

History of White Lick Presbyterian Church 1851-2021

Many Generations of Saints
following Jesus Christ
A Member of the Presbytery of
Whitewater Valley (PCUSA)



Living into Christ's Call for Us and Our Neighbors



The “promised land” in Indiana for the settlers in the early 1800s was very different from their native countries of Germany, Ireland, England, and Scotland. Even those settlers who had early roots established in the original thirteen colonies found the land a wilderness of few trails, swamps and dense woods where one could easily become lost.

When the first white men entered Indiana, they found a large band of Native Americans camping on the White Lick and Eel rivers. The Native Americans called White Lick River *Wape-ke-way* meaning *white salt*. The settlers

learned to hunt and fish from these friendly native dwellers.

“My name shall be there.” These were the words spoken by King Solomon in 1 Kings 8:29, as the people of Ancient Israel dedicated the temple in Jerusalem so long ago. And it is this same faith in God’s leading that called twelve neighbors of Scotch-Irish descent to found White Lick Presbyterian Church in this beautiful setting in Hendricks County. As the story is told by Lee Schmitt, a great granddaughter of William and Juan (pronounced Joan) Patterson, our church was founded in their kitchen. Other historical documents reference William Worrell as providing the first house church meetings.

In 1828 Nathaniel L. Pierce received a land patent from the United States Government for 80 acres and gave a small portion for our cemetery in 1837. In 1833, Mr. Pierce received a land patent for an additional 320 acres and eventually the small corner where the first church would be built was purchased and donated by the owner Gideon Hufford. In 1958 W.F. Franklin purchased an acre of land adjoining the church on the west side and gave it to the church.



There apparently is an older church cemetery; however, no one has been able to accurately document where it is located. In church history records it is noted: “Aug. 16, 1992. Rodger Williams said that Fred Ramsey told him the old burying ground for White Lick Church was on the farm north of Margaret Freeman. Margaret said that was the Doyal farm off of 350N across the small bridge to first driveway. (back on bluff). Library has it as Bell cemetery.” Others thought its location is behind the current Conservation Club which should border the old Doyal Farm.

Lee Schmitt shown with her sons Robert and Roland on a visit in 2008.

Mrs. Jane Barlow is credited with bringing together those early Presbyterians for worship. She was the wife of Enoch Barlow who settled along the banks of White Lick Creek in 1828. Although an official member of the Danville Presbyterian church she would find a minister to preach in her home, schoolhouses, or barns in the area.

The White Lick congregation was organized in 1851 from members of the Danville Presbyterian Church. Rev. B.F. Cole served as the congregation's organizing pastor. White Lick first appeared on the rolls of the presbytery in 1854. Its membership increased from twelve in 1854 to thirty-eight in 1860.

Ambrose Yoemans Moore. History of the Presbytery of Indianapolis (Kindle Locations 1251-1253). J.G. Doughty, printer. Kindle Edition.

The following persons formed the first organization: Mrs. Jane Barlow, Henry Rice Barlow, Sarah Jane Barlow, Theophilus H. Barlow, Susan Amelia Barlow, Mrs. Hufford, Mrs. Elizabeth Hylton, Mrs. Mary Hylton and John Read. Daniel B. McLeod was soon after elected and served for a few years and went west. The other elders who have been elected are Theophilus H. Barlow, Wm. Hylton, John Smith, T. M. ShoTner and Wm. Patterson. (Source: Digitized "History of the Indianapolis Presbytery" from Princeton University) Many of these founding families and their descendants are buried in the White Lick Presbyterian Cemetery.

As the congregation grew, a more permanent meeting house was needed. William Ragan built the first wood framed church in 1857. The church was dedicated on August 18, 1857 with a "gracious revival" that doubled the membership of the church. Rev. H.L. Dickerson became the pastor. Fondly called Uncle Henry, he traveled on foot from home to home, staying in whatever home he ended his day. Uncle Henry served many small Presbyterian churches in the area as well as Indianapolis. Rev. Dickerson served the congregation for over 40 years at which time he was elected Pastor Emeritus. He is buried in our cemetery.

When a tragic fire destroyed the frame structure in the late 1870s, the congregation built the present brick sanctuary using clay from the banks of White Lick Creek to make the bricks. As reported in the digitized "History of the Indianapolis Presbytery" from Princeton University:

The building is plainly but handsomely finished with slate roof, window shutters, vestibule, settee seats, organ, carpet and tasty pulpit stand, and was dedicated Jan 23, 1881, without debt. The cash cost, including a good well in the yard, was about \$2,046, but much of the labor was done by members of the church and congregation, which, estimated at a fair value, should make the cost of the building and improvements over \$2,500. (White Lick meets in the oldest church building in Hendricks County).

The growth of the church has been steady and healthy. The membership is entirely from the county, and beginning with 11 members in 1851, it now numbers as reported in General Assembly, April 1, 1887, 86 members, and the congregation is larger now than it has ever been. A flourishing Sabbath-school, in which all the elders are engaged either as teachers or superintendent, is kept up the year round. Two very marked and powerful revivals have been experienced. One in the winter and spring of 1866, added 25 to the membership. The other occurred in connection with the dedication of the new house in the winter of 1881. The pastor, H. L. Dickerson, was assisted in the meeting by the Rev. John

B. Logan, whose earnest and faithful preaching was a prominent factor in the work. But few of those who were active in the work when the church was organized are left, but there is a large number of young and vigorous members coming up to take the places of those who are passing away and the outlook for the church is hopeful.

July 30, 1905 the manse in Tilden was dedicated to the memory of retiring Pastor Henry Dickerson's wife Helen. The manse was subsequently sold in 1931 to Hattie Freeman. Rev. Dickerson also gave his residence in Indianapolis to the church.



Oct. 19, 1956 a contract for the addition was let to Johnson Brothers, Waldron who built Clayton Presbyterian Church. The addition was needed as Sunday School attendance increased from 56 to 110 in four years. Besides the \$6000 available, the collection from the first Sunday School each month was used as well as fundraisers from the women's White Lick Booster Society and the young singles and married group Pairs and Spares. A kitchen and fellowship hall were added with central heating and plumbing. And

in 1968 Sunday school classrooms and an office were built and the sanctuary remodeled. Here is a memory from Roger Alig of those early days in the church:

"When I was in grade school, Fred Ramsey walked 3 miles every Sunday in all-weather to start the fires for Sunday School. When he could no longer do this, oil burners were installed, and I, in high school and living just across the road, was assigned the job of lighting these burners on Sunday mornings and some evenings for church. Sometimes it was dark and scary..."

In 1970 the pulpit originally in the north end was moved to the south end and the ceiling lowered. The primary entrance was changed to the east and west sides. In 2002, the sanctuary was again reversed and a ramp added to the south entrance to the sanctuary. In 2004 the education wing was added.



A discussion amongst the church women thought our church building to be incomplete without a church steeple. These discussions gravitated to Presbyterian Women brainstorming ways to fund such an endeavor. Designs were researched and a company in Kentucky enlisted to build and install the structure. Fund raising began with months of Saturday morning breakfasts with the women donating the majority of the food for a full, scrumptious breakfast. Anonymous donors added to the coffers until on June 11, 2003 the steeple was installed.



Throughout most of its early history, the congregation was small but sustained itself with pastors who served multiple churches in the area. Worship was held at various times from Sunday morning to Sunday evening and even on Wednesdays depending on the availability of the preacher. Periodic week-long revivals increased the membership.

During the early part of the 1900s the session met infrequently; services were held at night with session meeting before the service into the 1950s. Session business was generally approval of new members and approval of baptisms which were done by immersion; or election of a member to attend presbytery. Due to the fire, many of the early church records were destroyed. Session records were not as complete, probably because they were initially handwritten, then later typed which led to brevity. Here are some notes from early session minutes to create a picture of early 20th century life at White Lick:

March 2, 1913 Rev. I. M Houser was invited to supply the services of the church on the first and third sabbath (sic) of each month and to receive \$30.00 per month, payable monthly. This being agreeable to him his services began with the first Sabbath (sic) in March 1913

Report of the White Lick church to the Presbytery of Indianapolis for the year ending April 1, 1913.

- Total communicants: 78
- Contributions:
- Home missions \$24.00
- Sabbath School Work 9.85
- Congregational and support of the Sabbath School \$74.85
- General Assembly 8.03

1917 Winter Meetings of the Session

At one of these meetings a letter was read from two of the members of the church requesting an indefinite letter of dismissal. They had been carried away by some itinerant religionists. The

Session decided it was contrary to the custom of the Church to grant them letters and a committee was appointed to win them back if possible.

1920 June Session met....Being without a minister for three years, we hadn't (sic) any business (sic) to transact only to talk over the welfare of the church. We tried (sic) to plan (sic) some way to secure a minister but every effort failed. Session adjourned with prayer.

Sept 12, 1921. A weeklong meeting ended up with thirty additions to the church by confession and eight by letter.

April 19, 1931 Resignation of the Rev. Frank McLaughen of the White Lick church was read by the Clerk of the Congregation. Congregation also voted to discontinue service indefinitely.

Rev. A. L. Duncan served as pastor Nov. 1935-Oct 1939. Rev. John Hughes held evening services once a month from Nov. 1939-July, 1940

Nov. 1933 John Smith buried in cemetery. Last Civil war Veteran in Township

Oct. 6, 1940 minutes: Dr. Alexander Sharp stated the plans for grouping White Lick, Groveland, and Clayton churches in order to better serve all concerned. The plan was for Clayton to have morning services each Sunday, White Lick and Groveland to have night services on alternate Sundays. The plan was adopted, and White Lick was to pay \$180 annually for the minister and \$13.56 pension fund.

On Sunday, Oct 12, 1941, a beautiful autumn day the homecoming services were held with fair attendance. The morning service was conducted by the pastor Rev. A. J. McMullen. After a bountiful dinner and social hour the afternoon service was conducted by the Rev. Virgil Ragan, pastor of the Fairview Presbyterian Church, Indianapolis.

April 1942 Spring report to Presbytery:

- Members 20
- To synod: \$4.00
- Current expenses: \$262
- Pension \$13.56

A.J. McMullen stated supply pastor

May 24, 1942 Sunday School reorganized.

Oct. 6, 1946 Rally day and Homecoming Sunday. 65 present at Sunday School in morning with children's program, basket dinner; in afternoon song service. Rev. Thomson a chaplain (sic) in World War II was present and told of his experiences in Africa and other places. The World Wide Communion service followed conducted by Rev. Mueller. A meeting was held at close of service. There were two elders from Groveland, and two from Clayton to talk over plans for a minister to have charge of Clayton, Groveland, Danville and White Lick churches.

May 25, 1947 A congregational meeting was held before the Sunday evening service. The plans for making a room in the north of auditorium and removing the wall between the auditorium and vestibule, building a platform to be built across the front of the auditorium. The room in north to be used as a classroom and dining room

Sunday August 17, 1947. This was the 90th anniversary. 90 years ago-Aug 18, 1857, the first service was held in the first church that was completed that summer. A homecoming with basket dinner at the noon hour.

Dec. 31, 1947, report to Presbytery. 88 Members. 3 elders and 5 deacons. Congregational receipts \$462.50.

May 12, 1948 At a congregational meeting a committee was appointed to find a heating system for the church and purchase a stove for the kitchen.



Nov 23, 1952 The synod rule was that all churches receiving (sic) aid have an ever(y) member canvass. Decided that be explained at this meeting and cards would be passed out for signing at a later meeting. (First evidence of pledge/stewardship campaign)

March 11, 1953 The need for more room was brought to the floor and after much discussion motion made and second that Harry Farnsley get figure on the cost of the addition. The size of the addition will be (20 x 40) feet to be built of concrete blocks with cement floor and wood frame roof with thick but shingles a (three in one) square tab with (4) metal windows and (2) doors.

Church property fenced in 1958.

Feb 22, 1959. Per capita assessment of \$6.50 sent to GA/10 cents per member.

April 15, 1959 minutes. Discussion on roof. Asbestos shingles too hard to find. Russell Jones will fix existing slate roof for \$100 and guarantee his work.

July 28, 1960. Talked to Mrs. Fischer about buying the adjoining property. (Note: These discussions were held periodically until mid-2000. Property currently has two residential homes.)

Nov 1, 1960. Approved budget of \$2,575 and applied for a \$1500 grant from Board of National Missions.

Jan 31, 1965, 86 members on the roll. Pairs and Spares mowing cemetery

Aug 29, 1965. Building addition: 44' by 16' approved with work to begin in September. Building completed in December at a cost of \$5200.

Feb. 1, 1966 voted to participate in the One Great Hour of Sharing

June 30, 1968 Bud Foudray signed contract with Township Trustee for mowing cemetery.

Sept 4, 1968 committee appointed to explore sidewalk and parking needs.

Jan 29, 1970, \$300 approved for carpet for sanctuary

Jan 9, 1974, 115 members; deacons responsible for contacting members, maintenance of building and receiving the offering.

Sept 29, 1977, approved removal of old slate roof and new roof for \$2100

Pairs and Spares and Booster Club are active in church and help with finances and work

March 28, 1978, request to use church as a polling place which continued until 2016.

March 14, 1979, Indiana Gas line to be installed to church.

Jan 14, 1981: Membership is 104; per capita \$6.18

October 1981 Carol McGowan becomes youth leader. Money made from youth chili supper purchased draperies for Sunday School room. Youth very active

Nov 1981 widening of county road on southside of church takes some of church property. Pairs and Spares is not meeting regularly.

Pairs and Spares disbands in 1982. Money left over put in Building Fund.

March 22, 1984, the Youth Group presented a check for \$300 for new church doors.

1984 Youth Group: Fish Fry, campout, canoe trip, chili supper and bazaar in Nov.

June 25, 1986, Session held discussion on the future of the church. August 7, 1989. Pastor Larry Wickett accepts a position elsewhere. Session receives statements of concern that "the Church will die without Larry."

It was not until after World War II that our church began to "increase in numbers and prosper". Pairs and Spares and the Booster Club were active adult church groups who helped with finances and work on our church facility and cemetery. The White Lick Booster Society was organized in 1948 by Rev. Ira Stock. The "kitchen" was separated from the pulpit by a partition. There was a coal oil stove to cook on and neighbor men hauled water in milk cans so the ladies could wash dishes. Everything was served outside as there were no extra rooms. Tables were boards supported on large nail kegs with smaller kegs used for chairs.

There were family camping trips to McCormick's Creek and Turkey Run, Fall Festivals, an active youth group first organized by Carol McGowan with the help of Martha and Jerry Poole, fish fries, chili suppers, and two additions to the north end of the sanctuary. Like today, parking was a problem and periodically discussed by session.

Jesus told the parable of a nobleman who entrusted a valuable gift to his servants telling them to "do business until I come back". Luke 19:11-27: Jesus has been generous in the gifts he has given to White Lick in the past. Some gifts were invested wisely while at other times, the gifts seemed hidden within the church walls. The late 1980s were a time when the gifts seemed sparse. These were some of the more difficult days of the church. The worshipping membership had dwindled, but the faithfulness of those few saints really kept the door open.



During the 1990s, White Lick began to take life again under the leadership of Rev. Don Boebinger. The church was financially supported through the presbytery and synod. Major renovations to the building included painting, new roof, fans, and the addition of the stained-glass windows and the belfry. The stained-glass windows were dedicated on 140th anniversary Sept 15, 1991. The old furnace room became the pastor's study.

In 1991, thanks to the hard work of Ken Krohne, we received the cemetery back from the Township Trustee. The cemetery has since been maintained by church volunteers and receives many compliments from those passing as peaceful and serene in its beauty.

1996 Sunday School teachers were Judi Starks, Diane Buxton, Amy Chambliss, and Jennifer Nicely. Fifty-four people attended VBS in 1996, the first held in 20 years.

The church began to change from its rural roots to serving the rapidly expanding metro suburbs. New families arrived. New ministries were started. New leadership came and stayed and left their mark. White Lick Presbyterian began to mirror some of the changes that were happening in the community around it. Families were drawn to the Church in the Wildwood by the faithful leaders of that time. Leaders like Jerry and Martha Poole, Sam and June Thompson, Bill and Rhea Fischer, Carol McGowan, Amy Chambliss, Austin and Eileen Williamson, Edie Goad and Linda Nicely, the Comptons, the Kirbys, the Botzums, the Krohnes, the Harmons, the Foudrays, the Freemans, the Henrys, the Rodgers, and so many more.

Those that came were often asked how they found White Lick as we are not located on a main road. Many said they got lost trying to find another church or just drove past one day and found the church to be "calling to them." So the joke became "God called us to White Lick because you couldn't find the place any other way."



With the arrival of Rev. Joy Goehring in 2000, a new chapter in the life of White Lick was emerging. It was soon apparent that the physical facility was not only in need of renovation but must also be expanded. In keeping with the building of new subdivisions in the Brownsburg-Avon area, our numbers were growing, and the 1956 addition was no longer adequate. Upgrades done in 2002 mainly benefitted the sanctuary and access for the disabled.

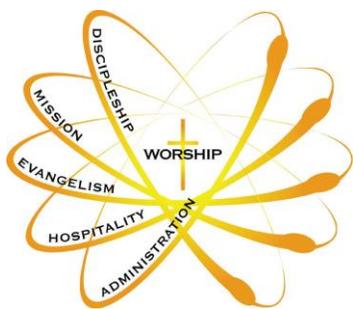
Through much prayer and discernment, the congregation took a major leap of faith and built the current education wing completed in 2004. The church grew not only in numbers but with members whose spiritual gifts strengthened our ability to Worship—Grow—Serve. We became an equipping church to prepare and send Spirit-filled disciples. Like many small churches, especially those with a rural history, relationships are the core of keeping the church healthy and

active. The strength of fellowship at White Lick is mentioned every time the congregation was asked for input during the multiple strategic plans undertaken during the period from the 2000-2020.

From 2000-2010 during the tenure of Rev. Joy B. Goehring, the church grew to fill both the sanctuary and the new addition. There were two church services, both traditional in liturgy. The 8:30 service offered communion every Sunday while communion continued to be offered the second Sunday every month at 10:30. A choir was organized with directors who were studying music at one of the local universities. A new organ and a grand piano were added to the sanctuary. The church also supported four student pastors: Glennyce Grindstaff, Paula Mann, Aby and Melissa Bauzo.

Rev. Joy strengthened Bible studies with the additions of year-long *Companions in Christ* and *Disciple* classes which were well attended on Wednesday evenings. Coffee Conversations was held every Sunday morning at 9:30 with the majority of the topics centered on current issues impacting religion and the church. She taught the leadership how to pray and insisted all team members begin and end with prayer time. A Tuesday morning prayer group expanded to include a Bible study that has met continuously since but changed to Monday afternoons. It now is interdenominational via Zoom with participants outside the Indianapolis area. Bible studies transitioned from being pastor-led to being led by members who gained confidence under the tutelage of Rev. Joy.

Sunday School grew to three classrooms in addition to an active nursery. Vacation Bible School still brought in youngsters from the surrounding neighborhoods as well as adults. A Teens Sunday School class was supplemented by the Monday evening Get Real meetings held at the Krohne barn led by Faye Ann and Ken Krohne and later their daughter Kendra Mallory. Get Real sponsored several mission trips, in the United States, Mexico or one of the Caribbean countries. Trips were supported by the infamous pizzas made in the church kitchen then sold to church members and avid pizza lovers in the area to bake at home.



Church functions were maintained by active teams that met monthly: Discipleship, Mission, Evangelism, Hospitality, and Worship as well as Administration which included an active Building and Grounds Team in addition to the Session and Board of Deacons. Quarterly leadership meetings were held for coordination. Annual leadership retreats were led by guest leaders from the area. Clayton Presbyterian and Hope United Presbyterian Church leaders participated in several of these leader training sessions.

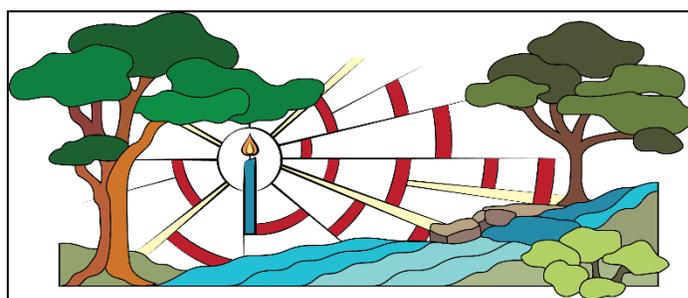
Circa 2007, Deacon Kathy Haulk instituted the Sunday lunches. As her ministry to White Lick, she wanted to cook Sunday lunches. Others began to help, and teams were assigned Sundays after Kathy retired. The tradition continued until 2020 when the coronavirus closed the church. Monthly lunches have just been brought back in mid-2021 at the request of the congregation who missed the fellowship as well as the bountiful meals.

One fond story of Kathy Haulk's cooking brings to mind the Sunday morning she arose early and made cinnamon rolls. She popped the rolls in the oven during 8:30 worship. As the smell of cinnamon rolls wafted into the sanctuary, Rev. Joy noticed that her once-attentive worshippers were definitely thinking "rolls not Jesus". During her sermon, she remarked "I give

up”; shortened the remaining worship; served communion; and we all retired to Fellowship Hall for coffee and rolls just out of the oven.

Looking above the south exit from the sanctuary is a beautiful stained-glass window. It is easy to think it was installed when the sanctuary was built in 1881. Its story is more interesting as told by Rev. Joy.

The window was designed and constructed by Minnietta Millard, the wife of Rev. Kent Millard who was pastor at St. Luke’s Methodist Church. Pastor Joy’s husband Chuck was organist and music director at St. Luke’s, thus the connection. The window was installed in 2003 and continues to bless us not only as we come and go every Sunday, but also serves as the foundation for our current church logo which was designed by Rev. Hofmann’s sister-in-law AnneMarie Brinton.



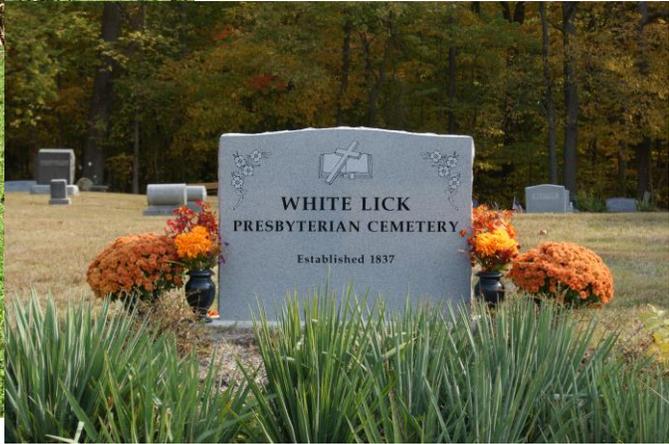
Activities initiated under Rev. Joy were continued during the two years with Rev. Kim Olson, Interim Pastor. Rev. Kim introduced the teens to the Youth Conference, held at the Montreat Conference Center in North Carolina. Teens continued to attend this conference under Rev. Daren Hofmann and Elder Mary Mitchell who has become a youth leader for the conference. Robby and Rebecca Turner both had the opportunity to attend the Youth Triennium at Purdue University.

Rev. Kim introduced new Bible studies from noted authors and theologians. Building on the foundational studies taught by Rev. Joy, these new studies challenged participants to probe and understand scripture at a deeper level. Pastor Kim would periodically substitute the reading of a story or book for her sermon. She is a gifted storyteller. You could hear a pin drop in the sanctuary while she read.

The cemetery underwent a major transformation during its most recent history. After the cemetery was returned to White Lick, a concentrated effort was made to mark all the gravesites and produce a plot map. Since it is an active cemetery, it obviously is important to know what gravesites are still vacant. The old, barbed wire fence along the roadside was removed and the ditch gradually returned to grass and flowers. Many of the graves were overgrown with yucca and damaged the stones. Thanks to the diligent work of Austin Williamson and Jerry Poole, this yucca was removed over a three-year period. Yucca was a popular planting in old cemeteries. The cemetery has endured at least two incidents of vandalism with the damage being restored using methods recommended for cemeteries containing historic headstones. Through the efforts of Wayne and Ginny Sheets, Linda Pyles, and now Eric, Cassie, Mason, and Owen Brooks our cemetery is a beautiful place for walking and meditation.



The current cemetery signage was a gift of Austin and Eileen Williamson



Under the leadership of Rev. Dr. Daren Hofmann, a major addition was made to our church facility, an outdoor worship center. The vision of having a place to worship outdoors became a major undertaking as the land needed to be cleared. Thanks to Chip McCullough's construction company (supervised by Ben Buxton, employee and church member) men, materials and equipment were donated to construct the center. Pastor Daren, Mike Cooper and others constructed the deck



while several of our master gardeners planted the flower beds. The benches that had been part of an earlier prayer trail built by a confirmation class were relocated within the new worship area. Weather permitting, the center is used during the summer and for the beginning of the Easter sunrise service.



On August 18, 2019, White Lick celebrated the August 18, 1957 first service in the first building. As part of the festivities for the day, the Foudray family donated one of the early church bells. Sometime in the late 1950s to early 60's Edgar "Bud" Foudray, Jr. found two church bells in a storage area which is now the south entrance to the sanctuary. One was cracked and could not be restored but the second bell became a dinner bell on the Foudray farm for over thirty years. When the elder Foudrays passed away, current church member Greg Foudray moved the bell to his Crawfordsville farm. He

restored it in 2015 and graciously gave it to the church. The bell is now mounted outside the south entrance. We do not know how old the bell is but the company that made the bell is C.S. Bell Company of Hillsboro, Ohio founded in 1856. White Lick's belfry still has a bell which is rung on special occasions. Pictured are Virginia Sheets and Greg Foudray during installation.

As reflected in this history, White Lick has experienced periodic peaks and valleys in attendance and participation. As with so many churches, White Lick has been impacted by the younger generations who have not continued to worship in the traditions of their parents and grandparents. Thus, membership has decreased in the last five years putting additional strain on the leaders who continue to serve as faithful disciples.

Despite decreasing membership, White Lick continues to grow in its outreach as well as increasing opportunities for its membership. Even during the challenges of shutdowns caused by the Coronavirus, White Lick remained active. When the church was closed in March, 2020, interim pastor Rev. David Choate provided Sunday morning worship via Zoom until September when public use facilities could reopen. Upgrades to technical equipment now allows the church to livestream worship on Sunday mornings and offer Zoom for meetings. Six members serve on the technical team.

Presbyterian Women still meet the third Mondays of the month. The annual November chili supper and summer dessert fest bring in neighbors who eagerly look forward to these events. Proceeds fund PW mission projects. They deliver Christmas gift baskets to homebound members and provide a Mother's Day gift to mothers at Sheltering Wings.

The Deacons have expanded their responsibilities through organizing fun, social events for the church: Games Nights during the dreary winter months and the October Masquerade Party. Deacons also sponsor a Women's Retreat in August and the Gospel Quartet who perform during a Sunday morning worship service.

Elder Diane Buxton and Deacon Jeanette Krohne answered God's call soon after Rev. Dr. Daren Hofmann came by organizing the first chapter of Parents of Addicted Loved Ones outside the state of Arizona in October 2012. As the word spread about this help for parents struggling to understand their children and how to react to the growing opioid addiction, Thursday evenings produced an overload attendance. New groups were formed in other area churches to keep the meetings small; then spread to other Indiana communities; and, then across state boundaries. Diane now serves on the PAL board and the Hendricks County Drug Task Force. She is a sought-after speaker on drug addiction and how to organize a PAL group.

During the tenure of Rev. Hofmann, White Lick expanded its visibility to the community. We passed out hot chocolate at the Brownsburg Christmas parade and candy from the float on the Fourth of July. Halloween Trail and Treat at Brownsburg's Williams Park has become a popular, safe place for kids to grab a huge haul of candy and parents to receive information about our church. National Night Out in Avon has also provided a good opportunity to talk with our neighbors. At these events it was surprising to learn how many people knew where our church is located and routinely drive by it. Many remarked how beautiful the church facility and adjacent cemetery have been maintained.

Like church attendance, our outreach and mission efforts have vacillated. However, the congregation has always been very generous in supporting projects such as contributing food for children during school breaks; annual Christmas giving tree; providing school supplies for

local school children and the Dorcas basket project which supplies Vacation Bible School materials in the Dominican Republic. For many years, members monthly served meals at Good News Mission and a homeless monthly initiative Indy Love Train involving a consortium of churches. In 2021 the re-organized Mission Team re-affirmed our continuing partnerships with Parents of Addicted Loved Ones, Sheltering Wings and Family Promise and added Chords of Love, Way Maker, and Susie's Place. Thanks to one generous member, several of our mission partners were supplied with sweet corn.



As previously mentioned in the early session minutes, White Lick has routinely elected commissioners to presbytery meetings. Both pastors and elders have served on presbytery committees; moderated major presbytery commissions and the presbytery general assembly meetings. Members have gone abroad on mission trips and supported leadership training with the Whitewater Presbytery partnership with Riviera Maya Presbytery Cancun, Mexico. Pastors and elders have also served as commissioners to the PCUSA General Assembly. For a little church, our leadership expands well outside its doors.

James 2:14-17 Life Application Study Bible

What good is it, dear brothers and sisters, if you say you have faith but don't show it by your action? Can that kind of faith save anyone? Suppose you see a brother or sister who has no food or clothing, and you said, "Good-bye, stay warm and eat well"—but then you don't give that person any food or clothing. What good does that do? So you see, faith by itself isn't enough. Unless it produces good deeds, it is dead and useless.

White Lick has had a viable presence on the corner of 575 and 600 for 170 years. Those who have worshipped at our church have come to love it; those who pass by recognize us as that church in the wildwood. Why are we still here today? (from the 2019-2021 plan:)

- We exist to honor and praise God, our Creator, Sustainer, and Redeemer.
 - We exist to be the hands and feet of Jesus; to be the "salt and light" in a troubled world; to spread the Good News and minister to all who need spiritual connection and life-giving support. At work, at play, at school, at home—our mission is to serve Christ where God has placed us.
 - We exist to be a "sanctuary" where everyone can feel the love and acceptance of a caring community of disciples of Jesus.
- We exist to gather with friends to worship, refresh, renew, reenergize and deepen our relationships with one another.
 - We exist to be the voice of Christ for those who are hungry, thirsty, the stranger, the sick, the prisoner, the least of God's kingdom. (Matthew 25: 37-45)
 - We exist to instruct others in ways to change their lenses in how they view and react to the world.

Perhaps one of the main unifying factors of the congregation is summarized in the Halverson Benediction which is recited at the end of each worship service. More than any other part of worship this benediction affirms our discipleship responsibilities:

You go nowhere by accident. Wherever you go, God is sending you. Wherever you are, God has put you there. God has a purpose in your being there. Christ who indwells you has something He wants to do through you, where you are. Believe this and go in His Spirit's grace and love and power.

This document compiled by Virginia Sheets, Clerk of Session, for the 170th Celebration 9/26.2021. Additions or corrections to this document should be sent to Ginny at chief1946vas@att.net
Thanks to Jan Farnsley who organized the church's historical collection into three binders now kept in the library.

Pastors serving White Lick

Ministers: All the People of the Congregation

Pastors:

Rev. B. F. Cole	1851-1857	Rev. Bruce Brown	1966-1986
Rev. Henry L. Dickerson		Rev. Larimore Wickett	1987-1989
Pastor Emeritus	1857-1898		
Brother Black	1900-1905	Rev. Dr. J. Donald Boebinger	
Brother Harris	1905-1910	Pastor Emeritus	1990-1997
Rev. Jabush	1910-1911	Rev. Dr. Rebecca Pritchard,	
Rev. Fowlers, Rev. Beasons,		Interim Pastor	1997-1999
Rev. Mullin, Rev. Blair, Rev. Duncan		Rev. James Snyder,	
Rev. Davis	1911-1947	Interim Pastor	1999
Rev. Ira Stock	1947-1961	Rev. Joy Bilger Goehring	2000- 2010
Rev. Black	1962-1963	Rev. Kimberly Olson	2010-2012
Rev. Parlett	1963-1965	Interim Pastor	
Ronnie Mitchell	1965-1966	Rev. Dr. Daren Hofmann	2012-2019
		Rev. David Choate	2020
		Interim Pastor	
		Rev. William "Aby" Bauzo	2021
		Pulpit Supply	



Kim Olson, Interim Pastor



Student Pastor:
Paula Mann



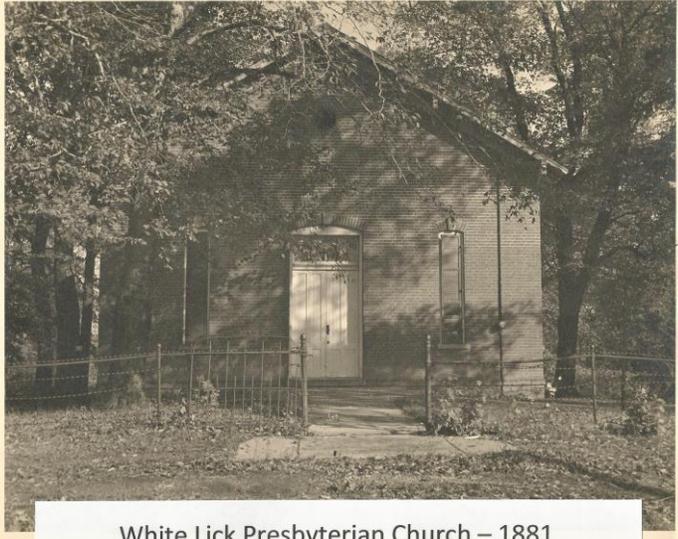
Student Pastors Aby and Melissa Bauzo talk with Rev. Joy Goehring



Daren Hofmann



Student Pastor: Glennyce Grindstaff



White Lick Presbyterian Church – 1881



White Lick Church 1995

White Lick Church 2020

