

SECOND EDITION

October 2017

REFORMATION

A detailed portrait of Martin Luther, showing his face and dark, curly hair, positioned at the bottom of the cover. The portrait is partially obscured by the large, blue, blocky letters of the word 'REFORMATION'.

On Second Thought...

Several people, both inside and outside the congregation, have asked me recently, “What’s your plan to grow the membership at Second?” My answer is always the same, “I don’t have one.” They usually look at me like a couple of horns have sprouted from the top of my cranium! Let me explain.

I don’t believe growth should be a goal of the church. While this goal seems to be assumed by many Christians, including most of the church consultants and “experts” writing about church today, I’m not sure the Bible sees it that way. Yes, the Great Commission says we are to “*go into the world and make disciples of all nations.*” Yes, the early church experienced tremendous growth in a short period of time. However, growth was always the *outcome*, not the intent, of what the church was doing.

Jesus said we are to make *disciples*, not get more members. Discipleship is Jesus’ goal and should be the goal of his body, the church. Discipleship consists of having a heart for Christ, having minds that are transformed by the Word of God, reaching out in love to our neighbors and those in need, spending time in prayer discerning the will of God, sharing the Good News of the Gospel, and having a spirit of servanthood and stewardship. Helping people grow in these areas ought to be our focus.

The early Christians did this. Their lives were transformed by the Holy Spirit through discipleship. As a result, more and more people wanted to be part of what they were doing, to have what those early Christians had. Growth happened, but the growth was the outcome of a calling to discipleship.

Somewhere along the way, the church lost this focus. People began to judge the health of the church by the health of three markers: attendance, building, and cash – the ABC’s of the church. If attendance was good, the building was up-to-date, and there was enough money to pay the bills, then a church considered itself successful. The focus then shifted to making sure these markers were trending upward. Of course, to upgrade the building and have money to pay the bills, increasing attendance was the key. Hence, by the 1980’s “Church Growth” was the watchword in

everything from books to programs to seminars. The focus on discipleship was lost.

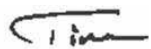
I believe that the church is called to focus on discipleship. Equipping and enabling people to grow in discipleship and become healthy disciples of Jesus Christ is, and should be, the plan. As we grow in our individual discipleship, we learn to be a community of healthy disciples and the church is renewed.

The late John Leith, Professor of Theology at Union Seminary once wrote, “The church is renewed by preaching, teaching, and pastoral care as they have been traditionally practiced in the church. The Protestant churches that endure are those that emphasize these three things. There are no shortcuts.” So I tell people, “My plan is for health.” The plan for health is simple: good preaching, good teaching, good pastoral care. We aren’t called to grow, we are called to be a healthy organization full of healthy, growing disciples, reaching out and helping others to experience the Good News of the Gospel so that they, too, might become disciples and grow in their own discipleship.

Now – nature and biology teach us healthy things grow. But growth is, and should be, an *outcome* of health, not the focus of the church. The Bible teaches us growth is God’s area of responsibility, not ours. As Paul writes, “*I planted, Apollos watered, but God gave the growth.*” (1 Corinthians 3:6)

If we are healthy, we will grow...in God’s time. So here’s to health and life! L’chaim!

Grace and peace...



Pastor Tim





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SECOND PRESBYTERIAN CHURCH
OCTOBER 22 - NOVEMBER 26, 2017

SERMON SERIES
**THE LORD'S
PRAYER**



New Sermon Series on The Lord's Prayer begins October 22nd

We will conclude *Her-Story*, an examination of some of the lesser-known women of the Hebrew Scriptures, on October 15th with a look at Hannah. On October 22nd we will begin a 6-week series on *The Lord's Prayer*, one of the best-loved and most-said prayers on the planet. It is Jesus' response to his disciples asking him, "How should we pray?" We will examine Jesus' response bit by bit to see what this ancient prayer might have to say to us today, including whether or not we should say *debts*, *trespasses*, or *sins*!

<i>Her-Story</i> : The Mothers of Moses	Exodus 1	Oct. 1
<i>Her-Story</i> : Rahab	Joshua 2 & 6	Oct. 8
<i>Her-Story</i> : Hannah	1 Samuel 1	Oct. 15
<i>The Lord's Prayer</i> : Our Father in heaven, hallowed be your name	Matt. 6:9-13	Oct. 22
<i>The Lord's Prayer</i> : Your kingdom come, your will be done, on earth as it is in heaven	Matt. 6:9-13	Oct. 29
<i>The Lord's Prayer</i> : Give us this day our daily bread	Matt. 6:9-13	Nov. 5
<i>The Lord's Prayer</i> : Forgive us our debts, as we forgive our debtors	Matt. 6:9-13	Nov. 12
<i>The Lord's Prayer</i> : Lead us not into temptation, but deliver us from evil	Matt. 6:9-13	Nov. 19
<i>The Lord's Prayer</i> : For the kingdom, the power, and the glory are yours forever	Matt. 6:9-13	Nov. 26



All-Saints Day

It is a tradition here at Second Presbyterian on the Sunday closest to All Saints Day (November 1st) to read the names of those members who have joined the Great Cloud of Witnesses in the previous year. If you would like your loved one's name to be read this year, please send Rachel (rcarlson@2ndpres.org) an email and let her know. We will be reading the names on Sunday, November 5th.



The Reformation's 500th Anniversary

Pastor Tim Reynolds

This year marks the 500th anniversary of what has come to be known as the Protestant Reformation. On October 31st, 1517, Martin Luther nailed 95 theses to the door of the Church in Wittenberg, Germany. Luther was not committing vandalism; this was the accepted way to bring issues of theological concern to debate. Luther's main concern was the selling of "indulgences" by church officials. An indulgence was a payment to the Catholic Church that purchased an exemption from punishment for some types of sins. You could *not* get an indulgence for murder, for example, but you *could* get one for thinking lustful thoughts about someone other than your spouse.

Though indulgences had been around long before Luther's time, by 1517 the church was selling indulgences for people who were already dead. In Catholic theology, a person who died with unconfessed minor sins would spend time in purgatory "working off" those sins through punishment, before being released to heaven. Family members, however, could purchase an indulgence for their deceased loved one that would shorten this time or, if the amount was large enough, bypass it altogether. The phrase commonly used by priests was, "As soon as the coin in the coffer rings, the soul from purgatory springs!"

It was this practice that directly led to Luther's protest. The phrase above is directly refuted in

Luther's *95 Theses* but most scholars think that Luther's action was a direct response to John Tetzel, a Catholic monk, who preached a sermon in Luther's town. In one part of the sermon, Tetzel played upon peoples' emotions, saying:

Don't you hear the voices of your dead parents and other relatives crying out to you, "Have mercy on us, for we suffer great punishment and pain. From this, you could release us with a few alms... We fed you, cared for you, and left you our temporal goods. Why do you treat us so cruelly and leave us to suffer in the flames, when it takes so little to save us?"

Luther felt this was not only theologically wrong, leading people away from gospel message that we are saved only by the grace of Christ, but that it was morally wrong, in that it preyed upon the fears of well-meaning people and prevented them from having peace about their loved ones who had died. He also noted that the wealthy had the means to pay for indulgences while the poor did not, thus countermanding Scripture's message that Christ came for all to be saved.

Luther intended his protest to provoke a debate within the church that would lead to the reform of the church. The debate became public, however, when some unknown person used a new invention called the "printing press" to reprint the *95 Theses*

in a pamphlet which was distributed throughout Germany. This public forum, though eventually embraced by Luther, was not what he intended and brought embarrassment to the Catholic Church.

As Luther's theses became known across the land, they received support from many German nobles who had their own grievances. In particular, they resented how the Church spent revenue collected from the German Catholics and the fact they had less rights than other nobles – particularly the French – to influence the appointment of Church officials. (Obviously, not everyone's motives were as pure as Luther's in seeking to reform the Church.)

Luther was famously put on trial by the Catholic Church at the Diet of Worms in 1521. He was asked to recant his accusations against the church but replied:

Unless I am convinced by Scripture and plain reason, I do not accept the authority of popes and councils, for they have contradicted each other. My conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. God help me. Amen.

Luther was declared a heretic, excommunicated, and declared an outlaw, meaning he could be killed by anyone without threat of punishment. The German nobles protected Luther and hid him for a year. Luther used this time well, translating the New Testament into German, the common language of the people, for the first time. (Prior to this Scripture was only available in Latin, a language only the educated could read.) He would eventually translate the Old Testament into German, as well, publish-

ing the entire Bible in German in 1534. By 1535, enough people declared themselves followers of Luther, including many nobles and kings, that his life was no longer in danger.

Luther never intended to leave the Catholic Church – he wanted to reform it from within. But God had other plans. Because Luther *protested*, his followers were called Protestants. Because Luther's followers made changes to, or *reformed*, the teachings of the Catholic Church, they were called Reformers. Hence the name, the Protestant Reformation.

Second Presbyterian Church will honor the 500th Anniversary of the Protestant Reformation on Sunday, October 29th, by celebrating our own particular branch of the Reformation and our own theo-

logical ancestor, Reformer John Calvin. Calvin came along a generation after Luther and made further reforms to the church's worship, teaching, and theology. Calvin's protégé, John Knox, would take these teachings back to Scotland and develop what came to be known as Presbyterianism, which was brought to these shores by Scottish immigrants.

Our worship service on October 29th will be based on Calvin's reforms and follow his Order of Worship. We will use the very prayers and liturgies that Calvin, himself, wrote. All of the hymns that day will be from the Genevan Psalter, the hymnbook Calvin produced with composer Louis Bourgeois. We look forward to celebrating our Reformed heritage with you in worship on this, the 500th Anniversary of the Protestant Reformation!



WANTED!



DO YOU ENJOY ROCKING BABIES, READING TO TODDLERS OR COLORING WITH PRESCHOOLERS? IF YOU ANSWERED YES TO ANY OF THESE QUESTIONS, THEN WE NEED YOU!!!

OUR NURSERY IS GROWING AND HOLLY IS LOOKING FOR VOLUNTEERS TO HELP ON SUNDAY MORNINGS. THE NEED IS FROM 10:15 A.M. - 12:15 P.M. IF YOU HAVE ANY QUESTIONS OR ARE INTERESTED, PLEASE CONTACT HOLLY GRIMM AT 865-243-6353.

REWARD

(IS IN HEAVEN)

AGING WITH DIGNITY

On Tuesday, October 24th at 6:00 p.m. Pastor Tim will once again be presenting *Aging with Dignity*, a class designed to help people of *all ages* think about the practical issues of aging, especially end of life issues. One of the best ways we can serve and empower our loved ones in the future is to make important decisions when we are healthy and able to do so. We will cover topics like living wills, durable powers of attorney, who we want to make health care decisions for us when we can't, how to communicate our health care and treatment wishes to loved ones, hospice care, what we want people to know and how to tell them, and funeral wishes and planning. The class will last approximately 2 hours and is not just for people at Second, but open to anyone who wishes to come.

Are you interested in uniting with this congregation? Just want to learn more about what it means to be Presbyterian? Then our Fall Discovery Class is for you! This class will be held in the Parlor during the Sunday School hour (9:30 a.m.) beginning October 22nd and will continue for 4 consecutive Sundays, concluding on November 12th. Pastor Tim will lead discussions on Reformed Theology, Presbyterianism, and the history of Second Presbyterian Church. The class is open to anyone who would like to attend – current members, people wishing to join, those who are curious to find out more about us, or folks who just want to refresh their memories about Presbyterian history and theology. At the conclusion of the class folks who are not members will be given the opportunity to unite with this congregation in membership, if they so desire. A new member Sunday will be held on November 19th for all of those who wish to unite in membership with Second Presbyterian Church.





PRESBYTERIAN WOMEN'S DAY AT SUNSET GAP - OCTOBER 19, 2017

Presbyterian Women's Day is held each year in October. The women of the Presbytery, and men, are invited to Sunset Gap to learn about Sunset Gap, share a meal and fellowship. This year Presbyterian Women's Day will be held on Thursday, October 19, 2017. Sign in will start at 10:00 a.m. and lunch will be served at 11:00 a.m. Lunch is free of charge and donations are accepted. A carpool will be leaving from Second Presbyterian Church around 9:00 a.m.

This is a wonderful opportunity to maintain or begin your relationship with Sunset Gap. If you are interested in attending the event, check the Sunset Gap website for registration information: www.sunsetgap.com. Contact Charlotte Klieman with questions and/or to sign up: 865.922.8453 or ckly@comcast.net.

Also, we are currently collecting donations for Sunset Gap's food pantry as well as their Christmas Shop, (children are able to buy gifts for their loved ones & friends for a quarter; all donations for this part of the ministry should be new but inexpensive). Collection boxes will be in the coat rack area at the church for the next several weeks. If you would like to give a monetary donation, please make your check out to "Presbyterian Women" at our meeting Tuesday, October 10th. Please bring items in by October 18th.

Food Pantry Wish List Items: self-rising flour, self-rising corn meal, cooking oil, sugar, crackers, rice, soup, canned meat (tuna, chicken), spaghetti and spaghetti sauce

Christmas Store Wish List Items: matchbox cars, headbands, costume jewelry, flashlights (LED key chains), small stuffed animals, coffee mugs, tote bags, photo frames, books, games, tools, dolls, baby items, kitchen items, etc.

FIRST AID KIT & ASSISTIVE MEDICAL SUPPLIES

In a recent urge to clean something, I grabbed helpers Sarah Doyle and Justin Lattimore to clean out the closet under the stairs (affectionately known as the Harry Potter Closet) right outside the Library. Multiple pieces of assistive medical supplies are there and available for use by members for any temporary or long term need. In addition, we have moved the First Aid Kits in there for easy access by anyone in need of simple bandages, etc. The AED (Automatic External Defibrillator) remains in the Fellowship Hall.

For loan, there are 3 shower stools, one commode chair, multiple walkers, a rolling cart for an oxygen tank and a temporary metal ramp which would work on 1 step. In addition, we have two Wheel Chairs and two Rollator walkers with seats which are for use by members while in the building.

If you would like to borrow any of the loan equipment, please contact Jan or Sarah and we will make arrangements to get it to you. If you need assistance while here on Sunday morning, contact the Deacon on Duty. - Jan Barber

FLOWERS

We need flowers in October and November. If you would like to donate flowers to the church, please let Sarah know.

LUNCH BUNCH

Due to unforeseen circumstances, the Lunch Bunch program for Tuesday, October 3rd has been changed. The program will now be on Disaster Preparedness and given the number of disasters in the world lately, this will prove to be a very informative and timely program.

The Fall Prevention Program is being rescheduled for early 2018. Details will follow closer to time. So sorry for any confusion and/or inconvenience.



MUSIC PROGRAM

On Monday, October 16, at 12:00 noon, SPC tenor, Eric White will present a program of songs by American composer, Charles Ives. The music includes a carol, a love song, several hymns, a folk song, and some comic pieces arranged with distinctive Ives harmony. All are fresh and enjoyable. The site is the Fellowship Hall at Central United Methodist Church, 201 Third Avenue, in the Fourth and Gill neighborhood. Following the free thirty-minute program, lunch is available for \$6.00. Eric will be joined by Brenda Goslee at the piano.

2ND READERS

When? Wednesday, October 18

Where? Church

Time? 3:45 p.m.

Title: *The Crossing*

Author: Michael Connelly

Leader: Donna

When? Wednesday, November 15

Where? Church

Time? 3:45 p.m.

Title: *The Charm Bracelet*

Author: Melissa Hill

Leader: Catherine

OCTOBER BIRTHDAYS

Gerald Lineberger 10/01	John Kelley 10/10
George Rogers 10/01	Theresa Stone 10/10
Cole Turner 10/01	Lily Reynolds 10/11
Leslie Malcolm 10/02	Arvilee Grant 10/14
Tammy Akers 10/03	Charles Landis 10/16
John Butler 10/04	Emily Rose 10/16
Sandra Butler 10/04	Sean Riblett 10/19
Edwin Batts 10/05	Terrell McWhirter 10/22
Mark Turner 10/05	Kim Sterchi 10/24
Taylor Dodson 10/06	Arlys Milligan 10/25
Catherine Beals 10/07	Ann Wallace 10/25
Robert Burgess 10/08	Sunny Sweitzer 10/28
Cheryl Ragsdale 10/08	Bill Arant 10/29

SEPTEMBER VISITORS

Faith Hill	Susan Brackney
Chris Poole	Alex Gerzda
Henry Naff	Joanne Mounger
Steve Long	Victoria Newman
Tracy Horton	Chris & Stan Johnson
Nancy Rust	Brad & Margaret Jaquith
Jerry & Christina Young	Claire & Glynn Custred
Elisa Neale-Tobner	Abby Custred
Elizabeth Neale	Reilly Harrison
Shannon Brooks	Rion Steele
Mary Lynn Marks	Carter DePoy
Trell Stroud	Ben & Val Sharp
Frank McClelland	Cindy & Gordon Ferguson
Mike Marchant	Sandy White

THE HIGH 5 AWARD

This month the High-Five goes to **Caroline Buckner**. Caroline currently heads up an exceptional team of ladies that provides receptions for families following funeral services. This is one of the most important congregational ministries a church can provide. Providing families a comfortable and inviting space to visit with friends and family following the death of a loved one is a wonderful and graceful act of hospitality. When a family requests a visitation recep-

tion, Caroline contacts members of her team and they spring into action, bringing cookies, sandwiches, and other goodies for guests to nibble on as they visit and share stories with one another about the person they loved. This summer and fall this team has been particularly busy, but Caroline always assures us, "We'll make it happen." (Not to mention making her famous punch!) We appreciate everyone who contributes to this vital ministry and offer Caroline a big High-Five for making it happen!

On October 10th at 11:30

It's a Zoo in Here (and everyone is invited.)

Luncheon and Program

Sponsored by Presbyterian Women.

Lunch at 11:30 is only \$10

Program is presented by:



ZooMobile.

3 small animal guests and their human will be present. The human will also present a slide show featuring the Zoo Knoxville breeding programs for gorillas, red pandas, and red wolves and other zoo residents.



You do not want to miss out on this special event.

If you are not in a PW Circle make a reservation by Thursday Oct 5th
by calling Mariann Thuesen at (865) 253-7653.

service & outreach



PRESBYTERIAN DISASTER ASSISTANCE KITS

On Wednesday, September 6th, members of Second Presbyterian Church put together 180 Gift of the Heart Hygiene Kits to be sent to Presbyterian Disaster Assistance. We had a lot of leftover supplies that will be taken to the Women's Shelter. Thanks to everyone who contributed and everyone who turned out to be part of the assembly line!

PEACE & GLOBAL WITNESS

The Peace & Global Witness Offering for Peacemaking and Reconciliation will be received on Sunday, October 1st. The Presbyterian Church will use the offering to promote the Peace of Christ by addressing systems of injustice around the world. Our congregation's share will be donated to the Family Justice Center in Knoxville. The center helps victims of domestic violence use many cooperating agencies that provide safety and prevention.

GIVE YOURSELF A PAT ON THE BACK!

A record number of School Coupon Books (47) were purchased this year by our church members. West View School thanks you for \$ 376.00!



Interior of Second Presbyterian Church in its second building after the expansion of the Sanctuary

SECOND PRESBYTERIAN CHURCH BEGINS AGAIN (1865-1906)

Co-Chairs, Arvilee and Helen Grant

[The reader of any aspect of Knoxville's past owes much to the contributors of the Heart of the Valley, written, edited and published by local professional and amateur historians who shared their expertise and love of history with their readers. As we try to understand Second Presbyterian Church's beginnings and development as a part of His people, the Heart of the Valley, is essential reading, particularly in its recording of Knoxville's history in the critical remaining decades of the nineteenth century after the Civil War. The contributors agree that these decades had as great an effect on Knoxville's future as its humble start in the 1790s.

Judging from Second Church's own history, those same decades did much to shape the church's future character and spiritual presence and leadership in the community. In many ways, both Knoxville and Second Presbyteri-

an Church "grew up" from 1865 through the early 1900s in terms of their positive influence on the area and its populace.]

The congregation of Second Presbyterian Church had little time to enjoy and fully use its beautiful new building after it was dedicated in November, 1860. With the disruptions and deprivations of Knoxville's four war years of occupation, Second Church faced beginning again in March, 1865, upon receiving permission from the Federal authorities to resume using the church property for religious purposes. The remnant congregation (about seventy-five members) began the many tasks of reorganizing and beginning from scratch a viable church program with which to care for the physical and spiritual body of Second Church.

Although the Rev. Rufus Wells from New England agreed to pastor Second Church in the fall of 1866, he stayed less than one year. During his brief service, however, he is credited with leading the effort to form an independent black congregation from former black members of Second Church and other blacks in the community. During this period of reconstruction in the South, black members of biracial churches often chose to seek churches of their own where they could have full privileges and responsibilities not allowed them in biracial churches. Second Church and the Presbyterian Synod worked together to help form Shiloh Presbyterian Church with financial and organizational support and Shiloh still serves its East Knoxville community today.

With Rev. Wells' leaving, Second Church was fortunate to call Dr. Nathan Bachman, one of four East Tennessee brothers who were Presbyterian ministers. Dr. Bachman began his ministry with Second Church in 1866, and he remained until 1876 in a most productive time in the church's life.

Knoxville In A New Beginning

At this point, we must pause in Second Church's story to consider the environment in which Second's little congregation had to rebuild their programs to resume their role in Knoxville's future. The congregation would be using their relatively new, but very war-weary building for 40 more years until 1906; meanwhile, the city gradually began to change both in population diversity, size, and character. These changes would present new and very different challenges for Second Church!

From 1865 to 1906, the population of Knoxville boomed from approximately 5,000 residents to over 36,000 residents with much of that growth coming from a variety of easterners and immigrants—many from Switzerland, Germany, and Ireland. In addition, many Union occupying soldiers, exposed to the area's beauty and possibilities for opportunities in business settled here and contributed also to a greater diversity of cultures. Coupled with this population growth

were the more than four thousand blacks now free to participate to a much greater degree in Knoxville's community life. Most of these freed Negroes had been house servants and many had a higher level of work experience and exposure to education than those from the deep South. Negroes in late nineteenth century Knoxville participated significantly in the political, business, and cultural life of the city in spite of negative resistance from whites.

Knoxville, with its railroads and waterways and position as an urban center, drawing business activity from all of East Tennessee seemed to ensure the town's future prosperity. Wholesaling, manufacturing, retail dry good stores led the financial possibilities and the conveniences of a city; gas and water works were also enticements. Gay Street continued to be prime real estate space for retail and business outlets, but Market Square (just across the street from Second Presbyterian Church) developed on both sides of the popular Market House with a variety of businesses. With City Hall at the northern end of, this area and connecting streets were bustling with pedestrians, horses and buggies, freight wagons most hours of the day. Nearby, fine private homes were being sold to make way for commercial use. This area was, indeed "downtown."

According to *Heart of the Valley*:

. . . what has made East Tennessee different from the rest of Appalachia has been Knoxville. Southwestern Virginia, southeastern Kentucky, western North Carolina, northern Georgia, and Alabama are much like East Tennessee, but none of these areas had a center, a capital, a city like Knoxville which typified the ethos of the mountain South. Political talent, intellectual ability, and capital resources clustered here, and the city's politicians, journalists, and industrialists articulated or demonstrated a doctrine which was hostile to the old South.

New wealth coming from trading, mining, and harvesting of natural resources such as coal and timber contributed to the economic vitality of the late nineteenth century and brought much building in the city. In some ways the city addressed major social

concerns (but with limited funding). The local university steadily grew in size and quality. “In 1885 Charles McClung McGhee made one of the largest philanthropic gestures in Knoxville’s history by establishing Lawson McGhee Library as a memorial to his daughter.” In 1872 Staub’s Opera House was built. Knoxville built its first hospital in 1883. The state legislature established Eastern State Hospital for the Insane in 1873, but it did not open until 1886. The city gradually began to pave streets, initially with cobblestones, but later began to pave with bricks in 1893.

For at least the first seventy-five years of the the nineteenth century, Knoxville’s attention first focused on troublesome problems like the displacement and dangers from Indian tribes, the economic and political struggles of the area’s isolation, and then the struggles to survive the devastation and divisiveness before, during, and after the Civil War.

The Knoxville community gave little attention to societal issues, but there were a few exceptions. There was the establishment of the George Maloney poor farm in 1839. Second Presbyterian Church founded Knoxville’s Young Men’s Christian Association in 1854 and in 1864 the East Tennessee Relief Association was founded to aid Union sympathizers in East Tennessee who had suffered during the war.

In the last quarter of the nineteenth century active church members took an expanding role in beginning programs for the poor and needy. There were at least twelve churches in the city and together and separately they began to organize services. Female church members—not allowed to take part in decision making or in ministry in their churches or to vote in the political arena—began to assume leadership roles in charitable activities. For example, in 1873 the Knoxville Benevolent Association was founded and administered by a team of lady managers composed of one woman from each city church. They distributed food, clothing and other aids to Knoxville’s poor.

Second Presbyterian Church Steps Forward

In the remaining years of the nineteenth century

Second Church, like Knoxville, grew in terms of membership and diversity. From the remnant of seventy-five members in 1866, the roll had grown to between 450-500 by the turn of the century. The members included names beyond those of the church’s Scottish-Irish founders, early settlers and their descendants, now probably reflecting similar diversity to that of Knoxville’s burgeoning numbers.



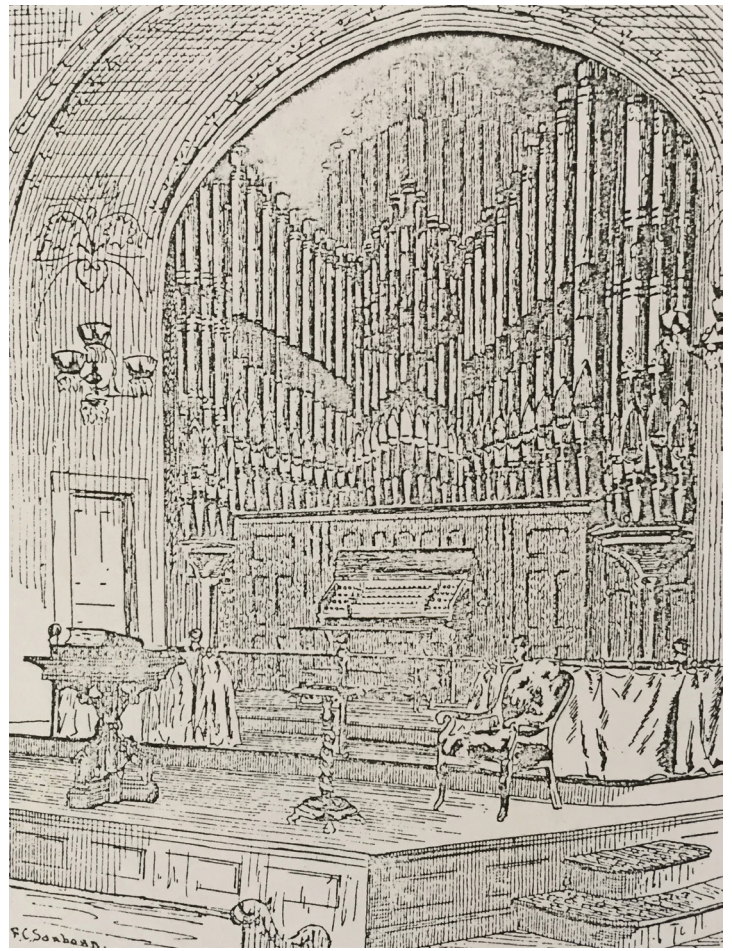
Photo looking north on the east side of Market Square (1890). SPC is across the street with the back of the Sanctuary and the church cemetery facing the scene. (by: East TN Historical Society)

As Second Church’s congregation grew, so did the need for more space. According to Dr. Robert Bachman’s *Historical Sermon*, in 1874-1875, four rooms were added to the church’s chapel. He credited this expansion to the ladies of the congregation who raised much of the funds required for the addition. In 1881 the church itself was enlarged by extending the sanctuary northward toward Market Square some fifteen feet. In 1888, the pastor’s study was added to the church building and the church installed its first

organ at the rear of the pulpit. Judging from correspondence found in Second's archives, the organ was built by George H. Ryder of Boston, Massachusetts, a well known builder and performer on the organ. The instrument was a three-manual organ, one of the largest that Ryder had built at the time and according to the Boston Organ Club, Organ Historical Society, "it is curious that such a large instrument would be ordered from so far away." Buehler states in *Her Walls Before Thee Stand* that, "The cost of the organ was the then stupendous sum of \$5,996."

During those decades beyond the war and into the early twentieth century, Second Church had seven different pastors with two of them serving a total of twenty-five years. These two were the Bachman brothers. Dr. Nathan Bachman served his ministry from 1866-1876 during the critical early reestablishing of all church operations and services. He was followed by Dr. F. E. Sturgis who was much loved by the congregation and, no doubt, contributed as a balm as church and community continued its struggles with the emotional upheavals following the war. Dr. Robert Sutherland pastored from 1887-1896. Dr. Robert Bachman, younger brother of Dr. Nathan Bachman, served fifteen years from 1896-1911. These pastors led the congregation during one of the largest growth periods the church ever experienced and there is much evidence that they were witness to the evolving of Second Presbyterian Church's spiritual character and its place as a community leader for God's work in His troubled world.

During these decades Second Presbyterian Church continued to have strong lay leadership among its congregation with a vitality and interest in support of services to the church and the community at large. In those last decades of the 1800s and earliest 1900s Second Church assumed a major role in a wide range of outreach programs with the female members of the church often in the lead.



A copy of a drawing taken from an old Ryder organ catalog featuring installed Ryder organs - this one being in SPC, Knoxville (1888).

One noteworthy exception to Second's timing as a leader came earlier in 1854 (and was briefly mentioned previously in this chapter). Second Presbyterian Church founded Knoxville's Young Men's Christian Association. (The first YMCA was founded in 1844 in London, England, followed by a few others established in U. S. large eastern cities.) It is surprising that Knoxville was able to establish the YMCA when Knoxville was a small village with less than 3,000 residents. *Heart of the Valley* states that, "The original goal of the Knoxville YMCA was to form an association of persons loyal to Jesus Christ for the purpose of developing Christian personality. In furtherance of this goal, a committee on lectures was instructed by its board of directors to organize a series of public, monthly meetings upon subjects of religious character." This YMCA operated under the auspices

of Second Church, probably using its facilities for its meetings. The “Y” was disbanded during the Civil War and reinstated in 1890. At present we have no information on Second Church’s later involvement with the YMCA.

Second Presbyterian Church Reaches Out

We provide here a partial listing of Second Church’s outreach programs/activities during this very productive time in its history. The listing includes outreach efforts which the church either founded or was directly involved with in Knoxville and around the world.

1868 - Organized the Ladies Aid Society and one of its first missions was to organize Knoxville’s first orphanage supported by several churches. Through the years the ladies changed the name of their women’s group several times, but their dedication to missions remained the same. In 2018 the name is Presbyterian Women.

1868 - Second Church established Shieldstown Mission which later became a church.

1873 - Second Church organized the Women’s Home and Foreign Missionary Society.

1877 - The church organized the Hillside Mission on 18th Street. Fort Sanders Presbyterian Church later assumed responsibility for it. Dr. Nathan Bachman helped establish the “February Meeting” at Maryville College and Second Church gave a \$4,000 endowment to help support the meetings annually. “The meetings offer an opportunity for Maryville College and the community to come together to consider questions of faith and responsible living in the world.”

1886 - Second Church was a leader in establishing Fourth Presbyterian Church in North Knoxville. Second Church gave funds in helping to buy Fourth Church’s lot and to erect its building.

1891 - Second Church established on South Central Avenue a mission which was later administered by another organization.

1899 - Second established a Presbyterian school at Jones Cove in Sevier County in an area where there was no public school. The church provided a school building and a cottage for the teacher. The Ladies Aid Society of Second Church “considered benevolent work among the poor of the city” and explored the possibility of establishing a Women’s Christian Association to conduct general charitable work of the city. The Ladies Aid Society, along with Pastor Robert Bachman, organized a meeting involving city churches and met in the Second Church’s chapel. This meeting resulted in the development of an organization now known as the YWCA of Knoxville.

1901 - Second Church established a school at Juniper in Cocke County. In 1923, the school was moved and named Sunset Gap School which later was converted to Sunset Gap Community Center.

1902 - Second Church established the Oakwood Mission which became eventually Oakwood Methodist Church.

1906 - Second Church began supporting a mission abroad in Chining-Chow, China. The mission also housed a small hospital that administered to more than 10,000 sick and needy people a year.

When one reads this partial list of church activity, it is no surprise that Second Presbyterian Church members had begun to feel the pinch in their rather small church facility. Members were divided on what to do—stay where they were, tolerate the heavy foot and horse traffic and noise from thriving businesses surrounding them or move. In our next chapter we will learn about Second’s congregation as they encounter their latest divisive challenge.

One Last Look at Second Church in the Nineteenth Century

In spite of the congregation’s many interests in charitable works, they also enjoyed the fellowship and social activities in their church. We found in the church archives a copy of an invitation to a reception at the church dated Thursday, 12th, 7 1/2 o’clock

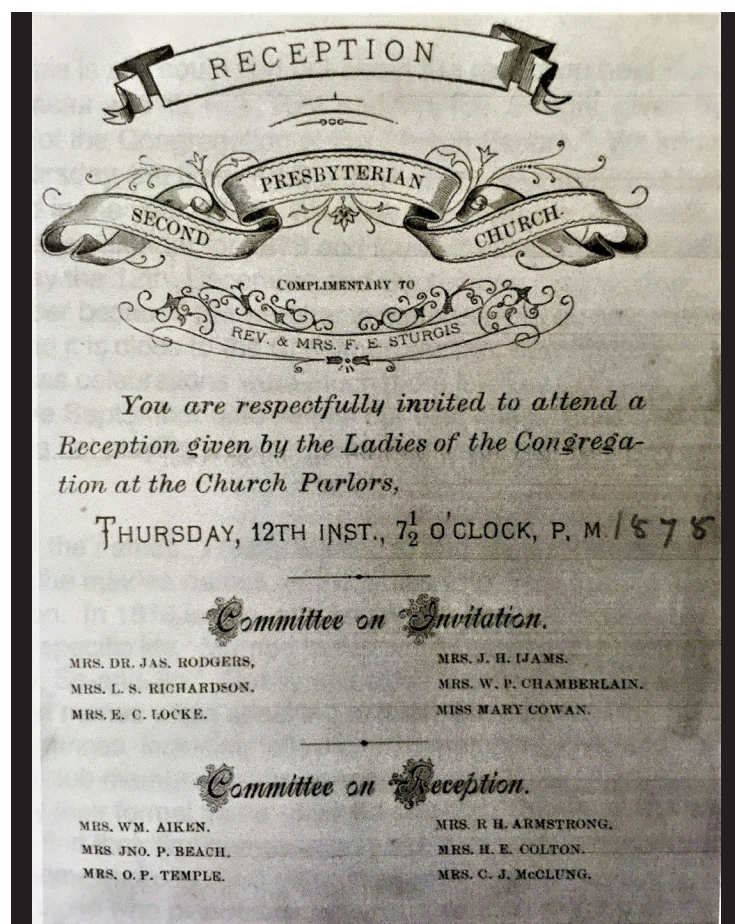
p.m. (see the photo of that invitation) The reception was in honor of Pastor Sturgis and his wife and was sponsored by the “Ladies of the Congregation”. [Due to the sleuthing of Anne Armstrong, a member of today’s Second Presbyterian Church, who has determined that the month is September and someone has penciled on the invitation the year of 1878. This is the year after Pastor Sturgis was called to Second.] In those days the ladies loved to put on elaborate social functions and, most likely, this reception was laden with much planning, much preparation and delectables to eat arranged on well decorated tables.

You will note in the photo a listing of the committees involved and the names of some of those assisting with the reception. There is Mrs. Oliver Temple whose husband played an active part in the pro-Union movement in the Civil War era. Their daughter, Mary Boyce Temple, later co-founded Ossoli Circle and saved dilapidated Blount Mansion from being torn

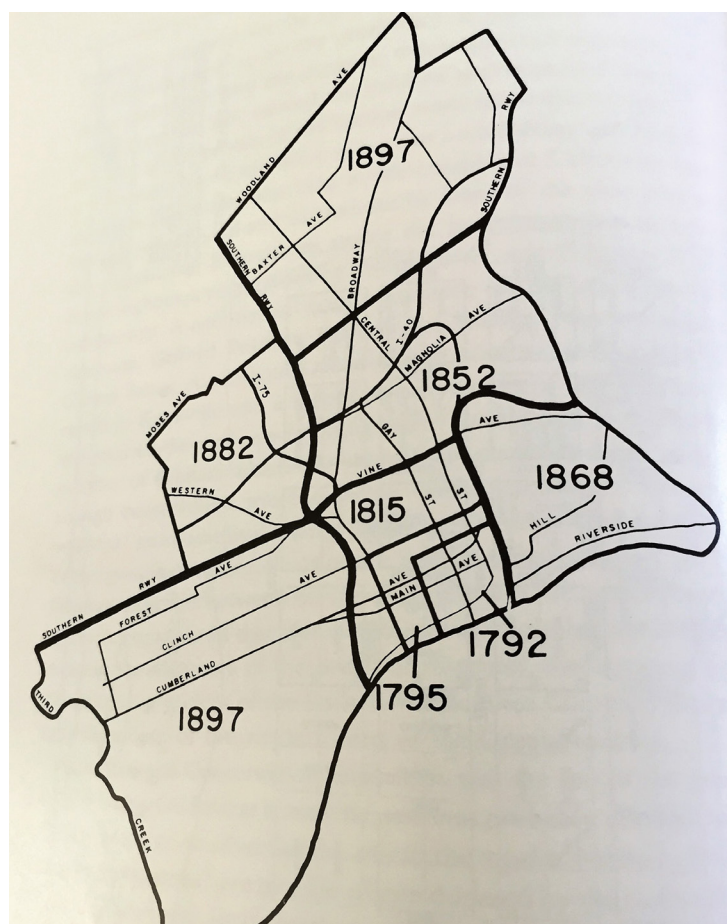
down by buying it. Mrs. R. H. Armstrong and her husband built Bleak House which played a role in the Civil War and lives on today. Miss Mary Cowan, no doubt, was a descendant of the Cowan wholesale family. Mrs. C. J. McClung was probably related by marriage to another wholesale giant in the community.

As you can see, Rev. Sturgis and wife would be attending a well planned social event conducted by experienced ladies in the area of “making things happen.”

SOURCES: By Faith Endowed: The Story of Maryville College, 1819-1994, by Carolyn L. Blair and Arda S. Walker, 1994. Heart of the Valley; a History of Knoxville, Tennessee, 1976. Her Walls Before Thee Stand: History of Second Presbyterian Church, Knoxville, Tennessee, 1818-1968, by W. Russell Briscoe and Katherine Buehler. A History of Second Presbyterian Church, 1818-1994, by Lowell L. Giffen, 1994. Historical Sermon, Preached by the Pastor, by Rev. Robert L. Bachman, 1906. Second Presbyterian Church Archives.



Copy of an invitation for a reception being given by the Ladies of Second Presbyterian Church for Pastor Sturgis and his wife, 1878.



Growth in Knoxville before 1900, the years indicating the year of annexation (Courtesy of: Metropolitan Planning Commission).

two hundredth. anni- versary

200-A MONTH PROJECT

As part of our 200 year celebration, we will participate in a 200-a-Month project. Beginning in January we will collect 200 items each month for one of the organizations or agencies which we support in our outreach. As an example, in July we will collect 200 of some item that West View School will need in the 2018-2019 school year. We are determining now which groups we will focus on. If you have a suggestion of a group, please contact Margaret Sullivan (588-3103) or Clara Hardin (693-3770).

ART FOR THE SANCTUARY

Everyone is invited and urged to attend a liturgical art workshop, hosted by nationally known liturgical artist, Ellen Phillips, on Friday evening, October 20th, and Saturday morning, October 21st. The 200th Anniversary Committee has commissioned Ms. Phillips to create two large panels to be used in our sanctuary to celebrate our 200th Anniversary. At the workshop, Ms. Phillips will involve the congregation in actually creating the custom art pieces that she and the 200th Anniversary Committee have designed.

This workshop is designed to be interactive, intergenerational, light-hearted, and fun. Over dessert Friday evening, we will be discussing the use of liturgical art and some of the history, theology, and design considerations involved in the use of art in worship. On Saturday morning, we will create our custom celebration banners, with Ms. Phillips' guidance, of course! We hope you will join us for this first step in our 200th Anniversary celebration!

Highlights from the September Session Meeting

- Approved the Minutes of the Session Meeting on August 26, 2017.
- Received reports from the Deacons and church committees as information.
- Received the financial report from the Treasurer.
- Approved the transfer of June Massengille to Greystone Presbyterian Church, Knoxville.
- Appointed Tim Wright to the Nominating Committee. Dick Dodson is Chairman of the Committee.
- Approved the following Vision Statement for Second Presbyterian: "Responding in gratitude to God's love and grace, we are a welcoming, faithful and hopeful community, following Jesus and serving him in the world."
- Approved the changes recommended by the Board of the Preschool to the Standing Rules of the Board of Directors and the amendments to the By-Laws of the Preschool.

Church Financial Report

	Jan-August 2017 Actual	Jan-August 2017 Budget	2017 Budget
Pledged Offerings	\$370,722	\$364,555	\$546,832
Non-pledged Offerings	\$55,274	\$20,000	\$30,000
Preschool	\$21,333	\$21,333	\$32,000
Other	\$65,443	\$71,283	\$106,924
TOTAL GIVING	\$512,772	\$477,171	\$715,756
TOTAL EXPENSES	\$440,828	\$488,969	\$715,756
NET	\$71,944	\$11,798	\$0



OCTOBER



2017



<i>Sunday</i>	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>	<i>Saturday</i>
Sunday School 9:30 Fellowship Time 10:30 Worship 11:00 Communion Food & Friends 12:15	BSF 5:30 1	Joy Singers 10:00 Lunch Bunch 11:30 Facilitates team 5:00 Line Dancing 5:00 Ministry Team meetings 6:00 Boy Scouts 7:00 3	Line Dancing 9:00 PET brown bag lunch 12:00 Wed. Night Dinner 5:30 Bible Study 6:30 Chancel Ringers 6:15 Chancel Choir 7:00 4 Email Blast Submissions Due	Alzheimer's Meeting 8:00 5	Church office closed TIPS 6	7
Sunday School 9:30 Fellowship Time 10:30 Worship 11:00 Food & Friends 12:15 8	BSF 5:30 9 Columbus Day	PW Board meeting 9:30 PW Circles 10:15 PW Lunch & Program 11:30 Deacon's meeting 6:00 Personnel meeting 6:00 Boy Scouts 7:00 10	Line Dancing 9:00 DAR 1:00 Wed. Night Dinner 5:30 Bible Study 6:30 Chancel Ringers 6:15 Chancel Choir 7:00 11 Email Blast Submissions Due	12 Church office closed TIPS	13 Church office closed TIPS	14
Sunday School 9:30 Fellowship Time 10:30 Worship 11:00 Chili Potluck 12:00 Food & Friends 12:15 15	The Cross Ministry Board meeting 4:30 BSF 5:30 16	Joy Singers 10:00 PreSchool Board meeting 12:00 Line Dancing 5:00 Session meeting 6:00 Boy Scouts 7:00 17	Line Dancing 9:00 2nd Readers 3:45 Wed. Night Dinner 5:30 Bible Study 6:30 Chancel Ringers 6:15 Chancel Choir 7:00 18 Email Blast Submissions Due	Sunset Gap- Women's Day 10:00 19	Church office closed 200th Celebration Meeting and Workshop - Fellowship Hall Newsletter Submissions Due! 20	200th Celebration Workshop - Fellowship Hall 21
Discovery Class 9:30 Sunday School 9:30 Fellowship Time 10:30 Worship 11:00 Food & Friends 12:15 22	BSF 5:30 23	Fish Pantry 9:00 Line Dancing 5:00 Boy Scouts 7:00 24	Line Dancing 9:00 Wed. Night Dinner 5:30 Bible Study 6:30 Chancel Ringers 6:15 Chancel Choir 7:00 25 Email Blast Submissions Due	26 Church office closed	27 Church office closed	28
Discovery Class 9:30 Sunday School 9:30 Fellowship Time 10:30 Worship 11:00 Food & Friends 12:15 29	BSF 5:30 30	Line Dancing 5:00 Boy Scouts 7:00 31 Halloween				





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Pastor and Head of Staff
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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

Marty McLean & Angela
Jones, Co-Moderators
Jim Ford, 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
Clestone Jones