

Hebron News

Hebron Presbyterian Church, Manakin-Sabot, VA *Our Mission is to "Spread the Word of God".*

From the pastor's desk (or, lap top, as it were. . .)

July-August, 2018

Looking to the Future

There's a well-known quote from the 18th century British statesman Edmund Burke; "Those who don't know history are destined to repeat it." I'd like to recast that quote from a positive perspective; *"Those who know their history are privileged to repeat it."* Knowing our own history is not just about avoiding future mistakes. It's also – and perhaps more so – about learning from the best actions of our past to inform our future.

This learning from the past to inform the future occurs on all levels of our lives. Our tendency as individuals is to either focus too much on our past mistakes, or to enshrine our best memories until they are better than the events as they actually occurred. But if we can look back on our lives and make an honest assessment of our successes and our failures (and the successes and failures of those with influence over our lives), we can gather lessons to carry us into an effective and happy future.

This same principle applies in our families, our friendship groups, our churches, and in our civic and political life at all levels. We have much to learn from the successes of our past, as well as from our failures. While we want to avoid laying a rosy patina over events that deserve a more honest evaluation, we benefit from looking for the good in the past actions of our ourselves and others, especially when those actions and decisions took place in the midst of difficult circumstances.

Hebron Presbyterian Church began with a handful of committed individuals who determined to do "a new thing" in their context of 19th century rural Virginia. The challenges they faced were no less daunting – though different – than the challenges faced by our churches, today. As we approach the 175th anniversary of our congregation, we have the opportunity to look back at what was happening in this place, at that time, and to let the experiences of our forebearers inform our future.

In this newsletter, you'll find a special feature article by Mack Curle about national and regional events occurring around the time of Hebron Church's founding in 1843. Mack researched and produced this article at the request of the Heritage planning committee, and we are so grateful for his work and his clear and accessible writing. I hope you will take time to read this article, to learn more about what the earliest members of our congregation might have been thinking about and praying about in 1843.

With prayers for your journey,

Connie Weaver
Pastor

"I am about to do a new thing; now it springs forth, do you not perceive it?"

Isaiah 43:19, NRSV

Session Notes
Stated Meeting June 28, 2018

- 1) The session approved a recommendation from the Worship Committee for purchase of the hymnal, Glory to God, for use in the sanctuary, in conjunction with Hebron's 175th anniversary. Glory to God is the most recent Presbyterian hymnal, published in 2013.
- 2) The session approved a recommendation from the Christian Education Committee for new pew Bibles, in conjunction with Hebron's 175th anniversary. It's hoped that many members and friends of Hebron will respond to an invitation to help purchase both the new pew Bibles and the new hymnals, as part of the church's anniversary celebration. The new pew Bibles will be the New Revised Standard Version.
- 3) The session approved solicitation for support for the Niger Education Fund again this year. An appeal will be made to the congregation in a few weeks.
- 4) A membership transfer was approved for Dr. Jennifer Wood, to Wylliesburg Evangelical Presbyterian Church, where her husband, David, is now pastor.
- 5) Lynne Parks was approved as the session's representative at the next meeting of the Presbytery of the James on October 20th.
- 6) Other reports, from committees and the diaconate, were received as information.
- 7) A report on the 2018-2019 enrollment for the Hebron Day School was shared. There are currently twenty students signed up. The budget is based on thirty-one students, making recruitment important for the upcoming school year.
- 8) The session voted to waive its July meeting, as is customary. The next stated meeting of Hebron's session will be August 16th.

Financial Report	
Monthly Need:	\$26,966
Actuals: June:	\$16,308.57

We had an amazing week of *Shipwrecked* VBS!

Our Vacation Bible School was held June 25-29 and included 47 children and 40 volunteers. Through interactive Bible stories, hands-on mission projects, fun games and energetic music, we discovered that **Jesus rescues!**

Many thanks to everyone who prayed for us and gave donations, time and energy to make VBS possible.



Youth Mission Trip

Our youth summer mission team will be serving in Pikeville, Kentucky July 15-20. We will be working with a homeless shelter, leading Vacation Bible School and hosting *Shoes of Hope*, an outreach event to provide new shoes to children in need.

Pray for our team members:

James Alford
Lori Alford
Mack Curle

Garrett Eastwood
Anita Hughes
Julia Kistler

Jack Miller
Reed Miller
Ken Mittendorff

Jay Powers
Billy Thackston
Frances Thackston

Hebron Youth [Grades 7-12] July and August Youth Events

Sunday, July 8 Team Commissioning and Final Mission Trip Meeting

Be here for the 10:00am worship service for mission trip team commissioning. After the service, we'll hear a presentation on Niger missions, then have a short meeting to cover all the final details of our mission trip.

Sunday, July 15 - Friday, July 20 Mission Trip to Pikeville, Kentucky

Sunday, July 22 Mission Trip Report, 10:00am

Several of our team members will share about our trip during the 10:00am worship service.

Sunday, July 29 Youth Group Outing TBA

Sunday, August 5 Youth Pool Party, 6:00pm

Come to Jay's house for a super-splashy pool party and pizza! Bring your swimsuit and towel.

Sunday, August 12 One Day Youth Retreat, 9:00am-9:00pm

Don't miss this full day of fun, worship, and retreat at First Landing State Park. Bring your swimsuit, towel, sunscreen and \$10 for dinner.

Adult Bible Studies

Study, fellowship and prayer on Sunday mornings at 9:00am:

Reversed Thunder: The Revelation of John and the Praying Imagination

[meets in Holman Hall]

Seeking a Word from the Lord - Discussion of weekly lectionary readings

[meets in the Ralph Fields Room]

Weekday women's Bible studies will resume this fall. Look for new opportunities to grow in faith and friendship with our Tuesday and Thursday morning women's study groups. More information will be available in mid-August. Check the church website, Facebook and weekly emails from our pastor for updates.

Hebron Summer Music Worship Schedule

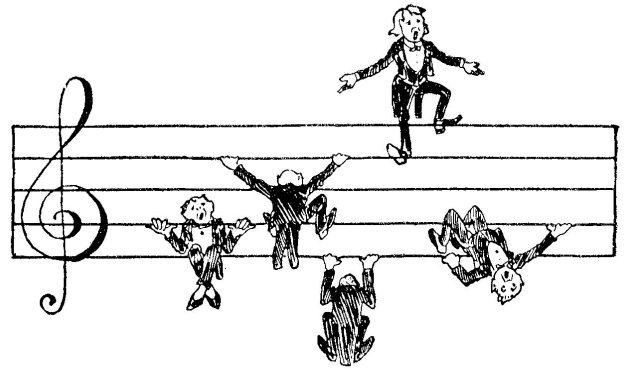
July-August-September 2018

July

- 7/8 Francoise Moquin, violin
- 7/15 Glennroy Bailey, flute
- 7/22 Deborah Huish &
Markus Compton, piano 4-hands
- 7/29 Connie Tuttle, piano

August

- 8/5 Debbie Thompson, piano
- 8/12 Markus Compton, piano
- 8/19 Hebron Summer Choir
- 8/26 Hebron Summer Choir



September

- 9/2 Hebron Summer Choir

Sing with the Hebron Summer Choir!!

Come join the summer music at Hebron and be a part of the Hebron Summer Choir!

We will meet at 9am to learn an anthem for our 10am worship service.

All youth to adult ages are encouraged to sing, former choir members, college age, and those who want to make a joyful!

Contact Markus Compton for more information,

784-4018 or markuscompton@aol.com

SAVE THE DATE

Hebron's 175th Heritage Music Celebration

a concert of music featuring the Hebron Boys and other musical guests!!

Friday, October 19th @7:00pm

What Were People Praying About in Goochland County in 1843? (p. 1)

Hebron Presbyterian Church in Manakin-Sabot, Virginia was started in 1843 and was initially called Dover Presbyterian Church. When the current sanctuary was built in 1846 the name was changed to Hebron. A three member commission from West Hanover Presbytery organized the church on November 10, 1843 and the minutes from the November 25, 1843 West Hanover Presbytery meeting reported that the church consisted of twelve members with two elders.⁽¹⁾ This article will explore the national, denominational, state and local issues about which those twelve founders might have been praying in 1843.

The 1840's were a time of conflict, growth and expansion, both in the Presbyterian Church and in America as a nation. On the national level, the country was split by political differences between North and South. This political conflict would move west as Americans moved west. Economic turmoil also had a place in American society, as did armed conflict with internal and external foes. The Second Seminole War in Florida ended in 1842 and war between the US and Mexico would begin in 1846.

The country was growing, both in land mass and population. In 1840, the national population of 17,069,453 was four times that of 1790. There are 26 states in the Union. After the French and Indian war ended in 1763, the British had prohibited Americans from moving west of the Appalachian Mountains. With our victory in the Revolutionary War, the prohibition disappeared like ham biscuits at one of our church suppers. By 1840, the center of population in America had moved west of the Appalachians and would continue to do so in the succeeding decades.

But, just like we'll see later on in this article with religious growth, national growth brought challenges. Between 1837 and 1843 American society suffered through an economic depression. By 1840 the estimated losses due to economic depression added up to six billion dollars. The collapse of business and banking, early in 1837, impacted every segment of society. As economic distress became widespread, the blame game between political factions became embittered. Social issues, like slavery, joined with economic issues to pit different regions of the country against each other.

Leading up to the 1840's, the enactment of tariffs on international trade divided the nation into industrial/business camps (North) and agricultural camps (South), leading to the Nullification Crisis and another chapter in the ongoing conflict between states-rights advocates and those who favored a powerful Federal government. In 1828, Congress passed a high protective tariff that infuriated the southern states because they felt it only benefited the industrialized north. Some Southerners felt that this issue was reason enough for dissolution of the Union, but Vice President John Calhoun argued for a less drastic solution — the doctrine of "Nullification." According to Calhoun, the federal government only existed at the will of the states. Therefore, if a state found a federal law unconstitutional and detrimental to its sovereign interests, it would have the right to "nullify" that law within its borders. Calhoun advanced the position that a state could declare a national law void.

President Andrew Jackson regarded this states-rights challenge as so serious that he asked Congress to enact legislation permitting him to use federal troops to enforce federal laws in the face of nullification. Fortunately, an armed confrontation was avoided when Congress revised the tariff with a compromise bill. This permitted the South Carolinians to back down without losing face, but the sectional divide remained a real issue for the nation and may well have been a topic of discussion among the Hebron members.

War is always a topic for discussion. There was war in the southeast United States. The Second Seminole War in Florida began in 1835 and ended in 1842. The war started when the U.S. government, following the passage of the Indian Removal Act of 1830, tried to force the Seminole tribe to move from Florida to the Indian Territory (now Oklahoma) west of the Mississippi. Fighting began in December 1835, and raids, skirmishes, and some larger battles raged across Florida over the next few years. By 1842, the war was over, although no peace treaty was every signed. Most of the Seminole population in Florida had been killed in battle or relocated to Indian Territory. The United States spent more than \$20 million fighting the Seminoles. The war left more than 1,500 US soldiers and over 2,000 Seminoles as casualties.

1 The History of Hebron Presbyterian Church, Dr. Ben Lacy Rose, 1993, p.12

What Were People Praying About in Goochland County in 1843? (p. 2)

International tension in the southwest was also a topic of discussion during the early 1840's. Texas, with lots of American volunteers, won their independence from Mexico in 1836. After existing as a republic for a few years, many of the American settlers in Texas began to consider statehood in the United States. Mexico still considered Texas its northeastern province and warned the United States that making Texas a state would be grounds for war. President Polk considered it our national destiny to expand westward, so in 1845 America annexed Texas. The Mexican–American War followed this annexation, beginning in 1846 and ending in 1848 with an American victory. Besides Texas, the US ended up with California, Nevada, and Utah, most of New Mexico, Arizona and Colorado, and parts of Oklahoma, Kansas, and Wyoming.

The institution of slavery was also an issue for national debate, especially as the country expanded to the west and the question of slavery in the new territories was up for constant debate. In 1831, William Lloyd Garrison began publishing *The Liberator*, a weekly paper that advocated the complete abolition of slavery. The abolition movement grew stronger, especially in the northern states. Southern slave owners who moved west wanted to take their slaves with them. The Wilmot Proviso, introduced by Democratic representative David Wilmot of Pennsylvania in 1846, attempted to ban slavery in territory gained in the Mexican War. The proviso was blocked by Southerners in Congress, but the rancor over slavery continued.

In 1840 Virginia, the population was 1,239,797, of whom 448,987 were slaves. We need to remember that Virginia in 1840 consisted of both modern Virginia and West Virginia, so when we talk about Virginia issues we are speaking about a much larger state than currently exists.

The echoes of the August 1831 slave rebellion in Southampton County were still being heard in Virginia. Led by Nat Turner, who was deeply religious and believed that God had given him the mission of striking down their owners, rebel slaves killed dozens of people. The rebellion was put down within a few days, but the effects lasted for years, with white society anticipating the worst if the “peculiar institution” was ever challenged, especially by abolitionists outside the South. To combat this perceived threat, across the South, state legislatures passed new laws prohibiting education of slaves and free black people, restricting rights of assembly and other civil rights for free black people, and requiring white ministers to be present at all black worship services.

There were political issues between different sections of Virginia as well. This issue would have been fodder for discussion at Hebron. As the western counties developed, profound differences in agriculture, social structure, and transportation needs became major issues for the General Assembly. In the eastern counties, slavery contributed heavily to the economy, which included not only the labor of slaves but also the buying and selling of slaves. While eastern Virginia farmers were moving away from labor-intensive tobacco to mixed crops, they still held numerous slaves upon whom their prosperity depended. Watersheds in this area drained to the Atlantic Ocean and trade moved to the ports along the coast.

In the western counties, families farmed smaller homesteads, mostly without enslaved or hired labor. Mixed crops were the norm. The mining of minerals such as coal, iron, and lead, plus the harvesting of timber, was expanding and adding to the wealth of the area. The land drained into the Ohio River Valley, and trade followed the rivers west instead of east to the coast.

Representation in the General Assembly was heavily tilted in favor of the more populous eastern counties. This was compounded by the partial allowance for slaves when counting population; as each slave counted as 2/3 of a person for census purposes. Since the eastern counties had more slaves than the western counties, this gave the eastern counties more representation in the legislature. The General Assembly's efforts to mediate the disparities ended without meaningful resolution. Virginia had a long history of east-west tensions which were resolved during the Civil War; Virginia was the only state to split into two separate states.

What Were People Praying About in Goochland County in 1843? (p. 3)

Post-Revolutionary War Virginia lacked meaningful infrastructure. If commerce was to expand, the infrastructure of commerce: roads, canals and railroads, would need to expand as well. After the Revolution, numerous infrastructure projects sprouted in Virginia, including the Dismal Swamp Canal, the James River and Kanawha Canal, and various roads and turnpikes linking towns and cities. Railroads started in the decade before 1843. The Chesterfield Railroad began hauling coal from the mines in Midlothian to docks at Manchester in 1831, powered by gravity and draft animals. The Richmond, Fredericksburg and Potomac Railroad, chartered in 1834, was the first railroad in Virginia to be powered by steam locomotives. The Richmond and Petersburg Railroad and the Louisa Railroad both began in 1836. Other railroads were planned for the state and all of this would have been topics of interest at Hebron, especially since the husband of one of the founders was intimately involved in the James River and Kanawha Canal, which followed the James River through Goochland County.

Richard Sampson, husband of Mary Sampson, one of the charter members of Hebron, was the first farmer to use a reaping machine for harvesting wheat in 1843.(2) Mr. Sampson was also one of the directors of the James River and Kanawha Company, which operated the transport canal between Richmond and Lynchburg that ran alongside the James River in Goochland..(3) In July of 1842 the James River flooded out the canal and the efforts of 400 men were required to repair the damage at a cost of \$42,000. Canal service was not restored until October of 1842.

In Goochland County, the population in 1840 was 9,760, of which 5,500 were slaves. Goochland was a rural county, where farming was the primary occupation for many of the county's residents. But there was also industry in Goochland. The Dover mines had been producing coal for years. The Manakin Iron and Nail Works was built in 1844 on the side of the James River and Kanawha Canal. The water-powered nail factory was capitalized at \$21,000, employed 100 persons, and produced valuable nails and bar iron. The Nail Works burned in 1853.(4)

More industry was coming as large farm owners looked to improve their operations. Just down the road from Hebron, Dover Steam Mill was built about 1853 by Jesse Bowles for James Morson of Dover. Morson needed a mill to process the large volume of grain crops grown on his farm. He was the largest producer of corn and the second largest of wheat in the county. Instead of harnessing water power, he built a massive, three-story, brick mill with arched entrances for vehicles at each end and joined to a lower wing where the steam was generated. It was burned by the Union raider Col. Ulric Dahlgren in 1864.(5)

The agriculture depression experienced by Virginia in the early 19th century was improving by the 1840's. The state Board of Agriculture, in its report to the General Assembly in 1842 noted an "increasing knowledge and attention" in the state, particularly in the western counties. This progress was slow but some farmers were using fertilizers, their livestock were improving, they were growing artificial grasses and root crops, and they were using excellent machinery and implements.(6)

The three principle crops grown in Virginia were corn, wheat, and tobacco. Corn was a subsistence crop on many Virginia farms. Trends in the price of corn seem to follow those of wheat fairly closely so a brief survey of the wheat prices along with their determining factors would roughly suffice for both crops. (7)

(2) The History of Hebron Presbyterian Church, Dr. Ben Lacy Rose, 1993, p.19

(3) Facets of Goochland County's History, Helene Barret Agee, 1962, p. 70

(4) A Survey of Historic Architecture in Goochland County, Gibson Worsham, 2003 p.84

(5) A Survey of Historic Architecture in Goochland County, Gibson Worsham, 2003 p.85

(6) Agee, Susan, "Virginia agriculture 1840-1860" (1969). Honors Theses. Paper 323, p.6

(7) Agee, Susan, "Virginia agriculture 1840-1860" (1969). Honors Theses. Paper 323, p.20-22

What Were People Praying About in Goochland County in 1843? (p. 4)

A large corn crop in 1839 brought low prices that year and still lower ones followed the next year. A small crop in 1841 caused higher prices, but another large yield forced them back down in 1842. This trend continued from 1842 until 1845. The repeal of the English Corn Laws and the Irish famine in 1845 affected prices favorably the next two years by increasing demand; unfortunately, this caused farmers to overproduce, adversely affecting prices for the next five years. (8)

Tobacco for many years had been the main money crop and still was a major part of the economy of many Piedmont counties. It was an ideal crop for small farms because it required small numbers of laborers, close supervision, and it had a high yield per acre. In 1839, Virginia produced 34.4% of the nation's total; in 1849, 29.4%; and in 1859, 28.4%. The years, 1841, 1842, and 1843 saw large tobacco crops and low quality. Western competition hurt Virginia tobacco prices in 1844. The smallest yield in seven years followed in 1845; contrasted by a huge crop in 1846. The extreme price fluctuations with tobacco and the English Corn Laws' repeal caused many Virginia farmers to turn to wheat as the main money crop. In 1849, the wheat grown in Virginia was worth twice as much as the tobacco.(9)

While Virginia had more land in farms than did any other state, she ranked fifth in total value of farms, twentieth in average value per acre, eighth in livestock value and seventh in the value of machinery. The cash value of Virginia farms was eight dollars per acre and that of Pennsylvania was twenty-five dollars per acre.(10)

So we've talked about what was happening in the nation, in Virginia and in Goochland County around 1843, but what was going on in the Presbyterian denomination at the time? Just like our American society was going through a time of conflict, growth and expansion, so too was the Presbyterian Church.

The Second Great Awakening was a Protestant religious revival that flourished between 1790 and 1850 in the United States. The revivals enrolled millions of new members in existing evangelical denominations and led to the formation of new denominations. The Second Great Awakening brought about many reform movements designed to remedy the evils of society before the anticipated Second Coming of Jesus Christ.

American Protestant churches grew rapidly in numbers, wealth and educational levels as the country expanded westward during the late 18th century into the first half of the 19th century. Churches became the community centers for villages, hamlets, towns and cities. Protestant denominations began a systematic outreach to the unchurched in America and around the globe. They built colleges and universities to train the next generation of ministers and missionaries. Each denomination supported active missionary societies, and made the role of missionary one of high prestige.

In 1815 the Presbyterian General Assembly recommended the creation of societies to promote morality. Organizations such as the American Bible Society, the American Sunday School Union, and the American Colonization Society, while theoretically interdenominational, were dominated by Presbyterians and considered unofficial agencies of the Presbyterian Church.

Dr. John Holt Rice, the founder of Union Theological Seminary in Richmond, asked the 1831 Presbyterian General Assembly to adopt the following resolutions:

First, That the Presbyterian Church in the United States is a missionary society, the object of which is to aid in the conversion of the world; and that every member of the church is a member for life of the said society, and bound, in maintenance of his Christian character, to do all in his power for the accomplishment of this object. Second, ministers of the gospel in connection with the Presbyterian Church are most solemnly required to present this subject to the members of their respective congregations, using every effort to make them feel their obligations and to induce them to contribute according to their ability.

(8) Agee, Susan, "Virginia agriculture 1840-1860" (1969). Honors Theses. Paper 323, p.20-22

(9) Agee, Susan, "Virginia agriculture 1840-1860" (1969). Honors Theses. Paper 323, p.20-22

(10) Agee, Susan, "Virginia agriculture 1840-1860" (1969). Honors Theses. Paper 323, p.20-22

What Were People Praying About in Goochland County in 1843? (p. 5)

Unfortunately, this Second Great Awakening missionary zeal and revival spirit led to a split in the Presbyterian Church.

At the end of the Revolutionary War in 1783 and the severing of ties with the Presbyterian Church in Great Britain, the Synod of New York and Philadelphia reorganized into the Presbyterian Church in the United States of America (P.C.U.S.A.). The first General Assembly of the P.C.U.S.A. met in Philadelphia in 1789. The new church was organized into four synods: New York and New Jersey, Philadelphia, Virginia, and the Carolinas. These synods included 16 presbyteries and an estimated membership of 18,000. The Westminster Standards were the main doctrinal standards.

As our nation expanded westward, the Synod of New York and New Jersey began the work of spreading the Gospel to western New York and the Northwest Territory (now Ohio, Indiana, Illinois, Michigan, Wisconsin and part of Minnesota). Because of the overwhelming scope of the task, in 1801 a Plan of Union with the Congregationalist General Association of Connecticut was approved. As a result of this plan, New England Presbyterian missionaries began to work with Congregationalist missionaries to advance Christian evangelism among the Americans immigrating into the new territories.

This missions emphasis resulted in new churches being formed with either Congregational or Presbyterian forms of government, or sometimes a mixture of both, along with a mixing of theological doctrines and views. The mixing of theological doctrines was particularly volatile, because during the 18th century, Enlightenment ideas of the power of reason and free will became widespread among Congregationalist ministers, putting those ministers and their congregations at odds with more traditionalist Calvinist doctrine, as practiced in the Presbyterian Church. As the Presbyterian and Congregationalist ministers and missionaries worked together to plant new churches, they began to influence each other. Presbyterians in New England and the new territories began to drift away from the strict Calvinist doctrines held by the other synods and presbyteries in the denomination. Those who held to the strict Calvinist doctrines were called "Old School" and those who favored the more enlightened doctrines were deemed "New School."

The controversy reached a climax at a meeting of the general assembly in Philadelphia in 1836 when the Old School party found themselves in the majority and voted to annul the Plan of Union as unconstitutionally adopted. They then voted to expel the synods of Western Reserve, Utica, Geneva, and Genesee, because they were formed on the basis of the Plan of Union. At the General Assembly of 1837, these synods were refused recognition as lawfully part of the meeting. These and others who sympathized with them departed and formed their own general assembly meeting in another church building nearby, setting the stage for a court dispute about which of the two general assemblies constituted the true continuing Presbyterian church.

The Supreme Court of Pennsylvania decided that the Old School Assembly was the true representative of the Presbyterian church and their decisions would govern. This left two separate organizations, the Old School Presbyterians and the New School Presbyterians. This dispute was to rage on for the next twenty years.

The conflict between Old School and New School factions merged with the slavery controversy. The New School's enthusiasm for moral reform and voluntary societies was evident in its increasing identification with the abolitionist movement. The Old School, however, was convinced that the General Assembly and the larger church should not legislate on moral issues that were not explicitly addressed in the Bible. This effectively drove the majority of Southern Presbyterians to support the Old School faction.

As you've seen in this article, conversation at Hebron would have been lively in 1843. There were many issues on the national, state, local and denominational levels that would have had tongues wagging. Scripture tells us that as Christians, we are to take our worries to God. It is highly likely that the founders of Hebron in 1843 would have been praying over all these issues.

The History of Hebron Presbyterian Church, Dr. Ben Lacy Rose, 1993, p.12

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PRAYER CONCERNS

Kathy Tyler
 Trudy Long
 Polly Anderson
 T. C. & Diane Anderson
 Bibby Raines
 Sandy & Rossie Fisher
 Denton McKeehan, *Pastor Connie's uncle*
 Newborn grandson of Tom & Carolyn Sweeney,
friends of Hebron
 Mary Ellen Bundy Murray, *friend of Hebron*
 Linda Graube, *Carol Mittendorff's sister-in-law*
 Matthew Neher, *Robin Williams' cousin*
 Vickie Ipsen Curle, *Mack Curle's sister-in-law*
 Bobby Dervishian, *son-in-law of Jeanne Napier*
 Chris Amirault, *friend of Laura Farley Smith*
 A friend of Rod & Susie Smyth
 Carter Smith, *Tracy Kistler's nephew*
 Catherine Muir, *friend of Frances Thackston*
 The Atkinson Family,
friends of Dan & Martha Rogers
 Denny Rudzinski, *friend of Jamie Kistler*
 Ted Phillips, *Barb Young's brother*
 Ben Watkins, *Tricia Miller's brother*
 Mia Barksdale, *Paula Curle's sister*
 Tristen Edwin Jenkins, *Shirley Bonovitch's*
great nephew
 Barbara Kaplan, *Alison Raines' mother*
 Karen Ball, *Patsy Rice's daughter*
 Glenn Parrish, *Sandra Parrish's husband*
 Our Military Personnel

*Please call the church office if there are
 any changes to be made to the Prayer List.*

PASTORAL CARE

The committee consists of Scott Parks (347-7505), Nancy Parrish (402-4864) & Lindy Thackston (784-3586). Share any births, deaths, illness or other concerns with one of these committee members.

FLOWERS FOR JULY

Carol Dunlap & Cheryl Nuckols

FLOWERS FOR AUGUST

Peggy Henleu & Trudie Long

Operation Christmas Child

During the month of June, we are collecting **sunglasses, flip-flops and bandanas.**



All items should be new and suitable for boys and girls ages 2-14.

No time to shop? We welcome donations! Put your gifts in the large green tub outside Holman Hall.

Hebron Day School

Now enrolling for the 2018-2019 school year, ages 2 years - Pre-K

If you know a family with preschool aged children who might be interested in our program, please call us at 784-3950.

JULY CALENDAR

Sunday, July 1

Adult Bible Study 9:00am

Seeking a Word from the Lord, Ralph Fields Room

Reversed Thunder, Holman Hall

Worship & Communion 10:00am

Hebron Summer Choir

Tuesday, July 3

AA Meeting 7:00-8:00am Parrish House

Friday, July 6

AA Meeting 7:00-8:00am Parrish House

Sunday, July 8

Adult Bible Study 9:00am

Seeking a Word from the Lord, Ralph Fields Room

Reversed Thunder, Holman Hall

Worship 10:00am

Commissioning of the Mission Team

Lunch in Holman Hall, followed by an update on work in Niger by Rev. Mai-Aiki Kadade

Tuesday, July 10

AA Meeting 7:00-8:00am Parrish House

Friday, July 13

AA Meeting 7:00-8:00am Parrish House

July 15-July 20 - Youth Mission Trip

Sunday, July 15

Adult Bible Study 9:00am

Seeking a Word from the Lord, Ralph Fields Room

Reversed Thunder, Holman Hall

Worship 10:00am

Tuesday, July 17

AA Meeting 7:00-8:00am Parrish House

Friday, July 20

AA Meeting 7:00-8:00am Parrish House

Youth Mission Team returns

Sunday, July 22

Adult Bible Study 9:00am

Seeking a Word from the Lord, Ralph Fields Room

Reversed Thunder, Holman Hall

Worship 10:00am

Mission Trip Report

Tuesday, July 24

AA Meeting 7:00-8:00am Parrish House

Friday, July 27

AA Meeting 7:00-8:00am Parrish House

Sunday, July 29

Adult Bible Study 9:00am

Seeking a Word from the Lord, Ralph Fields Room

Reversed Thunder, Holman Hall

Worship 10:00am

Youth Group Outing - TBA

AUGUST CALENDAR

Friday, August 3

AA Meeting 7:00-8:00am Parrish House

Sunday, August 5

Adult Bible Study 9:00am

Seeking a Word from the Lord, Ralph Fields Room

Reversed Thunder, Holman Hall

Worship & Communion 10:00am

Youth Pool Party 6:00pm

Tuesday, August 7

AA Meeting 7:00-8:00am Parrish House

Friday, August 10

AA Meeting 7:00-8:00am Parrish House

Sunday, August 12

One Day Youth Retreat 9:00am-9:00pm

Adult Bible Study 9:00am

Seeking a Word from the Lord, Ralph Fields Room

Reversed Thunder, Holman Hall

Worship 10:00am

Tuesday, August 14

AA Meeting 7:00-8:00am Parrish House

Thursday, August 16

Session 7:00pm

Friday, August 17

AA Meeting 7:00-8:00am Parrish House

Sunday, August 19

Adult Bible Study 9:00am

Seeking a Word from the Lord, Ralph Fields Room

Reversed Thunder, Holman Hall

Worship 10:00am

Hebron Summer Choir

Tuesday, August 21

AA Meeting 7:00-8:00am Parrish House

Friday, August 24

AA Meeting 7:00-8:00am Parrish House

Saturday, August 25

Clean-up Day & Mulch 9:00am-12:00pm

Sunday, August 26

Deacons Meeting 9:00am

Adult Bible Study 9:00am

Seeking a Word from the Lord, Ralph Fields Room

Reversed Thunder, Holman Hall

Worship 10:00am

Hebron Summer Choir

Tuesday, August 28

AA Meeting 7:00-8:00am Parrish House

Friday, August 31

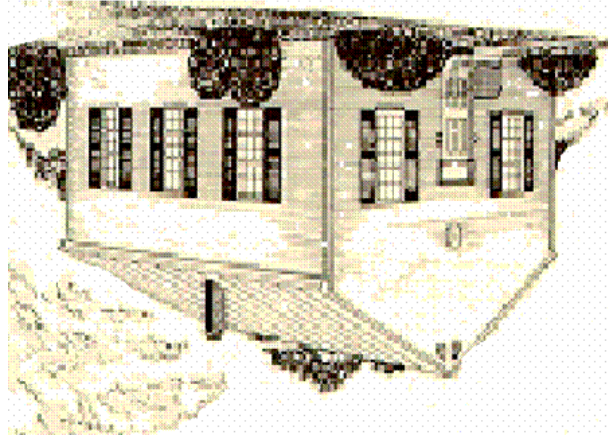
AA Meeting 7:00-8:00am Parrish House

Hebron Presbyterian Church is a congregation of the Church of Jesus Christ,
Reformed in theology and Presbyterian by way of organization.
It is related to the Presbytery of the James, the Synod of the Mid-Atlantic,
and to the General Assembly of the Presbyterian Church, U.S.A.

Our Mission is to Spread the Word of God

“A Historic Church with a Living Mission”

Hebron Presbyterian Church
Founded 1843



**HEBRON PRESBYTERIAN CHURCH
1040 SHALLOW WELL ROAD
MANAKIN-SABOT, VIRGINIA 23103
(804) 784-4018**

*You are invited to join us for our
10:00am Worship Service*