

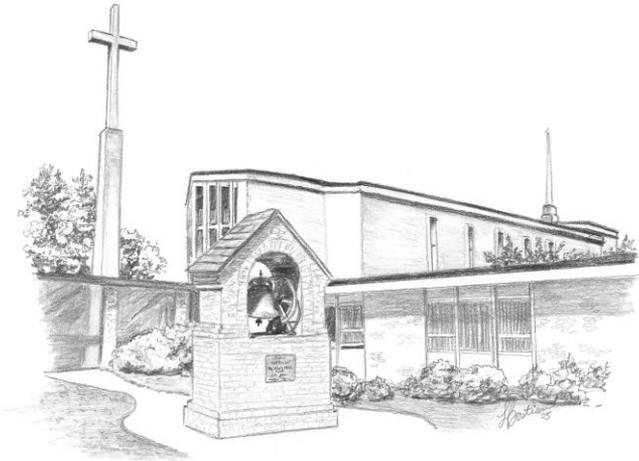
# *The Beacon*



“I AM THE LIGHT OF THE WORLD

✝ WHOEVER FOLLOWS ME WILL ✝  
NEVER WALK IN DARKNESS

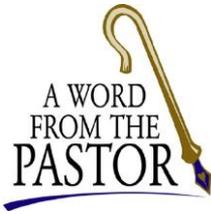
BUT WILL HAVE THE LIGHT OF LIFE” (NRSV)



BETHANY LUTHERAN CHURCH • HICKORY, NC

JUNE ✝ 2018

Dear brothers and sisters in Christ:



Over the past two months I have been reflecting upon the work I have been engaged in over the last couple of years as it concerns the tendency of the Church and Church leaders, over the past millennium to see themselves as needing to mediate the work of God in Christ. In many ways the need to mediate the presence of Christ through

Word and Sacrament through the Medieval Sacramental system, controlled by the Pope was what led to the Protestant Reformation. Luther found repugnant the notion that the Pope was granted a "treasury of merits" which in turn he could dispense for those who said Masses, or paid indulgences. Remember, indulgences were bought for a fee that in time came to be viewed as a way of making up for a lack of remorsefulness on the part of the sinner. Luther's disgust concerning the sale of these indulgences without the need for the penitent needing to be contrite, in part led for a call for debate. That call for debate was what the posting of the "Ninety-five Theses" on the Eve of All Saints, 1517 was all about.

However, in many quarters of our own Lutheran tradition, I am aware that there are some who persist still in engaging in a mode of thinking in which the people of God and leaders of the Church are called to mediate what has been given purely by God's grace in Baptism. The repeated slogan "God's work, our hands," was developed with the perception that the Baptized people of God serve as intermediaries, or as those who mediate God's grace. This is not to suggest that Deacons, Pastors, and Bishops and indeed the whole people of God in the ELCA are not called to be stewards. Quite the contrary. St. Paul in writing to the Corinthian Christians reminds the Baptized of Corinth that they should consider him and the other Apostles in such a way as to think of them "as servants of Christ and stewards of God's mysteries." Rostered leaders in the ELCA (Deacons, Pastors, and Bishops) likewise are servants of Christ and are called to be stewards of the mysteries of God as these means of grace have been delivered to all the Baptized saints in the Church. These means of grace were first delivered through the holy Apostles. As ministers of Word and Sacrament, the ordained are called into an Apostolic succession of the tradition of proclaiming and administering the sacraments. These are God's mysteries and are the means of grace of which the Apostle Paul speaks in writing to Corinth. Indeed, this

stewardship of the mysteries of God may be seen is a type of mediation by the Church. But in this type of ecclesial mediation, Christ himself is viewed as the head of the Church. Christ in his sending is a Sacrament and thus the Church as the body of Christ may be understood as Dietrich Bonhoeffer and the Second Vatican Council of the Roman Catholic Church understood it, as a Sacrament with Christ as primary Sacrament as the head.

Pastors are called as servants of the Word. Christ exceeds any human expectations and permits himself to be mediated in the form of bread and wine, or in words spoken. His words of forgiveness are conveyed through the ordained, as Christ forgives our sins. Further, the believer is joined to Christ, as we are made members of his body the Church in Baptism. We are clothed in him, through washing and the Word. We receive Christ's blessing as his words of blessing are declared to us at moments in our lives. One of the teachers of my teachers, the late Robert Jenson noted that Christ permits himself to be mediated in the Eucharist. In the night of his betrayal he promised that as his followers partook of the bread and wine were received as part of a gathering, he would be bodily present in the forms of bread and wine. This mediated presence is not limited by human understanding of time, nor in a human understanding of space. Instead Christ's words are re-presented by the presider who speaks the words of Christ as part of the Eucharistic Prayer or Prayer of Thanksgiving over the elements. Christ's words, re-presented by the presider are the promise that Christ is truly, bodily present with us, as much as with the two disciples at Emmaus in Luke 24. As such, Christ whose divinity subsists fully in his humanity is both wholly present in his humanity and divinity. As Jenson once put it, Christ permits himself to be present in the "thingness of the bread and wine." Spatially and temporally (in a given point in time) Christ who is ubiquitous and eternal, meaning his is not limited to any time, is present with us in truly in this astounding way.

Because Christ is the head of the Church, and we as the members of Christ's Church are the body of Christ, the Holy Spirit calls us to cling to Christ. In faith we hold fast to Christ, that we might glorify the Father, who sent the incarnate Son for our sake into the world. That which becomes our righteousness is not from within any one of us. The righteousness alone comes from the Christ to whom we cling, by faith. In contrast, the twentieth Century Theologian Karl Barth, and his friend, Dietrich Bonhoeffer, like Luther in the 16<sup>th</sup> century, saw the Church as holding fiercely to the same old pattern of overly mediating the work of Christ. While Barth had become very jaded by the Church's inability to prevent two World Wars, he saw signs of hope from the not just other

denominations who were products of the Reformation, but from the Church of Rome. Barth had so often despaired at the loss of so much of two generations on battlefields around world. Like Bonhoeffer, who was executed in 1945, Barth deplored the persecution of Europe's Jews. In the aftermath of World War II, Barth could see that the Church was recognizing the folly of trying to see herself as mediating God's grace. Hans von Balthazar a fellow Swiss theologian, who was a Roman Catholic Jesuit priest, shared similar concerns with Barth. Things were changing for the Roman Catholic Church as the Second Vatican Council continued in the 1960's. As a part of the Council's work, the Roman Catholic Church committed itself to being reconciled with Churches of the East and with Protestants.

Barth had been a philosopher before becoming a theologian. He had been greatly influenced by Georg Wilhelm Friedrich Hegel (1770-1831). It is important to keep in mind, that as with any great thinker, artist or musician in history, whether they be a theologian, philosopher, or legal scholar there is the body of work left behind by the great thinker, which others read and study. Then there is the movement that is spawned in the wake of a notable person. The movement takes on dimensions that are not part of the written body of work. The movements are part of what others believe the thinker would have said or written, or they lead some in new directions which they believe to be authentic to the memory of the great thinker. In this same way there is that which Hegel wrote and lectured upon in his lifetime, and then there is Hegelianism. Hegelianism properly understood is a movement, and with any movement, there quickly becomes a debate as to how closely and authentic some in the movement are remaining to the one who gave rise to the movement. One therefore is always critiquing the accuracy of the lecturer's notes, taken by students in the lecture hall delivered by the great thinker. Even more so, a movement is always being critiqued by various scholars. Debates often ensue as to whether the various participants in the movement are being authentic to their namesake. This is most certainly true of the works of Hegel and Hegelianism. Various editions of Hegel's lecture notes are sometimes dismissed as having too many inaccuracies to be reliable. Then there are the various strains of Hegelianism. One direction of Hegelianism concerned the implications of the story of Abram in Genesis 15:6 where is written of Abraham. "And he believed the Lord; and the Lord reckoned it to him as righteousness." (NRSV)

The story of Abram's belief was recounted by the Psalmist, the author of I Maccabees, and the Apostle Paul in Romans 4 and Galatians 3, as well as by the author of the Epistle of James. In the nineteenth century there

was a strong contention, by many in the Hegelian movement that just as sin was inherited, so too must the righteousness of Abraham could be inherited. If "Abraham believed, and God reckoned it as righteousness" then might not the descendants of Abraham who is the father of nations inherit the original righteousness of Abraham? This would mean that virtually everyone might be regarded as justified by faith, since God counted Abraham as believing and thus righteous. One merely therefore could be said to inherit the faith. Be Baptized as an infant and rely upon being a spiritual descendant of Abraham. There was also the notion that in mere repetition, a new reality was created. Repeatedly remembering the crucifixion of Christ, or repeatedly hearing that our sins were forgiven, made it so. The folly in this is that while repetition is important in the Church's liturgy, it is not in repeating something that necessarily makes something a reality. The power of the cross of Christ is that through it, God has acted. This reality is not created through repetition. Instead, repetition assists us in reclaiming and recalling an event through which God has promised that our lives have been changed and are changed forever. God forgives us through the cross of Christ that was once and for all.

Coming to terms with our acts of omission and those sins we have committed, we seek to unburden our hearts before God, or through a confessor who will keep what we are sharing in confidence. Pastors are committed to maintaining a confidence through their ordination vows. The repeated act of offering our confession and hearing the words of absolution is not what makes forgiveness real. Contrary to the pattern of thinking among many of the Rationalist Philosophers, the often-repeated act of Confession allows us to unburden our hearts and then hear the good news that we are forgiven. Forgiveness is only made possible through the cross of Christ. Therefore, in a real sense, Lutheran theology understands that in our liturgy the presider re-presents the promises of God in Christ to us. The Presider does not serve to mediate the means of grace. The Presider as a servant instead represents Christ by representing the promises of Christ, serving thus as a steward of the one who is presented and who is present to us.

Søren Aabye Kierkegaard (b. 1813, d. 1855) was a Danish, Lutheran Theologian and Philosopher who sought to counter the view of some Hegelians concerning restored righteousness and repetition that prevailed, particularly in the Denmark of his day. In much of the state Lutheran Church of Denmark at that time, the act of repetition was viewed as mediating the work of God. Through his work, Kierkegaard had a profound impact upon Barth, as later Barth became concerned about the

folly of the Church overly mediating the work of God. Kierkegaard would also have a profound impact upon Bonhoeffer as well. In the 19<sup>th</sup> century, Rational Philosophy had also affected Theology in many other ways; and not necessarily for the better. Among the Philosophers in the period known as Rationalism that followed the period known as the Enlightenment, the individual was the “all important” matter. It was not the collective thoughts of the community, but the “me” individually that determined reality. In reaction, some in time would seek to reclaim what became known as the “I – thou” relationship,” Austrian-born, Israeli Jewish philosopher, Martin Buber, in the twentieth Century would speak of this “I – thou” relationship” and have a huge impact upon Bonhoeffer. However, in the mid nineteenth century, in an anonymous work, by Kierkegaard set about to show the utter folly of the doctrine of individually inherited righteousness and repetition. Not only was Dietrich Bonhoeffer influenced by the work of Kierkegaard and Buber but so was Karl Barth.

Another common legacy left by some of the Hegelians was the type of dialectical method generously employed in his work. The dialectical method of presenting an argument seeks to make use of various positions out of the extreme, to make a point. In some ways we all do this. For example, when we want to argue against something, we imagine the worst-case scenario to argue against something. Hegel himself often sought to examine various sides of an argument by “lifting up” (*Aufhebung* in German) various points and examining their virtue or weakness. Hegel did this by making arguments often out of the extremes. The problem is that the German term *Aufhebung* can also mean to “abolish,” “destroy,” “suspend,” “sublate,” “preserve,” or “to transcend.” Clearly the term’s meaning is ambiguous, and it leads to much confusion as to how to best interpret what Hegel himself meant by the term. None the less, philosophers have used the dialectical method utilizing this method of *Aufhebung*, along with the ancient art of rhetoric, and grammar. Dialectics is a type of logical discourse. The ancient art of the study of grammar however, is understood here not as the study of the parts of speech. Rather the study of grammar in the ancient and Medieval world involved analyzing a source text and considering its original context, structure, overall flow, along with the use of vocabulary. The study of grammar enabled the scholar to provide a proof text in making an argument. Together, dialectical logic, rhetoric, and grammar were understood as the *trivium*.

*Trivium* in Latin means “the place where three roads meet.” The term arose during the time of the Carolingian monarchs in 9<sup>th</sup> Century Europe when academic disciplines of logic, rhetoric, and grammar formed the

basis of a liberal arts education. This *trivium* had to be mastered before boys could then move on to study the Medieval disciplines of arithmetic, geometry, music, and astronomy. Historically, the use of grammar, rhetoric, and dialectical logic that made up the *trivium* of the Carolingian Renaissance, that formed the standard methods employed in what were considered the Medieval sciences of Philosophy (or metaphysics) and theology from the time of Ancient Rome until the 16<sup>th</sup> Century. The late, Marshall McLuhan who died in 1980, but who taught for years at my own Alma Mater in Toronto, the University of St. Michael's College, had written his Doctoral Dissertation just before the start of World War II in Europe. His dissertation was approved without a defence by Trinity Hall, in the University of Cambridge in Great Britain because World War II had just begun in Britain, and passage from his native Canada back to Great Britain was virtually impossible. In his dissertation McLuhan argued that from the time of the Roman orator Cicero until the time of the English poet and satirist Thomas Nashe, the disciplines of the *trivium* remained intact. With Nashe and beyond, however, Philosophers ceased to fully utilize the three disciplines together, and this in McLuhan's view this loss of the *trivium* caused an impairment in the ability of theologians and philosophers to present a well-rounded argument. For one thing, the art of grammar or the use of proof texting was diminished in the Enlightenment because the use of any sort of canon (rule) or authority of Scripture or source text began to be questioned. As the Enlightenment and then Rationalism began to take hold, the dictum of René Descartes (1596 - 1650) «*je pense, donc je suis* » or in Latin "*cogito, ergo sum*" (I think, therefore, I am) became the slogan of the age. In fairness, Descartes had really intended his phrase to mean that in doubting one is moved to think, and that gives rise to the sense of behaving as a rational being. None the less, the dictum as it came to be understood in Western Philosophy gave rise to a whole movement centered on identity and the focus on the individual. Rationalism was born out of this understanding. In such a context, there became less a focus on sources for proof texting something, to present arguments in favor or against something.

Rationalism gave rise to a theologian in the Reformed tradition named, Friedrich Daniel Ernst Schleiermacher from Prussia. By the latter half of the 19<sup>th</sup> Century, a Lutheran Theologian would arise, in the theological tradition of Schleiermacher, whom very likely many Lutherans today have never encountered. This theologian, whose name is not a household name among many of today's Lutherans, was influenced by Rationalist Philosophy and Schleiermacher, along with other theologians who engaged Rationalist ideas. While his name often goes unrecognized, this

German theologian's work has hugely affected the way many Lutherans today interpret Luther and our theology. Albrecht Ritschl (1822 –1889) lectured on Systematic Theology in both the universities in cities of Bonn and Göttingen. Faith for Ritschl was to be reduced to moral judgements on the part of the believer. He sought to separate philosophy or metaphysics from theology. This divorce of the two is completely artificial, since even the Apostle Paul used Greek Philosophy to make his arguments. One cannot use philosophy to prove that what God has done for us in Christ. Such an effort can never prove that God exists or that God is gracious. Philosophy instead should serve as a handmaid of theology, enabling the theologian to show that God's work is logical, fitting, and gracious. Ritschl, however, wanted a clear separation between metaphysics and theology. Ritschl supported the idea that the Gospel stories should provide a sort of moral compass. But any sense that we were joined to Christ was to be avoided. For Ritschl God is a "holy other," and any close joining of Christ to the believer was merely utilizing too great a metaphysically defined relationship. The repetition of the declaration of forgiveness, and the declaration that the Scriptures declare that in Christ we have been set right with God were the primary purposes that the Gospel served, in Ritschl's view. We were freed by God in Christ. As a result, the work of Christ is reduced to an act of continually declaring us free from the sins we commit. Ritschl even avoided considering the sins of those things we failed to do as truly sin. Apathy, or the lack of doing anything in the face of oppression was not really a sin for Ritschl.

Bonhoeffer and especially Barth despised this kind of theology advocated by Ritschl and his proponents. It is Christ, who for Barth and for Bonhoeffer, is active in faith. This understanding recovered by Barth and Bonhoeffer was much more faithful to Luther especially. Ritschl, however in many ways turned a whole generation of theologians and Church leaders into "quietists" who would not oppose the German Kaiser in his use of bombing civilians and the use of phosgene gas in World War I. Silence, which implicitly gave justification for Germany's bombing of civilians was something I noted in last month's article. The German Lutheran zeppelin corps commander, Peter Strasser, whom I mentioned last month, was influenced by Ritschl. Ritschlian theology caused too many theologians to remain mute at the rise of the National Socialist Workers (Nazi) Party and Adolf Hitler. Ritschlian theology avoids the language of being called to servanthood. The focus remains on the view that in Christ "I have been set free." The call to follow in discipleship or to be servant to others that Luther so emphasized is severed from "the being set free." Luther had said paradoxically, in keeping with the

teachings of the Apostle Paul, “A Christian is utterly free, lord of all, subject to none. A Christian is utterly dutiful, slave of all, subject to all.” (*Freedom of A Christian*, November 1520, translation my own). This, by the way, is why I will not permit the use from our hymnal, *Evangelical Lutheran Worship* of Hymn 453, “Baptized and Set Free.” The last stanza of this hymn contains the words, “. . . , We gather to sing loud and strong. Not enslaved but set free! From now on all will be, one in Jesus, one in water, Baptized and set free!” The hymn is all about being freed, without the call to take up the cross of discipleship that Jesus calls us to, and which Luther emphasized. Ritschlian theology ultimately leaves it to us to tell the “good news” and to be about mission. For Ritschl, Christ is not joined to us, nor does Christ cover our sin (the condition), nor do we each cling to Christ in faith. This sense of the promise that we are joined to Christ that was so much a part of Luther’s emphasis in the Catechisms and in his other treatises and writings had no place in Ritschl’s theology. This meant that the Church is left to merely repeat the declaration and mediate the message and go about responding to the Gospel as it sows seeds for the Kingdom. Therefore, there is another hymn that I intentionally avoid: ELW Hymn 670 “Build, Us Up Lord” because the refrain says: “Growing in Christ, we plant seeds for the Kingdom . . .”

Ritschl’s legacy is alive and well today, and Barth sought to offer the corrective. Barth called the Church to remember that God offers grace and it is because of God’s accompaniment through Christ that our response that follows. Barth sought to emphasize that God in Christ accompanies us and yet transforms our whole being. God, for Barth is the one who acts continuously without needing our mediation. The implications of the cross are continual for all of creation. Faith is not merely a new ethics. Faith is a life changing event in which Christ clings to us and we cling to Christ. By the gift of God’s presence in Christ, we trust in the promises of God. We remain fully accountable, but in Christ, God has elected to send the Son who was with us through his life and ministry. Yet, this is not a legacy that remains merely a memory which is made real through repetition. God continues to act as Christ remains real and available to believers in present. Christ remains a present in the lives of the faithful, as an unmediated presence in our lives. The emphasis is upon the fact that it is God who has acted and who acts, who has ushered in the Kingdom in Christ, and who is the one who continually plants seeds for the kingdom. The presider in Worship re-presents the promises made to us by Christ that he offers his presence to us as we gather and as we feast upon his body, blood and his Word. Our view is not as if God in Christ were the cue ball and we were billiard balls

responding to God's justifying grace. Instead, God's grace is continual, and the gift of Christ's presence assures us of God's ongoing guidance and care. Jesus has said, "apart from me you can do nothing." (John 15:5, *NRSV*) Relying upon a mediated presence turns us in to reacting billiard balls. Luther, Bonhoeffer, and Barth's theologies speak of the God in Christ is who available to us, transforming and joining to us.

As I noted above, Herbert Marshall McLuhan, who taught for many years in the English Department at the University of St. Michael's College where I studied in Canada, was among the first to note that in the history of Philosophy, the age of the Rationalism in which Hegel taught and wrote was the first time the dialectical method was employed in isolation from the context of the sources serving as a proof text (e.g. the Bible) and the rhetorical skill of debating a topic. The result is that often a philosopher or theologian takes an issue and seeks to destroy the argument of the opposing view to validate one's own argument. Sadly, we can see in the extreme, the results of this type of Hegelian dialectic in our political sphere as politicians seek to destroy the views of their opponents by taking their opponents view to the utter extreme and seeking to destroy the argument. Often this takes the form of character assassination as well. No longer is it enough to destroy the opposing argument through Hegelian dialectical negation, one it seems must also belittle, bully, and destroy the opposition. Bonhoeffer noted the destructive effects of this dark side of Hegelianism in a series of lectures in the late 1930's. Bonhoeffer could see how this was being employed by the Nazi's. Unfortunately, Barth was not always so careful to heed Bonhoeffer's caution as it applied to doing theology. Barth's thoroughgoing dialectical method sought to do more than "lift up" opposing views; Barth sometimes sought to destroy the view of others.

The Roman Catholic Church in the early part of the 20<sup>th</sup> century was a prime target for Barth. In some of his lectures he reverted to harsh labels of the work of what is called "natural theology," "Natural theology" seeks to use philosophical models to appreciate the work of the Trinity and to seek to better understand the ongoing work of the Holy Trinity. Barth saw such work as "grasping for God" and labeled it "Antichrist." Fortunately, later in his life Barth witnessed the exciting work of the Second Vatican Council and became good friends with Hans Urs von Balthasar who like Barth, shared a love for the music of Mozart. As an observer at the Second Vatican Council, Barth saw the emergence of many of the things he himself as a Protestant had called for in his writings. At the Second Vatican Council, Christ was defined as primary Sacrament. This was the

only way the Church could be understood herself as an unmediated Sacrament. The Council also spoke of Christ as the light of the world, not the faithful, not even the Church. Since Christ was the unmediated light of the world, God was continuously, unambiguously and directly involved in the whole creation without simply inciting human beings into a response.

Sadly, the great problem was that in using the dialectical method the way he did, Barth sometimes went too far. In an attempt to reclaim a sense of God's un-mediated presence, Barth came to question ultimately the efficacy of baptizing young children. In this way particularly, Barth went way too far. His dialectical method in the end sought to negate and destroy the sense that Baptism was efficacious for children. Though he never actually says that we should not Baptize our children in infancy, he raised examples of those who had been baptized in infancy and who had failed to live out that Baptism, or in any visible way resembling anything close to what we would regard as Christian discipleship. Barth wanted to see Baptism lived out and, in a life filled with evidence that one was truly Baptized in the Spirit of God. Barth wanted to "lift up" (this meaning of *Aufhebung*) the fact God in Christ remained the "true" Sacrament in the Church. Barth has also rightly been accused of not showing humility. Sometimes he could be brash in his rhetoric, quick to say to his neighbor "Let me take the speck out of your eye," while ignoring the log in his own eye. (Matthew 7:4)

Barth was once asked by an American student about what for him remained the greatest truth throughout his work on the multi volume *Church Dogmatics*. Dogmatic is a term that comes from the Greek term *Dokein* by way of French. It means, "It seems." The word appears in Greek in Acts 15:28 which offers the context in which the term appears, and which offers its theological meaning: "For it has seemed good to the Holy Spirit and to us to impose on you no further burden than these essential: . . ." Significant that this is the title of his multi volume set and that it was not titled as he had originally planned, *Christian Dogmatics*) Barth responded to the American student, "Jesus loves me, this I know. For the Bible tells me so." In a sense, this sums up what was at the heart of what Barth's work was about. He wanted to point to God's ongoing work of Christ, who for us is at work in the lives of all people, in the Church, even if at times they do not know it, or even if they are not aware of it. God's sacramental presence in this way is not something that can be mediated, by anyone. In a real sense Barth, wanted the Church to see Christ as the only true unmediated Sacrament of the Church. As a result, using his dialectical method, without the ancient art of rhetoric and grammar, Barth appears to his readers as an anti-Sacramentarian. His

attempt to strike out against the Church's mediation of Christ meant that dialectically he had "thrown the baby out with the bath water." This is an unfortunate side of his dialectical method. Indeed, we can say Christ is a Sacrament that means that the Church is a Sacrament, as the Church is the body of Christ with many members. Because Christ is the primordial Sacrament in his having been sent by the Father through the Holy Spirit. All other Sacraments derive their unmediated power and meaning. The Baptized members of the body of the body of Christ cling to Christ by faith and follow Christ where he leads. We are not billiard balls responding.

Now, as I mentioned when I began writing this series of articles, I had moved my books to another area of the house. After the Epiphany party, I could not find where I had put those books. I became increasingly distraught and disgusted that a project that I had spent so much time in research, should be thwarted by losing the materials. I spent a fair amount of money collecting the materials, visiting libraries in other cities, and ordering books through second hand book sellers since some of my sources are no longer being published. Then one day in March, I went down to the basement and "*Eureka!*" I found them. I had re-shelved all my books, articles and notes in the closest book case, on the closest bookcase, at the bottom of the basement stairs. It was simply too obvious. Hopefully, my work has not been in vain and I can soon collect my materials and produce an article. I have shared my ruminations on the topic here to reflect with you my brothers and sisters, what it is that I have been contemplating.

Grace and Peace,

A handwritten signature in blue ink, appearing to read "C. P. P. P. P." with a stylized, cursive script.



Important  
Information

**Please make note that on Sunday, June 17 – Father’s Day there will be only 1 service at 10:30 am.** There will be a Men’s Breakfast at 8 am for all men of Bethany with Sunday School at 9:30 am followed by 10:30 am Worship Service.



### **WORSHIP & MUSIC COMMITTEE MEETING**

Scheduled as needed. Notices will be included in your weekly bulletin and via your email.



**GOLDEN AGERS** ~ Come celebrate with us. What’s a better way to celebrate than to meet with our friends and share a meal together on **Thursday, June 14 -11:30 am at Harbor Inn Seaford in Hickory.** Invite others to attend with you. See you there! Call church office if you need a ride.



**KNITTING & CROCHETING MINISTRY meets each Monday at 2 pm**, no experience necessary. Working on projects for our church as well as for outside our congregation. Bring your needles, hooks and yarn and join us. We will meet in “Fox Den” in the Peeler Bldg. Call Karen Shaw with any questions at 828-328-8665.



**QUILTERS meets each Wednesday at 4 pm.** We need your help in putting together some quilts. Please come and join us in the Quilters Room located in the Peeler Building.



These dates are open for placing flowers on the altar during 2018: *June 10, August 12, August 26, Sept. 2, Sept. 30, October 14, November 11, November 25, December 2, Dec. 9, Dec. 16*

Please feel free to contact church office at 322-5002.

**COMMUNITY BULLETIN BOARD ~ Check it out!** Please stop by and see what's going on in your area. This bulletin board is located across from the church office. Lots of important information and events that you can take advantage of.



**Our food drive for CCM is an ongoing service project.** Please keep bringing items for the needy. Food supplies are running low and the need is great. Place in the BLUE collection bin in hallway.

### **WEST HICKORY/WESTMONT NEIGHBORHOOD ASSOCIATION MEETING**

The West Hickory/Westmont Neighborhood Association will meet **Thursday, June 14 at 6 pm** at Bethany Lutheran – Parish Center to discuss topics of interest and community concerns. Residents, business owners, and commercial property owners in the West Hickory/Westmont neighborhood of the City of Hickory are encouraged to attend. For questions about the West Hickory/Westmont Neighborhood Association, please contact City of Hickory Transportation Planning Manager and Neighborhood Liaison John Marshall at (828) 323-7534 or via email at [jmarshall@hickorync.gov](mailto:jmarshall@hickorync.gov).

### **TRINITY VILLAGE – Lutheroad Day Camp – June 18-22**

This is our 4<sup>th</sup> year in partnering with Lutheridge in hosting a camp at Trinity Village for children ages 5-12. Would you please prayerfully consider this exciting opportunity held right here in Catawba County with the purpose of the day camp to help children grow in faith and to experience the opportunity to develop relationships with our residents. **The cost is only \$110 for the week. If you would like to sponsor a child, see Carol in the church office for a form.**

Also if you know of an child that would benefit from this day camp please pick up a registration form in the narthex, fill out and mail with a deposit to the address found in the pamphlet.



God has asked that we study his word and especially bring the little children unto Him and to bring them up in the word of God.

Sunday School is not just for kids.  
***Getting into God's Word is awesome!***

**SUNDAY SCHOOL CLASSES** ~ We encourage everyone to find a class to attend and grow together in God's Word.

### SUNDAY SCHOOL Classes

Held each Sunday morning at 9:30 am.

We encourage everyone to find a class to attend and grow together in God's Word.

**Ladies & Men's Class** ~ meets in the Margaret Pauline Deaton SS Classroom

**Children's Class** ~ meets in the Peeler Bldg – 2<sup>nd</sup> room on right



### **For ages from Birth to 3rd Grade**

Children's Church for age's birth to 3rd grade.

Children's Church will follow the Children's Time message which is held in sanctuary until communion.

Our "Little Faith Builders" leaders are very excited to start this ministry and will be available to assist in taking your child over to Children's Church.



**OPPORTUNITIES ~ Great opportunities to help others seldom come, but small ones surround us every day.**

**THE SPIRIT'S HAND** will continue to move the patients to the chapel. Need volunteers each third Sunday of each month (**June 17**) to help move residents at Trinity Ridge to and from Sunday Worship. **Helpers need to be there by 3:45 pm; chapel begins at 4:30 pm.** We have been asked to recruit at least one more helper. Keep up the faith and prayers!

**EVANGELISM/SOCIAL MINISTRY COMMITTEE ~ No meeting in June or July. We will resume back in August - meeting will be held on Sunday, August 12 after the late worship service.** Please consider joining this most important Committee, as it reaches out into the community and spreads Bethany's mission to **BE THE CHURCH!!!!**

We have been recently calling our away-homebound members at our last few monthly meetings from here at Bethany. They were: Calvin Mull, Ruby McCray and Frances Reinhardt. They were so delighted to hear our voices and just to know that they were being thought of from their home church, Bethany. Recently 2 of these members have moved back in the area. Listed below are their names and addresses so hopefully you can visit or contact them yourselves.

Calvin Mull  
Lenoir Healthcare Center – # 411  
322 Nuway Circle  
Lenoir, NC 28645

Ruby McCray  
Cambridge House –# 104  
114 Tenth St NE  
Hildebran, NC 28637  
838-1194

Thank you.

*Beth Brittain & Linda Lutz, Co-chairs*

**FROM THE EVANGELISM/SOCIAL MINISTRY COMMITTEE:**

We are in need of **3 people to be the Church on June 19** and volunteer at the Soup Kitchen beginning at 11 AM. We conclude by 12:30 PM. Thanks to Cindy Elder, Tommie Johnson, and Linda Lutz who volunteered (were BEING the Church) at the Hickory Soup Kitchen in May as Bethany's representatives. Thank you. Beth and Linda



## MONTH OF JUNE

### Meeting at Bethany this month:

**Group Mary** – Meeting on **Monday, June 4 at 6 pm.**

Patsy Nikbakht, Chair

Nancy Seagle – hosting at Bethany

**Reminder:** Group Mary to host Birthday Party at Trinity Village  
June 18 at 2 pm.

**Group Ruth** – Meeting on **Sunday, June 3 at 4:00 pm.**

Becky Buchanan, Chair

**WELCA BAZAAR MEETING ~ Important meeting will be held on Tuesday, June 19 at 6 pm.** We need everyone willing to help to come out, we have lots to discuss and forms to vendors need mailing out now. Please come out and be part of this big event for our ladies of WELCA.

**FATHER'S DAY BREAKFAST ~** The ladies of WELCA will honor all men of Bethany with a breakfast on Sunday, June 17 at 8:00 am in the parish center. We encourage **all men of Bethany** to come out and enjoy a wonderful Father's Day Breakfast.

**SAVING TABS FROM CANS~** Group Mary is now collecting tabs from drink cans for Ronald McDonald House service project. Every tab means money to help. A collection basket has been placed near the CCM food bin for your convenience in the hallway. Please start saving and bring each Sunday. Thanks, Patsy



We encourage **all men of Bethany** to come out and be a part of Bethany's Men in Mission. This month's breakfast meeting has been changed to **Sunday, June 17 at 8:00 am at Bethany** where we will enjoy a Father's Day Breakfast provided by the ladies of Bethany's WELCA. Looking forward to seeing you then.



## 2018 DOWNTOWN HICKORY FARMER'S MARKET

Wednesdays: 10 am – 2 pm

Saturdays: 8 am – 1 pm

Find Your Farmer - local Farmers with fresh Produce, Meats, Eggs, Cheeses, Sauces, Rice, Honey, Preserves, Pickles, Pasta, Baked Goods, Fudge, Cut Flowers, Transplants, Potted Plants, Herbs, Shrubs, Tapenades, Artisan Crafts, Music & More!

**If you enjoyed the meal you just ate, thank a farmer!**

**COUNCIL MEETING ~ Tuesday, June 12 at 7:00 pm.**

**SPECIAL NOTE TO COUNCIL MEMBERS:** Please check your mailbox weekly to see if you need to sign off on purchase orders and if by chance other important items might have been placed in your mailbox during the week that needs your immediate attention. *Make sure your council reports are turned in to the office one week prior to that month's council meeting so packets can be ready to be picked up and read prior to the meeting.*

**STEPHEN MINISTRIES CORNER:** We have six member of Bethany taking their training for Stephen Ministries. They are: Beth Brittain, Melonie Harmon, Tommie Johnson, Linda Lutz, Cindy Johnson and Gene Rector. They have committed to meet until September 17 for 2 1/2 hours each week. Please keep these members and their leader in your prayers. We will meet each Monday in the library until training is complete. They will be commissioned on Sunday, September 23. *Roger Webb*

**DEAR MEMBERS....YOU'VE GOT MAIL ~** Do you check your mailbox each Sunday? Hopefully the answer is "yes." Don't want you to miss out if something important has been placed there. Thanks from your friendly mail carrier.

## DID ANYONE SAY F-R-E-E-Z-E-R ???



Chickens need to no longer worry about where they will lodge in air conditioning here at Bethany! Through the generosity of numerous supporters, all chicken pies for the Bazaar Pie Sale in the Fall will have a cozy, albeit cold, new freezer home. Check out their new digs in the storage room adjacent to the Women's Restroom in the Parish Center!! Did we hear that Bethany is that Church that sells the BEST chicken pies ever?? Thanks to all of these chickens (and their preparers) for "BEING THE CHURCH!"

**INSPIRED LEARNING PROGRAM** ~ In preparation for a new middle grade program to locate on the second floor of the Peeler Building this summer, Tammy Locke and Linda Lutz cleaned out the "Christmas Costume Room." Costumes that were in need of repair were relocated to the ladies' sewing room on the first floor. Many thanks as these ladies are being caught with scissors in hand "BEING THE CHURCH!!"

### WHAT IS THE INSPIRED LEARNING PROGRAM?

Inspired Learning is an initiative from a nonprofit organization called Maiden Rosenwald Community Development Corporation also known as MRDCDC. We are a program funded by a 21st CCLC (Community Learning Center Corporation) Federal Grant. Having this grant allows us to service, in both after school and summer, students 2nd through 12 grade for FREE. This year we are so blessed to be able to use Bethany Lutheran Church facility for our middle school summer camp. With the middle school summer camp, we will have 30 students, with 4 educational tutors (John Smith, Faith Fulbright, Cameron Robinson, and Raymond Mitchell), and 2 certified teachers (Aimee Sigmon and Jamie Fredericks). Our camp will begin June 18-August 2nd with the week of July 4th off. Our focus for the summer is Higher education and various careers involving STEAM. We will have hands-on academics in the morning and field trips in the afternoon. We will be traveling to Whitewater, Charlotte Motor Speedway, Narroway Productions, Discovery Place, and many more places. The program is Monday through Thursday from 8am to 4pm. *Montaira Perry, Site Coordinator*



Have you noticed improvement around our church sign on the North end of our property? The beautiful plantings and hours of digging are the result of two elves who expended a lot of time, energy, and “sweat equity”!!! They have no names: they are only known as the Johnson duo!!!

They were caught red handed “BEING THE CHURCH”.

**MANY THANKS** to Melonie Harmon and Linda Lutz for providing refreshments for this past Tuesday at the hosting of the Catawba Conference Meeting here at Bethany. Each spring, conferences meet to discuss issues before the coming annual assembly and for worship and fellowship. Conferences may also call other meetings, training or fellowship events. The Rev. Greg Brown, dean of our conference shared information with us.

**MANY THANKS** to the Evangelism/Social Ministry Committee for staffing our tents at the Longview Mayfest this past Saturday. Special appreciation goes to Pam Connelly who chaired this sub-committee and for the numerous volunteers who were all caught “being the church.”

***Have you been caught.....?***

**EUCCHARISTIC MINISTRY** provides to our shut-in members with means of visits and communion. Our shut-in members are very important to us and they love the visits.

If you wish to go with Roger and Gene to visit our shut-in members please contact Roger at 310-7120 so they can plan with you a date and time. We would love more people being involved in this ministry with our shut-in's. It's very rewarding!



## THE FUTURE IS LOOKING BRIGHT for Madison Caroline Reese

Madison has graduated from Western Piedmont Community College with a Degree of Associates in Arts on May 12, 2018 and from Burke Middle College with a High School diploma on May 22, 2018.

Madi will continue her education this Fall at NC State University College of Agriculture and Life Sciences. Good luck in your journey.

Madi is the daughter of Keith and Melanie Rooks and the late Michael Reese. Her grandparents are Melvin and Jackie Childers and Gail Reese and the late Carroll Reese. Her great grandmother is Lucille Marshall.

**GRADUATION DAY** is a day to mark a tremendous accomplishment. You could not have come to this day without a lot of hard work. There may have been days when you felt that you could not continue, and yet you did. The moment when you are called up to the stage to receive your diploma, resplendent in your cap and gown, is a moment to savor. You can not lose what has now been given to you. Whether it is a high school, college, graduate, or doctoral diploma, that achievement will be yours forever. ***Now go on and take on the world!***

### PRAYER FOR GRADUATION STUDENTS

"Father God, we thank you for these graduating students. We pray that you will give them direction, purpose, and perseverance as they enter the next phase of their lives. Give them clearness of mind to move forward into the plans and purposes that You have for them. May these young people gain wisdom from You and have discernment for proper behavior. Grant them success for their efforts at every turn and guide their feet to follow Your ways. May they be eager to do good and not evil all the days of their lives. Use them in mighty ways, Dear Father. In Jesus name, amen.

NOTE: If I have missed anyone that has or going to be graduating soon, please call the church office or email your information to the church office. So proud of each of you and we want to celebrate with you as well.



You are cordially invited to attend the  
Eagle Scout Court of Honor for

**Jordan Pendry**

Wednesday, June 20 at 5:00 pm

Bethany Lutheran Church  
1644 Main Ave Dr NW  
Hickory, North Carolina

Light Refreshments will be provided.

### **Eagle Scout**

The Scouts gave you a challenge,  
And you've met it faithfully my friend,  
But it's quite hard to understand  
Just all it will mean in the end.

An Eagle Scout, you've reached the top,  
Or have you only just begun?  
I'm betting that you will not stop  
With so much glory to be won.

For life holds out a challenge too,  
A mountain high for you to scale,  
And with the training Scouts gave you,  
There's really no such word as fail.

And so as you press on ahead,  
You'll find it's made much work like play,  
And as the tasks before you spread,  
They'll find you ready, so I'll say.

Congratulations Eagle Scout,  
The world before you now is spread,  
Scouts taught you much what life's about,  
Prepared you well for what's ahead.

# BIRTHDAYS & ANNIVERSARIES

## June Birthdays

6/1	Jackson Forehand
6/3	Kowen Drum
6/4	Melonie Harmon
6/6	Gail Reese
6/7	Dot Alexander
6/9	Christina Hart
6/13	Nancy Seagle
6/18	Barbara Miller
6/23	Glenn Shoaf
6/28	Bethany Manning
6/28	Joshua Manning

*This is the day that the LORD has made; let us rejoice and be glad in it.  
Psalm 118:24*

## June Anniversaries

6/4	Michael & Cindy Greene
6/17	Jacob & April Sisk
6/18	David & Cindy Elder
6/26	Gene & Lucy Alexander
6/28	Nicholas & Jessica Reese
6/29	Marcus & Tommie Johnson

*"May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you." 1 Thessalonians 3:12*

*(Please call the church office with additions or corrections to this list)*

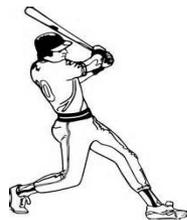
**WEDNESDAY MID-WEEK SERVICE** ~ we will still be meeting weekly on Wednesday evenings at 5:15 pm for our Mid-Week Service with Communion. The only change is that we will be meeting in the Van Dyke Chapel (located in the Peeler Bldg., last door on the right) instead of the Parish Center. Please continue to be in the Lord's house and word each Wednesday evening.

*Please note the exceptions listed below for June !*

**No service on:** June 6 and June 27 due to Pastor Shaw out of town.  
**June 20 starting at 5 pm** – Outdoor Chapel & Nave – Service & Eagle Presentation of Jordan Pendry

**EAGLE COURT OF HONOR CEREMONY...** please note that on **Wednesday – June 20 at 5 pm we will start our Wednesday Midweek Service in our Outdoor Chapel as we dedicate it and then move into the Nave to continue with our service** . We have the honor and pleasure of bestowing the rank of Eagle Scout to a member of this congregation, Jordan Pendry. The Outdoor Chapel was Jordan's Eagle Project. This is a great moment worthy of celebration. Please join us.

There will be a reception honoring our new Eagle Scout immediately following the ceremony in the Parish Center.



### **CRAWDAD'S ~ Special Game's**

Join us for a great day at the Crawdad Stadium for a day of baseball and lunch.

**Cost is \$5 per senior which includes your ticket to the game and free lunch.** What a great deal!

Wednesday – June 6    10:30 am  
Tuesday – June 26    noon  
Monday – August 13    noon

**NOTE:** If you are interested in attending any of these games, please let the church office know so that we can go as a group for these games.

## *The Prayers of Intercession*

WE PRAY FOR ALL PEOPLE IN THEIR DAILY LIFE AND WORK;  
FOR OUR FAMILIES, FRIENDS, AND NEIGHBORS, AND FOR  
THOSE WHO ARE ALONE.

WE PRAY FOR THOSE WHO ARE SHUT-IN:

Gene & Lucy Alexander • Lucy Frye • Mary Ellen Glass • Ruby McCray •  
Lucille Marshall • Calvin Mull • Frances Reinhardt • Ray Ritchie •  
Martha Witherspoon

WE PRAY FOR THOSE IN NEED OF HEALING, ESPECIALLY:  
MEMBERS OF BETHANY

Gene Alexander • Helen Barger • Bill Buchanan • Pam Connelly •  
Brenda & Richard Fox • Melonie Harmon • Theda Isenhour •  
Max Johnson • William Moretz • Kathleen Plemons • Gene Rector •  
Nancy Seagle • Glenn & Novella Shoaf • Ray & Sherry Stilwell •  
Roger Webb

FAMILY AND FRIENDS

Tom Barger • Arthur Brittain • Pat & Richard Correll • Butch Dooley •  
Tony Frye • Cathy Gibson • Alice Godbey • Jessie Harmon • Debbie  
Hayes • Jane Herman • Curtis Kiziah • Rader Kiziah • Dickie Locke •  
Mary Norris • Leon & Rozelle Owen • Ricky Powell • Vernice Punch •  
Sam Richards • Lisa Robinson • C.P. Shaw Sr. • Maude Shaw • Erin Sipe  
Dot Sisk • Ethel Smith • Joyce Warlick • George Watson • Dave Zinkler



Family of Virginia Whisnant  
Family of Avery Wilfong  
Family of Hoke Whisnant

## Summer

Find and circle all of the summer words that are hidden in the grid.  
The remaining letters spell an additional summer item.

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

ANTS  
AUGUST  
BARBECUE  
BASEBALL  
BEACH  
BEES  
BICYCLE  
BLUE SKY  
BOATING  
BREEZE  
CAMPING

FISHING  
FLIES  
FLOWERS  
GARDENING  
GOLF  
GREEN GRASS  
HAT  
HIKING  
HOLIDAYS  
HOT  
ICE CREAM

JULY  
JUNE  
MOSQUITOES  
NO SCHOOL  
PICNIC  
ROLLER BLADES  
SANDALS  
SKATEBOARD  
SOCCER  
SOLSTICE  
SPRINKLERS

SUNBURN  
SUNGLASSES  
SUNSCREEN  
SUNSHINE  
SUNTAN  
SWEAT  
SWIMMING  
U V RAYS  
WASPS  
WATER FIGHTS  
WATERMELON

May 2018  
 S M T W T F S  
 1 2 3 4 5  
 6 7 8 9 10 11 12  
 13 14 15 16 17 18 19  
 20 21 22 23 24 25 26  
 27 28 29 30 31

# June 2018

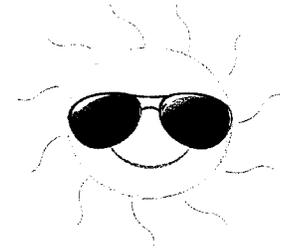
BETHANY LUTHERAN CHURCH

July 2018  
 S M T W T F S  
 1 2 3 4 5 6 7  
 8 9 10 11 12 13 14  
 15 16 17 18 19 20 21  
 22 23 24 25 26 27 28  
 29 30 31

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2
					<b>NC Synod Assembly - Raleigh, NC</b>	
3 8:30a Early Worship 9:30a Sunday School 9:30a Graduation Reception 10:30a Late Worship 4:00p Group Ruth	4 6:00p Group Mary 6:30p - 9:00 pm Stephen Ministry Training	5 6:00p PC - Inspired Learning Orientation	6	7	8	9 10:00a PC - Mimosa Gardens Meeting
<b>Pastor Shaw - CCET - Workshop- Baltimore Maryland</b>						
10 8:30a Early Worship 9:30a Sunday School 10:30a Late Worship	11 2:00p Knitting/Crocheting 6:30p - 9:00 pm Stephen Ministry Training	12 7:00p Council	13 4:00p Quilters 5:15p Mid-Week Service	14 11:30a Golden Agers 6:00p Westmont/West Hickory Assoc. Mtg	15	16
17 <b>FATHER'S DAY</b> 8:00a Men's Father's Day Breakfast/ LMIM Meeting 9:30a Sunday School 10:30a Late Worship 3:45p Spirit's Hand-Trinity Ridge	18 2:00p Group Mary - Trinity Village Birthday Party 2:00p Knitting/Crocheting 6:30p - 9:00 pm Stephen Ministry Training	19 <i>Hickory Soup Kitchen Volunteers</i> 6:00p WELCA Bazaar Meeting	20 4:00p Quilters 5:00p Mid-Week Service - Eagle Presentative: Jordan Pendry	21 2:00p Devotions at Lutherhaus	22	23
<b>8:00a Inspired Learning Program</b>				<b>NC WELCA Annual Gathering - LRU</b>		
24 8:30a Early Worship 9:30a Sunday School 10:30a Late Worship	25 6:30p - 9:00 pm Stephen Ministry Training	26	27	28	29	30
<b>8:00a Inspired Learning Program</b>						
<b>NC WELCA Annual ...</b>		<b>Pastor Shaw - Int'l Gathering - Toronto Canada</b>				



# JUNE 2018 RESPONSIBILITIES



RESPONSIBILITY	June 3	June 10	June 17	June 24
<b>Assisting Minister(8:30)</b>	Tommie Johnson	Tammy Locke	<b>Father's Day</b>	<b>Tammy Locke</b>
<b>Assisting Minister(10:30)</b>	Linda Lutz	Cindy Elder	Melonie Harmon	Patsy Nikbakht
<b>Children's Church(10:30)</b>	Tammy Locke	Denise Powell	Tammy Locke	Denise Powell
<b>Communion Assist.(10:30)</b>	Becky Buchanan	Mary Helton	Roger Webb	Cindy Elder
<b>Crucifer (10:30)</b>	Gene Rector	Beth Brittain	Gene Rector	Beth Brittain
<b>Sound Board</b>	Ken Harmon	David Elder	Tammy Locke	David Elder
<b>Greeter (8:30)</b>	Tammy Locke	Tommie Johnson	xxxxxxxxxxxxxx	Mary Emma Smith
<b>Greeter (10:30)</b>	David & Cindy Elder	Glenn & Novella Shoaf	Tommie Johnson	Cindy Johnson
<b>Bell Ringer (8:30)</b>	Tammy Locke	Marcus Johnson	xxxxxxxxxxxxxx	Tammy Locke
<b>Bell Ringer (10:30)</b>	Larry Powell	Larry Powell	Larry Powell	Larry Powell
<b>Altar Flowers</b>	Brenda Fox	<b>OPEN</b>	Cindy Elder	Novella Shoaf
<b>Care Givers</b>	Roger Webb Becky Buchanan Theda Isenhour	Novella Shoaf Gene Rector	Cindy & David Elder Nancy Brittain	Ken & Melonie Harmon Nancy Seagle
<b>Teller Duty</b>	Robbie Mozeley	Terri & Jackie Childers	Cindy & David Elder	Melonie & Ken Harmon
<b>Ushers (10:30)</b>	Robbie Mozeley's Team			
<b>Sacristan's</b>	Cindy Elder, Tommie Johnson, Gene Rector			

**NOTE: If you are unable to fill your assignment, please contact another person to serve in your place.**

AS FOR ME  
AND MY HOUSE,  
WE WILL SERVE  
*the*  
**Lord**

Happy  
**F**ather's  
Day

## **PARISH DIRECTORY**

### **ALL BAPTIZED CHRISTIANS, MINISTERS**

The Rev. Dr. Timothy Smith, BISHOP

The Rev. Dr. C. Pierson Shaw, PASTOR

Carol Alley, SECRETARY

Myra Long, DIRECTOR OF WORSHIP & MUSIC

Linda Lutz, CONGREGATION COUNCIL PRESIDENT

Robbie Mozeley, CONG. COUNCIL VICE-PRESIDENT

Melonie Harmon, CONG. COUNCIL SECRETARY

Terri Childers, CONGREGATION COUNCIL TREASURER

CHURCH PHONE: (828) 322-5002

CHURCH FAX: (828) 322-5005

E-MAIL : secretarybethanylc@gmail.com

Visit us on the Web: [www.bethanyhickory.org](http://www.bethanyhickory.org)

PASTOR PIERSON SHAW: (828) 328-8665 (home)

(828) 238-9065 (cell)

EMAIL: [pastor@bethanyhickory.org](mailto:pastor@bethanyhickory.org)

Personal email: [shawpierson@yahoo.com](mailto:shawpierson@yahoo.com)

### **OFFICE HOURS:**

**Monday – Friday 8:30 am – 4:00 pm.**

### **BETHANY LUTHERAN CHURCH**

#### **Purpose Statement**

“Gathered to worship, sent out to serve, and continually enlightened by the Word.”

#### **Mission Statement**

As Bethany Evangelical Lutheran Church we are:  
“devoting ourselves to the apostles’ teaching and fellowship,  
to the breaking of bread and the prayers.”

Bethany Evangelical Lutheran Church  
1644 Main Ave. Dr. NW  
Hickory, NC 28601

