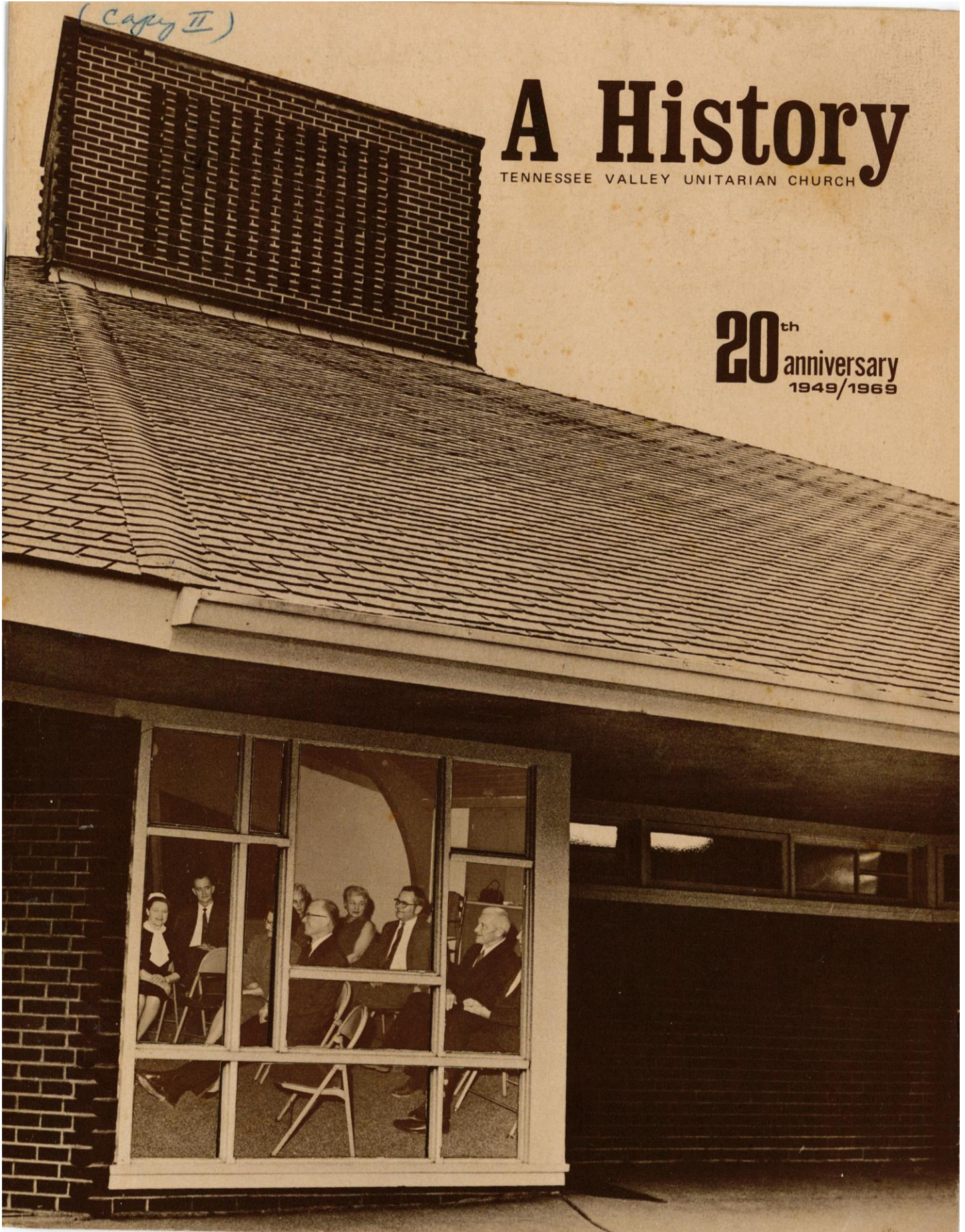


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A History

TENNESSEE VALLEY UNITARIAN CHURCH

20th anniversary
1949/1969

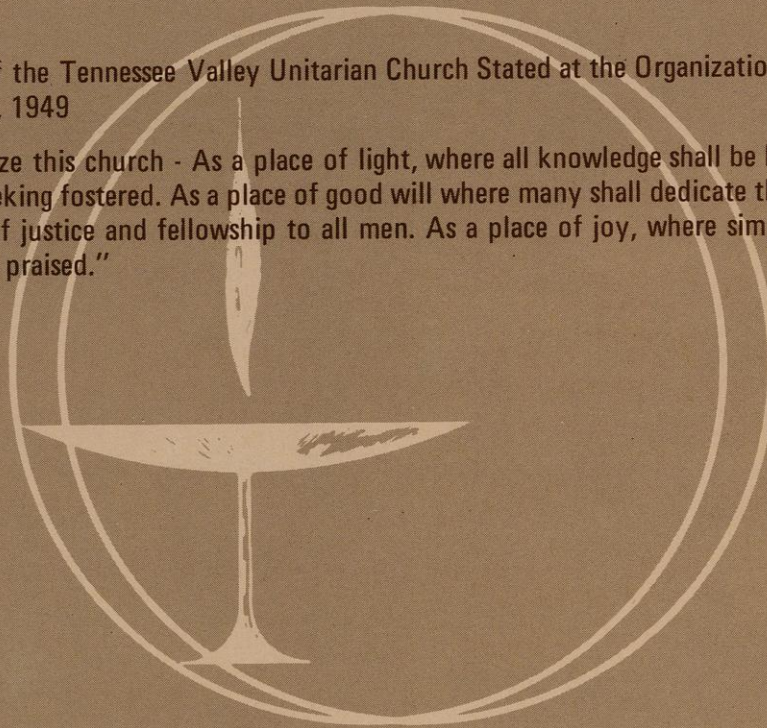


CHURCH PRESIDENTS

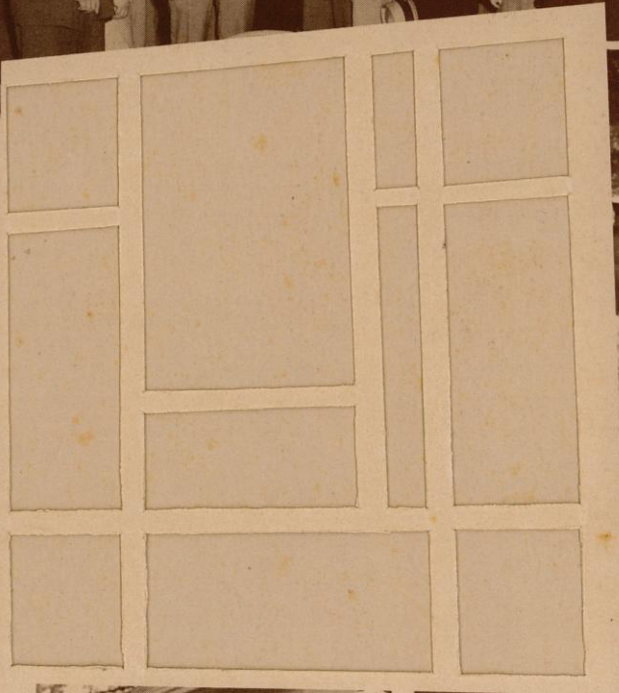
1949 - 1951	Mr. Lincoln Clark	1960 - 1961	Dr. Arthur W. Jones
1951 - 1952	Mr. Harry Wiersema	1961 - 1962	Mr. Wade Till
1952 - 1953	Mr. John Vorhees	1962 - 1963	Dr. Walter S. Snyder
1953 - 1954	Mrs. R. B. Westergaard	1963 - 1964	Mr. John Cleland
1954 - 1955	Mr. John Blackmore	1964 - 1965	Dr. Francis Jones
1955 - 1956	Mrs. Kermit Ewing	1965 - 1966	Mrs. James Porter
1956 - 1957	Dr. C. W. Keenan	1966 - 1967	Mr. Walter Bishop
1957 - 1958	Dr. LeRoy Graf	1967 - 1968	Mr. Robert Bird
1958 - 1959	Mr. F. Claude Manning	1968 - 1969	Dr. Eyvind Thor
1959 - 1960	Mrs. Ernest Titus		

Purposes of the Tennessee Valley Unitarian Church Stated at the Organizational Meeting,
February 6, 1949

"We organize this church - As a place of light, where all knowledge shall be honored and all truth seeking fostered. As a place of good will where many shall dedicate themselves to the cause of justice and fellowship to all men. As a place of joy, where simple goods of life shall be praised."







UNITARIANISM - TWENTY YEARS IN KNOXVILLE

*The children gathered round and said,
"Please tell us all about the good old days."*

*Let's look into the past and see
What memories we raise.*

The story of the Tennessee Valley Unitarian Church started with the arrival of the Reverend Lon Ray Call in Knoxville in 1948 and the series of meetings and services he conducted that fall and winter. The American Unitarian Association had decided that the time was ripe for an attempt at starting another Unitarian church here, although three churches in the preceding hundred years had been short-lived. February 6, 1949, was the date TVUC was formally organized, with 112 persons from Knoxville and Oak Ridge signing the Statement of Purpose at services held at Christenberry Junior High School in the morning, and the Oak Ridge Chapel-on-the-Hill in the evening. (Later Mr. and Mrs. Call were made honorary members, bringing the charter membership in Knoxville to 88.)

Shortly thereafter the Calls had to move on, and the Reverend Grant Butler became temporary minister until a permanent one could be selected. The first members faced some formidable problems, among which were where to meet and how to get enough money to pay for rent and other expenses. Probably such difficulties could not have been surmounted had it not been for help given by the AUA. In addition to paying all or part of the minister's salary for many years, our national office gave or loaned the infant church such necessities as hymnals, and tables and chairs for the church school.

Another problem was expressed in a letter from the Board of Trustees to the Reverend Richard Henry, who had been chosen in June of 1949 to become the first permanent minister. They explained that "the greater part of our membership is inexperienced in Unitarian work and even unacquainted with much of the development of ideas within the church." It must be remembered that this church was one of the earliest Unitarian congregations in the South, predating those in Birmingham, Atlanta, Nashville, and many other cities.

When the church resumed services after its summer recess in its first year, Mr. Daniel Welch, who had been a minister of the Unitarian church here in the 1920s, filled the pulpit until the Henrys arrived from Brooklyn in October. Using Christenberry school for Sunday services and church school, and under the leadership of its vigorous young minister, the church steadily increased its membership and program throughout the year. A chapter of the Unitarian Fellowship for Social Justice was formed just a year after the church's beginning. One of the first actions of the group was to send a letter to federal officials from persons opposing the production of a hydrogen bomb.

*Forbidden in the school to meet,
We were the wandering "U's",
We met in bank and lobby,*

*In neighboring church as well,
We met at the YMCA,
In cinema, hotel.*

The "wandering in the wilderness" period has been re-told so often that perhaps a resume of events is all that is needed. Since its allotted time in the city school system was running out, in the spring of 1950 the church decided to move its services beginning in September to Young High, a county school. Suddenly, a few weeks before services were to start, the county school board withdrew its permission for use of the building. (Some members of the board admitted that they had been pressured to do so.) Thereafter, the church had to struggle week by week to find a meeting place, as a result of hostility in the community to the Unitarian policy of free and open membership without regard to race or color. Dick Henry had replied to a question about whether the church had any Negro members, "Yes, I believe we have one. We also have a man from India and an Englishman."

Since even courageous and dedicated members needed concrete evidence that the church could survive such troubles, it became apparent that they would have to buy a home. In November a former rooming house at 1800 West Clinch Avenue became Unitarian House, so called because the members were

determined that they would eventually build a church. The previous July they had taken the first step towards this goal when they purchased 3.7 acres of land on Kingston Pike from the Lutz family. This lot had been owned by the family since the eighteenth century, when it was granted to them by the King of England. Pride of ownership was somewhat tempered when it became necessary to have work parties from time to time to clear the lot, which was a veritable "jungle" of honeysuckle, poison ivy, and other undergrowth.

*I've made a discovery to my despair
Our TVUC has no millionaire!
We've authors and artists and men of research
But no financier who could give a new church!*

When the lot was bought, the membership had hoped to build in a year or two, and an Architectural Committee started to work on plans. However, payments on Unitarian House, plus costs of an expanding church program exhausted its financial resources for several years. Although it was the first to acquire property on what is now called "church row," the Unitarian group could not start building until 1957. Again the AUA came to its assistance with loans toward the purchase of Unitarian House and to help with building.

In the meanwhile the move to Unitarian House meant that much hard work had to be done to convert the old two-story building (plus attic and basement) into an adequate place for church services and church school. On Saturdays volunteer workers swarmed into the house. One of the first jobs was washing every inch of the smoke-stained walls before they could be painted. Windows were washed, floors scrubbed and polished, draperies hung-even a partition ripped out to make a larger auditorium. Furniture was largely donated or made by church handymen. And in the coldest part of the first winter the furnace boiler burst! Church service the following Sunday was held with the fireplaces furnishing the only heat.

Perhaps the first time most Knoxvilleians learned of the existence of a Unitarian church in the city was in January, 1950, when they read on the first page of their paper of a sermon which minister Henry had preached in favor of legalized mercy killings. As expected, these views aroused some opposition, including letters to the editor. Continuing in the role of a critic of society, Mr. Henry next expressed some unfavorable opinions about the quality of the local press, whereupon a *NEWS-SENTINEL* editor asked for and was gladly granted an opportunity to reply in a speech at Unitarian House.

Violation of the principles of freedom and church-state separation was called to the community's attention when our minister told of a youth revivalist who asked youngsters in school chapels to come to his denomination's revival meetings. Although city and county superintendents denied that favoritism was shown any religious group, the county PTA board sent a letter to the school board, opposing religious services in schools that "are pointed to any particular creed or faith."

In 1952 the church served a dinner to members of the Ohio State Symphonic Choir, which was giving a concert at the University of Tennessee, and their UT music-student hosts. The group was not allowed to eat at the University cafeteria because a few of its members were Negroes. Soon afterward, with the help of a donation of cots by the American Friends Service Committee, Unitarian House became a kind of "hostel" for groups which had trouble finding accommodations because of slim budgets or interracial composition. The guests were mostly international visitors to TVA and students from American schools and colleges. One Japanese visitor described his impressions thus: "When we arrived in Knoxville, the group assembled at Unitarian House, where an impressive scene awaited us. We saw a Negro (choir director Calvin Dash) conducting a chorus of white people-a scene I did not expect to see in the South."

For several years there were two groups which used the House regularly during the week: an interracial nursery school and the Children's Workshop, which held classes in the arts, dramatics, modern dance, and crafts.

*For it is our birthday; We are now plus five:
Happy, growing, zestful; Glad to be alive!*

The mood was joyful at the fifth birthday celebration, as the members of TVUC looked backward, able now to laugh at their hardships and take pride in their achievements. Many of the verses quoted here were written for this program, which was sold with proceeds going to the Building Fund. For plans to build had not been forgotten, and Dick Henry gently prodded anyone who might get too complacent by these words, "Unitarian House is a symbol of temporariness, rather than of permanence. It says to this community precisely what many would like to believe: namely, that we are not necessarily here to stay, but quite possibly only temporary sojourners in Knoxville."

While waiting for the Building Fund to grow, there was no slackening of activity. Following the Supreme Court's landmark decision on school desegregation, the church issued a statement urging "the responsible authorities to act promptly and forthrightly in carrying out the clear meaning of the Court's decision." Another opportunity to speak out for freedom of assembly as a fundamental American liberty arose when a former YWCA worker in China, who was scheduled to speak at Unitarian House although not under church sponsorship, was attacked in the press as being connected with a Communist-front organization. The church board made the statement, "We believe in freedom not only for ourselves, but for every group and every variety of opinion." When the speech was cancelled by the sponsors because of "fear of witch hunters, smear tactics, and newspaper headlines," the church publicly expressed its regrets that the meeting was not to be held as originally planned. In January, 1956, TVUC and several other groups entered a brief as "friends of the court" when the State Supreme Court was considering the Carden case-one of the first which challenged the constitutionality of several religious practices in the public schools.

*Y'pledge 3½ times and whaddya get?
Another day older and deeper in debt;
Saint Peter dontcha call me 'cause I can't flee,
I owe my soul to the TVUC!*

This ditty is an example of the ability of TVUCers to kid themselves- - even about such serious matters as finances! It was written in March, 1956, when the church was engaged in an all-out Building Fund campaign to raise \$30,000 in pledges. Despite some pessimistic predictions, the goal was exceeded, and a gala celebration was held on a superstition-defying Friday the 13th (of April). After Hubert Bebb of Gatlinburg was chosen as the architect, congregational meetings grew more and more frequent for discussion of preliminary sketches. Since it was realized that even with the AUA loans and some special gifts, the sum available would not provide for a completely finished building of adequate size, it was decided to enclose as much space as possible, with finishing to come later.

*No time to wrestle here
With architectural details . .
Committees . . crises . . fear.*

*Suffice to say, the diamond won,
Won over circle, square.
We think we have a jewel now,
A gem beyond compare.*

Final plans approved, and lot prepared for building, in February, 1957, McMahan Contractors of Sevierville won the building contract with a low bid of \$66,400. This provided for only a 'shell' with a minimum number of interior walls on both floors. The only completed space was to be the Memorial room, as the funds for it were given by an anonymous donor. However, during the year of construction, more contributions made it possible to finish the balcony, finish wood floors on the main floor, and make other improvements. The work by members of House Committees and others during the last 10 years has created most of the comfort and beauty of our "jewel."

During this time all attention was not focused on the progress of the building. In December of 1956 Mr. Henry conceived the idea of a "Declaration of Conscience," which could be signed by persons who had been shocked by the violations of human rights in Hungary and Clinton, Tennessee. This document was distributed by several civic and religious groups, published in the newspaper, and signed by hundreds of Knoxvilleans. The national publicity it received caused the New York headquarters of the National Conference of Christians and Jews to call the local group for copies, since they had so many requests for it.

Soon came some sad news-- Dick Henry was resigning as of June, 1957, to become minister of the Denver Unitarian church. Again a ministerial committee looked for just the right man as replacement, and its success was recorded thus, "When Dick went West, Bob West came East; we were in luck supreme." (Bob was really a native of Virginia, but had just finished studies at Starr King in California.)



FAREWELL PARTY AT THE EWING HOME FOR DICK AND HELEN HENRY.

*Mormon, Presbyterian,
Unitarian, Jew,
Heterogeneous grouping;
What a varied crew!*

*What have we in common?
Nothing much, I guess,
Save a heavy mortgage and
A Kingston Pike address!*

The years 1957-59 brought many changes to the Unitarian congregation--beginning in October with the ordination and installation of Robert West at Temple Beth-El, a neighboring church which was completed before our building. Then came the long-awaited day when the first service was held in "the first contemporary church building in the Knoxville area," on January 26, 1958. In March the building was dedicated, with six visiting Unitarian ministers participating before an overflow audience. Finally, the tenth anniversary dinner, which marked the end of all AUA subsidies, had as its theme "From dependence to dependability within the denomination."

The church and its new minister continued to involve itself in public issues. During one of the local referendums on the subject of liquor control, Bob West followed in the footsteps of his predecessor in advocating legal sale of liquor in Knoxville. That same month the congregation passed a resolution condemning the local Board of Review, which was threatening freedom of the press by its censorship of magazines and adult novels. In a 1958 sermon, and many times afterwards, our minister charged that Bible teaching in Knoxville schools is illegal, violating the principle of separation of church and state. He further stated the Bible is not non-sectarian as claimed by those who defend using it in public schools.

Confirmation that our newspaper advertising was attracting attention by using only lower case letters arrived in the mail one day-- an anonymous letter enclosing one of the ads and written on it, "little letters? little faith?" The title of a sermon, "Does Genesis Myth the Point?" was sent out over a couple of national news services.

Using a plan drawn up by a professional landscape architect, the Grounds Committees beautified the church grounds by planting trees, shrubs, grass, and bulbs. At one time there was a nature trail in the woods behind the church, developed by the Junior Academy of Science. Still unfulfilled, however, is the wish expressed by Bob West, "I would hope that someday utilization of the full potential of our wooded area will be a reality."

Little known even to many church members at the time was the part some Unitarians played in the work of the Knoxville Area Human Relations Council in the late 1950's, a period when it was working to bring about the peaceful desegregation of the city school system. They were asked to establish and evaluate procedures with the help of Galen Martin, the Council's executive director, who was employed by the Unitarian Service Committee for this important work in the community.

"There are people in this community who, because of their membership in the Unitarian church, have felt it worth standing up to be counted on a number of issues, and in a number of crises in which, had it not been for such membership, they might well not have bothered--might well have conceded defeat in advance."- Richard Henry.

In the summer of 1960 a crisis arose in which many individuals in our church felt that instead of "standing up" they should "sit-in." When college students in the South began demonstrations that year, Knoxville College students wanted to join the movement as a protest against the refusal of the downtown stores to serve Negroes at their "white" lunch counters. They were persuaded by their elders to negotiate with the merchants through a bi-racial Mayor's committee. However, after three months of negotiations brought no results, the Negroes and their supporters decided it was time for action. The story of the day-by-day happenings during the sit-ins that followed has been told in a book written by Dr. Merrill Proudfoot, a Presbyterian minister on the Knoxville College faculty at the time. As one reads *The Diary of a Sit-In*, one almost has a sense of personal participation in the events described so vividly, particularly since Bob West and members of TVUC are mentioned throughout the story.

In the same year another instance arose in which our minister took a stand for reason against the forces of ignorance and prejudice. He wrote a letter to the newspaper which had claimed that the state's anti-evolution law was not being enforced, in which he said, "In every case where a Tennessee teacher decided not to teach evolution theory rather than expose himself to pressure, in every such case the law is enforced." Several church members were active on a committee which was attempting to get this archaic law repealed in the next legislature. (It took another six years before it was finally done.)

*Tell the kids no new T V
Tell the wife no Mi-a-mi
Keep the pledges rolling along!*

*Grow as thin as a wraith!
Just what's free about this faith?
Keep those pledges rolling along.*

Although written for the Building Fund campaign, this song could serve any annual canvass. Money needed to carry on the programs and to provide facilities wanted by church members has never been easily obtained—just ask any member of a Finance Committee or a solicitor in a campaign for funds. A long-range planning committee appointed in 1962 to consider various possibilities for expansion recommended an extension to the original building, but it was not until 1965 that the decision was made to proceed with the addition. In 1966 a connecting three-story building, also designed by architect Bebb, was constructed at the rear of the main building.

Once again TVUC said sad farewells, when in 1963 Bob West and his family left to accept the call to the pastorate of the Rochester, New York, church. And once again the faithful Mr. Welch served as interim minister, with a committee finding additional speakers for the Sunday services, until the arrival in February, 1964, of the new minister, Kenneth MacLean, from West Roxbury, Massachusetts.

In getting acquainted with Ken, his congregation soon discovered that one of his major concerns was the Civil Rights struggle. In 1965 to show his support of Dr. Martin Luther King and the Selma marchers, he flew to Montgomery to join the demonstration. Organizers of the Poor People's Campaign in 1968 announced that Knoxville was to be one of the cities where one of their caravans would spend the night on its way to Washington. Our minister served as coordinator and many church members helped with the arrangements, including financing, shelter, food, and recreation. Hundreds of Knoxvilleans of different races, religions, and economic classes contributed toward the success of the operation—proof that there are many persons eager to help those less fortunate than themselves if they are given an opportunity.

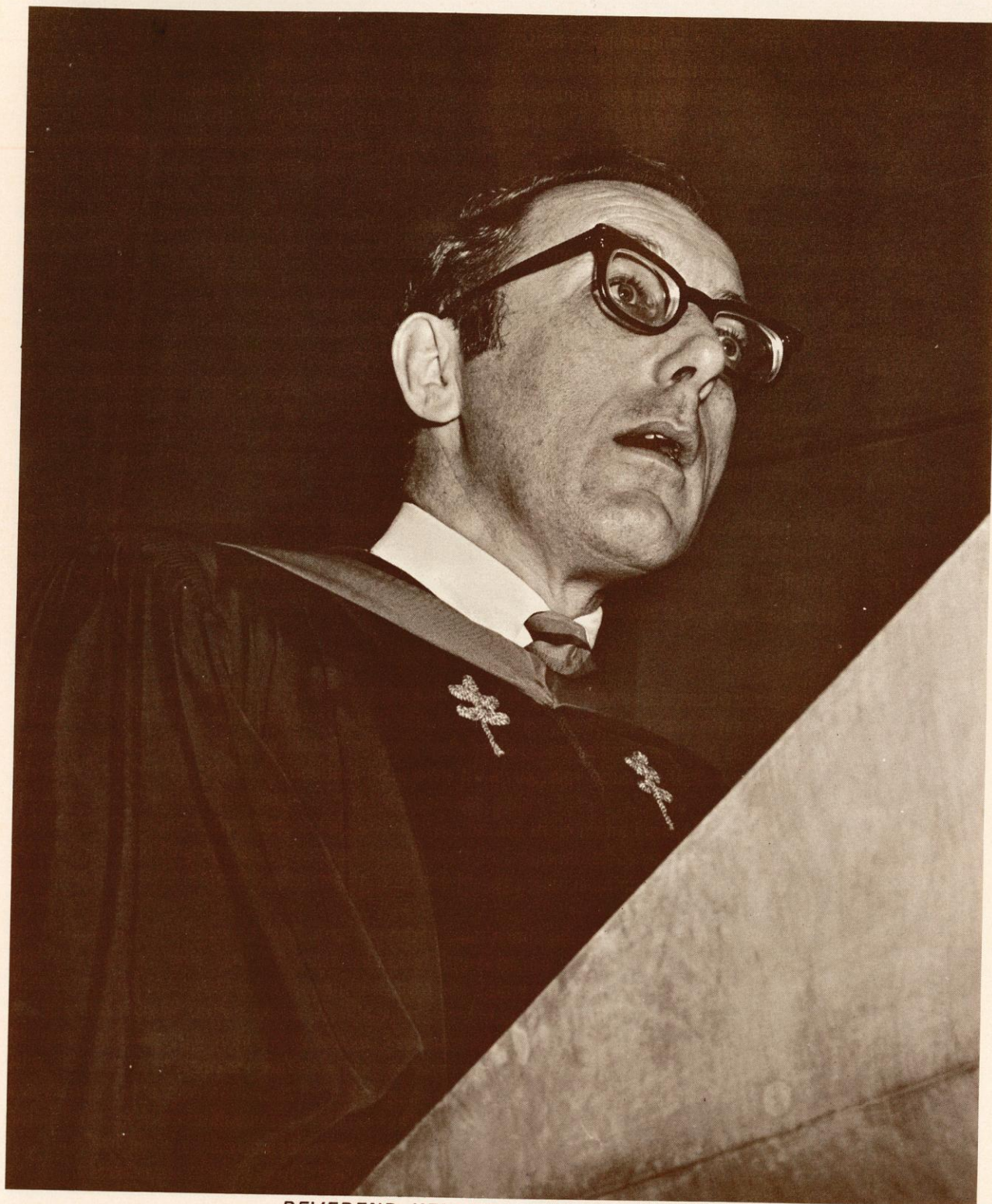
At Mr. MacLean's suggestion a few years ago the Public Issues Committee was divided into the Adult Programs and Social Action Committees. Charged with continuing the church's tradition as "the cutting edge of social advance" in the community, the Social Action Committee in its first year emphasized equal employment opportunity and open housing. Members met with representatives of stores, hospitals, and UT to discuss their employment practices, and with newspaper editors about discriminatory practices. They informed the Knoxville Housing Authority of their opposition to proposed housing projects which would foster *de facto* segregation. They also sent out questionnaires to learn the attitudes of our church members on open housing. During the last year the committee arranged for the showing of three films and a play given by black high school students from Nashville on the theme of race relations. Another recent project has been the improvement of recreational facilities in a poverty area in the western part of the city.

In early 1967 concern about the increasing verbal and physical attacks on Highlander Research and Education Center led TVUC's Board of Trustees to join three other organizations in sponsoring a public meeting on the topic, "Free Speech in Knoxville and the Highlander Center." That the right to free speech is in constant jeopardy was demonstrated even before the meeting, when the Red Cross withdrew permission for the use of its building for the meeting place. A good-sized crowd gathered at a downtown hotel to hear the type of discussion which is necessary if freedom is to be defended successfully against its enemies.



REVEREND ROBERT WEST

A year's work on the part of Ken MacLean and others was rewarded just before Christmas in 1967 when Governor Ellington commuted the sentences to time-already-served of five young men from Knoxville. The prisoners who had served seven years out of a sentence of 25 years-which seemed an excessive amount for the crime to which they had pleaded guilty-were home for Christmas with their families.



REVEREND KENNETH TORQUIL MacLEAN

DENOMINATIONAL AFFAIRS

Although final authority in a Unitarian Church rests in the local congregation, it is part of a larger organization-formerly the American Unitarian Association and now the Unitarian Universalist Association. From its beginning, the Tennessee Valley Unitarian Church has made important contributions to the Unitarian movement. Its ministers and members have held district and state offices; Mr. Henry was acting director (part time) of the Thomas Jefferson Conference in 1953-54. Our ministers have served the larger movement by visiting and speaking at Fellowships throughout the South, many of which later attained church status.

TVUC has also acted as host to a number of district and state conferences. Well remembered among older members was the first-- the Thomas Jefferson Conference held here in 1954, with worship services at Carousel Theatre. The Tennessee Conference held its organizational meeting at our church, and met here again in 1961 and 1967. The church has been fortunate in the number of Unitarian-Universalist leaders who have come to Knoxville to speak or act in an advisory capacity. They have included two presidents, Dr. Frederick M. Eliot and Dr. Dana Greeley, and representatives of the Unitarian-Universalist Service Committee and the Division of Education.

Delegates from this church have attended all national denominational meetings, including such important ones as those which voted on the merger of the Unitarian and Universalist groups, and which helped develop the new districts in the UUA. TVUC members have been in charge of the Blue Ridge Institute several times, and received recognition in 1954 with an Institute program on "Social Action in Community Life." National honor was given to the whole church when in 1959 it became the first group in the country to raise its quota for the General Development Fund of the Unitarian Association with 90% of its families contributing.

RELIGIOUS EDUCATION

*We've seen them through measles and mumps
And love them no end - or we're chumps;
But we ask, "Is it fair,
When we've bowed for the prayer,
To say 'amen' through thumps, bumps, and jumps?"*

This lament expresses the loving but slightly annoyed reaction of the adult congregation to the noises coming from church school classes removed from sight but not from hearing. In Unitarian House, where pre-school classes were immediately above the rooms where church services were held, parents were asked to "sound-proof" their children by giving them soft-soled slippers to be worn during church school. This did not provide a complete solution, however, to the problem of sounds which came naturally from children engaged in the vigorous activities that are included in the Unitarian kind of religious education. Conditions improved with the move to the new church building, but it was not until heating ducts were soundproofed and many classes moved into the addition that a quiet auditorium became assured-except when a freight train rattles past on the track below!

Church school enrollment in early 1949 was 35; it has grown until at present there are more than 280 children from nursery age through senior high school. As most new families in the church had young children, the church school grew rapidly and created space problems at Unitarian House, expressed thus by one of our poet-laureates, "No house more fully occupied: each room, each foot, each inch." Classes met in the kitchen, garage, and basement. Two groups met in the attic-which presented the teachers with the challenge of trying to keep the boys off the front porch roof (easily reached by climbing out the windows and down the ladder kept there for protection against fire.)

In its efforts to carry out the Unitarian idea that a child develops his own religion through his experiences, TVUC's church school has undertaken many varied studies and programs. When some of the children were learning about the Unitarian Service Committee's Neighborhood House established in Bremen, Germany, following World War II, they exchanged drawing and paintings with the children at the settlement house. For several years an annual trip to watch chickens hatching at the University hatchery was taken by the younger children; and many other field trips to farms, forests, museums, and other churches have continued to the present, e.g., last year's visit to the Cherokee Indian reservation.

When the church moved into its new building, most of the church school classes met in the basement, with nothing but curtain walls separating the classes at first. Gradually the church school area was improved and enlarged: first, with partitions on the basement level; then by the addition of two classrooms on the balcony level, and finally by means of folding walls installed to divide the lounge area into classrooms. However, by the 1960's more room was needed to cope with the church's "population explosion." The church school library was crowded into the downstairs corridor, and classes tried meeting in the kitchen, Memorial Room and for one year in the minister's study, and two private homes.

In 1965 the church membership decided it was time to "build or do something" to expand church school facilities. After an attempt to buy the house next door to the church failed, and after much study and planning by the Religious Education Committee and other church groups, plans were approved for construction of a three-story extension to the rear of the original building. This addition provided well-equipped classrooms, storage-workroom, RE Director's office, and a large multi-purpose room, the Monroe Room, where for the first time children have the proper space and atmosphere for worship services; this room can also be used for other activities and other groups within and without the church.

Many other facets of the church school program of recent years could be mentioned- such as the Children's Choir which has contributed to the Christmas and Easter seasons, and the "mitten tree" which is decorated at Christmas with warm clothing for less fortunate children. The children help the United Nations Children's Fund through their Halloween Trick or Treat collections, and sale of Christmas cards.

Continuous evaluation of curriculum has brought about the introduction of new courses, including some experiments such as joint parent-child discussions of family relationships and communications at the eighth grade level, and a course on Personal Religious Experience, the syllabus of which was distributed nationally in the UUA packet. For the last two years "cultural studies" for elementary school pupils had as their purpose an appreciation of peoples quite different from themselves- the Kenyans of Africa and the Cherokees closer to home.

Credit for the continuing success of the church school is due to the women who have served as part-time RE Directors, the Religious Education Committees who formulate policies and curriculum, worship leaders, resource persons in the fields of arts and crafts, dramatics, and music, and most of all, the classroom teachers. One of the latter suggested that their theme song could be (perhaps referring to some parents' tardiness in coming for their children at the end of church school):

*Forward through the ages, In unbroken line,
Move the faithful spirits, Working overtime.*

YOUTH GROUPS

Although the first young people's group to be organized, the American Unitarian Youth, had less than a dozen members, it immediately began a very active career. Soon it was planning the youth program at the Blue Ridge Institute, and editing a newspaper for the young people of the district. In 1954 it was the youngest group in the denomination to conduct Youth Sunday- the four individuals who gave the sermonettes being only 12 to 15 years old. The same year, in anticipation of the eventual union of the

Unitarian and Universalist churches, youth groups of both denominations met and formed the Liberal Religious Youth (LRY). Members have served as officers in the Dixie Federation, the Upper South, and Southern Appalachian Mountain Federation (SAM), district groups with which they have been affiliated. The local LRY currently has about 40 members.

Known first as the Channing Club, then the Jefferson Club, and at present as Student Religious Liberals (SRL), the organization for college students has tried to serve the religious and social needs of religious liberals on the UT campus. Last year the SRL held its first district conference in Knoxville. It met first at the church and meets now in the University Center.

It took several attempts before a lasting junior high age group was established; however, the present UFO (United Fellowship Organization) seems to be thriving and has expanded to include ninth graders as well as the original seventh and eighth graders.

Adult advisors, usually members of the congregation, provide leadership for all three groups; and the Youth Advisory Council acts as a liaison between the church board and the youth groups. In 1967 the church's bylaws were amended to allow a young person to serve on the Board.

WOMEN'S ALLIANCE

The Women's Alliance has as its purposes providing fellowship and growth for its members and service to the church, community, and world. In considering its activities for the last 20 years, it is hard to imagine that the church could have gotten along without it. Its annual Bazaars, Christmas Sales, Harvest Festivals, or whatever they were called, have brought many visitors into the church and earned thousands of dollars, most of which have gone to the church for needed projects. The kitchens at Unitarian House and our present church were largely equipped by the Alliance. Other contributions were made towards the Building Fund, paving the driveway, furnishing the new church, and finishing work on the Monroe room.

Naturally the church women have been in charge of many social events-dinners, picnics, receptions, square dances and other parties. For several years, with the League of Women Voters and Fellowship House as co-sponsors, the Alliance entertained at the church with UN Day potluck suppers and programs. Other guests have been the sisterhoods of the Jewish congregations and the Oak Ridge Alliance. Recently, members of Rogers Memorial church were our guests, and they invited TVUC members to their church for dinner and a program. Eat-for-the-church parties during the last two years have enabled the participants to enjoy dinners at the homes of members, while making money for the church. A triple golden wedding anniversary celebration in honor of three couples who were long-time members of the church was a special occasion of the 1964 year.

The Alliance has carried out many service projects, beginning in 1949 with collection of clothing for the Service Committee's European relief. Its members have made garments for the Children's Bureau and have contributed to other family welfare organizations. The Children's Clothing Exchange, started in Unitarian House filled a need among members and others for a place where good used clothing could be purchased. From it has grown a continuous collection of rummage, with sales being held once or twice yearly.

WORSHIP SERVICES

For many members Sunday church services are a highlight of their week. Even during the period of uninspiring physical settings, before our present church sanctuary was built, the thought-provoking sermons by the ministers or guest speakers and the outstanding quality of the music performed by the choir, pianists, or other instrumentalists, contributed to the religious experience felt by the worshipers. Since the church acquired an organ for the new building, some choir directors have shown their versatility by serving as organists. Several times yearly churchgoers have been stimulated by unconventional services-dialogue sermons, poetry readings, folk songs, even an occasional program using visual aids such as slides, dance, and

drama. Worship services have been further enhanced during festival seasons such as Christmas and Easter by beautiful and unusual decorations made by the Creative Worship Committee.

Beginning in the fall of 1949 and continuing for a month of almost every year through 1959, TVUC services were broadcast through radio series to a larger audience. The church also received much publicity in the local press during its first years, probably because it was news in those days if a minister spoke on controversial social issues in the pulpit. TVUC ministers have always used the freedom granted them to express their convictions on all subjects, both in and out of the pulpit.

RELATED ORGANIZATIONS

Perhaps one of the most important consequences of the organization of the Unitarian church in Knoxville was the subsequent formation of a number of civic groups, as members of the church who shared certain social concerns became acquainted with one another and with others in the city who had similar concerns. Thus the church's influence has spread throughout the community as its members have worked with other progressive citizens in many fields, including race relations, social welfare, civil liberties, international relations, and politics.

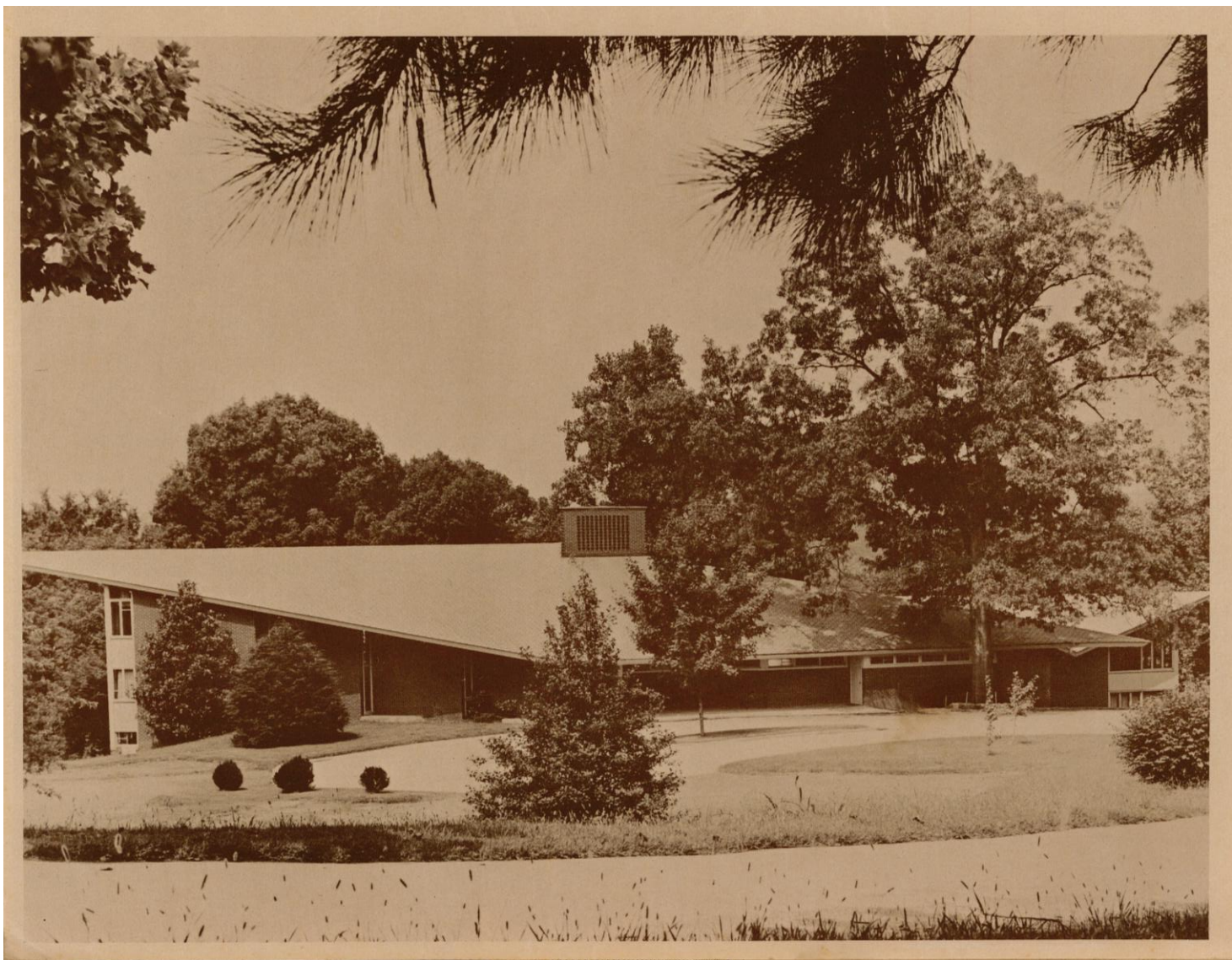
Fellowship House, an offspring of the Unitarian Fellowship for Social Justice, was organized by a group of persons who wanted their children to have experiences with those of other religions and races, even in the strictly segregated society of 20 years ago. Its first day camp, in June, 1949, was held under conditions of strict secrecy because no one knew what to expect from the rabid segregationists. It was so successful that hundreds of children in the years since have been able to attend this interracial camp. Several Unitarians have directed the camp; others have helped as counselors and members of the staff.

Other organizations in which Unitarians were early leaders and participants include: the United World Federalists, Knoxville Area Human Relations Council, Planned Parenthood Association, American Civil Liberties Union, United Nations Association, and the Urban League. Some members of TVUC and the Oak Ridge Unitarian Church founded the East Tennessee Memorial Society, which helps individuals to plan their funeral services so that their wishes can be respected as to type of services they would like and helps them to arrange for donations of their bodies to medical science if they so desire. The Second Half Club, which was formed by the Public Issues Committee, later merged with the Senior Citizens group.

Our ministers have been especially interested in the Knox Area Mental Health Association and the Knoxville Roundtable of the National Conference of Christians and Jews. Ken MacLean was elected recently as president of the Knoxville Ministerial Association. Both our minister and some lay members have worked in recent years for new programs of assistance for the underprivileged, such as the Knoxville Tutorial Program and Head Start. Unitarian women, from the beginning of TVUC, were involved in Red Cross and United Fund campaigns and the League of Women Voters. Their successors have also been very active in programs for the betterment of the community.

In condensing the history of twenty full years of TVUC history it has been necessary to omit many events less dramatic but perhaps no less significant for a complete understanding of the church and its distinctive role in its community. It was also impossible to name the many past and present members who deserve the credit for their part in making this church a living symbol of their deepest convictions and values.





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