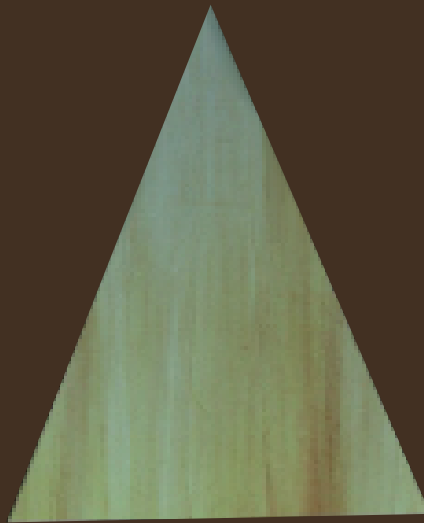


SECOND EDITION

June 2017



On Second Thought...

Ah, summer! When the grass is growing and the leaves are full and everything is lush and green. Most of you know that we just recently purchased a home here in Knoxville. When we moved here we found a nice condo to rent while we got acclimated and tried to figure out the area. It was nice for a while not to have to worry with maintenance or yard work or the havoc going out, but now we have once again taken on the burden of home ownership. Don't get me wrong; we are grateful to have a nice home in a nice neighborhood and we thank God for the blessing of a home when so many struggle to acquire this basic necessity. But there's a lot of work to be done.

The home we purchased had been neglected for a while, so in addition to unpacking there's just a lot of work to be done. One area that has been particularly neglected is the yard. Our yard is mostly weeds. Indeed, weeds are the predominant vegetation not just in the yard, but at the curb, around the mailbox, around the house, in the driveway, and in the landscaping (such as it is). So in our spare time the last several weeks we have been pulling weeds. I don't know what it is about East Tennessee – whether it's the climate or the soil or what – but it seems like we are blessed with every kind of weed God decided to create, all right here in one place!

Weeds have always been an issue for us. Tuesday and I aren't very good at growing plants and flowers, but we are awesome weed growers! I have been amazed, no matter where we have lived, at how tenacious weeds are. They grow right through cracks in the asphalt! But last week as I was out whacking and spraying and pulling, I had a different thought about weeds. I was pulling a particularly stubborn weed out of a seam in the driveway and I had the thought, "Wow! What an amazing plant!"

Think about it. The weed is an awesome plant! It will grow without being watered. It finds enough nutrients in a crack in the concrete to survive. It can be pulled, tugged, or whacked and it will return. It can be ignored, sprayed, or cursed – it makes no difference. The weed

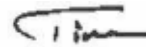
just keeps surviving, doing its own thing. The tenacity of the weed is a gift of God to be admired!

I want to be a weed. You see, flowers and specialty plants are so high maintenance. Okay – they are aesthetically pleasing and all. But they must have just the right amount of sunlight. Or just the right amount of shade. They have to be watered frequently. Or not frequently. Or with just the right amount of frequency. They need to have the right soil, with the right nutrients. Or the nutrients need to be added to the soil. And as if that's not enough, they need just the right fertilizer, in just the right amounts. Flowers and specialty plants need to be cultivated. They need to be tended. And according to many experts, you need to talk to them and mist them and let them listen to Mozart.

But not weeds. Weeds couldn't care less about any of that stuff. They thrive wherever, whenever, and in whatever. They might not be pretty, but they get the job done. Everyone wants to be a flower. To be pretty. To be tended and maintained and cultivated so they can "bloom where they are planted." Not me. I just want to grow wherever I can, whenever I can, in whatever circumstances I can. I want to be tenacious. I just want to get the job done.

That's my goal. Weedy, not needy.

Grace and peace...



Pastor Tim





inside this edition

JUNE

4	worship
8	fellowship & congregational care
12	preschool
13	200th anniversary
18	church business

NEW SERMON SERIES BEGINS JUNE 25TH

Starting June 25th and running through Labor Day weekend our sermon series will be What Do Presbyterians Believe About...? When it comes to the basics of the Christian faith, Christians of all denominations believe the same thing. We all believe in the same Jesus. Creedal or not, we all believe what the Council of Nicea said in 312, that there is one God and Father who is the Creator of all, and one Lord, Jesus, who was truly God and truly human and was resurrected from the dead. We all have the same Bible, for the most part; Catholics have a few extra books that Protestants don't. We all say the Lord's prayer. Whether we say it regularly or not, all Christians agree with the faith as summarized in the Apostles' Creed. But there are other, more particular things where each denomination has its own interpretation of Scripture and its own emphasis, which can make it look like our beliefs are different. These are the areas we'll be looking at this summer.

Based on your suggestions, Pastor Tim will be examining different aspects of our faith and theology from a particularly Presbyterian perspective. We will look at different topics and discuss what Presbyterians believe about these things and why. This does not mean that you can't be Presbyterian if you have a different view. We are a "big tent" and the only prerequisite for being Presbyterian is faith in Jesus Christ as Lord and Savior. However, we do emphasize things other denominations do not, and vice versa. Hopefully our summer sermon series will help you understand why we emphasize the things we do, why we talk more about some things than others, and give you a deeper context for Presbyterian teaching, especially if you haven't always been Presbyterian.

So join us this summer as we look at what Presbyterians believe about...

The Bible	June 25
Salvation	July 2
The Priesthood of All Believers	July 9
The Kingdom of Heaven	July 16
Predestination	July 23
Baptism & Infant Baptism	July 30
The Lord's Supper	August 6
Noah's Ark & Other Old Testament Stories	August 13
The Ordination of Women	August 20
The Rapture	August 27

ALSO COMING IN JUNE...



JUNE SUNDAY SCHOOL – DISCOVER YOUR S.H.A.P.E.

Ever wondered why certain things excite and energize you while other things drain you and fill you with dread?

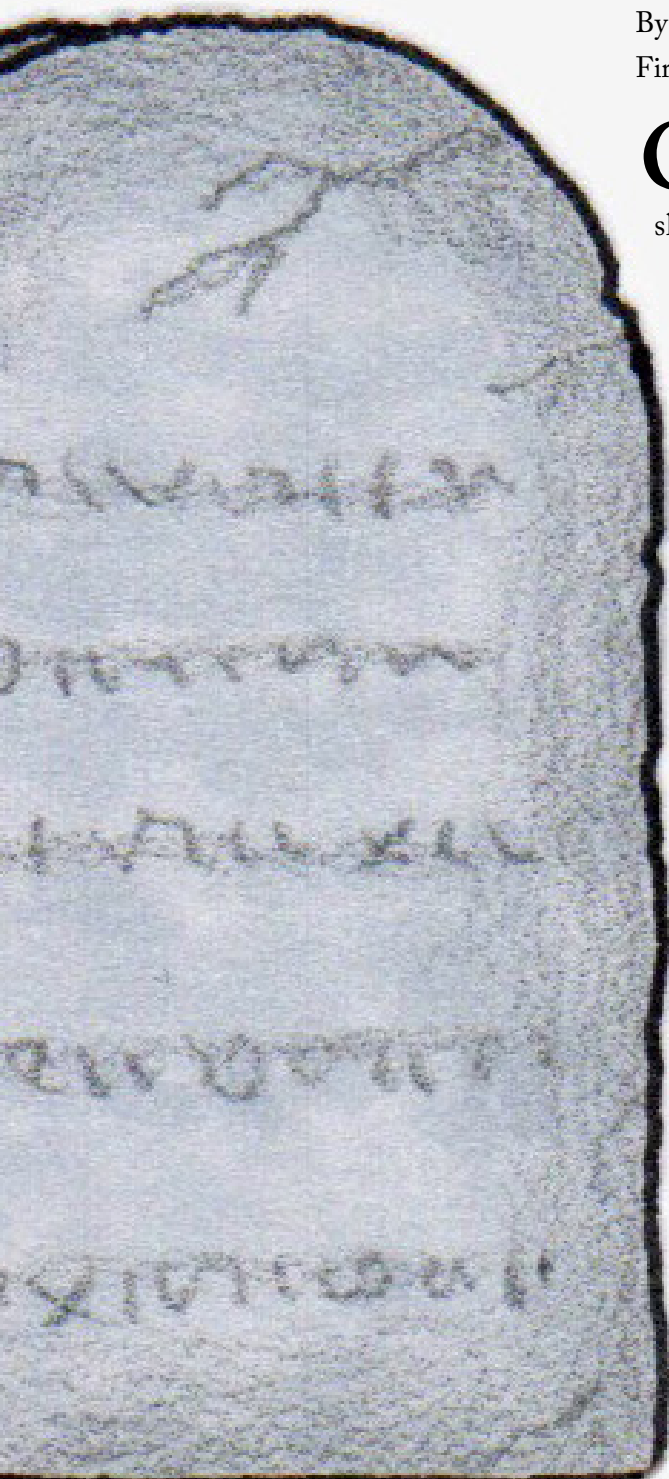
Ever noticed that there are some people that you work with easily and others that push your buttons?

We are all created by God as unique individuals with different gifts, passions, abilities, behavior patterns, experiences, and interests. We are complex people and need time and a thoughtful process to truly discover ourselves. Discovering our S.H.A.P.E. can provide us with insights into how we have been equipped for discipleship to serve Christ in the world.

Beginning **June 4th at 9:30 a.m. in the Fellowship Hall** Pastor Tim will help us explore and discover our **S**piritual Gifts, **H**earth, **A**bilities, **P**ersonal Behavior, and **E**xperiences so that we can understand just how God has designed us to function in the church, our family, our workplace, and in the world. The class will go through July 2nd and is a wonderful opportunity to discover who you were created to be and how you were created to serve!

The Ten Commandments for

By: Ruling Elder Richard Sprenkle,
First Presbyterian Church, Pittsford, NY



Our society thrives on doing things cheaply and easily. Wal-Mart with its low prices and one-stop shopping is a huge success. Dining out is more popular than ever. We can order goods over the Web without ever leaving our homes. We truly want our lifestyles to be made easier and our worldly goods to come cheaper. So it makes sense that we should also want to act out our faith cheaply and easily. Here are the 10 Commandments for Cheap and Easy Christianity.

1. Do not read the Bible, especially the entire Bible.

This can be very time consuming, and why should the wonderful richness and wisdom of the Bible get in the way of doing what is enjoyable? Besides, you may be troubled by some passages that are difficult to understand in the context of what we know today.

2. By all means, compliment your pastor when you feel good about the sermon, but do not let his/her message have an impact on your life. Changing one's life can require the opening of the heart and mind, and this can be wrenching. Everyone opposes change anyway.

3. Avoid daily prayer. This can interrupt your normal routine, especially if you really ponder how to relate to God and the children of God in this difficult world.

4. Avoid educating yourself, especially when controversial topics are tearing at the fabric of our church and society. You already know the answers, and who has time to do this anyway? Why let facts get in the way of changing long-held emotions and fears? Keep life simple and easy.

Cheap and Easy Christianity

5. If you conclude that our church or society is not doing what is right, **avoid taking any actions that may be unpopular and involve risk!** This is a major violation of the “keep-it-easy” principle. If you get too involved and are seen as going too far beyond society’s norms, you could get hurt.

6. **Beware of those who speak of God’s grace and ask you to forgive others unconditionally.**

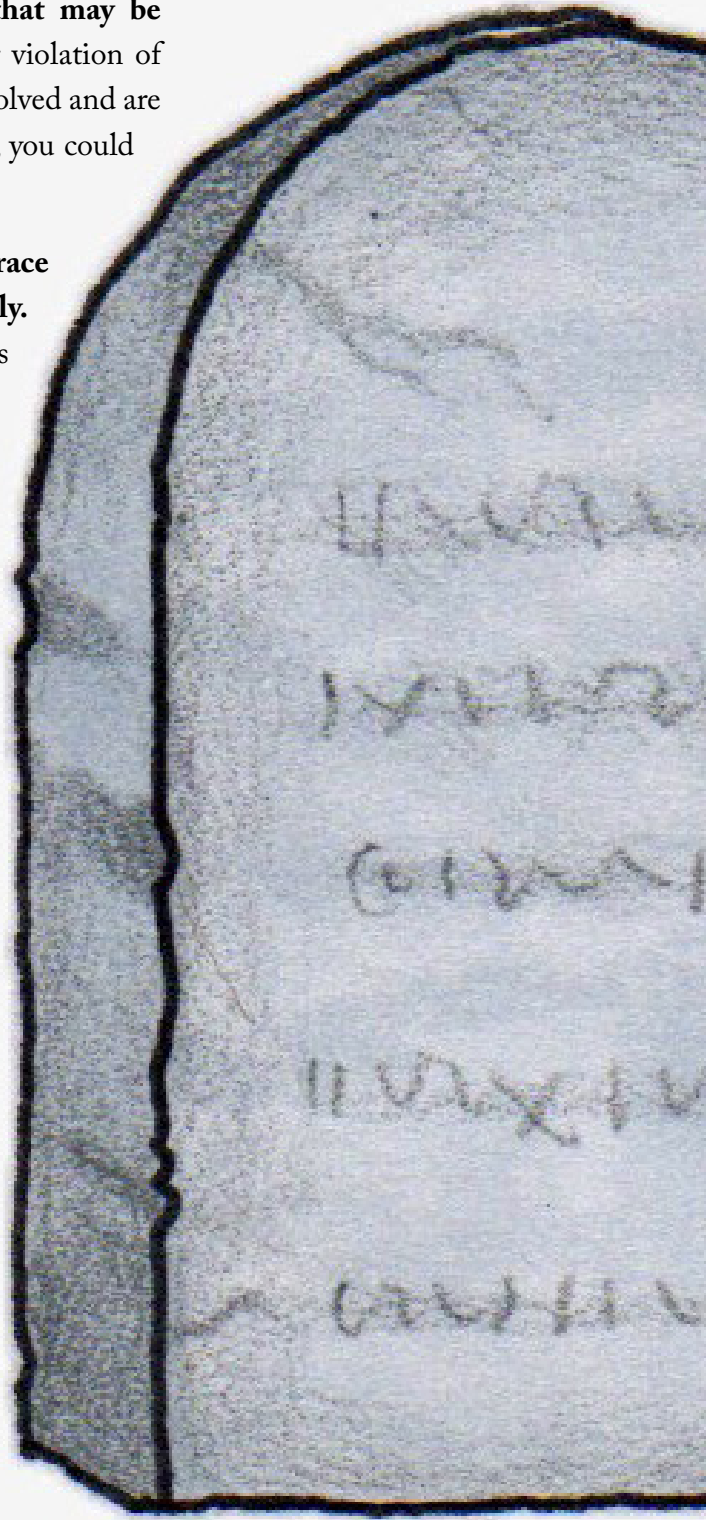
Ignore the parable of the Prodigal Son. It feels good to remain a victim and to seek revenge, rather than to restore your freedom with those who have hurt you.

7. **Interact with successful people rather than the poor and downtrodden** who were (and are) the focus of Jesus’ ministry. Successful people are quite capable of taking care of themselves, are easy to relate to, and usually will not put demands on your valuable time.

8. **Hold on to your wealth.** Ignore Christ’s command to give up all that you have and follow him. This is fundamental to achieving cheap Christianity. How can you afford the luxuries of life if you give your hard-earned money to those in need?

9. **Let others serve the needy.** It is hard to believe people who say they experience joy when helping the less fortunate, and it takes a special person to do this sort of thing anyway.

10. Finally, **keep your personal faith to yourself!** Why would you want to pass on the Good News to anyone? It is not your job, and if it creates uneasiness, why worry about doing it? Leave that for the Baptists and the television evangelists.



ENTRANCE AND PARKING

We encourage our members to use the porte cochere entrance during inclement weather as a good alternative to the Atrium entrance. This is the drive through at the southeast corner of the sanctuary. As a covered entrance, it is less prone to potential falls in wet weather. Additionally, we want to remind you that the parking near that entrance (between the church and the Medical Examiner's Office) is for our use.

ATTENTION ADULTS

This summer adult Sunday Study offering begin with Pastor Tim leading a study called S.H.A.P.E. This will be in the Fellowship Hall. The study runs for five weeks. Hot Button Issues will follow. Suggestions for hot topics may be given to Liz Peebles, 247-4503

BLOOD PRESSURE CHECKS

Blood Pressure checks will be on hiatus for the summer. Due to the low participation rate, we are wondering whether or not to resume in the fall. If you are interested in seeing the monthly blood pressure checks continue, please contact Jan Barber at the church office or by email jbarber@2ndpres.org. Our fabulous nurse volunteers have done a wonderful job and are willing to continue if the need is there.

PRINTED DIRECTORIES

If anyone would like a printed directory please contact Sarah at 865.523.2189 or sdoyle@2ndpres.org. Additionally, if you find incorrect information in your directory or you would like to update your contact info, please let Sarah know.

JUNE LUNCH BUNCH

Lunch Bunch will meet at the Red Lobster Restaurant at 11:30 on June 6th. Please turn in your reservation to Reba Anderson at 693-5641 if you haven't been called. In July we will meet at the Chop House.

2ND READERS

When? Wednesday, June 21

Where? Janet Vail's home

Time? 12:00 p.m.

Title: *Wonder*

Author: RJ Palacio

Leader: Margaret

When? Wednesday, July 19

Where? TBA

Time? 12:00 p.m.

Title: *Breakfast with Buddha*

Author: Roland Merullo

Leader: Rachel

June birthdays

May Visitors

Michael & Eleanor Large

Paul & Brenda Lutz

Beth Robertson

Kim & Findlay Hudgens

Henry Naff

Tracy Horton

John Quillen

Ann Faulkner

Ben, Val, Kat, Will & Andrew Sharp

Joanna Mounger

Jonathan Moeller

Bo Campbell

Sally Leshner

Susan Brackney

Mary Johnson

Cait McGehee

Sara Cantrell

David Butler

Christina & Jerry Young

Carlyn Robinson

Martha Rust

Nancy Rust

Cathy & Roger Price

Cody Alce

Sam Vail

Cait McGehee

John Henley 6/07

Pastor Tim Reynolds 6/07

Jim Thuesen 6/08

Don Owens 6/11

Campbell Dillion 6/13

Mary Alice Callaway 6/14

Ruth Campbell 6/16

Michael Turner 6/17

Bonnie Beals 6/18

Betsey Bush 6/19

Mary Farmer 6/23

Myra Goad 6/24

Genevieve Hendrix 6/24

Elizabeth Rochelle 6/25

Helen Ferguson 6/26

Sherri Lee 6/30

Claudia Lineberger 6/30

Church Baby Shower

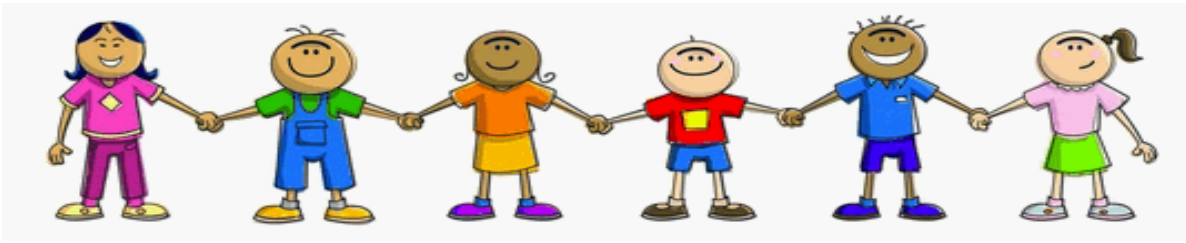


It's a girl!

On May 13th, Second Presbyterian hosted a churchwide baby shower in the parlor to honor expectant mothers, Beth Robertson and Francesca Harker. We had a great turnout with many laughs and gifts in preparation for these already loved baby girls!



Please help with refreshments for Line Dancers at VMC



Jim Ford is holding Line dancing classes at the Volunteer Ministry Center Resource Center on alternating Fridays from 1:00 to 2:30. Upcoming dates are June 2, June 16, June 30, and July 14. A full list of dates is on a signup sheet in the Atrium. Suggestions are lemonade or other bottled drinks and snacks such as fruit or veggies or cheese with crackers; cookies or cupcakes or chips. You decide. You do not need to provide paper products. There are about 15-20 dancers and watchers.

You do not need to stay for the whole class or you can stay and enjoy dancing or watching the dancers.

If you can help please contact Donna Matlock at (865) 898-7517 or dmatlock@utk.edu or sign up in the Atrium.

THE HIGH 5 AWARD

The High Five Award for May is being awarded to **Liz Peebles**. If there is ministry to be done, Liz is usually there doing it, often behind the scenes. In addition to serving on the Christian Education Ministry Team, Liz keeps our Library organized, cataloguing and displaying new additions. She helps out at West View Elementary regularly, most recently at Family Game Night. Liz has coordinated our "Cookie Monster" ministry on Wednesday nights and our Graduate Gifts for our graduating

seniors this spring. She and Neal have hosted our Food & Friends ministry to young adults. She currently serves as co-moderator of the Presbyterian Women. This April, however, Liz was front and center, organizing the Presbytery of East Tennessee's annual Presbyterian Women Spring Gathering. Women from all over our Presbytery came to Second Pres for a day of worship, fellowship, and spiritual growth. Liz made sure that we put our best foot forward and that everyone had a wonderful experience. Thanks, Liz, for all you do for Second Presbyterian Church. Here's a big High Five!

preschool



Congratulations to our Preschool friends who will be continuing on to Kindergarten. These twelve students and their families celebrated their completion of our Preschool program on Thursday May 18th. Some of these children have been a part of the Preschool program since they were infants. We as teachers and directors have had the privilege to share the lives of these families and are thankful to be able to send these children to Kindergarten in the fall ready to learn. In August we will have a final luncheon for these students before they begin Kindergarten in the fall.

LIFE FOR SECOND PRESBYTERIANS IN KNOXVILLE (1830-1860)

Co-Chairs, Arvilee and Helen Grant

[According to Goodspeed's History of Tennessee, Knoxville's population in 1830 was 1,500 and in 1860 it had doubled to 3,000]

In the three decades between 1830-1860, Second Presbyterians found themselves in the middle of probably the most conflicted time in the history of the United States before or since the American Civil War. Knoxville's population was divided on the issue of slavery and the issue of states versus federal powers.

When Second Church was founded in 1818, there was a strong, local antislavery movement and we know that the slavery issue was probably the underlying reason for Second Church being organized. Although East Tennessee had relatively few slaves compared to the more southern states, there were also many proslavery supporters in Knoxville and Knox County. By 1830, however, there seemed to be an increasing number of proslavery advocates and those favoring secession from the Union. By 1860 these two issues had escalated to the point that they threatened to change the young republic and any institutions in it. Little Second Presbyterian Church could have easily been swept away in the growing storm of anger and divisiveness. As early as 1850 the church's congregation appeared to be about equally divided on the issues of slavery and secession.

For details on the political turmoil, we recommend the reading of Lowell Giffen's history of Second Presbyterian Church which provides a well researched and documented account of this time from a political, theological, denominational, and histori-

cal perspective which led Knoxville to the Civil War.

We recommend further the reading of Oliver P. Temple's East Tennessee and the Civil War. Mr. Temple, a native of Knoxville and a judge (and a long time member of Second Church) published his book in 1899. The book is credited with providing a most accurate picture of life in East Tennessee both before and during the Civil War. He chronicles well the evolving attitudes of the local citizenry toward proslavery, the growing specter of secession, and the federal union.

Here is a quote from Temple's book, describing how the young country was rapidly developing into two very different cultures, divided by economics, climate, value systems, politics, and personal ambitions and visions of the future:

...And thus it came to pass, in the course of time, that in the fierce struggles for personal and political power and sectional ascendancy, these extremes began to hate each other as alien enemies. This feeling of bitterness was augmented in the South as it saw the political power of the country slipping away from its grasp and passing securely into the hands of the North. The South, with marvelous natural advantages, was falling further and further behind in wealth and population. Mr. Calhoun saw this in 1850, when he said the, "issue of slavery should be forced on the North soon or it would be too late."

Fully recognizing that slavery and secession were the overpowering "hot button" issues from 1830 forward, let us try to determine what Second Pres-

byterian Church's congregation was doing and how it managed to survive such turbulent years.

After Rev. Isaac Anderson resigned in 1829, the church was without a permanent pastor for two years. From 1831-1860 Second Church had five pastors. The supply of trained Presbyterian clergy was still critically limited and it is likely that the laymen at Second Church continued to perform many essential duties caring for the congregation and church maintenance.

CHURCH FINANCES. Financially Second Presbyterian Church was managing pretty well in Knoxville with the city and county's sound economy as it strengthened itself as a commercial and regional center for all of East Tennessee. Two rail lines were added in the 1850s, roads and water traffic increased, and, with Knoxville as the county seat, the area benefited fiscally and politically. Second Church steadily improved its small meeting house—adding a ceiling, finished floors and interior walls, replacing benches with pews, and installing a church bell for the belfry.

For some time during this 1830-1860 period Second Presbyterian Church raised money for the support of the church by a method called pew rental which was often used by Episcopal and Presbyterian denominations. The amount of pew rent depended on the perceived desirability of the location of the pews. The church members were aware of the relative costs of different pews, and the location of a family's pew quickly became a kind of status symbol. According to Dr. Bachman's historical sermon, Second Church rented its pews to the highest bidders when it opened its second meeting house in 1860. This method of raising money produced adequate revenue, but caused friction among the members and the pew rental was discontinued about 1898 and a weekly envelope system was introduced.

EDUCATION. Second Church's records reflect that an active Sunday School was operating in 1830-1860 with the established position of Sunday School Superintendent first recorded in 1832. Public education for city and county had to be of much concern with church members. The congregation of that time had several professional people and civic leaders who must have been trying to improve local educational opportunities. Public education was relatively a late development in the history of education of children in Tennessee, with only piecemeal tuition schools and home schooling offerings for many years. Toward the mid 1800s Tennessee revised its state constitution to promote education, establish an office of State Superintendent of Public Instruction, and required that the sale of public lands be devoted to education. The initial funds were meager, but this was a first effort toward much later requiring universal education for all.

THE BEGINNINGS OF COMMERCE AND INDUSTRY 89

TABLE II
NUMBER OF MANUFACTURING ESTABLISHMENTS AND
VALUE OF PRODUCTION
KNOX COUNTY, 1820

	NUMBER OF ESTABLISHMENTS	VALUE OF PRODUCTION
Distilleries	61	\$49,673.00
Saddler's shops	8	13,186.25
Boot and shoe shops	2	2,508.00
Tanyards	7	10,471.25
Hatters	7	16,339.50
Tin and coppersmith's shops	1	8,040.00
Cabinet maker's shops	2	2,313.00
Chairmaker's shops	1	2,572.00
Carriagemaker's shops	1	985.00
Bloomeries or iron works	2	6,166.67
Gunsmiths	2	1,425.00
Oil mills (flaxseed)	2	1,800.00
Wagonmaker's shops	1	480.00
Blacksmith's shops	2	4,857.50
Merchant flour mills	1	8,000.00
Stoneware manufactory	1	360.00
Paper mill	1	1,300.00
Cooper's shop	1	1,081.25
Total	104	\$132,058.42

Source: Condensed from a typewritten summary of Census schedules, furnished by the National Archives. Courtesy of Dr. Philip M. Hamer.

CHURCH EXCOMMUNICATION. Second Church records from the 1800s indicate that the Session took seriously any questionable behavior of its members and did regularly excommunicate individuals for actions that the Session believed unacceptable to Reformed Presbyterians.

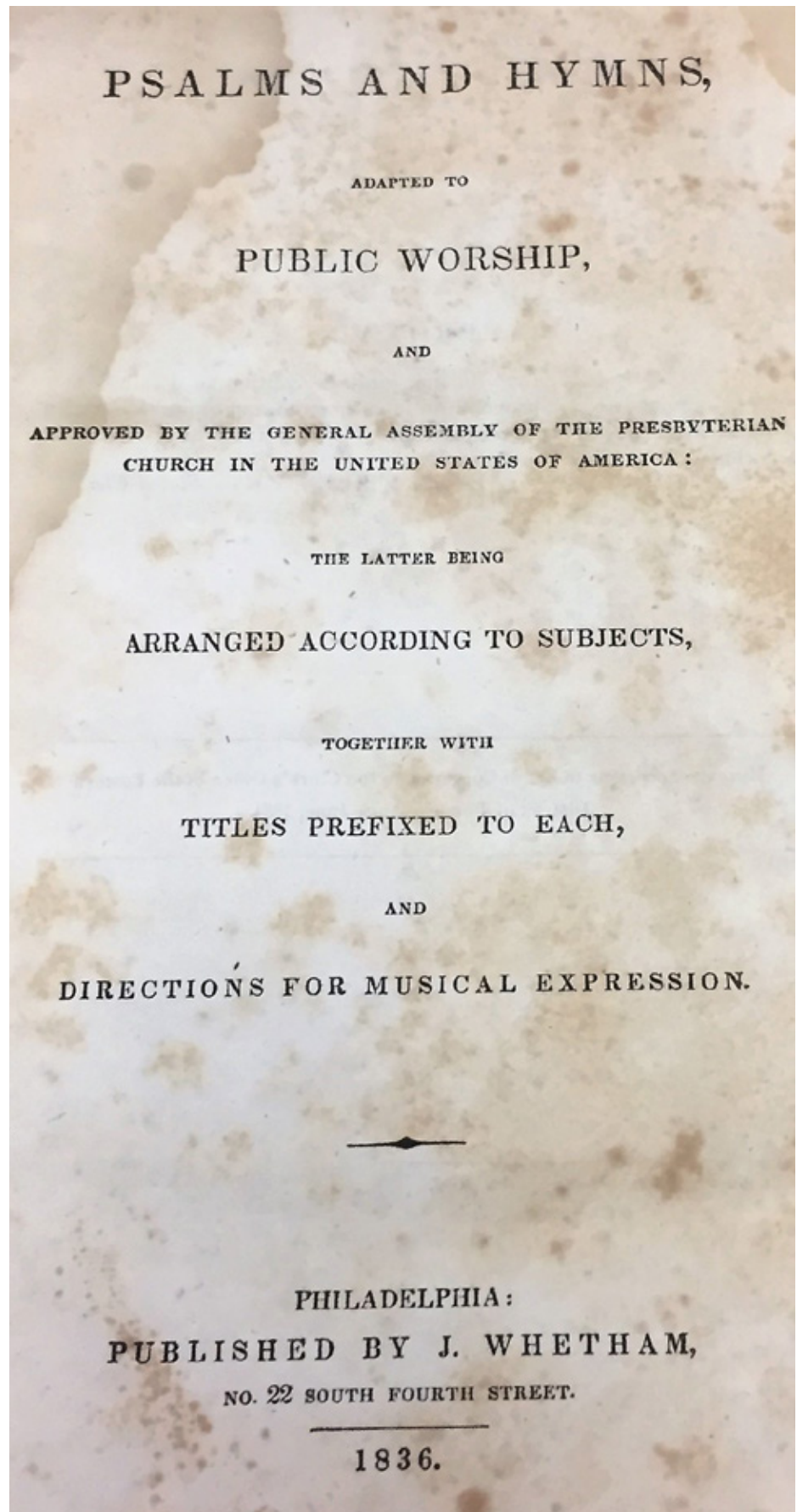
To quote Giffen:

It was the practice during Second Church's first half century for the Session to scrutinize deviant behavior of its members and to reprimand or punish them publicly. This was particularly true in cases of violation of the Seventh commandment or of an excess indulgence in the sale or use of alcohol. The usual procedure was to record the charge in explicit terms in the Session minutes, then to suspend or excommunicate the member if he or she were insufficiently repentant, and finally to inform the congregation at public worship of the official action.

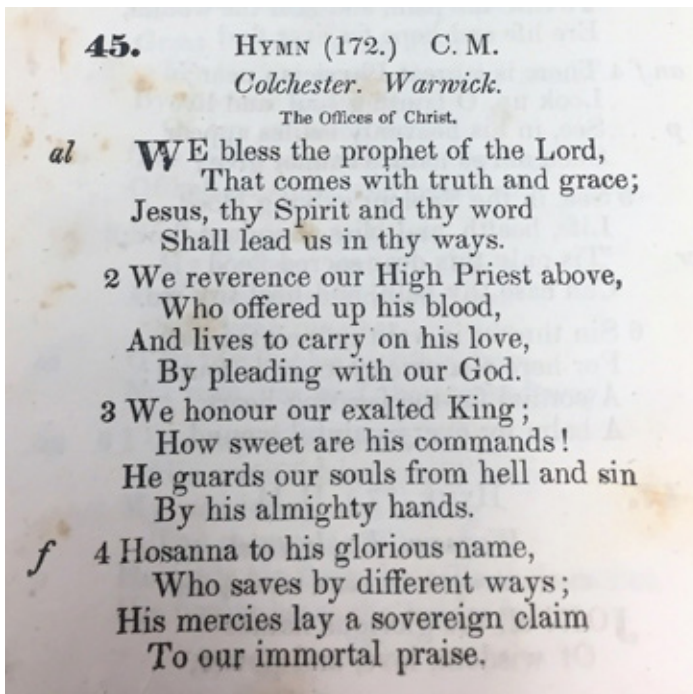
The issue of imbibing or selling of “ardent spirits” (strong distilled liquors) may have created a dilemma for some Scots who were descendants of a people who were highly skilled in the distillery industry and also enjoyed the fruits of their product. [Note the statistical table on manufactures in Knox County from old census records.]

CHURCH MUSIC. Music at Second Presbyterian Church probably still followed the teaching of John Calvin and John Knox who urged the use only of the Psalms for singing in public worship to a simple meter with no instrumental accompaniment. Although some Protestant denominations were beginning to use words and tunes of original hymns, Presbyterians were not.

Two Englishmen in the 1700s—Isaac Watts and Charles Wesley (a younger brother of John Wesley, founder of the Methodist Church)—became prolific authors of Christian hymn verses which



A page from *Psalm and Hymns: Adapted to Public Worship* (1836).



A hymn from *Psalm and Hymns: Adapted to Public Worship* (1836).

became very popular, first in England and later in other countries. In 1742 the Wesleys published their first hymnbook with text and tunes. No melodies were harmonized—only the melody of each tune was printed. This hymnal, with its inclusion of melodies from varying sources pointed in a new direction in congregational singing. In 1746 the Wesley's published Hymns on the Great Festivals and other Occasions. It contained the first set of tunes composed specifically to be sung with hymns. The first hymnal published in America which joined the tunes and text was Spiritual Songs for Social Worship, words and music arranged by Thomas Hastings, 1831.

Meanwhile, the Reformed Presbyterian Church officially opposed the use in public worship of original hymns and accompanying tunes, but, unofficially many American Presbyterians liked the new hymns and there was in the early and mid 1800s a growing demand for a Presbyterian hymnal that included some of these new hymns and tunes. In 1830 the

General Assembly of the Presbyterian Church in the United States of America published its first Psalms and Hymns, Adapted to Public Worship. The hymnal did include some hymns not directly from Psalms, but proved difficult to access and did not include the popular English hymns. In 1836 a “pirated” version of the official hymnal was published but had not been authorized by General Assembly. This revision attempted to categorize the hymns for ease of access; to include an accurate designation of the meter; and to provide marks of musical expression, designed to indicate an accurate manner of performance. No tunes were included. The revision proved unsuccessful. [Note photos from this revision.]

During the years 1830-1860, Presbyterians gradually moved away from the strict adherence to the use of only Psalms in public worship, but, to this day, the official Presbyterian hymnal still includes many Psalm-based hymns. Giffen states that Second Church did not acquire an organ until 1888. We have no record of musical instruments being used in the church until the organ was installed.

REV. MARTIN BECOMES PASTOR. Rev. Joseph H. Martin was named the pastor of Second Church in 1851 and served until 1863. As Tennessee edged closer to secession, Rev. Martin associated himself with the proslavery and secession movement; Second Church's four leading laymen, all outstanding leaders in the East Tennessee community—James Cowan, Perez Dickinson, Horace Maynard, and Oliver Temple—remained loyal to the Union. In spite of growing dissension in the church's divided congregation and Session, the members led by Rev. Martin, voted to build a new meeting house to replace the first building which could no longer accommodate an increasing membership. The second building was constructed on the same site used for the first building.

It appears that many Second Church members agreed with many Tennesseans in believing that war probably would not actually come—if it did, it would last only a short time and the South would be allowed to secede peacefully, with no serious effect on the state's citizens. Little did they realize the impact of the next few years on the future of Second Church.

The new building was dedicated on November 11, 1860.

SOURCES:

East Tennessee and the Civil War, by Oliver P. Temple, 1899.

French Broad-Holston Country, A History of Knox County, Tennessee, by Mary U. Rothrock, ed., 1946.

A History of Second Presbyterian Church, by Lowell L. Giffen, 1994.

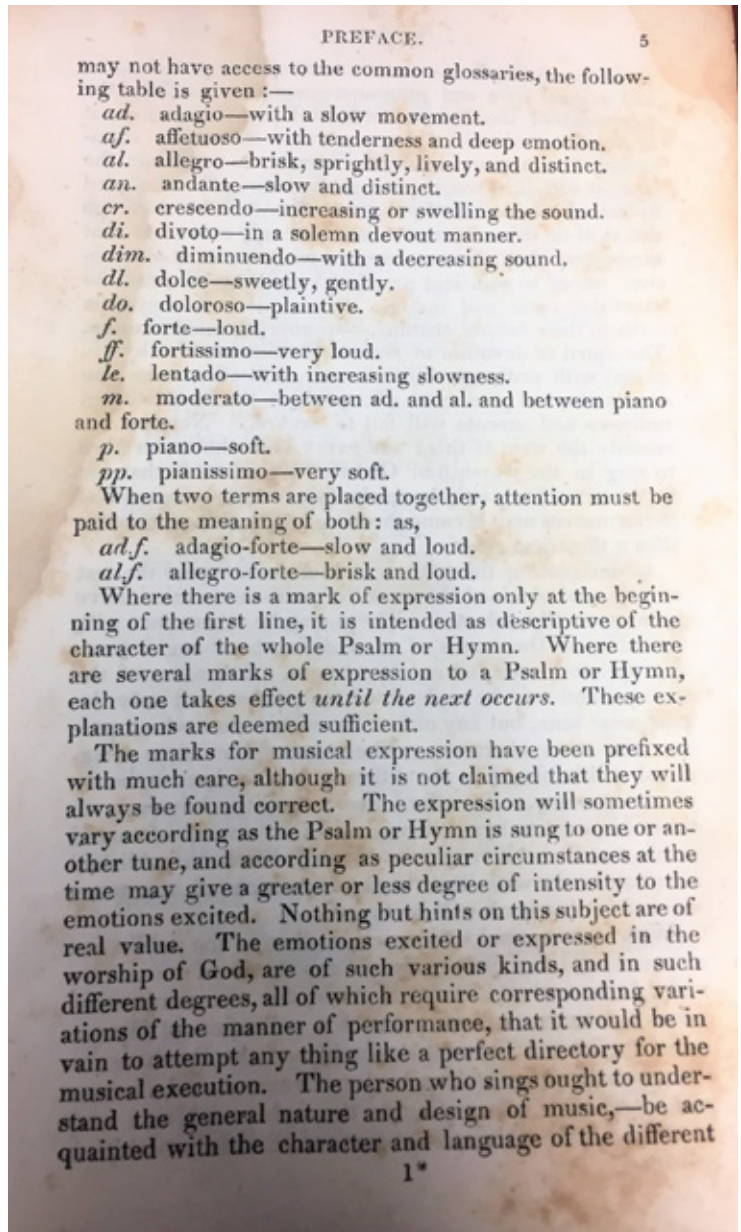
History of Tennessee, Goodspeed Publishing Co. 1887.

Historical Sermon, Preached by the Pastor, Rev. Robert L. Bachman, 1906.

Music of the early Methodist Church, by Scott Shaw, 2004.

Psalms and Hymns Adapted to Public Worship, General Assembly of the Presbyterian Church in the United States of America, 1836.

Spiritual Songs for Social Worship. Words and Music arranged by Thomas Hastings and Lowell Mason of Boston, 1831.



Musical directions on how to sing from
Psalm and Hymns: Adapted to Public Worship (1836).

Highlights from the May Session Meeting

- Approved the Minutes of the Called Session Meeting on April 16, 2018 and the Stated Session Meeting on April 18, 2017
- Received reports from the Deacons and church committees as information.
- Received the financial report from the Treasurer.
- Approved the removal of Linda McCann from the rolls of Second Presbyterian Church at her request.
- Approved the Personnel Policies and Procedures Manual.

Church Financial Report

	Jan-April 2017 Actual	Jan-April 2017 Budget	2017 Budget
Pledged Offerings	\$193,326	\$182,277	\$546,832
Non-pledged Offerings	\$27,525	\$10,000	\$30,000
Preschool	\$16,440	\$16,440	\$32,000
Other	\$31,497	\$29,867	\$106,924
TOTAL GIVING	\$268,788	\$238,584	\$715,756
TOTAL EXPENSES	\$244,741	\$266,457	\$715,756
NET	\$24,047	\$27,873	\$0



2017

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
28	29	30	31	1	2 Church office closed TIPS 3:00	3
4 Communion Sunday School 9:30 Fellowship Time 10:30 Worship 11:00 Food & Friends 12:00	5	6 Lunch Bunch at Red Lobster 11:30 Facilitates team 5:00 Line Dancing 5:00 Ministry Team meetings 6:00	7 Email Blast Submissions Due Line Dancing 9:00 PET brown bag lunch 12:00 Chancel Ringers 6:00 Chancel Choir 6:45	8	9 Church office closed	10
11 Sunday School 9:30 Fellowship Time 10:30 Worship 11:00 Food & Friends 12:00	12	13 PW Lunch 11:30 Deacon's meeting 6:00 Session meeting 6:30	14 Email Blast Submissions Due Line Dancing 9:00 Chancel Ringers 6:00 Chancel Choir 6:45	15	16 Church office closed	17
18 Sunday School 9:30 Fellowship Time 10:30 Worship 11:00 Food & Friends 12:00	19 The Cross Ministry Board meeting 4:30	20 Preschool board meeting 12:00 Line Dancing 5:00 Second Edition Submissions due!	21 Email Blast Submissions Due Line Dancing 9:00 2nd Readers 12:00 Chancel Ringers 6:00 Chancel Choir 6:45	22	23 Church office closed	24
Father's Day	26	27 Fish Pantry 9:00 Line Dancing 5:00	28 Email Blast Submissions Due Line Dancing 9:00 Chancel Ringers 6:00 Chancel Choir 6:45	29	30 Church office closed	1
25 Sunday School 9:30 Fellowship Time 10:30 Worship 11:00 Food & Friends 12:00						



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THE SECOND EDITION
SECOND PRESBYTERIAN CHURCH
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KNOXVILLE, TN 37919

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ELDERS

2018 CLASS

Dick Dodson
Dana Hendrix
Lisa Henley

2019 CLASS

Ed Batts
Donna Matlock
Tim Wright

2020 CLASS

Jimmy Cheek
Clara Hardin
Doug Matthews

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

2018 CLASS

Sandra Butler
Charlotte Klieman
Marty McLean

2019 CLASS

Jim Ford
Angela Jones
Lily Wu

2020 CLASS

John Matlock
Kathy Thomas
Margaret Walther

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

MINISTRY TEAMS AND CHAIRPERSONS

Christian Education
Ed Batts

Congregational Care
Kim Elrod

Evangelism
Tim Wright &
Jimmy Cheek

Facilities/Security
Dick Dodson

Missions
Donna Matlock &
Clara Hardin

Personnel/Stewardship
Lisa Henley

Worship & Music
Dana Hendrix &
Doug Matthews

Endowment
Tim Wright

Nominating
Dick Dodson

Preschool Board
Cleston Jones