

SECOND EDITION

April 2017



On Second Thought...

One of my all-time favorite movies is the film *Amazing Grace*. If you have not seen it, you should. All Christians should. The movie is about William Wilberforce and his extraordinary leadership in the abolition of the slave trade in England at the dawn of the 19th century. Although the movie is more vague than I would have liked on the details of Wilberforce's Christian faith and conversion, it is abundantly clear that Wilberforce takes the stand he does because of his Christian faith. Indeed, the movie had many opportunities to lessen the role of his faith, but did not. It is a powerful depiction of how evangelical Christians, led by Wilberforce, impacted the world for good because of their faith.

Born into wealth and privilege, William Wilberforce was elected to parliament at the age of 21. Several years later he went on vacation with his former schoolmaster, Isaac Milner, who, to Wilberforce's surprise, was a convicted evangelical Christian. Milner, who is not depicted in the film, helped Wilberforce understand the claims of the Gospel on a Christian's life, ultimately resulting in what Wilberforce would call his "Great Change." While this is not detailed in the movie, what is depicted is Wilberforce's struggle with whether to remain in politics or commit himself to a life of Christian ministry. He seeks advice on the topic from John Newton (powerfully portrayed by Albert Finney), a minister to whom Wilberforce was exposed as a boy but had lost touch with over the years. If the name John Newton sounds familiar, it should. He was the former slave ship captain who experienced his own dramatic conversion to Christianity, resulting in him abandoning the slave trade for a life of Gospel ministry. Oh yes...he also wrote the hymn *Amazing Grace*, from which the film draws its name and inspiration.

There are two very powerful scenes early on as Wilberforce is wrestling with this decision between politics and ministry. William Pitt, a childhood friend of Wilberforce's who would soon become Prime Minister at the age of 24, knows that Wilberforce is struggling between government service and the ministry and wants to see his friend remain in Parliament and lead the fight to abolish slavery. One afternoon over tea he offers a bit of advice: "Surely the principles, as well as the practice,

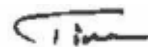
of Christianity are simple and lead not to meditation only, but to action."

Pitt then arranges a meeting between Wilberforce and some anti-slavery activists, including several ministers. Thomas Clarkson, founder of the Committee for Abolition of the African Slave Trade, tells Wilberforce, "We understand you're having problems choosing whether to do the work of God or the work of a political activist." Hannah Moore, another activist, finishes Clarkson's thought: "We humbly suggest that you can do both."

It occurs to me that this is a wonderful explanation of Easter faith. We are Easter people! This means that in light of the Crucifixion and Resurrection, our call to follow Jesus is not just the call to meditate on the wonders of the Christian life, but also to act on behalf of the Kingdom of God which has broken into our reality in the Resurrection. This action must at times take the form of suffering for our beliefs and taking stands that are not popular in society. We do this because of our faith in Christ.

Wilberforce writes in his book *A Practical View of Christianity*, "The true Christian ... knows therefore that this holiness is not to precede his reconciliation to God, and be its **CAUSE**; but to **FOLLOW** it, and be its **EFFECT**." (emphasis in the original) To be a Christian is to do both the work of God and the work of a political activist. We are called to stand for justice and equality and mercy; to stand against hate and war and prejudice and injustice and oppression of all kinds, no matter where or by whom they occur. Our meditation...our worship...our fellowship all exist to give us strength for this purpose. This is what it means to be Easter people!

Grace and peace...



Pastor Tim





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DAVID

A LIFE OF FAITH



SECOND PRESBYTERIAN CHURCH - SERMON SERIES - BEGINNING IN JANUARY

David: A Life of Faith Returns after Easter

Beginning April 23rd and continuing through June 11th, we will return to studying the David story on Sunday morning during worship. When we last left David, his time in the wilderness was drawing to a close and he was on the cusp of becoming the King of Israel. This spring we will journey with David as he finally becomes the King and we will see how David's humanity and his relationship with God shapes and forms the way he succeeds – and fails – on the throne of Israel.

Gethsemane

My Father, here I sit and wait for you
to do your will. My life belongs to all
humanity. I give myself to them
as scriptures have foretold my end shall lie
in hands of others not believing in
your word. Am I to tell my followers?

No. I know it's right to tell them nothing.
Defeating Death I'll go to them so they
may preach my word with understanding yet.
I die for them and generations still
unborn whose mortality will fail them often.
I die that they may be with you eternally.

My Father, I don't want to die; I know
it must be so. Please help me not to go
astray and let humility possess
my trial. They come for me; a kiss is all
that stands between the Garden and the Cross.

Guards of the temple, I am he you seek.

-- Tim Reynolds

Holy Week Worship Opportunities

Palm Sunday (Apr 9)	Worship	11:00 a.m.	<i>Sanctuary</i>
Holy Wednesday (Apr 12)	On A Hill Far Away	6:15 p.m. The Word Players	<i>Fellowship Hall</i>
Maundy Thursday (Apr 13)	Worship & Communion	6:15 p.m.	<i>Chapel</i>
Good Friday (Apr 14)	Worship	1:00 p.m.	<i>Shiloh Presbyterian Church</i> <i>904 Biddle Street</i>
Easter (Apr 16)	Worship	11:00 a.m.	<i>Sanctuary</i>

Maundy Thursday

On Thursday, April 13th we will celebrate the sacrament of communion at a service commemorating Maundy Thursday. The term Maundy Thursday comes from the Latin word *maundatum*, which means “commandment.” It references the Last Supper, which for Christians is the institution of the Lord’s Supper, when Jesus, after washing the disciples’ feet, instructs them, “I give you a new commandment. As I have done for you, you also should do for one another.” The service will begin at 6:15 p.m. in the chapel, last approximately an hour, and end with a brief Service of Tenebrae (or “Darkness”) as we turn towards Good Friday.

Good Friday

This year we will celebrate Good Friday by having a joint worship service with our brothers and sisters from Shiloh Presbyterian Church. The service will be held in their sanctuary, located at 904 Biddle St. This is part of a new effort, ahead of our 200th anniversary, to strengthen ties with this historically African-American congregation that originally began as part of Second Presbyterian Church. They will be joining us on Wednesday of Holy Week for dinner and for The Word Players’ presentation of On a Hill Far Away. Then we will be joining them in worship on Good Friday. We hope that this is just the beginning of a number of partnerships with Shiloh Presbyterian Church in the future.

THE FLOWERING OF THE CROSS



This year we are inviting **EVERYONE** to take part in our annual “Flowering of the Cross” on Easter Sunday morning! We know that in the past this has just been something our kids have done, however this year we are asking everyone to get involved as a show of congregational unity. Simply bring flowers from your yard, garden, the store, or even the side of the road with you to worship. Maybe you could even bring a few extras for some of our visitors! Then on Easter Sunday morning prior to the service, we ask that you come and place your flowers on the cross as you enter the sanctuary and before you take your seat. Following the service (weather permitting) it will be carried outside for all to see and have their pictures made with.

Lunch Bunch

Gatlinburg Trip

On Tuesday, April 25th we will meet at the church at 9:00 a.m., depart at 9:30 a.m., and ride a bus to Gatlinburg for lunch at the Pancake Pantry and view some of the devastation caused by the fire. Cost: Your lunch and a \$10 per person transportation cost. Please make checks payable to Second Presbyterian Church, marked for the bus trip. Any member of the congregation whether a member of Lunch Bunch or not is welcome to join us. Call the church to RSVP. There are only 24 spots available. First come, first serve!

Easter Egg Hunt

The Easter egg hunt will take place following Easter brunch and before worship.

Let Your Voice Be Heard

The Joy Singers are presently meeting on the 1st and 3rd Tuesdays of each month at 10 a.m. Senior adults are welcome to come and sing. We will be going to nursing and retirement homes during the month of May.

April Lunch Bunch

Please join us for Lunch Bunch on Tuesday, April 4 at 11:30 a.m. Angie Sledge of Habitat for Humanity will tell us what is involved in building a house for a needy family. Please bring an item for the Thrift Store!

May Lunch Bunch

Please join us for Lunch Bunch on Tuesday, May 2nd at 11:30 a.m. Captain Robbie Lawson of the Knoxville Police Department will speak on drugs, theft, alcohol, and etc.

Outdoor Work Day - April 1st

There will be an Outdoor Work Day at Second Presbyterian Church on Saturday, April 1st from 8:30 am - 12:00 pm. All volunteers appreciated!

Easter Lilies

Easter lily forms may be found in the Atrium. Please return the form no later than April 11th.

Easter Egg Collection!

There is a container in the Atrium to collect Easter eggs and candy for the egg hunt on Easter Sunday, April 16th. Please no hard candy or peanut butter. Feel free to stuff the eggs ahead of time! Any contribution is appreciated!

Mission Matters - 15 Sleeping Bags

Wenzel Moose Sleeping Bag - Susan Martin, Community School Coordinator for West View Elementary School, made a special request of the Mission Committee. On April 3-5, the fifth graders from West View Elementary School have the opportunity for a 3 day, 2 night experience at Wesley Woods. Bring your own sleeping bag! 15 students did not have a sleeping bag. Research was done as to the best buy for 15 suitable sleeping bags and the committee approved purchase of these, blue Wenzel Moose sleeping bags. They were purchased from Amazon, received (2 very large boxes) and delivered to the school on March 22nd.

Cost: \$309.75 from the West View Designated Account.

Benefit: 15 Happy Campers!

HIGH 5 AWARD

The High Five Award for April is being given to **Cleston Jones**. Cleston has served faithfully as the Moderator of the Deacons and has been instrumental in reestablishing our extended communion service for shut-ins and those whose health keeps them from being with us regularly on Sundays. This valuable ministry reminds people that they are still part of our fellowship, even when they can't be with us on Sunday mornings. As Moderator, Cleston has also helped institute a number of policies and procedures that ensure our members who need pastoral care are able to receive it, and that ensure things run smoothly for our "Deacon on Duty" each Sunday morning. Cleston's love and care for children has led him to serve on the Preschool Board of Directors where he has helped the children and teachers in our preschool get the care and support they need. Cleston also serves on our Facilities Team where his expertise from years working with the TVA help resolve problems that arise with maintaining our building and be good stewards of our physical plant. The next time you see him, please give Cleston a big High Five and a thank you for all he does for Second Presbyterian Church.

Wednesday Night Bible Study

Pastor Tim's Wednesday night Bible study continues during Lent as a companion study to the *Journey of Stones* sermon series. Questions for thought and reflection are provided each Sunday in the bulletin and on Wednesdays we will go deeper into the theme of the previous Sunday's sermon. Following Easter we will return to Mayberry for the rest of the spring as we continue our *Faith, Life & Mayberry* Bible study.



East Tennessee State University

On Thursday, April 20, 7:30 p.m. in the Sanctuary, the BucsWorth Men's Choir directed by Dr. Alan Stevens will perform a program of sacred and secular music. The concert is free and open to the public.

The mixed program will include:

Brothers, Sing On – arr. Howard McKinney

Tshotsholoze – arr. Jeff Ames

Jubilant Song – Norman Dello Joio

Nearer My God to Thee – Alan Stevens

Ave Maria – Franz Biebl

The Sound of Silence – arr. Benjamin Bedroske

Johnny Schmoker – arr. James Rodde

The Luckiest – Alan Stevens

Bile Them Cabbage Down – ed. James Rodde,
arr. Mack Wilberg

In addition, a small a cappella group will perform a few pop numbers in typical men's choir style.



BucsWorth Men's Choir Concert

About BucsWorth Men's Choir

BucsWorth Men's Choir was formed in the early 1990s at East Tennessee State University as a primarily a cappella chamber ensemble called "10 BucsWorth" – which referred to the number of guys in the ensemble and a play-on-words reference to the ETSU mascot, the Buccaneers. In 2013, the ensemble was expanded to a full men's choir under the direction of Dr. Alan Stevens.

BucsWorth is composed of men from across all campus disciplines, and it is open to any student by audition. BucsWorth performs a mix of traditional and contemporary choral music and often collaborates with the East Tennessee Belles, their sister ensemble at ETSU. BucsWorth is a founding partner-ensemble in the "Men in Song Choral Festival," an annual two-day festival that draws over 200 men from the eastern Tennessee region to sing

together and promote choral music education. BucsWorth has had the privilege to work with Alice Parker, Daniel Gawthrop, Ola Gjeilo, Chanticleer, New York Voices, and many local ensembles.

BucsWorth frequently performs throughout the Tri-Cities region. In 2016 BucsWorth was selected to perform at the Intercollegiate Men's Choruses National Seminar on the University of Illinois campus. In 2014 BucsWorth was the featured ensemble at the "Young Men's Power Sing" in Atlanta, hosted by the Atlanta Youth Singers and the Atlanta International School. You can find more information about BucsWorth Men's Choir and keep up to date about all concert appearances and events on their Facebook page: www.Facebook.com/BucsWorth



APRIL FOOD & FRIENDS

All young adults are invited to join Food & Friends each Sunday following worship. Food & Friends is an informal lunch gathering at a local restaurant that is hosted by member volunteers and paid for by the church. The invitation is open to anyone 18 to 29ish, in college or not, single or married.

Those interested in going to lunch will meet at the front of the sanctuary by the lectern following the service. The hosts for Food & Friends this month are:

April 2 Neal and Liz Peebles

April 9 Jimmy and Ileen Cheek

April 16 Craig and Dana Hendrix

April 23 TBA

April 30 Neal and Liz Peebles

CLASS OF 2019

Ordination and Installation: The deacons and elders the congregation elected to the Class of 2019 will be ordained and installed to their new positions during worship on April 30th. Our officers have been undergoing an intense training program during this Lenten season to ensure that they are ready to undertake the mantle of spiritual leadership with and for this congregation. Please be in prayer for our Deacons-elect (John Matlock, Kathy Thomas, and Margaret Walther) and our Elders-elect (Jimmy Cheek, Clara Hardin, and Doug Matthews) as they approach this special day.

MEN'S EASTER BRUNCH

The Congregational Care Ministry Team and the Worship Ministry Team are working together to present the Men's Easter Brunch on Easter Sunday, April 16, 2017. The men of Second Presbyterian will be serving brunch in addition to taking care of the set up/clean up of the meal. We will begin gathering at 9:30 a.m. in the Fellowship Hall and brunch will be served at 9:45 a.m. Please note that there will be no Sunday school on Easter Sunday.

We invite you to sign up to bring your favorite brunch item. The following categories have been created to offer a diverse food selection: breakfast foods, lunch foods, and other. If you know ahead of time what you would like to bring, please specify what you are bringing on the sign up. This will prevent us from having multiples of the same item. Drinks will be provided.

You may sign up online, on the sign up sheet in the Atrium or by emailing rcarlson@2ndpres.org. We look forward to seeing you at the Men's Easter Brunch!



Becky Hamblin
Hmi & Sue Chang
Mary Lynn Maks
Trell Stroud
Cheryl Ragsdale
Rion Steele
Nancy Rust
Leslie Lang
Kim & Findlay Hudgens
Chris Poole
Eleanor Peebles Large
Mary Johnson
Melissa Peters
Doug & Nancy White
Jerry & Christina Young
Tom Badger
Alysaa Hoffer

SPC MARCH VISITORS

Matt Casey 4/04
Lauren Dodson 4/06
Dean Farmer 4/07
Frances Johnson 4/09
Dottie Bulgin 4/10
Natalie Pruitt 4/11
Karen Celveland 4/14
Mary Howard 4/15
Laura Turner 4/19
Lloyd Downen 4/20
Alex Robinson 4/22
David Schultz 4/22
Dick Dodson 4/23
Dale Henley 4/23
Frances Wyatt 4/23
Anne Armstrong 4/24
Lynn Allen 4/25
Ann Simpson 4/28

SPC APRIL BIRTHDAYS

2nd Readers

When? Wednesday, April 19
 Where? Church
 Time? 3:30p.m.
 Title: *Without Mercy*
 Author: Jefferson (Bill) Bass
 Leader: Donna

When? Wednesday, May 17
 Where? Janet Vail's home
 Time? 12:00 noon
 Title: *Hillbilly Elegy*
 Author: JD Vance
 Leader: Liz Peebles

When? Wednesday, June 21
 Where? TBA
 Time? 3:45p.m.
 Title: TBA
 Author: TBA
 Leader: Margaret



April 2017 - Monthly Line Dancing Classes

Classes	Dates	Times	Where
Mondays	3 rd 10 th 17 th 24 th	10:00am Till 11:00am	2 nd Presbyterian Church Fellowship Hall
Tuesdays	4 th 18 th 25 th	5:00pm Till 8:30pm	2 nd Presbyterian Church Fellowship Hall
Wednesdays	5 th 12 th 19 th 26 th	9:00am Till 11:30am	2 nd Presbyterian Church Fellowship Hall
Fridays (VMC)	7 th 21 st	1:00pm Till 2:30pm	Volunteer Ministries Resource Center

One Great Hour of Sharing

The offering will be received Easter Sunday.

Through this longstanding, ecumenical effort, Presbyterians share God's love by giving to ministries that provide relief to those affected by natural disasters, food for the hungry, and support towards the self-development of poor and oppressed communities.



32% Restoring Hope (Presbyterian Disaster Assistance)

Working alongside communities as they recover and find hope after natural or human-caused disasters



36% Reducing Hunger (Presbyterian Hunger Program)

Supporting initiatives that create sustainable food systems and alleviate root causes of poverty so that all may be fed.



32% Partnering in Progress (Self-Development of People)

Providing resources and education to oppressed and disadvantaged communities working to overcome poverty and injustice through initiatives they own and directly benefit from.



THANK YOU

"Many thanks to my friends at 2nd Pres for all the wonderful, thoughtful and encouraging texts, emails, calls, cards and notes. You certainly keep my spirits high. For this I am most appreciative." *-Bill Oliphant*

A NOTE FROM

John & Amy Campbell

3/13/17

"Dear 2nd Presbyterian Church -

Thanks everyone for the visits and flowers to me in the hospital, they meant so much to me."

Love, John Campbell

"Your visits made our days so hopeful.

Thank you so much!"

Love, Amy Campbell

(daughter)





The
WordPlayers



Spring Touring
Show

WORDPLAYERS

W
E
D

On Wednesday, April 12th, the Word Players are going to be presenting a play for our Wednesday night program. The WordPlayers' original production *On a Hill Far Away* captures characters from the Gospel accounts in the wake of their life changing interactions with Jesus. With an inspiring mix of humor, drama, and music, *On a Hill Far Away* takes truth and testimony that seem so far away, and connects them with our here and now in a picture that people today can step into.

“Tennessee’s Role in the Struggle for Suffrage: Votes for Women”

Presented by: **Wanda Sobieski, Knoxville Attorney, PLLC**
Presbyterian Women’s Luncheon
(NOT just for Women)

April 11th at 11:30—\$10 for a delicious lunch.



This compelling story is presented with actual pictures from the events and exciting narrative by Wanda Sobieski, who is extremely well-versed in these historic events. You will be amazed at the impact that Tennessee had in “Votes for Women.”



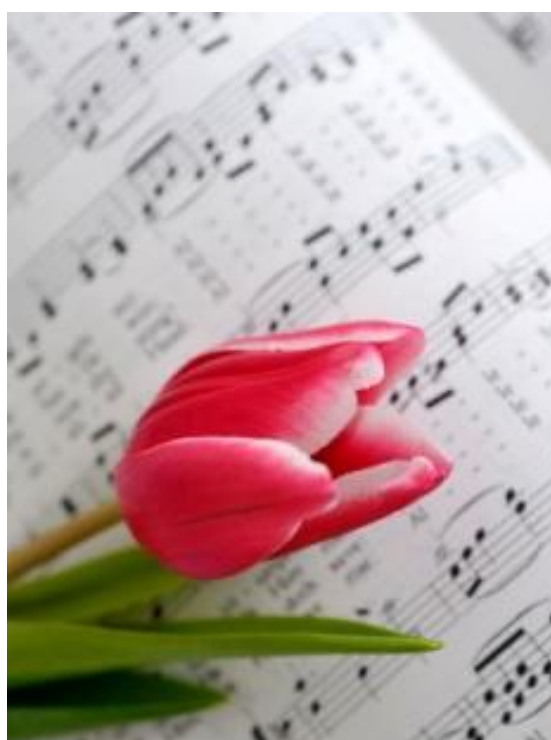
If you are not in a PW Circle, please make a reservation by April 6th
Contact: Liz Peebles enp3613@gmail.com; phone: 247-4503 or 660-9597 (cell)

Next Month at PW...

Mark your Calendars now and make a reservation.

May 9th at 11:30, Lunch is \$10

Gentlemen and ladies,
your presence is requested for this special concert.



Spring Concert – Singing Seniors

50 to 60 men and women from O'Connor Sr. Citizens Center

For reservations contact by May 4th

Liz Peebles enp3613@gmail.com; phone: 247-4503 or 660-9597 (cell)

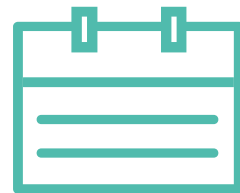
See you on May 9th!

COMING THIS SPRING

DATE Night

DINNER, AUCTION, AND
TALENT EXTRAVAGANZA

presented by: 2pc youth



THIS SPRING THE YOUTH GROUP WILL BE HOSTING A WEDNESDAY NIGHT DINNER. THE YOUTH WILL COOK AND SERVE EVERYONE IN ADDITION TO ORGANIZING A TALENT SHOW AND SILENT AUCTION THROUGHOUT THE EVENING. WE NEED YOUR HELP! IF YOU HAVE ANYTHING THAT YOU WOULD LIKE TO DONATE TO THE AUCTION OR HAVE A TALENT THAT YOU WOULD LIKE TO SHARE WITH THE CONGREGATION, PLEASE CONTACT CHRISTINA (CGORE@2NDPRES.ORG). ALL OF THE PROCEEDS WILL BE USED FOR THE SUMMER YOUTH TRIPS FOR THIS YEAR.

CONGREGATIONAL LIFE IN SECOND PRESBYTERIAN CHURCH 1819-1829

Co-Chairs, Arvillee and Helen Grant

[**Background:** James White, one of the earliest Scots-Irish settlers in Tennessee, found a large tract of land sitting high above the Tennessee River and quickly recognized that its almost table-top terrain and its surrounding hills made an excellent location for a village. He admired its spectacular natural beauty, its abundance of natural resources including several sources of water for consumption and transportation and its position for defense from Indians. After purchasing the land from North Carolina, he observed a growing wave of eager immigrants seeking cheap, available land on which to settle. White, like many who followed him into the wilderness, had served in the Revolutionary War against the British and was not intimidated by the dangers of the frontier. History records well James White's own successful business ventures in the village he founded and named Knoxville. He built a much needed fort for defense and trading purposes and a mill, subdivided his property and, in a sense, became Knoxville's first land speculator, selling his half-acre lots by drawing at a public lottery in 1791. He kept eight lots for himself and saved one plot of land for the settlement's Presbyterian Church and cemetery, organized in 1792. In 1816 a Methodist church built nearby; this church eventually evolved into the Church Street Methodist Church now located on Henley Street.

By 1820, Knoxville's population had grown to about 1,500 and was gradually becoming more diverse with a wider mix of Christian denominations, cultures, and political opinions. Major issues of the times were slavery, various theological doctrines within Presbyterianism and other Christian denominations, plus all the growing pains of a very young nation with a mixed population unaccustomed to democracy.]

The "birthing" of Second Presbyterian Church came about amid controversy in 1818. Differing opinions in Knoxville's Presbyterian Church caused a riff and no official body was ever willing to state fully the exact nature of that riff. Some dissenters in the Presbyterian Church expressed their wish to withdraw from the established church and to organize a separate congregation. The dissenters were joined by some non-members and they sent a petition to Presbytery of Union in April, 1818, requesting permission to organize a new Presbyterian Church. The petition was rejected, the dissenters appealed to Synod of Tennessee, and Synod ordered the Presbytery of Union to organize Second Presbyterian Church; it did so on October 24, 1818. The probable cause for this separation of the congregation was either the slavery issue or concerns over the cost of pew rentals of certain pews within the church's sanctuary.

Rev. Isaac Anderson served Second Church as a supply minister from 1819-1829, agreeing to hold a worship service every other week. Most of the Presbyterian churches in the southern Appalachians were small in congregational numbers and there were never enough trained Presbyterian ministers; therefore, it was a given that most Presbyterian ministers would not only serve more than one congregation at a time, but also would often organize and teach in a private (tuition) school (there were no public schools in East Tennessee for many decades), and instruct older students desiring to enter the clergy.

There is sufficient information to show that the earliest congregation was active and productive. For example, on October 22, 1819, forty-two men signed a subscription paper promising to pay the church's



1820: Second Presbyterian Church, 1st building. The building was built on a one-acre lot but placed very close to Clinch Avenue at the southern corner of Clinch and Prince Street (now called Market). The rest of the long lot, running up to Union, was used as a community cemetery.

treasurer various amounts for building a church meeting-house. “The largest amount subscribed was \$100 and the smallest amount two dollars.” The total amount promised was about \$660 and some of this was in the form of materials rather than cash. The subscription paper also stated that the meeting-house would be built on a one-acre lot costing \$300. [Ed. note: Up until the late 19th century, Presbyterians usually referred to the word, “church” to mean its members. The word, “meeting-house” indicated the building itself built to support the worship of God.]

At first, Second Church members worshiped in the courthouse, but church construction began immediately and the building was dedicated in the spring of 1820—thus, the new congregation moved into its first building in less than two years after its organization. Granted, the meeting-house was small—40 feet by 75 feet (approximately 1,300 sq. feet) and only about twice as large as Second Church’s chapel today. The building was of a plain and modest design constructed of brick (probably fired on site). “When first occupied the interior was not plastered, there was no ceiling, the floor was made of rough boards, the seats were crude benches, and a rough platform supplied the pulpit.” The belfry was part of the initial structure, but there was no bell for several years.

[Ed. note: In many cases early Presbyterian buildings’ architecture and decor were austere so as not to detract from worship. Following John Calvin’s teachings, Presbyterians mostly avoided stained glass, ornate furnishings, and images or statues of any kind. The plain pulpit was usually raised above the level of the pews and the communion table took the place of an altar.]

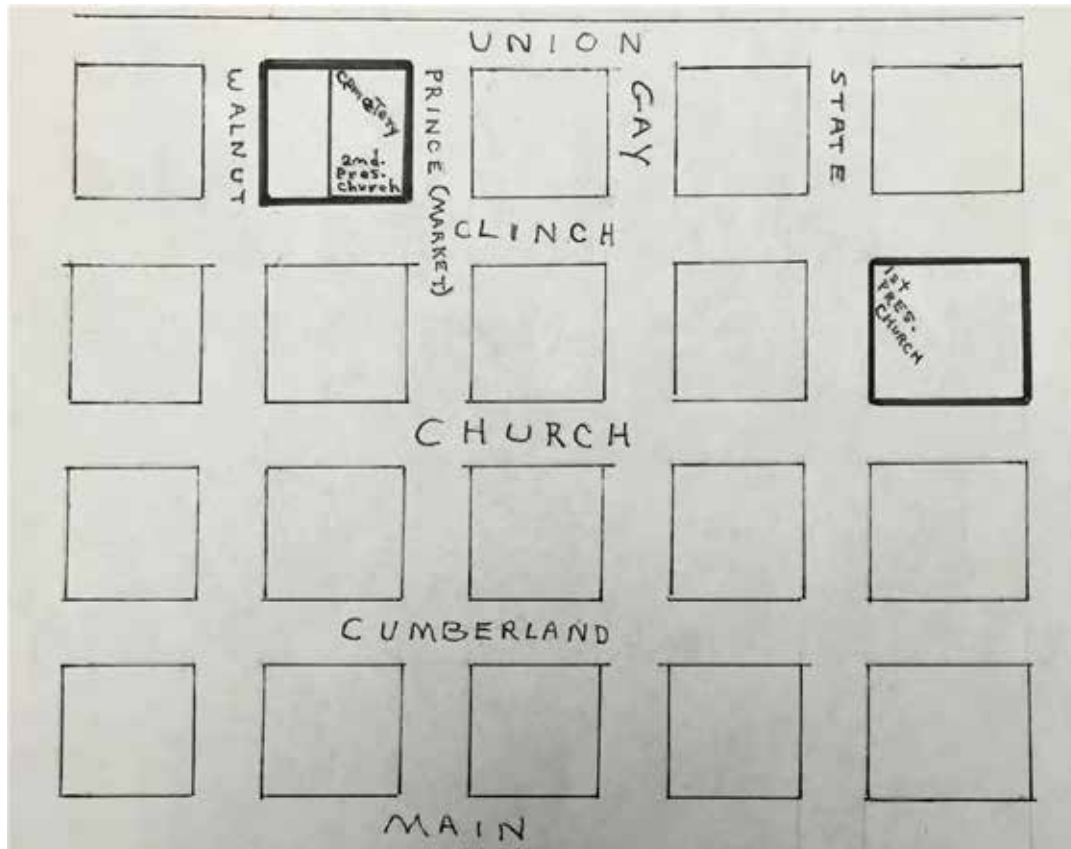
The new meeting-house was sited at the western corner of Prince Street (now named Market Street) and Clinch Avenue. The building faced Clinch Avenue and sat very close to the street, thus leaving a good bit of land behind the building. Gradually the congregation made improvements on the struc-

ture and it served a growing congregation well for forty years. Soon after occupancy the congregation determined that there was a desperate need in the village for another cemetery. In a growing community, deaths were increasing and, in particular, infant mortality was extremely high and limited medical services could do little to prevent infant losses. The congregation set aside the back part of their acre lot facing Union Street for a cemetery which was heavily used by the community until the building of the third church building in 1906.

Using existing historical data, especially on Presbyterianism in the early 19th century, one can make a few general statements about activities in Second Church’s earliest days although there are almost no official records that have been found. One can safely speculate on at least three functions/rituals that most likely did take place during the 1819-1829 period in the life of Second Church’s congregation.

SABBATH SCHOOL. There was, with little doubt, a Sabbath School (now called Sunday School) in the earliest Second Church. Rev. Anderson was a very strong advocate of the Sabbath School for all children and he most likely insisted that the congregation provide one. The official records first list an appointed Superintendent of Sabbath School at Second Church in the early 1830s.

COMMUNION SERVICE. The first known record for Second Presbyterian Church is the following statement: “2d Presbyterian Church in Knoxville the Lord’s Supper was administered in this church for the first time October 24, 1819.” This handwritten statement appears as the first entry on a page that also contains the list of those participating in the first communion service. Note the date—exactly one year after the church was organized. There is no explanation about the fact that those listed have either the surname Anderson or McCampbell. That year October 24 was on a Sunday when Rev. Anderson probably was in Knoxville for a service, but why such a small number participating with most being Anderson’s relatives? Since the meeting-house was



This drawing shows the relative locations of First and Second Presbyterian Churches in 1820. First Church has remained in its original location of 1816 although the original building was replaced and greatly expanded/renovated through the years.

not yet built, the communion service was probably held in the courthouse.

Second Church probably used communion tokens in its early years, following the dictates of John Calvin who believed that the tokens were necessary "to prevent the profanation of the Lord's Table." Many early U.S. Presbyterians celebrated the Lord's Supper only once or twice a year. A few days before the communion service the minister and the elders questioned the members about their behavior and beliefs. Only those who answered and were deemed worthy received tokens and were allowed to take part in the service. Many Reformed Presbyterian churches continued the use of communion tokens into the late 1800s.

One of the "hot button" issues in the early days was the question of the use of wine vs. juice to represent the blood of Christ in the communion service. Apparently Rev. Anderson was a proponent of grape juice. There is a story which states that another

pastor criticized Rev. Anderson for using "raisin water" instead of wine for communion.

MUSIC AS A PART OF WORSHIP. When Martin Luther began the Protestant Reformation with his objections to many of the Catholic Church's practices, he included his concerns about the use of enormous pipe organs and other large/loud musical instruments which drew attention to themselves rather than on the worship of God. Instead he stressed the importance of the congregation's full participation in singing as opposed to monks' chanting. "This stress on congregational participation in the language of the people in worship became a lynchpin of the Reformation". Luther emphasized the importance of using only scripture as the basis of all hymn lyrics.

As a follower of Luther, John Calvin taught an even more restrictive approach to music in worship. He rejected all musical instruments and all hymns except those taken directly from the Book of Psalms.

“Calvin claimed more than once that his was an effort to reform the worship of the church according to the pattern of the New Testament.” He stated, “...that no one can sing things worthy of God save what he has received from Him. Wherefore, although we look far and wide and search on every hand, we shall not find better songs nor songs better suited to that end than the Psalms of David which the Holy Spirit made and uttered through him.” Calvin’s declaration on Psalmody continues to have much influence on Presbyterian hymnals to this day.

We can find no record of the hymns first used at Second Church and, while we cannot say for certain, the earliest Second Church congregation probably used few if any musical instruments in worship. They would not have access to an official Presbyterian hymnal until 1830 when *Psalms and Hymns Adapted to the Public Worship* was first published by the Presbyterian Church in the U.S.A. Second Church definitely had congregational singing possibly led by a song leader who led by “lining out” the lyrics of a hymn. Each line of the hymn was read by the song leader who then sang the line with the congregation. It is difficult to say when the issue of Presbyterian worship and the use of musical instruments softened. For many years, some denominations continued to hold to the belief that the use of musical instruments in church was a sin; in fact, some faiths follow this belief today.

The Scots-Irish had a long, traditional love of all forms of music for dance, voice, and instrumentation. Their ancestors’ years in Scotland and then Ulster, Ireland, produced a unique blending of a musical form that they brought with them to America. As the Scots-Irish settled in the Southern Appalachians, their music was nurtured and preserved in a special way which the culture treasured, both for pleasure and worship. It is a paradox of the Scots-Irish culture that their austere Reformed Presbyterianism seemed to clash with their rich musical legacy. We do have ample historical accounts that they found, even in the raw frontier days, social outlets for their music with fiddles, banjos, guitars and the sweet but plaintive sounds from their own invention, the lap dulcimer.

SOURCES: *A Concise History of American Music Education*, by Michael L. Mark, 2008. *A History of Second Presbyterian Church*, by Lowell L. Giffen, 1994. *Her Walls Before Thee Stand: History of Second Presbyterian Church*, by W. Russell Briscoe and Katherine Buehler, 1968. *Historical Sermon, Preached by the Pastor*, by Rev. Robert L. Bachman, 1906. *Knoxville, by Betsey Beeler Creekmore*, 1958. *Luther and Calvin on Music and Worship*, in *Reformed Perspective Magazine*, vol. 8, No. 26, June 25–July 1, 2006, by John Barber. *Sing a New Song to the Lord: An Historical Survey of American Presbyterian Hymnals*, by James Rawlings Sydnor, 1990. *Valley So Wild: a Folk History*, by Carson and Alberta Brewer, 1997. *Wayfaring Strangers: the Musical Voyage from Scotland to Appalachia*, by Fiona Ritchie and Doug Orr, 2014.



2017: Home Federal Bank, Home Office Building using the exact same site as SPC’s first building. The site is directly across the street from the present Krutch Park.

preschool

**P.T. (Pastor Tim)
came to the Pre-
school to share
the story of Noah
with us during our
chapel time.**



**We were excited to
learn about God's
promise in the form
of a rainbow. Thank
you P.T. for sharing
God's word with us
during chapel.**

Church Financial Report

	Jan-Feb 2017 Actual	Jan-Feb 2017 Budget	2017 Budget
Pledged Offerings	\$114,547	\$91,139	\$546,832
Non-pledged Offerings	\$13,462	\$5,000	\$30,000
Preschool	\$5,333	\$5,333	\$32,000
Other	\$16,844	\$17,821	\$106,924
TOTAL GIVING	\$150,186	\$119,293	\$715,756
TOTAL EXPENSES	\$107,769	\$119,293	\$715,756
NET	\$42,417	\$0	\$0



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Communion Discovery Class 9:30 Sunday School 9:30 Fellowship Time 10:30 Worship 11:00 Food & Friends 12:00 Confirmation Class 6:00	Line Dancing 9:00 Athena Meeting 2:00 Men's BSF 5:30	Joy Singers 10:00 Lunch Bunch 11:30 Facilities committee meeting 5:00 Line Dancing 5:00 Ministry Team meetings 6:00 Boy Scouts 7:00	Email Blast Submissions Due Line Dancing 9:00 PET brown bag lunch 12:00 Wed. Night Dinner 5:30 David Goslee's Class 6:00 Women's CG 6:00 Chancel Ringers 6:00 Chancel Choir 6:45	Maundy Thursday 6:15	Church office closed TIPS 3:00	Church Work Day 8:30 April Fool's Day
Sunday School 9:30 Discovery Class 9:30 Fellowship Time 10:30 Worship 11:00 Food & Friends 12:00 Opera Rehearsal 12:15 Confirmation Class 6:00	Line Dancing 9:00 Men's BSF 5:30	PW Board meeting 9:30 PW Circles 10:15 PW Lunch 11:30 Deacon's meeting 6:00 Boy Scouts 7:00	Email Blast Submissions Due Line Dancing 9:00 Wed. Night Dinner 5:30 David Goslee's Class 6:00 Women's CG 6:00 Chancel Ringers 6:00 WordPlayers 6:15 Chancel Choir 6:45	Church office closed Good Friday Service (Shiloh Presbyterian Church) 1:00 p.m.	Church office closed TIPS 3:00	Church Work Day 8:30 (only if it rains April 1st)
Easter Breakfast 9:30 Fellowship Time 10:30 Worship 11:00 Food & Friends 12:00	Line Dancing 9:00 The Cross Ministry Board meeting 4:30 Men's BSF 5:30	Joy Singers Rehearsal 10:00 Preschool board meeting 12:00 Line Dancing 5:00 Session meeting 6:00 Boy Scouts 7:00	Email Blast Submissions Due Line Dancing 9:00 2nd Readers 3:45 Wed. Night Dinner 5:30 David Goslee's Class 6:00 Women's CG 6:00 Chancel Ringers 6:00 Chancel Choir 6:45	2nd Edition Submissions Due ETSU Choral Program 7:30	Church office closed	Officer training 10:00 PW Spring Gathering 9:00
Easter						Earth Day
Sunday School 9:30 Fellowship Time 10:30 Worship 11:00 Food & Friends 12:00	Line Dancing 9:00 Men's BSF 5:30	Fish Pantry 9:00 Lunch Bunch/Gatlinburg 10:00 Line Dancing 5:00 Boy Scouts 7:00	Email Blast Submissions Due Line Dancing 9:00 Wed. Night Dinner 5:30 David Goslee's Class 6:00 Women's CG 6:00 Chancel Ringers 6:00 Chancel Choir 6:45	Preschool Music Program 4:00	Church office closed	
Sunday School 9:30 Fellowship Time 10:30 Worship 11:00 Food & Friends 12:00						



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Knoxville, TN

ELDERS

2017 CLASS

Kim Elrod
Mancil Milligan
Neal Peebles

2018 CLASS

Dick Dodson
Dana Hendrix
Lisa Henley

2019 CLASS

Ed Batts
Donna Matlock
Tim Wright

Rev. Tim Reynolds,
Moderator
Nancy Montgomery, Clerk

"Ruling elders, together with teaching elders (pastors), exercise leadership, government, spiritual discernment, and discipline and have responsibilities for the life of a congregation as well as the whole church, including ecumenical relationships."
PC(USA) Book of Order G-2.0301

DEACONS

2017 CLASS

Cleston Jones
John Reynolds
Laura Turner

2018 CLASS

Sandra Butler
Charlotte Klieman
Marty McLean

2019 CLASS

Jim Ford
Angela Jones
Lily Wu

Cleston Jones, Moderator
Sandra Butler, Clerk

"The ministry of deacon as set forth in Scripture is one of compassion, witness, and service, sharing in the redeeming love of Jesus Christ for the poor, the hungry, the sick, the lost, the friendless, the oppressed, those burdened by unjust policies or structures, or anyone in distress."

PC(USA) Book of Order G-2.0201

COMMITTEES AND CHAIRPERSONS

Christian Education
Elder Ed Batts

Congregational Care
Elder Kim Elrod

Evangelism
Elder Dana Hendrix

Facilities/Security
Elder Neal Peebles

Missions
Elder Donna Matlock

Personnel/Stewardship
Elder Lisa Henley

Worship & Music
Elder Ed Batts

Endowment
Mancil Milligan