC Synod, of their interest; and three families attended a second meeting at the Southern Pines Civic Club. Soon afterwards, 17 people participated in an initial worship service on Feb. 21, 1960 in the Civic Club. Regular services were then instituted, with Pastor Roof and Pastor Paul Beatty of Hamlet volunteering to conduct services on alternate Sunday evenings. They even brought their own organists and choir members to assist with the music.

Continued congregational leadership was provided during the summer of 1961 by Jack Deal, a student at Lutheran Theological Southern Seminary, and afterwards by Synod supply pastors. Under the guidance of the Board of American Missions and the Synod, the congregation moved toward becoming an official mission. Approximately seven acres south of Southern Pines on US Highway 1 were purchased as a building site for $24,000. A parsonage at 355 E. New York Ave was bought for $12,000 (a $4,500 addition was made to provide an office for the pastor). On May 25, 1962, the Rev. Jack Deal accepted a call with the Board of American Missions to become the first full-time pastor of OSLC.

Our Saviour was officially organized as a congregation of the NC Synod of the Lutheran Church in America (LCA) with 92 members on Nov. 11, 1962. The name of the congregation, Our Saviour Lutheran Church of Southern Pines, was suggested by Betty Johnson. A groundbreaking service for the first two buildings on the US Highway 1 site was conducted on April 26, 1964. The units were dedicated on December 6, 1964. Following the resignation of Pastor Deal in May 1966, pastoral leadership continued with the Rev. Philip Deese, who served Our Saviour form December 1966 until January 1971. In spite of financial struggles the congregation increased its numbers and its programs to include an early Sunday worship service, a weekday Church School, and a church newsletter called “The Lutheran Pines”. The church also provided space to begin a local school for handicapped children—later known as the Children’s Center.

Pastor Mark Johnson accepted a call in March 1971 and began work in July. Pastor Johnson was provided a housing allowance and the parsonage was sold in August 1971. A new church organ was donated in January 1972 and sanctuary pews and carpet were added five months later. By June the congregation also had eased its financial burdens through debt consolidation and a $35,000 loan from the Home Mission Foundation.

After the resignation of Pastor Johnson in July 1976, the Rev. Charles F. Drawdy was installed as Our Saviour’s 4th pastor on November 21, 1976. During the next few years the congregation’s membership, staff, financial support and program development steadily progressed. Its chancel was redesigned and the first Education Building was renovated. Groundbreaking for a second Education Building was held on August 6, 1978, with dedication in June 1979. In July 1981, Pastor Drawdy resigned his pastorate, and Pastor William E. Wallace became the congregation’s 5th pastor, serving from October 1980 until 1984. He was followed by the Rev. Gerald Wallace who served from January 1985 until March 1987.

The Rev. Palmer D. Clemmer became Our Saviour’s 7th pastor on July 27, 1987. Our Saviour celebrated its 25th anniversary on November 15, 1987. The festivities included a mortgage burning for the second Education Building. On January 1, 1988, Our Saviour became a member of the new Evangelical Lutheran Church in America (ELCA). On May 8, 1989, ground was broken for a new sanctuary and administrative building. The new facility was dedicated on May 27, 1990. During the

next few years, the congregation grew to over 600 members, added many new programs and a new Director of Christian Education. Pastor Clemmer resigned in May 1993. The Rev. Dr. David R. Keck became Our Saviour's 8th pastor on April 13, 1994. Our Saviour is now a congregation of 747 baptized members, having experienced is greatest growth in both membership and facilities under the leadership of Pastors Clemmer and Keck.

Pastors

1962-1966	Jack Deal
1966-1971	Philip Deese
1971-1976	Mark Johnson
1976-1981	Charles F. Drawdy
1980-1984	William E. Wallace
1985-1987	Gerald Wallace
1987-1993	Palmer Clemmer
1994.2000	David Keck
2001-	G Scott Homesley

Our Saviour

Welcome

In the early 1960's a letter was written to the Synod to petition the Board of American missions to begin a church in the North Davidson County area. CH Chapman, Ralph Hiatt, Jason Brown, Varner Berrier, and Mr. Oscar Petrea all helped write the letter. On July 1, 1965 Rev. Paul Sorensen was called as mission developer to begin survey. A parsonage was purchased by the Board of American Missions. October 3, 1965 the Luther League was organized, and M/M Ralph Hiatt were the advisors. The first interest meeting was held November 3, 1965. The first worship service was held November 28, 1965, the first Sunday in Advent with 89 present. The first Sunday school was organized December 5, 1965. The first communion service was held February 25, 1966.

Coming together in their desire to share the good news of Jesus Christ, the members of Our Saviour's and Pastor-Developer Sorensen experienced with the joy the beginnings of the new congregation.

As God's people called to mission, Our Saviour's experienced a strong feeling of purpose and unity in the Gospel on Charter Sunday, March 6, 1966. Ninety-nine men, women, and children signed their names to become a part of this new Lutheran Congregation. A three acre building site was purchased on Hwy 52 from Mr. Willard Hinkle May 1, 1966. May 29, 1966 was organization Sunday and Pastor Lyerly, Secretary of the NC Synod preached the sermon, organized the congregation and installed the first church council. On June 12, 1966 the first church council meeting was called. August 21, 1966 the congregation voted to call Pastor Sorensen as the first pastor, and on August 29, 1966 he began as Pastor. Under Pastor Sorensen's enthusiastic leadership, and active and exciting youth group was established which gave the church a sense of outgoing ministry. The LCW was organized October 10, 1966. The president was Mrs. CH Chapman, Vice president, Mrs. Harrell Sink; Secretary, Mrs. Von Berrier; and Treasurer, Mrs. Ray Zimmerman. Pastor Sorensen was installed January 2, 1967. Congregation was received at the 163rd annual convention of the North Carolina Synod at the Evangelical Lutheran Church at St. James in Concord, NC on May 3, 1967.

The Lutherans were new to this area. As a result, the congregation of Our Saviour's struggled to form a unique identity as a Lutheran Church in the community.

During this period, the congregation experienced a stable period of productive ministry. Pastor Dorton was unique in that he was the only Pastor who did not come to Our Saviour's directly from Seminary. Our Saviour's youth group continued to be active and involved in the life of the congregation. A vibrant LCW was continued and a cookbook was written which we still have and share today. An inspiring Easter sunrise service was held at City Lake.

In the early 1970's, the church struggled with a decision of whether or not to relocate the parsonage. Property was purchased from Willard Hinkle for $4,000.00, but the congregation decided to remain in the present parsonage for financial and other considerations.

During this time, the church experienced an active and positive era of ministry. Pastor Fink's gift for administration was a blessing in enabling the congregation to forge ahead in ministry. The Messenger was established as our newsletter with its first printing. Dr. Glass of Lenoir-Rhyne gave an inspiring study on "Romans" to which the entire Community was invited. The picnic shelter was built as well. The Edge of Adventure Program encouraged individual spiritual growth in the congregation. The music ministry flourished under the direction of Mrs. Brenda Troutman. A German Language Reformation service was held. The sanctuary lamp was given by Mr. and Mrs. Leslie Sisk in memory of their son Joseph Leslie Sisk who died during this time.

"The blood of the Martyrs is the seed of the Church" was a common saying in the early church. Our congregation experienced this firsthand with the death of Hazel Alexander on June 23, 1978. In the words of Pastor Fink, "She will be sorely and dearly missed. A most active member." (from the parish register.)

A founder of Hospice in Davidson County and a strong supporter of Contact, Pastor King gave Our Saviour's a strong, positive identity through social ministry concerns in the community. The Mother's Morning Out program and the Bloodmobile began during this time as a loving ministry to the community. The "Pairs and Spares" fellowship group also formed. Pastor King's gift for counseling was a comfort to many in the congregation.

The congregation struggled during this time with financial difficulties which hindered its ministry.

The church reached out to the community in new ways with confidence and a renewed faith through its support of the Salvation Army Soup Kitchen and Ecumenical Social Ministry. Money was gathered to aid 3 families in the congregation who experienced fires in their homes. Through the Bible Study and Teens Inc., the church renewed its commitment to its youth. Many members participated in dramatic and clown worship services which enriched the congregation's worship life. The renewing study group was formed in April of 1986. Beautiful banners were made by the LCW. The church participated in a pictorial directory on June 6, 1986, the very first one.

A copier and service contract were donated to the church which greatly enhanced its ministry. New Advent paraments and choir robes were also donated. Red stoles were made for the choir to go with the new robes.

A new roof for the parsonage was donated and 24 members working together put the new roof on the parsonage in one morning. The east end of the church building was repaired.

Pastor Gilbert and his family were eagerly welcomed by all the members of Our Saviour's. During this time we remained extremely active in the community. We supported Ecumenical Social Ministries, the Bloodmobile, needy families at Thanksgiving and Christmas and Crop Walk. We started the AAL branch during this time along with our yearly council retreats. Our long awaited goal of getting off of mission support was finally accomplished. Many repairs were made at the church and our parsonage was finally paid off on October 18, 1988.

During the past few years we have managed to remain extremely active in our community outreach. We continue to support Salvation Army Soup Kitchen, Ecumenical Social Ministries, the Bloodmobile, needy families at Thanksgiving and Christmas and Crop Walk. Several of our members are active in Scouting, Hospice, and Cancer Services. We have undertaken a new project this year, one that we call our Senior Pen-pal program. Via letters, cards and visits we are reaching out to seniors in local rest homes and retirement communities. It is our way of helping to fight the disease called loneliness. We currently are in the process of expanding and refurbishing our library in hopes of making it a valuable resource for everyone.

Despite our lack of membership growth, this has been a period of great personal growth among our members. There were times when our struggles seemed to outweigh our victories but we forged ahead in spite of them allowing hope and faith to be our anchor. The seeds that were planted during the winter of our church life have taken root and now we know that spring has come for new life is sprouting. This re-emergence was truly evident when our yearly council retreat took place this past February. The atmosphere was one of optimism and renewed strength as we focused on the future and turned away from the past. We truly have entered a new stage of growth.

Pastors

1965.1966	Paul Sorensen, Mission Developer
1966.1970	Paul Sorensen, Pastor
1970.1973	Franklin Dorton
1973.1979	Ron Fink
1980.1984	Bill King
1984.1986	Bill Bendert

1987.1989	George Gilbert
1989-	Donald W. Herb, Ph.D
1995.1999	Deborah J Wood

Peace

Gibsonville

Reorganization of this church was begun on July 20, 1898 and completed on September 18th of the same year. Charter membership was fifty-nine. Peace Evangelical Lutheran Church held its first Service of Worship in its newly constructed House of Worship, the present church building. "on the third Sunday in April, 1898, when the Lord's Supper was administered to a large congregation."

Like the present new parsonage, the church lot was contributed by a member and the church was constructed by the male members of the congregation under the direction of Mr. George R. Zimmerman. In the same year of organization a series of special services were held in the church with a visiting Preacher, The Reverend J. I. Wertz, and this has been practiced whenever possible each year thereafter until the present time.

Placed 'in pastoral connection' with Macedonia, Burlington, Rev. V. Y. Boozer acted as supply, thus becoming the Church's first Pastor.

A Sunday School was organized on the Sunday of the first Service in the new Church "in 1898 with Mr. Albert Wagoner as superintendent." Increasing steadily, the enrollment is now 129.

Until September, 1956, when the congregation chose to be self-sustaining, this church was in the parish with other congregations. The Word of God was preached by Seminary Students from our Southern Seminary in Columbia, SC until June 15, 1958, at which time the first full-time Pastor of the church, The Reverend Robert W. Edsell, took office.

From June 15th of this year until now, God has richly blessed this congregation both in material and spiritual growth for which we all praise His Holy Name through Jesus Christ our Lord.

Pastors

1898-1899	V. Y. Boozer
1899-1903	W. W. Ritchie Jr
1903-	C. Brown Cox
	C. I. Morgan
	T. S. Brown
	H. W. Jeffcoat, (Supply)
	B. A. Barringer, (Student Supply)
1921-1931	G. W. McClanahan
1931-1931	Enoch Hite
1931-1943	John L. Morgan
1943-1949	M. R. Farris
1950-1952	W. J. Roof
1952-1956	Earl K. Bodie
1958.1960	Robert W. Edsell
1963.1969	John F Taylor Jr
1977.1983	R Harold Terry
1984.1990	James W Campbell Jr
1990.1993	Jeffrey L Hoffner
1996.1999	Henry R Sink
2000.2006	Stephen F Mims

PHILADELPHIA EVANGELICAL LUTHERAN CHURCH
Dallas

"Pioneer Lutheran Church Gives Thanks for the Gift of A Long History as a Testimony To God's Steadfast Love and Grace"

From a small country church, located three miles north of Dallas, the Lutheran Church in the portion of North Carolina west of the Catawba River was born. Philadelphia, the oldest Lutheran congregation west of the Catawba River, began its life along the banks of the South Fork of the Catawba River in 1767. Hardy German immigrants come to America to escape the harsh economic conditions and religious persecution that had wrecked much of Europe. Many settled in Pennsylvania, along the Cumberland Trail, throughout the Shenandoah Valley in Virginia and into the Piedmont section of North Carolina. Among those who settled near what was later to become the town of Dallas was Adam Kastner (Costner) and his family. The country to which they came was an unexplored and almost impenetrable wilderness. An abundance of wild game was available and the Indians of the region were the primary inhabitants. Although the first concern of these pioneers was to build homes and barns for shelter for their families and livestock and to clear fields to raise crops, they soon responded to the need to provide an opportunity for corporate worship. Sometime before the close of 1767, a meeting was held in the home of Adam Kastner, at which plans were made to establish a church in the community. Services were first held in Kastner's home and in the homes of other members for some time. These worship services were led using a limited number of Bibles, hymn books, catechisms, and books of sermons and devotions brought from Germany.

The church was first called "Kastner's" in honor of its founder and upon the rolls appeared the names of Friday, Cloninger, Hovis, Hoyle, Rhyne, Pasour and Lineberger. The Church carried the Kastner name until 1776, when it was renamed "Philadelphia." It is uncertain why the name was changed, but perhaps the congregation desired a Biblical name just as babies born into these German families were often given Biblical names also.

The congregation was served by laymen and occasional visiting ministers until 1785, when the Reverend Johann Gottfried Arends accepted the call of the Catawba area congregations to be their resident pastor. Pastor Arends moved to Lincoln County, about six miles north of Dallas. It was during Arends' ministry and on January 20, 1798 that Mr. John Smith, gave the congregation a parcel of land consisting of one acre and sixty-six poles. The land was located on the banks of the South Fork of the Catawba River near Smith's Ford and was given by Smith "for the great regard that he hath to promote religious worship and education in said congregation."

It was at this spot the church remained for the next 148 years. During this time, a building of hand-hewn logs was erected and served the congregation until 1867 when a new building was erected through voluntary labor of the members. In 1803, the Lutheran Synod of North Carolina was organized, and Philadelphia's pastor, Reverend Arends, was elected president. He served the church until his death on July 9, 1807. After the death of Pastor Arends, Philadelphia was served by the Henkel brothers--Philip and David. David Henkel was instrumental in organizing the Tennessee Synod of which Philadelphia became a part and remained until the reunion of the North Carolina and Tennessee Synods in 1921.

Years passed and in 1845 Philadelphia welcomed her first native pastor, Jesse Reuben Peterson, affectionately known as "Father Peterson." It was during Peterson's ministry that the North and South rose in arms against each other, and many of Philadelphia's young men left home to fight for "the cause." Some of these young men, such as 2nd Lt. James Wellington Lineberger never

returned home, leaving behind wives and families.

But, even while they were engaged in this great conflict, many of them thought of their church, as is noted in letters from Wellington Lineberger to his wife Elizabeth dated, June 14, 1862. "I would like to be there with you to go to church tomorrow but it is out of my power. But my heart is with you and I hope if you go to church you will hear some for me as I can't be there. I can hear one sermon a week or two before we leave Goldsborough [N.C.]. Polycarp Henkel, son of David Henkel and a son of Philadelphia, was down there and gave us a good sermon." Another letter dated October 1, 1863, included the following hope, "I would like to get home when the meeting is at Philadelphia. We have at this time preaching regularly and the altar is crowded all the time."

As the Civil War drew to a close and the rift between the North and South began to heal, the congregation of Philadelphia looked to the future. The old log church, which had served faithfully for many years was torn down and replaced by a larger frame building in 1867. This building remained in use until the waters of the South Fork River overflowed its banks on July 16, 1916 and flooded much of the Catawba Valley. Extensive damage followed in the wake of the flood, including the destruction of Philadelphia's sanctuary. Water rose to within eighteen inches of the eaves, sweeping the building off its foundation and destroying all the church's records.

The congregation erected its third building in 1917, which was a frame church located on higher ground and about a half mile further from the river. It was relocated as a precautionary measure in the event of future floods. It is also on this location that Philadelphia's present sanctuary is located. On July 12, 1970, the congregation dedicated a six-sided contemporary brick, wood, and glass structure. Over the years, Philadelphia Lutheran Church has helped shape the history of the Lutheran Church in North Carolina. Philadelphia is a congregation of the *North Carolina Lutheran Synod* of the Evange*lical Lutheran Church in America*.

Philadelphia's current pastor is The Rev. Gary A. Weant, who has served the nearly 300-member church since 1976. A native of Rowan County, Pastor Weant graduated from Lenoir-Rhyne College, Hickory, N.C. in 1972 with a Bachelor's degree in Mathematics. He is also a 1976 graduate of the *Lutheran Theological Southern Seminary* in Columbia, S.C. having received the Master of Divinity (M.Div.) degree. He was ordained in 1976 N.C. Lutheran Synod Assembly. In 1999 Pastor Weant received the Master of Sacred Theology (STM) degree also from the *Lutheran Theological Southern Seminary* and in 2001 he received a Doctor of Divinity degree and Citation for Excellence in Pastoral Ministry from *Lenoir-Rhyne College*.

Over the past twenty seven years, Philadelphia has experienced the steady cultivation of congregational lay leadership as well as the expansion and development of numerous ministries both within the congregation as well as in to wider community and around the world. In 1977, Philadelphia joined in partnership with Antioch and Holy Communion Lutheran Churches and sponsored the resettlement of the Say Kao and You Kang Chang family from Viet Nam. During this same period, Philadelphia joined with a number of Dallas area churches to strengthen a local food pantry which soon resulted in the formation of the *Dallas / High Shoals Christian Social Ministry (DHSCSM*). A second Vietnamese family, The Bounta and Vihn Syboutlan Family, was resettled by the same three churches in 1979. Also in 1979, Philadelphia was instrumental in helping form the Area Lutheran Recycling Ministry in support of hunger relief at home and around the world.

In 1980, Philadelphia joined with eight other Lutheran congregation to form a Campfirmation Ministry Cluster which continues to meet every summer at Lutheridge. Likewise in 1981, Philadelphia joined in partnership with the other Lutheran Churches in Gaston County in the formation of the *Lutheran Support Group of Gaston (LSGG) Inc*. which worked in partnership with *Lutheran Family Services in the Carolinas* in developing three local Group Homes for troubled children and youth as well as a local Foster Parent Ministry. By the mid 1980s, Philadelphia had begun the direct support of missionaries in Japan and Namibia, had helped initiate a local *Yokefellow*

Prison Ministry at the Dallas Unit of the N.C. Dept. of Corrections, began an Area Lutheran *Confirmation Cluster Ministry* and had laid the groundwork for the formation of special *Endowment Funds* for Cemetery Maintenance, Ministry, Education, Benevolence and Service. During the early 1990s, Philadelphia began hosting an annual Congregational Council Retreat for leadership development and mission planning. A special Long Range Planning Process was begun which resulted in a number of new projects and ministries including the complete interior refurbishing of the Fellowship Ha l and Education Building in 1996 and the development of preliminary drawings for a large, multi purpose, educational building and fellowship shall. It was also during this time that Philadelphia joined with Antioch and St. Paul's Lutheran Churches in the sponsorship of an *Area Lutheran Summer Day Camp*.

During 1998 and 1999, Philadelphia helped develop the *Area Lutheran Outreach Ministry* which now supports an ongoing *Hospitality Table* during various season of the Church Year at the local US 321 Flea Market. In the summer of 1998, Philadelphia also became the fifteenth congregation in the N.C. Lutheran Synod to develop and sponsor a congregational Website. In April 2000, Philadelphia became one of the first Lutheran congregations in North Carolina and the ELCA to develop a fully automated, computer generated, multi media slide show presentation suitable for evangelism and outreach which is downloadable from a congregational Website. Also during the spring of 2000, Philadelphia was instrumental in helping forge a county wide partnership among the fifteen Lutheran congregations in Gaston County in support of education. This effort has led to the inauguration of a county wide after school *Lutheran Tutoring and Mentoring Ministry* which began in October 2000. The county wide Lutheran partnership for education also hopes to help bring to fruition the formation of *Hope Lutheran School* (Grades K-12) which is scheduled to open in the fall of 2003. In August 2003, Philadelphia will see brought to fruition the most ambitious and significant project in the past thirty years with the Service of Dedication of a 12 stop, 15 rank custom built Ontko Pipe Organ along with the establishment of a Music Teaching Ministry. During 2003, Philadelphia also anticipates the renovation and enhancement of portions of the sanctuary as well as progress toward the completion of a fully functional multi purpose outdoor shelter. Today, *Philadelphia Evangelical Lutheran Church* is a dynamic, healthy, vibrant congregation of approximately 300 Baptized members representing a diverse mix of vocations, age groups, families and people from all walks of life which reflect a cross section of the Dallas community.

From a small, humble log church to a large, modern sanctuary, Philadelphia Evangelical Lutheran Church has served in ministry since 1767. In gratitude for this grand heritage, we join with the whole church in prayers of joy and thanksgiving for God's abiding love and amazing grace which have enabled Philadelphia to serve in ministry for more than two centuries. Likewise it is our hope and prayer that Philadelphia Evangelical Lutheran Church will be given the honor and privilege to continue serving as an instrument of God's love and will amidst future generations in the Dallas community.

PASTORS WHO HAVE SERVED PHILADELPHIA LUTHERAN CHURCH

1785-1807	Rev. Johann Gottfried Arends
1808-1814	Rev. Philip Henkel
1814-1821	Rev. Daniel Moser
1821-1830	Rev. David Henkel
1831, 1833-1844	Rev. Adam Miller, Jr.
1832	Rev. George Easterly
1845-1897	Rev. Jesse R. Peterson
1897-1898	Rev. H.J. Matthias
1899-1907	Rev. W.A. Deaton
1907-1911	Rev. Paul D. Risinger
1912-1917	Rev. Alfred R. Beck
1917-1919	Rev. Charles E. Fritz

1919-1922	Rev. C.N. Yount
1922	Rev. J. Lewis Thornburg
1922	Rev. E.C. Cooper
1922-1928,1947,1954	Rev. Clarence K. Rhodes
1928-1932	Rev. Brunner E. Petrea
1932-1947	Rev. Frederick M. Speagle
1947-1953	Rev. Wade H. Dutton
1954-1955	Rev. John Yoder
1955-1964	Rev. Cy Emmet Lutz
1965-1971	Rev. William B. Carr
1972-1974	Rev. Curtis K. Wise
1976-	Rev. Gary A. Weant

Philadelphia

Granite Falls

If we could learn from history, what lessons it could teach us! As one reviews the saddest chapter of American history—the Civil War, which at its close left the South prostrate—how can we today fully realize the fortitude, sacrifice and faith in God, that a small band of people had who established Philadelphia Lutheran Church of Granite Falls, North Carolina? Our true estimate will always be far short of that noble beginning 120 years ago.

There was a period of 11 years (1865-1876) before the first church was built. During those years the congregation worshipped in three school houses in the area, the last being a two-room log school house, where the present Middle School is located.

It was not until 1911 that the former sanctuary was built. The Rev. J. P. Price was pastor. Eight years later, St. Johns of Hudson, was placed in the Granite Falls Parish, making it a three church parish, under the leadership of Rev. F. L. Conrad.

Fourteen years later (1933) the Alvin Lutz Memorial Building was erected under the leadership of Rev. R. M. Carpenter. Then in 1949 Philadelphia became self-supporting. This was also the year the interior of the former church on Main Street was completely renovated. The Rev. James K. Cobb, was pastor at that time.

A new parsonage on Falls Avenue was built in 1961, and dedicated in February of 1962.

It was in October 1965; Shuford Mills gave a tract of land to the church for the purpose of relocating in the future. Additional adjoining lots were purchased from that company in March 1975 to complete the 4.865 acres. A year before on March 3, 1974, members of the congregation voted to relocate to be present location. The leadership was provided by Rev David Huddle. In the spring of 1975 a new pipe organ was installed and dedicated on June 1st. In the same month Rev. Huddle accepted a call to Salisbury, and Rev. Stephen T. Gragg was called to Philadelphia in July of that year. Under his leadership, plans for building our present sanctuary began to take shape. By June of 1976, over $100,000 in gifts and pledges was raised, and six months later, on December 5,.1976, the ground breaking ceremony took place, with the Rev. George R. Whittecar, President of the NC Synod of the Lutheran Church in America, officiating. The contract was awarded to Burke Construction Company of Morganton. The price was in excess of $350,000. On January 29, 1978, the first service was held in the new church with 234 in attendance.

From the Rev. Henry Goodman (1865) and 25 pastors later, to the Rev. J. Stephen Misenheimer, our present pastor, represents hundreds of people of several generations, from Sunday School teachers, members of many choirs, councilmen, and others too numerous to mention, whose loyalty, work, and talent, we today reap such a rich heritage. May we continue as they have before us, in the undaunted faith in Jesus Christ, who without which, this 120th Anniversary would not be possible.

Pastors

1865	Henry Goodman
1874-1877	M. L. Little
1878	P. C. Henkel
1883-1884	D. A. Goodman
1886-1887	D. J. Settlemyre
1890-1893	C. H. Bernheim
1893-1895	J. C. Moser
1897-1900	W. P. Cline
1900-1901	J. A. Yount

1902-1904	J. L. Cromer
1907-1913	J. P. Price
1915-1918	J. A. Yount
1919-1921	F. L. Conrad
1922-1925	J. J. Bickely
1925-1929	Paul Sigmon
1930-1932	C. O. Lippard
1932-1941	R. M. Carpenter
1943-1949	R. B. Sigmon
1949-1952	James K. Cobb
1952-1955	Paul L. Morgan
1956-1961	Jacob H. Young
1962-1965	David L. Castor
1966-1975	David K. Huddle
1975-1979	Stephen T. Gragg
1979-1981	Carl M. Pope, Jr.
1982.1988	J. Stephen Misenheimer
1989.1995	Ronald O Heinze
1996.2006	Terrell G Long Jr
2007-	John E Bell

Pilgrim

Lexington

In 1792 there were 52 families in the Lutheran congregation at Pilgrim, nearly as many as composed the combined memberships of Organ and St. Johns in Rowan and St. Johns in Cabarrus in 1772.

Pilgrim congregation is in all probability one of the oldest Lutheran congregations in NC.

Rev. C. E. Bernhardt was the first regular pastor of Pilgrim congregation. He came in 1787 and remained but one year. He was succeeded by Rev. Arnold Roschen, the fifth German pastor. Rev. Roschen had a stormy voyage and relates to us an incident of the trip. One day while the passengers were at the noon day meal a terrific storm broke on their ship. So violent was its rage that the apple dumplings glided from the table and rolled over the floor till they became as feathery as birds. This interesting episode is vouched for by Aunt Pauline Beck, of Becks Congregation; she can relate it in the elegant German of Pastor Roschen.

Rev. Roschen served the congregation until 1800, and then he returned to the Fatherland. He was a polished scholar and a much loved pastor. To him we are indebted for all the early records of the congregation, we possess. Had all the other pastors been as careful to preserve a record of their church work as he, we would have a history of Pilgrim complete.

In 1754 there was born in the Horse Shoe Neck of Yadkin River a child, “whose influence” says Dr. H. E. Jacobs of Philadelphia, “is felt today, not only in the southern churches which he served, but throughout the whole English-speaking portion of the Lutheran Church in America.” This child was no other that Rev. Paul Henkel. He served Pilgrim five years from 1800. But no one congregation or charge even could circumscribe his field of labor. He traveled over NC wherever the German Immigrants could be found and gathered them into congregations.

In 1803 he helped to organize the NC Lutheran Synod, the third oldest Lutheran body in America. The writing of the Synod’s constitution was largely the work of Rev. Henkel, as reference to Pilgrim church record of that date will show. He was a painstaking, plodding, progressive man, methodical and practical in his church work, especially is this true with the keeping of the church record.

Laboring here until 1805, immediately after the third meeting of the NC Synod, held in Pilgrim church, he moved to Virginia, leaving the congregation in excellent shape.

The organization of the NC Synod gave new life to Lutheranism. In this invigorating uplift Pilgrim congregation shared. The second log house was rapidly going into ruin, and a new church was erected in 1807, while the congregation was under the pastoral care of Rev. L. Markett. For the building of this new church Gattlieb Grimes, the father of Uncle Jacob Grimes of Holly Grove, struck the first blow of the ax in the preparation of the building timber. Seven years later he performed the same happy task for the building of Emmanuel Church which burned January 12, 1902.

Events passed smoothly on and Rev. M. remained with the congregation until 1816. In this year he was called to of missionary work through the states of Ind. O., Ky., and Ills., and resigned to enter upon this arduous labor.

Rev. Daniel Walcher served the congregation to 1821, when a most unhappy period arrived at the door of the Lutheran Church in NC—the organization of the Tennessee Synod and an open rupture in the NC Synod. It not our purpose to dwell here upon the unhappy causes which brought the rupture in the church. Few would understand the true nature of the trouble, and to those interested in the causes we would refer them to the histories of the respective synod. It is our talk simply to state that Pilgrim congregation suffered from the rupture in the NC Synod, a part of the congregation remaining true to the NC Synod, but a greater number going to the Tennessee party. That both congregations kept up a distinct org. until last summer is to well known to be chronicled.

The rupture in the congregation was an unhappy period. It is well, perhaps, that nearly all of

the true facts are forgotten and blotted from the records. There were personal encounters enough to make times lively and each party succeeded in getting themselves locked out of the church by turns. There lives in Ind. Mr. Chas. Grimes, now 86 yrs. of age who was confirmed during these stormy days of 1830-5, and he can give interesting facts of these personal encounters.

It was about this time that the contagion of "Westward Ho" was in the air, and Pilgrim congregation lost many of her faithful members. There are today in Ind. and Ills. whole congregations made up of emigrants from Pilgrim. There is one family which has furnished several pastors to the western Lutheran church and just now a son of this family is preparing to go to an India mission field.

Nothing remarkable occurred in these congregations after the heat of the bitter contest of the rupture had somewhat cooled. Both pursued the even tenor of their way, worshipping together, but thinking and deliberating apart.

One unsuccessful attempt at union was made during the pastorate of Rev. Chas. Bernheim. The day of its accomplishment was not yet, however, and for two more decades the matter wore on.

In 1887, the building erected in 1807 was badly worn and a new one was desired. This was jointly erected by the Reformed and the Lutherans of both Synods, each congregation doing one third of the labor and cost.

During the nineteenth century the NC Synod met in Pilgrim church six times, 1805, 1813, 1817, 1823, 1836, and 1871. The Tennessee Synod has met there twice, in 1840 and 1874.

It was better perhaps to allow posterity to write of this fact, for then judgment would be tempered to larger and assimilated facts. But as we are now to follow the congregation away from the ashes of our sleeping ancestors to a worshipping place on a neighboring hill, we are compelled to speak a few words on this subject that the children of the future may know the steps that placed Pilgrim congregation out of her original moorings, and away from the sacred shrine of our departed dead.

For many years three congregations worshipped at Pilgrim church, two Lutheran and one Reformed. It was a Union church, so called. Fortunately or unfortunately, the writer served as pastor of one of the congregations when the rupture came, and passed through the fire of those withering, scorching days. Whatever may have been the true deepseated cause of the rupture, one wiser than mere man has said, "A house divided against itself can not stand".

The day of union churches is passing, and Pilgrim congregations were to go through the crisis. That it could have gone through this crisis—could have separated in its branches—in a much easier and much more becoming way, few will deny. The trouble at separation rose over the title to the property. The Reformed people worshipped at Pilgrim from its earliest days is not at all doubted by the writer, and that the property was owned jointly is most probable, yet facts as to records extant compel us to say that the historical evidence shows no Reformed congregation at Pilgrim prior to 1831, and our best knowledge of facts do not give them a pastor at that place much earlier than that date, while historical evidence gives the Lutherans a regular pastor in 1787 and furnishes a complete church record from 1792 to the present time. The true cause of the rupture is directly traceable to the law enunciated by our Savior with regard to a divided house. Personal matters of a worldly nature forced the question of the church ownership to the front. A little fire kindled a mighty flame, and a fanning wind soon brings destruction. Thus it was here. A contention over a road not more than three hundred yards in length was sufficient to rupture this old meeting place and start a flame which still burns. The courts gave stamina to forced arbitration, and the court records of 1903 will reveal how the matter was adjusted. The property was sold, the Reformed bought. The Lutherans united, bought another site and built, and lost all the day of completion, by fire. Stricken, but not helpless, they met over the ashes, sent their prayers heavenward, covenanted together to rebuild by God's help, solicited their friends, emptied their own tills, poured out their labor and the day of their rejoicing was at hand.

For 83 years two Lutheran congregations existed at Pilgrim under the same roof. It seems miraculous that such a condition could last so long and each party maintains a firm foothold. We can only account for this anomalous condition by the fact that a third party, the Reformed, were present

and kept the differences at triangles rather than acute angles. But when the triangular condition was broken and the Lutherans and Reformed severed their union church relation, a new condition arose and the Lutheran congregations were face to face with a new problem. They met the issue like men, reasoned that our weakness in the past lay in the fact of a divided household, and determined to face the future with an undivided front. Articles of agreement were drawn up pledging one another to brotherly cooperation and an equal share in the dividends arising from the final adjustment of the controversy with the Reformeds in their contention for the Pilgrim property. The agreement was made in March, 1903 before the arbitration for adjustment was effected. This agreement provided for a joint ownership of the property falling to the share of the Lutheran people, and closed with the hope that at no great distant day there could and would be but one congregation. But this was in providential hands, and the time of its consummation was rapidly approaching, much nearer, indeed, than our fondest hopes would allow us to believe.

The day set by the arbitration for the sale of the old Pilgrim property came on. All that is sacred to the deepest emotions of human nature shrank and revolted from the idea of leaving the old church home.

Hallowed associations and veneration for one's dead will tie the human soul with Gordian knots to the old church ground. Many Lutherans hope to remain fixed to the ground of the old church site, but the sale revealed facts otherwise. Those ties once broken, broken by the force of surrounding circumstances, lead to a clearer and better survey of the Lutheran future. We were leaving behind us the sea of the vast and were launching out upon the sea of the future. The true greatness of the future seemed brighter if the congregations could sail under one banner. Why not? The time seemed ripe. The agitation was started. The organization was effected. The congregation was to sail under the banner of the old NC Synod. The future seemed bright and all were happy.

To give place to this perfected union, Pastor Miller of the Tennessee Synod resigned to take effect on October 1, 1903. The S. S. was organized and worked happily under the arbor and in the shady grove all through the summer of 1903. Services were held regularly by both pastors, and all watched with throbbing anticipation the rearing of the new church as it rose in the majestic, though silent splendor, as another memorial for our Saviors triumph over sin. The day of completion was nigh. Already the leaf of the autumn betokened the harvest home, and every one anxiously longed for the day when we would change the roof of the summer cover and sit within the comfortable walls of the new church home. The day as in sight. The workmen's tools were quietly echoed. The finishing touches were being applied. The sweet toned bell announced that the time of rejoicing was near. But horror! Our hopes are blighted. "Burned" is the word whispered; "Burned by an incendiary"

Sad were the hearts that assembled on Sunday to view destruction's desperate work. More that $2,300.00 could be accounted for only in ashes. The beautiful grove was charred and stood as a mocking friend to the bleeding hearts around. There are times when friendship is value beyond compensation. It was so here. Friends around whispered "Courage, rebuild" There were searching of hearts, there were yearnings of soul: united we stand, divided we fall—and united we shall be. All past differences were adjusted, agreeable compromises were enacted, and over the ashes of a proud hope faith, revived, distrust was removed and a royal purpose to bear and forbear, to give and forgive was the cherished motto for the future congregation.

Where there is a will there is a way, is again verified and the reunited members of the Lutheran congregations at Pilgrims are once more happy—even happier than before, because the congregation is one and a happy future is developing. After 83 years of separation the two streams are again flowing down the same channel into the same mighty ocean.

North Carolina Synod
Pastors

1787-1788 C. E. Bernhardt

1788-1800	Arnold Roschen
1800-1805	Paul Henkel
1805-1816	Ludwig Markert
	G. Schober, Occasional Supply
1816-1817	J. W. Meyer
1817-1821	Daniel Walcher
1824-1827	Jacob Miller
1830-1831	D. P. Rosenmiller
1831-1833	John Tabler
1833-1834	Daniel Jenkins
1837	Benjamin Arey
1839-1842	Jacob Crim
1847-1848	J.B. Anthony
1849-1854	L. C. Grouseclose
1854-1863	W. A. Julian
1864-1865	W. H. Cone
1867	A. D. L. Moser
1871-1874	J. D. Bowles
1874-1878	C. H. Bernheim
1878-1883	P. E. Zink
1883-1885	R. W. Petrea
1885-1886	J. M. Hedrick
1887-1891	D. W. Michael’
1892-1894	Whitson Kimball
1896	T. H. Strohecker
1898-1905	P. J. Wade
1906-1910	G. H. L. Lingle
1911-1912	J. L. Smith
1912-1913	N. D. Bodie
1914-1918	W. C. Buck
1918-1919	M. L. Kester
1920-1921	C. H. Day
1922-1930	C. R. Pless
1931-1933	W. H. Hiller
1934-1940	C. R. Pless
1940-1951	J. A. Pless
1951.1952	JA Richie
1957.1958	LE Cumbee Jr
1964.1967	HG Beck
1969.1971	WC Wood
1971.1973	HG Fisher
1973.1977	CE Crawford Jr
1977.1982	CP Haas Jr
1984.1987	DE Ridenhour
1990.1993	CE Hodges
1995.2006	JB White
2007-	CD Saltzer

Tennessee Synod

Pastors

Rev. Paul Henkel and other pastors as visiting ministers during 1822-1832

1832-1848	Henry Goodman
1849-1854	Adam Efird
1854-1860	J. M. Wagner
1860-1861	J. E. Seneker
1861-1866	I. Conder
1866-1875	Thomas Crouse
1877-1882	C. H. Bernheim
1883-1891	W. P. Cline
1891-1893	Jacob Wike
1893-1895	A. R. Beck
1897-1903	C. L. Miller

Prince of Peace

Greensboro

Much has changed since that first service on April 30, 1972. People who were kids then are now grown up. Many people have come and gone. But much remains the same. The same Christ who was worshipped then as Lord of the Church is worshipped today. The same spirit who guided those early fathers and mothers of the church still guides, leads, and inspires us today. This is the story of how the church grew from an empty lot on Curtis Street to what it is today.

Prince of Peace was born in the turbulent years of the 60's. Alarmed by the social unrest that was rampant at that time the LCA began to realize that it had long neglected ministry to Blacks. At its 1968 convention in Atlanta the LCA resolved to begin three new congregations in Black neighborhoods in the South: Atlanta, Columbia, SC and the Warnersville community in Greensboro. Of the three, only Prince of Peace remains a viable congregation today.

The Rev. Dick Rhyne was chosen to be the mission developer for the Warnersville, he, his wife, Mary, and their two daughters Debbie and Lisa, in July 1969 moved into the parsonage which had recently been completed. Pastor Rhyne describes the first year as consisting of three major tasks: becoming part of the community, getting the building built, and establishing the steering committee. Becoming part of the community meant getting to know individuals as well as the institutions of the community and sometimes serving as a liaison between the two. The groundbreaking ceremony for the church building was held Oct. 22, 1969. Mr. Ladson D. Tankersley, an architect from Greenville, SC designed the building which was completed in August 1970. The Steering Committee, the forerunner of the Church Council, first met on April 19, 1970 at the parsonage since the church building was not yet complete. Twenty-four persons were present and items discussed at this first meeting included summer youth program, day care, and a swimming pool for the community center. The name "Prince of Peace" was suggested by Marvin Davis Sr. on April 29th and the mission became formally known as the Prince of Peace Lutheran Center for Service. This title points to Pastor Rhyne's philosophy of ministry. This was to be a ministry in deed rather than a ministry in word; the primary concern of the new "Center for Service" was to meet the needs of the community rather than to try to impose upon it a style of worship that might be strange or unfamiliar.

Because the community was composed largely of youth, the outreach ministry of the early church was heavily weighted toward youth. The two youth groups YUKS (Youth for Understanding and Knowledge, the junior high group) and YAPS (Youth for Action and Progress, the senior high group) were founded in 1971. Ray Johnson was its first leader. The leadership was later taken over by Hunter Haith an ex-Peace Corps volunteer who had been hired to supervise the summer enrichment program in 1971, and Gene Root, an intern from Hama Seminary. The youth program of the early church was quite active and vigorous, including trips to places like Disney World or Youth Convo in Houston, consciousness raising sessions ("Blacklash"), movies in the church every Saturday morning, dances, sleep ins, and interaction with youth from other Lutheran Churches. One of the big tasks of the youth was the renovation of the "Youth Hut." The Greensboro Redevelopment Corp. gave a house on Druid Street to Prince of Peace. This was moved to its present location on August 12, 1970, and extensively remodeled and used as a focal point for the youth and scouting programs as well as by various other community groups such as OEO and striking cafeteria workers. Coffee House was also held there every Thursday night. This was also used for emergency housing from early on and later was renamed "Harambee House" which is Swahili for "come together."

In addition to this active youth ministry many exciting things happened in the area of social ministry during Pastor Rhyne's tenure. A summer enrichment program for 110 children was held, a scout troop formed, and Randleman Park Day Care begun all in the summer of 1970. 1971 saw the beginning of "Talker and You," a community newspaper edited by Pastor Rhyne, and the first Talent Show held in mid April. Prince of Peace was also active in the Greater Greensboro Lutheran Housing Authority, an

outgrowth of GCLC devoted to the building of low rent housing. Joe Walker, a former Marine and community organizer from Asheville, was called to be Lay Associate and arrived March 31, 1972. He was to take on much of the responsibility for outreach and community ministry.

In many ways Prince of Peace developed in a different way from other traditional missions. Service and outreach preceded growth as a worshipping community. Nevertheless on August 21, 1970 the first worship was held at Prince of Peace at 10:00 am with 49 people present. Early on, much contemporary or experimental liturgy was used, but built around the Celebrate. Worshippers would sing hymns from the Prince of Peace hymnal (the same one we use now minus a few later additions) or the ILCW to the accompaniment of an organ (there was no piano) or sometimes a capella if no organist could be found. Early members like Mike Daye remember that Pastor Rhyne would often ask questions of the youth during the sermon, putting them on the spot about some difficult idea from the lesson. I'm sure everyone paid close attention. At that time communion was celebrated only once a month but the common cup was used from the beginning. The choir, composed mostly of youth, directed by Dolores Smith, first sang Christmas Eve 1972 the songs, "Amazing Grace" and "All About the Blues."

A Confirmation Cup was begun by Pastor Rhyne in the summer of 1972; however, the Christian education program began in earnest with the arrival of Anna Marie Franz in August 1972. Anna Marie was a Lutheran from Connecticut who was originally hired to be a half time secretary. In October of that year she became a full time staff person with the duties of director of Christian education also added. The Sunday school which did not begin until Pastor Little arrived owes much to her organizational work, for much of the traditional Sunday School material at that time was not suitable for a congregation like Prince of Peace.

Even though the Lutheran Center for Service had not explicitly aimed at forming a congregation, the people of the community were eager to take that step. Constitution and By Laws were drafted in late 1971. The first Church Council was elected on March 26, 1972 consisting of: John Marion, president; Ruth Timmons, vice president; Edna Daye, secretary; and Mary Rhyne, treasurer as well as 15 other members (the Constitution was amended in August 1973, decreasing the size of Council to 9 elected members). Finally on April 30, 1972 at 3:30 pm a memorable service of dedication and organization took place, presided over by Pastor Rhyne, Otis Hairston, Massie Kinard, Frank Perry, our district dean, and President Whittaker. In this service many people were baptized or received by transfer and the Lutheran Center for Service became Prince of Peace Lutheran Church.

In October of that same year, 1972, Pastor Rhyne was called to become administrative assistant in the area of outreach ministries to President of Synod, Dr. Whittaker, He continued on in this capacity for the next several years, and then became a staff person for LCUSA in New York. Pastor Rhyne remained active at Prince of Peace, however, until the following spring, so the young church was not without clergy leadership. The call committee, chaired by Hunter Haith, finally settled on Pastor Dick Little of St. David, Kannapolis. Pastor Little was a graduated of Davidson College and Gettysburg Seminary. He had done his internship work with Lutheran Social Services in Washington, DC, and had served in Kannapolis for two years. He arrived in Greensboro in June 1973 with his wife Cheri, herself a graduate of Gettysburg College, and their two year old son Shane. Pastor Little was installed on June 8th. As mentioned earlier, in its formative years the ministry at Prince of Peace had emphasized service and outreach; it was Pastor Little's goal to build a worshiping community centered on Word and Sacrament and to enable members to grow in faith and spirit.

One of the first things Pastor Little did was to initiate weekly Eucharist which began on December 9, 1973. The chancel which had been yellow was painted red, banners and altar cloths were made by Cheri and Amie Haith and the organ traded for a piano (all in January 1974). At the retreat on April 27, 1974 the congregation wrote our present order of worship which contains the essence of Lutheran Worship; confession, word, offering, and Eucharist yet allows for the freedom and diversity characteristic of Prince of Peace. Also in 1974 the first functioning congregational committee, Worship and Music, was formed. The W & M Committee, first chaired by Hunter Haith, was

instrumental in planning the special services added during Pastor Little's tenure: Christmas Eve, Easter sunrise, Tenebrae, Ash Wednesday, and Maundy Thursday. The choir in May of 1975 became the Gospel choir and on June 13th participated in a Gospel sing at the church along with five other Gospel choirs. It also sang at Kannapolis, for several synodical events, and for one talent show. It adopted "We Can Make It Together" as its theme song. In March of 1978 it had become apparent to several members of the congregation that we had settled into a spiritual rut and were in need of renewal. The Worship and Music and Evangelism committees met and out of this concern the Prayer Group began on April 3, 1978 and has continued to meet up until the present.

Despite the major changes in our worship life, our social ministry did not fall by the wayside during Pastor Little's tenure. Joe Walker was officially installed as Lay Associate on September 16, 1973, and took the lead in ministry to the community. One of his major accomplishments during his stay was the construction of the pool at Warnersville Center. A survey of the community had been done in January 1973 and the pool was completed in August of 1974. Joe was also instrumental in advocating for a prenatal and health clinic in Warnersville which opened in June 1977. Other accomplishments of Joe would be too numerous to list but include: advocacy for a community multi purpose center which was never built, running for city council in July 1975, a community survey in March 1977, taking a leadership role in Warnersville Concerned Citizens, chairing the Synod's Committee on Justice and Social Change, and organizing for Wilmington, Ten. Neither was he inactive in the life on the congregation, serving as lay assistant, preaching, teaching Sunday school, initiating the "House of Prayer," and being active in prayer group and adult church school. Some of the social ministries begun under Pastor Rhyne were redirected. "Talker and You" after two issues was discontinued, but in its place a congregational newsletter first appeared in August of 1973 in keeping with Pastor Little's greater emphasis on building up congregational solidarity. Summer enrichment programs were continued through 1976, lead by intern Bob Moore and then Joe, but then disappeared. The scout troop disbanded in June of 1976, due to loss of its leader. Randleman Park Day Care closed in February 1978 because its funds had been cut off, but Project REACH took its place in July of that year. There were also new areas of social ministry during Pastor Little's tutoring program in December 1974 lead by intern Bob Moore, ministry to Laotian refugees, and a summer bowling league. Moreover, many trips, talent shows, and emergency housing. Finally the special internship program begun in 1977 with Dennis Boulton from Southern Seminary and continued by Reb. Shultz-Ackerson has provided a new opportunity for contact with Native Americans.

The five years Pastor Little was here also saw some major changes in the Youth program. In September 1973 Pastor Little started the YIP (Youth in Progress) group for the elementary age group. Joe and Hunter continued to supervise the YAP and YUK groups until Hunter resigned in November 1973. In May 1975 the YAPS and YUKS combined to form YCAP's (Youth Combined for Action and Progress), led by Joe. Some of the highlights of youth ministry from 1973-1978 would include: a trip to Koinonea farm, a Christian commune in GA in August 1974 lead by Rob Moore, a Christmas Eve service acted out by youth, painting the "Wall of Expression" on Harambee House in June 1976, and exchange with the youth group from Liverpool PA in the summer of 1978, as well as many dances, talent shows, beach trips, convos, and summer programs. One new aspect of "Youth" ministry during those years was the formation of Young Adults in August 1974 for aging youth. It has continued to function sporadically up until the present. The demise of the YCAP group in 1979 came as a result of the fact that the "original" youth of Prince of Peace had come of age and their places were being taken by a much younger age (YIPS and below).

Christian Education began in earnest in April 1974 with the start of the Sunday school. The Sunday school owes much to its first superintendent, Anna Marie Franz, who planned, coordinates, and recruited its teachers and students. She left in July 1975 to return to her native Connecticut, gut her place was taken by Bill Mills and then by Cheryl Troutman. High School age and adult classes were tried at various times but never caught on well until late. With the influx of small children, however, the preschool class has been successful. Confirmation classes were held while Pastor Little

was here but there never was great interest until they were revived by Pastor Miller several years later. After several unsuccessful attempts at adult education, a consistent program was begun in November 1977 with the study of "King David, his life and times." These classes took the form of 4-6 week mini-courses held in people's homes on Thursday evenings. The congregation took an interest in Word and Witness and Pastor Little attended a workshop in the summer of 1978 but was unable to bring it to fruition.

In September 1978 Pastor Little was called to fill the post Pastor Rhyne had just vacated, administrative assistant to the new president of Synod, Dr. Ernest Meisenheimer. He and his family left in November of that year and Joe left in January 1979 to begin a ministry in Tuskegee, Alabama. He became mission developer of a church there and became the first layperson to be ordained as a minister. The departure of Pastor Little and Joe left the congregation in a state of shock. From its beginning, Prince of Peace had been blessed with an abundance of staff people. This was one of the things that enabled it to carry on such an active social ministry, however, it also fostered a dependency among the members, making it difficult to pick up that ministry after Pastor Little and Joe left. We did "make it together" with a little help from Peg and Reg Schultz-Ackerson, interns from Pacific Lutheran Seminary in Berkley, and in so doing the congregation learned a new style of responsibility and leadership.

It is my feeling that what held Prince of Peace together during 1979 was our weekly meeting over word and sacrament. We were able to celebrate the Eucharist every week thanks to Pastor Henry Sink who presided. That year saw extraordinary growth in lay ministry with lay preachers preaching nearly two out of three Sundays and a more active role for lay assistants. All of the special services previously begun were continued. The Sunday school did will under the capable leadership of Cheryl Troutman. Three sessions of adult church school on Mark, Matthew, and John were held. A retreat at Lutherridge dealing with how to cope with change was also very successful. A large and active YIP group was led by intern Peg. The YCAPs however, became defunct for reasons previously cited as did the adult choir for a while. Attesting to the vitality of the church during that period, no less than six new members were added.

This stressful but exciting period of vacancy came to an end in August of 1979 when the call committee, chaired by Hunter Haith, extended a call to Pastor Earlene Miller. Pastor Miller did undergraduate work at Roosevelt University in Chicago, attended seminary at LSTC, doing her internship in an urban Detroit congregation, and became the first ordained Black woman in the LCA. Prior to her arrival John Myers and the property committee labored long and hard to renovate the parsonage.

In the two and half years Pastor Miller has been in our midst, the work begun by the Spirit at Prince of Peace has been continued. During her first year here she was assisted by Jim Roepke, an intern from LSTC and in 1980-1981 by Sister Carol Burke, a deaconess student from Southern Seminary. (This year we have no intern) Mr. Ron Wilkins also served as Ventures in Vocation worker in 1980.

In the area of social ministry a summer bowling league was organized in 1980 in conjunction with Greensboro Association of Retarded Citizens. Several covered dish dinners were held during the Christmas seasons of 1979 and 1980for the Warnersville senior citizens. But the church and its Pastor received its biggest challenge when two Haitian refugees, St. Pierre and Abel Vilnor arrived on May 13, 1981. Pastor and Annie Watkins, the chairperson of the social ministry committee, spent many long hours dealing with the problems faced by these two young men who neither spoke nor understood English.

In the area of worship new hymns have been added to our hymnal to enhance our worship together, and a Youth Choir has been organized by Amy Haith, so that now either the youth or adult choir sings every Sunday. During Holy Week in 1980 and 1981 special services were held every night of the week to make this holy season even more special. The Easter breakfast was revived in 1982. The Sunday school has continued to make great strides under the leadership of Mary Auble. An adult Sunday school was begun on September 7, 1980, with a study of the Augsburg Confession. This took

the place of the Thursday evening classes. Prayer group has continued to meet every other Thursday but now meets at the church. Consistent confirmation classes are held every Saturday.

The youth group has also been active under the leadership of Sister Carol Burke and Cheryl Troutman. A single group has taken the place of the YIPS and YCAPS of former days. The youth regularly participate in special Youth Sundays and have enhanced our worship through banners and art work. In July 1981 a youth group from Pennsylvania paid us a visit. To grace the occasion Sister Burke put on a very unique "Clown Service". Sister Carol also led a Vacation Bible School at church in the summer of 1981.

Throughout these years our congregation has continued to grow together. Retreats at Ashburn Acres in May of 1980 and at Camp Caraway in May of 1981 served to enhance our closeness as did an EMV in the spring of 1981 (a previous one had been held in the late summer of 1980). During 1982, our tenth anniversary year, the people of Prince of Peace have worked together to make our anniversary celebration a meaningful time. It was this year that we also took the big step of starting to purchase the parsonage.

Throughout these past ten years there have been many good times, times when we felt the overwhelming presence of the Spirit, times when love and fellowship seem to overflow. There have also been bad times, times of frustration and disappointment. We are all both Saints and Sinners and Prince of Peace however great it may seem at times has many faults (which I will not list here). But whether in good times or in ill, the Holy Spirit has lead and will continue to lead us, for Christ is not finished with us yet. We still have a mission to fulfill has his proxy in the world.

These short pages are far too brief a space for all that has happened in ten years. There are many events and people I have had to pass by in the interest of brevity. I hope this will serve, however, as a beginning of the process of taking stock on this occasion of our tenth anniversary of what we have been and an opportunity to think about where we are going.

Prince of Peace

Kinston

Prince of Peace Lutheran Church was a dream in the hearts of a few people in Kinston, North Carolina, as early as 1954. Mr. and Mrs. Eddie F. Mathis, Jr., and some other Kinston residents began to petition the North Carolina Synod to establish a ULCA Mission in Kinston in that year. The Board of Missions voted to begin mission work there in 1955, and sent the Rev. Frank Perry onto the field on June 13, 1955. Pastor Perry and interested persons did survey work in the surrounding community to discern the level of interest in establishing a Lutheran Church (ULCA) in the area. Interest was strong, and services began at the Jaycee Youth Center on July 3, 1955.

Within four years of that beginning, Prince of Peace had become an organized congregation of the ULCA, had completed its own building on Carey Road, and had grown to a congregation on one hundred members. Over the years there have been some setbacks in membership; for example, the closing of the Stallings Air Base Flight training school transferred some members to other locations, and the DuPont Company at another time transferred eleven families at once, which obviously made things very difficult for Prince of Peace for awhile. Since then, however, the members of Prince of Peace and their pastors have worked hard for stability and growth. Our present membership is counted at 115 baptized members and we look to the future with hope.

Pastors

1955.1959	Frank Perry
1959-1964	Paul L. Conrad
1965-1966	David A. Carlson
1967-1978	J. Paul Rimmer
1979-1982	Robert L. Helton, Jr.
1982-1984	Edwin H. Wicks
1985.1989	Elizabeth J. Toler

Prince of Peace

Salisbury

Organized: 1956

County: Rowan

Affiliation: NC Synod

Status: Active

Prince of Peace Lutheran Church began as a Mission Church in July 1956. The first service was held in a store building at Shuping's Mill with eighty-three persons present. Taking part in the service was Rev. F. L. Conrad, President of the North Carolina Synod, Rev. C. P. Fisher, Jr., and Rev. E. Ray Trexler. Sunday School was organized October 21, 1956 with eighty-four members. Rev. Quincy O. Lyerly began his duties as a Mission Developer with eighty-six charter members. Four and one half acres of land at Bostian Crossroad was given by Ray Kluttz and Harmon Stirewalt November 12, 1956. Charles Park gave the land for the cemetery a mile from the church land on Old Concord Road.

January 6, 1957 the United Lutheran Church of America organized along with the Men's Brotherhood and the Luther League. Ground breaking was held May 18, 1958 and June 2 Harmon Stirewalt began work on the new church building. October 26, 1958 was the first service, with November 9 being the official opening with open house. February 2, 1961, the construction of a church parsonage was started and completed June 1961 for $16,800.00. The note for the parsonage was paid in full June 3, 1969. January 8, 1964 and acre was given adjoining the cemetery by Rosa Park. August 15, 1971 the note on the church building and Education Building was paid in full with the burning November 21, 1971. The Cub Scout Pack was organized in 1970 and a softball team in 1971. Other accomplishments during these years were: air conditioner installed, funeral pall purchased, dossal curtain, paraments, tape recorder, processional cross, narthex desk and book, record book, sanctuary lamp, copy machine, dishwasher, shelves in choir room, new carpet and tile, new organ and pew cushions. A fish fry is held annually by one of the members with a project designated which is then matched by Lutheran Brotherhood. The "Love in Action" appeal was held for Lutheran Family Services. Pledges amounted to $5,225.00. Members of Prince of Peace and friends in the community formed a Senior Citizens group and meet the first Thursday in each month. Our ministries to others were achieved through many agencies such as Lutheran Family Services, World Hunger, Lutheran Homes for the Aging, Bible teaching in the

schools and Rowan Helping Ministries where volunteers work in crisis assistance each month.

Since 1957 the Lutheran Church Women has been active. A group of women meet every week to quilt. We send as average of twenty quilts to Lutheran World Relief and give to needed families in case of fires or hurricane disasters. Yearly the women's group has a mother-daughter banquet. Other activities are: collecting pennies for deprived children; participation in the spring and fall gatherings; send delegates to the North Carolina Convention; make life members to the Seminary Auxiliary; support "Habitat for Humanity"; saved Food Lion tapes to support Lutheran Family Services; held birthday party at the Lutheran Home; held devotions at Lutheran Home; adopted a lady from the Lutheran Home to be remembered on special occasions; Held World Day of Prayer; the WELCA conducts service at the church once a year.

Among the general duties of our Pastors included preaching the Word of God, administering the Holy Sacraments of Baptism and the Lord's Supper, burying the dead, performing marriages, counseling both members and friends with special situations, visiting the sick and shut ins, the bereaved, making calls on members of the congregation and prospective members.

Pastors

1956-1960	Quincy Lyerly
1961-1964	John H. Bollinger
1964-1967	William C. Morgan
1968-1971	Corley R. Lineberger
1971-1971	Harold E. Rhoads (Interim)
1972-1972	Carroll Robinson (Interim)
1972-1976	William B. Carr
1976-1980	John O. Rhyne, Jr.
1980-1985	K.Y. Huddle
1985-1986	Aaron L. Lippard
1986-1990	Brent D. Nichols
1990-1991	Glenn Reichley
1991-1995	Floyd Bost
1995-	Maurice Staley

Redeemer

Charlotte

In the summer of 1950 The Board of American Missions made a survey in the western part of Charlotte, and recommended that a mission be established to serve that area. A pastor was called in 1952, but refused; on July 1, 1954 Rev. Charles A. Ridenhour began work to establish "The Wilkinson Boulevard Mission." On September 5, 1954 the first service was held in the cafeteria of Ashley Park Elementary School. A complete Sunday School was soon established, and Women of the church organized in November, 1954.

The congregation was organized January 16, 1955, and Pastor Ridenhour was called as first pastor July 1, 1955. A lot was secured on the corner of Ashley and Dublin Roads, a gift of interested laymen from the other Lutheran Churches in town. A chapel and educational building was completed March 10, 1957 at a total cost of $106,400.00. This was the first modernistic design in the synod, and was built over the objections of the synod mission committee. Since then all mission churches in the state have been of similar design.

Pastor Ridenhour retired May 31, 1958, and rev. C. Marion Starr became pastor on July 1, 1958. On January 1, 1960 the congregation became completely self supporting, and began plans for a sanctuary. In 1964 all indebtedness on our first building program was paid off, and works begun on the sanctuary which was completed in April, 1966, with a total cost of $125,000.00.

Pastor Starr resigned June 1, 1966, and Rev. David R. Barnhardt of Grace Church, Erie, Pa., became our third pastor November 20, 1966. Pastor Barnhardt left January, 1971 and our fourth pastor was Rev. Wilbur V. Newby, who started August 1971 and left March 14, 1976. Our fifth pastor, Rev. Ronald O. Heinze, began work January 1, 1977 and resigned after a long and fruitful tenure in June, 1988 as he was called to serve at Philadelphia Lutheran Church in Granite Falls, NC.

Our sixth pastor, Rev. J. George Gilbert, Jr., was called in June 1989 and moved to Redeemer from Our Saviour's Lutheran Church in Welcome, NC. Pastor Gilbert's first year at Redeemer saw 42 new members join the congregation and a new period of new and exciting growth took place with his arrival. The Vacation Bible School program doubled in size as did the activities of the entire congregation, including involvement in Via de Cristo, Stephen Ministry program, the Lay Ministry program, a Mentor-Tutor Volunteer program with Westerly Hills Elementary School which continues to be successful, and annual events such as a Council Retreat to Lutheridge, Campfirmation Program, and Congregational Retreat to Lutheridge.

Pastors

1954-1955	Dr. Charles A. Ridenhour Mission Developer
1955-1958	Dr. Charles A. Ridenhour
1958-1966	C. Marion Starr
1966-1971	David R. Barnhart
1971-1976	Wilbur V. Newby
1977-1988	Ronald O. Heinze
1989.1996	J. George Gilbert, Jr.
1997-	Steven L Pipho

Reformation

Taylorsville

The first step toward the organization of the Reformation Evangelical Lutheran Church in Taylorsville, NC, was taken by the Rev. H. Belk Leonard in the fall of 1945 while pastor of the Friendship Lutheran Parish. A survey of the field was made with commendable interest shown. The local group under Pastor Leonard contacted the President and the Mission Committee of the United Lutheran Synod of NC with the idea of forming a Lutheran Mission in Taylorsville. A favorable response was shown by the officials of the Synod.

A parsonage and a lot for a future church location was purchased from Mr. U.L. Hafer in the spring of 1946 for $10,000.00. Of this amount, the NC Synod paid $7500.00 and the local group paid $2500.00.

The first church service was held in the First Baptist Church of Taylorsville, December 24, 1945, conducted by Pastor H. Belk Leonard.

Rev. James K. Cobb became pastor of the Mission on August 1, 1946. Regular church services were held in the Taylorsville High School. A steady growth was experienced and a remarkable spirit manifested by the members.

Reformation Lutheran Church was organized December 1, 1946, in the First Baptist Church of Taylorsville. The sermon was preached by Dr. Jacob L. Morgan, President of the United Conference of the Synod of NC, read the scripture lessons. Mr. Harry E. Isenhour expressed greetings for the Board of American Missions of the United Lutheran Church and the Mission Committee of Synod. Rev. E.C. Shoe, Pastor of the First Baptist Church brought greetings from the Ministerial Association of Taylorsville. Fifty-eight charter members were received into membership and the Model Constitution was adopted by the congregation.

After worshipping for a time in the local high school, arrangements were made with the Taylorsville A.R. Presbyterian Church to use its House of Worship for Church services. This cordial relation began the first Sunday in July 1947, and continued until the opening of the new House of Worship, May 20, 1951. For this privilege thanks and appreciation are acknowledged. The congregation continued to grow and funds collected for a future church building. A Women's Missionary Society was organized December 1946. Pastor Cobb resigned October 10, 1949.

Rev. R. Bruce Sigmon became pastor, January 1, 1950. January 10, 1950 a Brotherhood with fourteen members and a Luther League were organized, and Children of the Church group formed. A program to gather funds for the Church Building was adopted, namely, a first Sunday offering by the Sunday School and a third Sunday offering by the congregation monthly with special offerings at Easter and Thanksgiving.

The Synodical Committee with the assistance of the ULCA Architectural Department drew plans for a colonial type structure.

The Ground-breaking Service was held on July 23, 1950, at 3:00 p.m. with Pastor Sigmon in charge. Dr. F.L. Conrad, President of the NC Synod delivered the sermon.

The construction of the church began on July 24, 1950 by the Elmore Construction Company of Catawba, NC. The Corner-Stone Laying Service was held on October 22, 1950 at 3:00 p.m. with Pastor Sigmon in charge, assisted by Dr. F.L. Conrad who delivered the address.

The formal Opening and Consecration Service of Reformation Lutheran Church was held on Sunday, May 20, 1951, at 11:00 a.m. attended by more than three hundred persons. Dr. Harry E. Isenhour of Salisbury, Secretary of the Home Mission Committee of the United Lutheran Synod of NC, was the guest speaker at the Morning Service. Pastor Sigmon was in charge of the service, assisted by Mr. Frank Matheson representing the Taylorsville A.R. Presbyterian congregation. The guest speaker at the afternoon service was Dr. F.L. Conrad, President of the Lutheran Synod of NC.

Assisting the service were the former pastor, Rev. James K. Cobb, Rev. C.F. Kyles, Pastor of Friendship Lutheran Church. Greetings were given by the following: Attorney Sam Poole, Mayor of Taylorsville, Pastors: Dwight Conrad, Arthur J. Lynn, Cline W. Harbinson, Lewis O. Dasher, Roscoe B. Fisher, Drs. Albert Keyser, D.R. Rudisill, C.K. Lippard, and Mr. G.M. Kirkpatrick of Taylorsville.

The cost of the church building including the furnishings was $60,500.00. Of this amount the United Lutheran Synod of NC assumed $28,800.00. A major part that Synod assumed came from the Lutheran Brotherhood Loan and Gift Fund, $4000.00 from the Women's Missionary Society of NC Synod, and $750.00 from the Efird Memorial Fund of Albemarle, NC. Of the $60,500.00 Reformation Lutheran Congregation assumed $31,700.00. Of the $28,800.00 assumed by the Synod of NC, the Synod borrowed $10,000.00 from the Lutheran Brotherhood which was secured by the congregation and was later paid in full by Synod.

The congregation's debt at the Opening Service, May 20, 1951 was $16750.00. This amount was in two notes- $10,000.00 from the Lutheran Brotherhood Loan and Gift Fund, and $6,750.00 by a local loan. The Brotherhood Note of $10,000.00 for the congregation was borrowed October 1, 1950 payable semi-annually for ten years without interest. First payment was made October 1, 1951. Future payments were made on schedule. Payment in full was made June 15, 1959, two years ahead of the final payment date-April 1, 1961. The local note was paid in full December 31, 1956.

Since the brotherhood and local notes were paid in full, a Mortgage Note Burning Service was held Sunday morning, June 28, 1959 at 11:00 am during the church service. Assisting in the Note Burning Service were Harold Sigmon, Vice-President, Haskell Shealy, Secretary, and Pastor Sigmon. Rev. R. Bruce Simon ceased to be pastor of Reformation Lutheran Church having entered upon retirement, June 30, 1959.

January 1, 1957 the congregation became self-supporting. The confirmed charter membership was 58. From January 1, 1950 to June 30, 1959 accessions were 62 by transfer, 38 by Confirmation- total 100, 34 by child baptism.

Much progress has been made for the expansion of Christ's Kingdom, all to the glory and praise of our Heavenly Father.

Pastors

1946-1949	James K. Cobb
1950-1959	R. Bruce Sigmon
1959-1973	William J. Kite, Jr.
1973-1975	Homer E. Fry
1975-1980	Robert H. Thompson, II
1981-1984	Robert W. Hawkins
1985-1987	G. Thomas Weddington
1987-1992	E. Franklin Waugh, Jr.
1993.1998	Paul B. Beatty, Jr.
1999.2002	Gary S Haddock
2002-2021	C Lewis Murdock
2013-	Craig E. Sigmon

Resurrection

Kings Mountain

Resurrection Evangelical Lutheran Church evolved from its founders' strong commitment for the Church to serve Lutherans in the area and for it to become an internal part of the community. Over the Church's near fifty years, the congregation has had many financial struggles as it built, furnished, and maintained its facilities and expanded outreach endeavors. Strong leadership has come from each of the Pastors who have served the congregation. For the most part, these ministers have all been young with lots of energy and a vision for the future.

In recent years the work of the Congregation's Fellowship Committee has been of significance. This committee sponsors opportunities for the members to have fellowship events which are often used as an outreach in the community. Popular events have been a "pig-pickin" in the fall, Lenten suppers and a summer ice cream social. Other groups within the Church has planned activities, such as special breakfasts planned by the Lutheran Men. The purchase of a van has added to this aspect of the congregation's life.

Membership has continued to grow and the congregation has flourished with an active Sunday Church School, youth programs, a Mothers' Morning Out, choirs for all ages, fellowship activities for all members, and a strong financial position.

There exists a strong and genuine warmth and friendliness with the Resurrection Church family. The congregation is supportive of her members. The spirit of cooperation is evident in both good times and bad, and there is a real commitment to the greater mission of the church—Synod wide and in the ELCA. Today, over forty-five years after her founding, Resurrection Evangelical Lutheran Church continues to stand as a beacon on the hill, welcoming all to join her in mission and ministry in the Kings Mountain Community.

Pastors

1951-1951	Vance M. Daniel
1951-1958	R. Douglas Fritz
1959-1965	George T. Moore
1965-1969	David L. Castor
1971-1977	A. Glenn Boland
1978-1983	W. Gerald Weeks
1983-1988	Phillip M. Squire
1989-1995	John W. Futterer
1996.1998	Paul V. Abbe
2000.2006	Kenneth C Gillikin
2008-	Thomas H Outten

Salem
Lincolnton

Salem Lutheran Church is located at the intersection of SR 1005 (Lincolnton-Startown Road) and SR 1274 Maiden-Salem Road) in Lincoln County approximately five miles north of Lincolnton, North Carolina.

Salem Church was founded by Joseph Killian, Anthony Hallman, Henry Cressamore, Jonas Rudisill, henry Gross, Jonas Heedrick, John Cline-(Lutheran) and John Ramsaur, Henry Ramsaur, and Daniel Carpenter-(Reformed). Dr. L.L. Lohr states that "an organization was effected in 1796."

Records indicate that the original organization took place in a log structure, but an exact date as to when the structure was built has not been found. The building was apparently a community "Meeting Place" which was common among the German pioneers in their early settlements. If this assumption is correct, the original structure could have been built around 1750.

The original log structure was situated on a two acre and thirty-two poles tract of land owned by Jacob Killian. On July 19, 1815, Mr. Killian deeded the tract to the Commissioners "for the purpose of encouraging schools and a place for public worship." Additions to the original tract have been made to the Trustees of Salem as follows:

1863: Henry Killian-three "roods" and twenty-five perches
1903: A. M. Lutz and wife—148 poles
1931: B. L. Summerow—about one-eighth acre
1966: C. C. Biggerstaff—about one-tenth acre

The old log structure was extensively repaired in 1815 at a total cost of $338.94. In 1835, an addition was made "to accommodate the people of color on days of public worship."

In 1848, the decision was made to erect a new brick building on the Salem site. The size of the building was to be 35 feet by 45 feet and 13 feet high in the clear; two doors and eight windows eighteen lights to be not less than 10 to 12 inches, and covered with good heart pine shingles. Although the Reformed had no organized congregation at the time and would not have for another 25 years, some Reformed families had buried their dead in the existing Salem cemetery. This prompted the Lutheran church leaders to make an unusual and compassionate decision to continue Salem as a union church. The new church building was completed in 1849 at a total cost of $628.39, and it was dedicated in 1850 "to the use of the Lutheran and German Reformed Churches". Records indicate that a new shingle roof was placed on the church building in 1877 at a cost of $284.37.

During the latter part of 1914 and early part of 1915, action was taken to make needed improvements on the church building. Improvements included a new ceiling, floor, pews, windows, belfry and bell, pulpit annex and pulpit furniture. The Lutheran congregation assumed 3/4th of the cost and the Reformed congregation 1/4th. Note—this proportionate basis of sharing expenses for the union church arrangement has essentially continued to the present. This renovation was completed and a cornerstone laid on Saturday, May 29, 1915.

A well was dug in 1928 to provide Salem Church with a good supply of water.

The need for more space led the two congregations to make plans in 1935 for a new addition to the church building. The addition would house 7 Sunday School rooms on the second floor with a fellowship hall and kitchen on the first floor. Building began in the summer of 1936 and the new addition was occupied on September 19, 1937. Dedication took place on October 2, 1938.

In 1960-1961, the congregation of Salem Lutheran and St. Luke's Lutheran (Lincoln County) undertook a joint project to build a parsonage (Intersection of Highway 321 and SR 1339, approximately 5 miles north of Lincolnton, NC) for the pastor serving the two-church parish. The brick parsonage was located on a tract of land donated by J.L. Hallman, a member of Salem Lutheran Church. The parsonage was sold for $27,000.00 in 1975 when the Salem-St. Luke's parish was

terminated and the proceeds were equally divided between the two churches.

Between 1971 and 1986, Salem Lutheran Church and the United Church of Christ (formerly Reformed) have taken steps to make extensive improvements on the union church property on a pay-as-you-go basis. Improvements included: concrete floor for sanctuary; ceiling fans installed; carpeting throughout; pews cushioned; fellowship hall and Sunday School walls and ceilings refinished; new lighting and wiring installed, new gas furnace installed, new Hammond organ for sanctuary, public address system installed; drive and parking area paved, and new insulated windows for the Sunday School and fellowship hall areas. Improvements were made with due respect for preserving the "Country Church" atmosphere. By the grace of God, Salem Church has an inviting and comfortable place for worship and community activities with no short or long term debts.

Salem Lutheran Church was affiliated with the Evangelical Lutheran Tennessee Synod at the time of its original organization in 1796. This affiliation continued until May 2, 1921 when the Tennessee Synod was merged into the United Evangelical Lutheran Synod of North Carolina. At that time, Salem Lutheran Church became a part of the North Carolina Synod.

With due consideration and respect for the important work of pastors known and unknown at Salem Lutheran Church prior to 1855 and after 1884, a giant step forward for the spread of Lutheranism in western North Carolina took place under the able and devoted efforts of the Rev. Alfred J. Fox, M.D.

The Rev. A. J. Fox was ordained into the Lutheran ministry at a session of the Tennessee Synod at Salem Lutheran Church on September 13, 1838. He undoubtedly preached at Salem on many occasions prior to his call to Grace Lutheran Church (Lincoln County) and Salem Lutheran in 1855. It was typical at the time for many Lutheran congregations to hold worship services once a month. Congregations were so small that no single church could provide a living wage for a full time pastor. At one time, Rev. Fox had responsibility for ministering to as many as eleven congregations. On top of his medical practice, this seemingly impossible task required him to cover the areas of Lincolnton, Newton, Hickory, Gastonia, Kings Mountain, and surrounding areas along with excursions into Tennessee on synod business. His travel was made on horse back – never being late for appointments regardless of the weather for twenty-eight years. Rev. Fox was elected president of the Tennessee Synod on five occasions. He was one of the first to open Sunday Schools in the Lutheran Church. He died quietly on June 10, 1884 with the words "I know that my Redeemer liveth" on his lips Rev. Fox was buried in the Salem Lutheran Cemetery – beside the Church he loved and where he had been pastor without interval for twenty-eight years.

The following represent significant milestones for the Salem Lutheran congregation:

March 11, 1877 – The congregation voted to have "preaching" twice a month. This arrangement continued until December 1973.

October 13, 1948 – Salem Evangelical Lutheran Church was incorporated in North Carolina. Trustees: Iron Hull, G.B. Chandler and J. E. Reinhardt, Jr.

November 15, 1959 – The Salem Lutheran congregation voted in favor of organizing a two-church parish with St. Luke's Lutheran. Prior to this time, Salem Lutheran had been involved in various parish arrangements with other Lutheran churches in Lincoln, Catawba, and Alexander counties to share a pastor. The churches included Daniels, Grace, Lutheran Chapel, St. John's, St. Martin's and Zion.

December 1, 1968 – The Salem Lutheran congregation voted to discontinue any further sustentation allowance from Synod beginning in 1969. From 1969 to present, Salem Lutheran has been self-supporting and the congregation takes pride in meeting 100% of its yearly apportionment to Synod and maintaining a debt-free financial position.

Beginning on the first Sunday in December 1973, Salem Lutheran worship services would be conducted every Sunday at 11 A.M.

May 1, 1976 – Salem Lutheran Church became a single congregation for the first time in its history with Rev. M. Jack Rhyne called as the full time pastor. Sunday School would be held at 10

A.M. and worship services at 11 A.M. every Sunday.

Pastors

	J. G. Arends
1796-1855	{Philip Henkel
	and others
1855-1884	A. J. Fox
1884-1899	R. A. Yoder
1899-1900	J. A. Arndt
1900-1903	J. C. Dietz
1903-1905	H. J. Matthias
1906	no record
1907-1913	J. L. Comer
1914-1917	F. M. Speagle
1918-1921	W. D. Wise
1922-1926	C. R. Patterson
1927-1937	J. L. Norris
1938-1942	A. W. Lippard
1942-1948	J. E. Walker
1948-1950	John Hall
1950-1962	W. D. Yount
1962-1964	H. L. Blume
1964-1966	W. E. Smith
1967.1995	M. Jack Rhyne
1998.2000	Martha Ramey
2001.2003	Diane M Wales
2008-	Mark S Reed

Salem

Salisbury

Located at 5080 Sherrills Ford Road, Salem is the final resting place for one, Otha Cauble who fought in the Civil War. He was listed as a prisoner of war when General Lee surrendered and was paroled at Lynchburg, Virginia, April 15, 1865. He died in 1909. Records show that burial dates in the cemetery go back as far as 1869.

Salem was organized August 18, 1850 by the Rev. B. N. Hopkins, who was preaching at St. Enoch's. Elders of the church when it was organized were Henry Barringer and Charles Miller. Deacons were Peter Barger and Jesse Liarly.

Rev. Hopkins resigned May 14, 1852, and the Rev. J. S. Heilig assumed duties as pastor April 29, 1853. During Rev. Hopkins pastorate, John Barger deeded by calculation thirty acres to the elders and deacons of Salem Lutheran Church for the consideration of $100 on the 29th of April 1854.

Salem was in a parish with St. Enoch's from 1850 until 1858 when Trinity was added.

The first building was a log structure and was located northeast of the present building. On May 28, 1881, a congregational meeting was held to consider taking steps to build a new facility for Salem to worship in. On September 16, 1882, the cornerstone was laid. This was a frame structure measuring thirty-six by fifty feet. A little more than a year later after the cornerstone was laid the church was completed and furnished with a walnut pulpit, altar, lectern, baptismal stand setter, chairs, two good stoves and carpet in the chancel and aisles.

Salem remained with other parishes until October 1, 1923. Rev. W. G. Cobb was minister at that time. During Pastor Cobb's ministry transepts and Sunday school room were added.

Salem continued to grow and in January 1947 the congregation voted to build a new church. On May 12, 1949, plans for the new building were completed and on February 19, 1950, a groundbreaking service was held. On Easter Sunday, April 9, 1950, the old church was destroyed by fire that started from a spark on the roof from the wood stove. On April 11, 1950, just two days after the fire, construction began by Craven and Essick Construction Company of Lexington, NC.

The first service Easter Sunrise was held in the basement on March 25, 1951. Worship continued here until the nave of the church was completed. On June 11, 1951, the first service was held in the nave. The total cost of this building was $159,210.58.

A fellowship hall and additional classrooms were built in 1959.

On January 31, 1979, the Salem Church Building was once again destroyed by fire. A passing motorist spotted the flames coming from the church. A 30 M.P.H. wind whipped the fire into an unstoppable inferno. The building was destroyed in less than one hour. The fire was so hot that it melted the steel beams despite freezing temperatures.

A year later there was nothing on the site. Church members were worshipping at Hurley Elementary School and preparing to rebuild. Bonds totaling $425,000.00 were sold in less than two days. That money and a $506,000.00 insurance settlement covered the cost of the new sanctuary.

After much deliberation and hard work by the building committee, construction by Laxton Construction Company began in March of 1980. The building was completed in November 1980. The Dedication service was held on Sunday, December 21, 1980. The first service was held on Christmas Eve, December 24, 1980.

A new educational building was constructed during the late 1980's and dedicated debt free in 1990. This building provides space for the Sunday School Program and the Salem Preschool which opened in September 1993. The bell memorial was constructed in 1992. Bonds for the church were retired in July 1995. The covered walkway, drive through and expansion and paving of parking lots and driveways were completed in 1998. A forty by eighty picnic shelter was built in 1999 by the men of the church.

In the year 2000, Salem celebrated its 150th Anniversary. This year long event officially began with homecoming, September 12, 1999, and concluded with Homecoming August 20, 2000. During the year long celebration members enjoyed various activities and special events. On August 18, 2000, a time capsule was buried and a special service with four baptisms was held. On August 20, 2000 the Salem History Room was opened. In this room one can find a copy of the original deed to the church property, a twisted metal cross which survived the 2nd fire, old financial records from 1894, a recording from our 1947 homecoming. Some of the other articles of baptismal font, and inverted concrete cone from the church tower, memorial cabinet, candelabras which were salvaged from the fire of 1979, and also a horse "tie up" from an old oak tree cut down in 1998.

Salem continues to draw on its rich history as it moves into the future spreading the gospel, and making disciples.

Pastors

1850-1852	Burrell N. Hopkins
1853-1858	John Samuel Heilig
1859	Bryant C. Hall, Supply
1859-1863	Jacob Crim
1863-1863	Simeon Scherer
1869-1875	Samuel Rothrock, DD
1876-1882	Vastine Rinker Stickley
1882-1889	John Daniel Shirey, DD
1890-1890	Henry Clay Haithcox
1891-1893	Benjamin Wesley Cronk
1894-1895	Virgil Young Boozer, DD
1895-1897	Henderson Neiffer Miller, Ph.D
1897-1907	Henry Alexander Trexler
1908-1910	Bachman Samuel Brown
1911-1912	Oscar Wrey Aderholdt
1913-1918	Grover Oscar Ritchie
1918-1921	Roy Tays Troutman
1921-1921	Justin Arthur Linn, Supply
1923-1926	William Gurley Cobb
1926-1931	Jonas Michael Senter, DD
1931-1936	Virgil Young Boozer, DD
1936-1943	Melbourne Rudisill Farris
1943-1966	Paul Edward Moose
1967-1974	James Council Stirewalt
1975-1989	Carroll Lee Robinson
1990-2000	Clarence E. Sifford, Jr.
2002.2004	Lewis R. Fawcett
2009-	Donald M Phillips

Sardis

Hickory

In the book of Revelation John writes letters to the seven churches in Asia. He writes to Sardis Church in Turkey in Chapter 3 of that book. From that church in Turkey, Sardis Lutheran Church in the Vale community of Catawba County was named by those who first joined hands and hearts to form a worshipping community in this place. The Rev. J. A. Fox organized Sardis congregation and it was received into the Tennessee Synod on the 19th of November, 1867. In 1921 the Tennessee Synod and the United Evangelical Lutheran Synod of North Carolina of the United Lutheran Church in America (ULCA) united bringing Sardis into the ULCA. Consequent mergers brought Sardis into the Lutheran Church in America (LCA) and most recently into the Evangelical Lutheran Church in America (ELCA).

Sardis congregation has been housed in three buildings. The first, of hand-hewn framing and hand-dressed weatherboard applied vertically, was dedicated March 30, 1867. The second building, also of wood, was built about 1891 while Rev. J. P. Miller was pastor. Builders were Adly Huffman and Alfred Baker.

Ground breaking for the present brick structure was held on August 28, 1955 and completed during the pastorate of Rev. J. L. Morgan. The church was built on land given by Mr. C. T. Fulbright.

The construction of the educational building and kitchen along with renovations to join the two buildings were carried out in 1968 under the leadership of Pastor Iverson M. Brendle, Jr.

Sardis belonged to a parish consisting of Trinity and Cedar Grove in Vale, and Sardis, until 1950. In 1950 Sardis was placed in a pastorate with Salem, Lincolnton. This arrangement prevailed through 1953 and Sardis became self-supporting on January 1, 1954.

Through the years additional property has been given for cemetery use, the driveways have been paved, and major improvements have been made to the heating and air conditioning systems.

Sardis has traditionally had strong programs for men, women, and youth of all ages. Dedicated and able leaders and teachers teach and lead an active Sunday School program.

The people of Sardis Church, empowered and under girded by the gospel, stand ready to meet the challenges of Christian living today and in the new century coming upon us.

Pastors

1950.1953	Wade D Yount
1954.1957	John L Morgan
1958.1960	Charlie L Hoyle
1961.1962	Lawrence E Yount
1963.1974	Iverson M Brendle Jr
1975.1985	Homer E Fry
1986.1990	James B White
1991.1998	Harvey L Blume
1999.2007	Robert F Howard
2010-	Anna H Merritt

Sharon

Gibsonville

There was only one church built and established in the small town of Gibsonville when six persons, who were members of other area Lutheran churches but residing in or near Gibsonville, decided there should be a Lutheran Church in Gibsonville. Mr. Henry W. Steele was probably the prime instigator of this decision.

Sharon Church was always in a parish with one or two other Lutheran Churches up until 1957 when it decided to become self-supporting.

The pledge system was used until the term of Rev. W.J. Roof, who proposed that the congregation adopt the free will offering system, which it did and which has so far proved sufficient.

Sharon Church, which has always had a very small active membership, has always been able to meet is Synod appointments.

The first Sharon Church building was constructed of wood, mainly by the members themselves, and located on a lot with little parking area. This proved sufficient until the year 1935 when consideration was given to either remodel or build a new church at a different location. A new brick building was thus began in 1937 on a large lot, which provided space for not only parking bur for a parsonage, if needed. Rev. John L. Morgan, who was known as a builder of churches, was our Pastor at the time and did a lot in the actual construction of the new church. A parsonage was later built.

There have been periods of months when Sharon was without a Pastor and our Sunday School really held the church together.

In recent years Sharon has lost members mainly due to the fact that most of the present members are now old and not producing children, which is the biggest factor in any church's growth. We have been unable to secure new members due to the fact that we are only two miles from Friedens Lutheran Church, and in addition to Gibsonville being primarily Baptist and Methodist, there are six other denominations in Gibsonville.

Sharon has over the past forty years made several canvasses of the Town to determine how many persons would be interested in joining Sharon, but the results have been very minimum. Sharon has also joined with other churches in canvasses. Sharon has also joined in holding joint Thanksgiving and Easter services.

Sharon has usually adopted constitutions proposed by Synod and have accepted the new hymnals without much question.

We feel that our church building, including the parsonage, is outstanding in architecture, and compares very favorably with other churches in Gibsonville.

Two of our church members became pastors. They were Rev. Paul Morgan and Rev. Luther Jeffcoat.

The following family names have been mainly responsible for the almost one hundred years of the church's existence: Steele, Boone, Whitesell, Holt, Shepherd, Wynne, Huffines, Patton, Cable, Thomas, Wyrick, Little, Drummond, Tickle, Boyles, Curtis, William, Kelso, Jeffcoat, Cobb, White, Younger, Summers, Walker, Jordan and Haley.

Pastors

1894	J. R. Sikes
1895-1901	E.P. Parker
1901-1903	C.A. Brown
1903-1904	R.R. Sowers
1904-1905	G. H.L. Lingle
1905-1910	F. M. Harr
1910-1913	C. J. Sox
1913	W. G. Cobb, Supply
1913-1915	B. S. Dasher
1916-1921	Y. Von A. Risher
1921-1931	G. W. McClanahan
1931-1935	Enoch Hite
1936-1943	John L. Morgan
1943-1949	M. R. Farris
1950-1952	W. J. Roof
1952-1956	E. K. Bodie
1957-1961	Robert L. Troutman
1962-1969	Harwood T. Smith
1970-1972	Paul R. Gerschwitz
1973-1977	William H. Link
1977.1986	Frederick Mitschke
1987.1993	William N Hoss
1996.1999	Henry R Sink

Sharon
Statesville

Sharon Lutheran Church, Statesville, North Carolina was organized by the Rev. J.W. Hull in 1842. In 1854 a deed to the church lot was conveyed t Sharon's elders Peter Little, Peter Smith, and William Fulbright. The sum of $20 was reportedly paid for the 6 ½ acres purchased from Eli Bost, Sisa Bost, and Angeline Massey.

The earliest recorded baptism is that of Mary Ann Louisa Johnson born July 10, 1851 daughter of John A. Johnson and wife, Amanda.

Communion records of 1854 and 1858 lists the names of Susan and David, slaves of Peter Little an elder of the congregation.

During the Civil War the membership list was evidently lost. In November, 1865, members were asked to re-enroll their names and anyone neglecting to do this after suitable opportunity was not recognized as a member or allowed church privileges.

In the early days of the church there was no way to heat the church in winter. Preaching service was held once a month and Holy Communion was administered twice a year. During the pastorate of Rev. J. C. Moser in 1882, the church was enlarged by a 16 foot addition and a wooden floor installed under the supervision of A. T. Smith. William Cline was chief mason in laying brick, procured from a neighboring yard.

With the organization of Mt. Herman Lutheran Church in 1896, twenty-five of Sharon's members transferred their membership. Others became members of St. Martin's Lutheran Church in Troutman.

In 1941 the congregation built a 5-room annex to the church building and rearranged the chancel and sanctuary. In 1942 a new floor was installed a metal roof was added, and painting of the pews and interior walls was competed. This work was completed under the supervision of J. B. Witherspoon, Sr., C. R. Miller, and R. C. Little forming the building committee.

Sharon congregation voted to become self-supporting congregation as of August, 1953. Soon afterwards, at Homecoming service, a building fund was established. Members and friends began beautifying the cemetery. Tomb rocks were brought into straight and sightly lines, grave borders removed, and grass sown to improve the landscape.

The last 35 years in the life of Sharon congregation have been one of much building and development. A new parsonage was built adjacent to the church in 1955. An educational building was built in 1958 with an addition added in 1961. A new sanctuary was completed in 1967 which included new furnishings and an organ.

The church parking lot and parsonage drive were paved in 1973. On Sunday May 12, 1974 Sharon congregation celebrated the completion of all payments on its building debt. The Rev. Ladell Herman was serving as pastor of the congregation at this time. Former pastor Rev. John F. Weaver was the guest speaker at the morning worship service.

During its history Sharon congregation has been an integral part of the community. In the early days of the church a log school house was located on the church property. Generally the pastor of Sharon was also principal of the school. The Rev. W. H. Dutton, Rev. Ted W. Goins, and Rev. John F. Weaver gave much of their time and abilities to community service. The present minister, Rev. Robert Yount, continues this involvement. The congregation participates in occasional services with other churches in the area (both Lutheran and other denominations) and has an active community Senior Citizens' organization.

Pastors

1842-1846 J. W. Hull

1846-1850	Daniel Efird & Adam Efird
1850-1858	Timothy Moser
1858-1874	J. M. Smith
1874-1876	A. J. Fox
1876-1881	P. C. Henkel
1882-1884	J. C. Moser
1884-1886	C. H. Bernheim
1886-1891	D. J. Settlemyre
1891-1893	G. A. Romoser
1893-1897	R. W. Huebach
1898-1907	W. L. Darr
1907-1910	C. J. Sox
1912-1917	W. D. Haltiwanger
1918-1920	J. M. Senter
1921-1924	D. L. Miller
1924	W. C. Bolick, Student
1925-1928	Q. O. Lyerly
1929	R. H. Kepley, Student
1932-1935	O. G. Swicegood
1935-1938	P. E. Moose
1939-1943	W. H. Dutton
1943-1950	R. M. Carpenter
1950	E. W. Ridenhour, Student
1951-1955	E. W. Ridenhour
1956-1960	Ted W. Goins
1961-1965	John F. Weaver
1966-1969	James W. Kinney
1969-1976	Ladell Herman
1976-1980	William E. Hall
1981.1993	Robert W. Yount
1994.1998	C Pierson Shaw Jr
2002.2008	Gene W Bruce

Shepherd of the Sea

Atlantic Beach

In 1961, St. Timothy, Havelock began summer services on the island of Bogue Banks as an outreach to residents and tourists. Services were first held at the Atlantic Beach Town Hall, and later at a store front across the street. Shepherd of the Sea was chartered by the NC Synod, LCA on July 25, 1971, becoming the only Lutheran congregation in Carteret County. Construction began in January 1972 and a new building was dedicated in May. In 1973, the congregation called its first full-time pastor. The congregation also acquired Shepherd's Cove, an adjacent house used as a retreat facility by many throughout NC.

The congregation began with 36 charter members and despite short pastorates grew slowly for ten years. In 1980 the mortgage on the building was paid off and in 1981, the congregation sold Shepherd's Cove and bought an adjoining lot in expectation of expansion. Over the next few years membership increased and plans for building an education and fellowship hall addition were begun. In 1985 construction began and in 1986 an addition was completed, doubling the size of the building. Due to continued growth the congregation soon began a second service at eleven o'clock and in 1992 another lot was purchased for parking.

By 1993, baptized membership had grown to 344 and worship attendance to 170. Prayerfully considering response to this growth, in 1994 a third worship service was begun which featured contemporary music and a less formal liturgy and the congregation decided to sponsor a second Lutheran congregation in the Western part of the county. In cooperation with the Synod, a mission on the mainland was started. Pastor Garold Carter was installed as Mission Developer. In 1994, this daughter congregation, Living Faith, began services in temporary quarters. In 1995 the congregation discontinued the third worship service. Continuing services include one traditional and one distinguished by contemporary music.

From its beginning to the present, Shepherd of the Sea has benefited from the growth of Carteret County and the development of Bogue Banks. This diverse congregation includes persons of all ages, natives of Carteret County, and people from all over the US having many members who have retired to the area from other parts of the country. Shepherd of the Sea also continues to provide a welcome worship place for tourists of all denominations.

Shepherd of the Sea is a wonderful place to worship. Even visitors can feel the love of family as soon as they walk in the door. Everyone from the youngest to the oldest knows they are loved and accepted. Children are encouraged to take part in all areas of worship such as ringing of the church bells, lighting of the candles, reading lessons and taking communion.

Like all Lutheran churches we focus on the grace of God. We proclaim a loving God and Christ as the center of our church. We demonstrate this by reaching out to all people. We stream our services, so even if a member is sick, homebound or in a facility, they can worship with us. We also have a radio station, so people have the option of worshiping in their cars. Most people dress casually at our church, but some older members still wear suits. All types of dress are welcome. Shepherd of the Sea is a friendly church that is a blessing to all.

We have supported and continue to support many social ministries.
Here is a list of the ministries we support:
Project Christmas Cheer
Boys and Girls Club
Meals on Wheels
Habitat for Humanity
Seaman Center
Martha"s Mission
Domestic Violence
Atlantic House
Seminarian Partner

Hope Mission
Broad Street Clinic

Our high school youth has participated in the ELCA Youth Gatherings since 2000.

2000 St. Louis
2003 Atlanta
2006 San Antonio
2009 New Orleans
2012 New Orleans
2015 Detroit
2018 Houston

Our middle school youth participate in campformation at Lutheridge at Asheville, NC. The youth have found the experience deeply meaningful.

Everyone in the church is welcome to participate in our Advent and Lenten Wednesday night services. Yearly, we have a "Souper Bowl" challenge where we collect canned goods for Martha's Mission, our local food bank. We enjoy food in our Reformation celebrations and we have been known to have picnics in the fall of the year. We have a card ministry in our church. Members receive cards for their birthdays. Also, the card ministries send cards to shut-ins and to people going through a difficult time. We also have partnered with a prison inmate. We send letters of encouragement and a box of goodies quarterly. At Easter, we have a service on the beach. Our beach service attracts hundreds of participants.

God has blessed our church with gifted pastors.

Here is a list from the year 2000:

2000 Pastor Shannon Mullen
2002 Pastor Richard Eisemann - Interim
2003 Pastor George Schneider
2010 Pastor George Feldman - Interim
2011 Pastor Scott Berry
2021 Pastor Judy Tavela - Interim
2022 Pastor Kelly Pensinger

God sent us who we needed at the time.

The Holy Spirit is alive and well at Shepherd of the Sea. May God continue to use us to be His hands and feet in this world.

Shiloh

Hickory

Shiloh began one hundred years ago in a community then known as Mt. Bethel. An accurate account of Shiloh's beginnings is not available; however, records show that a warranty deed was made February 20. 1886 and is recorded in the official government records of the Clerk of Superior Court signifying that E. M. Bolick and wife, Rebecca Bolick , deeded one acre of land to A. L. Bowman, E. L. Bolick and others as contracting committee of The Evangelical Lutheran Church of the Tennessee Synod. This is the land which is now known as the Shiloh cemetery.

The 150th Anniversary Book published by Friendship Lutheran Church in 1983 states that the Rev. Daniel J. Settlemyre who was pastor of Friendship and Philadelphia in 1886 organized Shiloh in this year.

Although separate from the Ohio Lutheran Congregation of Pisgah Lutheran Church this newly formed congregation also called themselves Pisgah Lutheran Church. The oldest record on hand states on the inside front cover; "CHURCH BOOK, PISGAH, ALEXANDER COUNTY, NC, RECORD OF THE EVANGELICAL LUTHERAN CHURCH AT PISGAH, ALEXANDER COUNTY NC, BEGINNING THIS RECORD ORCTOBER 18, 1884, THIS CHURCH WAS ORGANIZED BETWEEN THE YEAR EIGHTEEN FORTY FIVE AND FIFTY BY THE REV. ADAM MILLER." However on the first page preserved in the book, we find these words, "The congregation of Pisgah Church met on the above date (date not given) to elect a new church council. Rev. D. J. Settlemyre, Pastor, was elected chairman." It was suggested by the pastor to let A. J. Hollar and A. A. Bolick remain as elders. This was agreed upon by the congregation and W. P. Bowman was elected as elder and installed by the pastor. T. J. Yount, W. H. Richey and E. H. Eckard were elected deacons by a unanimous vote of the congregation. They were also installed by the pastor. Elbert J. Bowman was elected secretary and N. W. Eckard, treasurer. It is reported that the division in Pisgah Church was related to a disagreement over "Open" or "Closed" Communion. Notice that this record starts that the above was done in the name of Pisgah Church although the present Mt. Pisgah Church never lists Settlemyre as one of their pastors.

The first church was built in 1886-1887 on the land mentioned above and then dedicated in 1888 by Pastor C. H. Bernheim and Dr. R. A. Yoder. It is assumed that the congregation changed its name to Shiloh in 1888 when they occupied their first church building.

The same page in the original records states that Rev. D. J. Settlemyre resigned and C. H. Bernheim was called to take charge of the congregation. On this same page we find the notation "On the first Sunday of March, 1887, Secretary E. J. Bowman resigned and T. J. Yount was unanimously elected secretary of Pisgah congregation." This also gives credence to the fact that the newly formed congregation was called Pisgah for some time. The first mention of the name Shiloh is made in the following words: "On the first Sunday in March, 1889, Rev. C. H. Bernheim resigned his relation as pastor of Shiloh congregation."

The first listing of communicants is dated November 14, 1886 with 20 males and 21 females. The first baptism listed was Henry Daniel, son of Waightsel and Catherine Starnes, born January 25, 1887, baptized May 1, 1887. The first listing of "Names of Church Members" goes to #61 in the original ink and continues to #97 but this includes persons confirmed as late as 1892. It is interesting to note the #63, Abram Bostian, is listed as colored. In the May 6, 1888 names of communicants under Rev. C. H. Bernheim, #58, Abram Bostian, is listed separately and is designated colored. This means that Shiloh had at least one colored member and communicant in its early years.

After Pastor Bernheim resigned in 1889, communicants are listed under the name of Rev. R. A. Yoder, June 9, 1889, meaning that he must have supplied. The record shows that "On the first Sunday of July, 1889 at a congregational meeting Rev. J. P. Miller was called to serve Shiloh congregation to the end

of the present year." However, the record shows that on the first Sunday of December, 1892 Rev. J. P. Miller presided as a constitution was adopted which was approved by the NC Conference of the E. L Tennessee Synod.

The record shows that on the first Sunday of April, 1893, Rev. J. P. Miller was unanimously called by Shiloh congregation as its pastor. The record further shows that on September 2, 1894, Rev. J. P. Miller presided at a congregational meeting that designated H. A. Herman of St. Timothy as delegate to a meeting of the Synod of South Carolina, but that if the other churches of the charge selected some other as delegate, Shiloh would endorse their action. Pastor Miller resigned in March, 1895 at a meeting conducted by Rev. R. A. Yoder.

(The above information was taken from Shiloh's records. According to NC Synod's records, A. L. Crouse served Shiloh from 1894-1896; however Shiloh has no record of this.)

In May of 1895, Rev. J. L. Cromer was elected Pastor. The first Sunday of January, 1896, Rev. J. L. Cromer tendered his resignation. Rev. R. L. Fritz was then called on the first Sunday of February, 1896. Rev. Fritz in turn resigned on the first Sunday of June 1897 and Rev. E. J. Sox was called.
In most of the early years Shiloh was served by the men who were pastors of Friendship Church except for a period of time after the organization of Lenoir College in Hickory when various ordained professors at Lenoir College (now Lenoir Rhyne) preached at Shiloh. R. A. Yoder, J. L. Cromer, R. L. Fritz, and E. J. Sox were among this college group.

Baptisms are listed under the name of E. J. Sox until 1905, and under the name of Prof. Fritz in 1906. Rev. J. P. Price's name appears in the records in 1907. He served until 1908. Shiloh was served by A. L Bolick from 1909-1913; by J. A. Yount three times between 1913 and 1921; by M. L. Pence from 1924-1926; by C. E. Lutz from 1927-1931; and L. P. Boland from 1932-1939.

Deputy Clerk of Superior Court records show that on February 20, 1914, A. H. Bolick and wife, Sallie Bolick, deeded a tract supposed to contain one-half acre to M. P. Johnson and H. W. Richey and others as contracting committee of the Evangelical Lutheran Church of the Tennessee Synod. We assume that this property adjoined the original one acre listed above and that it is also part of the land known as the Shiloh cemetery.

In 1932 the Women's Missionary Society of Shiloh was formed with twenty active members. Mrs. David Eckard was president. Mrs. Ivey Bowman was the first delegate to the Synodical meeting. Membership was reported as only nine in 1933 when Mrs. David Eckard was the delegate.

In this history of Pisgah we find the statement that the building used by the Pisgah Lutheran congregation was destroyed by fire in 1933. Shiloh offered their sanctuary for services to the Pisgah congregation until they could rebuild. They accepted.
Rev. C. W. Harbinson was pastor of Shiloh (with Friendship and St. John) the first time from 1940-1943. H. Belk Leonard served Shiloh (with Friendship and St. John) from 1944-1946. During this time Rev. Leonard also began services in Taylorsville which later led to the organization of Reformation, Taylorsville.

In 1947, Shiloh formed a parish with St. Luke, Conover, under the leadership of Rev. C. W. Harbinson. Under the inspiring and capable leadership of Pastor Harbinson, Shiloh began in 1949 to look to greater things. Mr. Gus H. Starnes deeded Shiloh a tract of land (where the present building stands) at the intersection of then Highway 127 and the Liledoun-Granite Falls Road for the purpose of building a new church. The deed was revised from this 1948 (May 29) reading on January 19, 1951, again on September 26, 1951, and finally on April 18, 1959 when all restrictions were removed.

Plans for a new church building were begun in 1950 and completed in 1951 at a cost of $20,208.09. The new church building was used for the first time on December 23, 1951. The old church building was sold and removed from the location of what is now known as the Shiloh cemetery. The new church building with a full basement contained five Sunday school rooms, an assembly room, kitchen and rest rooms.

On February 19, 1956 the congregation voted to sever all ties with other congregations and to become self-supporting. Plans were drawn for a new parsonage. The parsonage was constructed on a

beautiful lot overlooking Lake Hickory given the church by Duke Power Company. The parsonage, as was the church, was built at minimal cost because of the contribution on much labor and materials. The cost of the parsonage was $12,500.00. At the time of the parsonage construction a loan of $6,000.00 was secured.

A new wing for the church was added in 1959. The new wing consisted of nine additional rooms, and a large additional assembly that opened into the east side of the church nave. The new addition was approved on July 29, 1959 and was completed several months later. At the time of the addition $15000.00 was borrowed.

Pastor Harbinson's years at Shiloh were fruitful and productive since people readily responded with love to his ministry. Pastor Harbinson resigned on April 9, 1964. Dr. W. T. Nau from Lenoir Rhyne College served as vice-pastor thru July of 1964.

The congregation issued a call to Glenn A. Yount on June 21, 1964. He began his work at Shiloh on August 1st.

With a beautiful church and Sunday school facilities and a wonderful nine room parsonage, Shiloh had only one way to go, forward. In the remaining months of 1964 alone a weekday school was started and continued through the pastorate of Don Safrit. This school met each Wednesday that public school was in session and included kindergarten through ninth grade. Pupil enrollment grew in future years to 75 children including three year instruction in Catheticism. A Lutheran men's group was organized with Lewis White as the first president. A new constitution was adopted. New lectern and pulpit Bibles were donated. For the first time a membership file was formed.

Other additions and improvements in properties and programs during the Yount pastorate include: 1965-honoring of senior members at Homecoming; in 1966-children's choir was formed, water cooler installed, a piano for the church was bought, the cemetery was plotted and marked, the youth of the church constructed a brick lawn sign. In 1967 the church paid the synodical apportioned benevolence in full for the first time in the history of the church, a youth banquet was started. Chrismons were made and the first Chrismon tree was used at Christmas. In 1968 the Chrismon tree was made into a Lenton cross which later blossomed for the Easter Service. The church interior was redecorated. The children's sermon was started.

After struggling for ten years to repay the indebtedness, a note-burning was held on June 22, 1969. A nursery was started during the worship service in 1969. The young people drew a crowd of 275 to their rendition of the "Winds of God", a Folk Mass sung by the Pastor and Shiloh youth. In 1970 the church was re-roofed in March and a church office was equipped for the first time. The church was air-condtioned in 1971. This year also brought the use of "Celebrate", early communion of youth and new Baldwin piano. In 1972 a tract of land of about one and one-third acres at the east side of the church property was purchased. In 1973 monthly communion was started as was an annual Mother-Daughter Banquet. The church parking lot was paved in 1974 at a cost of $8,722. On August 18, 1974 Pastor Yount resigned and ended his ten year ministry at Shiloh on October 6th.

Pastor Don Safrit responded to a call extended to him on June 16, 1975. He continued as pastor of Shiloh until 1980. Some of the accomplishments and activities of the church during his pastorate include the following. A pictorial directory was compiled in 1976. The use of the first part-time secretary and the special 5th Sunday Love Offering in 1978. The church bought a bus and built a ramp extending along the side of the church for those who had difficulty with steps. The church parsonage was sold and a housing allowance was established for Shiloh's pastors. The Christmas Eve Candlelight Service began and continues through the date.

This time also brought about some changes that weren't readily accepted by everyone, this being the use of Lay readers, communion helpers, and girl acolytes. We also adopted the use of the New Lutheran Book of Worship.

The ministry of taking a recorded tape of Sunday morning worship service to the shut-ins was started. A new Sunday school office was set up and a basketball court was poured.

Dr. Joe Glass served as vice-pastor from the time of the resignation of Safrit until the call to Dr.

Charles Dickson.

Dr. Charles Dickson began his pastorate at Shiloh on June 1, 1981. The use of processional cross was included in the worship service. The church bus was sold and a van was purchased in 1984. A parcel of land adjoining the church property was secured from Bethlehem Realty in 1985.

In 1985 came the long awaited reality of a parish hall for Shiloh. Construction began in 1985 and was completed in May, 1986.

Dr. Dickson resigned as pastor of Shiloh effective October 31, 1985. Rev. Glenn A Yount agreed to serve as vice-pastor for Shiloh for as long as needed.

A congregational meeting was held on May 18, 1986 to extend a call to Seminarian Greg Williams to serve as pastor for Shiloh. Pastor Williams was called to begin his pastoral duties on June 9, 1986 following his ordination.

And now Shiloh, with its new pastorate family, looks to the future with great expectations-to grow in faith, increase its membership, to set higher goals and strive to achieve them. We give thanks to all those before us who labored so faithfully in God's work. It is our hope that Shiloh will continue in these footsteps and its willingness to reach out to all those in need and minister to them.

Pastors

1886	Daniel J. Settlemyre (Organized Shiloh)
1886-1889	Charles H. Bernheim
1889-1895	Jefferson P. Miller
1894-1896	A. L. Crouse
1895-1896	J. L. Cromer
1896-1897	R. L. Fritz
1897-1905	E. J. Sox
1907-1909	J. P. Price
1909-1913	Abner Lafayette Bolick
1913-1921	Joshua Alonzo Yount
1924-1926	M. L. Pence
1927-1931	Cy Emmet Lutz
1932-1939	Lawson Pettus Boland
1940-1943	Cline W. Harbinson
1944-1946	Henry Belk Leonard
1947-1964	Cline W. Harbinson
1964-1974	Glenn A. Yount
1975-1980	Donald L. Safrit
1981-1985	Dr. Charles Dickson
1985-1986	Glenn A. Yount (Supplied)
1986.1990	Greg Williams
1996.2002	Jeffrey L Hoffner
2004-	Rosa C Erickson

Shiloh

Lewisville

Shiloh Lutheran Church is located about ten miles west from Winston-Salem in Forsyth County, North Carolina, not far from the village of Lewisville. For many years it has been associated in a parish with Nazareth at Rural Hall. It is not known when it was organized; however, there were German Lutheran settlers living in that section long before the church was organized, and prior to the coming of the Moravians in 1752. It is supposed to have been organized by Rev. Adolph Nussman about 1777, with the help of Rev. Arends. For this, see Minutes of Synod 1831, pages 9 and 14. It was first called Muddy Creek Church.

The first location was about a fourth of a mile north of the present church. There is a fairly large cemetery there. The first church was of logs, about 20 x 30 feet, with a gallery. The present building is of brick, and is located on the main highway. Its dimensions are about 32 x 46 feet. It was erected during 1880 and 1882, dedicated in 1884. This church shares in the ownership of a parsonage at Rural Hall. Sunday School rooms, with basement, were added in 1939,a new chancel arrangement made.

It is difficult to determine the list of pastors for this congregation, as records are incomplete; however, the following may be approximately correct:

Pastors

1774-1787	Adolph Nussman
1788-1800	Arnold Roschen
1800-1805	Paul Henkel
1810-1830	Gottlieb Schober
1830-1832	J. R. Rosenmiller
1832-1836	Adam Grimes
1837-1840	Jacob Crim
1840-1847	Adam Grimes
1847-1853	John Swicegood
1860-1861	Whitson Kimball
1861	M. M. Miller
1862-1864	J. R. Sikes
1865	J. D. Bowles
1865-1867	John Swicegood
1877-1878	C. H. Bernheim
1878-1881	W. A. Lutz
1882-1887	E. P. Parker
1887-1888	W. R. Ketchie
1888-1892	H. M. Brown
1892-1897	H. A. Trexler
1897-1899	R. L. Bame
1900	Student P. E. Monroe
1902-1904	C. A. Phillips
1906-1907	V. R. Stickley
1907-1909	J. W. Strickler
1909-1914	J. A. L. Miller
1916	R. T. Troutman, Supply
1917-1925	W. C. Buck

1925	Student C. E. Lutz
1926	Student R. L. Fisher
1927-1931	W. J. Moretz
1932	Student O. W. Sink
1933-1934	Student W. N. Yount
1935-1940	W. N. Yount
1942-1945	D. B. Summers
1945-1948	L. O. Roof
1949-?	B. E. Petrea
1956-1958	L.A. Lippard
1963-1969	W.C. Wood
1976-1979	R.D. Niewoehner
1979-1982	H.R. Sink
1982-1996	R.P. Roth
2000-2001	M.G. Weaver
2002-2004	W.J. Andrews
2005-	A.B. Crump

Silver Valley

Lexington

In September of 1939, ground was broken to erect a sanctuary for Silver Valley Lutheran Church. This work was undertaken through the leadership of the Rev. Roy L. Fisher who served as the first pastor of this congregation. The church was completed the following July, and the first service was held in this new house of worship on July 21, 1940. At the time it was built, this brick sanctuary with its stained glass windows was valued at $8,000. Much of the labor as well as most of the materials, were donated by the members themselves. When the church was dedicated, it was completely debt-free. In 1962 Silver Valley merged with New Jerusalem to become New Jerusalem Lutheran Church.

Pastors

1940-1942	R. L. Fisher
1942-1943	W. B. Aull
1947-1948	C. S. Wessinger
1949-1952	C. C. Aderholdt
1953-1954	E. F. K. Roof
1955-1957	H. F. Lineberger

St. Andrew

Andrews

As is so often true of history, the driving force contributing to the economic well-being and cultural development of the Town of Andrews has been relegated to the back-waters of memory – but two of the families who have contributed so much to this area must also be known as being the rock on which the Lutheran Church in Western North Carolina has been built – the Cover Family and Percy B. Ferebee.

In 1900 Mr. F. P. Cover moved his tannery operation from Browntown, Va. to Andrews, NC. Faithful adherents to the Lutheran Doctrine, and without a Lutheran church to satisfy their spiritual needs, the Covers and those families who had come with them to run the business, started a Sunday School, meeting at the home of Mrs. F.P. Cover. With the infusion of new money into the community, demands for goods increased, and several new small businesses started cropping up. The Covers had four children, three boys and one girl. The descendants of two of these sons are still active in this church today.

The ground on which the church and parsonage were built was donated by Mrs. F. P. Cover (Laura J.) Cover. The bell in the steeple of the church was part of a set cast for a Catholic cathedral in Virginia, and was acquired by Mr. Cover, who brought it to Andrews, where for years it called the employees of the tannery to work. Today it calls the faithful to worship from the church steeple. Among the many contributions by the Covers over the years to the community, it must be mentioned that Mrs. Giles Cover, wife of son Giles, served several terms in the North Carolina State Legislature.

Percy B. Ferebee is a legend in Western North Carolina. He was born in Elizabeth City and went to college at NC A&M (now NC State) on a scholarship. It is said he graduated from college with fifteen cents in his pocket. He came to Andrews to work for the US Forest Service as civil engineer. He had found his home. A summary of the almost unbelievable accomplishments of this man's life time can be found in the library of St. Andrew's in the Mountains Lutheran Church. His interest in the church was sparked when he met and married Florence Hood in 1920, the music teacher in Andrews. When the church was built in 1928, he donated five hundred dollars towards the purchase of the majestic Moeller Pipe Organ, which has been completely renovated and still enthralls the worshippers today. His three granddaughters were baptized and confirmed at St. Andrew's. Percy B. Ferebee was not a Lutheran by birth. He was baptized by the Vice-Pastor, Dr. Reuben Swanson, who also officiated at his funeral service. How do his granddaughters remember this giant of industry, community support, conservation and cultural development? In the words of "Susie" Ferebee West—"What I remember best about my grandfather is that he always had time to take my sisters and me to church."

For more detailed information on the Cover and Ferebee Families, see "Our Heritage, A History of the People of Cherokee County" by Margaret Walker Freel.

Pastors

1927-1929	W. H. Lefstead
1929-1937	E. F. Troutman
1937-1938	Olin Swicegood
1938-1940	K. Y. Huddle
1941-1944	E. A. Felker
1945-1947	Leo Smith
1949-1952	Wm. E. Hall
1953-1960	Vitold Gobins
1960-1961	Roy Trexler

1982-1984	George Kraushaar
1985-1996	Malcom Lerch
1996-	George L Simmons

St. Andrew's

Hickory

St. Andrew's, Hickory, also appropriately known as "The College Church", was organized January 29, 1893 in the chapel of Lenoir-Rhyne's "Old Main", two years after the college was founded. Most of the 22 charter members have been members of Holy Trinity, Hickory. The congregation was organized because residents in the area of the college campus found travel to the "downtown" church inconvenient and the college facility felt the need for a church to serve the college community.

College personnel played active roles in the congregation from the beginning. The charter members included three college founders and their wives. The first eight pastors of the congregation also served on the faculty and three were presidents of the college. All nine presidents of Lenoir-Rhyne have been members of St. Andrew's as have many faculty and staff.

The strong tie between church and college also was evident when, for the first 17 years, all congregational activities took place in college facilities. After the first church building, located on the campus, was completed in 1910, the congregation continued to use college facilities for many of its educational functions. The college in turn, used the church building. The new St. Andrew's completed in 1951, also was used extensively by the college before its music building and auditorium were erected. That new church, built as a cooperative effort of congregation, college and synod, is jointly owned by the three, though control of its use was given to the congregation.

This church-college tie has been manifest in the mutual nurture of future strong church members. Lay leaders in many congregations were formally Lenoir-Rhyne students and participants of St. Andrew's. At least 45 persons who entered full-time Christian service were once members of the congregation.

Though St. Andrew's is, indeed, "The College Church", the majority of its members has been and is person's representative of a cross-section of the community. In and through this diversified fellowship the extraordinary unity of the family of God is apparent in worship, sense of mission, and service.

The congregation gives strong support to the church-at-large. Numerous members have held responsible positions on synodical boards and committees and as officers of synodical auxiliaries. Several have been elected to national church boards and appointed to national commissions. One or more members of St. Andrew's usually are delegates to national church conventions. The congregation gives strong financial support to the church-at-large through regular benevolence and response to special appeals.

The church cooperates, supports, and sometimes innovates in community concerns. Members have served in city and county government. The congregation shares in joint projects and services, some interracial, with several denominations. It provides support for social ministries in the community and in 1981 sponsored the building of the 50 unit Lutherhaus housing project for elderly and handicapped persons. In 1985 the congregation renovated its facility to include an elevator to provide easier access for physically impaired individuals and also expanded its library.

<u>Pastors</u>

1893	Andrew L. Crouse
1894-1895	Robert L. Fritz
1895-1901	Robert A. Yoder
1901-1904	William P. Cline
1904-1905	Robert A. Yoder
1905-1911	C.L. Miller
1911-1917	John D. Mauney

1917-1920	John C. Peery
1920-1924	R. Benton Peery
1924-1928	P.J. Bame
1928-1941	John D. Mauney
1941-1953	Frank P. Cauble, Jr.
1953-1975	Albert H. Keck, Jr.
1975-1994	William F. Milholland
1979-1981	Jeffery L. Lingle
1995-	W. Richard Fritz, Jr.

St. Andrew

Mount Airy

In October of 1964 The Board of American Missions of the Lutheran Church in America called the Rev. Gerald Wise to survey the greater Mt. Airy area and explore the possibility of starting a Lutheran congregation there. Rev. Wise held the first service of a mission on January 3, 1965 in the old North Main St. School Auditorium (now demolished). In February of that year a Sunday Church School was begun.

After holding services in the school building for a few months, the group moved to Trinity Episcopal Church on North Main Street, alternating hours for Sunday School and worship services with the Episcopalians. Later, it was decided to build a house chapel on North Franklin Road. This was done and the new house chapel was opened for service in April of 1967.

Pastor Wise served as Mission Developer until April 1968 at which time the NC Synod assigned the Rev. Wilford Lyerly, the then Secretary of the Synod, to serve in Pastor Wise's place at St. Andrew. Pastor Lyerly began his service here in May 1968.

The St. Andrew congregation was organized out of the mission on August 24, 1969, with 52 adult charter members and 69 baptized members. Shortly after organization a beautiful site consisting of 2.2 acres at the intersection of US 52 North and Fancy Gap Road was purchased as a future location for a new church building.

Pastor Lyerly served as part-time mission developer, and then as vice-pastor until January of 1972 when he was called as full-time pastor of St. Andrew. Plans were begun with the goal of building a new church, and in August of 1971 the church building program was begun. On October 29, 1972 ground was officially broken, and construction began immediately. The first worship service was held in the new church.

Dr. Wilford Lyerly continued to serve as Pastor of St Andrew until his retirement in April, 1986. During the nearly 17 years between organizing the congregation experienced some ups and downs, but made slow, steady progress in growth. By the end of 1986 there were 97 adult members and 138 baptized members on the church roll. On January 18, 1987 the congregation unanimously voted to call the Rev. David F. Lindler as pastor to fill the pulpit vacant since March, 1986. The congregation, with some good evidence of means for growth in sight, has now set out with confidence in itself with the Lord's help to establish St. Andrew much more firmly in Mt. Airy, Surry County, and to also serve more fully any of Carroll County, VA (bottom of the mountains) who may need us.

Pastors

1965-1968	Gerald K. Wise (Mission Developer)
1968-1972	Wilford Lyerly (Mission Developer, Vice Pastor)
1972-1986	Wilford Lyerly
1987.1992	David F. Lindler
1993.1998	Christopher L Johnson
1993.1994	Kristina N Johnson
2000-	Dale E Cline

St. Andrew

New Bern

Several attempts had to be made before Lutheranism was planted in New Bern. In April 1965, Michael Wesley Horner, a young member of St. Andrew wrote a brief history of the Lutheran Church in New Bern and reported the following interesting account of history: "In 1707 a small group of colonists came to the Trent River. Reverend Claude Philippe de Richebourg brought Palatinates the Protestants down from Virginia. Among them were Lutherans, French Huguenots, Calvinists, and Reformed Church members." Unfortunately, nothing more is known of the fate of these first Lutheran settlers.

St. Matthew's Lutheran Church, Wilmington, North Carolina, sponsored the organizing of St. Luke's Lutheran Church on July 28, 1895; however, this congregation disbanded on June 12, 1898, due to the lack of Lutherans in the area. Then in March 1948, the Board of American Missions sent the Reverend Rufus B. Cuthbertson to New Bern as a Mission Developer. The first gathering of interested persons was held May 16, 1948, in the New Bern Recreation Building on George Street with 19 persons attending. The following Organizational Committee was appointed at this service: Walter Klimek, E. W. Eudy, Leo Morgan, Howard Weiss, Roy Setzer, and William Ansbach. Due to Pastor Cuthbertson's dedicated work, regular Lutheran worship services began May 30, 1948, in a building (a metal Quonset Hut) owned by the Pepsi-Cola Company located on End Street (now First Street), with 33 persons attending. October 3, 1948 the congregation moved its meeting place to the Dr. Pepper plant on Highway 17. St .Andrew was organized January 9, 1949, with 64 confirmed members and 28 baptized members attending. The first church building was dedicated on March 11, 1951.

Gaining new members, providing education for its youth, meeting financial goals, and planning for a church building and parsonage were major concerns for St. Andrew from 1950 to 1982. Until the 1980's, St. Andrew experienced a struggle to maintain members and gain new members; however, as The Reverend David Eastes began his ministry in 1982, New Bern began to grow as a retirement community, and more Lutherans arrived to join St. Andrew. Since 1982, the congregation has enjoyed a steady growth. At its highest, the baptized membership reached 370. As a result, a new sanctuary and a new educational facility were added to the original church.

St. Andrew has always been a participant in local community efforts by providing a meeting place for the New Bern Child Development Group, classes for the Craven County School System and the Craven Community College, Alcoholic Anonymous, Boy Scouts and Girl Scouts. Primary community mission is accomplished by supporting the local Religious Community Services (RCS) and other non-profit, service-oriented organizations. Additionally, St. Andrew has been active in LARC (association of Lutherans, Anglicans, and Roman Catholics) and has assisted in building Habitat for Humanity homes. Concerned about war refugees, the congregation sponsored a total of seven families during its history. Always concerned about spreading Lutheranism in Coastal North Carolina, St. Andrew initiated the organization of St. Timothy Lutheran Church, Havelock, North Carolina, in 1958. Additionally, St. Andrew has helped to sponsor Lutheran mission work in Washington, North Carolina, and Newport, North Carolina.

Liturgically and theologically, St. Andrew has remained faithful to the teachings of the Evangelical Lutheran Church in America. The congregation has contributed four ordained pastors. Holy Communion administration has changed from solely the common cup to individual glasses, as well as intinction (wine and grape juice are provided). The chancel maintains a sanctuary lamp. The altar has been made free standing. A processional cross, a Paschal candle, and torches have been added as worship aides. In addition to an adult choir, training in handbells has been offered to youth and adults.

From 2005 to 2020, average worship attendance was 194, with the highest attendance being recorded on multiple weeks in 2007 with 246 persons attending one of the 3 weekly services. In terms of increase in worship attendance, the highest increase was recorded from 2005 to 2006 when attendance figures grew from 180 to 240.

In September of 2018, the town of New Bern was severely damaged by Hurricane Florence. St. Andrew Lutheran sustained roof, water, and subsequent mold damage, making the sanctuary unusable. After two years of planning, fundraising, and securing an architect and contractor, the sanctuary was restored in an even better condition that pre-hurricane. While we were recovering, COVID hit and the entire church complex was closed down for months. However, the people of St. Andrew used this shut-down to do an assessment of every room, closet and drawer –

finding new homes for usable-but-unwanted items and cleaning the entire church from top to bottom. Repairs and upgrades to our church kitchen, Council meeting room, and the Nursery were also executed. In terms of worship, several actions were taken with the objective of reaching out to our members. That included filming a worship service and mounting it on a YouTube channel, reachable 24x7. Filming was done in our Chapel with its newly installed stained-glass windows, thanks to a major bequest. Pastor Rust also instituted drive-in communion so that our members would have access to this important weekly event in their faith life. Along with the revival of our "telephone tree" and a team that made the effort to reach out to our quarantined members, we also started using an outbound calling system so that every household could receive recorded messages. For live online meetings, we instructed all our members on how to connect to Zoom, including how to vote online. In summary, church leadership found multiple ways to continue delivering worship, encouraging community, and supporting our members during this world-wide pandemic.

Even in the depths of the pandemic, with the providing of Drive-in Holy Communion in our parking lot, participation averaged 70-75. Drive-in communion continued to be offered for several weeks after the church was once again open for worship services. When online worship, drive-in communion, and in-person worship were combined, St. Andrew reached an impressive 236 for its weekly attendance. While COVID-19 may have kept people at home, it did not keep them from worshiping!

Over the past sixteen years, as St. Andrew dealt with a changing society, storms, and a pandemic, baptisms and the reception of new members remained healthy. Noteworthy years were as follows:

2006 - 13 baptisms; 60 new members
2013 - 11 baptisms; 40 new members
2019 - 9 baptisms; 24 new members

St. Andrew Lutheran's members continue to reach out to those seeking a church home and work to provide a welcoming community where all can engage in meaningful service.

Now that the sanctuary is once again open for Sunday worship, we continue to broadcast our services, funerals, and concerts, increasing our "reach" while providing service to our community. While we grieve the activities and services that were "lost" during the pandemic, we are once again actively involved in exploring new missions for the care of our community of New Bern.

Pastors

1948-1951	Rufus B. Cuthbertson
1951-1954	Gary Freeze
1951-1956	Jasper J. Smith
1956-1958	Glenn L. Barger
1959-1962	W. H. Jennings
1962-1963	Thomas O. Stelling
1964-1968	Olin Sink
1969-1979	C. William Flowers
1979-1982	Larry Hartsell
1982-1996	David R. Eastes
1998-2005	Gary Roth
2005- Present	Theodore H Rust

Vice Pastors

1968-1969	George McCreary, D.D. (Received Pastor Emeritus status in 1982)
1979-1979	J.D. Barringer
1996-1998	Mary Peterson
2008	Robert M. Weeks (Received Pastor Emeritus status in 2008)

St. David's

Kannapolis

The Rev. J. D. Sheperd, Pastor of Bethany Lutheran Church began the work to organize a mission in the Blackwelder area of Kannapolis. St. David's had its beginning in a small frame chapel on Westview Street, about three blocks west and one block north of the present Church building.

The Rev. Leo Smith continued the organizational efforts as a mission developer. The congregation officially organized as Blackwelder Lutheran Chapel on January 2, 1938. There were forty-two charter members. The charter was held open for one year. Sixteen additional members signed the charter during the year 1938.

The small frame building used had a sub flooring floor. Stoves were used to heat the building and there was a pump organ. Later the congregation purchased a piano to provide music for worship.

The first Church Council meeting was held on January 22, 1938 electing Mr. C. E. Weaver as the first vice-chairman of the congregation. The council voted to assign each family a time to clean the church building. At the March 5, 1938 meeting of the council, Blackwelder Lutheran Chapel voted to seek admission into the North Carolina Synod of the United Lutheran Church in America.

Blackwelder Lutheran Chapel not only received assistance from Bethany, but received gifts from other congregations who sought to help new mission congregations. Other congregations giving furnishings, communion ware, and altar paraments were St. James, Rockwell, NC and Kimball, Kannapolis, NC.

The first budget was drawn up in November 1938 in the amount of $545.00.

In 1939 the congregation held its first Easter Sunrise Service.

The Rev. Leo Smith became the first full time pastor of the parish, which later included Redeemer Lutheran Church in Jackson Park. Pastor Smith married during his pastorate at Blackwelder Lutheran Chapel.

Steps were taken in March 1940 to find lots on which to build a parsonage. One month later the council voted to delay building a parsonage for one year. The decision was made instead to rent a parsonage for thirteen dollars per month.

From its earliest days the members of Blackwelder Lutheran Chapel reached out into the community, looking after families burned out, persons needing medical care, food and other needs. In 1942 the congregation agreed to sponsor a Boy Scout Troop.

In December 1942 the congregation began making plans for a building fund to build a parsonage and a new church building. At about this time the congregation bought lots on the corner of Westview Street and Brookside Avenue. Later it was decided a better location would be on the corner of West Twenty-Second Street and Plaza. In favor of a new location, the congregation sold the original lot at Westview and Brookside back to the original owner.

During the early years the congregation held its Bible School and picnics in the pasture at the "Wilsons." Pastor Smith perhaps helped the congregation to learn one of its most important theological lessons by teaching them not to use "potluck suppers or bazaars" to raise money for buildings or property.

The Rev. Leo Smith resigned as pastor on January 2, 1943. The Rev. David Cooper assumed charge of the Blackwelder-Redeemer Parish on March 1, 1943, serving the parish until June 30, 1947.

Under the care and guidance of Pastor Cooper, the congregation showed a gain in membership in all areas. In July 1945 the congregation began to discuss a new church building: four months later plans were made to buy lots for a new building.

One of the historic moments in the life of the congregation came on May 31, 1947, when Redeemer and Blackwelder Lutheran Chapel voted to go their own ways as of July 1, 1947. Blackwelder Chapel became a self-supporting congregation leaving Redeemer still on mission status.

The congregation voted on April 3, 1949 to build a new sanctuary on the south corner of West Twenty-second Street and Plaza Avenue, replacing the little chapel. The new building was completed

on June 4, 1950 at a cost of $40,000. The congregation also took a new name and became known as St. David's Evangelical Lutheran Church.
By the time the new church building was completed, the congregation's membership had grown to 120 confirmed members. The little chapel was sold on March 20, 1950 for the sum of $1550.
In January 1951, Pastor Ritchie was granted a leave of absence due to illness. Pastor Ritchie had been teaching part time at Lenoir Rhyne College during his pastorate at St. David's. He resigned on April 8, 1951.
The Rev. W. G. Cobb, became pastor on June 1, 1951. During Pastor Cobb's pastorate St. David's became a self-supporting congregation. The congregation also began the process of rewriting its constitution to reflect its new name. The constitution was approved on September 23, 1953. During Pastor Cobb's pastorate the congregation grew rapidly. However, Pastor Cobb was forced to resign due to ill health. He retired after 40 years of ministry on June 1, 1954.
The Rev. C. C. Aderholt became Pastor of St. David's on June 1, 1954. Many events of importance took place during the next few years. In 1955 the congregation purchased lots where the Educational Building now stands. Mrs. Aderholt, helped organized a Junior Choir in June 1956. The Young Couples Class received permission to raise funds for an organ. Four months later the first organ was purchased. In April, 1957, the congregation bought lots on the corner of West Twenty-first Street and Plaza Avenue. The new sanctuary was dedicated debt free on April 7, 1957.
In October 1957, the congregation began the study for more educational space. In April 1958, Mrs. Lottie Eagle and her sisters, Miss Essie and Miss Frances Winecoff, gave the congregation a gift of property. In May 1958 plans were begun to raise funds for a new Educational Building. Pastor Aderholt resigned December 31, 1958. Even though the congregation had been growing numerically, large numbers of members were becoming inactive or moving their memberships. About the same time the congregation began making financial plans for the Educational Building. This exodus continued even after the building was built and paid for.
The Rev. Henry R. Sink became St. David's pastor on June 14, 1958, serving until June 30, 1963. Under his leadership the Educational Building was completed at a cost of $100,000. This was accomplished, however, only after numerous problems. Building had to stop due to a lack of funds and an overrun in the cost occurred because of interest and penalties that were paid the contractor. During 1959 the Youth Choir was discontinued, and an effort to return the inactive to worship was made.
St. David's had always sought to see that the Lutheran Doctrines and Theology were upheld. In 1959 the congregation began having more frequent communion. Holding to the view of toleration and moderation, the congregation refused to allow "Concerned Citizens" of Cabarrus County to use the Educational Building or to support the group fights an election against ABC stores. Always progressive, lay persons were sought to help the pastor during communion and in other ways. The first woman was elected to the church council in 1967.
As early as 1968, the congregation gave youth a voice with no vote on the church council. The protected their pulpit in 1969 by refusing to allow "The Church of Latter Day Saints" to explain their "belief and doctrine" to the members of St. David.
The congregation from its earliest days had a yearly Preaching Mission until they went out of style in the Synod. Also supported yearly, until about 1967, Lutheran World Relief, Full Benevolence; Hebrew Missions; Lutheran Children's Home, Salem, Va; and all Synodical Special appeals.
The Rev. Max Smith was recognized as a ministerial student at Lenoir Rhyne College in 1960. Max is one of five young men who have entered the ministry from St. David's congregation. Other men who have entered the ministry are Rev. Lester Allman, Rev. Dennis Schenck, Rev. Tommy Holshouser, and Rev. Bewey Shaver. All five of these men have entered the ministry of other denominations.
A new Constitution Committee was appointed in October 1960. The congregation celebrated its 25th anniversary in January 1964. In August 1964 the congregation adopted the new LCA approved constitution for congregations.
During the 1960's and 1970's the congregation was becoming concerned about the social needs of the

community. There were numerous debates during this period of time. Council, under the leadership of Pastors Daubenspeck, Little, and Maxwell, would debate the issues and return at a later date to vote, having had time to consider each issue before voting.

In April 1967, the Council of St. David's came head to head with a very perplexing problem that has had them perplexed for almost twenty years. A lack of interest in Sunday School attendance became very much an issue. Their concern was that they had built a new educational building and it was not being used. No one in the congregation or in the church at large had envisioned a decline in Sunday School Attendance. Thus it appeared to them that they had spent money to no avail.

In 1968 there is mention of a "recent fire" in the "Council Minutes." However, there is no indication where the fire was located. During interviews with members, it was learned the fire was located in the basement of the church. It is thought by some that since the fire was of unknown origin it was possibly arson. During the same year there had been difficulty with a family in the community, and a court order was sought to keep any member of the family off church property.

Pastor Daubenspeck resigned December 31, 1969 to retire from active ministry. He was named Pastor Emeritus to be effective December 28, 1969. At an annual congregational meeting he was given permanent ex-officer position on the church council by a unanimous vote

In 1975 the council proposed constitution changes again, appointing a committee to carry out the task. The constitutional changes were brought to a vote in November 1975. The changes were approved by a simple majority, but not two-thirds majority as required by the constitution. However, the bylaws were adopted since they only required a simple majority. This issue created a great deal of strife, almost dividing the congregation and creating a great deal of confusion. The confusion in the congregation was so intense that several council members discussed the "division" at the 1976 Council Meeting. Ways were discussed as to how to bring "peace and harmony."

Several other events happened in 1976 of significant importance. The congregation began to see Synod as "they" being disillusioned and seeking to reduce their benevolence assignment. Although it failed, a move was made to have Pastor Maxwell removed from the Parish by Synod in December, 1976.

At last the congregation became debt free on December, 1976. The note was burned at the 11:00 am Worship Service on March 6, 1977.

In 1977 the congregation began turning inward more and more. A motion was made not to provide a Hot Meals program for Senior Citizens. There was disharmony regarding the use of the Social Ministry Fund helping people in the community.

During 1978 Pastor Maxwell was asked to resign again in May. He did resign at the Council Meeting on June 18, 1978, (without a call) due to illness.

The years 1973-1978 were important years, not only for St. David's but for the church-at-large. Congregations were experiencing a decline in attendance at Worship and Sunday School. There was also a decline in giving. St. David's was not the only congregation in the Synod struggling over the role of leadership. This was a struggle in the congregations of the church-at-large, as well as in many congregations of the NC Synod.

St. David's made history on May 13, 1979 when the congregation voted to call the Rev. Christine L. Bohr, the first female pastor to serve a congregation in the NC Synod of the LCA. During Pastor Bohr's ministry the membership began to stabilize. The congregation also began to reach outward again, assisting in the sponsorship of a South East Asian Refugee Family.

A gradual move toward rebuilding a relationship with Synod began in 1984. Council met with Rev. Richard Little, of the Bishop's Staff, to discuss ways in which the Synod could help St. David's. The congregation responded to an appeal from the LCA to help with a financial crisis.

St. Enoch

Kannapolis

St. Enoch Lutheran Church is located in the village of Enochville two miles west of Kannapolis in Rowan County. The church was organized by Rev. P.A. Strobel in August, 1835, in Mr. Phillip Overcash's home. The land for the church was given to the congregation by Mr. Jacob Overcash.

The first church building was a frame structure 30 x 40 feet, which cost $1500.00. It was built during the fall of 1835 and dedicated on September 8, 1839, by Pastor P.A. Strobel, Rev. Samuel Rothrock and Rev. William Artz. The first unit of the present brick church is 50 x 70 feet in dimensions with a balcony over the front entrance. The brick for this building were made by hand locally by members of the congregation, and the heavy timbers were hand hewn and put together with wooden pegs. The building was completed in 1873 and dedicated free of all debts on September 20, 1874, by Rev. A.D.L. Moser, Rev. P.A. Strobel, Rev. Samuel Rothrock and Rev. W.A. Julian. From 1874-1891, three meetings of the North Carolina Synod were held at St. Enoch. St. Enoch was interested in the education of her young people and lent encouragement to the establishment of one of the first high schools in Rowan County, conducted by members of her own congregation, Prof. R.G. Kizer, Prof. F.B. Brown and Prof. P.E. Wright.

The parsonage, which was constructed jointly by St. Enoch and Trinity congregations, was sold and moved away to make room for a new brick parsonage in 1939. In 1941, a three story Educational Building was added to the back of the church under Rev. D.F. Swicegood's pastoral leadership. Also built about the same time was a tower with electrically lighted spire. In 1952, a vestibule corresponding to the architecture of the old building was added to the front of the church. Tower chimes were installed as part of the church equipment. In 1960, under the leadership of the Church Council, the interior of the church was completely renovated with new pews, chancel furniture, carpet, a new heating and air conditioning system and an electronic organ. It was dedicated free of debt on September 17, 1961. The old handmade pews, which were made in 1872, are still in use in the balcony of the church.

In 1968, a second additional Educational Building was erected adding additional classrooms, Pastor's Study, Sacristry Room, church office and a Fellowship Hall in the basement. The old part of the Educational Building was completely renovated.

More recently, in 1998 St. Enoch built a new Fellowship Building, used for smaller religious services, for meals, and for community outreach. In 2003 the old sanctuary was refurbished with new carpeting and new paint, restoring it to its original beauty. In fact the sanctuary now shows the beauty inherent in an old, well-loved, and well-used church.

St. Enoch continues to seek new ways to serve and grow. The congregation was blessed with some endowments in the wills of deceased members and has used these resources to fund various ministries, both within and ouside the congregation. These include support for tutoring students at Enochville Elementary School and financial support and assistance in meal deliveries for Mobile Meals Ministry, located at Unity Methodist Church.

Pastors

1835-1841	P.A. Strobel
1841-1849	W.G. Harter
1849-1850	J.H. Coffman
1850-1852	B.N. Hopkins
1852-1866	J.S. Heilig

1866-1867	J.W. Barrier
1868-1873	A.D.L Moser
1874-1879	W.A. Julian
1880-1891	W.A. Lutz
1892-1903	V.R. Stickley
1903-1907	J.L. Morgan
1908-1909	C.M. Fox
1909-1911	G.H. Cox
1912-1917	O.B Shearouse
1918-1924	B.S. Dasher
1924-1931	L.P. Boland
1932-1937	G.L. Barger
1938-1945	D.F. Swicegood
1945-1956	G.B. Goodman
1956-1960	Paul G. Kinney
1960-1964	P. Paul Counts
1965-1978	Richard B. Dorton
1981-1989	Wallace E. Morton
1990-1991	Patrick J. McLauglin
1992.1999	Daniel W. Duke
1999.2013	John Mark Beam III
2001-2004	Constance J. Garrett (associate)
2013.2015	John Merck (interim)
2015-	Dale Cline

St. James

Concord

St. James Evangelical Lutheran Church was organized the first Sunday in June, 1843, in a small wooden church on the Fayetteville Road (now East Corban Street) to meet the religious and educational needs of a group of Lutherans from Cold Water and St. John's Lutheran Churches. The church had separate entrances for men and women and a section allowing slaves to join in the worship service. A log school house was soon built on adjoining property.

The second church was built on the corner of Union Street and Corban Avenue in 1881 to meet the need for larger facilities. It was a beautiful brick structure in Old English Renaissance architectural style, with a spire towering 115 feet, at a cost of $12,000.00. Demolished in 1927, it was replaced with the present church, a Tudor Gothic stone building, in 1928 to provide larger facilities and improved equipment for a growing congregation.

In 1965 the adjoining Post Office Building and lot was purchased which enabled the church to add a new educational building in 1967. In 1985 and 1986 the Fritzache Organ Company reworked the Hook and Hastings pipe organ that was given when the church was built, increasing the number of pipes from 975 to 2,493. In 1994, the Llewwllyn apartment building and lot was acquired giving St. James ownership of the entire block.

The original bell of the first church hangs in the belfry of today's church. St. James is valued at $4,000,000.00 seats 650 and has 768 members.

Pastors

1843.1854	W.G. Harter
1854-1869	Daniel I. Dreher
1869-1872	W.H. Cone (Interim)
1872-1873	Charles H. Bernheim
1873	W.W. Bowers
1874-1875	J.H. Harry
1876-1877	L.A. Bikle
1880-1885	S.T. Hallman, D.D.
1885-1886	George F. Schaeffer
1886-1893	Wright G. Campbell
1893-1896	M.G. Scherer
1896-1902	C.B. Miller
1902-1904	W.H. Hiller
1905-1910	J.E. Schenk
1910-1916	C.P. McLaughlin
1916-1922	M.L. Stirewalt D.D.
1922-1930	L.A. Thomas, D.D.
1930-1934	P.E. Monroe,D.D.
1936-1941	Voight R. Cromer,D.D.
1942-1950	S.W. Hahn, D.D
1950-1962	George R. Whittecar, D.D
1963-1988	Thurmond C. Plexico
1989.1996	Hollis A. Miller
1998.2000	Wayne S Cobb
2001.2006	Kathryn B Baines
2002.2006	Chad M Huebner, Associate Pastor
2009-	Daniel L Warnes

St. James

Fayetteville

It began September 15, 1935. The Rev. Dr. J. L. Morgan, president of the North Carolina Synod and chairman of the Mission Committee of the Synod, asked the Rev. Roscoe B. Fisher to make a survey in Fayetteville to see if a Lutheran Mission congregation could be started there. When Pastor Fisher arrived in Fayetteville there were only three known Lutherans, Mr. and Mrs. Felix Campbell and Dr. L. E. McKnight.

On October 20, 1935, 22 people came for the first Lutheran service held at the YMCA on Anderson Street. Their reactions were mixed concerning the possibility of organizing a Lutheran Church in Fayetteville. The total offering was $4.15.

For more than two years services were held at the YMCA. The Board of American Missions finally agreed to the establishment of this mission if there were 50 adult charter members.

On June 28, 1936, with three short of the set goal of 50 adult charter members, this mission was organized. There were 47 adult charter members and a total baptized membership of 60. Pastor Fisher conducted the service and the Rev. Dr. J. L. Morgan delivered the sermon. The choir of St. Paul's Church in Wilmington assisted with the music. Elected as church councilmen were: F. A. Campbell, W. E. Mauney, John A. Kurtz, J. W. Coon, E. D. Lawing, and R. S. Ward. The ladies of the congregation served a picnic dinner at the City Water Works for all 125 people who were present.

At a meeting in the Fisher home on Fort Bragg Road each member was invited to submit a name for the new mission. Felix Campbell submitted the name of "St. James" and the members voted to name the new mission church "St. James Evangelical Lutheran Church."

A Building Committee was appointed July 9, 1936. Those serving on the committee were: Pastor Fisher, F. A. Campbell, J. W. Coon, Mrs. B. C. Crumpler, R. B. Minges, Clyde W. Neal, W. E. Mauney, John A. Kurtz, George J. L. Metz and H. O. Strupler.

On September 16, 1936, a lot was purchased on Morganton Road at the intersection of Dobbin Avenue, known earlier as Wilson Street. The lot, 100 feet on Morganton Road and 200 feet deep, was purchased from Dr. Seavy Highsmith for the sum of $2,800. E. W. Wagoner and Sons of Salisbury was awarded the contract to build the church for the sum of $12,367 which did not include the furnishings.

A ground-breaking service for the new church was conducted on January 10, 1938. Those present for the service included Synod president Dr. J. L. Morgan; Pastor Fisher; W. W. Wagoner, contractor; the Rev. Dr. G. H. Rhodes, a member of the Mission Committee of Synod; the Building Committee of St. James; and other members and friends of the congregation. The church was under construction for approximately 3 months.

On Easter Sunday, April 17, 1938 the completed church was formally opened. At 3:30 pm on the same day, the cornerstone was laid. The church had cost approximately $16,000, including the Hammond electric organ and all furnishings. Gifts from the NC Synod, the Women's Missionary Society, a loan of $4,000 for the NC Brotherhood Loan and Gift Fund, and other gifts from churches, individuals, and the members of St. James congregation had made the building of the church possible.

Pastor Fisher resigned on September 10, 1938, and was succeeded by Rev. C. L. Miller, who served as supply pastor for one year.

The Women's Missionary Society was organized on September 27, 1936, at a meeting in the home of jay Patterson (brother of Miller Patterson) on Park Street. Mrs. B. C. Crumpler was elected as first president; Mrs. C. W. Neal, vice-president; and Mrs. Almond secretary. The treasurer was elected at a later date. The Brotherhood was organized at about the same time with R. E. Newman as president.

The Rev. George W. Lingle became pastor of St. James on June 1, 1939. Much happened while he served the congregation. A lot and house adjoining the church property were purchased for use as a

parsonage for the sum of $4000. During the next two years the indebtedness of the church and parsonage was liquidated. A service of dedication was conducted on Palm Sunday, April 18, 1943. The Rev. Dr. J. L. Morgan and two former pastors, the Rev. Roscoe B. Fisher and Dr. C. L. Miller, were present for the service. On January 1, 1945, St. James became self-supporting.

Following the resignation of Pastor Lingle on March 13, 1945, the congregation extended a call to the Rev. John D. Mauney, Jr. He accepted the call on May 12, 1945.

Pastor Mauney came at a time when this nation was at war, and he was faced with the task of developing a young congregation and serving many Lutheran people at two large military bases. During World War II, the people of St. James ministered faithfully to military personnel in the Ft. Bragg/Pope Field area. The church cooperated with the Lutheran Service Center which was operated in downtown Fayetteville by the National Lutheran Council. When this service center was closed, St. James congregation constructed a recreation building to be used for fellowship purposes by the church and on a part-time basis by military personnel. The building was completed in May 1947 at a cost of $7500 and was furnished with equipment form the former Lutheran Service Center. Many people still refer to the current Parish Hall as the "Service Center."

The church nave was redecorated and a children's worship room (cry room) was installed over the narthex in early 1950. About the same time, the basement of the church was completely renovated for Sunday School use. The cost was about $6500.

During 1952, extensive improvements were made to the Service Center. The Lutheran Service Commission, representing both the National Lutheran Council and the Lutheran Church-Missouri Synod, made these improvements possible at a cost of $3500.

On November 23, 1952, an additional lot was purchased by the congregation just across Dobbin Avenue. The parsonage was moved to this lot and extensive renovations were made at a cost of approximately $17,500. This included the cost of the lot. The work was completed early in 1954.

Two Sunday morning worship services were begun in October 1954 in order to avoid over-crowding of the church nave.

A study of the congregation's needs was made in 1958. As a result of this study, a plan was prepared for the addition of eight new classrooms, pastor's study, church office, sacristy, choir robing room, rest rooms, boiler room, and an addition to the church nave which would increase the seating capacity by 50 percent. The Executive Committee for the building project included: L. Dean Minges, general chairman; Charles H. Patterson, vice-chairman; Mrs. J. W. Coon, second vice-chairman; Ray Adkins, treasurer; Mrs. C. H. Aderholdt, education and publicity; J. W. Coon, architecture and building; Roland Wooten, canvas and finance. R. E. Suggs was supervisor of construction.

On July 1, 1960, a ground breaking service was conducted by Pastor John D. Mauney Jr., with members of the Church Council, Building Executive Committee, and supervisor of construction, charter members and representatives of the various auxiliaries of St. James Church participating. Player, Inc., of Fayetteville was the contractor. The total cost of the project was about $72,000.

The first service in the enlarged nave was held on Christmas Eve 1960. On February 10, 1961, a service of dedication was conducted. Pastor Mauney preached the sermon and the Rev. Dr. F. L. Conrad; president of the NC Synod performed the "Act of Dedication."

On Pentecost 1961, a total of 75 new members were received in St. James congregation. This was the largest number ever received at one service in the history of St. James.

The 25th anniversary of St. James was celebrated on June 28, 1961. On the Sunday preceding the anniversary, the sermon was preached by the Rev. George W. Lingle, a former pastor. After the service a picnic dinner was served in the Lutheran Service Center. On Wednesday evening, June 28, a congregational dinner was followed by a historical pageant, "A Time to Build", written by Mrs. J. W. Coon.

Miss Pearl Hegge was sent to St. James by the Division of American Missions of the National Lutheran Council in July 1961 to serve as a parish visitor, working among the military families in the area. She served for a year in this capacity.

In June 1963, 38 members of the St. James congregation were transferred to the rolls of the newly organized congregation of Chritus Victor Lutheran Church. Just a few months earlier, Our Redeemer Lutheran Church, a mission of the Lutheran Church-Missouri Synod, was organized in Fayetteville.

As a result of a project by the NC State Highway Commission involving Morganton and Fort Bragg Roads, St. James congregation was required to sell the parsonage to the State Highway Commission. We were paid $25,000 plus two small lots to compensate for the loss of the parking area across Dobbin Avenue at the rear of the parsonage property. In May 1966, the congregation voted to purchase two duplex apartment buildings known as the Canady property, located behind church on Fort Bragg Road. The total cost of the property was $35,000.

In October 1966, a lot was purchased on the corner of Morganton Road and Lamb Street for the construction of a parsonage. A service of dedication and an open house were held at the parsonage on January 7, 1968.

The paving of the church parking area and the landscaping of the church grounds were completed in 1971 at a cost of $12,000. Harry Arne was chairman of this project.

The Church Council was authorized by the congregation to employ a parish worker: Mrs. John E. Mauney Jr.; a church secretary, Mrs. Fran Link; and an organist/choir director; Mrs. Earl Hudgins, in April 1975.

After 32 years of dedicated and faithful service by Pastor and Mrs. Mauney, he was commissioned to organize a Lutheran Mission, Shepherd of the Hills, at Sylva, NC. The Mauneys left Fayetteville in June 1977.

The Rev. Robert E. Allen accepted a call to St. James Church and preached his first sermon on Thanksgiving Eve, November 23, 1977. During his ministry a major renovation program was completed at St. James.

The ground breaking service for the new building and renovation project was held February 24, 1980. Frank Jones served as chairman of the Building and Improvement Committee. In this building project a new elevator was installed, a chapel and parlor were added, a new entrance was made at the side of the Parish Center, changes were made to aid the handicapped, a new electrical heating and air conditioning unit was installed, and new carpeting added. The sacristy and choir room were enlarged with built in robe storage and filing area for music and books. The old radiators, boilers and pipes were removed. The cost of this project was about $250,000. Members of the congregation signed personal collateral notes in the amount of $122,000 as required by the insurance company in order to begin this work. James A. Chesky, lay administrative assistant to the president of the Synod, assisted in the ground-breaking service.

A second pastor, the Rev. Curtis B. Leins, was called in 1980 and served for one year. He left St. James to become pastor of Good Shepherd Lutheran Church in Goldsboro, NC.

Hand bells were added and the Bell Choir began rehearsing in November for the performance of their first service, the dedication of the newly renovated Parish Center on December 14, 1980. Bishop Ernest Misenheimer was present to perform the service of dedication. The steeple of the church was also renovated in 1980 at a cost of $1950.

Since shortly after the organization of St James Mission, the Brotherhood, the Women's Missionary Society (now Lutheran Church Women) and the Luther League (now Lutheran Youth Fellowship) have played a vital part in the life of St. James. In 1980, a new auxiliary, the Prime Timers, was added to St. James with Mrs. Ann Coon the first chairman.

The Worship and Music Committee recommended the use of lay assistants in 1982. During that same year, Sunday School was suspended for the summer and the regular 11 o'clock service was re-scheduled for 10 a.m.

On June 7, 1982, J. Scott Southern began his duties as parish worker at St. James. He left in 1984 to continue his education.

Pastor Allen resigned January 1, 1984, to become pastor of the Lutheran Church of the Ascension in Savannah, Ga.

St James badly needed a new roof in 1984 and the problem of raising the necessary funds was solved when tornadoes ripped through NC on Wednesday night, March 28, 1984. The roof was damaged to the extent that the church's insurance company agreed to replace it entirely.

The Rev. Dr. Leonard Bolick became pastor of St. James in August 1984.

During the past "50 golden years," many people have worked faithfully and given their time, talents, and money to the ongoing programs of St. James Evangelical Lutheran Church. The growth in membership and the faith of this congregation continues. In fact, membership has grown so much that the church once again started a second service in September 1985 because of over-crowding in the nave and parking lot.

The words spoken by Christ to his disciples 2,000 years ago still apply to the St. James congregation today: "For where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:20)

Pastors

1935-1938	Roscoe B. Fisher
1939-1945	George W. Lingle
1945-1977	John D. Mauney
1977-1984	Robert E. Allen
1984.1986	Leonard H. Bolick
1987.1992	John C Earp
1993.1997	L Rudolph Beyer
1999-	Louise C Hilbert
2001.2002	Emil H Klatt III, Associate Pastor
2002.2003	Manisha N Dostert

St. James

Newton

St. James Lutheran Church is located in Catawba County, about two miles south-east of Newton, North Carolina. It appears that this congregation was first started in what was known as the Haas Church, a log building which stood one mile south of the present St. James Church.

According to information complied from authoritative writings of Dr. Luther Hodges, Maiden, NC, about the year 1749, Simon Haas with Peter Eiger came from Pennsylvania to what is now Catawba County. Haas settled just north and Eiger just south of the present highway form Newton to Maiden.

About the beginning of the Revolutionary War, a young Patriot, Issac Wise, of the South Fork Region, son of David Wise, a noted Tory, was captured by a party of South Fork Tories (about one mile south of the site of the Haas Church) and hanged from the limb of a large oak tree.

This being on the land of pioneer Simon Haas, he, according to custom, took the body down, carried it to his home and prepared it for burial and interred it on a beautiful level spot of land. This was in 1776 and three years later the body of Simon Haas was found laying face downward in a small branch that crossed the road a mile from his home. It was supposed a heart attack caused his death.

According to his request, he was buried by the side of the young patriot. Other burials followed and by 1825 a cluster of several graves was in a small area around the graves of Simon Haas and Issac Wise.

In February, 1834, George Haas son of the old pioneer, conveyed by deed to George A. Ikerd and David Haas as trustees, a tract of one and one half acres of land containing the burial ground, and provided under the terms of the trust that it was to be used to provide the interest of the Gospel and to encourage the building of house of public worship, that the Gospel might be preached by all and every minister of every denomination whose standing is good in their respective churches, also for a school house and burial ground.

Two congregations, Reformed and Lutheran were organized or, as told by many, had been organized prior to this date with services conducted in the homes of the community.

In Johann Gottfried Arends Register, in which he recorded his ministerial activities, is a record of a Lord's Supper in August 1776 with the name of John Haas in it. In one held in 1779, among the males is Simon Haas and females Moriah Haas and Susanina Haas. The list is marked "South Fork" The Simon Haas above could have been Simon, Jr., a Revolutionary soldier.

About 1852, when the Reformed people built a church building in Newton, the congregation of that faith left the church at Haas, while the Lutherans continued there until after the close of the Civil War, holding regular services until 1866. The last communion service held in the Haas Church was on September 24, 1866. The winter of 1866-67 the congregation of St. James Lutheran Church was organized, and in May 1867 the first communion was administered to the newly organized congregation.

Such a thing as a resident, full time Pastor was unknown to most people in those early days. The pastoral services consisted in a traveling preacher, or deacon as often called, who traveled through this section of the state and offered pastoral services while in the community. The real exciting story of this work can be found in the new History of the Lutheran Church in North Carolina, which is being read in our congregation. But though the people of Haas and St. James saw their Pastor only a few times a year, they were faithful men and regularly sent men from their parish to the meetings of the Tennessee Synod, of which they were a part. And so, for instance in 1840, Henry Ingold went representing Haas, St. John, St. Peter, and Friendship churches. In 1844 George Smyer went for Haas, St. Paul, and St. John. For a number of years, beginning in 1858, M. M. Huit represented the Haas Church and was still very interested in the Synod's work after he helped to establish St. James.

The first delegate from St. James was Logan Smyer, who went to Synod in 1868. The meeting

was held in Salem Church and minutes of the meeting show that St. James paid $1.00 for apportionment that year.

Where the first communion service was held or the location of a place of worship for the congregation is not known. It was probably in the old school located in this section or in a private home. The Rev. P. C. Henkel had been Pastor of Haas church and it was he who administered the first communion at St. James.

Records show that Henry Goodman had served the Haas Church in 1851 prior to Rev. Henkel.

Late in the year 1869, or early in 1870, the Rev. J M. Smith became pastor. In 1870 the minutes of Synod give his parish as consisting of St. Peter's, St. John's, St. Paul's, and St. James. In 1876, Zion, Friendship, and St. Stephen's had also been added.

A house of worship is a must, especially for Lutherans. A parcel of land, about 2 and ¾ acres, was given by M. M. Huitt, and it was not long before the members had a church building under construction; It was recalled by Mr. J. M. Ballard that a church was under construction in the late fall of 1867.

In addition to the parish relations given for the earlier history of St. James, we have also had these churches in our parish: St. James-Ebenezer-Mt. Calvary, St. James-Beth-Eden, St. James-Ebenezer-St. Paul's and St. James-Ebenezer.

The grant of land by M. M. Huitt was soon to contain a cemetery for the final resting place for the people of this community. The first wife of Mr. Huit, Rhonda Frye Huit, passed away on August 22, 1869 and became the first to be buried in St. James cemetery.

On Sunday, the first day of June, 1872, the Rev. J. M. Smith assembled a group of young men and women for the first Confirmation Class in St. James Lutheran Church. We have in Rev. Smith's own hand, the names of the first St. James Confirmation Class.

Mrs. Lizzie Huitt Sigman (Mrs. George A. Sigman) was the first organist when the church was organized. She was the daughter of Moses M. Huitt who gave the land for the church.

Also of interest, Mrs. Lizzie Sigman made the bread and wine to be used in the sacrament of Holy Communion until the change from the use of bread to the wafers.

The Rev. P.C. Henkel administered the first communion at St. James, according to old church records.

The school, or Academy as sometime called, had been located on several sites in this community and we do not know exactly at what date it was moved to the St. James property. In those early days the school was operated as a subscription school. That is, interested members of the community would get subscriptions from pupils to attend the school and if enough money was raised, the teacher would be hired. There was apparently no trouble in securing pupils for a teacher at St. James School. At one time in its life this school was known as Grady's Academy. First records of the Catawba County Board show that on September 7, 1885, the St. James School was a part of the system. It was in District 15 and the following men served as the School Committee: P.E. Frye, D. E. Sigmon, and George P. Seitz. Also R. A. Yoder pastor of St. James was the secretary of the school board. George Rabb served as treasurer for the Catawba County School Board. It is noted that Silas Smyre and Logan Smyre, year after year, went under a $15,000 bond for George Rabb while he served as treasurer.

St. James School was part of the following system. There were in the county 55 schools for white people in 1885. The average term for a school year was 12 and 3/10 weeks. The actual salary for the male white teachers was $25.86 per month. For white female teachers about $1.25 less. In this year St. James enrolled 64 pupils. The last year of school at St. James was in the spring of 1927, after which consolidation with Balls Creek took place so in the fall the pupils went to Balls Creek.

Some amusing tales have come from some of the older members of incidents that happened during their school days at St. James School. The students would snowball the teacher so bad that he decided to go out through a window once to avoid this. The window fell down and caught his coattail so that he hung out of the window giving the students the chance to really snowball him. Another story goes that winter time brought new temptations. Two of the students went off tracking rabbits in the snow on the way school. One of the boys fell into a well near the present Duan Club House. The other

boy went on to school, leaving him there. During the day he remembered his friend in the well and got help to go get him out. Fortunately the well was dry and nobody was hurt. Ralph N. Sigmon also went off tracking rabbits on the way to school. He caught his with a whack across the back. Of course he couldn't leave the rabbit, even if it was dead, so he tucked it in his book satchel and went on to school. He had great fun but caused much uproar in the classroom, by letting the rabbit stick his head out of the book satchel during the lessons.

The first church building was under construction in the winter of 1867. It was a frame structure built by the men of the community and served for the worship of the congregation until the present building was constructed. The story goes that the original church site chosen was about a mile east. With all the lumber being hauled by horse and wagon, the horses became tired and stopped to rest at the present church site. The men driving the horses decided that this would be a more acceptable location so they constructed their church here.

Rev. J. L. Cromer was pastor at St. James 1896-1900, followed by Rev. R. A. Yoder, 1901-1905. St. James was growing out of the small beginning of her worship needs. Construction was begun in 1908 on a new home for the congregation to worship in during the pastorate of J. Allen Arndt who served 1906-1909. This building was constructed of large cement blocks all of which were made at the construction site. A bill of sale shows that 2 rail-cars of cement were used and uncounted tons of sand in the making of blocks. When the floors were laid, dirt was filled in so that a concrete floor could be made. Many men of the congregation brought their horses and drove them round and round on the dirt base in the church to pack it down. It is said that was a popular bad weather pastime until the dirt was packed. The concrete floor was later covered with the pine flooring.

The new church building was dedicated May 8, 1910 by Pastor W. D. Wise, who served 1909-1912. Dr. W. J. Boger, then president of the Tennessee Synod, assisted him in the dedication service. Early church records show that the work of the church was carried on by many faithful 5 and 10 cents pledges per week. Some few larger contributors gave 50 and 75 cents each week. The pastor received a salary of $100.00 to $124.00 per month, depending on the contributions of the members. Pastor Wise was followed at St. James by Rev. C. I. Morgan, 1913-1917. Rev. W. J. Boger was at St. James, 1918-1936 until his retirement. Rev. Leo Smith supplied for a period in 1936.

In 1929 an Education Building was added to the physical property of the congregation. This building is two and one-half stories with about one quarter basement. This addition has served the Sunday School needs of the congregation well. At one time the kitchen was located in one of the rooms on the second floor. Also, in the basement of this building went a wood burning furnace which was the central heating system for both the church and the educational building.

Beginning about 1936 a number of valuable improvements were made in the church building. A fine musical instrument, a pipe organ, was installed; a wood floor was laid over the concrete floor; carpet was laid in the aisles and chancel of the church; robes were provided for the choir, a new supply of Common Service Books were purchased; and the H. B. Barringer family installed a set of chimes for the organ. These improvements were made during the pastorate of E. R. Lineberger, 1936-1947. In more recent years, the inside of the church has been remodeled, ceilings and walls repaired, new lighting fixtures installed, a new heating system installed, and a Baptismal Font and Altar Reredos were presented as gifts. This work was completed in 1951 and services of rededication and blessing were held on August 5, 1951, by Dr. F. L. Conrad, then President of the North Carolina Synod.

A new brick parsonage with eight rooms, two baths, and basement was built in 1948, soon after the Rev. Garth Lee Hill became pastor. He served 1948-1954.

Rev. Pat C. Cloninger came to St. James following Rev. Hill and was installed in July, 1954. He served until March 15, 1957, when he accepted a call to Trinity Lutheran Church, Vale.

William Franklin Milholland, at the time a seminary student, served as supply at St. James during the summer of 1957. Rev. Keller Younce Huddle came to St. James on October 28, 1957 and was installed on February 9, 1958. He served until June 30, 1962 when he accepted a call to Christ Lutheran Church, Stanley, North Carolina. While under his leadership, the congregation of St. James

voted on September 13, 1959 to build a brick fellowship building on the northern portion of the church property. The ground was broken on September 27, 1959 and construction began soon after. The men of the church did most of the construction themselves with the exception of the brickwork, and pouring of the cement floors. The building is 80 by 80 feet on the first story and 80 by 20 feet on the ground floor.

In June 1962 the mortgage on the building was paid off and the note was burned. The building was dedicated at the Homecoming Service in 1962.

Rev. Lawrence Hugh Bollinger became pastor of St. James on January 1, 1963 and served until April 1963 when he left the ministry for other work.

Rufus Moretz, seminary student, served as supply at St. James during the summer fo 1963.

Rev. John David Lindler came to St. James on June 16, 1963 and served until June 30, 1973 when he accepted a call to Shiloh Lutheran Church, Lewisville, North Carolina.

In 1967 an outdoor altar, constructed of rock and concrete, was built east of the fellowship building by William Earl Seitz, Jr. and Philip Smith Seitz as part of their project working toward their Pro Deo Et Partia Award in boyscouting. A lectern of rock was built in 1973 by Clell Feimster Seitz at the same site as part of work for the award.

New Sanctuary pews were dedicated on September 15, 1968, being paid for with contribution from various members of the congregation.

In August 1966 a portrait in memory of Mr. and Mrs. D. C. Bost was placed in the North Carolina Lutheran Home in Hickory. Mr. and Mrs. Bost, members of St. James, were very generous in contributions for the support of St. James as well as the Lutheran Home during their lives.

The outdoor rock bulletin board was dedicated on September 21, 1969. This was given in memory of Mrs. Zoe Sigmon Seitz and in honor of Mr. Ernest Seitz by Mr. and Mrs. Merritt Smith and Family.

An outdoor, brick water fountain was constructed at the rear of the educational building in May 1970. This was given in memory of Mr. Eual Sigmon by his family.

In 1971 a piano was purchased for the church sanctuary. New red choir robes were purchased for the choir in 1972.

A much needed church bus was purchased in 1973 and paid for by donations from the members of St. James.

A Sanctuary Light was given in 1973 in memory of Mrs. Edna Parlier Sigmon, Fred Earl Sigmon, and Bobby Dean Sigmon by the Luther Sigmon Family.

Dr. Walter T. Nau professor at Lenoir Rhyne College, Hickory, North Carolina, served as vice-pastor at St. James during the vacancy from June 1973 until June 1974.

Rev. Donald Brantley Loadholdt came to St. James on July 1, 1974 and was installed on August 11, 1974. Prior to his arrival at St. James the parsonage was renovated and a room in the educational building was refurnished to be used as a pastor study.

A two-car brick garage and storage building was constructed in 1974. In December of 1975 an architect, William Reinhardt, presented plans to the congregation for a major renovation and expansion of the church. The congregation voted to go ahead with this project which was begun in the spring of 1976. This included bricking of the outside of the church and completely updating the inside as follows: additional pews int eh newly expanded part to accommodate 100 more worshipers; a kneeling rail; new altar; new light fixtures, carpet, and heating and air conditioning; rest-rooms; additional storage space; and larger and improved seating for junior and senior choirs. Roger Issac & Sons was awarded the general contract for the project.

This major project of the congregation is being paid for by individual contributions, memorials, a bazaar and supper, and other fund raiser carried on by the different organizations of the church. Much of the labor was done by various men of the church.

The first service in the newly renovated church was held on October 17, 1976. The rededication service was on November 28, 1976 with Dr. George Whittecar, President of the North

Carolina Synod guest minister for this special service.
In this Bicentennial Year, 1976, we are grateful to God for helping to keep St. James Lutheran Church a growing, flourishing church, serving the spiritual needs of many. May the faith of those dedicated men and women who have led St. James in the past continue in those who are here now and will be here for generations to come.

Pastors

1867-1869	P. C. Henkel
1870-1879	J. M. Smith
1879-1896	R. A. Yoder
1896-1900	J. L. Cromer
1901-1905	R. A. Yoder
1906-1907	J. A. Arndt
1908-1912	W. D. Wise
1913-1917	C. I. Morgan
1918-1936	W. J. Boger
1936-1947	E. R. Linegerger
1948-1954	Garth Lee Hill
1954-1957	Pat C. Cloninger
1957-1962	K. Y. Huddle
1963	Lawrence Bollinger
1963-1973	John D. Lindler
1974.1994	Donald Loadholdt
1996.2003	Malcom A Lerch
2006-	Michael E Collins

St. James
Rockwell

On April 8, 1907, 2 weeks before the official organization, a group, led by the Rev. J. A. Linn, purchased a lot for a church on the main highway in the southern part of town, near the bend of the road. At 11:00 a.m. April 21, 1907 a meeting was held in the old Junior Order Building to organize a Lutheran Church in Rockwell, NC. The number present was 47. The name selected by this organizational group was St. James Evangelical Lutheran Church. The record states that by Charter Sunday there were 56 individuals who desired to be charter members of this newly organized church. On July 14, 1907 the Rev. J. A. Linn was elected by a unanimous vote to the congregation to become the first pastor. Through the combined efforts of the members and the building committee a neat frame church was erected and dedicated on March 29, 1908.

In 1909 St. James entered with Christiana Lutheran Church and Wittenburg Lutheran Church of Granite Quarry to form a parish. This parish was dissolved in 1919, and in that same year St. James and Emanuel (now Immanuel) Lutheran Church formed a parish known as the Rockwell Lutheran Parish. In 1919 they built a parsonage together. It was located on the east corner of Main Street at the Emanuel Church road.

Soon after the Rev. C.P. Fisher, Sr., D.D., became pastor, January 1, 1926, a lot for a new church was purchased on the corner of Main St. and Highway 152. The first brick was laid for the new church plant of St. James on July 6, 1926, and by March 6, 1927 the congregation was ready to enter into the basement of the new church to begin services. At a special service on the afternoon of May 20, 1928 at 4:00, the cornerstone was laid. Just a year later on May 19, 1929 the first service was held in the nave of the new church. The total cost of the new St. James was $40,000. This new church edifice was dedicated to the glory of God on May 5, 1935.

On April 27, 1947, under the leadership of their pastor, the Rev. E.L. Misenheimer, and the Brotherhood, a new brick parsonage was begun on a lot by the south side of the church. On January 22, 1948 the parsonage was completed at a total cost of $14,000. That same year on April 4, 1948, under Pastor Misenheimer's leadership, the congregation voted to become self-supporting as of January 1, 1949 and Misenheimer to become the full time pastor.

The new parsonage was dedicated on July 17, 1949 under the leadership of the congregation's second full time pastor, the Rev. C.P. Fisher, II. On the 13th of March in 1954 the congregation broke ground for a new Parish Educational Building, an in just a little over a year it was completed. A Service of Blessing was led by Pastor Fisher on April 1, 1956, and all the Church School entered their new building for the first time. The new parish building was dedicated in conjunction with the 50th Anniversary of the church on April 21, 1957. Having been called as pastor effective March 1, 1949 and resigning effective January 28, 1962, Rev. C.P. Fisher, II served as pastor one month shy of thirteen years.

On June 1, 1962, the Rev. Charles R. McManus became the eleventh pastor of St. James. He served as pastor until the end of June 1974, three weeks over twelve years.
The pastorates of Rev. Fisher, II and Rev. McManus are by far, the two longest pastorates that St. James has experienced. During the twenty-five years of these two pastorates, St. James experienced much growth and strength and stability in its facilities, membership, and programs.

The Rev. Woodrow F. Frick became the 14th pastor of St. James on July 8, 1981. During Pastor Frick's pastorate the educational building has received new sloping flat roof and a new gas heating system, with air condition in the fellowship hall and kitchen. The stained-glass windows in the sanctuary have been covered with protective storm windows of lexan material. In the music program, two children's choirs and a girl's chorus was begun, and with a memorial gift of a three octave handbell set two handbell groups have been ringing. In the Sunday Church School Department, a Nursery class for Sunday School and the Worship Service, as well as a two & three year old class for

Sunday School was started. These new classes have greatly enhanced the educational program of St. James. An interesting fact is that Pastor Frick is married to a granddaughter and daughter of former pastors of St. James, Rev. C.P. Fisher, Sr., and Rev. C.P. Fisher, II. Thus, with the children of Pastor Frick the fourth generation of the Fisher Family is members of the parsonage family and church.

St. James has a very distinguished history, and as the years come and go, St. James will continue to be engaged in the "great unfinished task of her Savior." With profound gratitude in our hearts we come to our 80th anniversary this year, 1987.

With pride St. James claims six ministers of the Gospel Ministry as her sons: The Rev. C.A. Linn, Ph.D (deceased); The Rev. John K. Linn (deceased); The Rev. Arthur Linn (deceased); The Rev. Glenn A. Miller (deceased); The Rev. Roy Fisher (deceased); The Rev. Carl M. Fisher, D.D.,S.T.M.,M.E., Cross and Crown Lutheran Church, Matthews, NC.

Pastors

1907-1911	J.A. Linn
1911-1913	R.R. Sowers
1914-1918	N.D. Bodie
1919-1922	C.R. Pless
1922-1925	E.F.K. Roof
1926-1930	C.P. Fisher, Sr.
1930-1935	J.D. Sheppard
1935-1942	J.E. Walker
1943-1949	E.L. Misenheimer
1949-1962	C.P. Fisher, II
1962-1974	C.R. McManus
1974-1979	D.P. Nelson
1979-1980	B.G. Baker
1981.1995	W.F. Frick
1996-	Craig E Sigmon

St. John's
Asheboro

Organized: 1939
County: Randolph
Affiliation: NC Synod
Status: Active

In 1938 five Pastors from the then Eastern Conference made a survey of Asheboro and reported to the North Carolina Synod that there was fertile ground for a church in the Asheboro area. The Reverend Roscoe Fisher was called to serve as the mission church's first Pastor. Twenty-six persons were present on Reformation Sunday, 1938 at the first Lutheran service held in Asheboro at the Park Street School (now Donna Lee Loflin School) adjacent to the present church location. Regular worship services were held thereafter for more that a year in the school; the Carolina Theatre; the Asheboro Presbyterian Church; Pugh Funeral Home; and the Agricultural Building.

On June 18, 1939, St. John's Evangelical Lutheran Church was organized. Fifty members signed the charter together with Dr. J.L Morgan, President of the NC Synod. Pastor Roscoe Fisher and the first Church Council were installed at that time. Members of St. John's first Council were: I.C. Moser, Jacob L. Fritz, Howard N. Cline, Henry R. Bunch, Hal J. Phillips, and William A. Elbers.

Within a month after organizing, the present church property was purchased from Miss Nannie Bulla for a price of $3,400. Almost a year later on April 30, 1940 Dr. Morgan and Secretary of the Synod, the Rev. F.L. Conrad held a groundbreaking service. The building was completed in October at a cost of $16,080. In that year the Parsonage lot was purchased from Miss Grace Frazier for $26. Building began on the parsonage in 1941 at a cost of $6,599. Rev. and Mrs. Fisher moved into the parsonage early in 1942.

In 1947 a fund was established for an Educational Building. In 1952 the Parsonage was dedicated and declared free from debt. Construction of an Educational Building was approved in 1958, begun in 1960, and completed in 1961 with a laying of the cornerstone ceremony. In 1961 the lots to the East and South of the Parsonage were purchased from Dr. B.B. Dalton, adding a $5,000 asset to the church property. The mortgage on the Educational Building was paid in 1975 and observed with a note burning ceremony on Reformation Sunday. The parking lot was completed in 1978 at a cost of $7,000. Since that time, the entire church and parsonage have received extensive improvements, remodeling, repairs and painting.

St. John's has had an extensive ministry to Displaced Persons and Refugees throughout the years, ministering to Latvians, Estonians, Germans and Cambodians. St. John's has been instrumental in helping to meet the spiritual need of individuals settling in the Asheboro Area, both foreign and native.

The ministry of the church has reached out into the community:

--Through a Day School Kindergarten for the public, established in 1966;
--The Asheboro Day Care Center started in 1969 and which is still serving our community;
--Sponsored and supported numerous Boy Scout and Girl Scout troops during the years;
--Had a food pantry (now under the auspices of Christians United Outreach Center community assistance center);
--A clothing closet (which was turned over to the Salvation Army);
--Opened our doors to Mental Health self help groups (Alcoholics Anonymous, Narcotics Anonymous, Al-Anon, etc.)

In 1939 Rev. Roscoe Fisher had to go to Washington and Ernest Misenheimer (at that time a Seminarian who eventually became Bishop of the NC Synod) came here to look after the new

Lutherans in Asheboro. I remember this so well as my father was sick and the later to be Bishop Misenheimer walked six miles to come see my father.
The ministry of the Women of the Evangelical Lutheran Church in America has been rich and varied, contributing tremendously to the spiritual life of the Church.

The Prime-Timers is an organization of those who are fifty years of age and over with meetings and activities centered around fellowship, learning, fun and caring—giving to each a strong sense of being a vital and on-going strength of the congregation.
The Lutheran Adult Fellowship (LAF)—[formally the Young Adult Group and then Pairs and Spares]—helps our young adults to feel the church as an active part of our lives. Activities range from fun to adventurous to learning.

The Youth Group provides opportunities for our young people to grow into mature Christians and experience the fun and joy of being a committed person to Jesus Christ. Altar Guild members give loving care for the Altar, seeing that everything is in array to the Glory of God for each worship service. Chancel Choir members give glory to God through song. What a joy to listen to the contributions.

God has given us Pastors we have needed at the time we needed them.

Pastors

1938-1942	Roscoe B. Fisher
1942-1951	Walter N. Yount
1951-1953	Charles E. Bernhardt
1954-1961	David W. Wise
1961-1967	Donald E. Woolly
1968-1970	David M. Rhoads
1971-1977	Gary R. Lyerly
1977-1989	William S. Ketchie
1990	Mark Ellingsen
1994.2000	Kenneth C. Gillikin
2001-	O Ralph Kraft Jr

St. John's

Cherryville

St. John's Evangelical Lutheran Church was organized in Cherryville, North Carolina in 1881, the same year in which the small town was incorporated. There being no Church building in the village at that time, the organization took place in the old corn house that had been used at times as a school house. The number of members at the time of organization was forty-one according to carefully preserved records written in 1883 in the hand of M. L. Rudisill.

There were among the charter members two men, David Mauney and F. C. Sipe who were at the time of their transfer to St. John's elders in St. Mark's Lutheran Church near Cherryville, and one man, Jacob M. Beam, who was at the same time an elder in Bethpage Lutheran Church near Cherryville. By resolution of the congregation these three men were named by St. John's as its elders. M. L. Rudisill was elected Secretary, Henry Summit, Treasurer, and F. C. Sipe, David Mauney and M. L. Rudisill, Trustees.

St. John's Church was organized by the Rev. M. L. Little, who was at that time in charge of St. Mark's Pastorate. This hard working minister, much loved by the people, willingly added another Church to his charge and became St. John's first pastor, a position he held for ten years.

St. John's Church was Cherryville's first church. Through their own labors the congregation built a small wooden House of Worship on land donated by Henry Summit. The village Church opened her two front doors and bade the town's people enter and worship God. The dusty road which led to her doorway soon became known as Church Street. AT the Cherryville Post Office, St. John's was given P.O. Box # I which she held until March of 1987. The dead were laid to rest beneath the sheltering pine trees at the rear of the Churchyard. For a number of years St. John's cemetery was also used as a community burying ground.

A second Church building constructed of red brick was made possible in 1902 by a gift of $1,500.00 provided for in the Will of David Mauney. This second house of worship occupied the same ground as that of the first Church. From time to time additions were made to the building to meet the needs of a growing congregation.

In May 1963 the congregation proudly entered a handsome new Sanctuary which was erected on the original land given by Henry Summit. In 1967 the congregation dedicated a three story modern Educational Building which matched the adjoining Sanctuary and office wing. In 1981 a beautiful canopy and bell tower, housing St. John's original bell, were added to the drive-in entrance of the Church. For five years, 1981-1986, St. John's was involved in a beautification and renovation project of the Sanctuary and Narthex. The project upon its completion was dedicated June 15, 1986 by Bishop Michael McDaniel.

St. John's Church devoted the year 1981 to the celebration of her centennial birthday. Throughout the year-long observance the congregation participated in many meaningful events related to the Church's first 100 years.

The minutes of the proceedings of the council and congregation, which span more than a century, have been carefully preserved and have the distinction of antedating the earliest existing records of the town of Cherryville and of any of the organizations within the town by a period of ten years.

St. John's is proud of the fact that five retired Lutheran Ministers are now (1987) members of her congregation. These pastors along with their wives are most supportive and helpful in the ministry of St. John's. The retired ministers are: John D. Mauney, Jr., William E. Smith, J. Paul Rimmer, Melbourne R. Farris, and Leroy C. Trexler. Charles E. Bernhardt plans to join the group in the near future.

Through her one hundred and six years, God has blessed St. John's with faithful, devoted ministers to lead the congregation. Thirteen pastors have contributed to the solidarity and out-reach of the congregation.

The members of St. John's face the future with courage, confident that the same God who has kept and guided their forefathers will continue to keep and guide them in the days that are ahead for "His Truth Endureth To All Generations."

Pastors

1881.1891	M.L. Little
1892-1893	L.L. Lohr
1893-1899	John J. George
1900-1903	R. H. Cline
1904-1909	E. H. Kohn
1909-1912	J. C. Dietz
1913-1924	B. D. Wessinger
1924-1927	C. A. Linn
1927-1951	W. G. Cobb
1952-1958	Leroy C. Trexler
1958-1968	Charles E. Bernhardt
1968-1981	Jack E. Smith
1982-1992	Harold G. Skinner
1993.2001	Michael E Collins
2002-2008	Ronald W Fink

ST. JOHN'S

Concord, Cabarrus County, NC

A History

The historic roots of St. John's began when Germans left their homeland for the new British colonies due to war and religious persecution. Initially, the majority arrived through the port of Philadelphia and settled in Pennsylvania. The influx of refugees from the Rhine River Valley quickly dried up available reasonable land in Pennsylvania. Word of unclaimed good tillable soil in Carolina spread quickly and the landless German pioneers, along with many landowners who sold their holdings for a tidy profit, loaded up all their belongings into covered wagons and headed south, by way of the "Great Wagon road and Old Indian Trading Path" into what was at the time Bladen County, North Carolina. The five hundred mile journey was very slow and physically taxing because the livestock had to be herded along ahead of the wagons on the primitive trail. Many of the first Lutheran and German Reformed settlers chose to establish their farmsteads on the bottomlands along the banks of Dutch Buffalo Creek and its tributaries. The area that is present day Cabarrus and Rowan counties had German settlers arriving as early as 1728. It is known that families had settled in what is now the Mt. Pleasant area by 1737.

Religious practices always accompanied German pioneers. Some of the earliest records indicate that the first church services were held in barns and farmyards of the area. But as soon as the settlers had constructed their first crude and primitive homes they looked to provide for another need. This was to provide for instruction of their children in the fundamentals of the Christian faith and to provide for a basic education in reading, writing and arithmetic, along with knowledge of the Bible. These Lutheran and German Reformed families had brought with them from their European homelands their Bibles, Catechisms, and hymnals which their Christian faith had taught to cherish as highly as the kitchen utensils and farming implements necessary for their survival.

Historic evidence indicates that St. John's Lutheran Church was established in the early 1740s, although 1745 is generally accepted as the date of the first organized activity. Around this time the community joined together to build near the creek a dual-purpose church / schoolhouse of "unhewn pine logs without floor, windows or chimney". This description probably means the floor was dirt and that there were no panes in the shuttered opening in the walls to admit light. The first log "Meeting Haus" was given the name of its location: The Dutch Buffalo Creek Meeting Haus. The word "Dutch" is an anglicized word meaning "German" and the creek was in a location that the buffalo still roamed. Although the facility housed a church and school, it could not officially be called a 'church' since the official church of the British colonies was The Anglican Church, thus, the log facility was called a "Meeting Haus" or "House". There is little evidence to indicate the exact location of the original "Meeting House" other than the monument erected in 1894 to commemorate early Christians buried there. The number of souls resting there is unknown as grave markers have decayed and become lost to the ravages of time.

A community leader or the person serving as the schoolteacher probably conducted services held in this first church, as no regular pastor is indicated by histories. There were German Reformed and an occasional Lutheran pastor who would pass through, usually between Pennsylvania and Charleston, and attend to the Christian needs of the settlers. Consistent with the religious practices of the people, some old documents indicate that pastors served the people in the area even prior to 1745. This

arrangement lasted for at least twenty-five years with the Lutherans sharing the spiritual ministry provided by their German Reformed pastors and neighbors.

The historic roots of St. John's Lutheran Church began with the establishment of the Dutch Buffalo Creek Church or Dutch Buffalo Meeting House around or before 1745. The early church was known by either name. Colonial Records [VIII, page 748] states, "Already in 1745-1750 all this region was peopled by the flood of immigrants from Pennsylvania, as was that on Dutch Buffalo and Second Creeks." The new "Dutch Buffalo" congregation accommodated these early pioneers. The early church was a union congregation, a co-located German Reformed and German Lutheran Church. In fact, the first pastor to consistently serve the congregation was the Rev. Samuel Suther, a Reformed minister. In the mid to late 1760s he was pastor of a number of union congregations in the area.

When the church was established in 1745 its location in North Carolina was in Bladen County that had been formed from New Hanover County in 1734. Anson County was taken from Bladen County in 1749. Mecklenburg County was formed in 1762 and taken from Anson County. Cabarrus County was formed from Mecklenburg County in 1792 after the American Revolutionary War.

Around 1770 The Dutch Buffalo Meeting House congregation decided to build a new church to better accommodate the growing congregations. They selected a site about one half-mile east of the present St. John's Church. This building was also of log construction, larger and probably more elaborate than the original. This church was also a union church served primarily by German Reformed Ministers. As was customary among the Germans, a burial ground was located adjacent to the church. The number of souls laid to rest here is also unknown as no markers remain.

In 1771 a peaceful separation of the Lutherans and German Reforms occurred. Under the leadership of Captain John Paul Barringer a site was selected in the center of the current St. John's cemetery and a third structure was built, chiefly at the expense of Captain Barringer with David Jarrett as the chief builder. This structure was also of log construction, and as an expression of appreciation a raised and enclosed pew was placed for Captain Barringer and his family. The Lutherans selected the name St. John's for the new church to identify themselves as separate from the old union congregation, but the Dutch Buffalo Creek Church name was so beloved that it was commonly used for many more years. As late as 1810 the name, "Buffalo Creek Church - St. John's", appears in the record book of North Carolina Synod of the Lutheran Church. Eventually, the German Reformed left St. John's rolls to form Bethel Bear Creek Reformed Church located in present day Stanley County.

The congregation was in its third house of worship without having a Lutheran pastor. All efforts to secure a Lutheran minister from Pennsylvania from where most of the settlers had emigrated failed, so efforts were directed to Germany. In 1772 Christopher Layrle from St. John's and Christopher Rintelmann from Organ Church in Rowan County were commissioned to go at their own expense to Germany to seek a minister and schoolteacher. Gov. Tryon of North Carolina wrote a letter of recommendation to the "Society for the Spread of the Gospel in Foreign Parts" at London. With this and a petition requesting a pastor and a schoolteacher signed by sixty families, and other necessary credentials, the commissioners departed on their long journey. They rode their horses to Charleston, SC, where they sold the horses for passage to England where they were most graciously received and well treated. The Missionary Society endorsed their cause, the King of England and many English noblemen gave liberally of their means and St. James' Lutheran Chapel in London gave them a handsome amount of money for that day, in all amounting to more than eight hundred dollars value. Layrle and Randlemann continued on to Hanover, Germany where the Consistory of Hanover readily granted their petition for a pastor and schoolteacher. The Rev. Adolph Nussmann was officially called and commissioned as pastor and Mr. Johann Gottfried Arends as schoolteacher by the consistory.

The Rev. Nussmann and Mr. Arends arrived in North Carolina in 1773 after coming by way of London and Charleston, SC. North Carolina had its first Lutheran pastor to locate permanently within her boundaries. Pastor Nussmann's first sermon was preached on the second Sunday in August 1773 at Organ Church in Rowan County. For the first year Pastor Nussmann gave primary attention to Organ and St. John's Salisbury, while also serving St. John's Mecklenburg (Cabarrus) and other groups as opportunity allowed.

In 1774, Adolph Nussmann moved to Mecklenburg County and became the first regular pastor of St. John's. This relationship would continue for twenty years - the remainder of Nussmann's life. During these years Pastor Nussmann ministered to other Lutherans of the area, frequently riding horseback to communities within a fifty to sixty mile radius. Under his guidance, other Lutheran congregations were founded in the area.

Three years after Pastor Nussmann arrived in North Carolina the Revolutionary War began. The St. John's congregation was loyal to the cause of independence and so suffered many hardships. Members of St. John's fought in the Battle of Moore's Creek Bridge and other skirmishes in the Carolinas. Many St. John's members were wounded, killed in battle or died in British prisons. While the British armies did not conduct operations in the St. John's community, the Tories plundered, robbed and made life miserable for anyone who supported independence. In order to protect their farms a number of members remained home on Sunday morning during the war. It is said that the throat cancer that ended Pastor Nussmann's life was the result of a torture burn administered by the Tories.

On October 22, 1782 three church council members; Jacob Ferget, Marx Haus, and Jacob Thieme paid fifty shilling for one hundred acres of government land and entered it "in trust for the congregation of Dutch Buffalo Meeting House." This tract included the land where the church and cemetery were already located. This property remains as a valuable St. John's asset and is known as the church farm that presently accommodates the church buildings, parsonage, cemetery, fellowship building and recreation complex.

On November 6, 1784 an effort was begun to build a new and more substantial St. John's Church. The subscription list for the building ranged from ten pounds to three shillings. This frame building, painted red, came to be known as the Red Meeting House. The dedication service led by Pastor Nussmann was held on July 4, 1785. This edifice was much larger than the three former ones and was constructed of the best materials to be had. Captain Barringer's elevated pew was transferred to this building, which was the best house of worship in Mecklenburg County when built. The "Red Meeting House" provided the physical structure for the ever-growing spiritual strengths of the people for some sixty years.

St. John's was the center of Lutheranism for the area. Her pastor not only went out on missionary visits to other counties to establish many new congregations, but also ministered to the people regularly over a fifty-mile radius. Pastor Nussmann had supervision of the entire N.C. Mission of some twenty congregations all of which were faithfully and regularly supplied with the word and sacraments by Pastor Nussmann. Pastor Nussmann is buried in St. John's church cemetery. The list of St. John's pastors who followed Rev. Nussmann is over thirty in number, but all have labored in the same love and spirit of the Lord.

In 1806 St. John's was said to be the strongest Lutheran congregation in the state. She was received into the North Carolina Lutheran Synod October 20, 1806 at Organ Church. When the

Sixteenth Convention of the NC Synod met on April 25, 1819 it was the first time for St. John's to host the synodical convention.

In 1844 plans were made to build the present sanctuary. Built of bricks made on the church land, with dimensions of eighty by fifty-five feet, this structure was described as the largest and most commodious house of worship in western North Carolina. The dedication services were held August 22, 1846. In addition to the liberal support of the members, the contributions made in London in 1772 had now accumulated to fifteen hundred dollars and used to help finance the construction. The structure has undergone several renovations and additions since 1846. In 1888 the gallery was removed from the east end, the pulpit was moved from the west end to the east, the side entrance doors were closed, and a new front entry door was opened in the west end. In 1936 the three-story addition for classroom space was added to the eastern end of the building. The church nave was remodeled in 1948 with the center support columns being removed and new furnishings installed. Further major expansions were added in 1965 including the Educational Building on the South side and the enlargement of the nave and vestibule. A fellowship building was constructed in 1976.

St. John's has had many "firsts" in her history. The first school on record of what is now Cabarrus County soil was operated at St. John's. The congregation's original constitution provided for a Christian school and schoolmaster. On May 20, 1794 St. John's hosted the first Lutheran ecclesiastical assembly, bringing together all the Lutheran ministers in the state for the purpose of ordaining the first English speaking Lutheran minister on NC soil, the Rev. R.J. Miller. This meeting was held nine years prior to the first Lutheran convention in North Carolina that organized the synod. Pastor Miller was also considered an Episcopal minister and established a congregation in Lenoir, NC, for that denomination. In 1834 the Rev. Daniel Scherer, who had been pastor for ten years, moved with many other Lutherans in the area to Hillsboro, Illinois, to form as a mission the first Lutheran congregation in that state, appropriately named St. John's, and another congregation, named Zion Lutheran. The Rev. D.J. Koontz, the first black Lutheran minister in NC was ordained at St. John's in 1880. The 86th North Carolina Synod Convention was held at St. John's on May 3, 1889 at which time the "Alpha Colored Lutheran Synod of N.C." was established. Many Lutheran congregations in North Carolina, and some in the mid-West, trace their origins to the missionary work of St. John's and her ministers. Through the 1700s and 1800s St. John's remained a strong leader and influence in the North Carolina Synod.

Many members sacrificed their lives and possessions in military conflicts for this great nation. A number of Revolutionary War patriots are buried in St. John's cemetery. More than ninety men from St. John's gave their lives during the Civil War. Unfortunately, the vast majority of the Civil War dead are buried near the battlefield or prison camp where they fell, which was the common practice of the time. Members of St. John's who lost their lives during the Civil War are buried throughout the region of battle from Gettysburg to Charleston, Richmond to Point Lookout, Maryland, Wilmington to Petersburg. Veterans of many other U.S. conflicts are laid to rest in the graveyard. Also, a number of church leaders, bishops and pastors are buried in the cemetery as well.

The 250th Anniversary of St. John's was celebrated throughout 1995 by a series of special services and living history events that recalled her Christian heritage and demonstrated the labor-intensive lifestyle of the early German founders. During the more than 263 years the congregation has steadily grown to a membership of approximately six hundred souls who cherish their heritage and seek to fulfill God's will as the as a church actively moving in this century for the praise of His name and the enlarging of His Kingdom.

On September 21, 2008 the congregation dedicated a new two level "Heritage Building" designed

specifically as an archival storage and display facility to help preserve remaining records and provide a more suitable research environment for the many visitors each year.

During St. John's long history, at least eighteen from the congregation have entered the ordained ministry. The St. John's membership has helped support schools, foreign and domestic missionaries of the Gospel, mission congregations, and countless other causes that the gospel has called her people to serve. Every year the congregation serves many people from throughout the U.S.A. who return to the hallowed ground of St. John's to reconnect with their family roots. Thousands have passed through her doors and have been lifted in spirit.

An authorized history of the church, *Pioneers in Faith,* was published by the Heritage Committee in 2006 and is available for sale at the church.

Pastors

1774-1794	Adolph Nussman
1796-1797	C.A.G. Storch
1797-1800	Adam N. Markerd
1800-1821	C.A.G. Storch
1832-1843	Daniel Scherer
1832-1843	Henry Graber
1844-1857	John D. Scheck
1858-1860	G.D. Bernheim
1860-1867	J.D. Anthony
1867-1872	L.C. Groseclose
1872-1875	D.M. Henckel
1876-1887	R.W. Petrea
1887-1890	S.L. Keller
1890-1893	Peter Miller
1894-1896	J.Q.Wertz
1896-1901	S.D. Steffey
1903-1905	T.C. Parker
1905-1906	W.H. Miller
1907-1909	V.Y. Boozer
1910-1912	J.J. Long
1912-1916	C.R. Pless
1916-1920	G.H. Cox
1921-1923	R.T. Troutman
1924-1944	L.D. Miller
1944-1949	Herman Cauble
1949-1965	C. Lee Shipton
1966-1973	Jack D. Deal
1973-1988	Ted W. Goins
1989-1991	Paul Milholland
1992.1997	Jeffery E. Gardner
1999-	Mark J Ericson

Sources: Church records and histories available in Heritage Library at St. John's.

St. John's

Hudson

St. John's Evangelical Lutheran Church is located at the intersection of Central Street, Pleasant Hill Road and US Highway 321-A, in the Town of Hudson, in Caldwell County. The congregation is a member of the Western Direct of the North Carolina Synod of the Lutheran Church in America.

Visiting Lutheran ministers worked in the Hudson area for several years prior to the formal organization of a congregation on May 15, 1910. The first church building, a frame structure, was built about 1904, under the general leadership of Rev. J. L. Cromer, with Mr. P. M. Throneburg, Mr. John L. Sigmon, and Mr. M. M. Throneburg giving their financial and loyal backing; Mr. M. M. Throneburg gave the land. The congregation was formally organized as a mission church by Rev. J. A. Yount on May 15, 1910, with twelve charter members. The Sunday Church School was organized on November 19, 1911, with Mr. P. M. Thornburg, as Superintendent and Mrs. C. H. Throneburg, Secretary-Treasurer. A brief opening devotional service was held each Sunday as part of the Sunday School hour, with Miss Essie Justice serving as Organist.

Until 1920, this mission congregation had a preaching service only once a month. At that time the congregation was placed in the Granite Falls Parish, which also included Philadelphia and St. Matthew's Lutheran Churches. St. John's remained a part of this three-church parish for the next thirty years and shared the services of and supported seven different pastors.

During the pastorate of Rev. C. O. Lippard the present brick church building (the first brick church in Hudson) was begun. Groundbreaking services were held on April 28, 1930, by Rev. Lippard and NC Synod President Dr. J. L. Morgan. During the building period services were held in a nearby school building. The cornerstone was laid on June 29, 1930; the basement was opened for worship purposes on August 1, 1930. The building was completed in 1937, and was dedicated on August 21, 1938. Construction crews were aided by members of St. John's and members of the local community were given jobs at a time when work was scarce. To aid in furnishing the building, pews were purchased by families of the congregation.

In 1950, the congregation chose to go on a full time pastoral basis and called Rev. F. Curtis Morehead, who served St. John's for eighteen years. During his pastorate a parsonage adjacent to the church was built in 1951; and additional rooms were built for the Sunday School in the church basement. In the mid-fifties the office and restroom wing was added. In 1960 the present Parish Education Building was completed; and the basement was renovated by the members.

In June, 1968, the congregation called its second full time pastor Rev. Robert F. Shelby, III. In 1969 Maas Cathedral Chimes, a gift of Mr. and Mrs. R. Barton Hayes was installed. A Nativity Scene was constructed by members. In 1970, and it has been displayed on the church's front lawn each Christmas season. During 1972, approximately 100 new Chrismons, made by the members, were added to the church's collection; and each Christmas season, the Chrismon Tree is decorated and shared with the community. In 1973, the church's parking areas were paved; and the office wing was renovated in 1977. Also, during 1977, additional property adjacent to the present site was purchased; and the parsonage was sold and removed from its site. It was at this time that the congregation began providing its pastor a housing allowance, instead of a parsonage. In 1979, the members voted to sponsor a refugee family; and the seven members Boungnoth Bandon family arrived from Laso in May 1980. In September, 1980, the church received a set of handbells from Mr. and Mrs. Ike Stevens, of Raleigh, and began a Handbell choir.

In 1981, the congregation committed itself to the purchase of the church's first pipe organ, which was installed and dedicated for use on July 10, 1983. Funds for its purchase came only from contributions of members and other interested people. Prior to the installation of the 7 ½ rank Zimmer Pipe Organ (which was constructed so that two additional ranks of pipes could be added in the future). St. John's had a pump organ and an electric organ. Organists who have served St. John's are Mrs.

Essie Justice Hartley, Mrs. Nan Lingle Downs, Mrs. Virginia Mortez Bolick, Mrs. Linda Williams Webster, and Mrs. Susan Adams Frank; the present Director of Church Music and Organist is Ms. Becky Jenkins-Sipes.

In 1984 the church's stained glass windows were covered with Lexan sheet in order to protect th e windows and to improve the heating and cooling of the church.

St. John's offers a varied program for its members and the community. The Lutheran Church Women organization supports the Church's programs and carries its work into the community. The youth, known as LYFS (Lutheran Youth Friends in Service), meet regularly and support the church as they provide fellowship, study, and recreation and serve as Acolytes, Crucifers, Torchbearers, and Bannerbearers. Also, a number of the youth serve as Assisting Ministers. The men of the church work together to perform various services for the church. Through the church's various committees, members are involved in services to their Lord, as well as the community and the world.

Christian Education is provided through the weekly Sunday Church School, The Vacation Church School, Catechetical Instruction, First-Communion Instruction and an adult intensive Bible study and witness program. St. John's has four choirs: Senior, Junior, Cherub, and Handbell.

As a Hudson landmark, St. John's was the first brick church, was the first air conditioned church, and was the first church with a pipe organ.

Pastors

1910-1911	J. A. Yount
1911-1912	James Deal
1913-1920	J. A. Yount
1920-1922	F. L. Conrad
1922-1925	J. J. Bickley
1925-1930	P. C. Sigmon
1930-1932	C. O. Lippard
1932-1943	R. M. Carpenter
1943-1949	R. B. Sigmon
1949-1950	J. K. Cobb
1950-1967	F. C. Morehead
1968.1995	R. F. Shelby
1996.1999	John C Mouritsen
2002-	Marcus D Ollis

St. John's

Lenoir

St. John's Lutheran Church is located in Caldwell County, six miles east of Lenoir, on the Taylorsville Highway.

This church was developed in connection with the District Synod of Ohio. Their house of worship was built in 1889. It is a small frame building, but it is churchly.

In 1925 the congregation applied for admission into The United Lutheran Synod of North Carolina and was so received. Rev. P. D. Risinger, then pastor of St. Stephen's Church in Lenoir, gave them pastoral service. This arrangement continues to this time.

Pastors

1924-1928	P. D. Risinger
1928-1943	L. S. Miller
1944-1952	R. B. Fisher
1952.1956	C. S. King
1967.1971	WD Yount
1986-1991	DN Mielke

St. John's

Salisbury

St. John's Lutheran Church, founded in 1747, enjoys a rich and exciting history of commitment to providing a place of worship and ministry for the people of Rowan County.

The congregation was founded by German immigrants who most likely met in the homes of the settlers of Rowan County. The first place of worship was a log structure built in 1768 on North Lee Street in Salisbury.

A joint venture between Episcopalians and Lutherans built a new church on the same site in the early 1800's. This second house of worship was in use until 1857 when the ministry moved to a larger worship space at North Main and Liberty Streets and was officially named St. John's Evangelical Lutheran Church.

By the early 1920's, increasing membership resulted in purchase of property closer to downtown. The first worship service for the building St. John's now occupies was held January 2, 1927. Since that time, several improvements have been made to the worship space. In the mid-1950's St. John's was the largest Lutheran congregation between Washington and Atlanta.

In 1967, the Education Building and Chapel (facility map) were completed and dedicated. A Memorial Garden and Columbarium was added in 1997. And, in 1999, the Child Development Center was completed

St. John's

Statesville

Early Lutherans who found a home in North Carolina came either directly from Germany or from that Luther's land by way of England and Pennsylvania. Contrary to the rule with some denominations, the Lutherans did not think it necessary to wait for regular pastors in order to begin their church work. Therefore, the first Lutheran congregation in Statesville consisted of several family groups meeting in private homes. Services of worship were conducted for those Lutherans by pastors from neighboring parishes.

In the county seat of Iredell County on April 8, 1888, St. John's Evangelical Lutheran Church was organized in an upstairs room over Leonard's Music Store on West Broad Street. The Rev. D.J. Settlemyre, pastor of Sharon and St. Martin's Lutheran Church, conducted the organizational meeting of the congregation which became a mission of the Tennessee Synod. A Sunday Church School was established; and J.S. Frye served as the superintendent.

A lot was purchased on the corner of Front and Church (now Meeting) Streets for $350; and, on July 12, 1890, a contract was let to Watson and Cecil for construction of a church building—a 30 x 50 feet structure of brick with a tower. In order to get the money to carry on the construction, three members—L.C. Dietz, M.J. Dietz and J. S. Frye—mortgaged their homes until funds could be raised by the congregation. The building was completed in 1890, and the first service was held in the new church on January 8, 1891.

By August 8, 1908, the church was free of debt and was dedicated by the pastor, the Rev. W. A. Lutz. The Rev. O.W. Aderholdt, D.D., became pastor on April 1, 1920; and, a house was purchased at 430 West Front Street which served as the congregation's first parsonage. A lot for a new church was purchased on the corner of Front and Mulberry Streets for the sum of $6,000. Early in 1920, St. John's—having been a mission congregation of the Tennessee Synod since the date of organization—became a part of the newly formed North Carolina Synod.

A contract for designing a new church building was awarded Louis Asbury of Charlotte on July 18, 1921. A contract was signed in September of that year with Moser and Bumgardner for the construction of the new church at a cost of $32,659. The construction was completed in 1922, and the first service was held in the new church on January 5, 1923, with an organ recital by Rob Roy Peery. The formal opening service was held the following Sunday, January 7th, with messages delivered by Dr. E.J. Sox and Dr. F. C. Longacre—both of Hickory. The church building, with a basement for organizational work, was dedicated November 7, 1926, by Pastor J. D. Kinard, Dr. E. J. Sox and the president of the synod. The total value of the church when completed was $52,000.

Under the leadership of Pastor John K. Lasley, D.D., the congregation voted to relocate and to build another new church and educational building on September 19, 1954. Property consisting of approximately five acres was purchased at 740 North Center Street at a cost of $25,000; and a groundbreaking service was held on February 19, 1955.

The last service of the congregation in the building at the corner of Front and Mulberry Streets was held on May 27, 1956; and, the property was sold to the Catholic Church. It was during that same year that L. Aaron Lippard was ordained and became the second spiritual son of the congregation.

The St. John's congregation began holding services at Mitchell College on June 3, 1956. This served as the church's home until August 11, 1957, when the present sanctuary and educational building, constructed at a cost of $310,000, were occupied. The second parsonage at 874 Woodland Road was purchased in October of 1960 for $22,000.

In 1966, the church and the educational building were air-conditioned; and, the educational building was expanded to include a kitchen and a fellowship hall with a large stage. The cost of these improvements and additions was $124,000.

The congregation was blessed when three more of its sons became pastors. Dr. Richard B. Graf, Jr.

was ordained in 1965; Mark C. Johnson, was ordained in 1969; and, John E. Boyd, Jr. was ordained in 1970.

The current pastor Dr. Hoyle L. Whiteside, was called to St. John's on December 19, 1971. Coming from Macedonia Lutheran Church in Burlington, he was installed by Dr. George R. Whittecar, President (Bishop) of the North Carolina Synod on February 19, 1972.

The current parsonage at 302 Starmount Drive was purchased in 1972 at a cost of $42,000 leaving an indebtedness of $22,000 after the sale of the old parsonage for $20,000. An additional six acres adjacent to the church property was purchased in 1972 from the T. L. Goode family at a cost of $37,500, bringing the church property to a total of eleven acres.

In 1976, Carl M. Pope, Jr. was ordained into the gospel ministry; this brought the congregations number of spiritual sons to six.

Mr. James A. Orr, III was added to the staff at St. John's as the first full time director of music with additional responsibilities in the areas of Christian education and youth ministry. He was followed by Mary Frances Whitener, and during her tenure, the current Schantz pipe organ, which was built in Orrville, Ohio, was installed in August of 1979. The organ contained 28 ranks of pipes, has four divisions—Great, Swell, Positiv and Pedal, and a three-manual console. The purchase price, including installation was $126,000. The chancel of the church was renovated at that time and new carpet was installed in the nave and in the chancel. Later, a music and choir rehearsal room, including an office for the director of music, was established and furnished. Currently, Donnie H. Beddingfield is the Director of Music and organist since September 1980.

Dr. and Mrs. John W. Cobb joined the membership at St. John's on February 17, 1980; and, Pastor and Mrs. William H. Hall became members on June 15, 1980. From 1981-987, Dr. Cobb served as assistant to the pastor.

During St. John's 94th Anniversary service of Worship on August 15, 1982 former pastor Dr. J. Lewis Thornburg was named pastor emeritus. At the service on that day, a sanctuary lamp was dedicated to the glory of God and in loving memory of Mr. Paul Monroe Barger.

It was on August 19, 1984, that Pastor Whiteside led the congregation in a Service of Debt Retirement; and, Dr. Michael C.D. McDaniel—Bishop of the North Carolina Synod—served as guest speaker. The congregation at this time retired a note in the amount of $111,000 which covered the second phase of the church's building program on North Center Street and the parsonage on Starmount Drive.

In 1986, the church library was renovated and doubled in size at the cost of $9,872. A part of the expanded library included a section for the church archives and memorabilia.

In preparation for the centennial celebration—besides the painting and wall-papering of the church facilities, carpeting the hallways and classrooms of the educational building, the establishing of a youth gathering room, the donations of a paschal candle, new paraments and chasubles—portraits of the nine pastors who have served St. John during its first century were painted, framed, and placed in the newly renovated and decorated conference room during 1987.

Early in 1988, the church lounge was entirely redecorated and refurnished. This project was initiated and conducted by members of the Katherine von Bora Bible Class.

Pastors

1888-1895	D.J. Settlemyre
1895-1898	W.P. Cline and J.C. Moser
1898-1905	W.L. Darr
1905-1916	W.A. Lutz
1916-1919	A.R. Beck, D.D.
1920-1924	O.W. Arderholdt, D.D.
1924-1929	J.D. Kinard
1930-1945	J. Lewis Thornburg

1945-1971	John K. Lasley, D.D.
1972.1989	Hoyle L. Whiteside, S.T.M.,D.D.
1990-2007	Thomas W Corbell

St. Luke's

Charlotte

In 1927 a few members of St. mark's Lutheran Church, Charlotte, NC, expressed a desire to start a church in the southern part of the city. St. Luke's Evangelical Lutheran Church was "born" in 1928 to the family of United Lutheran Church in America (ULCA). Ninety-three charter members started their worship services in the auditorium of Dilworth School. Children and grandchildren of some of these charter members are active in the life of St. Luke's today. ULCA became the LCA (Lutheran Church in America, then ELCA (Evangelical Lutheran Church In America).

In two years through hard work and dedication to proclaiming the Gospel of Jesus Christ a beautiful red brick church stood on the corner of East Boulevard and Dilworth Road East. Thirty-five years later, January 6, 1963, worship services were held in the new cathedral style church, 3200 Park Road, and the seating in the sanctuary more than doubled. A beautiful tapestry organ screen behind the altar is an impressive background for the twenty-foot high oak cross. The altar inscription proclaims "The Word Was Made Flesh and Dwelt Among Us". A Chapel and second Educational Unit were added, and our final addition, the Ministry Center, was completed in 1993. Through the Grace of God this congregation has been self-supporting from the very beginning. In 1973 our parsonage was sold and replaced by a housing allowance.

Around 1958 a beautiful Candlelight Service on Christmas Eve became a highlight for people in Charlotte, and a delicious Easter breakfast between services became a tradition. Music has always had an important role. We have a children's choir, an adult choir, and a bell choir. Our Sunday morning worship service grew from one to three- a Liturgical Service, a Folk Service, and a Friendship service, plus a Healing Service twice a month.

The church had a Christian Kindergarten from 1956-1974. Today we have a successful Day Care Program, Early Childhood Enrichment Center (ECEC). Adjoining property was purchased and the house became a group home for boys under Lutheran Family Services. We supported the Adult Development Activity Program (ADAP) for mentally handicapped adults. Today we have the Drop-In Center which provides fun and recreation for those with mental problems.

God blessed us with five dedicated pastors, and each one influenced our ministry. Today the major force in our ministry is our Outreach Program. We went from a neighborhood church to a church that has members form all of Charlotte and adjoining cities. The members extended their love and care to all peoples, and St. Luke's has become known throughout the area as "The Church That Encourages". A large out door sign brings a daily message of love, hope, and encouragement to every passing motorist. Our facilities are used daily by civic and charitable organizations, including Executive Offices of Loaves and Fishes. St. Luke's was one of two Charlotte churches that housed homeless.

We were privileged to have five Seminary student interns. They serve their own churches today. We were also blessed to have five of our young men become Lutheran pastors. St. Luke's looks forward to growing in love and service to the community in the name of our Lord, Jesus Christ.

Pastors

1929-1953	Herman P. Wyrick
1953-1967	Jacob LeGrande Mayer
1968-1972	Robert A. Halvorsen
1973-1985	David F. Conrad
1985.2002	Steven P. Lorimer
2004-2008	Robert L Graff

St. Luke's

Conover

St. Luke's Church is located in Catawba County, on the Springs Road, about five miles northeast from Hickory. This church was organized by Rev. J. Alonzo Yount, August 18, 1921, with twenty-one members.

Most of these members came from St. Peter's Church, following a division in the old congregation, which resulted in a divided ownership of that church property, as well as in members,--one part adhering to the Tennessee Synod, and the other going with the Missouri Synod. The Tennessee Synod organized, themselves into this St Luke's congregation, and located elsewhere, while the Missouri group remained at the old church, each holding a part interest in the old church property. Then, under the pastoral guidance of St. Luke's present pastor, The Rev. Cline W. Harbinson, St. Luke's sold her share in the St. Peter's property to the Missouri congregation in the year 1947, for $1,000.00, thus ending the dual arrangement.

St. Luke's was first located about a mile south of where Sipes Orchard is now located, where a small frame church was built. But, in a short while, another location was selected in the Oxford Ford section, and the recently constructed church was dismantled and reconstructed at the new location.

But this second house and lot was disposed of in 1949, and their present location secured. With the cooperation of Synod, the Brotherhood, and the Missionary Society, a nice brick church with Sunday School quarters was constructed. This church was completed, and on February 20, 1949, was opened for divine service. The cornerstone was laid at the opening service, on February 20, 1949, in charge of Pastor Harbinson, assisted by President V. R. Cromer, and Dr. J. L. Morgan. This church is valued at $25,000.00.

A new parsonage for this parish was built in the St. Luke's community, by the parish composed of St. Luke and Shiloh, in 1947.

Except for a few short intervals, Rev. J. A. Yount served this church as pastor, in connection with other congregations, from its beginning in 1901 until 1923, at about which time it was placed in a parish with the church in Claremont.

Pastors

1901-1923	J. A. Yount
1925-1927	J. C. Dietz
1928-1943	R. B. Sigmon
1944-1947	G. A. Phillips
1947- ?	C. W. Harbinson
1958-1961	L Franklin Dorton
1961-1963	Clayborne S King
1969-1976	Gilmer C Miller Jr
1978-1980	William B Carr
1980-1991	Garold R Carter
1992-2000	Thomas F Cogan
2002-	Jeffrey W Lindsay

St. Luke's

Lexington

Organized: 1787
County: Davidson
Alternate Names: German Meeting House, Swicegood Meeting House, Sandy Creek
Affiliation: NC Synod
Status: Active

The ancestors and forerunners of St. Luke's Lutheran Church were German farmers who came down the Shenandoah Valley of Virginia from Lancaster County in Pennsylvania. They were a frugal and industrious people in search of available farm land, which was scarce in Pennsylvania. They settled in the Catawba and Yadkin river valleys where they could live in peace with themselves and their Lord. It was on a branch of the Yadkin River known as Sandy Creek in the village of Tyro, about eight miles west of Lexington, that the first building or meeting place was built. It wa known as Sandy Creek Meeting House, and at one time was called the Swicegood Meeting House, named for those who donated the original land, Adam and Mary Cathron Swicegood. The deed for the land bears the date 1790, but there was an organized body for many years proceeding that year, thus accounting for the year 1787 as the birth of St. Luke's Lutheran Church. St. Luke's was most probably one of the fourteen congregations that united in the organization of the North Carolina Synod in 1803, forasmuch as their pastor, Rev. Paul Henkel, was one of the four ministers who helped to effect the organization: and St. Luke's has always maintained its relationship with that body.

Rev. C.E. Bernhardt and Rev. Arnold Rosche were the first pastors of the congregation. The first building was a rude log structure, 24 by 30, which was destroyed by fire. The second was a reproduction of the first and the third was a frame building of the same size, built in 1835. The fourth was a neat frame building, 35 by 58, with a gallery, an annex and two council rooms, with a seating capacity of around four hundred. It was erected in 1861 at a cost of about $1300.00 and dedicated the same year by Rev. W. A. Julian, and was later improved under the leadership of Rev. G. W. Michael at a cost of $300.00.

In 1880, the congregation extended its activities to cover the sphere of general education. An academy was built on land donated by R. F. Thompson and his mother, and is the same land on which the present church now stands. This institution was under a board of trustees appointed by the church and for a number of years it contributed much to the development of the community.

On August 8, 1926, the last service was held in the fourth church building and on August 7, 1927 the first service was held in the new church on the lot formerly occupied by the Academy in the village of Tyro. On the fourteenth of August, the cornerstone was placed in the new building by Rev. C. R. Pless, assisted by Dr. J. L. Morgan, President to th Synod. The new church is located one-half mile from the old church site. St. Luke's continues to operate its church cemetery, which retains the name of Sandy Creek, at the site of the old church ground.

The new church is a handsome brick building on the corner of Tyro Road and Highway 150 in the heart of Tyro and was erected at a cost of approximately $35,000.00 and it has a seating capacity of over four hundred. The outer walls are of shale brick made at Norwood. The woodwork is of home materials made in Lexington; and the chancel and nave furnishings were procured from St. John's Lutheran Church in Salisbury.

In 1950, an educational building was constructed at the rear of the church under the guidance of Rev. John A. Pless. In has Sunday School Rooms, a kitchen, and at the time of its construction it had adequate accommodations for all the churches departments and functions. In August 1967, a large beautiful brick parsonage was completed as a replacement for the old one. It stands on the Thompson home place, surrounded by lovely old oak and maple trees and is backed by the Tyro Middle School football field.

St. Luke's expanded in the 1970's with an addition of a new parish educational building. The beautiful brick building contains additional Sunday Schools rooms, a parlor, a modern kitchen, and a large multipurpose room, named in memory of Rev. Billy Lee Vanderford who died in 1977 while serving St. Luke's.

In the 1980's St. Luke's renovated the Sanctuary, sand blasted its exterior walls and did various other projects to upgrade all of its facilities.

Today St. Luke's rich history is being exhibited in a history room dedicated to the display and storage of church artifacts, documents and maps. St. Luke's outreach programs to the community include weekly videos of our church's worship services on Facebook, activities recognizing community first responders and veterans, a weekly Bible study and proactive church visitation teams. In anticipation of the future, St, Luke's looks forward to excavating a time capsule in 2025 to review church memorability from twenty-five years ago. St. Luke's continues to be proud of its history and of it service to the Lord today.

Pastors:
1787-1788 C. E. Bernhardt
1788-1800 Arnold Roschen
1800-1805 Paul Henkel
1805-1816 Ludwig Markert
1816 Gottlieb Schober, Supply
1816-1817 J. W. Meyer
1817-1821 Daniel Walcher
1821-1827 Jacob Miller
1830-1831 D. P. Rosenmiller
1831-1833 John Tabler
1833-1834 Daniel Jenkins
1837 Benjamin Arey
1839-1842 Jacob Crim
1847-1848 J. B. Anthony
1849-1854 L. C. Groseclose
1854-1863 W. A. Julian
1864-1865 W. H. Cone
1867 A. D. L. Moser
1871-1874 J. D. Bowles

1874-1878 C. H. Bernheim
1878-1883 P. E. Zink
1883-1885 R. W. Petrea
1885-1886 J. M. Hedrick
1887-1891 D. W. Michael
1892-1894 Whitson Kimball
1896 T. H. Strohecker
1898-1905 P. J. Wade
1906-1910 G. H. L Lingle
1911-1912 J. L. Smith
1912-1913 N. D. Bodie
1914-1918 W. C. Buck
1918-1919 M. L. Kester
1920-1921 C. H. Day
1922-1930 C. R. Pless
1931-1933 W. H. Hiller
1934-1940 C. R. Pless
1940-1967 J. A. Pless
1967-1973 Ted Goins
1973-1977 Billy Lee Vanderford
1978-1980 Curtis E. Leins
1981-1988 L. Alfred Mullen, II
1989- 2006 Donald M. Phillips
2007- 2014 Howard G Baker
2018-2020 Vernon Kinard

St. Luke's

Lincolnton

St. Luke's Lutheran Church presumably was organized near the year 1776; however the date is not certain. There was much religious activity in the area before this time, which can be attested to by grave stones in the cemetery behind the church dating in the early 1700's. The Rev. J.G. Arends appears to have been active in the area during the 1770's and, at the time he moved from Rowan to Lincoln County, he resided about a mile from the church. During these early years, Pastors ministered to as many churches as time permitted them to get around to. While it is uncertain how much contact he had with St. Luke's, most of the churches in Lincoln County, during this time, claim him as pastor. The church was known by several different names. It appears the original name was Lebanon, later as Liberty, and in 1858, when a new church was built; the name was changed to St. Luke's, which it carries to this day. It was very much a community church and was referred, fondly by the community, as Ore Bank Church because of the rich iron deposits found in the surrounding hills and the Forges that operated there.

The first building was of logs and was built about the time the congregation was organized. The second building was a frame structure erected in 1857-58. The third and present structure was dedicated in 1974.

The congregation, for the most part, has been small, composed of related families, with the exception of a few families that have moved into the community, and has been served by part-time Pastors, supply pastors, as a two-point parish, or by retired Pastors.

The congregation, for the greater part, is rural and the place of the church in the lives of its members has not changed significantly over the years. Congregational life is an integral and essential part in the lives of the members. Much of the recreational and spiritual life revolves around the church. While the congregation remains small, they are active in the church and very proud oh how God has used them in the community.

During the 1970's, St. Lukes decided to build a new building to replace the very old existing structure. They sought help from the Synod and were encouraged to merge with a nearby Mission Congregation. They decided to build a new church on their own and did so through a private loan. Remarkably, the loan was paid off very early and much of the work in the new Church was done by the people themselves. The new structure seats over 100 people and contains Sunday School classrooms and a large fellowship hall.

While they continue to be served by a part-time Pastor, they continue to be active and vital with 63% of the congregation in average attendance.

Pastors

1776-1807	J.G. Arends
1808-1814	Philip Henkel
1815-1820	Daniel Moser
1821-1830	David Henkel
1834-1845	Adam Miller, Jr.
1848-1854	J.R. Peterson
1855-1875	A.J. Fox
1883-1885	J.A. Rudisill
1890-1894	L.L. Lohr
1895-1897	W.P. Cline
1898-1899	J.A. Arndt
1900-1903	J.C. Dietz

1903-1905	H.J. Matthias
1907-1909	Jacob Wike
1910-1912	J.F. Deal
1915-1918	Enoch Hite
1918-1923	W.J. Roof
1923-1930	V.C. Ridenhour
1930-1936	V.R. Cromer
1936-1945	L.A. Thomas
1945-1948	A.H. Keck
1948-1951	C.E. Bernhardt
1951-1952	R.B. Cuthbertson
1952-1957	H.A. McCullough
1957-1960	L.A. Thomas
1961-1963	Harvey Blume
1964	James W. Sheldon
1964-1966	William E. Smith
1966-1967	L.A. Thomas
1967-1976	Marvin Jack Rhyne
1976-1982	Valdis Mezezers
1982	Curtis Paul

St. Luke's

Monroe

St. Luke's Evangelical Lutheran Church, Monroe, North Carolina, was organized August 4, 1889, with fourteen adult charter members, most of whom came from Emmanuel Lutheran Church, a congregation in Union County which had been organized in 1850. Emmanuel Lutheran Church ceased functioning when its daughter church was about seven years old, so for approximately ninety-three years of its one hundred years St. Luke's was the only Lutheran Congregation within twenty miles in any direction.

In 1872 the population of Monroe was 448 and rose to 14,000 in 1990, but membership in the congregation was more closely tied to the number of Lutheran families moving in or leaving the area.

Official congregational records are available for the full time of the life of the congregation. The Parish Registers for 1889-1913 and 1913-1941 remain in the Archives of the North Carolina Synod of Evangelical Lutheran Church in America, Salisbury, NC. The current register, documents, minutes, and other records are kept in the offices of St. Luke's. Several years ago all available church council meeting minutes were microfilmed by the State of NC and are in their possession.

Since it was only in the late 1980's that the congregation first passed the level of yearly attendance of one hundred at the Sunday morning worship services, its self-image of being small was realistic for ninety five of its first one hundred years.

The sense of struggle is clearly reflected in its records. Although St. Luke's built a church building and a parsonage quite early, the wider Lutheran church body subsidized operating expenses on a continuing basis for many years. During the 30's the wider church body came to the rescue of this congregation by providing money to prevent default on payments of its pipe organ and supplementing the pastor's salary.

Here are some to the ways that members of the congregation have made notable contributions to the community.

1896 At this time J. H. Boyete, a charter member, was operating a school in the basement of St. Luke's for the community. This was five years before the Monroe public school system was organized.

1926 At this time Henry Adams earned his solo pilot's license. Several years later he and Ray Shute were the main ones responsible for establishing the first Monroe municipal airport.

1962 The Explorer Post of St. Luke's Boy Scout Troop, Louie Young Scoutmaster, set a national record with fourteen Eagle Scout awards in one ceremony. Many of today's community leader developed leadership skills under Scoutmasters George and Louie Young. The tradition goes back at least to the time of Pastor Edgar Stockman in the 1920's. Girl Scout troops also have been sponsored by the Women of St. Luke's.

1966 Mrs. Maggie Crowell Sikes completed her life in this world after 60 years as organist and many years as choir director. She contributed a great deal in many ways to St. Luke's and the community.

1976 Mrs. George G. Oleen was named "Woman of the Year" by the Monroe Business and Professional Women's Club. Known to her many friends as Katie Mae, she was recognized first as a homemaker and a mother of seven children. She originated the idea of St. Luke's sponsoring a Religious Art Festival and worked long and hard to make it a success. Her work in the public schools and the Medical Auxiliary was also recognized.

1989 The Maggie Crowell Sikes Trust Fund was established to provide scholarships for young men and women. Mrs. Sikes' niece, Mrs. Carolyn Adams, was

instrumental in founding this fund, which promises a blessing all through the years.

A total of twenty-one pastors have served St. Luke's in its 107 years of serving the Lord.

Pastors

1889-1895	J. F. Moser
1896-1897	S. S. Rahn
1898	P.D. Risinger
1902-1903	M.Q. Boland
1905-1907	G.D. Bernheim
1907-1910	R. H. Cline
1913-1918	W. J. Boger
1921-1922	Paul L. Miller
1923-1926	J.E. Stockman
1928-1930	J.D. Sheppard
1930-1934	C.R. Pless
1934-1941	Claude V. Deal
1941-1943	Frank K. Efird
1943-1944	Harry D. Hawthorne
1945-1949	H.F. Lineberger
1949-1961	Clarence E. Norman
1961-1963	F. Lavaughn Keisler
1963-1967	Gary F. Freeze
1967-1974	Edwin A. Cook
1974-1993	Paul B. Beatty, Jr.
1994-	Kenneth W. Fink

St. Luke

Ocean Isle Beach

The mission developer was Pastor Jack Marin in 1988. Our first services were held in the parsonage and in the home of some of the members. In January 1989 thru April 1995 the congregation met in Shallotte Middle School. In April of 1995 we moved into our new church building. Our congregation was formerly organized November of 1989 with 81 charter members.
When St. Luke was organized we committed ourselves to join together in worshiping God, seek our and welcome others, draw them in and grow together as servants of God.
Through the years we have been active with other churches in the community. We have joined summer Bible School, Thanksgiving and Christmas programs and prayer services.
The women have organized WELCA. The men have organized Lutheran Men in Mission. Each group meets once a month.
A morning worship service is held each Wednesday.
The youth group is very active. They have organized a youth choir and a handbell choir.
A preschool was established in 2000.
Each October we sponsor an Oktoberfest Celebration with proceeds going to Habitat for Humanity.
We have been very active in the community with support for the teen shelter and abused women's shelter.
Globally we assist the church family in the on-going coffee project, love loaves and Samaritan's purse.
With our membership now at 232 a Building Expansion Committee has been formed to make plans for more classroom space, fellowship hall and sanctuary.

Pastors

1988.1990	C Jackson Martin
1991.1997	Donald R Safrit
1998.2004	Matthew L Ernst
2006-	Henry B Rehder Jr

St. Mark's
Asheville

St. Mark's Lutheran Church was organized on July 15, 1923 with eighteen charter members. Meetings were held in The Asheville YMCA. In September 1928 a lot was purchased at the corner of Liberty and Chestnut Streets on which the Church was to be built. In October 1931 when funds were available, ground was broken and construction begun. The Church building was designed by the architectural firm of Lord and Lord. The first service was held in the new Church on May 22, 1932.

In 1937 a two rank organ was installed. In 1938 a parsonage was built next to the Church. As the congregation grew there was need for expansion. In 1952 the Nave and Chancel were expanded. Sunday School rooms, a Church Office and a kitchen were added. This construction was completed in 1953. Further expansion was done in 1967-1968 to the Nave and Chancel.

In 1989 the parsonage was demolished and a new wing added to the side of the Church which contained Church offices, a large Fellowship Hall, a new Kitchen and three Nursery rooms. This new addition was given the Asheville Preservation Society's "Griffin" Award for preserving the historical appearance of the original Church.

In 1996-1997 the Chancel and Choir area were changed to form a free standing Altar with the Choir behind in a circle. The area between the office wing and Church was opened up by removing some walls to make a Commons Gathering Area. CMA Associates was the architect. Reinforcements were placed in the floor of the Nave for a new Ott Organ. This new organ will be installed in November 1997 in time for the 75th Anniversary celebrations scheduled during 1998.

The Church is situated on the original lot and retains the original historic appearance at the corner of Liberty and Chestnut Streets in Asheville.

Pastors

1923-1925	Noah D. Yount
1925-1936	Ernest R. Lineberger, Sr.
1937-1942	Ray R. Fisher
1943-1949	J. White Iddings
1949-1959	Bernard L. Trexler
1959-1968	Jack E. Smith
1968-1976	John M. Hawn
1976-1982	John P. Lingle
1982-1983	Lewis O. Dasher
1983-1990	C. Marion Starr
1990-1991	Paul Bockelman
1990-1991	Bernard L. Trexler
1991.2003	David L. Martin
2004-	Christopher D Webb

St. Mark's

Charlotte

For more than 138 years the congregation of St. Mark's has served the Gospel as a pilgrim in time in a growing and changing Charlotte urban environment by proclaiming the Gospel purely and administering the sacraments rightly among Christians. Organized in January 1859 by Reverend G. D. Bernheim to provide a congregation for a growing number of Lutherans in Charlotte, the first worship service was held on January 30, 1859 in First Presbyterian Church followed by an organizational meeting the next day in the Mecklenburg County Courthouse. With the establishment of St. Paul's Wilmington (1858) and St. Mark's, Charlotte (1859), Reverend Berneim in his 1903 history wrote that *"the establishment of these new congregations in these two important cities of our state gave the Synod a prominence in the church at large and a spirit of progress which has been a blessing to it up to this time."*

A period of struggle followed the establishment of the congregation because of the Civil War. As war loomed the first pastor left to become a chaplain in the Confederate Army. Reverend Bernheim served as pastor during the war years, and he was succeeded by Reverend Nathan Aldridge in 1865. Both Pastors served the church as Synod presidents and as editors of the struggling church publications The Southern Lutheran and Evangelical Lutheran during these difficult and war-torn years.

After the 1860's, a period of expansion and prosperity opened for Charlotte and the congregation grew. A new house of worship was erected in 1885, which was said to be the most beautiful church in North Carolina Synod. As Charlotte emerged as a dynamic New South City, the congregation continued to prosper and sent many of her sons and daughters into the ministry and church vocations as well as helping establish other Charlotte are congregations including Holy Trinity (1914), St. Luke's (1928), Christ (1953), Redeemer (1955), Cross and Crown (1987), Spirit of Joy (1991), Christ the King (1992) and Grace (1997). St. Mark's remains a mother congregation to mission development in the area.

After 100 years in downtown Charlotte, St. Mark's moved in 1960 to a new site on Queens Road, two miles away. The present house of worship, contemporary in architectural style, is filled throughout with windows, art work and arrangements that combine the best of historical Christian symbolism, based upon the portrait of Christ given by the Gospel of St. Mark, designed to reflect in the mind of the believer the mystery of Christ in the visible world.

St. Mark's is now in the center of the City of Charlotte which many regard as an emerging world city rather than a dynamic New South City, and the congregation is ever seeking new ways to minister to the community. In the 1970's the congregation was helpful in establishing and housing St. Mark's Center, providing programs for the severely retarded, now with its own multi-campus facilities, that is a model for similar programs.

Recently, St. Mark's has joined with Ascension Lutheran (Missouri Synod) in the operation of the Charlotte Lutheran School to provide Christian education for area children. Major renovations and additions to the organ have enhanced worship opportunities.

The congregation is currently planning for a major renovation and capital expansion program to serve the growing need for Christian education and community outreach while continuing to gather Christians in the city around Word and Sacrament, ever seeking to retain the sense of the Holy in and increasingly secularizing and rapidly expanding urban community.

Pastors

1859-1860	Alexander Phillippi
1861-1865	G. D. Bernheim, DD

1865-1874	N. Aldrich
1874-1876	A. L. Yount, Supply
1876-1881	E.A. Wingard
1881-1882	T.H. Strohecker, Supply
1882-1891	T.S. Brown, DD
1891-1897	W.S. Brown, DD
1897-1898	C.B. King, Supply
1898-1906	R.C. Holland, DD
1906-1908	W.C. Schaeffer, Asst.
1908-1915	R.L. Patterson, DD
1915-1948	J.F. Crigler, DD, Sr. Pastor
1939-1940	G.D. Conrad, Asst. Pastor
1941-1943	D.F. Cooper, Asst. Pastor
1948-1954	Walter B. Freed, DD, Sr. Pastor
1952-1954	W.G. Marz, Asst. Pastor
1954-1962	John R. Brokhoff, DD, Sr. Pastor
1957-1959	Arthur J. Laughlin, Asst. Pastor
1963-1979	Carveth P. Mitchell, DD, Sr. Pastor
1969-1974	Carl W. Warren, Asst. Pastor
1974-1979	William C. Ebener, Asst. Pastor
1979-1982	Herman R. Yoos, Asst. Pastor
1980-1983	Richard E. Boye, Sr. Pastor
1982-1984	William E. Robertson, Jr. Asst. Pastor
1984-1986	Lawerence W. Wick, D. Min, Sr. Pastor
1985-1987	Paul S. Johannsson, Asst. Pastor
1987-2004	C. Peter Setzer
1988-1992	S. Craig Bolinger, Assoc.
1993-1996	Joseph G. Kovitch, Assoc.
1997.2001	Michael R. Ward, Assoc.
2000.2006	Monta Maki-Curry, Assoc.
2001.2004	Richard T Carter, Assoc.
2006-	Peter M Brown

St. Mark's

Cherryville

St. Mark's is located in Gaston County, approximately 2 miles from Crouse and 4 miles from Cherryville. The original location was about a mile east of the present church, and was known as Beaver Dam, due to the fact that it was located close to Beaver Dam Creek. It was at that location that the work was started about 1791 by the Rev. Gottfried Arends, whose journal states that he held services of Holy Communion there at that time. It is probable that he held services of Holy Communion there at that time. It is probable that he held services there until 1803. It is also believed that Rev. Paul Henkel preached there in the early days of his ministry, and the Rev. David Henkel served this congregation regularly from 1814-1830.

This congregation did not own property at first, but on March 6, 1819 a tract of land was purchased which included "the meeting house and graveyard", indicating that meetings were conducted there prior to the purchase of the land. A church was soon erected and was opened with a communion service on October 19, 1819.

On May 10, 1856, it was decided to build a new church about a mile west of the old one, and land was secured at the site which is the present church building. Its present address is 1203 St. Mark Church Road, Cherryville, NC 28021, and is at the intersection of Sunbeam Farm Road and St. Mark Church Road. The first structure was a white frame building, 35 x 45 feet, and was completed and dedicated on May 8, 1858. It was then that the name was changed from Beaver Dam to St. Mark's, and the pastor at that time was the Rev. J. R. Peterson. On August 1923, the congregation voted to build a new brick veneer church, and the corner-stone was laid October 26, 1924, under the pastoral leadership of the Rev. C.O. Lippard.

In the late 1950's, when St. John's Lutheran Church in Cherryville tore down their old sanctuary to build a new modern one, the stained glass-windows and lighting fixtures from the old church were installed in the St. Mark's sanctuary. It was a rare coincidence that St. Mark's Interim pastor, Leroy C. Trexler, who has served St. Mark's from 1991, was the last pastor to serve St. John's in their old building, and found inspiration from the same beautiful windows in both parishes.

From time to time, St. Mark's was in a multiple church parish which included Bethpage, Lincolnton, Bethel, Lincolnton, and St. Paul's, Crouse. In 1961, St. Mark's became a self-supporting congregation and called Pastor Billy Gene Trull as her full-time pastor.

In 1992, several Cherryville residents who had special ties with the old Beaver Dam Cemetery which had fallen into disrepair, and where some of their ancestors were buried, began an effort to restore it and make it accessible to visitors. Miss Fannie Farris, D.R. Mauney approached St. Mark's with their plan. Funds were raised and a deed was given to St. Mark's with their plan. Funds were raised and a deed was given to St. Mark's by the present farm owners where the old cemetery and church site was located. A road was constructed with a fence to surround the property, and the grounds and markers were restored. A historical marker is now located on the Cherryville-Dallas Highway to point the way.

In 1991, St. Mark's celebrated her 200th Anniversary. The Rev. Mark J. Ericson had become St. Mark's pastor in 1986, and became fascinated with the history of this 200 year old congregation. He did extensive research and prepared a booklet entitled "Engraved in Rock", in which he explored St. Mark's history through a study of the epitaphs on graves in the present cemetery located behind the church. And a brief historical Narrative, prepared by a special Historical Committee of the congregation was presented at a congregational meeting on Sunday, February 17, 1991.

The illustrious history of St. Mark's will not be forgotten, as the present membership seeks to serve their Lord in the years to come.

Pastors

1791-1803	J. G. Arends
1803-	Paul Henkel, Supply
1808-1814	Philip Henkel
1814-1830	David Henkel
1835-1840	Adam Miller, Jr.
1847-1865	J. R. Peterson
1866	L. A. Fox, Supply
1868-1872	A. J. Fox
1874-1888	M. L. Little
1890-1893	L. L. Lohr
1893-1895	J. J. George
1897-1899	M. L. Pence
1900-1903	R. H. Cline
1904-1909	E. H. Kohn
1909-1914	J. C. Dietz
1915-1920	O. W. Aderholdt
1920-1924	C. O. Lippard
1925-1928	F. M. Speagle
1928-1932	J. J. Bickley
1932-1940	H. P. Baringer
1940-1942	W. N. Yount
1942-1943	R. L. Fisher
1943-1960	L. S. Miller
1961-1964	Billy Gene Trull
1965-1966	G. T. Weddington
1966-1970	William E. Smith
1971-1973	Edward L. Orinson
1973-1976	William E. Smith
1977-1986	Worth David Wise
1986-1991	Mark J. Ericson
1991-	Leroy C. Trexler, Interim
2006-	Martha Ramey

St. Mark's

China Grove

Because there was no church in China Grove in the 1880's three young girls asked J. A. Thom to teach a Sunday school class if they found members to attend. He agreed and in October 1887 they met in the old Academy Building. During the next years local China Grove Lutherans recognized the need for a church in the village and so did the Rev. C. A. Marks, pastor of Lutheran Chapel Church. Thirty-five members of Lutheran Chapel formed a temporary organization and chose St. Mark's as the name of the new congregation and I. Frank Patterson gave the lot for the church. The building of the church started in May 1894 and the first service was held on July 1, 1894. Sunday school and church membership grew rapidly, the next year Sunday school attendance reaching 215. Rev. Marks continued as pastor of both St. Mark's and Lutheran Chapel. By 1897 transepts were added and in 1902 Rev. C. B. Miller became the full time pastor.

By 1917 the congregation had outgrown the original building and the old frame church was razed. The cornerstone was laid for a beautiful new brick church to accommodate over 500 members. Completed in five months at a cost of $17,000, the first service was held there on October 28, 1917. Under the energetic guidance of Rev. C.P. Fisher, the congregation grew rapidly. Early in 1924 a pipe organ, the first in China Grove was installed at a cost of $6500. Church and Sunday school membership grew so rapidly that 16 classrooms costing $6000 were built, and in 1947 extensive improvements were made in the building and in the organization of the Sunday school department. In 1953 the Cooper property next to the church was purchased for $12,000 and was used for Sunday school and youth activities. More space was needed, however, and in 1961 preliminary plans was made for two new educational buildings and a new church, the existing one to be razed. Division arose among the membership, but fortunately the brick church remained. A new educational building costing $215,000 was built on the Cooper site and has served the congregation well ever since.

In the past few decades St. Mark's has seen a declining membership. Young people have moved to other locations for economic reasons; a changing culture has left many young people no longer feeling a need for church affiliation; and the original members, the pillars of the church, are deceased or unable to be active. St. Mark's however, has met those challenges; women and youth have assumed major roles in the church council and services, badly needed repairs and renovations have been made, sponsorship of immigrant families and expanded outreach has occurred, sound systems and safety protection of magnificent stained glass windows have been installed the organ rebuilt, and a youth director hired to expand the youth involvement.

Throughout its history St. Mark's has been deeply committed to the catechism of its youth and Christian education in its strong Sunday school programs. Since the beginning musical activities have played a major role in the church life. Strong pastoral guidance has led St. Mark's to play a major role in the development of the Service Book and Hymnal and the Lutheran Book of Worship. The church has been actively involved with the Synod and with the ministry outside it own congregation. Conventions of the Lutheran Synod, Lutheran Men, Lutheran Women, and the Luther League have been held several times at St. Mark's. During the 50's, 60's, and 70's, the Boy Scout, Girl Scout, and Cub Scout programs received state and national recognition.

In times of growth and in declining membership, St. Mark's has remained steadfast. Through the years it has produced eight pastors, excelled in it musical ministry, been involved in social ministry locally and world wide, and is composed of a strong and caring membership who care about their God, their Church, and one another.

Pastors

1894-1896	C. A. Marks
1896-1902	J. Q. Mertz
1902-1907	C. B. Miller
1907-1910	W. B Aull
1911-1917	W. H, Riser
1918-1926	C. P, Fisher
1926-1938	Charles R. Patterson
1938-1944	Walter Nau
1944-1948	J. Lewis Thornburg
1950-1953	Joseph L. Griffin
1953-1959	J. Harold Terry
1960-1963	Brady Faggart
1963-1969	Terry Agnes
1970-1991	Harvey L. Blume
1992.2004	G. David Swygert
2005-2012	Gregory A Yeager
2012-2014	Interim – Rev. Dr. Keith Copeland
2014-Jan 2020	Phillip Thorsen
Mar 2020 –Sep 2021	Interim - Marcus Miller
Sep 2021-Jan 2022	Interim – Linda A Faltin
Jan 2022-present	Interim – Carolyn (Carrie) Bishop

St. Mark's

Lenoir

St. Mark's Lutheran Church is located in Caldwell County about three miles south of Blowing Rock at what was formerly called Baily's Camp.

There was a small frame church called Herman's Chapel, about two miles southwest of this place, where Lutheran services were held several years ago, but it was off the main highway and so was not kept up. Services were occasionally held in Blowing Rock, by Rev. J. L. Deaton.

In 1918, Rev. N. D. Yount accepted a call to the Watauga Parish, which included this field. Services were held from time to time in Uncle Marcus Boliek's home, just east of the present church. The church was organized by Pastor Yount in 1922 and was name St. Mark's.

The lot for the church was donated by Mr. Jethro Boliek. The framing timber was give by Uncle Marcus Boliek and was processed under the direction of Rev. H. W. Jeffcoat, then pastor there. The building is a frame structure, weather boarded with chestnut bark. It was built in 1926, under the supervision of Student J. D. Sheppard, at an approximate cost of $4,000.00. The Women's Missionary Society of the ULCA contributed a liberal part of the cash for this building. Miss Cora Pearl Jeffcoat, then parish helper of the Watauga Mission, organized and developed the Sunday school here and rendered valuable services in carrying on the work.

Rev. J. A. Yount served for a number of years. Its present pastor is the Rev. E. F. Troutman. Up to this time this work has been carried on in connection with some of the other congregations of the Watauga Parish.

Pastors

1922-1923	N. D. Yount
1923-1926	H. W. Jeffcoat
1926	J. D. Sheppard, Student
1926-1937	J. A. Yount
1938-1953	E. F. Troutman
1953-1954	George Shuford
1954-1962	Supplied by various seminary students
1962-1965	Robert Yount
1967-1977	Cline Harbinson

St. Mark's

Mooresville

St. Mark's Mooresville, Iredell County, NC, is located at 454 Fieldstone Road.

Dr. Jacob L. Morgan a missionary pastor of the Evangelical Lutheran Synod of North Carolina organized St. Mark's on December 13, 1908 at the Associate Reformed Presbyterian Church on North Main Street. There were twenty-four charter members. The officers elected were: S. F. Ludwig and J. M. Goodman, Elders; W. G. Goodman and W.P Carpenter, Deacons; and A. L. Starr, Secretary-Treasurer.

St. Mark's and Trinity, Landis became a parish on October 1, 1909 with Dr. Morgan as pastor.

A church sanctuary was begun April 28, 1910. The cost of this building was about $5000.00. It stood on the corner of North Main Street and Institute Street. The first service was held in the new church building on January 29, 1911. On that day the Sunday School was organized with 63 members present.

St. Mark's became a self-supporting congregation on December 31, 1913.

The first parsonage was built behind the church building in 1916-17. The cost was $2000.00.

January 1, 1921 St. Mark's became a separate parish.

A new brick parsonage was built beside the church building at a cost of $8000.00. The old parsonage became a Sunday School building. This debt was paid between 1933-1948. A Men's Hut was built by the men at a cost of $350.00. This building was used by the Men's Sunday School Class.

Mr. Erastus Barger offered to match contributions for a new Educational Building. The Fund was begun in 1946. Mr. Barger was in the construction business. His firm contracted the construction. The building was completed in 1948 and became debt free in 1952. This building is all that remains of the old St. Mark's Church building. It stands next to the Mooresville Post Office on Institute Street.

The residential area where the church stood became business district. Hugh W. Sloop and his wife offered a tract of land in a new residential area off Fieldstone Road as a gift to the church. It was accepted on June 4, 1959. By May 4, 1961 the building fund contained $31,244.88. Plans for the new church building were passed by the congregation on November 4, 1962. On September 9, 1964 the new church building was valued at $350,000.00. The church became debt free on January 14, 1979.

The 24 charter members had grown to a congregation of 402 baptized members on the Fiftieth Anniversary in 1958. On the Seventy-fifth Anniversary there were 440 baptized members. On January 1, 1998 there were 800 baptized members.

New Sunday School space was needed. A Family Life Building with Sunday School rooms and space for the Scouts along with a large Fellowship area was dedicated on April 14, 1996.

Two morning services became necessary. The 8:45 am services began September 11, 1994. The increased membership made it necessary to call an Associate Minister, Jonathan C. Gnatt, on January 4, 1998.

Pastors

1907-1911	J. L. Morgan
1911-1916	I. E. Long
1917-1922	L. A. Thomas
1922-1927	G. H. L. Lingle
1927-1933	C. A. Phillips
1933-1948	L. E. Blackwelder
1949-1951	E. L. Misenheimer
1952-1959	L. E. Bouknight
1960-1965	Floyd C. Trexler
1965-1971	Herman G. Fisher
1971-1977	Robert W. Edsell
1978-1985	Gerald P. Wallace

1985-2014 Johnny C. Cozart
Associate Pastor
1998.2001 Jonathan C. Gantt
3 Interim pastors served 2014-2016 (David Hill, Ed Crotty, Scott Swix).
2016 - David “Dave” R. Keck, Jr.
2020 – Vern Kinard, Associate

St. Mark's

Salisbury

In the spring on 1879, a small group of Lutherans, from German and Dutch descent and adherents to the Old Tennessee Synod felt the need to organize. For some years they worshipped out of doors, later holding services in an old school house known as the Old Cowan School in Locke Township in Rowan County. They organized into St. Mark's Evangelical Lutheran Church with 18 members and under the leadership of Pastor J. E. Moser. The first church was erected during the spring of 1880 and was dedicated October 3, 1880. The dedication sermon was preached by the Rev. A. J. Fox, president of the Old Tennessee Synod. St. Mark's Lutheran Church was received in connection with the Tennessee Synod at the annual session held at St. Peter's Lutheran Church, Catawba County, on November 11, 1880. The congregation was placed in a parish with Mount Moriah Lutheran Church, China Grove, NC, by the meeting of the Lutheran Tennessee Synod.

The first building erected in 1880 as stated above, as a wood structure, 30 by 45 feet, with hewn framing. This building was erected on the Sam Wiley Estate, six miles southwest of Salisbury on Miller Road. Part of this original property is still owned by St. Mark's congregation as the "old" cemetery located across the road from J. M. Yost's is still used by some.

Following the leadership of the Rev. J. E. Moser as the first Pastor, the Rev. Robert Cline served the congregation from 1881 to 1890. In the minutes we read "four members were brought before the congregation due to their neglect of coming to the Lord's Supper for the period of six months." This reveals to us the sincerity and the spiritual life of the members of the congregation. From 1890 to 1892 the Rev. D. J. Settlemyre served the congregation as the third pastor. The Rev. J. L. Deaton served for one year, 1892-1893. Pastor Settlemyre returned to serve the congregation from 1895 to 1901 and the Rev. J. L. Deaton returned to serve the congregation from 1901 to 1903. The pastors of the congregation for the next eleven years were: The Rev. D. I. Offman, 1903-1912; and the Rev. C. M. Pence 1912. The Rev. J. S. Wessinger was called to the congregation in 1914, a faithful servant of God lead the congregation forward. It was in the spring of 1923, another great epoch in the history of St. Mark's begun. The congregation under the leadership of Pastor Wessinger decided to rebuild and relocate. The new brick structure of the church was located on the Mooresville Highway, No. 150, five and one half miles southwest of Salisbury and within one mile of the original location. The beautiful building furnished with the latest designs of Lutheran architecture, with a seating capacity of 400 was erected and built to the glory of God. This new structure was the result of cooperation, a willing spirit and an ardent faith in the living God. At times during the program of building the new church, dark clouds would hover thickly over the work went on under the leadership of a godly man. The first service was held on the first Sunday after Thanksgiving in 1923. The church was dedicated on the second Sunday of October, 1932. The sermon was preached by the Rev. J. L. Morgan, DD, president of the NC Lutheran Synod. A special dedication service was held at 2:00 pm on the same day with Pastor Wessinger giving the sermon.

Following Pastor Wessinger's resignation in 1928, the Rev. Enoch Hite came to St. Mark's and served until 1931. The E. R. Trexler then became pastor in 1932-1934.

July 8, 1934, marked another milestone in the life of the congregation as Mount Moriah and St. Mark's congregations dissolved parish relationships and each became self-supporting with a full time pastor. The first full time pastor for St. Mark's was the Rev. D. F. Swicegood, who became pastor on June 9, 1935. The Rev. Wade Yount served from 1938 to 1940 and the Rev. J. S. Wessinger was again called as pastor, serving for the next seven years. Under his leadership this time, the church basement was completed and adequate parish facilities were improved.

The Rev. David Wise became the pastor of St. Mark's on February 1, 1948 and served until April 23, 1950. A new electric Hammond Organ was dedicated on May 8, 1949 and the church was

carpeted and the interior was renovated in 1949.
On September 1, 1950 the Rev. J. A. Seaboch was called as Pastor St. Mark's congregation. A Parish building was constructed in 1951 at the cost of $7500.00, with most the work done by the members of the congregation.

On Sunday, October 24, 1954, tragedy struck as fire was discovered in the church building about 1:30 PM. The fire had gained such headway that nothing much was saved of the church or its contents. Under the leadership of the Rev. J. A. Seaboch, the church council met with the Rev. F.L. Conrad, DD, president of the NC Synod at the parsonage on the same day, while the rubble was still burning, and resolved to build again under God's guidance and will. Having received permission from the County Board of Education, services were then held in Patterson School from Oct. 31, 1954 to May 6, 1956.

On February 13, 1955 the preliminary plans were accepted by the congregation and Howard Bangle was selected as the architect. Wagoner Construction as general contractors $69,587; Cohen Plumbing $1,678; Justice Sewell Heating $6,624 and S. B. Stevens for electrical work $4,550; $6,447 for furnishings from Southern Desk and Chair Co. making the total cost $88,886.00.

On Sunday July 24, 1955 a ground breaking service was held. The Rev. O. G. Swicegood President of the Conference represented the President of the Synod, with Pastor Seaboch officiating. Construction began the following day. On November 27, 1955 it was necessary that the congregation take a loan for $40,000.00 with Rowan County Savings and Loan in China Grove.

The first service was held in the new church on May 13, 1956. The Rev. F. L. Conrad, DD, President of the North Carolina Synod and Pastor Seaboch officiated at the service along with the laying of the cornerstone. Following the service a picnic was held and a special baptismal service at 2:30 pm. Melanie Ruth McKinney was the first baby baptized in the new church.

The church is very attractive with a contemporary design which retains much of the beauty of the traditional church architectural beauty. A reception was held in the afternoon of the first service and members and visitors from many areas came for the open house.

Pastor Seaboch resigned on February 1, 1959 and the Rev. Karl Park was extended a call on March 3, 1959. He was installed on April 15, 1959. The congregation became debt free on May 14, 1963. Pastor Park resigned on November 30, 1963. On June 9th, 1963 the church council set the time for dedication of the church for August 11, 1963, with the Rev. George W. Whittecar, DD President of the Synod delivering the sermon.

The Rev. Roy L. Trexler served as pastor from July 1964 to June 1968. The congregation was then served by the Rev. Ernest Misenhemer, DD, and assistant to the Synod President, as Vice pastor, for fourteen months. The Rev. Edward H. Orinson began his ministry on August 1, 1969. A new parsonage was bought in Westmont Addition. The old parsonage built in 1935 was sold and removed to make room for parking space. The congregation black-topped the parking area at the cost of $13,400.00. Four and one half acres were bought from the Goodnight Estate to increase space for the cemetery.
A 13 rank Zimmer Pipe Organ was dedicated on November 7, 1977 at the cost of $33,000.00 plus the additional chamber to house the pipes at the cost of $2,000.00.
On Nov. 3, 1979 a Centennial Banquet was held, followed by the Centennial Service on November 4, 1979, with the Rev. Ernest Misenheimer, DD, President of the NC Synod as the speaker.

On May 19, 1979, a congregational meeting approved for the LCW to carpet the church. Orinson resigned in August of 1982. On March 6, 1983 a congregational meeting approved a bid from G & S Metal of $33,031.50 to Air Condition St. Mark's Church.

The Rev. George L. Rhyne was called as pastor and began his duties on June 1, 1983. By September 24, 1983, the Air Conditioning bill was completely paid. A Parish Building Fund was started. On September 16, 1984 the congregation voted to plan a new parish building. A plan was presented to the congregation on February 1, 1987 for its approval. The congregation approved the plan which was to enlarge and renovate the old parish building. After work begun it was soon

discovered the old building would have to be demolished and a new building sprang up. The major part of the work on the $6500.00 building was done by members and friends of the congregation. The congregation had most of the money in hand before the construction began. Dedication of the new parish building was held on September 13, 1987. The Rev, Michael C. D. McDaniel and the Rev. George L. Rhyne officiated the service.

Pastors

1879-1880	J. C. Moser
1880-1881	Supply work
1881-1890	Robert M. Cline
1890-1892	D. J. Settlemyre
1892-1893	J. L. Deaton
1893-1895	D. J. Settlemyre
1895-1901	J. P. Miller
1901-1903	J. L. Deaton
1903-1913	D. I. Offerman
1913-1914	C. H. Pence
1914-1928	J. S. Wessinger
1928-1931	Enoch Hite
1931-1932	Supply work
1932-1934	E. R. Trexler
1934-1935	Supply Work
1935-1938	D. F. Swicegood
1938-1940	W. D. Yount
1940	Supply work
1940-1947	J. S. Wessinger
1948-1950	W. David Wise
1950-1959	J. A. Seaboch
1959-1963	K. M. Park
1964-1968	Roy L. Trexler
1968-1969	Ernest Misenheimer, DD (Vice Pastor)
1969-1982	Edward H. Orinson
1983.1991	George L Rhyne
1992.2002	Gene W Bruce
2002.2007	Chad R Walker
2008-	Brian E Klawiter-Benton

St. Martin's

Albemarle

The first recorded Lutheran service was conducted in 1814 in the home of Jacob (Ifert) Efird. Jacob Efird opened his house near Little Bear Creek and invited anyone who was interested to listen to a worship service. The service was conducted by a traveling ordained Lutheran Minister by the name of David Henkel. Pastor Henkel's records indicate that on May 17, 1817 he conducted a service at the Efird home at which time about 30 people communed and 18 were confirmed.

Known for years as the "Congregation at Long Creek", this congregation began to organize in April,1820, however, June 7, 1820, is the recognized date of the official organization of the Lutheran congregation that had been meeting in the home of Jacob Efird. Meetings continued in the Efird home for many more years until 1830 when a log church was built on 20 acres donated by Jacob Efird.

In 1829, the congregation chose the name Saint Martin's and was recognized by the Evangelical Lutheran Tennessee Synod. St. Martin's continued to rely on supply pastors and pastors-in-training called "licensed deacons" until Adam Efird, a 'son of the congregation', served St. Martin's in this capacity from 1848-1850. Reverend Timothy Moser was our first assigned minister. He was assigned by the Evangelical Lutheran Tennessee Synod and St. Martin's was made part of the parish which consisted of five other churches located in Cabarrus County, all served by Reverend Moser until 1888. In 1902, The St. Martin's congregation petitioned the Evangelical Lutheran Tennessee Synod, of which it had been a member since 1820, that it be released from that Synod in order that it might become part of the North Carolina Synod. The petition was approved and St. Martin's became a member of the North Carolina Synod in 1903. In 1949, St Martin's became self-supporting and was no longer required to be a parish member with other congregations. The first minister to serve St. Martin's under this new status was Rev J.S. Wessinger.

In 1860, the log church was torn down and a frame church was built on the same site and included a bell tower and stained-glass windows. Reportedly, this church had the largest seating area of any church in Stanly County at that time. The church had two front doors with aisles that ran from the doors to the front of the church with pews on left, middle, and right side of the church. This frame structure served St. Martin's for 48 years.

On October 1, 1909, the cornerstone was laid for a third St. Martin's sanctuary. A brick church was constructed, with a slate roof, and included the same bell and stained-glass windows from the frame church. The church bell, still being used today, was hauled to the job site by horse and wagon from the railroad depot in Albemarle. A final worship service and "Leave Taking" procession was held on January 19, 1969, when congregants carried hymnals, lectern bibles and various furnishings to the former educational building that was converted to a chapel used for services until the new church was completed in June of 1970.

On June 14, 1970, our congregation held its first service in our existing church facility. Following the service, a Cornerstone Laying Service was conducted with the NC Synod President George Whitticar presiding. A sealed copper box containing many historical church items and records were placed in this box.

Records reveal that since organizing in 1820, our congregation has had three 'sons of the church' enter into the Lutheran Ministry. In addition to Adam Efird, his brother Daniel started in 1850. A period of 114 years passed before the third, Harold McSwain in 1964.

The first St. Martin's Church Cemetery is the site of unmarked graves for the Jacob Efird family and is located on Booger Holler Road, within site of the church. The current St Martin's cemetery, located adjacent to the Church,

is also the site of marked and unmarked graves of additional members of the Efird family and early unknown congregants.

Pastors

1820-1828	David Henkel
1831-1832	Henry Goodman (Supply)
1831-1838	Nehemiah Bonham (Supply)
1832-1838	Adam Miller, Jr. (Supply)
1838-1842	Alfred J. Fox
1842-1847	J.W. Hull
1848-1850	Adam Efird
1850-1854	Daniel Efird
1855	Christian Moretz, Jr.
1856-1859	Timothy Moser
1862-1863	Eli E. Smyer
1863-1865	Vacant
1867-1888	Timothy Moser
1888-1900	James Pressley Price
1901	William Herbert Little
1902-1912	Henry Maxwell Brown
1914-1919	John Abner Locke Miller
1920-1921	Bachman Samuel Brown
1922-1925	Ernest Karl Counts
1926-1929	Herbert Warren Jeffcoat
1930-1935	James Ernest Walker
1936-1942	John Calvin Dietz
1943-1947	Wade Hampton Dutton
1947-1950	Joseph Samuel Wessinger
1951-1952	Jack Everett Smith
1953-1958	Bradshaw DeKime Castor
1959-1963	Iverson McKoy Brendle, Jr.
1963-1972	Karl Monroe Park
1972-1979	Keller Younce Huddle
1980-1988	Jerald M. Peele
1988-1989	Joseph LeRoy Griffin (Interim)
1989-1997	Clarence George “Bud” Walck, Jr.
1998-1999	William N. Hoss (Interim)
1999-2006	Stanley J. Leas
2006-2013	Judy Lewis Copeland
2014-2016	Don Phillips
2017	John Petry (Interim)
2018	Stephen C. Rust
2018-2019	Frederick Guy (Interim)
2019	Marcus Miller (Interim)
2020-Present	Phil Thorsen

Saint Martin

Concord

Saint Martin Lutheran Church, located on Hwy 200, is one of Cabarrus County's oldest churches. The first baptism was administered "six days after Christmas Day, 1797." A pastor, A. N. Marcard recorded several baptisms in his diary as being performed "at the church at Rake (Rocky) River."

On November 16, 1819, Governor Branch granted 120 acres of land to John H. Bost and Daniel Boger (trustees of the church) for "the use of a meeting house." The first building, a log structure, was located about one hundred yards west of the present building. The second building, built around 1840, was a ground level building, with large foundation stones. In 1938 that building was raised, a basement constructed, stained glass windows added, and the structure brick veneered. It was dedicated on June 4, 1939.

The present pastor, the Rev. Thurmond C. Plexico, began serving the church as vice-pastor in 1973, holding services when possible at 8:30 am Sunday for the ten to twelve active members, then returning to his pastorate at Saint James Church, Concord. Congregational renewal began after he left the Concord church in early 1988. The congregation began to grow in membership and program development and he was called to become the church's first full-time minister and installed on May 22, 1988.

The sanctuary has been restored and modernized and three additional buildings constructed—a pavilion with kitchen, bathroom, and storage facilities, a bar-b-cue shelter, and a family-life center-education-administrative facility. The latter is valued at about $700,000.00, including furnishings, and improvements in the surrounding area.

A cemetery study (50 pages) was published in 1990 and a church history (75 pages) was published in 1994.

Pastors

1963.1967	Charles F Kyles
1988.1997	Thurmond C Plexico
1998.1999	Richard B Graf Jr
2000.2003	Lloyd A Ginn
2004-2007	Jeffrey L Hoffner

St. Martin's

Maiden

On November 26, 1893, a few scattered Lutherans met in the "Old Schrum School House" near the D. A. Finger home. Under the leadership of the late W. P. Cline, DD, the motion was made by the late J. F. Rabb and seconded by the late M. R. Bost to organize a Lutheran congregation in Maiden. The outcome of this meeting was St. Martins Evangelical Lutheran Congregation.

Thirty-two charter members composed the original congregation. Eighteen of this number came from Salem Lutheran Church, Lincoln County. Twelve came from St. James Lutheran Church near Newton. The other two came from "Old" St. Pauls in Catawba County. Of the original thirty-two one is still very active in the congregation, namely Mr. R. A. Rudisill. He and the Mr. and Mrs. Ed. L. Propst of Charlotte, NC are the only survivors of the original number.

For some time services were conducted in the school house. Then the Reformed and Methodist Congregations, in a very fine spirit, gave the Lutherans the use of their churches when they themselves had no services. The Lutherans are still grateful for this kindness which they enjoyed until they were able to erect a place of worship.

Led by the pastor, Dr. W. P. Cline, a movement for the erection of a Lutheran Church was begun. At a congregational meeting Dr. Cline, Mr. M. R. Bost, and Mr, J. F. Rabb were authorized to begin their work as a building committee. In October 1894 work was started on the original Church building. Mr. Bost agreed to make the brick and place them on the church lot which was purchased from Mr. Solomon Shurm. Dr. Cline furnished the lumber for all framing and sub-flooring. Mr. Henry Killian directed the carpenter work; Mr. Salathael Bolick was in charge of the brick work. The church was completed in 1895 at a cost of $7,000.00 and dedicated in 1896 by Dr. Cline and Dr. R. A. Yoder. At that time the church was well suited to the needs of the congregation. The membership was small, yet it was progressive and grew in both, ideals and numbers.

St. Martins was a part of the St. James Pastorate for many years. On March 26, 1905, St. Martins withdrew from St. James Pastorate and united with the "Hickory and Newton" pastorate. A few years later St. Martin's and Salem were united into the Maiden Pastorate. Later, Lutheran Chapel also became a unit in this parish. On March 24, 1912, a parsonage was purchased form Vance Whitener for the sum of $1,000.00. It was seven years later that a lot, adjoining the church lot was purchased from Dr. Bandy for the amount of $600.00. The size of the lot was 60 x 210 ft. Our present parsonage was erected here at an approximate cost of $5,000.00.

It was during the year of 1916 that electric lights were installed in the church; the cost of installation was $18.00. At the beginning of World War I the pastor's salary was only $600.00 in the Maiden parish.

Later another lot was added to the property of St. Martins. The lot behind the Church adjoining "Second Street" was co-owned by Mr. Wm. Bolick and Mr. and Mrs. R.A. Rudisill. The congregation paid Mr. Bolick $200.00 for his share of the property and received as a donation the share belonging to Mr. and Mrs. Rudisill.

The Rev. C. R. Patterson became the pastor of the congregation in 1922. Soon thereafter, plans were made for the erection of a Sunday School Building. Work was begun on the Sunday School Building in November, 1925 and, was completed in March 1926 at a cost of $750.00. The congregation acknowledges a generous gift of $3650.00 from the late D. E. Rhyne for this project. There were also many other smaller donations from members and friends of the congregation.

A fund was started for the purpose of remodeling the original church building during the pastorate of Rev. J. L Norris. This fund grew throughout the pastorate of Rev. Norris and had reached the amount of $764.68 in 1937 when her resigned. G. E. Mauney, W. F. Smith, and R.R. Coulter were appointed as building committee.

By June 1940 sufficient money had been raised under the leadership of the Rev. A. W. Lippard to

begin the remodeling. With Mr. R. L. Clemmer of Hickory as architect the contract was let July 29, 1940 to Herman Sipe and Co., Conover, NC for the sum of $3000.00 the congregation furnishing the brick and sand. The original church was brick venered, a beautiful and tall tower was erected and a modern steam heating system was installed. An expenditure of $6,000.00 was required to complete this work.

During the pastorate of the Rev. James E. Walker who came to Maiden in 1943, a hard wood floor was laid in the church, new pews, and chacel furniture were installed, and other improvements (including parsonage renovation) required and expenditure of approximately $5850.00

At a congregational meeting December 29, 1946, it was unanimously voted that St. Martins become a self-supporting congregation and that this congregation withdraw from Salem and Lutheran Chapel. The Maiden congregation paid Salem $2,000.00 for their interest in the parsonage. Rev. Walker became full time pastor of St. Martins. On August 15, 1947, Pastor Walker called a council meeting for the purpose of purchasing a house and lot, this was on the corner adjoining the West side of the church lot. (This lot extends from West Main St. to Second St.) The congregation was fortunate in the fact that this property was owned by four of its devout members. Mr. and Mrs. R. A. Rudsill owned two-thirds of the lot, Mr. G. E. Mauney owned one third. They, having the future welfare of the congregation in mind, refused to sell the property to any party other than the church even though they were offered a thousand dollars more. This property was purchased at a cost of three thousand dollars. The house on the property is used for meetings of axillaries and boy scouts. It also makes a fine recreational building. Now the congregation owns at least three-fourth of one of the most valuable blocks in the town of Maiden. During the last year of Pastor Walker's service in Maiden an organ was installed at a cost of $3,150.00. Members of the congregation contributed generously for this project in money, material and very skilled labor in the installation of it.

Recently the congregation re-decorated the parsonage and landscaped the parsonage lot. We are now completing the renovation of our beautiful church and Sunday School Building. Many new church furnishings are being donated by our members. The cost fo the latest improvements is estimated at $1,000.00.

The roll of members of St. Martins reached the number of 331 baptized members, and 223 confirmed members during the year of 1950, however our roll of members is now undergoing a revision which will diminish our number.

Much sacrifice of time, labor, and money has gone into the history of St. Martin's to make possible the excellent plant we now have. While our membership is not large considering the age of our congregation, the Savior has touched many lives through this group. Many have moved from St. Martins and continue to serve in the Master's name. The majority of our members is most loyal and faithful. Our charter member, Mr. Rudisill, has served as a councilman continuously since the organization of the congregation and as secretary for fifty-seven years. We congratulate him for a life of continued service.

Six sons of this congregation have entered or are entering the holy ministry.

Pastors

1893-1898	Dr. W. P. Cline
1898-1900	Dr. R. A. Yoder
1900-1901	J. L. Cromer
1901-1905	Dr. R. A. Yoder
1905-1913	Dr. J. L Cromer
1914-1917	F. M. Speagle
1918-1921	W. D. Wise
1922-1926	C. R. Patterson
1927-1937	J. L. Norris

1938-1942	A. W. Lippard
1942-1951	James E. Walker
1951-1954	Corley Lineberger
1955-1958	Frank Lyerly
1958-1964	Edgar Lindler
1965-1970	Bill Trull
1971-1983	Luther Sloop
1984.1988	G. Reginald Cruse
1989.1997	Lester O Roof Jr
1999-	John P Lingle

Supply Pastors

J. L. Deaton
Dr. F. G. Morgan
G. W. Nelson
Dr. E. C. Cooper
Dr. Albert Kiser

According to our records there was never a long vacancy in this parish, and we do not have an accurate record of the exact time in which these men supplied. There were also others who supplied this congregation not listed above.

St Matthews

Granite Falls

St. Matthews Evangelical Lutheran Congregation, Caldwell County, NC, was organized by Rev. A. L. Bolick on September 18, 1911 at the home of Catharine and Barbara Clay, near where the present church building now stands. At the same time and place Mr. D. L. Henkle and wife deeded to the congregation a lot on which to build the church. The following is a list of the charter members:

C. M. Bolick	Barbara Clay
C. R. Bolick	J. M. Hass
J. T. Bolick	L. J. Hass
D. P. Holman	Ed Holman
N. M. Holman	George Corpening
Q. S. Michael	Sidney Holman
L. C. Michael	David Miller
Catharine Clay	

Rev. A. L. Bolick began in October 1911 to hold regular monthly services and catechization for the congregation at the Sherril School house in the same community. Early in the year of 1912 the congregation began to erect a house of worship which was completed in July or August of the same year. The new church was dedicated St. Matthews Evangelical Lutheran Church by the pastor Rev. A. L. Bolick, May 11, 1913. Rev. A. R. Beck of Dallas, NC preached the dedication sermon. On the same day the pastor was regularly installed by Prof. R. L. Fritz, Rev. Beck and Rev. J. D. Mauney making addresses.

Estimated cost of repairs (outside and inside) for church – 1948-1950, Material and labor $3800.00. Rededicated on May 20, 1951. Dr. F. L. Conrad, president of the synod preached the sermon and assisted in the Service of Rededication.

Plans were drawn and excavation for the foundation took place in early 1963 under the leadership of Rev. R. M. Carpenter. Actual construction was begun August 18, 1964 under the leadership of Pastor A. W. Lippard. Apart from laying the block and brick all work was done by members of the congregation, both men and women. The work was supervised by Mr. Ralph Kiziah, who was called to his heavenly home approximately six weeks after the building was completed and dedication was held. The dedication service was held on Sunday, September 19, 1965. The sermon was preached by Dr. George R. Whittecar, DD, and President of Synod, who also performed the act of dedication. Liturgist for the day was Pastor Lippard with Rev. R. M. Carpenter former pastors sharing the service. Actual cash outlet for the building was approximately $10,000, and was fully paid for in 1965. Estimated contractual cost of building $18,000.

On Sunday, October 11, 1967 the congregation in business session, voted unanimously to proceed immediately with the second step of its building and remodeling program. This was to include tearing away and rebuilding front entrance, brick veneering the main church, laying new roof, and installing new art glass windows. Upon completion of this the congregation voted to remodel and refinish the inside of the church nave—this step called for tearing away the old walls at the front of the nave, moving the chancel back some 8 feet, building choir stalls, installing new light fixtures, electric heat, and laying carpet over the entire church inside. Again all work apart from laying the brick and refoofing was done by members of the congregation, with Curtis Kiziah acting as leader of the group. The work was completed and a Service of Rededication was held in connection with the annual homecoming service on Sunday, September 21, 1969. Dr. Ernest Misenheimer, DD, assistant to the president of synod, preached the sermon and performed the act of rededication. Actual monetary outlay for this work was approximately $10,000. Estimated contractual cost on the basis of bids we had on the work done on the outside would have run around $19,000 to $20,000.

Former members and friends are due a word of thanks for their financial help, which enabled the congregation to rededicate the building completely debt free.
In the summer of 1985 a picnic shelter with storage was built from lumber that had been removed from the church lot.

Pastors

1911-1916	A. L. Bolick
1917-1919	W. A. Deaton
1919-1921	F. L. Conrad
1922-1925	J. J. Bickley
1925-1929	P. C. Sigmon
1930-1932	C. O. Lippard
1932-1943	R. M. Carpenter
1943-1949	R. B. Sigmon
1949-1950	J. K. Cobb
1950-1964	R. M. Carpenter (supply)
1964-1971	A. W. Lippard
1971-1975	C. R. Patterson
1979-1984	Glenn A. Yount
1985.1992	Luther R. Sloop
1992.1994	W Bennett Harris
2002-	L Alfred Mullen II

St. Matthew's

Kings Mountain

Organized in 1876 by a group of young Lutherans who had come to the White Plains (now Kings Mountain) area from Gaston County, Saint Matthew's has had fifteen pastors and several interim pastors who have led the congregation in its spiritual and physical growth.

The first pastor, the Reverend J. R. Peterson, helped these charter members establish St. Matthew's

P.S. Baker
M.M. Carpenter
A. C. Carpenter
Mr. and Mrs. W. A. Mauney (M. Susan Ramseur)
Mr. and Mrs. J. S. Mauney (M. Juletta Rudisill)
Margaret (Mag) S. Carpenter Mauney (Mrs. W. Sylvanus)
Mr. and Mrs. L. A. McAlister (Catherine)

In September, 1878, the cornerstone of the first church building was laid; the structure was completed in 1879.The first permanent and the longest pastorate of St. Matthew's was that of Dr. L.A. Bikle (1884-1904). Under him these church officers served without change (1880-1905):

Elders: P.S. Baker and W. A. Mauney (secretary)
Deacons: M.M. Carpenter and J. S. Mauney
Council Members: A. P. Carpenter and W. Sylvanus Mauney.

John D. Mauney, a seminary student and a member of the congregation, supplied St. Matthew's in 1904-1905 when an extensive remodeling and expansion program was completed and a pipe organ installed.

The thirteen year pastorate of Dr. C. K. Bell (1905-1918) marked diversified growth – the use of clerical vestments, the use of electricity and offering envelopes, the formation of the Women's Missionary Society, and a Luther League, and the beginning of a Boy Scout Troop that received its charter from England before the Boy Scouts of America was chartered by Congress in this country.

During the 1919-1923 pastorate of the Reverend H. Brent Schaffer, an intensive evangelistic effort to reach the unchurched of the community was begun. Sunday School attendance increased from 94 to more than 500 and confirmed membership grew form 100 to 325. A new parish education building completed in 1921 is still in use. Several adult education courses taught at night at the church, persistent visitation by pastor and members, a Sunday School Bus for transportation to the church and for recreational outings – all these were instrumental in this successful program.

Pastorates from 1924 through 1950 averaged five years and were marked by growth in various ways. An annex to the Parish Building was added in 1939; St. Luke's (a rural parish) merged with St. Matthew's in 1948, and a new parsonage was completed in 1951. In 1950-51, while there was a pastoral vacancy, Lenoir-Rhyne Professor Dr. Walter T. Nau and seminary student Raymond M. Bost ably supplied the ministerial needs of the congregation.

In 1951, Dr. William P. Gerberding accepted the pastorate of St. Matthew's. During his thirteen years of leadership a new church building was constructed (Swedish-modified Gothic), and members of the congregation had the benefit of learning from a man steeped in Lutheran theology and heritage, as well as a man who was active and respected in wide areas of community activity.

The pastorates of Charles W. Easley and Robert E. Allen were marked by continued spiritual growth, community service, and the renovation and acquisition of church property. In 1971, between their pastorates, the Reverend Michael C. D. McDaniel, then a professor at Lenoir-Rhyne, served St. Matthew's with vitality and enthusiasm for many months. He was assisted by Dr. L. Glenn Cloninger who had retired to Dallas, NC.

In July 1978, the Reverend Harwood T. Smith became fifteenth pastor of St. Matthew's. With

him, we continue to grow in our faith and search for new ways to serve the Lutheran Church in our community and throughout the world.

Pastors

1875-1879	J. R. Peterson
1880`	Nicodemus Aldrich
1881-1883	Junius Bost Fox
1884-Died	A.J. Fox
1884-1904	L.A. Bikle
1905-1918	C.K. Bell
1919-1923	H. Brent Schaeffer
1924-1929	Arthur M. Huffman
1930-1935	C.K. Derrick
1935-1940	L. Boyd Hamm
1940-1944	Herman G. Fisher
1945-1950	William H. Stender
1951-1964	William P. Gerberding
1964-1971	Charles W. Easley
1972-1977	Robert E. Allen
1978.1993	Harwood T. Smith, Jr.
1995.2000	James L Dougherty
2002-	William E Jeffcoat

St. Matthew's

Salisbury

St. Matthew's Church is located in Rowan County, ten miles east from Salisbury on the Bringle Ferry Road. This church was organized on Sunday April 15, 1838, by Rev. Benjamin Arey, who at that time was pastor of several churches in Davidson County. Rev. Arey visited this community and held a communion service, when thirty-three communed, on March 1, 1838. Then, on March 3rd, he confirmed a class of twenty-five. Meanwhile, twenty young people from the community attended catechetical instruction for two weeks at Organ Church by Rev. Henry Graeber, pastor of Organ congregation and were afterwards confirmed members at St Matthew's Church.

We do not have a charter membership list; however, it is most likely that the congregation was at first made up of those listed at the communion service on March 1 and the class confirmed on March 3, together with the group that was catechized by Pastor Graeber. The first baptismal record is for Michael Bame, son of Samuel and Anna Bame which was administered in a barn on April 16, 1838, by Rev. Mr. Arey.

For several years before a church was built, the congregation worshipped at different places—sometimes in Abram Hill's barn, half a mile east of where the church now is; at other times under a walnut tree in Mr. Hill's yard, and at other times at Rufty's mill near where the bridge now is on Second Creek. Finally, on February 21, 1845, John and Anna Wilhelm sold to the church three acres of land for $10.00 for church purposes; hence, the church was for many years called Wilhelm's Church.

The first house of worship built on this lot was a frame structure with a gallery on three sides and a high pulpit in the north end. It stood across the road in what is now a part of the graveyard. This church was dedicated on July 27, 1845, by Rev. J. D. Scheck, Rev. S.Rothrock, DD, and Rev. Benjamin Arey. Rev. Joseph A. Linn, then pastor of this church, was ordained at the same service. St. Matthew's was then in a parish with St. Paul's and Luther's Church.

On April 12, 1882, the cornerstone was laid by Rev. Samuel Rothrock and their pastor, Rev. H. T. Strohecker. This is a frame structure, originally 40 x 60 feet, but in 1924 transepts were added while Rev. Clark was pastor. A tower was built in 1910, Rev. W. C. Buck being pastor.

Two Sunday school wings were constructed in 1951, under Rev. D. F. Johnson's leadership, and the interior of the church refinished. Their first parsonage was built in 1889, about a mile west of the church. The new one was built in 1934 near the church.

This was the home church of Rev. J. L. Morgan, first fulltime President of the NC Synod, of Rev. P. J. Bame, Rev. John L. Morgan, Rev. J. D. Stoner, Rev. W. G. Boggs, Rev. Bill Hoffner, Rev. J. Marion Boggs, and Rev. Bill Ketchie.

This congregation has been connected with different churches in parish relationships, but was with St. Peter's church longer than with any other one. Then in 1947, each of these churches mutually agreed to call and support a full time pastor. Rev. D. F. Johnson was then called as full time pastor of St. Matthew's.

Pastors

1838-1841	Benjamin Arey
1841-1843	J.D. Scheck
1844-1864	Joseph A. Linn, Sr.
1864	William Artz
1864-1865	Whitson Kimball
1866	L.C. Groseclose
1867	Samuel Rothrock

1868	Whitson Kimball
1869-1875	R.L. Brown
1875-1877	W. H. Cone
1877-1880	J. A. Linn, Jr.
1881-1885	T. H. Strohecker
1886-1892	H. A. Trexler
1893-1896	W.P. Huddle
1897-1898	W. B. Oney
1899-1902	E.W. Leslie
1903-1905	F.M. Harr
1905-1907	C. Diefendorf
1908-1909	C.K. Helland
1910-1913	W.C. Buck
1914-1920	H. A. Trexler
1920-1923	G.H. Cooper
1923-1928	B.M. Clark
1928-1932	A.K. Hewitt
1932-1938	F.P. Cauble
1938-1947	Olin Swicegood
1947-1952	D.F. Johnson
1952-1953	R.F. Ludwig
1953-1958	K.Y. Huddle
1958	Samuel Goins
1961-1964	Lonnie Karricker
1965-1966	Horace J. Lindler
1968-1981	Walter C. Davis
1983-1986	Ronald J. Shipman
1987-1994	David Ridenhour
1995.2002	William Jeffcoat
2003-	Gary S Coble

St. Matthew

Wilmington

The present St. Matthew Church is located at 612 South College Road, directly across from the University of North Carolina at Wilmington on Highway 132. Its history dates back to 1890.

It was organized on March 21, 1892, as St. Matthew English Lutheran Church with ten members who recognized the need for an English-speaking congregation and was located at 921 North Fourth Street. Prior to this, on April 13, 1890, a mission Sunday School was started. A 55 x 30 foot chapel was erected, and the cornerstone was laid March 31, 1891.

When the church was organized, the debt of $1500.00 was transferred to the new church. Dr. F. W. Peschau, pastor of St. Paul's was the moving spirit in the founding and organizing of St. Matthew. During the first forty years, a slow but substantial growth was experienced.

On January 12, 1941, the small wooden church was destroyed by fire. Thirteen months later on February 22, 1942, the congregation worshipped in their new brick church on the corner of 17 and Ann Streets. It had been built at a cost of $29,100. Three years later on February 25, 1945, the church, free of all indebtedness, was dedicated.

By early 1961, the congregation had outgrown the church, and with no space to expand, a search was begun for a new location. After some consideration, the Council decided a prime site would be near the proposed location of the new Wilmington College on Highway 132. They purchased 3.6 acres for $6,500. The property on 17 and Ann Streets was sold to another church group for $38,000.

The new church was to be built in three stages. The first unit, an educational building with chapel, was completed for approximately $120,000 plus furnishings. Service for the laying of the cornerstone was held October 20, 1963. During the next seven years, the congregation more than doubled its membership, paid off the loan, and on May 2, 1971, broke ground for the Sanctuary.

The second unit was completed and dedicated February 13, 1972. It seats 350 and cost $150,000 plus furnishings. This debt was paid off in nine years. During this period, membership grew to over 1,000, classrooms overflowed, two Services each Sunday became necessary, and participation in the vicar program began.

On October 28, 1984, ground was broken for the third unit which would consist of six classrooms, a library/parlor, and music room at a cost of $323,000. A service of blessing was held September 15, 1985, in the new wing by Pastor Harold McSwain, and the building opened to an overflow of members. Under Pastor McSwain's leadership, the committee of the Church has been encouraged to take a more active role in the ministry of the Church, which has greatly contributed to the growth and outreach of the congregation.

Pastors

1892-1901	G.D. Bernheim, DD	2001-2004	Kent E Peterson
1901-1907	C.W. Kegley	2004-	Samuel D Zumwalt Jr.
1908-1909	C. S. Bearden		
1910-1912	H. E. Beatty		
1913-1921	G. W. McClanahan		
1921-1928	B. E. Petrea		
1929-1929	E. B. K. Roof		
1930-1939	Earl K. Bodie		
1939-1946	Carl H. Fisher		
1946-1953	K. Y. Huddle		
1953-1958	Charles Bernhardt		
1958-1961	Everett Dasher		
1961-1973	Charles McCombs		
1973-1994	Harold McSwain		
1988-1994	Gerald A. Nordsiek, Jr.		

1996-2003	Dr. Robert L. Salzgeber
1997.2000	Lynn Miller Sanner

Saint Michael

High Point

On January 1, 1964, a young and vibrant pastor by the name of Jack L. Davis began his work as mission developer of the Board of American Missions. Work brought results rather rapidly because the first meeting of the planning committee occurred on February 27 on the church site, North Main at Skeet Club Road, purchased by the Board. The developer said, "God has set before us a vision of what His Church is and what we might become. Part of that vision includes the completion of our building…a place where the hungry will come to feed on His Word…where the repentant will receive in the Holy Communion the strength to live for God…where young and old will come for Holy Baptism…where people will gather for worship, praise and thanksgiving…where people enjoy fellowship with Him and with other Christians…we have two convictions: that it is God's will to see His people grow and that God will never ask us to do anything He does not also give the strength and ability to do."

The first interest meeting was on March 22 at Oakview Methodist Church. April 5 the first service was conducted at Oakview Elementary School with 102 present. In rapid succession: Sunday School began two weeks later, Charter Sunday was November 15 and the congregation was organized on December 20 with 61 adults and 50 children.

We still have that dream! "Where the hungry will feed on His Word…where the repentant will received in the Holy Communion the strength to live for God." We now enter the second phase of our life after the ministries of Pastors Lorimer (1967-71), Pastor McCarter (1971-75), Pastor Miller (76-80) and Pastor Ritchie (1981-86). The city of High Point has now grown to us on the northern edge of the city. We celebrated our 20th anniversary on December 20, 1984. The best is yet to be.

Pastors

1964-1967	Jack L. Davis
1967-1971	Steven L. Lorimer
1971-1975	Rus L McCarter
1976-1980	Gilmer C. Miller
1981-1986	Carl L. Ritchie
1986.1989	Jeffery Cloninger
1990.1997	Charlie L Hoyle
1997.1999	Lois S Shaw
2001-2004	Richard E Boger Jr

St. Paul's

Burlington

St. Paul's Lutheran Church is located in Alamance County on the Old Trading Path about two miles east of Alamance Battleground on the Alamance-Bellemont Road.
It was first known as "Graves Church" because of the family who originally owned the land.

Old John Graff or Graves came to Alamance County from Pennsylvania and settled on Stinking Quarter about 1757. It is not definitely known when this church was organized, but history speaks of itinerant ministers preaching here from 1759 or earlier.
According to the minutes of the NC Synod in 1839 the date 1770 is used as the organizational date.

The first building was a log structure built in or before 1787 and was dedicated the third Sunday in September, 1789.

In the Centennial History of Alamance County, page 32, it states that Graves Church became wholly Lutheran in 1801. Before this time it was said to be used also by a German Reformed Church. It was after the separation of these two churches that the name changed from Graves Church or Graves Meeting House to St. Paul's Lutheran Church.

The second church building, also a log structure, was built in 1839. Sometime around 1845 a stone wall was built around the cemetery.

The third building was a frame church erected in 1893 with Sunday School rooms being added in 1928. This structure us used until February 7, 1960.
In 1958 Architect Fred L. Williams drew up plans for a new church building. The ground breaking was held on June 14, 1959 with Dr. F. L. Conrad, President of the NC Lutheran Synod officiating and the pastor, the Rev. Pat C. Cloninger assisting. The formal opening and consecration of the new building was held February 7, 1960 with Dr. Ernest Misenheimer officiating and Seminarian David L. Castor assisting.

A box containing church records and papers was placed behind the cornerstone. Dr. George Whittecar, President of the NC Lutheran Synod, officiated at the Dedication Service and the burning of the mortgage, April 28, 1963. He was assisted by the Rev. Gaither Blackwelder.

The new parsonage which cost $22,000 was completed in 1964. It was dedicated on Sunday, October 30, 1964. The parsonage is located near the entrance to the church.
On April 18, 1970 a memorial marker was placed on the site of the third church building. It was erected from native stones, some of which were from the old chimney owned by descendants of the Graves family. The marker was dedicated on May 17, 1970 by Dr. George Whittecar, President of the NC Lutheran Synod.

In December of 1977 a building committee was formed to construct an addition to the existing church structure. Kenneth Shoffner was named chairman of this committee. Mr. Thomas P. Heritage and Assoc. of Greensboro were chosen as the architect for this building project. Ground breaking was held on April 12, 1981 as part of the Palm Sunday Celebration and took the place of the worship service. Pastor Richard Miller was assisted by the Rev. Robert H. Shoffner, Assistant to the Bishop of the North Carolina Synod and a son of the congregation. He represented the Bishop for this event. The formal opening and Dedication of the new building was held on Sunday, December 13, 1981 at 4:00 pm. The pastor, the Rev. Richard J. Miller was joined by the Rev. Robert H. Shoffner, son of the congregation and Assistant to the Bishop in this Service of Dedication. The cost of the new addition to the church was approximately $250,000.

In 1820 there was a split in St. Paul's congregation, which led to the formation of Mt. Pleasant Lutheran Church. They met in a log school building. It is called Fogleman School House Church in the early minutes of the Tenn. Synod. Later the name was changed to Mt. Pleasant Lutheran Church. Mt. Pleasant remained a member of the Tennessee Synod until the formation of the United Lutheran Church in America in 1918, and the re-alignment of the synods. Mt. Pleasant then became a member

of the NC Synod, ULCA. The present building was erected in 1908. The merger of Mt. Pleasant and St. Paul's congregations took place on Dec. 31, 1978. The Mt. Pleasant church and cemetery became the property of the combined congregations and is maintained as a chapel. Three services are still observed at Mt. Pleasant Chapel; Memorial Day the 3rd Sunday in May, Homecoming Day in the fall, and a Christmas Eve Service at 8:00 pm each year.

The merger took place under the direction of the Rev. Richard J. Miller and officiated by the Rev. David Martin, Secretary of the NC Synod.

Pastors

1774-1789	Adolphus Nussmann
1775-1789	Johann Gottfried Arends
1789-1800	Christian Eberhard Bernhardt
1800-1805	Philip Henkel
1805-1810	John Ludwig Markert
1810-1828	Jacob Scherer
1828-1829	D. G. Hauer
1830-1852	William Artz
1834-1839	Jacob Greeson, Asst.
1855-1858	Simeon Scherer
1859-1864	J. D. Scheck
1865-1866	Levi C. Groseclose, Supply
1867-1868	Samuel Rothrock, Supply
1868-1872	Charles Herman Bernheim
1873-1876	Simeon Scherer
1877-1880	Whitson Kimball
1881-1888	James La Fayette Buck
1890-1893	Charles B. Miller
1894-1902	Henry Maxwell Brown
1903-1905	Robert Reeves Sowers
1906-1907	Clarence Merkeal Fox
1909-1912	Vastine Rinker Stickley
1914-1922	Herbert Warren Jeffcoat
1922-1946	David Isaiah Offman
1948-1949	Calvin Lee Shipton, Supply
1949-1956	Paul Gladstone Kinney
1957-1959	Pat Caswell Cloninger
1960-1962	David Larry Castor
1962-1965	Gaither Gibson Blackwelder
1965-1969	Ronald Lyell Diegel
1969-1970	Henry Ray Sink, Vice Pastor
1970-1976	Dennis L. Setzer, Jr.
1976-1977	Henry Andrew Lineberger, Vice-Pastor
1977-1982	Richard J. Miller
1982-1992	Elvin L. Bumgarner, Jr.
1993.1999	Joyce E. Taipale
1999.2004	William N Hoss
2006-	Nathan D Hooks

St. Paul's

Crouse

St. Paul's Lutheran Church is located on Hwy. 150 in Crouse, Lincoln County. About one mile from the present church, a log schoolhouse was used for occasional preaching services for the German Lutherans in this section. In 1835, Ebenezer Lutheran Church was built near the school. A frame church, 20 x 40 feet, it was weather boarded and ceiled, with boards set vertically. It was difficult for the pastors of the Ohio Synod to maintain any regular services for this small congregation.

However, Crouse was growing. Rev. R. H. Cline, affiliated with the Tennessee Synod, began holding services in the Crouse school. In 1902, a congregation was organized and a white frame church was built on the corner of Crouse School and Pleasant Grove Church roads. It was named St. Paul's and is regarded as the successor of Ebenezer. St. Paul's cemetery is located at the site where Ebenezer stood on the Pleasant Grove Church Road.

St. Paul's was in a parish of up to five churches during 1902-1914; from 1915-1950, the Crouse parish of four churches; and from 1950-1961, three churches; two through 1967, after which each became self-supporting.

A new parsonage located in Crouse on Hwy. 150 was completed in 1938. (The lot was purchased much earlier by the Ladies Aid Society.) The parsonage underwent major remodeling in 1976. The preceding parsonage on Crouse School Road sat beside the home of Mabel Crouse. She's the Senior Member of St. Paul's today; first woman elected to serve on church council (1941) and has been a leader in the congregation, women and youth groups through the years. (St. Paul's was just seven years old when she was born.)

On Sunday morning, April 28, 1946, the one room church was destroyed by fire. The congregation unanimously agreed to rebuild the church beside the parsonage on Hwy. 150. On November 19, 1949, the church was opened for worship services. This fine brick church building with stained glass windows cost $35,000. The pulpit and lectern, saved from the burned church, grace the present St. Paul's. Two bathrooms and five classrooms were built on the north end of the church, also. In March, 1995, the congregation voted to build a 40 x 60 ft. brick fellowship building. Completed in March 1996, and sitting directly back of the church, the Fellowship Building provides for more Christian educational and social programs for everyone.

From the beginning, Ebenezer and St. Paul's, with the faithful pastors, have been important in the life of the Crouse community and beyond. They were the first churches in the Crouse area. In the early years, there were some joint Sunday School classes and services. There have been joint VCS, youth groups and church league softball games. St. Paul's has supported needy individuals, prison camp ministry, the Volunteer Fire Dept., Christian Ministry and other needs in the community. St. Paul's and two Methodist churches host Easter sunrise and Thanksgiving services. Lenten services are held with seven churches including Methodist, and Roman Catholic. Joint Reformation services are held. Members visit area nursing homes and join in other community activities and services.

There have been church picnics for fellowship. A bus was purchased to extend Christian programs and experiences. In 1976, the Crouse community held a bicentennial parade and celebration in which St. Paul's entered a float with models of the three churches in St. Paul's history. The Community Worship Services was held on Sunday, August 15, with the parade following the dinner at Crouse School. This float won first prize in the Lincolnton Christmas Parade.

The youth have been represented on the church council for over thirty years. Women have been elected to serve on the council and in leadership positions for over fifty years. From 1981-86, Pastors Beth and Doug Kearny, clergy couple, served the congregation. St. Paul's is ever moving forward in the Name of our Lord.

Time, action, and material gifts have been a part of the life of St. Paul's members through nearly a century. Our prayer is that the church continues to grow in sharing the Gospel and serving in

the community and beyond for years to come.

Pastors

Ebenezer

1835-1868	Adam Miller, Jr.
1858-1877	George Luther Hunt
1877-1891	Michael Luther Carpenter
1891-1895	B. L. Westenberger
1895-1899	J. H. Wannemacher
1900-1902	George Derhammer

St. Paul's

1902-1903	R. H. Cline, Supply
1904-1909	E. H. Kohn
1909-1915	J. C. Deitz
1916-1920	C.W. Aderholdt
1920-1924	C. O. Lippard
1925-1928	F. M. Speagle
1928-1932	J. J. Bickley
1932-1940	H.P. Barringer
1940-1942	W. N. Yount
1942-1943	R. L. Fisher
1943-1961	L. Summie Miller
1961-1964	Roy I. Trexler
1965-1967	Wade Norman
1969-1974	Gene W. Bruce
1976-1980	Kenneth W. Fink
1981-1986	Elizabeth K. Kearney
1981-1986	W. Douglas Kearney
1988.1998	Ted Wales Goins
1998-	Ricky L Sloop

St. Paul's

Dallas

A few months prior to 1896, Rev. M. L. Carpenter of Bethel Church in Lincoln County traveled the muddy road to the tiny Mill village at Hardin to preach.
After a short time, Bethel's pastor, Rev. B. L. Westenbarger resigned to come to Hardin to organize the mission congregation. Some of Bethel's members followed and the church was begun in 1896. This congregation was part of the Ohio Synod, and in 1912, the near strong congregation known as St. Paul's Hardin.

After worshipping in a small frame church for a number of years, a new church was begun in 1921. The men did much of the labor—from hauling brick by mules and wagon, and digging the basement with mule-drawn 'drag pans". The Women saved the money from the sale of eggs which was laid on Sunday to pay for the Gethesamane Window, located over the altar. (Costs $250.00)

A Gothic style brick church was opened for worship in 1926. It was formally dedicated and cornerstone laid in 1934. The note was burned and it was debt free—(Cost $40,000). Rev. Lewis Thornburg, a son of the congregation and Dr. J. L. Morgan presided.

During the Speagle years 1932-1947 growth was exciting. Three young men had entered the ministry. But during the 1940's there were 49 of our young men called into service of their country. One was killed in action and another was taken prisoner of war. A new parsonage was built and dedicated and we became a separate parish for the first time, following Pastor Speagle's pastorate.

With a new pastor in 1947 we were led into a much needed building program for an Educational Building. Our congregation experienced new life and growth during the 15 year pastorate of Rev. Leo Smith.

Following this, the brick church was renovated and a new office and multi-purpose complex was added. There were four more of our young men who had entered the ministry.

During the next few years, with Rev. John Bollinger, who had become our Pastor in 1972, many new and exciting things happened. One was the addition of a barrier handi-cap entrance ramps into our church buildings. The front and side entrances were re-designed and extensive ramps were completed. They were dedicated especially in honor of a "special needs child" Davy Garrison. We also had our 8th son of the congregation to enter the ministry.

However, tragedy struck May 26, 1987, when during a storm, lightning struck the church steeple which engulfed the entire sanctuary. The beautiful sanctuary, massive stained glass windows, and almost everything was destroyed. All was reduced to ash and rubble in the basement inferno. All had to be cleared away. The new ramps were also destroyed, and we had to start again from the basement to rebuild.
In May 1988 construction began on the new "gothic" sanctuary. The congregation under the leadership of Pastor Bollinger worked tirelessly and quickly as possible to rebuild again.

On September 19, 1989, more than 650 people gathered for the Dedication and Laying of the Cornerstone service. It was great! (Costs --- $1,800,000.00 Plus)
In January 1993, Pastor Bollinger offered his resignation and retirement to be effectivie April 1993, after 21 years as pastor.

The following April 1994, Rev. John Paul Lingle became the new pastor at St. Paul's. Immediately with vigor and enthusiasm, he led the congregation in a renewed commitment to Bible Study and spiritual growth. Together we began plans for our up-coming Centennial year—1996.

Plans have been made for special programs and activities during this year. The "celebration" highlight will be Sept. 19. & 20 when the mortgage will be burned and we celebrate the Centennial Sunday in our Debt-Free Sanctuary. "Thanks be to God".

Pastors

1896-	B. L. Westenbarger
Prior to 1912	J. H. Wannamacher
	G. A. Durhammer
	J. M. Senter
1913-1917	A. E. Beck
1917-1919	C. E. Fritz
1919-1922	C. N. Yount
1922-1928	C. K. Rhodes
1928-1932	B. E. Petrea
1932-1947	F. M. Speagle
1947-1962	Leo Smith
1963-1968	Donald L. Safrit
1968-1972	Carroll Robinson
1972-1993	John H. Bollinger
1994.1999	John Paul Lingle
2000.2002	David N Mielke
2003-	Sherrill D Curtis

St. Paul's

Durham

Ministry to the community and beyond characterizes St. Paul's congregation. Beginning with a young Lutheran Japanese student, charter member Eiko Yonemura Kishi, campus ministry to Duke University Lutheran students was initiated and is still active today. Student ministry was extended to UNC-Chapel Hill in 1929 and continued until Holy Trinity was organized in 1946.

From 1931 until the NC Synod appointed a hospital chaplain in 1965, St. Paul's pastor and congregation ministered to out-of-town Lutheran patients and their families at Duke, Durham VA hospitals and State institutions at Butner.

Award winning Scout troops have been sponsored. During the 1935 polio epidemic, when gatherings of children were banned, Mrs. Pauline Schroder conducted a successful radio Sunday School.

The National Lutheran Council authorized a Lutheran Service Center at St. Paul's in 1941 to operate during World War II. More than 14,000 Servicemen and women, mostly from Camp Butner, were served here. Many Service personnel became members, were married and had their children baptized here.

St. Paul's developed a ministry for the mentally retarded at Murdoch Center, Butner, with visits, parties, and families "adopting" residents in connection with Christmas celebrations. In 1973 the congregation joined the local Association for Retarded Citizens in establishing a deinstitutionalization and normalization program by opening a group home for 5 men. This project has grown into an independent community living program presently consisting of 9 group homes and 8 apartments with 2 married couples among 53 developmentally disabled residents. This model program and the church have received awards and national recognition.

The congregation supported a Nigerian student through 4 years at Lenoir-Rhyne College. Upon graduation he returned to Nigeria. The first Vietnamese refugees sponsored by St. Paul's were a family of 6 followed by a family of 14. Later 14 men were co-sponsored. Then a Polish couple and a Polish mother and daughter. In 1987 support was provided for Miss Elizabeth Huddle, a missionary in Japan. In 1991 St. Paul's sponsored a Vietnamese family of 6 and a mother with 2 daughters.

St. Paul's member, Seth Kitange, returned to his native Tanzania in 1988 for a Lutheran Church project. Over the years the congregation has contributed to Kitange's work. St. Paul's WELCA sends regular shipments of old cloth, etc. to a Tanzanian hospital.

Since constructing the present church building in 1968, the facilities have been made available to Alcoholics Anonymous, Habitat for Humanity, day care center for retarded children, Laubach Literacy tutoring, Hospice and Community Living Program offices, Scouts and other community service programs.

The congregation ministers to Durham area needy through Durham Congregations-In-Action which sponsors Meals-On-Wheels, Soup Kitchen, Host Homes Program at Duke Medical Center, and Interfaith Hospitality Network (initiated by St. Paul's in 1994 in which participating congregations provide evening and night housing, meals, transportation, etc. for homeless families for a week at a time).

Members support 2 Lutheran Family Services homes in Durham; Prison Fellowship; Full Circle Ministry at Unstead Hospital; tutoring and Habitat for Humanity. The women have made hundreds of children's quilts for the Pediatric Infectious Disease Clinics at Duke and UNC hospitals, and knitted caps for Duke Hospital's premature babies.

St. Paul's has participated in Duke Divinity School's Field Service program by providing training and financial assistance. Four members have entered the ordained ministry of the LCA/ELCA.

St. Paul's mission spirit has been carried world-wide by individuals who have worshipped here. Some have become church leaders.

St. Paul's began with 12 charter members and their children. At the beginning of 1996 there

were 631 members who came from all over the United States and several foreign countries. The church is located in the heart of the Research Triangle of North Carolina in which many international companies have established offices, research and manufacturing facilities. Duke University, University of North Carolina at Chapel Hill, North Carolina State University, North Carolina Central University and other small universities in the Research Triangle area also attract staff from around the world. Many of these people have become members of St. Paul's.

The congregation constructed its first church home in 1929 on Yates Avenue near downtown Durham at a cost of $26,562.57 with an additional $2,275.56 for furniture and furnishings, bringing the total cost to $29,838.13. To accommodate the growing congregation, an educational wing was added in 1956. In November 1960 the congregation was stunned to learn that the State Highway Department planned an East-West Expressway through Durham that was destined to pass through St. Paul's property. The congregation purchased 3 lots totaling 3 ½ acres at Cornwallis and Pickett Roads for $20,000.

The State Highway Department began condemnation proceedings in October 1966. In September 1967 the church council and pastor with attorney agreed to an out-of-court settlement of $203,000 from the state. The congregation was given a deadline of December 31, 1967 to vacate the premises. Demolition of the church facility began January 2, 1968.

A construction company was formed by some members of the congregation with member Carroll Tyner as licensed general contractor. Tycar, Inc. was chartered by the State of North Carolina. Persistence by the congregation, its Building Commission, Pastor Robinson and Tyner in the face of the greatest obstacles finally resulted in the completion of "a building that seats nearly 350 in the nave and also houses an educational faicility, offices, and a dining-assembly area; and the cost was less than $350,000." The first service was held in the new building October 6, 1968, World Communion Sunday.

In recent years renovations and improvements have been made to the church plant and property. This includes the construction in 1991 of a beautiful memorial garden and columbarium located behind the church. The garden, columbarium and the documents, prepared by the Memorial Garden Board, are being used as models by churches of all denominations from all over the country.

An Aid Association for Lutherans branch was chartered at St. Paul's in 1987. Members of this branch have provided food, gifts, etc. for needy Durham families at Christmas; conducted educational programs for the congregation; and received a $15,000 matching grant to construct a Habitat for Humanity house in Durham in conjunction with area Lutheran Churches.

Two St. Paul's pastors have been given the title "Pastor Emeritus" by the congregation. They are The Rev. Henry A. Schroder in 1967 and The Rev. Dr. Harry H. Robinson, Jr. in February 1996.

Pastors

1920-1923	Arthur M. Huffman
1923	J. Lewis Thornburg
1924-1930	J. Lewis Thornburg
1930-1931	Paul C. Sigmon
1931-1963	Henry A. Schroder
1963-1984	Dr. Harry H. Robinson
1984-1991	David L. Martin
1987-1990	Mary Anna Bader
1992.1999	Roger H. Prehn
2000-	Thomas N Colley

St. Paul

Hamlet

St. Paul Lutheran Church was organized December 14, 1941.
During 1941, Rev. Claude Deal and Rev. Frank Efird were instrumental in laying the groundwork for a mission. March 9, 1941 marked the first Lutheran service ever held in Richmond County.

On December 7th, 1941, during the pre-organizational meeting word came of the bombing of Pearl Harbor. In the face of imminent war and uncertain future, the congregation carried on the meeting, voting to formally organize the next Sunday.
They and others to follow have shown that same spirit and willingness to do God's will evidence on that fateful Sunday.

During World War II, members of St. Paul found ample opportunity to serve the soldiers. Pastor Roscoe Fisher was appointed Service Pastor for three bases totaling 45, 600 soldiers. Pastor Fisher and the members also dedicated uncountable hours towards securing priority to build a church from the War Production Board in Washington, DC. The spirit of the congregation was such that in September 1942 a letter to the War Production Board stated the members would forego wiring, plumbing, and heating if they could be granted priority to build. Priority was granted the following month. From the beginning, St. Paul has been a stable influence in our community.

Our community has changed over the years. In the Sandhills area of the state, there is approximately one Lutheran church per county. With the gradual loss of the railroad and an ineffectual Chamber of Commerce, Richmond County now loses 2000 people per annum. There is a great need for all the people of St. Paul to evangelize and educate people about the Lutheran Church.

The members of St. Paul have always contributed to missions and ministry in our community. Some examples are the Clothes Bin for the needy, Womanless Wedding, Fashion Show, Thanksgiving Supper, Community Good Friday Service, Valentine Dinner, Luau, Vacation Bible School (some years combining with the Catholic and Episcopal Churches), and the World Hunger Drive. Each week cards and bulletins are sent to the shut-ins and absent members. Members of St. Paul have always responded quickly to requests for food, heat and gas. In 1986 the LCW sent two large boxes to an East German family.

Over the years volunteers from the church have helped run the Hamlet Soup Kitchen and the Rainbow House, a shelter for battered women and children. Members of St. Paul still have the same willing spirit shown by the founders over fifty years ago.
Under Rev. Rufus Cuthbertson, the entire church indebtedness was paid by 1944. Under Rev. Marion Starr the congregation became self-supporting in 1951. During the 1950's and 1960's under Rev. Wyrick, Beatty, Wallace, Keisler, and Hamsher, the congregation continued to grow in church membership, community service and leadership. In the 1970's Rev. Clyde Haas gave great encouragement to the young people to consider full time Christian careers. Under Rev. David Vaughn our church experienced spiritual unity and renewal. Under Rev. Bill Haskell we entered the "every Member Response" program. Under Rev. William Jeffcoat a youth group was reorganized and many congregational activities were held. At present, we are without a pastor; however, we look forward to finding a pastor who will lead us evangelically.

Pastors

1941-1941	Claude V. Deal
1941-1942	Frank K. Efird
1942-1944	Roscoe Fisher
1944-1948	Rufus B. Cuthbertson
1948-1952	C. Marion Starr

1953-1958	H.P. Wyrick
1958-1959	Charles Ridenhour, Supply
1959-1963	Paul Beatty
	E.R. Lineberger (Vice Pastor Exact dates unknown)
1964-1967	Ralph Wallase
1968-1969	Levaughn Keisler
1970-1971	Paul Hamsher
1971-1977	Clyde Haas
1977-1978	John D. Barringer (interim)
1978-1983	David Vaughn
1984-1984	Roy Trexler
1984-1989	William Haskell
1990-1995	William E. Jeffcoat
1996.1998	Jonathan C Gantt
1998.2000	Robert E Land
2001-2004	Vickie Powell

St. Paul's

Hickory

When chartered, St. Paul's owned nothing – not even the building in which the congregation met. In fact, more than fifteen years would pass before the church possessed any property; and then, it would be through the generosity of Pastor Barb that she secured the land on which she now sits. It would take another eleven years before actual construction could begin; but when the cornerstone of the sanctuary was laid on Sunday, October 23, 1927, the congregation held an all-day celebration. Similar rejoicing took place when the congregation marched from the old seminary chapel to the new sanctuary on Palm Sunday, April 1, 1928. In time, St. Paul's would expand to incorporate a Parish Hall, Parsonage, and Education Building. This growth was virtually a reflection of the increased church membership; and to accommodate the parking needs of the congregation, St. Paul's purchased the land directly across the street from the front of the church. Today, the property line extends all the way to the next block.

Monetarily, St. Paul's could not have chosen a more unpropitious time to begin its building program, for within a year-and-a-half of the sanctuary dedication, the Great Depression struck America. And just like the entire nation, St. Paul's was not spared its devastating effects. What had been a future full of bright hope became years of bleak indebtedness; and the congregation struggled with the very real possibility that the property would either have to be sold or ceded to the lender who had financed the construction. Considering the times, it is a monument to the dedication and determination of her congregation that by 1940, St. Paul's had reduced the debt to less than a third of its original total. Fiscal responsibility has remained a strong characteristic of the congregation; and today, she not only is free of any debt but actually has investment income upon which she can draw if and when the need should arrive.

All of the above relates to physical growth, but even that is owed to God's blessings and guidance rather that the mortals who merely heard His call and followed His direction. However, a church is much more than the property it owns or the funds it may have available at any given time. A church must embody God's Spirit, ever expanding its perception of His will as new avenues of service are presented.

In this way, too, St. Paul's has grown. From a very family-oriented congregation, St. Paul's has learned to look outward into the community around her. She supports the missions of the Hickory Soup Kitchen and Co-operative Christian Ministries. She works with the American Red Cross, hosting their bloodmobile program on a regular basis; and the Greenpark Neighborhood Association utilizes her facilities for its meetings. Nor are the youth ignored, as St. Paul's sponsors a scout troop and houses a tutoring program that has become a prototype for the state.

What is somewhat amazing is that this growth in Outreach has occurred as her membership has declined. Yet no growth is pain-free, a fact to which St. Paul's past bears ample witness; and yet, that very same history also proves that God does indeed provide for His faithful steward. Thus, St. Paul's looks forward, seeking new ways to spread God's word and do His bidding.

Pastors

1901	James Barb
1901-1902	S. M. Hamrick
1902-1904	Luther Hunt
1905	C. H. Pence
1906-1908	David Snapp
1908-1909	Arthur Phillipp
1910-1931	James Barb

1932-1943	Royal E. Walther
1944-1983	Sylvanus L. Schillinger
1983-1984	Richard Heineman
1985-1986	Thomas Sahl
1986-1991	Lawrence Meyer
1991-1995	Stanley Stiver
1995-1999	Stanley Leas
1999-2000	Walter Hitchcock
2000-2005	Jason Sigmon

St. Paul's

Salisbury

St. Paul's Lutheran Church was organized March 30, 1830, by the Rev. John Lentz with 17 members.

The church was originally known as the "Holshouser Church," so named because Mr. Andrew Holshouser gave the tract of land on which to build a church. The land was given with the understanding that any denomination be allowed to worship therein, and in that year the first frame church was built.

In 1865, it was thought best by the Classis of North Carolina, and also by the Lutherans, to disband this union congregation. It was about this time the name of the church was changed from Holshouser to St. Paul's Lutheran Church.

In 1866, the Church became wholly Lutheran. Two years later, 1868, the Lutherans decided to build a new house of worship, and a large brick structure was completed in 1872.

From 1855-1882, St. Paul's and Lutheran Chapel constituted one church. The North Carolina Synod deemed it advisable to discontinue these two churches as a charge and put St. Paul's with Bethel as one charge. It remained that way until the fall of 1939 when Bethel was placed with another church and St. Paul's became self-sustaining. From July 10, 1891 to September 1916, St. Paul's and Bethel shared a parsonage in Franklin. St. Paul's having the larger congregation it was thought more convenient for the pastor to live in St. Paul's community, and so a new parsonage was completed there in September of 1917.

On May 4, 1873, the congregation organized a Sunday School. The Sunday School was small at first but gradually grew until it became one of the best in the county.

The first Christmas tree, with decorations, and exercises were held in 1873.

In April 1900, a Woman's Home and Foreign Mission Society was organized, with a membership of thirty-three ladies.

The first church was built in 1830; another church was built in 1868-1872; the church was rebuilt and remodeled in 1893-1894; and the present church was erected in 1924-1926.

On June 28, 1934, lightening struck the parsonage, set it on fire and totally destroyed it. Much of the churches valuable records were lost in this fire. The location of the parsonage was changed and a new parsonage was completed in 1934.

An electric Connsonata Organ was purchased in 1948.

Construction of an educational building was begun on January 1, 1955 and completed in September the same year. On June 18, 1959, the building was free of all indebtedness.

In the fall of 1966, the present church nave and sanctuary were remodeled. A balcony was built for a new Zimmer Pipe Organ and choirs. A free-standing altar and a cross against the wall were added. This renovation, costing a little more than $150,000.00, was paid for by the end of 1975.

In January of 1969, the first edition of The Epistle (monthly newsletter) of St. Paul's Church was published and mailed to all families.

St. Paul's Lutheran Church has continued to grow with total assets in the amount of $2,111,450, as of December 31, 1995, and with a total membership of 721, confirmed membership of 591.

Many of the current members are descendants of that little band of believers who were first instrumental in organizing a church in 1830. The organizations of women, men, and youth in the church have served well as active arm of ministry of St. Paul's church on the local, district, and state levels.

St. Paul's Lutheran Church, which encompasses a large rural community, has been blessed by a loving God, and continues to sing "Praise God From Whom All Blessings Flow."

Pastors

1830	John Lentz
1835-1843	S. Rothrock, DD
1843-1845	Benjamin Arey
1845-1855	J. A. Linn, Sr.
1855-1859	B.C. Hall
1859-1860	J. L. Smithdeal
1861-1876	Whitson Kimball
1878-1880	W. H. Cone
1881-1882	B. S. Brown
1882-1884	V. R. Stickley
1884-1899	C. A. Rose
1899-1907	V. Y. Boozer
1907	R. L. Brown, Supply
1907-1911	R. R. Sowers
1910	Student J. L. Smith, Supply
1911-1916	M. L. Ridenhour
1917	R.L. Troutman, Supply
1917-1918	E. A. Repass
1919	Student C. E. Ridenhour
1919-1928	C. E. Ridenhour
1929-1930	W. H. Lefstead
1931-1939	G. H. L. Lingle
1940-1952	H. P. Barringer
1952	C. A. Phillips
1952	Michael McDaniel
1952-1958	L. C. Bumgarner
1958-1963	William J. Ridenhour
1963-1964	Earl McCombs, Vice Pastor
1964-1982	Floyd W. Bost
1979	James Kinsler, Seminarian Intern
1980	Charles Stroshein, Seminarian Intern
1982	Curtis Morehead, Vice Pastor
1989-1989	Edward H. Orinson, Vice Pastor
1983-1989	Lester Roof
1989-1989	Karl Park, Vice Pastor
1989	William S. Ketchie
1990-1993	James L. Dougherty, Second Pastor
1994-2001	Marcus Hovis, Associate Pastor

St. Paul's

Startown

St. Paul's Lutheran Church, Startown is a daughter congregation of Old St. Paul's Church west of Newton. The Lutheran members worshipped there as well as members of the Reformed congregation, alternating Sundays, until the Lutherans moved to Startown.

From the records kept by Rev. F. K. Roof, it is learned that a congregational meeting was held on March 19, 1904 at which time it was voted to "build a new church west of Clark's Creek". A committee was appointed to carry out this matter, consisting of M. D. Miller, W. P. Fye, E. R. Lutz, W.P. Rader, W.P. Frye, and Rev. F. K. Roof.

On July 10, 1904, the congregation bought an acre lot form A. C. Shuford for $15.00. B.L. Finger was the contractor who erected the building for the cost of $245.00 with the church members furnishing the materials.

The first service was held in the new church on September 10, 1905, and the church as dedicated in May of 1906. The first confirmation class to be mentioned was confirmed on July 5, 1905. Members of the class included the following: Carrie M. Mauney, Lela J. Mauney, Deka Lingerfelt, Willie F. Poovey, G. Frank Fry, Claudia Fry, Mattie Coulter, Bertie Rader, Mamie Lee Miller, and Mary Poovey. Two members of this class, Mattie Coulter Hollar and Mamie Lee Miller are still living.

The Rev. F.K. Roof served the congregation well. By the last Sunday in December, 1906, another highlight worthy of note took place – a Sunday School was organized. The first classes met the second Sunday in January, 1907. Rev. Roof's fruitful service ended when he resigned in December of 1912.

The Rev. B. L. Stroup served as supply pastor for about six months.

Soon afterwards, The Rev. A. L. Bolick accepted a call to St. Timothy Lutheran Church, Conover, and served as pastor of St. Paul's also from 1913 to December, 1916.

St. Paul's then formed a pastorate with St. James, Newton. The Rev. Messrs, C.K. Morgan and J. P. Price served this parish as supply pastors from 1917 to June, 1918.

The Rev. W. J. Boger then became the pastor from June 1, 1918 to 1927.

A "severe storm" weakened the structure of the church building in the spring of 1920, but it wasn't long until repairs were made and two Sunday School rooms, along with a bell tower and a 1000 pound bell were added at a cost of $1500. This building was soon to be destroyed by fire, however.

It is recorded that "as the congregation was beginning the communion service on November 26, 1922, the church caught fire and burned to the ground. All was lost except a few articles of furniture. Immediately, plans were made to build a new brick church. Through the capable leadership of the Rev. W. J. Boger, by the cooperative spirit of the members in raising funds and providing materials, and with the financial aid of Mr. Daniel E. Rhyne, the present building was built.

The first brick was laid July 5, 1923, at 9:40 am. The principal work was completed by November 30, 1923. Moser and Bumgarner were the contractors, but all materials were furnished by the congregation. The cornerstone was laid on May 5, 1924.

From 1905 until the beginning of the Rev. Glenn A. Yount's ministry in 1944, St. Paul's was in a multiple parish, being at various times with Bethlehem, St. Timothy, and Good Hope, Hickory, and with St. James, Newton. But the congregation became self-supporting for the first time in 1944, and a parsonage was erected for Rev. Yount beside the church, completed in 1947.

In 1955 plans were made for the erection of an educational unit addition to the church and for the renovation of the chancel and the nave. The total work was completed shortly before Christmas, 1956, for approximately $42,000.

The congregation has produced two ministerial sons, the Rev. Homer E. Fry, son of the late G. F. Fry and Mattie Miller Fry, and the Rev. Clyde P. Haas, Jr., son of the late Clyde P. Haas, Sr. and wife Freida. Three daughters of the congregation became wives of Lutheran pastors: Mss Viola Coulter married the Rev. Samuel L. Sox; Miss Doris Sigmon married the Rev. Glenn A. Yount; and Miss Louise Frye married the Rev. Luther Sloop. A lot was purchased at Lutheridge near Arden NC in

1954 for $500. Additional land on the north side of the church was purchased in 1972.
The congregation now enjoys worshipping in a nice air conditioned sanctuary. In 1978 a carillon bell system was installed. During the same year the sanctuary was renovated again, and new carpet and new pews were added. A van was purchased in 1979.
In 1980 the Fellowship Hall in the educational building was redecorated.
In 1983 the St. Paul's Memorial Library/Archives Room was established and a ramp has been added for the handicapped at the front of the church.
One important service the congregation offers now is signing the service for the deaf by one of our newer members, Christine Link Lowman.
At this time there is a youth group, a Boy Scout Troop organized by St. Paul's, a strong and active Lutheran Church Women Organization, a Lutheran Church Men's group, and an active Senior Citizen's organization.

Pastors

1785-1805	J. G. Arends
1805-1807	Philip Henkel
1808-1814	Philip Henkel
1815-1820	Daniel Moser
1820-1831	David Henkel
1832-	Adam Miller, Jr. Supply
1835-1846	Adam Miller, Jr.
	J. R. Moser
1847-1848	C. G. Reitzel, Supply
	P. C. Henkel
1849-1869	P.C. Henkel
1870-1894	J. M. Smith
1895	J. A. Rudisill
1896-1897	J. C. Moser
1897	R. L. Fritz
1897-1899	E. J. Sox
1900-1912	F. K. Roof
1913	B. L. Stroup, Supply
1913-1916	A. L. Bolick
1917	C. I. Morgan, Supply
1917	J. P. Price, Supply
1918-1927	W. J. Boger
1928	E. J. Sox, Supply
1929-1932	S.L. Sox
1932-1935	J. C. Dietz
1936-1944	Paul L. Miller
1944-1948	Glenn A. Yount
1949-1955	Hugh Kepley
1955-1962	Ernest W. Ridenhour
1963-1973	Robert Q. Beard
1973-1979	G. Dwight Conrad
1979-1980	G. Dwight Conrad, Supply
1980-1986	Jimmy L. Bruce
1986	Various Supply pastors
1986-1993	Timothy M. Smith
1994-1999	Peter M Brown

2000-2001 Richard T Carter
2003-Christopher L Christopher

St. Paul's

Statesville

St. Paul Evangelical Lutheran Church was first assembled as a congregation under the leadership of the Rev. Benjamin Arey. He baptized children of St. Paul as early as May 3, 1840. The first election of officers was on October 9, 1840. There were 30 names on the church roll.

The first church building was a structure 40 feet and was located about one mile west of the present building. Today all that remains of the original tract of land is marked by the old graveyard. The church was a wooden building made of hand-hewn timbers and framing, built mainly, if not entirely, by the members of the congregation. The construction of this church began in 1841. The first Sunday School was organized on May 27, 1849.

Between 1885 and 1886, the original church building was dismantled and the framing was used in building a new structure on the land near the present sanctuary. This building was dedicated in 1886. The first Luther League was organized on January 2, 1921, under the leadership of the Rev. John L. Morgan.

St. Paul has furnished the Lutheran Church with five ministers of the Gospel. They are: the Rev. R.C. Lentz, the Rev. J. L. Smithdeal, the Rev. A. W. Lentz, the Rev. D. S. Lentz, and the Rev. Dr. J. C. Haithcox.

Between 1939 and 1940, extensive improvements of church property were made and Sunday School classrooms were added to the church building. This building was used until 1977.

On March 19, 1950, Dr. W. B. Aull became the first full-time pastor for St. Paul. He was 80 years old at that time. On July 19, 1953, groundbreaking services were held for an educational building which was completed in October, 1953. This building is known as the Aull Building and is still in use today. Dr. Aull died on April 12, 1957. Almost 100 percent of the membership drove to Landis to pay their last respects.

Dr. Aull's dream of a parsonage came true after his death. He and Mrs. Aull purchased lots adjourning the church grounds prior to his death, and on September 8, 1957, a groundbreaking service was held. The parsonage was completed in the summer of 1958. The Rev. John Taylor, Jr., was the first to live in the parsonage. On February 6, 1966, the parsonage became debt-free.

On May 2, 1965, the 125th anniversary of the congregation was celebrated under the leadership of the Rev. Paul L. Conrad. This service set an all-time record for attendance and offering. The groundbreaking service for the present sanctuary, led by Pastor Paul, was held September 10, 1967. On Easter Sunday 1973, a special Ingathering for new classrooms was received, and groundbreaking services were held immediately after the 11:00 a.m. service.

In July, under the leadership of the Rev. Charles Zimmerman, work began on the new classrooms. Most to the work on this structure was done by members of St. Paul. On September 11, 1977, these classrooms were used for the first time.

In February 1983, the church became debt-free of building payments. A note-burning ceremony was held during a Sunday service, with the Rev. Dale Pederson, along with Rev. Richard Little of the North Carolina Synod staff, conducting the service.

January 1, 1994, the Rev. Dr. Paul L. Conrad returned to the church as Interim Pastor. Upon the unanimous vote of the council and approval of the Bishop's office arrangements have been made with Pastor Paul to serve as pastor on a year-to-year basis.

Pastors

1840-1846	Benjamin Arey
1846-1847	W.H. Funk
1847-1849	J. B. Anthony
1849-1852	B. N. Hopkins

1852	W. G. Harter, Supply
1852-1855	S. Scherer
1855-1856	John Swicegood
1856-1857	Paul Kestler
1859	W. Gerhardt, Supply
1860	J. A. Linn, Supply
1861-1862	J. D. Stringley
1863-1865	J. L. Smithdeal
1865	J. S. Helig, Whitson Kimball
1870	Paul Kestler
1871-1874	J. H. Fesperman
1875-1879	W.R. Ketchie
1880-1882	J. B. Anthony
1882-1887	H. M. Brown
1888-1889	Whitsom Kimball
1889-1890	T. H. Strohecker
1891-1895	D. W. Michael
1895	George S. Diven, Supply
1896-1899	B. S. Brown
1899-1902	R. A. Helms
1902-1905	V. C. Ridenhour
1906-1907	R. R. Sowers
1907-1908	C. R. Pless
1909-1912	H. W. Jeffcoat
1913-1915	T. C. Parker
1915-1916	C. Norman, John L Morgan, Supply
1916-1923	John Morgan
1923-1928	John Morgan
1928-1930	P. D. Risinger
1930-1932	R. H. Kepley
1932	Roscoe Fisher, Supply
1932-1933	P. D. Risinger
1933-1935	O. B. Swicegood
1935-1938	Paul e. Moose
1938	J. L. Thornburg
1939-1943	W. H. Dutton
1943-1949	R. M. Carpenter
1950-1957	W. B. Aull, DD
1957	J. F. Taylor, Jr., Supply
1957-1958	R. A. Goodman, DD
1958-1959	John F. Taylor, Jr.
1960	R. A. Goodman, Supply
1960-1962	Paul G. Kinney
1962-1964	Ernest W. Rosenhour
1965-1973	Paul L. Conrad
1974-1979	Charles M. Zimmerman
1979-1983	Dale Pederson
1984-1986	Jeffrey Cloninger
1987-1990	John Stoudemayer
1991-1993	Marcus Hovis

1994-	Paul L. Conrad
2000.2004	Jane Pope Mitcham
2007-	Susan L Bame

St. Paul's

Wilmington

St. Paul's Evangelical Lutheran Church, Wilmington, North Carolina, was organized on May 31, 1858, in the Old Presbyterian Church on Front Street. The Rev. Joseph A. Linn, Synod President and the Rev. G. D. Bernheim represented the North Carolina Lutheran Synod at this meeting. After a Constitution was adopted on March 27, 1859 with 72 charter members, St. Paul's was received as a member of the Synod on April 30, 1859, during a Synodical Convention held in Concord, NC.

One of the first items of business was the acquisition of a site for the new church. A lot at 6th and Market Streets was purchased; and, plans were submitted for a Gothic Revival Sanctuary. The cornerstone was laid on September 6, 1859. By the spring of 1861, the walls and roof were on the building, and a room to the rear had progressed to the point that services and Sunday School was held there. There followed a period of very difficult times for the fledging congregation. The outbreak of the War Between the States made building material scarce. In 1862, the first pastor, Rev. John H. Mengert, resigned, leaving the pastorate vacant for almost 7 years. A yellow fever epidemic in 1862 caused the death of numerous members, and those still able bodied fled the city. After the fall of Fort Fisher in 1865, Wilmington was occupied by Federal Troops. Some of these Union soldiers camped in the churchyard. They used the furniture of the church to fuel for their campfires which blackened the steeple. The congregation was in such difficult circumstances, that discussions were held as to the possibility of selling the property and abandoning the mission.

In July, 1866, the Rev. G. D. Bernheim returned to Wilmington to urge members to continue and to complete the church building. The building was dedicated on August 22, 1869, almost ten years after the cornerstone was laid. The Rev. Bernheim became the second pastor in December of 1869.

At first the exterior was brick, but it was stuccoed in 1873-74. Extensive work was done on the interior in 1890, at which time electric lights were added. In 1907-1908, the church was enlarged, changing the plan from simple to a basilica plan. In 1908-1922, fourteen memorial stained glass windows were added. Made of opalescent glass, the windows depict the life of Christ and are considered on of the finest examples of this type of stained glass in the southeast. The church is listed on the North Carolina Registry of Historic Buildings. Through much of its history, Lutheran missions have been an important part of service for the members of St. Paul's. In 1890, a Sunday School was started in the Northern Section of Wilmington, which became the nucleus for what is now St. Matthew's Lutheran Church. In the 1920's, the Hanson-Lossen Mission was established in the southern part of town. Current members are the direct result of this Sunday afternoon effort. The church has always given both financial and spiritual support to new congregations in eastern North Carolina, namely Fayetteville, Goldsboro, Raleigh, Rocky Mount, Kinston, Southport, and recently, the Church of the Reconciliation in Wilmington.

Missions to the community have always been a part of the church's concern. Seamen form vessels moored in the Cape Fear River, were first aided during the pastorate of the Rev. F. W. E. Peschau (1882-1893). Today, this continues with St. Paul's contributing money and volunteers to the Seamen's Center at the North Carolina Ports Authority.

During World War II, a number of special programs gave comfort and spiritual leadership to thousands of men and women stationed in the area. In 1952, this mission was continued with the establishment of a Service Center in the Education Building for members of the armed services.

A food pantry is maintained to help our community's hungry and financial aide when appropriate is distributed.

Pastors

1858-1862 John H. Mengert

1869-1881	Dr. Gotthard Dellman Bernheim
1882-1893	Dr. F. W. E. Peschau,DD
1893-1897	Karl Boldt
1898-1903	Andrew G. Voight, DD
1904-1912	William A. Snyder, DD
1912-1918	Frederick B. Clausen, DD
1918-1921	John C. Seegers
1922-1937	Edwin F. Keever, DD
1937-1948	Walter B. Freed, DD
1948-1967	J. Frank Davis
1968-1975	William F. Millholland
1976-1983	C. Marion Starr, DD
1983-1992	Richard B. Graf, Jr., D. Min
1994-	John C. Misenheimer

Interim Pastors

1967-1968	Dr. Henry J. Pflum
1975-1976	Dr. John F. Futchs
1983-1983	Harold McSwain
1992-1994	Frank C. Perry

St. Peter's

Salisbury

St. Peter's Lutheran Church had its original beginning in 1745 when a Hickory Church was built on church grounds. The building was used for some 28 years by Lutherans and German Reformed groups. The early settlers held services regularly under the direction of a lay reader using the German language. By 1773 the Hickory Church was no longer used due to other churches being established by the Lutherans and the Reformed. About 1830 some Lutherans in the original church wanted to continue to have a church in the community. A small group of Lutherans of the Tennessee Synod gathered together to build a church that was named Krauth Memorial Lutheran Church. A three acre tract of land was purchased form Jacob Fullenwider for $12.00, on which a frame church 30' by 40' was built. Little is known about the membership of this newly organized congregation but it is thought that about twelve stauch members made up this group. The following people may have been among the first members: Jacob Fullenwider, Henry Miller, Sr., Henry Miller, Jr., Katie Barnhart, Frederick Josey, John Eller, Charles Eller, and some Goodmans. The Krauth Church was left unfinished on the inside when it was built. Some Lutherans from the North Carolina Synod got permission from the Tennessee Synod to finish the frame church. Some time after 1832 a gallery was built on three sides and a high pulpit. The church was jointly owned by the North Carolina and Tennessee Synods.

About 1855, Rev. Samuel Rothrock and Rev. J. A. Linn, Sr., began holding services with the congregation. This resulted in the organization of a congregation in sympathy with the North Carolina Synod. In 1858 the congregation was received into the North Carolina Synod and the name was officially changed from Krauth Memorial to St. Peter's Lutheran Church. It was in this church that many of the prominent families of St. Peter's Church was baptized, catechized, and confirmed; the Trexler's Lyerly's, Brown's, Miller's, Holshouser's, Misenheimer's, and Kluttz's.

A third church was built on the site in 1883 during the pastorate of Rev. T. H. Strohecker. This frame church was 40' by 60' and would seat about 300 people. During the dedication service on June 29, 1884, a cornet and organ were used to accompany the congregation in worship. Transcepts and Sunday School rooms were added to the church in 1924 under the leadership of Rev. B. M. Clark. The church chancel was remodeled in 1924 to bring the church setting into more harmony with Lutheran usage.

The first homecoming celebration was held at St. Peter's on September 6, 1925. The 100th anniversary of St. Peter's was celebrated on August 21, 1932 with Rev. A. K. Hewitt preaching the sermon. A church hut was constructed in 1947 for additional Sunday School classroom's during the pastorate of Rev. O. G. Swicegood. In 1947 St. Peter's Church decided along with St. Matthew's, its sister church, to become self-supporting. Rev. Paul L. Morgan became the first full-time pastor in September 1947. A church parsonage was built in 1949 on a lot given by Mr. & Mrs. J. R. Myers.

In 1950 a church building fund was started to build a fourth church under the leadership of Rev. E. A. Dasher. In 1954, Mr. & Mrs. Charles C. Holshouser gave a tract of land on which to build a new church. Groundbreaking services for a new church were begun in February on 1957 with the new church being completed in 1958 during the pastorate of Rev. Curtis K. Wise, Sr. The church with a 450 seating capacity, Sunday School classrooms and fellowship hall with a debt of $182,000.00 was paid off during the pastorate of Rev. Glenn A. Miller. During Rev. Miller's ministry at St. Peter's he was instrumental in leading four sons of the congregation into full time church service as pastors. They were the Rev. Floyd Sides, the Rev. Hollis Miller, The Rev. Gary Lyerly, and the Rev. Johnny Cozart.

In 1976 a two acre tract of land was given to the congregation by Mr. & Mrs. Everette C. Brown to be used as additional cemetery space under the pastorate of Rev. John E. Pless. In October of 1980 a new Casavant Pipe Organ was purchased.

Pastors

1836	J. R. Moser
1837-1838	Jacob Killian
1839	H. Wetzel
1840	J. Stirewalt
1842-1845	J. W. Hull
1847-1853	Adam Efird
1853-1855	J. A. Linn, Sr.
1855-1868	Samuel Rothrock
1868-1870	S. Seherly
1871-1877	W. H. Cone
1877-1880	J. A. Linn, Jr.
1881-1885	L. H. Stohecker
1886-1892	Henry A. Trexler
1893-1897	W.P. Huddle
1897-1898	W. B. Oney
1899-1902	E. W. Leslie
1903-1906	Frank M. Harr
1907-1909	J. A. Linn, Jr.
1910-1913	W. C. Buck
1914-1920	Henry A. Trexler
1920-1923	G. H. Cooper
1923-1929	B. M. Clark
1929-1932	A. K. Hewitt
1932-1938	F. P. Cauble
1938-1947	Olin G. Swicegood
1948-1949	Paul L. Morgan
1950-1953	Everett A. Dasher
1954-1958	Curtis K. Wise, Jr.
1959-1975	Glenn A. Miller
1976-1984	John E. Pless
1985-1993	Tommy Beaver
1996.1997	Jerald M. Peele
1998.2003	Douglas E Hefner
1998.2002	Lori A Hefner
2004-	David E Ridenhour

Supply or Interim Pastors

1885-	Henry A. Trexler
1885-1886	Samuel Rothrock
1903	R. L. Brown
1909-1910	Henry A. Trexler
1947-	Everett A. Dasher
1984-1985	C.P. Fisher
1993-1995	Gilmer Boggs
1995-	Alfred Rhyne
1997-	Douglas Kearney

St. Peter's

Southport

Saint Peter Lutheran Church is located in Southport, N.C. a historic fishing town chartered in 1792. Southport is conveniently located on the Cape Fear River with access to the Atlantic Ocean and coastal beaches. It is located in Brunswick County which is a large county covering over 700 square miles. In the 1960s the County was sparsely populated and did not have a Lutheran Church within its boundaries. An intense desire to start a Lutheran Church in Brunswick County was shared by the Missouri Synod and the Lutheran Church in America, who were meeting separately in the area. An agreement between the two parties was reached that the LCA would take action to start a mission church.

The first meeting of LCA officials and seven potential members of the new mission church was held in 1967. While the groundwork to start the mission was proceeding, the potential members continued to meet in a residence on Howe Street in Southport. In April 1972 St Peter's Lutheran Mission held its first service in St Philip's Episcopal Church. Saint Peter reached mission status and held a Charter Service in 1973 recognizing 114 Charter Members. Mission status allowed the Church to arrange financing to buy land at the current location fronting on Hwy. 211 and to start construction of a sanctuary. Groundbreaking for the new church was celebrated in December 1975 with the first worship in the new building occurring in 1976.

Except for membership expansion as growth in the Nuclear Plant occurred in 1977-1978, membership remained relatively constant in the period from 1976 to the mid 1990s. In the 1980s the Church had financial difficulties with making mortgage payments and at times paying the salary of the minister. New membership was only sufficient to replace members who had passed away or left the church. However, starting in the mid 1990s Brunswick County and specifically the Southport area began experiencing significant economic growth and accompanying population expansion. This was the result of increased tourism and the popularity of the County as a desirable retirement area. Brunswick County became one of the fastest growing counties in the nation. Several large housing developments were approved by the County to meet the demands of the new residents.

The leadership in Saint Peter saw the forecasted growth in the County as an opportunity to carry out the Lord's work. A building committee was formed to activate the process of increasing facilities for worship, fellowship and Christian education. Their plan included purchasing three additional acres of land, construction of a new sanctuary which more than doubled the capacity of the existing facility, converting the current building to a fellowship hall and providing the necessary parking. Concurrent with the actions by the building committee an Anchored in Faith Fund Raising Committee was established. The committee challenge was to raise sufficient funds from the current membership to provide facilities to meet the demands of future growth. The generosity of the membership exceeded all expectations. A total of $388,000 was raised from 51 family units. With the success of the funding campaign and the work of the building committee, in March of 2001 a contract was signed to design and build the new church. Ground was broken in August 2001. The first worship in the new building was held in June 2002 with a dedication in November 2002. Between the first worship and the dedication the old church was converted to a fellowship hall with a commercial kitchen, offices, Sunday school rooms and a library. Almost all the work was performed by Church volunteers, and came in under estimated cost and was finished in time for the Dedication Sunday.

By 2019 church attendance for two services had grown to around 285 on a typical Sunday and a total membership of over 500. The restrictions imposed by the Covid 19 Pandemic has reduced attendance by almost 100 per Sunday. In 2022 and beyond the challenge will be to attract new members and get all current members back in regular attendance.

How would you characterize Saint Peter? Saint Peter provides a vibrant, caring, evangelical, spiritual environment in the Lutheran tradition that is poised to meet the challenges of a fast growing, changing community in Brunswick County in the 21st century. It is a giving congregation willing to provide time, talent and resources in response to tragic circumstances such as hurricanes, tornadoes or fire. The members support the local food bank and have provided the pantry leadership for the past 15 years. The mission statement of Saint Peter is to discern God's mission through worship, learning, witness and service and to equip and inspire people to serve that mission.

Pastors

Rev. John D. Barringer, 1972
Dean Lingle. 1972
Rev .Hollis Miller,1973-1976
Rev. Herman Fisher, 1977-1979
Rev. James H. Cone, 1979-1982
Rev. Paul Townsend, 1982-1988
Rev. Charles R. McManus 1989-1993
Rev. Kenneth A. Langsdorf, 1994-1999
Rev. Joseph Tursi, 2000-2011
Rev. David Nelson, 2011-2019
Rev. Nick Ginnatasio,2018-2021
Rev. Jason Huebner,2020

St. Stephen's

Gold Hill, NC, Inc. – Highlights of Our History

Early in the year of 1837, six leading citizens of the community—John Peck, John Lentz, Solomon Nussman, Peter Troutman, Henry Barringer, and George Culp—held a meeting in the local schoolhouse and decided to build a church in the neighborhood. Construction of the first church, located in what is now the cemetery began before the congregation was actually organized.

An organizational meeting was held on December 25, 1837, under the direction of the Rev. Phillip A. Strobel at the home of John Peck. At that meeting 32 charter members were enrolled; of the 32, four were members of the German Reformed Church. Officers elected were John Lentz and John Peck, elders; Solomon Nussman and Charles Barrier, deacons.

Of these first officers of St. Stephens, it is interesting to note that Solomon Nussman was the grandson of the Rev. Adolph Nussman, the first Lutheran preacher in North Carolina. His father Paul is buried at St. Stephen's.

From 1837 to 1883, the congregation worshipped in the first building, a rather small church, seating 150 at the most. The pulpit was elevated and overlooked the congregation. A few items of furniture have survived and may be found in the current church.

At that time, there was no Sunday School as we now know it. Instead, prayer services were held before every worship service, twice a month. Leaders in the prayer service were Solomon Nussman, Berl Miller, Wesley Miller, Caleb Nussman and Adam Nussman. Caleb Nussman and Captain Trexler were remembered as leaders of the singing. On the Saturdays preceding Holy Communion on the Sabbath, special preparatory services were held. These services were well attended.

By 1880 the church had outgrown its present facilities and plans for a new church were made under the leadership of the Rev. Kimball. Almost all of the materials and labor for the new church were donated by members of the congregation. After two years the church was completed, and in 1883 the North Carolina Lutheran Synod was held in the new church and the building was dedicated to the service and glory of God at that time.

In 1896, the church bought 10 acres of land adjoining the church property and built a parsonage. The original tract of land for the church had been donated by John Peck and Peter Peck. A bell tower was added and later five rooms for Sunday School classes. 1937 saw the addition of new flooring and chancel furniture. Improvements in the facilities continued over the years and included a new wing of Sunday School classes, brick veneer for the church, a new parsonage and fellowship building.

In more recent years, numerous improvements have also been made. Under the leadership of Rev. Bill Duncan (1983-1986), new stained glass windows were added. The windows depict events in the life of Christ and bring an extra blessing to those worshipping as well as provide a wonderful teaching tool. More recently, the church has been involved in a project to beautify the cemetery. This project included walls and a sidewalk and a beautiful marble statue of Christ the Shepherd.

Lutheran Men in Mission and WELCA groups in the church are very active, participating in many outreach projects, including Habitat for Humanity. As a congregation, we have been especially blessed by the St. Stephen's Endowment Fund, made possible by the generous gift of Mrs. Ruby Bohrer. This is a wonderful tool for service and outreach. The Ruby Bohrer Scholarship Fund provides financial assistance to any high school graduates who are active church members and plan on continuing their education.

In 1961, St. Stephen's described itself as "a progressive country church." Much of our identity is taken from our location—in the country.

In 2003, St. Stephen's entered into a ministry with toddlers and pre-school aged children through the efforts of three women with a vision. Over lunch one day, Cynthia Freeze and Sandy Smith puzzled how they might bring new life into their "country" church. Through a vision sparked by this question, the St. Stephen's Play School was born. With the guidance of 27 year kindergarten veteran, Carolyn Galloway, the three women opened their 3 day a week play school to all in the community in September, 2003. The Play School has grown from the original 7 participants to an average enrollment of 30 2, 3 and 4 year old participants. It is a vital ministry of the congregation and a doorway for new disciples.

A long anticipated and debated renovation of the fellowship building (The Hut) was initiated in July 2005 and completed in February, 2006. The construction of an add-on structure doubled the size of the building, created modern kitchen and restroom facilities and preserved the original "Hut" flavor of the facility by salvaging and refurbishing the original knotty pine paneling. The building preserves the history of those who used the fruits of their own labors and land while at the same time providing space for ever increasing community outreach ministry. The renovated fellowship center, constructed by general contract, Bart Tolson, Sore Thumb Construction, is home to scouting activities, monthly Kids Bible Club, Women of the ELCA, Lutheran Men in Mission, Amplified Teen Gatherings, family fun parties, Friendship Circle Older Adult activities, Families Learning Together Sunday School, family reunions, receptions and community meetings. Carroll Cooke and Eric Smith served as coordinators for the project and The NC Lutheran Men's Home Mission Foundation provided invaluable financial loan assistance for the project.

Aided by attorney Bachman Brown, Jr., St. Stephen's Lutheran Church became incorporated under the name St. Stephen's Lutheran Church, Gold Hill, N.C., Incorporated on September 26, 2006. In November, 2007 the incorporated congregation adopted a mission statement to steer them into the future. "Open Doors, Open Hands, Open Hearts" serves as a standard bearer for future ministries. "We welcome all in the name of Christ. We serve and share, combining our gifts and talents in service to God and our neighbors. We care about God and each other" further explains the vision of our growing congregation.

May 2008 brought the congregational decision to sell the 1952 home dwelling that had served until 1998 as the church parsonage. The parsonage was sold and moved by the purchaser. The property was restored for future use to be determined by the congregation. Proposed plans for an upgraded Play School and Community Center on the site where the dwelling once stood will be investigated as part of the future land use plan.

Once described as a "church family" with all of the blessings and trials that a family relationship bring, St. Stephen's is still known for its warm welcome and personal caring. It is that core relationship, being a part of the family of God that continues to sustain and inspire us to serve our neighbors and be a conduit of God's love in the Gold Hill and Mt. Pleasant communities.

Pastors

1837-1843	Phillip Strobel
1844-1855	Samuel Rothrock
1856-1863	J. A. Linn
1865-1866	L. C. Groseclose
1867-1873	R.L. Brown
1873	W.R. Ketchie
1874-1875	Phillip Strobel

1876-1879	Samuel Rothrock
1880-1885	Whitson Kimball
1886-1887	A.D.L. Moser
1888-1894	G. H. Cox
1895-1897	P.H.E. Derrick
1898-1899	G.A. Riser
1900-1907	W.A. Dutton
1907-1909	H.E.H. Sloop
1910-1914	G.H.L. Lingle
1914-1916	C.M. Fox
1917-1919	M.L. Ridenhour
1920-1921	M.L. Kester
1921-1924	E.K. Bodie
1924-1926	J.A. Yount
1927-1938	W.H. Dutton
1939-1943	Clyde Misenheimer
1944-1950	Glenn Miller
1951-1954	Guy C. Cruse
1954-1958	Gray L. Freeze
1959	J. Daniel Brown
1959-1963	John F. Taylor, Jr.
1963-1968	Curtis K. Wise, Jr.
1968-1975	James E. Walker
1976-1983	William E. Smith
1983-1986	Bill J. Duncan
1988-1991	John Stirewalt
1993.1998	William N. Hoss
2004-	Constance J Garrett

St. Stephen's
Hickory

St. Stephen's Lutheran Church (ELCA) of Hickory, NC first became a congregation in 1837. In the northern part of Lincoln County, a group of people held a preaching service at the home of Mrs. John Miller. This service was led by Reverend David Henkel, the founder and young theological giant of the Tennessee Synod. Later, Reverend David Moser organized a Lutheran congregation from this group and others. This congregation then built a log church on a large parcel of land donated by Fredric Miller. He requested that the Church be named Miller's Lutheran.

The original church body, belonging to the Tennessee Synod and having the name of Miller's Lutheran Church, experienced a division among the church members in 1848, resulting in some members of the congregation joining the Tennessee Synod Reorganized and remained Miller's Lutheran. This division occurred because Miller's pastor, Adam Miller, Jr. had been removed from the Tennessee Synod. Charges about Miller had been brought before the Synod, resulting in Miller and his sympathizers forming their own Synod—Tennessee Synod Reorganized. Because of loyalty to the Tennessee Synod, the remaining members formed a new congregation which chose a more "churchly" name—St. Stephen's Lutheran.
(There are several accounts of this change)

During the ministry of P.C. Henkel who served St. Stephen's sporadically from 1839 to 1890, the Tennessee Synod congregation, St. Stephen's, decided to build a new house of worship. The Miller's congregation, which shared the log church with St. Stephen's, was persuaded to help build the new octaval church. At its completion, each congregation held its own dedication and worshipped at different times.
In 1903, another change happened within the St. Stephen's congregation. Its pastor A. L. Crouse, who was very active in the Tennessee Synod, strongly disagreed with the synod about a doctrinal issue. Several local ministers supported Reverend Crouse, and Crouse did not reconcile with the synod. This caused conflict within the congregation because some members remained loyal to the Tennessee Synod.

With the exception of forty members of St. Stephen's, the congregation followed Crouse as he became unaffiliated with the synod. This new congregation, also St. Stephen's Lutheran (independent) continued to worship in the octaval church, and became affiliated with the Missouri Synod in 1905. It is interesting to note that three Lutheran congregations, each representing a different synod, worshipped in the same house of worship.
Shortly after this change, new houses of worship were planned by the two St. Stephen's congregations. Our church body (Tennessee Synod) began building a brick sanctuary in 1907, which was completed and dedicated in 1909. St. Stephen's (Missouri Synod) built a white-framed church in 1906, which was located across the road on land donated by Fredric Miller.

What happened to the Miller's Lutheran congregation? It continued to worship in the octaval church, vacated by its sister churches, until 1932. At this time, the congregation dedicated its new stone church located across the road from our church and adjacent to St. Stephen's (Mo. Synod) on land donated by Fredric Miller.

From 1909, St. Stephen's (Tenn. Synod) became a stronger presence along Springs Road, a major road leading from Hickory to the northeast corner of Catawba County and into one of Hickory's largest suburban areas today.
Of course, there have been the building programs in the congregation: a new sanctuary, a fellowship hall and areas for offices and classrooms in 1955; a large educational building with a gymnasium in 1962; a chapel completed in 1980, located on site of the 1909 sanctuary which was razed in 1979. Along with the chapel were additional offices and classrooms.

Though churches are proud of their houses of worship, many congregations are pleased that

individuals from the fold choose the ministry as their field. St. Stephen's has possibly inspired the following; Rev. D. L. Miller (deceased), Rev, Glenn Eckard, Rev. N. Earl Townsend, who served as a missionary in Argentina; Rev. Ralph Ecdard (retired), who served as elected Assistant to LCA Presidents Franklin Fry and Robert Marshall, LCA Bishop James Crumley, Jr. and ELCA Bishop Herbert W. Chilstrom; Rev. Carl Wayne Warrn; Richard Duncan, Senior Chaplin at the Naval Academy at Annapolis, MD and Rev. Bill Junior Duncan.

Others have made and impact in the church and community by their roles in the scouting programs sponsored by our church; in addition, many members have given many hours in volunteer work at a nearby NC Lutheran Home. With the strong organizations for men, women, and youth, others have benefited from their roles.

From a forty member church, surrounded by different beliefs, St. Stephen's held fast, but now St. Stephen's shares a position as an ELCA Synod member with its sister church, Miller's Lutheran.

Pastors

1837-1839	Daniel Moser
1839-1845	Adam Miller, Jr.
1846-1849	Christian Reitzel
1849-1864	P.C. Henkel
1865	Henry Goodman
1865-1873	P.C. Henkel
1873-1877	J. M. Smith
1877-1890	P. C. Henkel
1890-1903	A. L. Crouse
1903-1905	E.J. Sox
1905-1906	J. A. Yount
1907-1910	C. L. Miller
1911-1914	J. D. Mauney
1914-1920	E. J. Sox
1921-1924	Enoch Hite
1925-1935	C. N. Yount
1935-1943	R. H. Kepley
1943-1947	C. W. Harbinson
1947-1953	C. R. Patterson
1954-1956	G. L. Barger
1957-1960	F. M. Ramseur
1960-1969	D. F. Swicegood
1970-1972	David Castor
1973-1991	Karl U. Dunn
1979-1981	William C. Haskell (Assoc.)
1992.1998	Wayne Cobb
1999.2005	Craig D Saltzer
2001.2006	Alice Johnson Curl (Assoc.)
2008-	Richard A Hites

St. Stephen's

Lenoir

Established in 1908, St. Stephen's Lutheran Church has served as a faithful witness to the Gospel of our Lord Jesus Christ in the community of Lenoir, North Carolina. Originally the congregation was a member of the Tennessee Synod, becoming a part of the North Carolina Synod in 1921 when the churches of the Tennessee Synod in North Carolina joined the North Carolina Synod. One of six Lutheran Churches in Caldwell County, St. Stephen's also serves members from the surrounding communities of Gamewell, Collettsville, and Whitnel.

The membership of St. Stephen's is made up of persons who are involved in the furniture industry in Caldwell County as well as those involved in education and professional occupations. Many of the members have come to St. Stephen's from other geographic areas in the United States and also from Canada, Sweden, Germany, and other locations throughout the world. One of St. Stephen's earlier members, Mrs. Clara Payne, was known for many years as the "official greeter of St. Stephen's." Her husband, Herman, was delegate to the synod assembly for thirty-three years and was also chairman of the building committee when the new church was begun. Mr. Payne also was a member of the synod committee which secured a location for the church camp, Lutheridge. A long-time pastor of St. Stephen's, the Rev. Summie Miller, kept a plaque in his office which read, "This too shall pass," reminding him and the congregation of the fleeting nature of today's concerns.

As a part of the community in which it is located, St. Stephen's has been involved from the very beginning in the life of the community. Many of the members are involved with the civic and helping organizations of Lenoir, such as the Soup Kitchen, Yokefellow Christian Ministries, the Shelter Home for Abused Women, the Senior Center, the Literacy Program, Chamber of Commerce, United Way, etc. St Stephen's has a history of involvement with the other Lutheran churches in the county, having at one time been linked in a parish with St. Mark's and St. John's. The congregation has also been involved ecumenically with the Episcopal and Roman Catholic parishes which are located nearby, joining together with them for a Vacation Bible School in the summer, joint Advent Services, and youth activities.

The present location of St. Stephen's on Harper Avenue at the corner of Beall Street is the second building in the church's history. The first building was located closer to the uptown area. In 1955, a new building was built northwest of the uptown area. The stained glass windows in the chancel were given by Carrie Lee and Magdalena Corpening, sisters who joined St. Stephen's when Bald Springs (or Mt. Zion) Lutheran Church in the Gamewell Community was abandoned. A choir loft and new pipe organ were added in 1964. In 1993, the congregation purchased an additional piece of property to expand the parking area around the church.

St. Stephen's has continued to provide a strong Lutheran witness to the Lenoir and Caldwell County area since its beginning. May God provide the resources and strength for that witness to continue into the future.

Pastors

1906-1908	Dr. W. A. Deaton
1909-1911	J. A. Yount
1911-1915	J. F. Deal
1915-1918	W. J. Roof
1924	Lester D. Miller, DD
1924-1928	P. D. Risinger
1928-1943	Summie Miller
1944-1952	Roscoe P. Fisher
1952	Walter T. Nau, Supply
1952-1961	Clayborne S. King

1961-1962 Summie Miller, Supply
1962-1967 George Keck
1967-1968 Supply Pastors
1968-1982 Elvin L. Bumgarner
1982-1990 Gary Eichorn
1990-1990 Robert Shelby III, Vice Pastor
1990.2001 Gilmer Miller
2001- Tony R Bradshaw

St. Thomas

Charlotte

St. Thomas Lutheran Church in Charlotte, NC is located at 4013 Shammrock Drive. It was initiated by the United Lutheran Church in America, Rev. Carl S. King, Missioner, and organized November 27, 1960, with 92 baptized members. The service of organization was conducted at Eastway Junior H.S. Dr. F.L. Conrad, Bishop of the NC Synod, presided; Rev. King was subsequently called to be the first pastor.

The congregation chose the name 'St. Thomas' because of the evangelical mission and church building tradition associated with the original apostle. The commission to evangelize has, from the beginning been foremost in the agenda of St. Thomas Church.
Rev. King continued his ministry until July 15, 1963. During his time, land was purchased and the construction of the first unit of the church building was begun. The completed unit was consecrated on September 8, 1963 by Rev. Wilfred Lyerly, Secretary of the NC Synod. Two hundred fifty nine persons attended the service.

On February 23, 1964, Rev. Paul Bryson Cobb was installed as Pastor. Under his leadership and the vigorous and consistent efforts of many lay evangelists, the church experienced rapid growth. The promotion of the adult and youth Sunday school and the development of many programs, organizations and social activities bonded its members. In 1972 three rooms and a narthex were added to the first unit, providing needed Sunday School space.

In September of 1975, when the congregation reached four hundred and ninety five baptized members, a decision was made to build the Sanctuary. The building was completed and dedicated December 10, 1978. Dr. Ernest L. Misenheimer, NC Synod Bishop, presided. The current 328 pipe organ was purchased in 1979. The Rev. Susan Beaver joined St. Thomas staff January 1, 1982, as a part-time assistant pastor. She served until August 26, 1984.

From 1983 through 1989, renovations to the first unit provided improvements to the Sunday School rooms, kitchen, fellowship hall, church offices, and library.
Pastor Cobb resigned as Pastor, September 30, 1984, after 20 years of fruitful ministry. Reverend Thomas N. Colley succeeded him on September 1, 1985, and served until November 1, 1989. During the ministries of Rev. Colley and Craig W. Versprille, pastor from August 26, 1991 to January 12, 1994, changing demographics and ethnic mixtures along with loss of members brought new challenges and visions for ministry. Pastor Norman Vogen was the interim during 1995 and 1996 and did much for the church. Rev. Edward J. Crotty accepted this pastorate February 19, 1996 and retired in February 2009.

The St. Thomas Lutheran congregation is committed to serve the people of God wherever possible, but especially those who live in the surrounding neighborhood. The spirit of St. Thomas the Apostle and evangelist remains a driving force in the hearts and minds of the faithful.

Pastors

1959-1963	Carl S. King
1963-1964	Olin Sink, Vice Pastor
1964	Charles E. Ridenhour, Vice Pastor
1964-1984	Paul B. Cobb

1982-1984	Susan B. Beaver, Asst. Pastor
1984-1985	Robert W. Stackel, Vice-Pastor
1985-1989	Thomas N. Colley
1989-1990	Carveth P. Mitchell, Vice Pastor
1990.1995	Craig W. Versprille
1995-1996	Norman Paul Vogen, Interim Pastor
1996-2009	Edward J Crotty

St. Timothy

Conover

On the first Sunday of November, 1887, St. Timothy Evangelical Lutheran Church was organized by a group of Lutherans, at the residence of Andrew Holler, interested in establishing a church in their community. On that Sunday, Dr. D. C. Huffman conducted the worship service and preached the sermon. Dr. Huffman then presided over the meeting when the Congregation was organized. Because there was no building in which to hold services, there was no services until February 1888. At this time, the Reverend C. H. Bemheim conducted the service and preached the sermon. A call was extended to Pastor Bernheim to become St. Timothy's first pastor. Between November 1887 and February 1888, the members of St. Timothy cut logs, hauled them to the sawmill, and constructed the first church building. The first sermon was preached in the building in March 1888. The first Communion Service was on May 12, 1888. Under the pastorate of St. Timothy's third pastor, the first parsonage was built. This was the Reverend F. K. Roof, and it was built during the early 1900's. After the resignation of the fourth pastor, The Reverend A. L. Boliek, St. Timothy was placed in a parish with Beth-Eden, Newton. The last service held in the first structure was the first Sunday in August 1925. Ten months later on the first Sunday in June 1926, the first service was held in the present building. Much of the work was accomplished by members of the Congregation. In 1942, the two-church parish with Beth-Eden was dissolved. For two years, the Church was supplied by The Reverend J. Wilford Lyerly and Seminary students. F. Leslie Conrad, Jr., was called in 1944 upon graduation from Seminary. A parsonage on Hwy 70-A was built in 1945 under the leadership of The Reverend F. Leslie Conrad, Jr. The structure was dedicated in 1950 by the President of the Synod. A reed organ was used in the services until 1951 when it was replaced by a Moeller Pipe Organ. This organ was installed and dedicated under the leadership of the Reverend J. L. Lackey. After several years of study and planning, work was begun for an educational building. The work on this structure began in March 1954. By the end of July 1954, the educational building had been completed. It was also under the leadership of The Reverend J. L. Lackey that this structure was completed. The Dedication Service was held February 5, 1961, Dr. F. L. Conrad presiding. In the early 1960's, additional land was purchased around the Church from Mrs. Orin C. Sigmon. The area around St. Timothy was becoming industrialized. This is an area where St. Timothy has had to minister for the last 60 years or so. The Church has been annexed into the city of Conover

Although the Church is now in an area zoned industry, it still has a social ministry outreach. This is evident by involvement of the Pastor and Members in: Volunteer work at area hospitals, nursing homes, Cooperative Christian Ministry, World Hunger Appeals, Lutheran World Relief, Habitat for Humanity, Christmas Stockings to the Salvation Army, etc. St. Timothy air conditioned the nave and has installed a chairlift for those persons who are unable to climb steps and a ramp on the east side of the building. Faith Lutheran Church and St. Timothy Lutheran Church held a "Progressive Worship Service" on Sunday, July 10, 2016, beginning at Faith Lutheran Church and ending at St. Timothy Lutheran Church to install and welcome their first ever shared pastor. Pastor Mary Miller-Zurell is now ministering with both congregations. Outdoor drive-up services were started in 2020 during the Covid-19 pandemic. A public address system was purchased with a grant from the NC Synod in late 2020.

Pastors
1888-1893 C. H. Bernheim
1893-1895 J. P. Miller
1895-1899 J. L. Cromer
1900-1912 F. K. Roof
1913-1916 A. L. Boliek
1916-1920 V. L. Fulmer
1921-1942 A. R. Beck
1942-1944 J. Wilford Lyerly and others, Supply
1944-1949 F. Leslie Conrad, Jr.
1949-1954 J. L. Lackey
1955-1958 Raymond A. Petrea
1959-1963 Jack Rhyne

1964-1968 Gary L Safrit
1969-1974 Richard T Smyth
1974-2016 Roger L Beaver
2016- Mary Miller-Zurell

St. Timothy

Havelock

Lutheran Worship Services were first held in the Havelock—Cherry Point area at the small Station Protestant Chapel in the spring of 1957. The Rev. Glenn L. Barger then pastor of St. Andrew's Lutheran Church in New Bern, was the organizer for these services.

That June, the N. Carolina Lutheran Synod sent Mr. Carl M. Fisher, then a student at the Lutheran Theological Southern Seminary, to spend the summer in Havelock to continue the program of worship services. Interest grew greatly that summer and services were changed to St. Christopher's Episcopal Church where more adequate space was available. However, it was necessary to hold the services on Sunday afternoons due to the Episcopal services on Sunday morning.

In September of 1957, the Board of American Missions of the United Lutheran Church in America sent a team of survey workers into the area for a canvas. Response was encouraging with interest coming from the Morehead City area as well as the local area. Throughout that year, Pastor Barger, New Bern, and Lutheran Chaplain C. F. Pauling Cherry Point, continued with the conducting of the Services.

For the month of June 1958, Mr. Roy Warner, also a student at the Lutheran Theological Southern Seminary was in charge of the mission endeavor at Havelock. Then on July 1st the Board of American Missions of the ULC sent a full time Mission Developer, the Rev. L. Aaron Lippard to organize the Havelock Mission. Work began immediately with a steering committee, Sunday School, and a Lutheran Women's Group being organized. Mr. E. W. Eudy of Havelock was chosen to serve as the lay-chairman of the steering committee.

That fall, the name of "St. Timothy" was chosen for the mission church which also obtained property through the aid of the N. Carolina Synod. The property was formerly a barbecue restaurant but held great prospects for conversion into a "first unit" for a church.

With their own building, the mission work progressed rapidly and interest was keen. The Lutheran group spent many hours of work on converting their property into a suitable church structure. On Jan. 11, 1959, St. Timothy Lutheran Church was officially organized as a constituted congregation in the United Lutheran Synod of North Carolina with a total of 78 confirmed members on the charter roll. It is interesting to note that due to the large number of military members, twenty-three different states plus Washington, DC and Canada were represented.

In February of 1960 the pastor, the Rev. L. Aaron Lippard, was called to Cedar Grove Lutheran Church, Vale, NC. It was not until July of that year that St. Timothy received its present pastor, the Rev. David Nelson. With the organization of the church behind them, work progressed at the Havelock Church.

An organ was purchased in November of 1960 with a special dedication concert held the following March. Although the congregation was young, the church realized it must be a "Mission with a Mission." In the summer on 1961, Lutheran Worship Services were arranged for Atlantic Beach during June, July, and August. The Rev. William H. Jennings, pastor of St. Andrew's in New Bern, assisted with these services which were the first Protestant Worship Services officially held in this resort area. Response was gratifying to this endeavor, and plans are being laid for their continuation during the summer of 1962.

At present, St. Timothy has 107 confirmed members with a baptized membership of 204. The young church considers itself a vital and living congregation not because of any accomplishments but because of the message it has to proclaim—JESUS CHRIST OUR LORD.

Pastors

1958.1960	L Aaron Lippard
1960.1964	David P Nelson
1969.1971	Gary R Lyerly

1974.1994 Frank E Ebert
2002- Janice L Larson

Trinity

Concord

Sometime during the third quarter of the 19th century a number of Lutheran families living in the NW section of Cabarrus County, farmers of German descent who had probably moved to this area from the Eastern part of the county because of the rich farm land, decided that they needed a place to worship in their own community. Many of them had been traveling eight miles along the poor dirt roads of the area to worship at St. Enoch Lutheran Church in Rowan County.

In the year 1857 The Rev. John S. Helig, pastor of St. Enoch's Lutheran Church began holding services for them and on July 18, 1857 Trinity was organized with 19 charter members. The two churches became a parish and remained together until January 1, 1938, when under the leadership of the Rev. Glenn L. Barger, the parish was divided and Pastor Barger became the first full-time pastor.

From the very beginning the members of Trinity have shown a great love for their church and a willingness to work to build and improve it. Soon after the church was organized a small frame church building was erected which was used until 1897 when a larger building was needed and the present church building of Gothic Revival design was built at a cost of $2,600.00. The bricks for the 66 x 42 ft. church were handmade and fired around bonfires on the banks of a creek a mile from the church. A number of the older members tell of how their mothers made numerous trips across the fields from the banks of the creek to the church site, carrying a few bricks each time in their aprons. As the membership grew so grew a need for Sunday School rooms and more seating space in the Nave so during 1948-1949 the building was remodeled extending the Sanctuary to add additional pews, a larger chancel and a two story Sunday School Building. A new pipe organ was given to enhance the worship. Being a congregation made up of mostly farmers and mill workers much work on the inside of the Sunday School addition was done by the members as money was available. Many cold winter nights were spent at the parsonage during this time by members making homemade mints, which were sold to fellow workers at the mill, to purchase carpet for the newly remodeled church. In 1957 a Fellowship Center was built adjacent to the church to better serve the church and the community.

With lovely facilities available, the members of Trinity have worked through the years to make the most use of their building, both for the church and for the community in which it is located. There have been Boy and Girl Scout troops, a community Sr. Citizen group, a Homemakers club, and numerous times when the community schools and other groups in the area have used the facilities for special events.

Pastors

1857-1866	John S. Heilig	1983-1998	J Pierce Evans Jr
1866-1867	J. W. Barier	1999-2002	Lisa C Anderson
1867-1873	A.D.L. Moser	2006-	J George Gilbert Jr
1874-1879	W.A. Julian		
1880-1897	W. A. Lutz		
1892-1903	V. R. Stickley		
1903-1907	Dr. J. L. Morgan		
1908-1908	C. M. Cox		
1908-1911	George H. Cox		
1912-1917	O. B. Shearouse		
1918-1924	B. S. Dasher		
1924-1931	L. P. Bowland		
1932-1940	G. L. Barger		
1941-1946	K. Y. Huddle		
1947-1953	B. D. Castor		
1953-1957	Toby A Rendleman		
1958-1961	Carl M. Fisher		

1961-1964	George G. Robertson
1965-1981	Robert W. Yount

Trinity

Rocky Mount

Instrumental in beginning work among Lutherans in Rocky Mount was the congregation of St. Paul's Lutheran Church in Wilmington, NC. The first meeting of Lutherans in Rocky Mount was held on June 16, 1922. The first Lutheran Service was conducted on June 18, 1922 at the YMCA. Eleven were present. At intervals other services were conducted and the congregation was organized formally on January 28, 1923 with eighteen charter members.

The first pastor of Trinity Evangelical Lutheran Church was the Rev. S. White Rhyne, who had been called to the post of Superintendent of Missions in Eastern North Carolina. He did all the preliminary work and the organization of the congregation. On March 3, 1923, an option was secured on the present lot. It was purchased on April 6, 1923 for $4,000. The initial loan came from Mr. J. H. Rehder of Wilmington, NC. A culvert was constructed to take care of the stream running through the property and the streets were paved. On October 24, 1924 work was begun on the Parsonage-Chapel. It was opened for service on May 10, 1925. The construction cost was $15,202.82.

The Rev. C. Ross Ritchie became pastor of Trinity on June 1, 1927. Under his leadership the approximate $10,000 indebtedness on the property was paid. On July 10, 1937 the ground was broken for construction of the new church. On June 12, 1938 the new church was finished and formally opened. The total cost of this building was $17,876.24.

On June 1, 1939 the Rev. John W. Cobb became pastor of Trinity. Early in 1940 the L.L. Minges family gave a new Gottfired Pipe Organ to the church at a cost of $3,586. In 1943 the last of the debt on the church property was paid and the parsonage was renovated.

The Rev. Bernard L. Trexler became pastor on July 1, 1943. At the end of 1946 the congregation became self-supporting.

The Rev. Ernest R. Lineberger, Jr., served as pastor from June of 1959 to July 15, 1951.

On October 7, 1951 the Rev. Hoke H. Ritchie became pastor of Trinity. Groundbreaking services for an educational building were held on May 3, 1953. With contributions of time, talent, labor, and equipment by members of the congregation, the cost of the building was only $37,500. Completely paid for, the Educational Building was dedicated on September 29, 1957. An Allen Organ was purchased in 1963 for $11,500.

The first Chrismon Tree was used here in 1966.

The Rev. Jacob Legrande Mayer, Sr., became pastor in 1967. He was the first pastor to receive a housing allowance. The old parsonage-chapel was converted into a church office.

The Rev. Frank Edward Ebert became pastor in 1972 and served until 1974. The Rev. George Lee Sims served from 1975 to 1979. The Lutheran Book of Worship was introduced in 1978.

The Rev. Timothy C. Sims served as pastor from 1980 to 1982. Pastor Sims developed and implemented a deacon program for the parish. The Rev. George Lee Simmons became pastor in 1983. The old Sunday School rooms in the sanctuary were converted into a church parlor in 1983.

Trinity Evangelical Lutheran Church and Church of the Resurrection-Lutheran merged in January 1996 moving to the site at 433 South Winstead Ave. Rocky Mount, NC.(site of Church of the Resurrection)

Pastors

Trinity

1922-1926	S. White Rhyne
1927-1939	C. Ross Ritchie
1939-1943	John W. Cobb
1943-1949	Bernard L. Trexler

1950-1951	Ernest Lineberger, Jr.
1951-1966	Hoke Ritchie
1967-1971	LeGrande Mayer
1972-1974	Frank Ebert
1975-1979	George L. Sims
1980-1982	Timothy C. Sims
1983-1996	George Simmons

Resurrection

1976-1988	Bill Hollar
1989-1992	Dennis Setzer
1993-1996	Jeff Hoffner

Merged

1996-1996	George Simmons
1996-1996	Jeff Hoffner
1997.2001	Donald R. Safrit
2002.2004	Mark A Cerniglia
2006-	Alice Johnson Curl

Trinity
Sanford

In the year 1942, two seminary students, Cecil W. Carpenter and John Sparks, did a religious survey of the city of Sanford, NC and discovered a small group of devout Lutherans. The Reverend Dorus P. Rudisill did preliminary work and the North Carolina Synod showed interest in establishing a church. On July 11, 1943 a group of nineteen people met in the educational building of Steele Street Methodist Church for the first service. In August of 1943, the group moved to the American Legion Hut on park Drive. Interest was keen and the small group grew.

Anticipating the need for building a future church, a lot at 525 Carthage Street was purchased on November 8, 1943 with Synod and the group sharing the cost equally. The Reverend Vance Daniels accepted a call to serve as the first pastor and arrived on March 1, 1944. Shortly before, on February 13, 1944, the group conducted a service of formal organization into a congregation named Trinity Evangelical Lutheran Church. A constitution was adopted and nineteen adults expressed their intention to become members. Mr. V. J. Cline was elected Vice-chairman and Mr. E. R. Smith, Secretary. On July 9, 1944 the charter membership was closed.

Due to war conditions the building program of the church was delayed. Services were held at St. Clair School during this time. A little brown hut was built in August of 1946 on the back portion of the lot in which to hold services. At the same time the first parsonage was purchased at 214 Circle Avenue. Synod granted $3000.00 and the State Brotherhood loaned $3,000.00, for the two endeavors. Plans continued for construction of the church building. The groundbreaking service was held on March 28, 1948 and on July 11, 1948 Dr. Voight R. Cromer, then President of the NC Synod conducted the cornerstone laying service. At this time there were sixty confirmed members with twenty-eight baptized members. Finally, on February 27, 1949, the first worship service was conducted in the new building. Pastor Daniel resigned on January 31, 1951 and served until September 15, 1955. The third pastor, the Reverend Lester O. Roof, Jr., accepted the call in February of 1956 and arrived in June following graduation from Southern Seminary. On Easter Sunday, April 6, 1958, the Dedication Service was held. Membership at this time was 115 confirmed and 173 baptized members.

During this time a corner lot on the 200 block of Park Avenue was purchased and an eight room brick parsonage was constructed in 1961. This was in use until 1986 when it was sold and provision was made for a pastor's housing allowance.

After Pastor Roof's resignation in 1967, the Reverend Charles R. Huggins took office as Trinity's fourth pastor on November 1, 1967 and has continued serving faithfully until present. Pastor Huggins received his Doctor of Ministry degree in 1981. Trinity's membership has steadily grown, except for a period of decline in the 1960's and for many years consisted mostly of families moving into and out of Sanford for reasons of business, military, education or increased opportunity. In most recent years it has included an increasing number of retirees moving into the area from many parts of the country bringing with them new ideas and diverse backgrounds and therefore creating an exciting and interesting mixture of Lutheran believers.

The small hut remained on the church site and in the early 1970's was relocated and remodeled. It is now in use as the Victor J. Cline Youth Building. In 1962 Trinity was instrumental in organizing a new congregation in the nearby town of Southern Pines, NC.

An addition to the church building in the form of a fellowship hall and kitchen was constructed in 1985. Numerous renovations to the old structure were completed at the same time. The chancel area was modernized, the nave area redecorated, and the lower level rebuilt, greatly improving the appearance and usefulness of these areas.

Trinity stands on a solid base of dedicated Lutherans whose faith, devotion, and service strive to witness and fulfill God's purpose through their endeavors.

Trinity is a congregation made up largely of people from some other part of the state and nation.

Originally established to serve the influx of military people spilling over from Fort Bragg, the congregation took on new character as business and industry flourished in the 1960's and 70's, bringing Lutherans and others from all over the country.
In the 1980's and 90's a migration of retired people brought South by the kinder seasons and generous living conditions, including close proximity to Duke University Medical Center and other outstanding health services. Included in the attractions of the area are the many golfing opportunities, the close proximity to the seashore, and excellent opportunities for on-going education.
Presently the area continues to draw retired people from the United States and other countries, provides a place for work and daily life for people of Hispanic origin, and is slowly becoming a bedroom community for Raleigh, Durham, Chapel Hill, Fort Bragg, and Pope Air Force Base.

Pastors

1944-1951	Vance M. Daniel
1951-1955	H. Alvin Kuhn
1956-1967	Lester O. Roof, Jr.
1967.1999	Charles R. Huggins
2000.2006	David A Jenkins
2008-	M Timothy Martin

Trinity
Vale

Organized: 1822
County: Catawba
Affiliations: Tennessee Synod, NC Synod
Status: Active

Trinity's founding families were descendants of immigrants from the Rhinelands who had migrated to western Lincoln County from Pennsylvania prior to the Revolutionary War. Trinity's founders were affiliated with Daniel's: then, a Lutheran and Reformed "Union" congregation. More importantly, they were led by Daniel Lutz, an enthusiastic disciple of the Rev. David Henkel. At that time, Henkel was emerging as the chief advocate of a conservative expression of Lutheranism rooted in sixteenth century Lutheran doctrine and worship intended to counter the mixture of popular rationalism, revivalism and indiscriminate ecumenism Henkel saw as pervasive in older, Lutheran congregations. Under Lutz's leadership, Trinity joined the Evangelical Lutheran Tennessee Synod founded by Henkel. Confessional biblical theology, complemented by historic liturgical practices, and a deep suspicion of clerical power and institutionalization—all characteristics of the Tennessee Synod—shaped the life and mission of Trinity Church for well over a century.

The first Elders of the congregation, Lutz, Adam Siegel (Seagle), and Samuel Yount, were followed by councilmen committed to this distinctive tradition. Strict moral and theological discipline was maintained. Pastor's sermons and catechetical instruction, the use of *The Liturgy,* or *Book of Forms,* and other publications of the Henkel Press, assured the tradition's viability

By the time Trinity celebrated its centennial, however, changes were under way and have continued. Though still essentially conservative, theological and moral stances became less rigid. Newly adopted Lutheran liturgies and hymnody, shaped by ecumenical commitments, have enriched Trinity's worship, sermons have declined in importance and Holy Communion, using lay assistants, is celebrated more frequently

Prior to adopting the name "Trinity" in 1822, the congregation's founders worshiped for several years in the Lutz Schoolhouse. In 1821, Daniel Lutz gave land for a log "meetinghouse" nearby. Under the direction of lay leader, Daniel Michael Wyant, a churchly building of brick was constructed in 1875. Significant additions and renovations have followed: a bell tower and an expanded nave in 1911; eight Sunday School rooms in 1929; extensive remodeling of the nave, stained glass windows, and a new chancel in 1944; and replacement of the bell tower, encasement of the old building in new brick; and the construction of an educational building in 1955.

The original members were yeoman farmers, homemakers, and craftspeople; but the present membership is largely industrial workers and members of the professions. While descendants of the original Germanic founders are still numerous, ethnic homogeneity has declined modestly. In numbers, the congregation has remained remarkably stable. Confirmed membership peaked in 1948 at five hundred and one. The number of communicants reached a high of three hundred and sixty-two in 1912.

Sunday School formerly served as both the major form of parish education for children and adults and as an opportunity for worship when the pastor was presiding elsewhere in the pastorate. Under these conditions, enrollment exceeded 300 in 1913-14 and again in 1934. In recent decades, the role of Sunday School has diminished and new forms of parish education have appeared. Other changes in congregational life opened new opportunities beyond congregational committees and youth and women's groups. Social service activities, including a lay led ministry to the elderly, sports teams, and fellowship meals, have taken shape. By 1972 congregational leadership began to include more women following Pauline Mosteller Goins's election to a full term on the church council. In 1995 Ginger

Patterson Crisman was elected as vice-chair of the congregation.
Because the Trinity Pastorate was the largest in the Tennessee Synod for a number of years, the caliber of pastoral leadership was exceptionally high in the nineteenth century. Among them were synodical leaders, authors, and educators whose influence extended throughout the south. Especially noteworthy were David and Polycarp Cyprian Henkel, Alfred J. Fox, Marcus L. Little, and John A. Rudisill.
Inspired by so rich a legacy, Trinity gave Thanks to God in a year-long celebration of its 175 anniversary in 1997, attended by prayers for the Holy Spirit's guidance in confronting future challenges in ministry.

Pastors

1813-1830 David Henkel
1831-1833 Supply:
Adam Miller Jr.
Philip Henkel
George Easterly
Nehemiah Bonham
1834-1845 Adam Miller, Jr.
1846-1854 Polycarp Cyprian Henkel, DD
1854-1874 Alfred J. Fox, M.D., D.D.
1875-1882 Marcus Lafayette Little, M.A.
1882-1895 John Anderson Rudisill
1894-1903 Jacob Calvin Wessinger, M.A.
1903-1905 Robert Henry Cline, DD
1906-1907 James Francis Deal MA
1908-1914 Martin Luther Pence
1916-1918 David Leander Miller
1919-1919 Joshua Alonzo Yount
1920-1922 John Jacob Bickley
1922-1926 Bernice Justus Wessinger
1927 Willie Hardee Roof, Supply
1927-1930 Luther Lindsay Lohr, DD
1931-1937 Walter Augustus Sigman
1937 Wade Davis Yount, Supply
1938-1950 Walter James Roof
1950 Hubert Conrad Linn, Student
1950-1959 Glenn Allen Miller
1959 Jerry Leonard Hollar, Student
1959-1962 Pat Caswell Cloninger
1963-1967 Boyce Daniel Whitener
1968-1971 Curtis Kerr Wise, Jr.
1971-1972 Stephen L. Moose, Vice-Pastor
1972-1981 Lester Alfred Mullen, Jr.
1981-1982 Marvin Jack Rhyne, Vice-Pastor
1982-1984 John Lewis Petry, III
1984-1990 Perry Lane Sloop
1990 Dale L. Pederson, Vice-Pastor
1990-1991 William E. Nye, Vice- Pastor
1991-1995 Paul Louis Bockelman
1995-1996 Gary A. Dittman , Vcie Vice-Pastor
1996.2002 Christopher K Kraft
2005- John P Locke

Union

Salisbury

Union Church is located on the Bringle Ferry Road about five miles east of Salisbury. The date of the organization is not definitely known. Rev. Arends organized it while he was pastor of Organ Church. The date given in the Minutes of Synod is 1774. The warrant for a survey for a land grant was issued on June 6, 1778, for a tract of 118 acres for this church. The land was deeded to the "Dutch Pine Meeting House", later known as Union Church, on November 26, 1793. The deed is signed by Richard Dobbs Spaight, Governor of North Carolina with the Seal of the State affixed thereto. From this record it is certain that an organized church was in operation here as far back as 1778, and may have been much earlier.

The first house of worship was constructed of hewn pine logs hence it was called the Pine Church. It was weatherboarded on the outside and ceiled on the inside. This building was erected in 1779 and was used until 1879—a period of 100 years. It stood a little north of the present church. There was a gallery on three sides, a high pulpit on the north side, a door in the south end and one in the side next to the graveyard. Some of the timber in this old church was used to build the first parsonage, which still stands across from the church. Some of the old timber was used in the old school building, which has been renovated and made into a recreational unit for the church.

The present church is of brick and was constructed in 1879 while Rev. R. L. Brown was pastor. It was dedicated on the first Sunday in December 1879, with the President of the Synod, Rev. L. A. Bikle assisting in the service. The cost of the building was approximately $2600. The building is 40 x 60 feet, with a gallery on one end. In 1910, a tower was built and a bell installed, while Rev. J. C. Dietz, a Sunday School annex was built, and a brick parsonage was completed in 1928. In 1951 and 1952, under the pastorate of Rev. Thurmond C. Plexico, the old church was completely renovated, two Sunday School annexes constructed, tow transepts added, a beautiful chime system installed, and a new tower has been completed.

Union Church was at one time in a parish with Organ Church, then with St. John's Chruch (Salisbury). But when the Rev. Simeon Scherer was pastor, he organized Christiana Church in 1871 which was placed in a parish with Union and remained so until 1908, when, during the pastoral services of Rev. L. B. Spracher, Union congregation decided to operate on a full time pastoral basis. Preliminary services to the organization of Synod in 1803, including Holy Communion, were held in Union Church.

Pastors

1774-1785	J. G. Arends (Visitation Services)
1788-1810	C. A. G. Storch (Part time)
1820-1823	Vacant
1823	Daniel Jenkins
1826-1831	John Reck
1833-1835	Samuel Rothrock
1836	Daniel Jenkins
1837-1842	Samuel Rothrock
1843	William Artz
1844	Samuel Rothrock
1845-1846	J. B. Anthony
1847-1850	W. G. Harter
1851	L. C. Groseclose
1852-1854	Simeon Scherer
1855	Vacant

1856	B. C. Hall
1857-1865	L. C. Groseclose
1867	D. I. Dreher
1867-1868	W. H. Cone
1869-1872	Simeon Scherer
1873	Vacant
1874	W. H. Cone
1874-1884	R. L. Brown
1884	H. L. Yarger, Student
1885	J. M. Hedrick
1886-1889	J. W. Strickler
1890-1893	J. Q. Wertz
1894-1900	C. A. Brown
1900	J. L. Morgan, Student
1900-1903	J. P. Miller
1903-1907	N. D. Bodie
1908-1914	L. B. Spracher
1914-1915	R. L. Patterson
1916-1919	C. R. Pless
1919-1922	J. B. Haigler
1923-1925	J. C. Dietz
1926-1927	N. D. Bodie
1927-1932	J. C. Dietz
1932-1949	B. E. Petrea
1949-1951	W. B. Weant
1951.1953	T. C. Plexico
1954.1958	T J Shumate
1958.1961.1	Schoenberg Setzer
1961.1971	VA Frick
1971.1985	LA Lippard
1986.1991	EW Cleckley Jr
1992.2005	LD Norris
2007-	RF Howard

Wittenberg

Granite Quarry

Organized: 1901
County: Rowan
Affiliation: NC Synod
Status: Active

The seed of Wittenberg Lutheran Church in Granite Quarry was planted in July, 1901, when Mr. J. L. Shuping petitioned the Southern Conference of the Lutheran Synod and Ministerium of North Carolina to send someone to organize the Lutherans living in "Woodside" (as Granite Quarry was then known) into a congregation. The conference responded and by the latter part of August of the same year a decision to organize was made. On September 8, 1901, an organizational service was held in the old school house at the corner of Oak and Peeler Streets with eight members present. Later that same year eight more persons moved their memberships to the new congregation.

On January 12, 1902, the new congregation adopted a constitution and adopted the name of Wittenberg Evangelical Lutheran Congregation. On May 2, 1902, it joined the North Carolina Lutheran Synod. Construction of the first building on the corner of Church and Main Streets was begun on Thanksgiving Day, November 29, 1902, and land for a cemetery was donated. Before the building was completed, it was blown down, and laying of the cornerstone was delayed until Ascension Day, May 2, 1903.

Construction of the first building on the present site at the corner of Oak and Bank Streets was begun in 1935 and the cornerstone was laid in 1936. The building was dedicated debt-free on Thanksgiving Day, November 28, 1940. Later additions included a parsonage in 1953 and an educational building with an auditorium in 1966.

Throughout its history, many pastors have served Wittenberg in its celebrations of joy and through its times of struggle. The first permanent pastor was the Rev. Dr. George H. Cox who accepted the unanimous call extended to him on January 1, 1904.

Among the many faithful members throughout the history of Wittenberg Lutheran Church the story of Mrs. Ruth Foster Benson stands out because it spans much of the lifetime of the congregation. Born in 1901, the founding year of Wittenberg, Ruth joined the congregation in 1923. On June 25, 1967, she was recognized for 40 years of perfect attendance at Sunday School; but that was only midstream in the more than 64 years of perfect attendance that she later achieved. To facilitate this marathon of faithfulness, the class of which she was a member agreed to meet at her house on the Sunday mornings after her children were born and after her husband had died. She continued to sing in the choir until she was more than ninety years old. This "grand lady of Wittenberg" died in 1997 at the age of 95 years.

Pastors

1901-1908	Dr. George H. Cox
1908-1909	Brunner E. Peatrea
1909-1911	Josephus A. Linn
1911-1913	Robert R. Sowers
1914-1918	Nathan D. Bodie
1919-1922	Charles R. Pless
1922-1926	Grover O. Ritchie
1927-1929	Leroy E. Blackwelder
1926-1940	Clifford P. Fisher

1940-1940	Student Bernard Trexler
1941-1952	Miles J. Kluttz
1952-1953	Charles P. Phillips, Supply
1953-1956	Martin Luther Yonts, (first full time pastor)
1956-1966	Lester O. Roof, Sr.
1966-1967	Harold E. Rhoads, Supply
1967-1971	David Lensey Lohr
1972-1974	Billy B. Mims, Jr.
1974-1978	Conrad L. Quanstrom
1978	J. LaGrande Mayer, Sr., Supply
1978-1996	John Nelson Woodard
1996-1997	Floyd W. Bost, Supply
1997.2001	Linda P. and Robert A. Voelker

2004-Thomas F Cogan

Zion

Hickory

Johannes Hahn (Han) was born on June 12, 1712 and died on April 21, 1795. He was the first person to be buried in the cemetery at Zion. Rev. Johann G. Arendt (Johannes Gottfried Arends) was the first Pastor (1786 to 1806).

The first church was made of logs, and measured 30' by 36' and was two stories high with a balcony on three sides and a high pulpit.

During the early 1800's what later became Catawba County was heavily forested, and was settled by German immigrants, who came to North Carolina from Pennsylvania, Maryland and through Virginia to the Catawba Valley in search of religious freedom. Sermons were preached in German at Zion Church until around 1840, and confirmation/baptismal records were recorded in German until Zion Lutheran Church purchased a new record book in 1844.

Some of the earliest recorded births in Zion's records are as follows: Ashabranner (1809), Barger (1818), Deitz (1812), Dellinger (1812), Fisher (1810), Fry (1810), Gross (1812), Hahn (1806), Hartzoge (1817), Henkel (1809), Icard (1813), Lewis (1806), Mull (1813), Peterson (1816), Rudisill (1808), Seitz (1807), Shell (1808), Shoup (1810), Sigmon (1815), Snyder (1806), Speagel (1807), Whisenhunt (1817), Yoder (1809), and Yount (1819).

The Rev. Philip Henkel was the second Pastor at Zion. He served from 1806 until 1811, and was followed by Rev. Daniel Moser (1812 to July 11, 1839).

Mountain View, the current community served by Zion Lutheran Church, was a community of farmers in the early 1800's, and logging was also a major industry at the time. Churches were usually the center of the community they served, and Zion appears to have been no exception. Located on a hill, one can see Zion from the surrounding area, primarily to the south, for some distance. Many of the descendants of the families of those born in the early 1800's still live in the Community. The road leading to Zion Church was named Zion Church Road.

No pastor was listed for the period 1839 to 1842. Zion was likely served by a pastor who served several churches during this period as was often the case in the 1700's and early 1800's. From 1842 until 1847 Rev. C. G. Reitzel served as pastor. He was followed by Rev. Timothy Moser (1847 to December 1851) and later Rev. H. Goodman (1852 to 1865). This was of course the period of the War Between the States. The tombstone of Amzie A. Hawh (31 Dec 1833 to 17 Jun 1864) reads "killed and left on the battlefield, Petersburg, Va." Other sons of Zion undoubtedly served in this tragic conflict as well.

The first Sunday school was held at Zion in 1882, and in 1884 a new Church building was built. Rev. J. C. Moser was the pastor at the time the building was dedicated on March 20, 1885. The first communion service in the new church was held on November 8, 1884.

Heavily forested with hardwood trees, the Catawba Valley region became a major furniture industrial area. Germans, particularly those in the Black Forest and Bavarian provinces, have always been known as hard working and industrious people. This was also true of the heritage of the people who founded and were members of Zion Lutheran Church.

Sons of Zion fought and died in the Spanish American War, The Great War (World War I), World War II, the Korean Conflict and the Vietnam War.

We should remember probably first and foremost that most of the people who settled in America, including those who settled in North Carolina were seeking religious freedom.

While the descendants of many early Zion Church members constitute a large portion of the congregation today, the number of newcomers to the Mountain View Community and to Zion Lutheran Church increases every year. This outreach was initiated in the 1980's under the leadership of Pastor Floyd Bost.

Pastors

1786-1806	Johann G. Arendt
1806-1811	Philip Henkel
1812-1839	Daniel Moser
1842-1847	C. G. Reitzel
1847-1851	Timothy Moser
1852-1865	H. Goodman
1865-1869	P. C. Henkel
1870-1881	J. M. Smith
1881-1883	J. S. Koiner
(1883-1884)	B. S. Brown
(1884-1904)	J. C. Moser
(1904-1909)	J. D. Mauney
1909-1915	B. L. Stroup
1915-1917	V. L. Fulmer
1917-1925	W. D. Haltiwanger
1926-1927	W. G. Cobb
1927-1931	G. H. L. Lingle
1931-1939	C. E. Lutz
1940-1942	John D. Barringer
1943-1945	Leo Smith
1945-1949	D. B. Summers
1949-1951	Dan M. Michael
1951-1956	Jacob H. Young
1957-1964	Luther R. Sloop
1964-1969	Ed. H. Orinson
1970-1976	George Moore
1976-1981	Dennis Setzer
1982-1991	Floyd W. Bost
1992-2000	W. Edward Harper, Jr.
2000-2001	James Stephenson (interim)
2001-	John Woodard

( ) Dates in parenthesis were penciled in