



**History of the Second Presbyterian Church
Norfolk, Virginia
1872-2023**

October 1, 2023

Dear SPC Family,

For decades, SPC member Phyllis Layne collected artifacts, compiled photographs, saved bulletins and documents, and kept notes on the history of our church. Since around 1995, Jay Layne, her son, also has documented our history by recording worship services and taking photos. Not only that, but Jay expanded on the materials Phyllis saved, spent hours in Norfolk libraries, and conducted research online.

The church history that follows reflects his—and Phyllis’s—sustained years of work.

It would have been so easy for this valuable information to have been lost. We’re deeply grateful that Phyllis and Jay served as its stewards, ensuring its survival.

Over my years here, I’ve been blessed to have each of them share discoveries with me. Phyllis would show me a photo I hadn’t seen. Jay would share an excerpt from a book he found online or details he spotted on an insurance map from 1898.

Because of their ongoing work, as well as the research and observations of other SPC members, I’ve become fascinated by the history of Second Presbyterian Church. And I’ve read the document that follows eight or nine times. Sometimes what stands out is the number of churches and congregations that SPC helped start. Sometimes I’m struck by the architectural detail of the three remarkable buildings in which SPC has worshipped. Other times I’m amazed by the missionaries described here, realizing that our congregation had a significant influence not just in Korea but also in Brazil.

I’m captivated as well by the unique individuals who served as pastors. Yet I’m also struck by racial concerns and by the earliest years when the church sought to understand what would shape the outreach of the congregation, the music in worship—even the discipline of members who had lost their way.

I should point out that while this history preserves a great deal of information about some time periods and certain individuals, other periods are characterized by a lack of knowledge. But I’m so thankful for what we do know.

As you read this, I encourage you to do four things:

- Enjoy it. Approach it as you might a family history;
- Recognize the challenges of writing a comprehensive history. Sometimes pastor tenures and church accomplishments don’t overlap clearly, and as noted earlier, there’s more information about some individuals and times than others;
- If you know aspects of the church history that might be developed more, please write those up and share your notes with Jay or me;
- Give thanks for Jay, Phyllis, and the extensive work of the Layne family over the years.

With appreciation,

Pastor Craig

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The Early History of the Presbyterian Church

The Presbyterian Church traces its roots back to John Calvin (Jean Caulvin), a French theologian, pastor, and reformer in Geneva during the Protestant Reformation. Originally a Roman Catholic, Calvin converted to Protestantism in 1533. He left his native France and settled in Geneva, Switzerland, where he began social and government reforms in 1536. Calvin was key in shaping Reformed Christianity.

While John Calvin played a pivotal role in establishing the Reformed movement in continental Europe, John Knox emerged as a key figure in the history of Presbyterianism itself. Knox's significance as a leader in mid-1500s Scotland cannot be overstated. He was critical in spearheading the Reformation in Scotland, championing Calvinistic principles, and vehemently opposing both the Catholic rule of Mary, Queen of Scots, and certain Catholic practices.

In 1560, Knox was significant in organizing the General Assembly of Scotland, an event that can be considered the precursor to the later Assembly of Presbyterian America. Knox's ideas not only had a profound impact on the religious landscape of Scotland but also played a central role in establishing the moral character of the Church of Scotland. Additionally, his influence helped shape the democratic form of government within the Church, a government described well as “presbyterian.” The word “Presbyterian” itself comes from “presbyteros,” the Greek word for “elder,” a word that appears frequently in the New Testament. Presbyterianism takes its name from its form of church government, which involves elders—selected by the members—who govern the congregation and make key decisions. The Church of Scotland has upheld the Presbyterian tradition from 1560 to this day.

The initial wave of Presbyterian missionaries arrived in America around 1640, coming predominantly from Northern Europe, particularly Scotland and Ireland. Their destinations included New England, the Eastern shore of Maryland and Virginia, as well as South Carolina. However, their stay in New England was brief due to the lack of religious tolerance among the Puritans. Unfortunately, historical records are scant, and we have no information about the fate of the missionaries who ventured to South Carolina or New England.

On the other hand, the group that settled on the Eastern Shore of Maryland and Virginia managed to establish a presence and endure. It's important to note that during this period, there is no documented evidence of a dedicated worship building being erected until late in the 1600s. This absence of places of worship can be attributed to the fact that the Episcopal Church held sway as the Established Church in the Virginia Colony. While the Episcopal Church tolerated the existence of religious groups from other denominations, it did not permit them to construct dedicated worship buildings. Consequently, for a significant period, these Presbyterian settlers were compelled to conduct their worship either within private homes or in outdoor settings, weather permitting.

Reverend Francis Makemie, a Scotch-Irish Presbyterian, was born in Ramelton, County Donegal, Ireland, in 1658, to Scotch parents. He was ordained by the Presbytery in Northern Ireland in 1683 and embarked on a missionary journey to America. Upon his arrival, he settled

directly in Maryland and made his home on the Eastern Shore of Virginia. Reverend Makemie held the distinction of being the first licensed Presbyterian minister to preach in America and the first dissenter to deliver sermons in Virginia.

However, even before Reverend Makemie's arrival in 1684, a Presbyterian church seems to have been established and in operation for several years. In one of Makemie's letters, he mentioned, "I found a poor desolate people mourning the loss of their dissenting minister, the Rev. James Porter." While little is known about Reverend James Porter (including whether he was licensed), it is clear that he had a presence in the area before 1680.

Reverend Makemie assumed the role of pastor for the Church on the Elizabeth River (commonly referred to as the First Church of Norfolk) from 1684 until 1692. Notably, he divided his time between the Eastern Shore and the vicinity of Norfolk. His tireless efforts played a significant role in the birth of the first American Presbytery, which later led to the formation of the "New Church," eventually evolving into the Southern Assembly.

In 1690, Reverend Makemie married Naomi Anderson, a young woman from Accomack County, Virginia, and together, around the year 1700, they took the initiative to organize a small church on the eastern branch of the Elizabeth River, not far from Norfolk. In a significant development in 1706, Reverend Makemie played a pivotal role in founding the first Presbytery in America, which was established in Philadelphia.

Tragically, Reverend Makemie passed away during the summer of 1708, and he was laid to rest on his farm in Temperanceville, Accomack County, Virginia. His legacy as a pioneering Presbyterian minister in America and his contributions to the establishment of Presbyterian congregations remain an enduring part of American religious history.

In 1710, a letter authored by the Presbytery of Philadelphia to the Presbytery of Dublin, Ireland, stated, "In all Virginia we have one small congregation on the Elizabeth River, and a few families on the Rappahannock and York rivers." This letter serves as confirmation that an organized church existed along the Elizabeth River as early as 1710, with its meetings taking place within the homes of its members.

However, after 1716, there is a 73 year lack of records pertaining to the Presbyterian church. It wasn't until 1789 that the Presbyterian church in Norfolk resumed openly meeting, this time at the courthouse.

The initial minister from our denomination to minister to the residents of what is currently known as the Norfolk area was Reverend Benjamin P. Grigsby. In 1801, Reverend Benjamin Grigsby was designated by the General Assembly in Philadelphia to embark on a journey through the southern regions of Virginia. During his travels, he discovered an established Presbyterian church located in the Borough of Norfolk. In response to this discovery, he received an invitation to assume leadership of the congregation, and he served as its minister from 1804 to 1807.

The (First) Presbyterian Church in Norfolk Virginia, (The Mother Church)



FIGURE 1 THE (FIRST) PRESBYTERIAN CHURCH OF NORFOLK (AKA THE BELL CHURCH) 1802-1836

The Presbyterian Church in Norfolk, Virginia, was originally established in 1802, at a time when Norfolk's population numbered approximately 7,000 residents. A gathering of twenty-five Norfolk Presbyterians, many of whom were of Scottish descent, convened on April 25, 1800, within the Norfolk Borough Court House. Shortly thereafter, they undertook the construction of a church building.

The (First) Presbyterian Church of Norfolk, sometimes referred to as the Bell Church, was erected at the intersection of Catharine Street (known today as Bank Street) and Charlotte Street. This historic church was constructed from brick

and featured an elegant cupola, within which hung Norfolk's very first church bell. This unusual characteristic led to people referring to the church as "The Bell Church." This church stood out as the most aesthetically pleasing structure in Norfolk at the time and holds the distinction of being the progenitor of Norfolk's Presbyterian community. Situated in what was then the fashionable residential district, the church was located over a mile away from the harbor.

The Bell Church initially operated independently of Hanover Presbytery but was later integrated into the ecclesiastical structure of that body, thanks to the diplomatic efforts of Reverend John Holt Rice, D.D. in on April 14, 1814. At that time, 43 individuals were enrolled as members of the church.

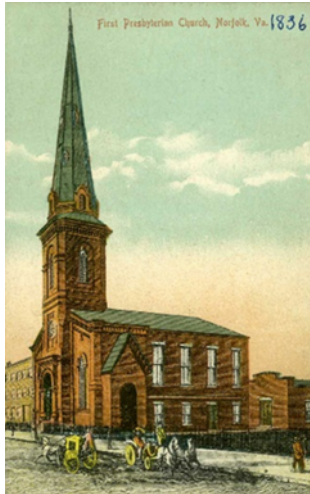


FIGURE 2 THE SECOND (LATER TO BE KNOWN AS FIRST) PRESBYTERIAN CHURCH ON CHURCH STREET, 1836 (MAP THE GEOGRAPHY AND MAP DIVISION AND THE LIBRARY OF CONGRESS)

In 1835, a majority of the congregation made the decision to relocate the church further east, following the eastward trend of development in the area. They chose a site opposite the old St. Paul's Church on Church Street (now St. Paul's Boulevard), near Holt Street. This new church, known as "The Second Presbyterian Church of the Borough of Norfolk," was organized by the East Hanover Presbytery on September 19, 1836. A new church building was constructed at this location.

A significant split, known as the great schism¹, occurred within the First Presbyterian Church between 1836 and 1840, ultimately leading to its demise. The pastor, Reverend John D. Matthews, and the majority of his congregation migrated to the newly established Second Presbyterian Church, which was conveniently located near the harbor on Church Street. Vessels arriving and departing from the harbor could be seen from the front steps of the church. In 1839, three years later, the Presbytery directed the mother church to move from its original location on Bank Street, and it rejoined the new Second Presbyterian Church, which was then renamed as the (First) Presbyterian Church of Norfolk.

¹ A schism refers to a division or separation that occurs when strongly opposing factions or groups, often driven by differences in opinions or beliefs, break away from each other. In the context of a church, it signifies the formal splitting of one church into two distinct churches or the departure of a group due to doctrinal and other discrepancies.

The schism of 1837 within the Presbyterian Church can be understood as follows: The Old School Presbyterians advocated for a strict adherence to the church's doctrinal standards and were inclined to enforce these standards with disciplinary actions. In contrast, the New School Presbyterians were more moderate in their approach. They did not believe in rigidly enforcing church discipline and were willing to tolerate a broader range of theological perspectives and errors. This ideological divide led to the schism within the church.

A New Church

The idea of then establishing another Presbyterian church in the West End of Norfolk had been discussed for several years. On June 6, 1871, two ruling elders from the First Presbyterian Church, William D. Reynolds and David Humphries, were assigned the task of organizing a Sabbath School on James Street (Monticello Avenue). They quickly attracted a group of seventy-five interested individuals, and it became evident that there was a need for a church in the western part of the city.

In 1872, as the number of communicants at the (First) Presbyterian Church grew to 325, it was deemed advisable to establish a Second Presbyterian Church in the west-end as soon as possible. On Tuesday, April 2, 1872, during a session meeting at the residence of Elder James G. Pollard, the matter of initiating a church in the western part of the city was discussed. The Pastor and all four elders present at that meeting unanimously resolved to establish a new Presbyterian Church in the West-End without delay. Elders William D. Reynolds and William H. Broughton were appointed as a committee to visit those members of First Presbyterian Church residing in the Western portion of the city and gauge their willingness to petition the Presbytery to establish them as a separate church.

During a subsequent meeting held in the pastor's office on April 12, it was reported that around sixty members had signed a petition, which was to be presented to the Presbytery of East Hanover at its meeting in April 1872. The Presbytery of East Hanover responded to this petition by appointing a commission led by Rev. Moses D. Hodge, D.D., with Hoge, Dr. Rutherford, and Rev. D. C. Irwin as members. They convened in the lecture room of the First Presbyterian Church on the evening of Monday, July 1, 1872. The matter of organizing a separate church had already been discussed in sessions and congregation meetings.

A second session took place on Tuesday, July 2, 1872, at the same location. On that date they officially created a new church called the Second Presbyterian Church of Norfolk. This new church was promptly organized by electing the following officers: Ruling Elders—William H. Broughton, William D. Reynolds, and David Humphreys; Deacons—J. M. Freeman, Henry S. Reynolds, and Luther Sheldon to the Diaconate. Approximately 60 members, many of whom were residents of the western section of the city, were formally dismissed from the First Presbyterian Church on July 2, 1872, to join the newly established Second Presbyterian Church.

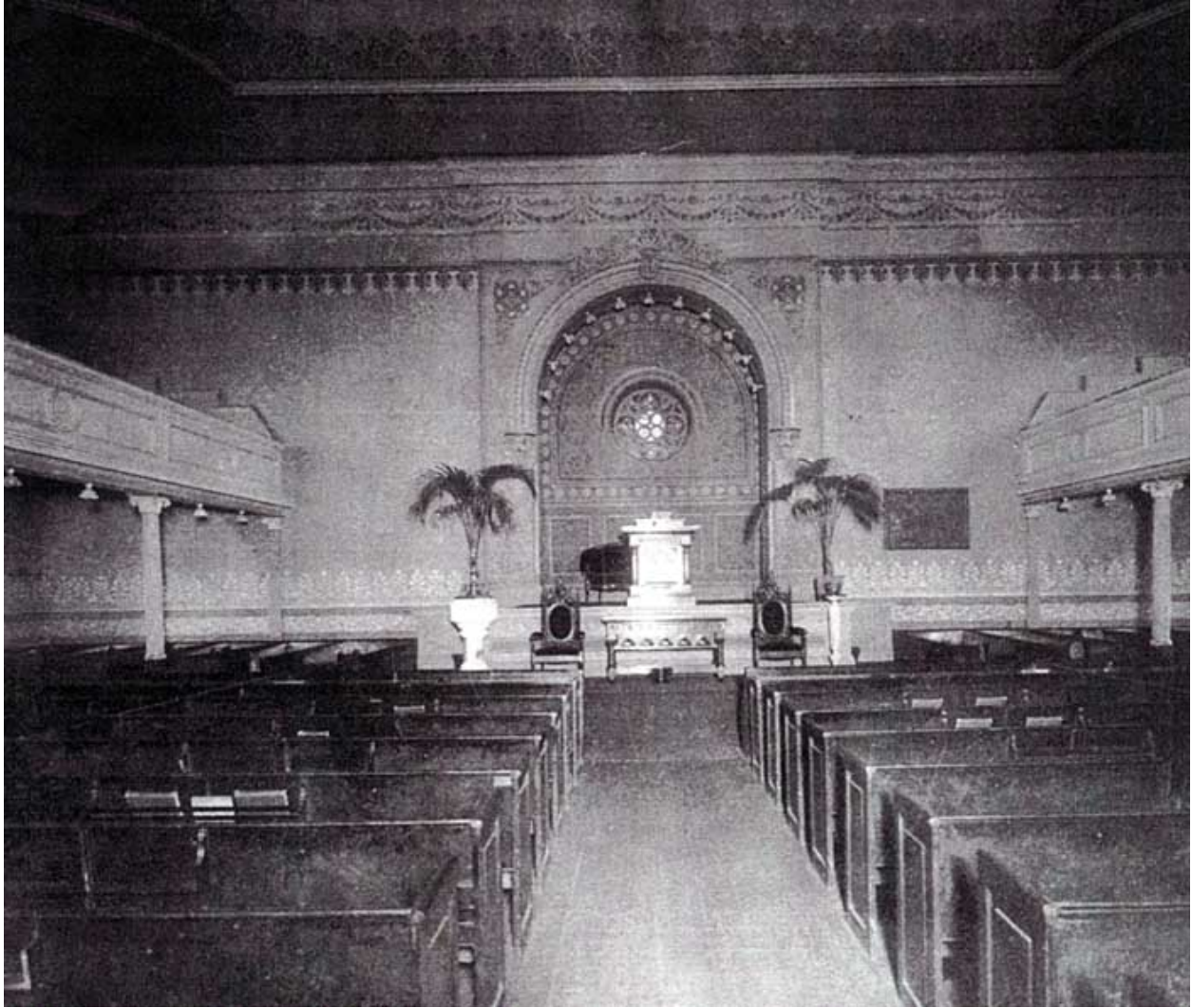


FIGURE 3 LECTURE ROOM FIRST PRESBYTERIAN 1870S

The inaugural gathering of the newly established church took place in the lecture room of the First Church on Sunday, July 14, 1872. During this meeting, William H. Broughton, William D. Reynolds, and David Humphreys were formally installed as elders, while Joseph M. Freeman, Harry S. Reynolds, and Luther Sheldon were appointed as deacons. Additionally, the session elected William H. Broughton as the clerk and Harry S. Reynolds as the treasurer.

On July 15, 1872, during a congregational meeting, a Committee of Ways and Means was established, comprising eight members. This committee was entrusted with the responsibility of receiving and managing the church's finances. Furthermore, the committee was directed to assess various lots located in the West End that had the potential to be suitable for purchase by the church.

Colley Memorial Presbyterian Church



FIGURE 4 FIRST COLLEY AVE PRESBYTERIAN CHURCH

Around November 1872, several members of this new Second Presbyterian Church recognized the spiritual needs of Atlantic City, a suburb of Norfolk. Under the guidance of our church's session, a Sunday school was established with seven teachers and forty scholars. This mission endeavor was initiated by Mrs. Elizabeth Colley, a member of Second Presbyterian, who opened her home for the mission Sunday School on January 1, 1873.

In July 1873, the Second Presbyterian Church constructed an actual mission chapel in Norfolk's Atlantic City neighborhood. This chapel was named Colley Chapel in honor of Mrs. Elizabeth Colley, who contributed both land (3 ½ acres) and financial support for its establishment. The chapel's administration fell under the purview of the session of the Second Presbyterian Church. It was distinctly unusual for a mission church to be initiated before the arrival of the first pastor.

As the mission church developed, Reverend Woods oversaw the Colley Church and Sunday School, appointing members to lead Church Services, Sunday School, and other activities. Sunday School sessions took place at 9:30 a.m., while religious services occurred on Sunday afternoons, led by Elder Broughton, Reynolds, Humphreys, and Deacon Sheldon on a rotating basis. The pastor from Second Presbyterian delivered sermons every Thursday night. In April 1880, a minister was hired for our mission church in Atlantic City (which came to be known as Colley Memorial). He preached on Sunday mornings and at the mission church in Lambert Point

on Sunday evenings, in addition to conducting a weekly prayer meeting at the Colley Chapel. His compensation amounted to \$50.00 per month, disbursed by our treasurer.

Colley Memorial Presbyterian Church was officially organized by the East Hanover Presbytery on December 30, 1893, and it was situated at 228 Colley Avenue, at the corner of Wingfield Avenue in the Atlantic City neighborhood of Norfolk.

In 1897, some members of Colley Memorial who resided in the Lambert's Point neighborhood sought to establish a Presbyterian church in their locality. As a result, Lambert's Point Presbyterian Church was founded on October 13, 1897, with fifty members. The church initially stood at the corner of Elkhorn Street and Shenandoah Street (39th St.). It underwent a name change to Westminster Presbyterian Church in 1923 and relocated to the corner of Hampton Boulevard and 1084 West 39th Street.

Regrettably, Colley Memorial Presbyterian Church closed its doors in 1945.. The congregation merged with Knox Presbyterian Church, and the Colley Memorial building was subsequently demolished in January 1960.



FIGURE 5 COLLEY MEMORIAL
PRESBYTERIAN CHURCH

209 W Freemason St 1873-1902

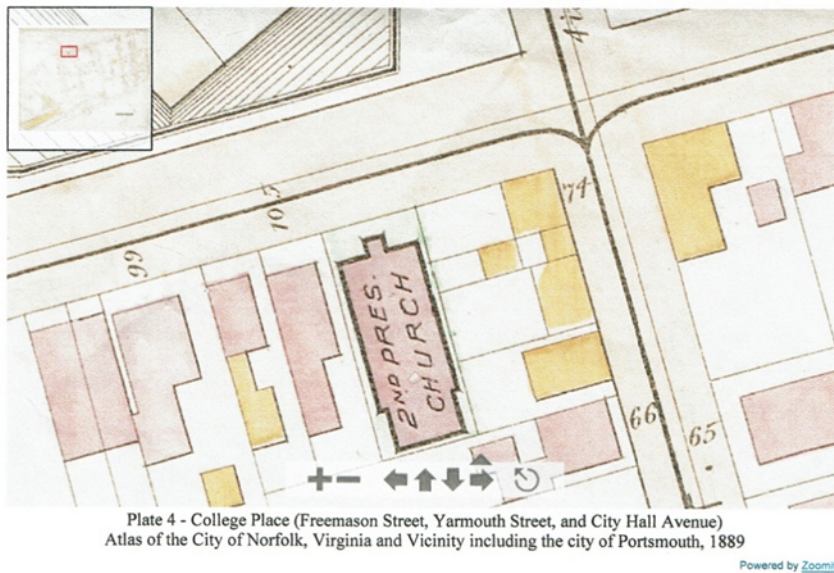


FIGURE 6: 1889 MAP. THE ADDITION ON THE BACK IS INCORRECT. SARGENT MEMORIAL COLLECTION STOVER LIBRARY NORFOLK VA.

On September 2, 1872, the Committee of Ways and Means strongly recommended the purchase of a highly desirable lot situated at the southwest corner of Freemason and Boush Streets, with a frontage of one hundred feet on each side of the street. At that time, the church's property extended to the current median of Boush Street, and there were houses on what are now the southern lanes of Boush Street. The report was accepted, and the lot was acquired for \$7,600, with payment terms of $\frac{1}{4}$ cash, $\frac{1}{4}$ due in one year, $\frac{1}{4}$ in two years, and $\frac{1}{4}$ in three years, carrying an interest rate of 7%. On the lot, there were three old frame houses, and the rental income from these houses was sufficient to cover the interest on the loan.

Simultaneously, a building fund was initiated, with collections being gathered at the weekly prayer meetings hosted in members' homes. Additionally, there was a 33x50 feet lot behind the church that included three old frame houses rented for \$775 annually. In 1883, sixty feet of the church lot, including the corner, were sold, but sufficient land was retained for a manse and any potential future expansions of the church.

A church building was constructed near the corner of Freemason and Boush streets, with the cost of the lot and building totaling \$15,000. This Freemason Street church was a one-story rectangular red brick structure (with the short end facing Freemason St) measuring 70X35 feet. It featured five windows on each side, a slate or tin roof, and a main entrance on Freemason Street, constructed of brick and accessed through a centrally located portico.² This building was initially intended to serve as a chapel until a larger sanctuary could be built. Unfortunately, no original pictures of the church have been located.

² This information is based on an 1889 Norfolk city and an 1898 Sanborn Fire insurance maps.

From the outset, there was a recognition of the need for additional facilities connected to the sanctuary, including a small prayer room, Sunday school classrooms, an infant class, a Young Men's Prayer Meeting area, and a suitable Pastor's Study. To address these needs, a brick addition was promptly erected behind the main building in May.

The weekly offering, typically around \$40.00 in April 1872, played a crucial role in meeting expenses, although no records of names were maintained.

Given the desire to foster a sense of community and devotion among the congregation, the session decided to initiate weekly prayer meetings starting on November 8, 1872. These gatherings initially took place in private parlors of members, and at each meeting, a collection was taken for the new church. These meetings continued until the completion of the lecture room on October 18, 1873. From its inception, Second Presbyterian Church was known as "The Friendly Church," first by the broader community and then by the members themselves.

During the December 3, 1872 session meeting, while the lecture room was under construction, Elder William D. Reynolds was authorized to establish correspondence with a suitable individual to explore the possibility of calling a pastor. This led to a visit from a young student at Union Theological Seminary at Hampden-Sydney College in Virginia, Neander M. Woods. He preached to the congregation in the First Presbyterian Church lecture room on January 19, 1873. The election of Woods as the first pastor occurred on February 7, 1873, with him to receive an annual salary of \$1,500.00, paid in regular monthly installments. Included in the pastor's responsibilities was the need to oversee the Colley Mission School.

On May 23, 1873, the Mission School on James St. was disbanded, and the students were encouraged to attend Second Presbyterian. In June 1873, the session, convinced that the right time had come, organized a regular Sunday School. Elder William D. Reynolds was appointed Superintendent, and the school commenced with sixty scholars and approximately fifteen officers and teachers. As the lecture room was not yet ready for use, the Sunday School continued to meet in a private schoolroom.

In June 1873, the session initiated the organization of a regular Sunday School and appointed Elder William D. Reynolds as the Superintendent. The Sunday School commenced with a total of sixty scholars and approximately fifteen officers and teachers. Due to the unavailability of the lecture room, the Sunday School gatherings were initially conducted in a private schoolroom.

In early June 1873, the newly elected pastor arrived in Norfolk and commenced his work. Beginning on June 15, 1873, the Second Presbyterian Church began gathering in First Presbyterian Church's lecture room. The Pastor of First Presbyterian Church delivered sermons every Sunday morning, while the Pastor of Second preached every Sunday evening at 8 pm. During both services, the two congregations worshiped together. The last worship service in the mother church took place on Sunday, October 12, upon the completion of our new building.

Reverend Neander Montgomery Woods, DD, served as pastor from June 15, 1873, until March 3, 1881. He was born on September 4, 1844, in Harrodsburg, Mercer County, Kentucky, to James Harvey Woods and Sarah Everett Woods (born Dedman). Dr. Woods, who had eleven

siblings, initially attended Kentucky University before the Civil War. When the war commenced, he left college and joined the Confederate Army's cavalry. After the war, he resumed his education at the University of Michigan, graduating in 1867. Following graduation, he studied law at the University of Washington in St. Louis, was admitted to the bar, and subsequently attended Union Theological Seminary in Hampden Sydney, Virginia.

On February 7, 1873, Woods was called to serve as the pastor of Second Presbyterian. Over the course of eight years, he dedicated himself to his pastoral duties before resigning on March 2, 1881, to accept a position in a larger congregation in Galveston, Texas.

In terms of his family, Rev. Woods, when he was 21, married Alice Birkhead on January 3, 1866 in Indiana. Alice was born on May 11, 1845, in Louisville, Kentucky, and they had four children. Tragically, Alice passed away on June 18, 1883. Rev. Woods then married Sarah Henderson Behre in 1885 in Walterboro, South Carolina, when he was 40. Sarah was born on July 20, 1866, in South Carolina, and they had six children. Neander Woods himself passed away on April 15, 1910, at the age of 65 in Louisville, Jefferson County, Kentucky.

Woods' accomplishments at SPC can be understood clearly by focusing on his work (described below) at Freemason Street.

Freemason Street Sanctuary

On Saturday, October 18, 1873, the construction of the lecture room on Freemason Street was successfully finished. This design, utilized from 1873 to 1897, is credited to Charles Parker Breese, with James G. White serving as the contractor. The church was equipped with gas lights and a stove for heating, although the ladies frequently voiced complaints about the smoke. Additionally, the church featured a highly regarded pipe organ, and seating was provided without charge.³

On October 19, 1873, this building—erected by the congregation of Second Presbyterian Church on Freemason Street, initially intended as a lecture room but which came to serve as the sanctuary—was formally dedicated to the service of God. The preliminary service was conducted by Rev. Dr. George D. Armstrong from the First Presbyterian Church, with the dedication sermon delivered by Rev. Moses D. Hoge from Richmond⁴, who drew inspiration from the text found in John 12:32: "And I, if I be lifted up, will draw all men unto me." His sermon was profoundly rooted in the essence of the gospel and is said to have held the undivided attention of the entire congregation. That verse would come to be represented in a stained-glass window that would be featured in the congregation's next two church homes.

As a special gesture of support, the Mother Church (First Presbyterian) closed its doors for worship on that Sunday morning to allow its members to witness the dedication of the church

³ Pews were rented in many churches to raise money.

⁴ The minister of the Second Presbyterian Church of Richmond, Virginia, 1845-1898.

they had initiated. The auditorium was filled to capacity, and regrettably, many were unable to gain admission due to the overwhelming turnout.

Three days later, on Wednesday, October 22, the East Hanover Presbytery convened for its regular fall meeting at Second Presbyterian Church. These Presbytery meetings extended over the course of a week, so it was a meaningful beginning to this church home.

On Saturday, October 25, a significant event occurred during these proceedings. Reverend Neander M. Woods was officially ordained to assume the full responsibilities of the gospel ministry. Reverend W. A. Campbell⁵ delivered the ordination sermon. Simultaneously, Mr. Woods was duly installed as the pastor of Second Church, with Reverend Mr. Darnell imparting the "charge to the pastor," and Reverend Dr. M. D. Hoge delivering the "charge to the congregation."⁶

On Sunday, October 26, 1873, the first Lord's Supper was celebrated, marking a significant moment in the history of the church. With the installation of the pastor on the day prior, the church was now fully prepared for its inaugural service. This occasion also saw the addition of ten new members to the church, signifying its growth and vitality.

From the outset, the session had resolved to have no formal choir in the church, instead aiming to involve "all the people praise God" in the service of song. This approach was said to have proven "highly gratifying and inclusive."

An article in the Norfolk Landmark Newspaper, dated October 21, 1873, reported on the church's interior. It described the ceiling, made of natural wood, which showcased the principal rafters, supports, and ornamental brackets constructed from selected pine and black walnut molding. The walls, coated with cement and adorned in a fine store color, featured cornices of a different shade. The wainscot pews and pulpit were crafted from the same materials and finished to match the roof, creating a pleasing aesthetic. The windows and doors were designed in the Gothic style and constructed from oak and walnut, with softly shaded ground glass. The front of the church was made of pressed brick with stone trimmings.

Regarding the church's weekly services in 1874, morning services consistently commenced at eleven o'clock throughout the year, while afternoon services varied between three and six o'clock depending on the season. The following services were conducted regularly every week:

Sunday Morning - Regular Preaching.

Sunday Evenings - Regular Preaching.

Wednesday Evenings - Lecture and Prayer Meeting.

Saturday Evening - Young Men's Prayer Meeting.

In addition to these weekly services, there were monthly and quarterly services:

⁵ The minister of the First Presbyterian Church of Manchester, Virginia, today Southminster Presbyterian Church.

⁶ From Harrison W. Burton's *The History of Norfolk, Virginia*.

Monthly Services:

Monthly Concert of Prayer (for Foreign Missions) on the afternoon of the first Sunday of each month.

Sermon to the Children on the afternoon of the last Sunday in each month, during which children could be presented for baptism.

Quarterly Services:

Communion of the Lord's Supper - on the morning of the third Sunday of March, June, September, and December each year, with new members being publicly received into the Church on these occasions.

The Church Sunday School convened every Sunday morning at 9:15 a.m. Children also gathered on Sunday afternoons, whenever the church was not in use for other services, to practice singing Sunday School hymns. Teachers held regular meetings for prayer and conferences on the first Wednesday evening of each month following the service. In 1874, the Sunday school consisted of 5 officers, 16 teachers, and 111 students.

The session adopted a systematic approach to collections within the church, outlined as follows:

All offerings were to be presented in envelopes.

Pledges to the church were discouraged.

Contributions were to be made directly by individuals rather than through proxies.

Regular giving was encouraged, regardless of church attendance.

Giving was to be an act of worship rather than a mere transaction.

Envelopes for giving were provided free of charge to all members at the pastor's study.

The Ladies Sewing Society included all the ladies in the congregation, with full membership requiring the payment of a regular monthly tax of 25 cents. This society aimed to raise funds for church purposes while providing an opportunity for ladies to engage in active service for the cause of Christ. Meetings were held every Wednesday at noon in the Young Men's Prayer Meeting room.

The Girls' Sewing Society was similar to the Ladies Sewing Society but was specifically for young girls in the congregation. Each member paid a monthly tax of 10 cents, and meetings were held every Saturday at noon in the Young Men's Prayer Meeting room. All girls in the congregation were invited to join.

The Young Men's Committee for Strangers had the responsibility of welcoming and assisting young men who came to the city, ensuring they felt welcome in the church and its services. The committee also ensured that those invited to the church received a warm welcome. The chairman of this committee was required to report the number of persons invited annually to the pastor during the last week of June.

The Ladies' Missionary Committee sought out sick and needy women and children who did not belong to any particular church. They read the Bible to them, distributed religious pamphlets, provided clothing, and tried to bring as many children as possible into the Sunday School. The committee chairman reported the number of their activities to the pastor annually during the last week of June.

The Gentlemen's Missionary Committee operated similarly to the Ladies' Missionary Committee but focused on men in destitution, providing similar support and attempting to gather Sunday School scholars.

Breaking God's Laws in the 1870s

Presbyterians were sincere law-abiding citizens. Christian deportment was important to the church and in the early years of Second Presbyterian, the church tried to determine how best to address the moral failings of its members. If any of the ten commandments were broken and reported by three members who were willing to give witness, the person involved was visited by a committee of elders, then they were cited and asked to attend a session meeting to explain their deportment. Counseling followed the meeting.

On January 25, 1876, Miss M. S. was cited to appear before the session of the church. She was charged with violation of the Second Commandment by her neglect and contempt of worship, in that she had—during a period of two years, ending January 1, 1876—absented herself from the sacrament of the church almost entirely and without any satisfactory excuse. She was suspended from the privilege of the church for three months.

A family was cited in October 1877, for breaking the second commandment (“neglecting God’s house,” by staying away from religious services and the Lord’s Supper for the previous nine months without any good reason), the third commandment (speaking to one’s wife in profane language, including the wicked use of God’s name), and the sixth commandment (abusing one’s wife with angry words, and striking her with both hands and a stick). In 1878, after trying to work with the family for almost a year, the pastor publicly announced from the pulpit the action taken in regard to each individual member of the family and the conclusive history of the case. They were suspended from the “Sacrament of the church” for three months.

In February 1878, Mrs. J. A. J. appeared before the session, charge with neglecting worship. Her duties as keeper of a boarding house prevented her from leaving home. She had not attended service, although she had been seen on the street in good health. She sent a letter saying she was attending the Episcopal Church. In this letter she requested a letter of dismissal to Christ Church, but the letter also contained “the most insulting and slanderous language to the Pastor, charging him with being no Christian and an untruthful man.” She was suspended from the privilege of the church and dropped from the rolls.

In May 1879 a registered letter was sent to J. W., with one copy delivered to his business and one to his home. He had violated the 7th commandment on July 4, 1879. He entered a wash closet (restroom) on a Norfolk and Western Railway train from Petersburg to Norfolk, Virginia, which was occupied by a woman who was not his wife. He was accused of having had “unlawful sexual intercourse with said woman and did before her make a sinful and indecent exposure of your person against the peace, unity, and purity of the church.”

The accused appeared before the session on Tuesday, September 16, 1879, with three witnesses present to testify against him.

Witnesses: Captain White-Conductor-N&W Railroad
John Lynch (Colored)-Brakeman-N&W Railroad
Mr. J. F. Gibson-Richmond

When Mr. J. W. appeared before the session, he said, “he drank beer in Richmond, it had a medicinal effect on his nerves.” He said he was attracted to a woman on the (train) car and while drunk committed adultery. He asked the session to forgive him and he noted that he would never drink another beer. The session recommended the accused be suspended from the Sacrament of Holy Communion until he proved to follow an exemplary way of living. At a session meeting approximately a year later, Mr. J. W. appeared before the session. He said he was conscious he had sinned, and, in the future, he would make an honest effort to lead a Christian life. The session restored all the privileges of the church to him.

In December 1887, the church sent a letter to J. D. G. concerning language used in the pastor’s study (i.e., in an argument with supply Pastor Rev. Reynolds Moreton). The accused was ordered to apologize, and watch his language. He did not apologize and resigned from the church in March 1888.

Members were also dismissed if they lived outside of the boundaries of the church.

Norfolk, Va., Feb. 1899.

Your frequent and continued absence from the ordinances of the sanctuary, both on the Sabbath and at the weekly prayer meeting, has been noticed by the Session with regret and concern. The Pastor has frequently spoken with you on the subject but without avail, for you still neglect this means of grace. As "rulers in God's House" and as "overseers of the flock" it becomes the duty of the Session to admonish you -and they desire to do so most kindly and affectionately and in all brotherly love- that by this neglect 1st. You are hindering your growth in Grace and a knowledge of Jesus Christ our Saviour.

2nd. You are depriving yourself of some of the most blessed privileges and pleasures which are the right of the Child of God.

3rd. You bring reproach upon the cause of Christ in that you fail to keep a solemn vow made in the presence of God and His people, that you would wait upon Him in the ordinances of His House and would seek the peace and prosperity of this particular church and give it your moral and material support.

4th. You become amenable to the discipline of the Church, which is ever administered with the deepest sorrow by those vested with authority for its exercise.

We ask for this matter your careful and prayerful consideration. May God bless you and help you to see your duty, and to do it in all meekness and Godly fear.

By order of the Session.

FIGURE 7 DRAFT OF A LETTER SENT TO A MEMBER WHO HAD MISSED TO MANY SERVICES, FEBRUARY 1899. SECOND PRESBYTERIAN CHURCH COLLECTION

The Church Begins to Grow

On March 2, 1875, the session appointed a committee to establish a day school in Atlantic City. The school began with one teacher and 25 students and was managed by a session committee from the Second Presbyterian Church.

In October 1876, Brother John D. Ghislin proposed opening a Sabbath School for "colored children" in the Colley Ave Chapel. The session approved this initiative, allowing the use of the

Colley Chapel on Sunday afternoons. However, in November 1876, some members of the Colley Chapel congregation threatened to remove their children from Sunday school if colored children continued to attend. Eventually, in December 1876, the colored Sabbath School was discontinued due to racial prejudice.

Rev. Woods and Elder H. V. Neimeyer of Norfolk were appointed as a committee to meet with Presbyterians in Hampton who wished to organize the First Presbyterian Church of Hampton. In March 1879, Rev. Woods and Rev. John M. Ross of Portsmouth held a series of services in Hampton, beginning on Monday, March 31, 1879. If conditions were favorable, they planned to organize a church the following Sunday. A group of Hampton Presbyterians met on April 6, 1879, and organized the First Presbyterian Church of Hampton.

In August 1879, Rev. Neander M. Woods visited Gloucester Court House on a missionary visit. He found ten or twelve families living there who were either members of or deeply interested in the Presbyterian Church. Mr. Woods held a service at the Court House on August 17, and the people requested his return, which he did. In April 1880, during a meeting of the Hanover Presbytery in Richmond, a committee consisting of Rev. Neander M. Woods, Rev. Alfred Jones of Petersburg, and Ruling Elder William D. Reynolds of Norfolk was appointed to proceed with the organization of a church in Gloucester when the conditions were suitable. The Court House Presbyterian Church of Gloucester, later known as Grace Covenant Presbyterian Church, was organized on November 14, 1880, with 21 members.

In February 1880, the session decided to move communion to the last Sabbath of the month to allow more time for special services.

When Rev. Neander Montgomery Woods, D.D., began his ministry, the church had fifty members. When he resigned as pastor on March 3, 1881, there were one hundred and fifty members, and the church's financial condition was excellent. During his absence, Elders W. H. Broughton, W. D. Reynold, Luther Sheldon, and Joseph M. Freeman ensured the efficient operation of the church, with visiting ministers conducting regular services.

Rev. James Leach Lancaster served as Stated Supply Pastor at Second Presbyterian Church from 1881 to 1882. He was born on February 10, 1854, on a plantation either in Buckingham County, Virginia or in Cumberland, Virginia. He was the son of John Alexander and Frances (Venable) Lancaster. Lancaster attended Hampden-Sydney College and Union Theological Seminary, graduating in 1881. He remained unmarried during his life.

After serving as Stated Supply at Second Presbyterian Church in Norfolk, Virginia, and later at the Presbyterian Church in Holly Springs, Mississippi, Lancaster left the Presbyterian Church to become an Episcopal Priest in 1884. Unfortunately, Lancaster's later years were marked by personal struggles. On December 4, 1913, he was admitted to Western State Hospital in Staunton, Virginia, due to concerns over his finances and struggles with manic depression. Tragically, while still at the hospital on October 2, 1915, he passed away from paresis. He was laid to rest in Westview Cemetery in Farmville, Prince Edward County, Virginia.

On February 2, 1882, *The Virginian-Pilot* newspaper reported that the interior of the church was extensively renovated, featuring tasteful frescoes and other decorative elements. This renovation was considered a significant enhancement, making the church one of the most attractive in the city.

Rev. Edward Ogilvie Frierson, D.D., served as the pastor of Second Presbyterian Church from May 1882 to August 1886. Rev. Frierson was born on September 14, 1832, in Williamsburg, South Carolina. He was married to Jeanette Rebecca Cunningham (born on October 25, 1830), and together they had one child. Prior to his time at Second Presbyterian, he also was associated with a church in Nashville, Tennessee.

During his tenure as pastor, Frierson oversaw the addition of 45 new members to Second Presbyterian Church. After serving for four years, he submitted his resignation in March 1886. Following his resignation, however, he continued to serve as the Stated Supply Pastor for an additional six months. Tragically, he passed away three years later, on June 16, 1889, at the age of 56. He was buried in Laurens City Cemetery in Laurens, Laurens County, South Carolina.

Rev. Reynolds Moreton served as a Stated Supply at Second Presbyterian Church from December 12, 1886, to May 1, 1888. He initially served for three months with a monthly salary of \$100. In March 1887, Reynolds' status changed, so that he became the Stated Supply pastor for a year, starting on January 1, 1887, with an annual salary of \$1500. Moreton, of noble British origin, had a background in the English navy before entering the ministry. His time at Second Presbyterian was marked by successful ministry.

During 1887, Second Church had 103 communicants. In March of the same year, *The Virginian-Pilot* reported the first use of the new organ during Sunday services, which received universal satisfaction due to its “sweet-toned” sound.

In April 1888, Dr. William Lacy was nominated to be the pastor of Second Presbyterian by Rev. Moreton, and this nomination was seconded by John Ghiselin. A congregational vote was held, resulting in 59 votes in favor of Dr. Lacy and 10 votes for Rev. Morton. Dr. Lacy's appointment included an offer of \$1500 per annum, payable monthly.

Dr. William Sterling Lacy served as the pastor of Second Presbyterian from June 1888 to August 15, 1899. He was born on March 23, 1842, in Raleigh, Wake County, North Carolina, as the sixth of seven known surviving children of Rev. Drury Lacy II and his first wife, Williana Wilkinson. He was raised in Raleigh, where his father served as the pastor of the Presbyterian Church.

William Lacy attended Davidson College, graduating in 1891, and then pursued theological studies at Union Theological Seminary in Richmond, where he completed his preparation for the ministry in 1893. During the Civil War, Lacy joined the Confederate army as a chaplain after initially enlisting as a private. He later returned to Raleigh after the war and was ordained by the Abingdon (Virginia) Presbytery in 1869. He subsequently served as a pastor at several Presbyterian churches in Virginia.

In June 1888, Dr. William Sterling Lacy accepted the call to become the pastor of Second Presbyterian Church in Norfolk, Virginia. He was officially installed in this role on October 30, 1888, and remained in charge for eleven years. Due to health reasons, he resigned from Second Presbyterian on July 30, 1899, and sought treatment at the Clifton Springs Sanitarium in New York. Although he initially recovered from a serious illness, he eventually returned to North Carolina, where he passed away on October 14, 1899, in Raleigh at the age of 57. Dr. Lacy was buried in Oakwood Cemetery in Raleigh, Wake County, North Carolina.

During Lacy's time at SPC, the church accomplished much. In 1889, a Chinese Sunday School was held every Sunday in the lecture room, and a Mission Sunday School was organized on Washington Street. Additionally, the "Presbyterian Cot" Society was established by the church's ladies in June 1889, with 62 members. Its purpose was to support the Presbyterian Cot in the "Norfolk Retreat for the Sick." This endeavor was sustained through penny collections and generated \$27.20 in receipts for the year ending on March 31, 1890. The "Norfolk Retreat for the Sick" later evolved into the "Protestant Hospital" and eventually the "General Hospital" (located at Raleigh Avenue and Colley Avenue). This facility was endowed by Mr. Watt of the First Church, providing long-term security and permanency to this health ministry.

The Lord's Supper was administered quarterly on the first Sunday of February, May, August, and November. A service preparatory to Communion was held on Friday evening at 8:00 p.m., and all members of the congregation were expected to attend. Children could be presented for baptism on the afternoon of Communion Sunday, and the session held a special meeting before the Communion Service for the admission of new members. Dr. Lacy made a point to visit the homes of every member at least once every three months.

On October 8, 1890, at a congregational meeting, the congregation voted to add two additional members to the session. The following week, on October 15, 1890, the congregation also voted to add two new deacons.

Around 1890, Dr. Lacy initiated "The Boys' Working Band" (BOYS' MISSIONARY SOCIETY) and "The Bee Hive" (GIRLS' MISSIONARY SOCIETY).

In September 1892, Second Presbyterian member William D. Reynolds and his wife set sail for Korea as part of the "Pioneer Band" of seven missionaries sent to that country by the PCUS.

In January 1893, a motion was passed to have the doxology sung at the opening of the service, and a committee was formed to select a Bible to be placed in the pews, with fifty Bibles ordered.

The Women of Second Presbyterian Church

In 1893, Dr. Lacy organized the various ladies' committees into the Ladies Aid Society, with Mrs. William Lauder as president and Mrs. R. S. Broughton as secretary-treasurer. A separate Ladies' Union Missionary Society included members from First Church, Second Church, and Park Avenue Church, later named Third Presbyterian Church.

Under the leadership of our first minister, Rev. Neander Woods, the women of Second Presbyterian Church were organized into various committees, creating an elaborate yet

somewhat confusing structure. However, Dr. Lacy streamlined these groups into a single central body known as "The Ladies Aid Society" in 1893. According to its constitution, "all ladies interested in the work of the church shall, on signifying their interest, be enrolled as members of the society and assigned duties by the President."

These diligent women were actively involved in various endeavors, including fundraising activities, financial support for the church, monthly Bible studies, and missionary work. The Ladies Aid Society played a vital role from 1893 to 1920, steadfastly supporting and supplementing all aspects of the church's work.

Their fundraising activities were extensive, generating over \$500.00 annually. They organized garage sales, parties, luncheons, oyster dinners, musical events, and lectures. Even ice cream socials were a part of their repertoire, with ice cream delivered by horse and wagon.

In November 1898, the women decided to raise \$500 during the year to contribute to the construction of the new front of the church. Their contributions funded numerous projects in the church and the manse. Notably, they purchased a copper bathtub and had it installed in the manse at 68 Boush Street for \$21.00. These ladies meticulously accounted for every penny and maintained excellent records. In 1895, they bought 135 hymn books titled "The Laudes Domini," each costing a little over one dollar, amounting to a total cost of \$145.80.

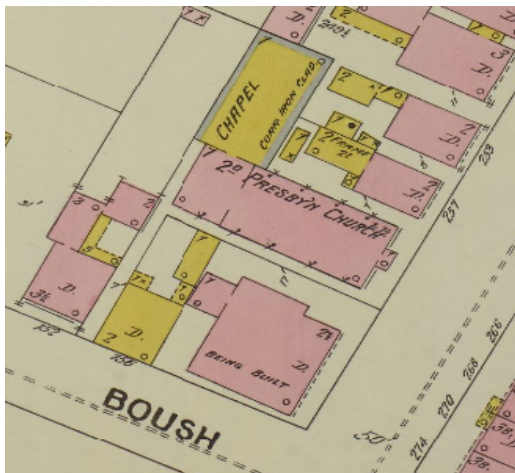
Until 1899, the Missionary Society's efforts were in conjunction with the Missionary Societies of the First, Second, and Park Avenue Presbyterian Churches. In 1899, the "Woman Missionary Society" was founded on January 10, 1899, with twelve charter members. They met once a month in members' homes and made significant contributions locally and abroad. This society continued its noble work and was eventually merged into the Woman's Auxiliary in 1920.

The Ladies Aid Society pledged \$500.00 on the first subscription for the Yarmouth Street church's construction. Later, they assumed \$5000.00 of the church's debt, committing to pay the interest quarterly and reduce the principal by \$500.00 each year.

Further Growth of the Church

In September 1893, a Sunday school was organized at Princess Anne Church, and in May 1898, a Mission Sunday school was initiated at Petree Chapel, with transportation arranged for teachers from Second Presbyterian.

In 1897, Mrs. Ella M. Goodridge of the First Presbyterian Church came to assist with the church's music and was designated as the leader of the choir. It is believed that she founded the choir.



In 1897, if a member had not attended church for a year, a letter was sent to the member, holding them accountable.

The 1898 Sanborn Fire Insurance Map showed a chapel on the west rear of the church, described as framed and corrugated iron-clad. However, this chapel did not

FIGURE 8: 1898 SANBORN FIRE INSURANCE MAP. LIBRARY OF CONGRESS

appear on the 1910 Sanborn Fire Insurance Map, and there is limited information about it.

In January 1899, the session initiated a motion to improve the church building, resulting in significant renovations. Designer James E. R. Carpenter oversaw the addition of a Gothic Revival granite and brownstone facade, featuring a rose window and an off-center tower. These changes provided contrast to the nearby Epworth United Methodist Church, which Carpenter had also designed. The renovation cost \$5,000.00 and included the introduction of electric lights. The church was reopened on Sunday, December 3, 1899, with J. E. Carpenter as the architect and W. L. Valentine as the general contractor.

In 1899, a Mission Sunday school was organized at 92 Washington Street. A sewing school for mothers in that neighborhood was held at noon every Saturday morning at the Mission. Additionally, a Chinese Sunday School took place every Sunday afternoon in the lecture room of the church, with Mr. John Reynolds serving as superintendent and members of Second Church acting as teachers. Gospel meetings were conducted by Dr. Lacy and held every Thursday evening from October to April at 7:30 p.m. and from May to September at 8:00 p.m.

In April 8, 1899, the church newspaper highlighted youth activities with a "Young People's Prayer Meeting" scheduled at 7 p.m.

Dr. James Ernest Thacker served as the pastor of Second Presbyterian Church from January 1, 1900, to July 25, 1909. He was born in Columbus, Missouri, on December 14, 1869. Thacker received his Bachelor of Arts degree from Davidson College in 1891 and graduated from the Union Theological Seminary in Richmond in 1893. He was ordained as a Presbyterian minister in 1893.

Dr. Thacker married Addie May Dixon on March 14, 1894, in Cleveland, North Carolina, and they had two children. Before his tenure at Second Presbyterian, he served as a pastor at churches in Oxford, North Carolina (1893-1896), Louisville, Kentucky (1896-1897), and Alexandria, Virginia (1897 to 1900).

During his time at Second Presbyterian in Norfolk, the church's membership grew from 250 to 450 members, and five elders and seven deacons were added. Dr. Thacker had a strong passion for evangelism and was known for his dedication to winning souls for Jesus.

In recognition of his evangelistic efforts, Dr. Thacker was asked by the General Assembly to become an Assembly evangelist. Despite receiving calls from two large, well-paying churches, he chose to accept the call from the General Assembly, with his salary based solely on offerings collected during evangelism meetings. He resigned from Second Presbyterian on July 25, 1909.

Dr. Thacker's service to the church extended beyond his pastoral duties. He was named the Moderator for the Presbyterian Synod of Virginia in 1932. He passed away on September 12, 1945, and his funeral took place in the sanctuary on September 15, 1945. Dr. Thacker is buried in Elmwood Cemetery in Norfolk, Virginia.

By 1901, at the beginning of Thacker's tenure at the church, it had become evident that Second Presbyterian Church had outgrown its building on Freemason Street, and the congregation began

discussing the need for a larger auditorium and facilities. There were 292 communicants in the church in 1901. This discussion led to a decision to sell the existing church property on Freemason Street.

A congregational meeting was held on Wednesday night, July 3, 1901, at the conclusion of the Wednesday night Lecture and Prayer meeting to determine the congregation's wishes regarding the relocation of the church. During this meeting, an offer of \$12,000.00 was received for the Freemason Street property. Subsequently, on July 24, 1901, the congregational unanimously voted to sell the property.

Some five months later, in December 1901, land for the new church on Yarmouth Street was purchased, marking the beginning of a new chapter for Second Presbyterian Church.

In March 1902, the sale of the Freemason Street property was finalized. The First Church of Christ Scientist paid \$12,500 for the property, which they continued to occupy until 1948. From



1948 to 1987, the building served as a meeting hall for the Independent Order of Odd Fellows. In 1987, the building was bought with the owners intending to convert it into a restaurant. After extensive renovations, the Freemason Abbey restaurant opened in 1988, preserving many of the original features of the building, including ceiling woodwork, windowpanes, stained glass windows, and the brickwork of the bell tower.

The congregation held its final meeting in the Freemason Street church on Wednesday, April 3, 1901.

Figure 9 1st Church of Christ Scientist Freemason St. (former Second Presbyterian) Cir. 1920

739 Yarmouth Street 1902-1960



FIGURE 10 M. EUGENA B. OLSEN 1948. SECOND PRESBYTERIAN COLLECTION

Dr. Thacker assumed his role as pastor of SPC on January 1, 1900. During his tenure, the construction of our new church on Yarmouth Street took place. However, the Freemason Street building was sold before the Yarmouth one had been constructed, so the members of SPC had no place to worship. To bridge this gap, our mother church, First Presbyterian, generously offered the use of their auditorium for our Sunday afternoon services.

Additionally, Ohef Sholom Temple, the Jewish Synagogue located—at the time—at the corner of Monticello Ave. and Freemason St., extended an invitation for us to use their synagogue. After careful consideration, we accepted that kind offer. As a result, Second Presbyterian Church held its worship services in the Jewish Synagogue every morning and evening on Sundays and also on Wednesdays. This arrangement lasted from April 6, 1902, to March 22, 1903.

It's worth noting that the congregation of Ohef Sholom Temple had previously worshiped at our Freemason Street church while their own synagogue was under construction.

During this period of our itinerancy, we also established a new Mission Sunday School at the corner of James (Monticello Ave.) and High Streets.



FIGURE 11 1909 POSTCARD. THE CARD LOOKS DIFFERENT FROM THE PROPERTY TODAY, SINCE THE RIVER THEN WAS MUCH CLOSE TO THE CHURCH AND THERE WAS NO SECOND FLOOR OVER THE FELLOWSHIP HALL ON THE RIGHT. SECOND PRESBYTERIAN CHURCH COLLECTION

The Yarmouth Street property, spanning 150 feet in width and 200 feet in depth, was acquired from Mr. J. L. Roper in August 1901 for a sum of \$13,000, and the purchase included riparian rights.⁷

In January 1902, the building committee initiated the process of soliciting bids for the construction of the new church. On the afternoon of January 11, 1902, the building committee formally awarded the contract for the Yarmouth Street church to Mr. E. Tatterson, whose bid was the lowest at \$25,019.00. It is important to note that this bid did not encompass the expenses related to lighting, heating, and furnishing the new church. These additional costs were estimated to be no less than \$10,000.

The construction work commenced with the driving of the first piles for the church foundation. This significant event took place at 1 p.m. on Tuesday, January 21, 1902. Despite unfavorable weather conditions, including rain and strong winds, a group of onlookers gathered to witness the momentous occasion. To secure the foundation, a total of 375 piles, each measuring between 50 and 60 feet, were driven into the ground.

⁷ A right of one who owns the land by the river, stream, or creek, to have access to and use of the shore and water.

The Yarmouth Street church was meticulously designed by the Norfolk architectural firm Carpenter, Breese, and Ferguson. Situated on a lot measuring 150 feet in width and 200 feet in depth, this impressive structure featured red brick construction with elegant white terra-cotta accents. Its architectural style harmonized with the Late Perpendicular Gothic Revival or Tudor style.

Inside the sanctuary, the design took the shape of a Greek cross, with the primary entrance located through the tower vestibule on the side facing the Hague River. The layout of the building was influenced by the dimensions of the lot and was inspired by a similar structure in Scotland. The interior boasted rich chestnut timber finishes, including the wainscoting and doors. The timber roof was upheld by sturdy trusses, and the entire building was illuminated with electricity.

Within the church, the pulpit and choir were situated on the Yarmouth Street side, while on the opposite side, there was space for Sunday School and a lecture room, separated by sliding doors that could be opened to expand seating in the sanctuary. Additionally, there was a choir room above the northwest corner, accessible via a stairway. The main entrance also featured a room designated for committee meetings.

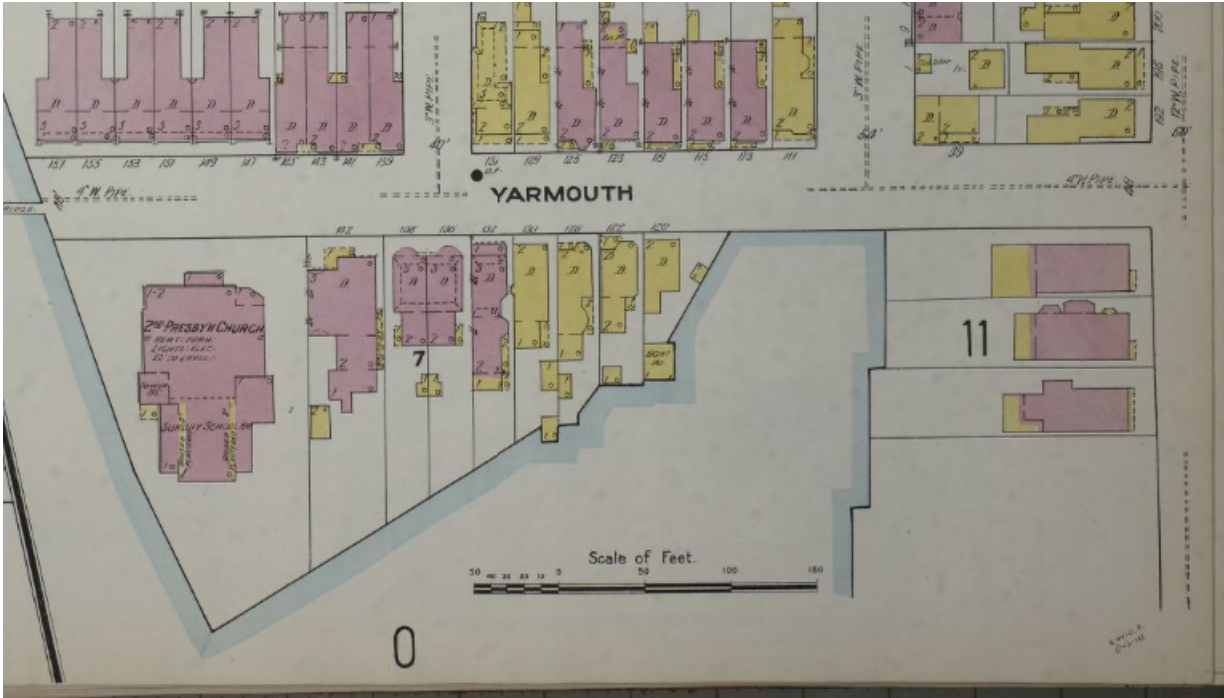


FIGURE 12: 1910 SANBORN FIRE INSURANCE MAP NORFOLK VA. LIBRARY OF CONGRESS

When the church was originally constructed, it was situated in close proximity to the water's edge. However, in subsequent years there were significant land reclamation efforts along the Hague, resulting in the expansion of land adjacent to the church. These developments also led to the creation of South Mowbray Arch, a road on the side of the church facing the Hague.



FIGURE 13 YARMOUTH ST NORTH SIDE WINDOWS. THE CENTER WINDOW IS THE ONE MOVED TO OUR CURRENT SANCTUARY ON HAMPTON BOULEVARD.

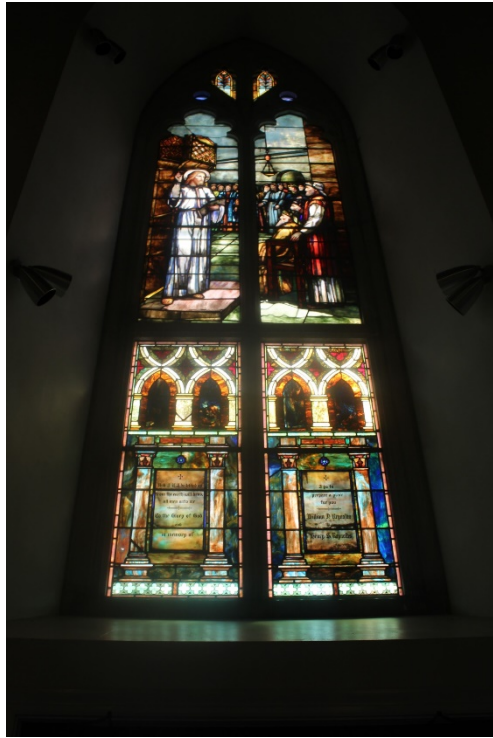
The sanctuary of the Yarmouth Street church boasted a total of six stained glass windows, with three adorning the north side and three gracing the south side. Notably, two of these windows were produced by the esteemed J. & R. Lamb Studio in New York, a prominent American stained-glass studio of that era. The remaining windows were meticulously crafted by the Von Gerichten Art Glass Company at its Columbus, Ohio studio, which commenced operations in 1893.

These memorial windows paid tribute to the following individuals: North Side: William D. Reynolds and Harry S. Reynolds (Double window) Rev. William S. Lacy, D.D., Pastor, 1888-1899 (Double window) Mrs. Mary Cameron Humphreys – February 10, 1902

Upon the sale of the church, one of these windows found a new home in our current sanctuary, with intentions to place the other double window in a future, larger sanctuary. The remaining four windows were to be used in a tower adjacent to that larger sanctuary. Unfortunately, the records indicating the specific location of those windows was misplaced, so those windows have

been lost if not destroyed.⁸ However, it's worth noting that the church fellowship hall at Yarmouth Street still showcases eight stained glass windows that have remained in the building.

FIGURE 14 STAINED GLASS WINDOW HAMPTON BLVD.



The window that found its new home in our Hampton Boulevard Sanctuary is the one dedicated to William Davis Reynolds (1832-1901) and Henry Singleton Reynolds (1835-1895), brothers who were instrumental in the establishment of Second Presbyterian Church. They were among those approximately 50 members of Norfolk's First Presbyterian Church who had petitioned the East Hanover Presbytery for a "mission" church on the burgeoning west side of Norfolk. William and Henry both held prominent roles as two of the six founding officers, and their legacy lives on in today's Second Presbyterian Church.

The exquisite double memorial-stained glass window above the sanctuary entrance at Second Presbyterian Church on Hampton Boulevard beautifully interprets John 12:32, where Jesus promises, "And I, when I am lifted up from the earth, will draw all people to myself." This verse also served as the theme for the congregation's very first worship service in its new

church on West Freemason Street back in October 1873. This window initially adorned the front center of the Yarmouth Street church building.

The congregation's move from Freemason Street to the new building at Yarmouth occurred incrementally as various portions were completed, with Sunday School classes being the first to convene there in October 1902. Again, during this time, Sunday worship services were still being held at Ohef Sholom Temple.

On February 10, 1902, the memorial window on the south side of the building was dedicated. Subsequently, the lecture room was finished and became occupied by the congregation for the first time on Sunday, June 29, 1902. Sunday services were scheduled for 11 a.m. and 5 p.m., although, on that particular Sunday, electric lights were not yet installed, resulting in the cancellation of the 5 p.m. service.

The first communion service in the Sunday room of the new building took place on Sunday, July 13.

⁸ Church member Thomas A Layne thought the company that removed the windows was from Pittsburgh or Philadelphia and the company was Verto Art Glass. A letter found in the church said the leading for the Hampton Blvd. window was done in High Point, North Carolina. Some members believed that church member Forest Cathey, owner of several Coca-Cola plants in the area, may have stored the windows in one of the buildings he had owned.

The formal opening of the new church “for divine service” was on March 29, 1903, with a thousand people in attendance, filling both the church and Sunday School room, which were combined to accommodate the crowd. The service was presided over by Rev. Dr. J. Ernest Thacker, with Rev. B. G. Strickland D.D. LL.D. from Union Theological Seminary of Richmond delivering the sermon at the 11:00 AM service. Dr. Strickland's chosen theme for his discourse was based on Psalm 119:18, "Open Thou mine eyes that I may see the wonderous things out of thy Law." There was no evening service due to the absence of electric lights.

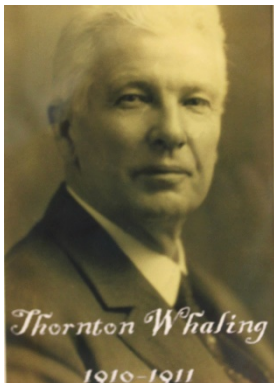
A March 28, 1903 *The Virginian-Pilot* article lauded the services held on that first Sunday, particularly praising the beauty of the windows, stating that "the windows are among the handsomest in the south."

The new organ made its debut on Sunday, April 2, 1903. This M.P. Moeller organ (Opus 413, circa 1900) boasted impressive dimensions, measuring twenty-five feet wide and featuring twenty-eight stops and 1400 pipes. The stop knobs showcased various colored woods, including lignum vitae, rosewood, ebony, white holly, and boxwood, with the console elegantly finished in mahogany. The instrument was expertly crafted by M.P. Moeller of Hagerstown, Maryland.

In 1906, Dr. Thacker, then pastor of Second Presbyterian Church, was visiting an ill congregation member in the Fairmont Park area, when he stumbled upon a group of boys playing baseball. He asked them whether they would prefer to continue playing or attend Sunday School, and their response was, "There ain't no Sunday School out here." Dr. Thacker took the initiative to establish a Mission Sunday School, with the abandoned Race-Track Hotel providing space and the neighborhood's ladies furnishing chairs. This mission church eventually evolved into Lafayette Presbyterian Church. Two years later, Knox Presbyterian Church sponsored them and, in 1911, forty-five members petitioned the presbytery to form a church, with thirty-six having come from Second Presbyterian.

In 1906, Mrs. William Launder reorganized the Ladies Aid Society into seven Circles. A friendly rivalry between the Circles encouraged each one to strive to raise at least \$100.00 annually.

During Dr. Thacker's time at SPC, a Men's League was formed in December 1908. It primarily carried out its work through regular monthly meetings.

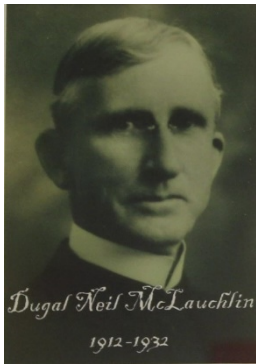


After Dr. Thacker moved on, Rev. Dr. Thornton Whaling assumed the role of pastor at SPC from March 1910 to July 1, 1911. He was born on June 5, 1858, in Radford, Montgomery County, Virginia, to Alexander Lewis and Agatha Lewis (Williams) Whaling. His educational journey included attending Davidson College, North Carolina, from 1872 to 1874, and obtaining a Bachelor of Arts from Roanoke College, Virginia, in 1879. He furthered his studies at Union Theological Seminary in New York from 1879 to 1881 and at Columbia Theological Seminary in South Carolina from 1882 to 1883. On November 20, 1883, he was ordained as a Presbyterian minister. Thacker went on to earn a Doctor of Divinity from Austin College in 1895, another from Roanoke in 1897, and a

Doctor of Laws from Southwestern Presbyterian University in 1911. Additionally, he received a Doctor of Letters from Davidson College in North Carolina in 1927.

Dr. Whaling's tenure at Second Presbyterian, however, lasted only one year, as he believed he could make a more significant impact in the educational realm. On May 9, 1911, he was elected as the inaugural President of the Southern Presbyterian Theological Seminary (AKA Columbia Theological Seminary). On July 1, 1911, Dr. Whaling assumed that presidency, also becoming a professor of Didactic and Polemic Theology. He passed away on September 12, 1938, in Columbia, South Carolina, and was laid to rest at Elmwood Memorial Gardens in Columbia, South Carolina, Square 43, Lot 32, Grave 2.

Upon Rev. Thornton Whaling's resignation, there was consideration of a merger between First and Second Presbyterian Churches into a single congregation. If the proposed plan had garnered favor among members of both congregations, that new congregation would have been united under the leadership of Rev. Joseph Rennie. The First Presbyterian Church, situated on Church Street, was considered less accessible to the majority of members. In contrast, the splendid edifice of the Second Church on Yarmouth Street was centrally located. However, the merger did not materialize, and Rev. Joseph Rennie continued as the pastor at First Presbyterian Church.⁹



Rev. Dugal Neal McLauchlin, D.D. served as pastor at SPC from July 25, 1912 to November 3, 1932. McLauchlin, born on May 26, 1863, of Scotch ancestry in Vass, North Carolina, joined us after serving at the First Presbyterian Church of Austin, Texas. He married Lucy Muller Whaling in 1916.

During his tenure, Rev. McLauchlin played a pivotal role in the formation of the Lynnhaven Presbyterian Church in Virginia Beach. In June 1917, he preached at the Lynnhaven Library Association and helped establish the Lynnhaven Presbyterian Church with 35 members.

Some changes happened during these years to the church and the surrounding area. To accommodate the growing Sunday School membership under Rev. McLauchlin's leadership, a wooden annex was constructed adjacent to the church in March 1926. Significant changes to the surroundings included the filling in of portions of Smith Creek (the Hague) and the addition of Mowbray Arch Road in front of the church, starting in March 1922.

During this time, our congregation continued to support our mission partners in substantive ways. In January 1919, Mrs. Humphreys initiated a donation drive for a Ford car for Dr. Reynolds, our Korean missionary. By January 1920, Dr. Reynolds expressed gratitude for the money received and let the church know that he had used it to purchase a motorcycle, which allowed him to visit a wider range of places in Korea.

In 1920, the Ladies Aid Society, active in supporting our mission partners, transitioned into the Woman Auxiliary.

⁹ Norfolk Landmark, Volume 77, Number 208, 29 April 1911.



Tragically, Rev. McLauchlin passed away suddenly due to a heart attack shortly before noon on November 3, 1932. His funeral service took place November 5 at Second Church, with the pews filled to capacity. He was laid to rest November 6 in Evergreen Cemetery, Chester, South Carolina. Following McLaughlin's untimely death, Dr. James Ernest Thacker, our former minister, returned and convened a congregational meeting. A committee consisting of three deacons and three elders was appointed to search for a new pastor. In memory of Dr. McLauchlin, a beautiful marble baptismal font was dedicated on April 9, 1933.

Rev. C. Grier Davis, Th.M., Th.D., D.D. served as pastor from May 7, 1933 to May 1, 1938. He was born on September 15, 1906, in Monticello, Drew County, Arkansas. He studied at Hendrix College in Arkansas and at Davidson College in North Carolina, graduating in 1927. He married Rebecca Spencer McDowell and they had two children. Before his tenure at Second Presbyterian, Rev. Davis served as an assistant pastor at Grace Covenant Church in Richmond. He also served as the Pastor of First Presbyterian Church in Asheville, North Carolina, for five years.

During Rev. Davis's ministry at Second Presbyterian, the congregation experienced growth and expansion. In 1934, due to an increase in Sunday School membership, a second-story addition was constructed over the lecture room at a cost of \$9,000. This new addition was dedicated on October 13, 1934.

Rev. Davis's legacy extended beyond his time in Norfolk, as he served as the President of Montreat-Anderson College (now Montreat College) from 1959 to 1972, overseeing its transformation into a significant Christian institution. Rev. Davis navigated the college through challenging times during the late 1960s and 1970s. He passed away on April 2, 1992, in Asheville, Buncombe County, North Carolina, and was buried in Riverside Cemetery, Asheville.

Rev. Clyde Newman Faulconer, D.D. served SPC from January 1939 to March 15, 1944. Faulconer was born in Hinton, West Virginia, in 1908, the son of the late Dr. and Mrs. E.N. Faulconer. He graduated from Davis and Elkins College and Union Theological Seminary, later earning his Doctor of Divinity in 1949. He married Katharine Sue Baker, with whom he had one daughter, Katharine Sue Faulconer Hawpe. Rev. Faulconer received an annual salary of \$3,300.00, along with the use of the church manse. Throughout his pastoral career, he served Presbyterian churches in Buchanan, Norfolk, Waynesboro, Virginia, and the First Presbyterian Church of Greenville, South Carolina. After retiring in 1973, he continued to serve as an interim minister for various Presbyterian churches in upstate South Carolina. Rev. Faulconer passed away on May 18, 2003, at the age of 94 in Mauldin, Greenville County, South Carolina. He was buried at Woodlawn Memorial Park, Greenville County.

Three interesting developments happened during Faulconer's pastorate: in 1940 a new manse was constructed at 5321 Rolfe Ave in the Edgewater section of Norfolk; on April 1, 1943, the session approved the use of grape juice instead of wine for communion; and in May 1943, the church received a carillon bell system. These bells "produced sweet musical tones," and played a

significant role in calling people to worship in the neighborhood. During Faulconer's tenure, the interior of the sanctuary was also remodeled, with a new pulpit and paneling in front of the choir, both gifts paid for by Mrs. J. O. Sadler in memory of her husband.



Rev. Charles H. Gibboney, D.D. served as pastor from July 1944 to July 1949. He was born on January 7, 1914, in Roanoke, Virginia, to James Haller Gibboney and Harriet Olivia Lincoln. Charles married Lillie Helen Maddex, who was born on July 5, 1916, in Virginia. During his pastorate, Rev. Gibboney received an annual salary of \$3,600.00 and had access to the church manse.

On the social front, during World War II, servicemen from the Norfolk Naval Base were invited to an open house every Sunday afternoon, which offering social activities and music. Supper was provided for those who wished to stay.

The Men's Club was established during a supper meeting on Thursday, October 18, 1945, with thirty-one charter members. Prior to its formation, a committee was appointed to assess the desirability of creating a men's club and recommend the way forward. The men of the church were known for their monthly dinners, with the January oyster roasts being the highlight of the year. Father and son dinners were also frequent and enjoyable events.

The Church's Diamond Jubilee Celebration was held on June 29, 1947. As part of the celebration, Mrs. J. Ernest Thacker authored a book titled "The Informal History of The Second Presbyterian Church, Norfolk, Virginia: 'The Friendly Church,' 1872 – 1947," which she generously distributed to every member of the congregation.

Between Sunday School and the main church service, members were served Coca-Cola and occasionally received donuts in the hallway. The church's basement was a hub for many activities, including dinners, receptions, and meetings. The men of the church were particularly known for their monthly dinners and oyster roasts, all prepared by the men themselves. Additionally, the session often convened in the tower room for its meetings.

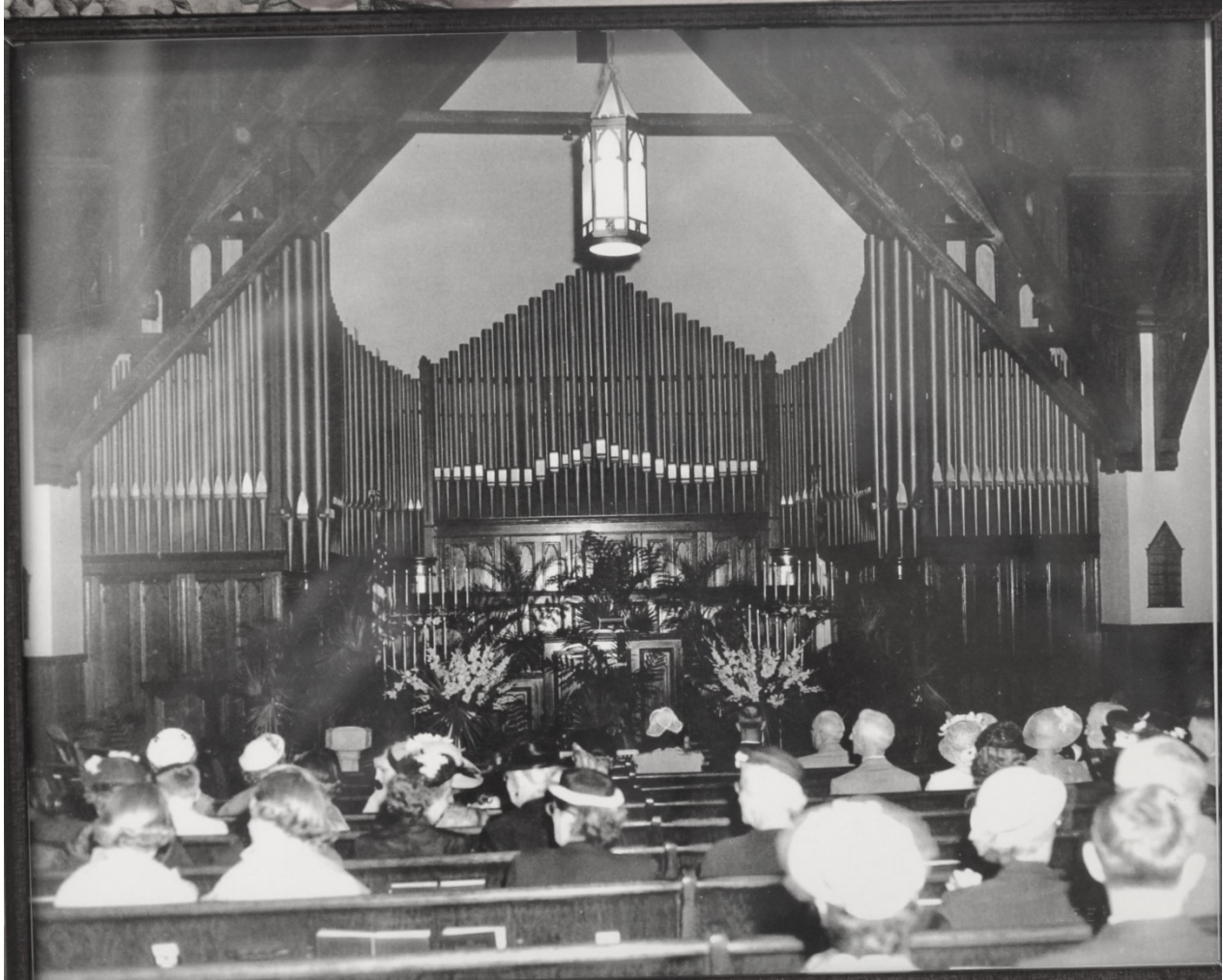


Figure 15 Jack and Maude Vellines Wedding April 25, 1953, at Second Presbyterian Church on Yarmouth Street.

Second Presbyterian Church collection.

A 1947 description of the Church's interior revealed its captivating features: "The semi-circle sanctuary, adorned with beautifully hand-polished Gothic-paneled chestnut wood, boasts a majestic, beamed, pointed ceiling. Soft cluster lights hang from dark fixtures, casting an inviting glow. Comfortable pews, also fashioned from the same warm brown wood, welcome parishioners. The harmonious pastel green carpet graces both the sanctuary and the pulpit platform. A spacious choir-loft flanks the grand organ, positioned on a wide circular platform. Concealed by large folding doors, the Sunday School and activity room lie behind the pews."



Rev. Royce Kevin McDonald, Th.M. served as pastor at SPC from October 2, 1949 to August 31, 1955. He was born on June 15, 1916, in Emporia, Virginia, graduated from Hampden-Sydney College in 1937, and earned his Bachelor of Divinity and Master of Theology degrees from Union Theological Seminary in Richmond, Virginia. He married Emma Ruth Siler on July 1, 1941. Emma, a graduate of Mary Baldwin College in 1938 and the Presbyterian Assembly's Training school in Richmond in 1940, authored a poignant work titled "Philosophy of Adversity" while

battling cancer. She shared her profound insights with the women of the church, and the appreciation of her talk led to the printing of 1,000 copies. Tragically, Emma Ruth passed away on December 21, 1954.

During his pastoral career, Rev. McDonald served at various churches, including Berryville Presbyterian Church and Enslow Park Presbyterian Church. He also held leadership positions within the Presbyterian community, such as moderator of the Kanawha Presbytery in West Virginia and trustee of Davis and Elkins College in Elkins, West Virginia. In 1956, he married Marjorie Virginia Hollandsworth.

In 1949, Rev. McDonald's annual salary was \$4,000.00, with additional provisions for a \$30.00 monthly auto expense, contributions to a minister's annuity fund, 30 days of vacation per year, and moving expenses to Norfolk. In 1951, his salary was increased to \$4,500.00.

Rev. McDonald made a significant impact by advocating against racial segregation during Brotherhood Week. He called for an end to segregation on common carriers in Virginia and emphasized the importance of fostering a brotherly spirit between different racial communities. Although some members reacted negatively to his plan, he remained steadfast in his convictions. Rev. Royce K McDonald's involvement extended to the formal organization of the first African American Presbyterian church in Norfolk, Covenant Presbyterian Church, on May 23, 1954.

In May 1949, a pamphlet addressing the issue of intermarriage between Protestants and Catholics was distributed to the young people of the church.

In November 1949, the church purchased an Austin organ, which approximately \$18,500. This organ had 25 stops and 1,372 speaking pipes, featuring two manuals. Sara Pilcher, who played both piano and organ, had to maneuver discreetly between the two instruments since they were located on opposite sides of the sanctuary. The church's service was broadcast on the radio in January 1950, and the session voted to postpone communion to the first Sunday in February.

During McDonald's tenure, Maude Wilson (later Maude Wilson Vellines) became the first Director of Religious Education for Second Presbyterian on July 30, 1950. She was very active in the church throughout her life, but resigned from this position on March 8, 1953, because of her then upcoming marriage to Jack Vellines.

Since the early 1940s, the congregation had been discussing the relocation of Second Presbyterian Church. The changing character of the neighborhood and the presence of the First Presbyterian Church in Ghent had led to a decline in membership.

On November 12, 1950, a motion was made to hold a congregational meeting to discuss the possibility of relocating the church. At the meeting on December 3, 1950, a motion to move Second Presbyterian Church to the Larchmont area of Norfolk was passed.

Efforts to purchase the first-choice location at Larchmont Field were declined by the city planning commission. However, in August 1954, a house was purchased at 5800 Hampton Blvd and Rockbridge Ave in the Larchmont area.



Various church activities, including youth programs, were developed there. The first Sabbath Sunday School was held in the extension building on February 6, 1955. Unfortunately, this extension building was closed in July 1956 after encountering difficulties.

Rev. McDonald received a call to Enslow Presbyterian Church in Huntington, West Virginia his resignation became effective July 31.

FIGURE 16 HAMPTON BLVD. ANNEX. SECOND PRESBYTERIAN CHURCH COLLECTION.



Rev. Francis Brooke Jr DD (Stated Supply) served from September 1955 to May 1960. Francis John Brooke Jr was born on March 29, 1890, in Clarksburg West Virginia. He was married to Elizabeth Baird. He received a B.A. from Hampton Sidney College in 1911 and a B D. from Union Theological Seminary in 1916. He served as pastor of a variety of churches, including Gormaniana Presbyterian Church, Winchester Presbyterian, and Abington Presbyterian. As a retired minister, he came to Second as a guest minister in 1955 and—since he had unusual talent and ability—he was asked to be supply pastor. His salary was \$5400.00 with a \$600.00 car allowance and use of the manse. He instituted Wednesday prayer meetings at the Hampton Blvd. extension house, and he also broadcasted the morning devotional over WTAR radio two weeks each year. He died on June 29, 1960, in Norfolk and is buried at Forest Lawn Cemetery in Norfolk.

In April 1956 the Vetro Art Glass Company was awarded the contract to remove the stain glass windows for \$480.

A congregational meeting was convened on November 25, 1956, to authorize the purchase of the lot on Hampton Blvd. and North Shore Road for \$40,000.00 and to discuss the relocation of the church.

The Agne Associates Inc., a fundraising organization dedicated to raising funds for churches, was hired in June 1957. A loyalty dinner was held in November 1957 to precede the fundraising campaign.

By March 1958, payment had been completed for the lot on Hampton Blvd. and North Shore Road, as well as a loan from the Norfolk Coca Cola Bottling Works pension account. In April 1956, the Vetro Art Glass Company was contracted to remove the stained-glass windows for \$480.00.

In 1959, the Yarmouth Street building was sold to the Calvary Assembly of God Church, although the stained-glass windows in the sanctuary, the pipe organ, the furniture, and fixtures were retained by SPC. That payment included \$1,000 upon conveyance of the deed, a note for \$7,000.00 payable in 10 years at 5% interest, and their property at 204 Delaware Ave. The proceeds from the sale of the Delaware Avenue building were allocated to SPC's church building fund. After our former building on Yarmouth was used by the Calvary Assembly of God, it was sold to the Unitarian church in 1971. When the Unitarian church had left, the facility almost became a brewery, but that sale did not work out. It currently houses the Hague School.

During our last year at the Yarmouth location, the morning service was broadcast over WTAR radio, with the entire service designed to last one hour (in January 1960). In these years, in the 1950-1960s, if a member was behind on their pledges, they would be visited by members of the church who asked why they were not keeping up with their pledges.

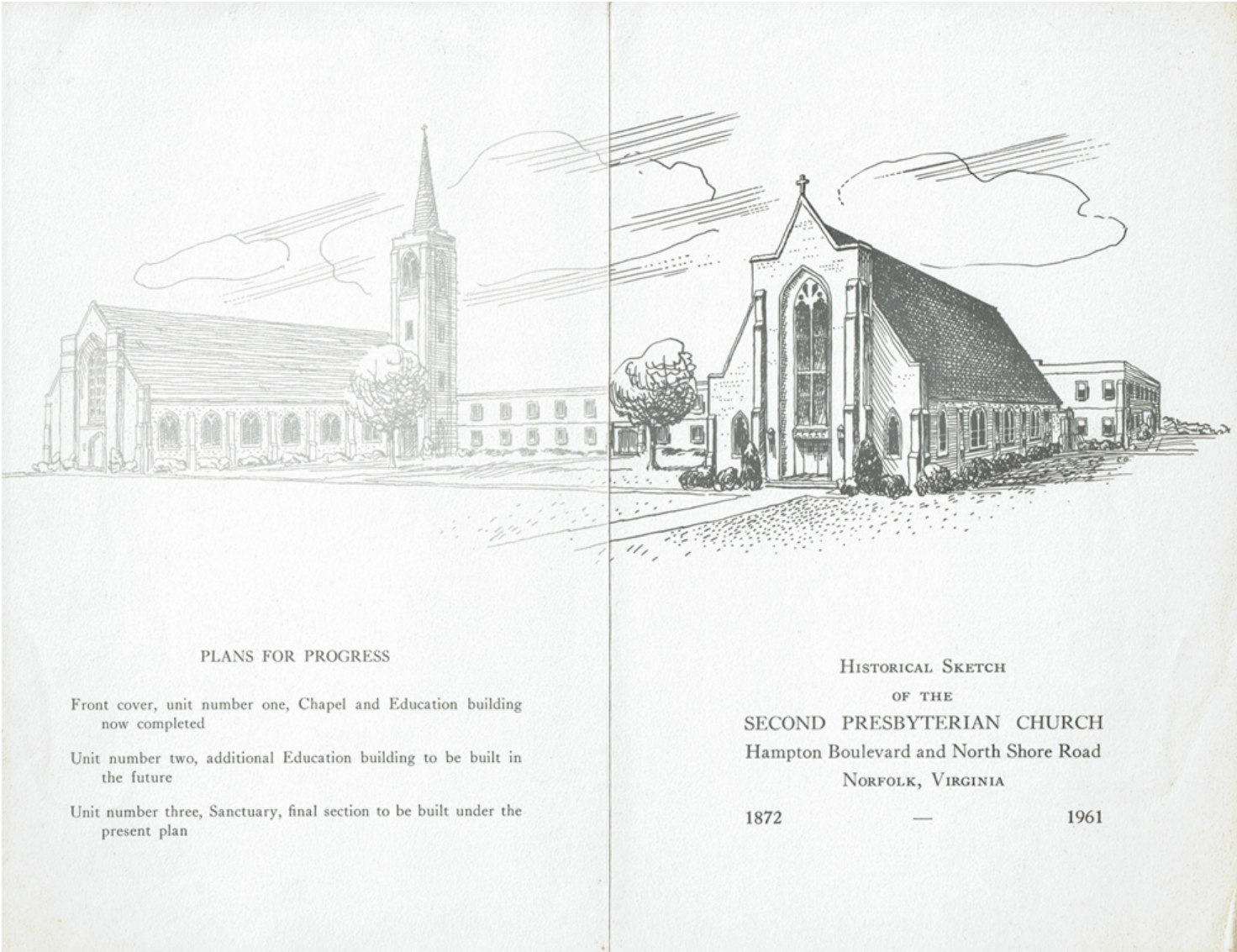
7305 Hampton Blvd, (Larchmont), 1960 –present



FIGURE 17 SECOND PRESBYTERIAN CHURCH HAMPTON BLVD. 1960s. SECOND PRESBYTERIAN CHURCH COLLECTION

On November 25, 1956, the church made a significant move under the guidance of Dr. Francis J. Brooke, Jr., securing the present site where the current sanctuary and educational building stand. This site was acquired from Mrs. J. W. Fields for the sum of \$40,000.00.

In 1959, a congregational meeting was convened, during which Mr. Forest Cathey, chairman of the building committee, presented a rendering of the church's envisioned completed structure. The initial phase was projected to cost approximately \$200,000. Mr. Cathy reported that \$65,000 was available in cash, and the lot had been fully paid for. The congregation warmly embraced this report, granting the committee the authorization to commence construction. The building committee responsible for overseeing this construction included Mr. Forrest F. Cathey (chairman), Mr. George Pilcher, Jr., Mr. William E. Cathey, Mr. R. M. Buchanan, Dr. Sam W. Ray, Jr., and Mrs. J. W. (Maude) Vellines. The project was designed by A. Ray Pentecost Jr., and the contractor was W. T. Gregory Construction Company



The original building plan consisted of three units:

Unit number one, consisting of the current sanctuary (known then as “the chapel”) and the education building.

Unit number two, an additional education building slated for future construction.

Unit number three, the final section of the sanctuary, to be built according to the existing plan.

Regrettably, the church's membership did not experience the growth that had been anticipated, resulting in the abandonment of units two and three, which were never constructed.



FIGURE 18 POST CARD OF THE NORFOLK YACHT AND COUNTRY CLUB SHOWING CHURCH SITE BEFORE THE CHURCH'S CONSTRUCTION MID-1950S.

In November 1959, the first foundation piles were driven into our new lot in preparation for the construction of the new church. This land, once part of the Norfolk Yacht and Country Club, had soft, marshy soil. When construction commenced, it became evident that the land required substantial filling. In a generous gesture, Forest Cathey, a church member who owned several local Coca-Cola bottling plants, donated thousands of broken Coca-Cola bottles to be used as fill material for the land.¹⁰ It's often remarked that you can't excavate anywhere on the church property without uncovering fragments of those bottles.

The inaugural service at our current location took place on the Sunday following Thanksgiving, specifically on November 27, 1960. This service occurred in what came to be known as the McLauchlin-Goodrich Bible Classroom or the small chapel (which is currently occupied by the church office and the north end of the fellowship hall). This choice of venue was necessitated by the fact that the organ had not yet been installed in the main chapel, i.e., the present-day sanctuary.

¹⁰ During the 1960s, bottles were typically returned to the bottler after use, where they were cleaned and then reused.



FIGURE 19 McLAUCHLIN-GOODRICH BIBLE CLASSROOM. SECOND PRESBYTERIAN CHURCH COLLECTION

On the second Sunday of December (December 11), the “chapel” (our current sanctuary) was finished, and a service was held there. The entire church then was completed in February 1961.¹¹ Consisting of two buildings, a 44 X 78-foot chapel and a 55 X 124-foot educational building, the complex is "L" shaped and two stories in height. The exterior of the building is brick. The roof of the sanctuary is supported by massive, laminated wood Gothic arches, across which is a purlin system and wood deck. The wood roof construction is finished and exposed. A screen conceals the organ pipes.



Rev. Warner Harrington DuBose Jr., who served as pastor at SPC April 16, 1961 - August 31, 1964, was born in 1914 in Colorado, the son of Rev. Warner Harrington DuBose and Lettie McElroy. He graduated from Davidson College with an A.B. and Union Theological Seminary in Richmond, Virginia, with a Bachelor of Divinity. He married Martha Dandridge Gresham and had one son, Warner DuBose III.

Although much of DuBose’s three-year tenure involved the congregation settling into its new home, in June 1964, Dr. DuBose stated that "if the session did not care to move at an accelerated pace in the area of race relations, he would seek another pastorate and would be gone within a year." On August 31, 1964, he accepted a call to Covenant Presbyterian Church in Norfolk, VA (an African American church). According to Presbyterian executives, he was approached because of his known interest in better race relations. He died on March 5, 1966, in Johnson

¹¹ When we moved into the church in November, the windows had not yet been installed in the sanctuary.

City, Tennessee, and is buried in Monte Vista Memorial Park, Johnson City, Washington County, Tennessee, Plot section T.

On Sunday, June 4, 1961, the Dedication service for the new chape (sanctuary) and education building was held during the morning service, and the ceremony for the laying of the cornerstone was held that afternoon. Rev. Royce McDonald conducted the service for the laying of the cornerstone, with Rev. C Grier Davis, Professor Francis Brooke III (son of the late Rev. Francis Brooke Jr.), and Rev. Warner DuBose in attendance, along with many friends. The following documents and symbols were placed in the cornerstone: the Bible, The Confession of Faith, The Book of Church Order, the hymnbook, a list of those who had donated for the building of the sanctuary and educational building, the roll of the Second Presbyterian Church, the list of memorial contributions that had been given through the years, a condensed history of the church, and a list of the ministers of the church.

When the church was first constructed, the pastor's office was in the room on the left of the North Shore Road entrance next to the stairs (a current storage room). The church office was in the north sanctuary hallway (the current maintenance room), with a connecting door between the two offices. On the right of the North Shore entrance was the McLaughlin-Goodrich Bible Classroom, a small chapel, and a cloakroom. When the church was remodeled in the 1980s, the church offices and a library were placed in this space. The cloakroom at the north end of the building was converted into an office.



FIGURE 20 HAMPTON BLVD. SANCTUARY WHEN THE CHURCH WAS BUILT. SECOND PRESBYTERIAN CHURCH COLLECTION



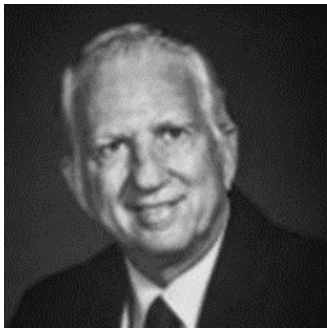
FIGURE 21 PULPIT WHEN THE SANCTUARY WAS BUILT. NEL ROSE SWAIN SPEAKING. SECOND PRESBYTERIAN CHURCH COLLECTION

When the sanctuary was built, the pulpit was built into the center of the chancel, on a stage with steps on each side, and with a lowered wall behind the pulpit. The choir and organ (which was in the center at floor level) were behind the wall in such a way that the organist faced the choir. In the early 1960s the church did not have a piano in the sanctuary. The table currently used in the front of the sanctuary was given by Rebecca Broughton "In Loving Memory of Our Parents William H. Broughton and Amelia D. Broughton," who were charter members of the church.

In June 1961, Dr. DuBose suggested, and the Deacons approved the coffee hour to give visitors an opportunity to meet the members of the congregation. This built on previous fellowship events at the church. In the 1950s-60s, church member Forest Cathey, owner of several local Coca-Cola bottling plants, provided the church with free Coca-Cola. At the Hampton Boulevard church, there was a Coca-Cola vending machine in the kitchen and in the upstairs fellowship hall (with chest style, sliding bottle Coke machine). After Sunday school, the upstairs machine would be unlocked and the children would be given a free bottle of Coca-Cola. After the service, at the fellowship hour, Coca-Cola and snacks were served, with children having a separate table, and an adult overseeing the distribution, limiting each child to one cup of Coca-Cola and two cookies. Children in the nursery were served their Coca-Cola and two cookies there.

In 1961 and 1962 a number of other notable changes happened:

- In 1961 the church decided to buy a manse for the use of the pastor. For \$29,300, SPC purchased the house at 7427 North Shore Road, along with a little over an acre of land next to the church.
- A Bell Choir was organized in 1961 by Sara Pilcher, and a set of English handbells was donated by a member.
- In 1962, a group of men referred to as the "Saints and Sinners" expended much time and energy toward improving the grounds.
- The Celtic Cross of Iona was placed on the back wall of the Chancel, October 21, 1962.



William Howard, D.Min. served as Interim Pastor from 1964 to 1965.

He was born on August 24, 1920, in Kinston, North Carolina. He graduated from the University of North Carolina at Chapel Hill and then served in the U.S. Navy during both World War II and the Korean War. He earned both a Bachelor's and a Master's in Sacred Theology with a focus on Pastoral Counseling from Temple University, as well as a Doctorate of Ministry from Westminster Theological Seminary in Pennsylvania. Howard held various roles during his career, including serving as a former Navy chaplain, an assistant professor of psychology at Old Dominion College, a Minister of the Church of Christ, and a supply minister for Calvin and Knox Presbyterian churches. His monthly salary was \$200.00. He passed away on May 5, 2013, and his funeral service took place on May 13, 2013, at Olive Branch Christian Church in Williamsburg, VA, with burial in the church cemetery.

During his tenure, in a March 1965 session meeting, the session decided to introduce a worship service from 8:45 AM to 9:45 AM, in addition to the service from 11:00 AM to 12:00 Noon (with Sunday school being from 9:45 AM to 10:40 AM).



FIGURE 22 REV. RICHARD RUGGLES SERVING COMMUNION. THE SILVER COMMUNION CUP HOLDERS ARE ON EACH END. SECOND PRESBYTERIAN CHURCH COLLECTION

Rev. Richard Sydney Ruggles, who served SPC from September 5, 1965 to 1981, was born on November 12, 1925, in Hampton, VA. He completed his education at Hampton High School and Mount Hermon School in Massachusetts. During World War II, he was part of the U.S. Navy's V-12 training program, graduating in 1948. Following an honorable discharge, he enrolled at Dartmouth College. In 1953, Mr. Ruggles pursued theological studies at Union Theological Seminary in Virginia, earning a Master of Divinity degree in 1956. After graduation, he was ordained as a minister of the Norfolk Presbytery.

In 1956, Mr. Ruggles became the assistant pastor at Royster Memorial Presbyterian Church. He later served at **Summerville** Presbyterian Church in Summerville, South Carolina, in 1958. Rev. Ruggles joined Second Presbyterian in 1965, and his installation service took place on Sunday, October 24, 1965, at 4:00 p.m. He served as pastor until 1981, earning an annual salary of \$9,000.00 along with a \$1,500.00 auto allowance.

Following his time at Second Presbyterian, Rev. Ruggles relocated to Florence, S.C., where he **served as Administrator** in developing and managing the new campus of the Presbyterian Home of South Carolina. In 1985, he assumed the role of President and CEO of Sunnyside Retirement

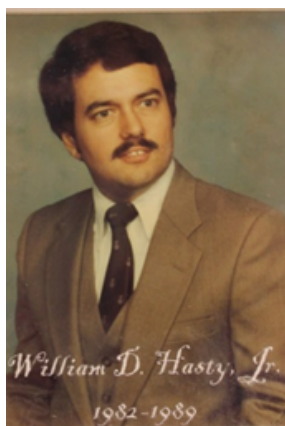
Community in Harrisonburg, Virginia. Before his retirement in 1990, he also served as an interim pastor at Front Royal Presbyterian Church in Front Royal, Virginia. Rev. Ruggles actively participated in Kiwanis International and held positions on the boards of the American Red Cross, Boys' Club, and the Presbyterian Home and Family Services.

Rev. Ruggles was married to **Martha** Virginia Brickhouse, and they had two daughters, Francis **Thomes** and Martha **Armistead**. In February 1993, the session honored him with the title of Pastor Emeritus of Second Presbyterian Church. He passed away on Sunday, June 13, 1999, and a memorial service was conducted on Tuesday, June 15, at Second Presbyterian Church by the Rev. George D. Heath and the Rev. John R. Monroe. He is interred at Westview Cemetery in Farmville, Prince Edward County, Virginia.

During his time at the church, a number of notable things happened.

- In 1965, the men of the church established The Forrest Cathy Memorial Scholarship Fund.
- In 1972, Maude Vellines and Mary Blair Gibson became the first women elected as Deacons, marking a significant milestone.
- In 1973, Sara Pilcher achieved the distinction of becoming the first woman ordained as an Elder in Second Presbyterian Church.
- On January 13, 1976, Second Presbyterian Church celebrated the payoff of its mortgage during a service of thanksgiving, expressing gratitude for the mortgage being paid in full. Longtime member Ruth Jacobs' estate left a generous \$315,000 trust bequest, with interest and dividends from the trust being used to support areas of interest to Mrs. Ruth Jacobs.
- The church's softball team was established in 1978 and has achieved numerous city championships.

After Rev. Ruggles' service, Reverend George Doyle "Jeff" Heath served as the Interim Supply pastor from 1981 to 1982. Born on July 20, 1921, in Alliance, Nebraska, he grew up in Denver, Colorado, and was a World War II veteran, serving in the Mediterranean and in France in 1944. He received the Bronze Star for his service in the Rhineland Campaign. Jeff remained in the Army Reserves (80th Division) until 1957, when he resigned his commission after being ordained as a minister in the Presbyterian Church in the United States by the Norfolk Presbytery. He was a graduate of The College of William and Mary and Union Theological Seminary in Virginia. Jeff married Sara Somerville Stiles and passed away on March 3, 2011, in Norfolk, Virginia. He is interred in Forest Lawn Cemetery in Plot Spruce Lawn, Block 5, Space 81.



From May 2, 1982 to August 1990, Rev. William David (WD) Hasty Jr. served as pastor at SPC. He was born in Richmond, VA, graduated from the University of Virginia with a BA in Psychology, and, in 1976, received his Doctor of Ministry from Union Theological Seminary. He

served at Topsail Presbyterian Church in Hampstead, North Carolina, Second Presbyterian Church in Norfolk, Virginia, and First Presbyterian Church in Bluefield, West Virginia. He and his wife, Phyllis, retired and moved to Roanoke, VA, to be closer to their family and grandchildren.¹²

During Rev. Hasty's time, there were two significant changes to the structure of the church. The parking lot was enlarged in 1987 and then the Second Presbyterian Preschool shaped our church family from 1982 to 1996.

In 1982, the Knox Presbyterian Preschool was closing after more than 20 years of operation. One student's mother, who was a member of Second Presbyterian, approached Betty Cheek, the Director of the Knox preschool to see if she would consider opening a preschool at Second. While she wasn't initially inclined to do so, she offered to assist anyone else in setting it up. After meeting with the education committee, including Rev. Hasty, Maude Vellines, and others, Betty was convinced to open the school. Thanks to the carpentry skills of Bob Foeller and Oliver Hanbury, the SPC nursery was transformed into a functioning preschool. When Betty retired in 1991, Ann Tomasoria took over as director, overseeing the 4-year-old class, and Suellen White joined as the teacher for the 3-year-old class. However, in 1996, the preschool was forced to close due to new regulations because the classroom was located too close to the kitchen.

After Rev. Hasty left, Rev. Nancy Johnson served as Interim Minister from September 1990 to February 1992. She made history as SPC's first female pastor. Nancy Johnson, a church member, elder, and seminary candidate for the ministry at Union Theological Seminary in Richmond, initially had joined the church as a summer intern. On September 10, 1989, she was ordained as a minister at Second Presbyterian Church, becoming Parish Associate Pastor in February 1990, and then Interim Pastor in September 1990.



Rev. Steve Frazier, DMin, who served SPC from 1992 to December 31, 2007, was born in Seoul, Korea, and raised in Washington State. He earned his Master of Divinity from San Francisco Seminary and his Doctor of Ministry from Princeton Theological Seminary in New Jersey. After 15 years as the pastor at Second Presbyterian Church in Norfolk, he retired from the ministry, but later returned to serve as a Covenant Pastor to Bethany Presbyterian Church in Zuni while working full time for TowneBank as an insurance broker specializing in the senior adult market. He currently (2023) serves as a part-time Covenant Pastor at First Presbyterian Church in

Portsmouth, Virginia. Steve and his wife, Nancy, have a blended family of three grown children and one grandchild.

¹² By Bill Archer, Bluefield Daily Telegraph, Aug 17, 2015.

A number of kinds of renovation happened during this time:

- In the summer of 1993, our church embarked on an extensive renovation program. This included redesigning the chancel of the sanctuary, repainting the interior, carpeting much of the floor, and modernizing the sanctuary with new chairs which replaced the 1902 ones. The organ was relocated, the tapestry was lightened, the walls were repainted, and the cross was refinished by Steve Frazer. The pastor's office was moved downstairs and remodeled. New playground equipment was acquired.
- On May 22, 1995, under the leadership of Tommy and Jay Layne, the church upgraded its audio system and installed a video recording system with one camera and two VCRs. This allowed us to send VHS video tapes of our services to shut-ins and nursing homes. Later, we upgraded further to live stream the service and post sermons on the church website.
- In 1997, long-time member Sarah Pilcher composed an anniversary hymn, both music and lyrics, for our 125th-anniversary celebration. In 2022 that hymn was updated by Robert Shoup, our Director of Music, for our 150th anniversary.
- In 1998, the wooden steps and ramp at the south entry of the church were replaced with a brick and concrete ramp and steps. The new ramp was dedicated on October 17, 1999, in honor of Rev. Richard Ruggles, who served as our minister from 1965 to 1981.
- In 2001, Thomas and Phyllis Layne generously donated the Oak Curio Cabinet and pictures of our ministers to the church. These items can be found in the library, with the cabinet housing various church memorabilia.
- The years 2004-2005 marked significant renovations, including expanding the social hall and adding new glass doors and storage closets. A new library was built across from the fellowship hall (in what used to be the choir room), featuring a beautiful glass wall. The kitchen underwent remodeling, receiving a new stove, work counter, and dishwasher. This remodeled kitchen was named "Margie's Kitchen" in honor of our late Housekeeper, Margie White. The downstairs restrooms were refurbished to meet ADA compliance, and the parking lot was expanded. Additionally, new playground equipment was purchased.
- On Sunday, November 7, 2004, we dedicated a new sign in front of the church in memory of Bob and Maxine Bugg.
- In April 2006, we installed a new Austin organ (Opus 2124) with 24 ranks and 2 manuals.



Billy Ricketts, a Commissioned Pastor, served as Director of Congregational Ministries from January 2007 to May 2014. A lifelong Presbyterian, Billy was baptized at Simonsdale Presbyterian Church and confirmed at Cradock Presbyterian Church in Portsmouth, Virginia. He became an elder in 2000 and later served as the church administrator at Norfolk's First Presbyterian Church from 2004 to 2007. On January 2, 2007, he joined the staff of Second Presbyterian Church as the new Director of Congregational Ministry. His completed his studies at the University of Dubuque

Theological Seminary to become a commissioned Lay Pastor and attended Union Seminary, where he was certified as a Church Administrator in 2010. In 2010, Billy moved to Providence Presbyterian Church in Virginia Beach, later joined the staff of First Presbyterian Portsmouth, and retired from full-time ministry in 2020. Billy and his wife, Loretta, have two adult children.



Rev. Kerry Lee Knox Westerwick served as our Interim Minister from March 2008 to December 2009. Born on January 30, 1957, in Pittsburgh, Pennsylvania, she received her Associate of Arts degree from Peace College in Raleigh, North Carolina, in 1990 and her Bachelor of Arts in English and Communications from Meredith College in Raleigh in 1991. Kerry became a member of Second Presbyterian Church when her husband, Barry Westerwick, was transferred to Virginia in 1996 due to military service. Kerry served as an elder, clerk, and received the Jacobs award, which helped her attend Austin Presbyterian Theological Seminary and Pittsburgh Theological Seminary, earning M.Div. and D.Min. degrees. After seminary, she

served as our interim minister from March 2008 to December 2009 before moving to First Presbyterian Church in Portsmouth, Virginia.

At age 65, Kerry passed away on January 25, 2023, at her home in Wewahitchka, Florida. A memorial service was held at Wewahitchka Presbyterian Church on Friday, February 3, 2023.



Rev. Craig Wansink, Ph.D., served as our Parish Associate Pastor from 1995 to January 2006. He became Stated Supply Pastor at Squires Memorial Presbyterian Church from 2006 to 2010, and then returned to serve as Senior Pastor at SPC from March 1, 2010 until the present. He is a native of Sioux City, Iowa. He studied economics at Morningside University, and earned his Master of Divinity from McCormick Theological Seminary and his Ph.D. in New Testament and Ancient Christianity from Yale University. He also studied at universities in Japan, Jordan, Germany, and Israel, and he was ordained in 1987. He has been a Professor of Religious Studies at Virginia Wesleyan University since 1993, where he also serves as

both the Chair of Religious Studies and the Joan P. and Macon F. Brock, Jr. Director of the Robert Nusbaum Center. Dr. Wansink has two children, Katrina and Teddy and is married to Nancy Chapman. After serving as our Associate Pastor from 1995 to 2005, he became a Supply Pastor at Squires Memorial Presbyterian Church from 2005 to 2010. He is actively involved in various leadership roles and speaking engagements in Hampton Roads.



Rev. Catherine Hart Monroe has served as our Covenant Associate Pastor for Discipleship & Spiritual Formation since September 2016.

Catherine, a native of Wilmington, North Carolina, holds an A.A. degree from Peace College, a B.A. in English and Communications from Meredith College, and Master of Divinity from Union Presbyterian Seminary, where she took courses both on the Charlotte and the Richmond campuses. Prior to her current role, she served as a student intern at Second Presbyterian Church from 2014 to 2016. Catherine is married to Chuck Monroe, and they have three children: Whitley, Hart, and Alden.

During the 2010s, a number of new traditions were started at the church, including annual chili cook-offs, Iron Chef competitions, and celebrations of Pentecost with a Dixieland band. During this time, the church developed a number of mission partners and more consciously shifted its mission emphasis from being largely financial to one that involved more active congregational participation and more conscious sharing of the SPC facility. During this decade, the church housed Tidewater Pastoral Counseling Services, the Faith Inclusion Network (FIN), the Park Place Child Life Center, and opened its doors to a number of groups, including SAA. Starting in June 2017, the church also became a Voting Precinct for Norfolk's 106th district.

In 2014 SPC adopted a new Reformed hymnal—"Lift Up Your Hearts"—a hymnal that provided a breadth of music and variety of genres from classic hymns to contemporary world music. The hymnal combined different styles of music in ways that ensure that the focus of the music is less on the musical style and more on theological themes.

In April 2014 a Korean scholar, Yang Kukjoo, called Rev. Wansink to ask him some questions about a former SPC church member. Quickly the congregation then learned of a missionary—William Reynolds—who had been forgotten within the memory of the church. It didn't take long for the congregation to recognize the meaningful legacy of this son of the church, who went from our church to Korea in the late 1800s, and who ended up spending over 40 years of his life there, starting numerous churches, founding and teaching in the only seminary, and being the first person to translate the Old Testament into Korean. Since then the church has welcomed Korean scholars studying Reynolds, and we have come to see Reynolds' legacy—in mission work and education—as important reminders of key aspects of our congregation.

In 2015 the Cephias Joe Adkins, Jr. Memorial Endowment was established through funds generously bequeathed to Second Presbyterian by Joe Adkins, organist for 43 years. Its use is primarily intended for the enhancement of the music ministry, but may be used for other ministries as the session determines. The Adkins Memorial Music Library is dedicated to Joe, and consists of CDs from his collection.



Isaac Thomas served as Commissioned Lay Pastor at SPC from 2017 to 2019. Isaac had joined the SPC staff in 2014 as Director of Music. He was a native of Fayetteville Arkansas and had been directing church choirs for over 30 years throughout Arkansas, Tennessee, Texas, and Virginia. Upon completion of his studies at Dubuque Theological Seminary, he was commissioned by the Presbytery of Eastern Virginia as a lay pastor in the Presbyterian Church (U.S.A.) on July 30, 2017. For his last two years with us, Isaac served as our Pastor of Music, Outreach, and Technology. In October 2019 Isaac became Director of Music Ministries at First United Presbyterian Church

Fayetteville, Arkansas

In the fall of 2018 we installed a screen and projection system in the sanctuary , creating new opportunities not just for events in the sanctuary but—more fundamentally—for a different kind of texture in worship, one that was enhanced by more use of images in sermons and a more active engagement of congregants (instead of simply reading from a hymnal or a bulletin).



Dr. Nancy Rowland started serving as Parish Associate Pastor in 2020. Rev. Rowland hails from Baltimore County, MD. She earned her A.B. degree from the College of William and Mary and she completed her D.Min. at Union Theological Seminary in Virginia. She served as the pastor of the Warrenton and Littleton Presbyterian Churches in North Carolina, and an associate pastor at the Stanley White Presbyterian Church in Roanoke Rapids. She also has served as the pastor of the Berea Presbyterian Church, the Roxana, IL Presbyterian Church, the Glendale

Presbyterian Church, and the New Castle, DE Presbyterian Church, a congregation founded in 1657 as a Dutch Reformed church. Nancy retired in 2017 and relocated to Virginia Beach to be closer to her three grandchildren and one of her two daughters.

On March 12, 2020, in response to the COVID-19 pandemic, Virginia enforced closures of all public gatherings. Consequently, the church suspended all in-person worship, choir activities, the fellowship hour, and in-person Sunday school. Members were encouraged to view services online and participate in other activities via Zoom. Pastors, the Director of Music, and other leaders worked diligently to provide members with a streamed online Sunday service. The bimonthly Wednesday R&R meetings transitioned into weekly Wednesday evening online presentations and discussions that ran from March through September 2020. Additionally, special services were broadcasted online or conducted through Zoom.

For understandable reasons, the church's video system was upgraded in June 2020, enabling live streaming of services on the church's website and Facebook page.

In July, the sanctuary cautiously reopened to a limited number of worshipers, but by December, a surge in COVID-19 cases led to the suspension of in-person worship once more. On April 25, 2021, the sanctuary partially reopened, with members required to register online to reserve a seat. Only every third was open for member use, and the offering was collected in a basket at the

door, rather than using collection plates. By June 27, 2021, members were no longer required to register online, and the fellowship hour was reinstated.

However, when COVID-19 cases increased in January 2022, the church once again limited occupancy to every third pew and suspended choir activities, the fellowship hour, and in-person Sunday school. On March 6, 2022, the church celebrated its first service in two years with a full choir and a full sanctuary.

The pandemic also inspired the building of an outdoor deck. In May 2021, the Robertson Family Deck, a 36-foot-long deck intended for outdoor services, Sunday school, and special events, was constructed on the east wall of the educational building (library and nursery). Funding for this project came from the Robinson Foundation Endowment (Fred and Pat Robinson) and a generous anonymous donation. We held our first service on the Robertson Family Deck on Pentecost Sunday, May 23, 2021.

The pandemic also shaped communion practices. Over the years Second Presbyterian Church has experienced a variety of ways of members taking communion. Initially, members received Communion in their seats, with Elders distributing the elements (bread and juice) pew by pew after the pastor's blessing. Bread was served first, followed by the cup. Wine was used until April 1943 when the session approved the switch to grape juice, which was served in small inch-tall glasses on silver trays, later switching to plastic cups. Subsequently, the practice evolved to intinction, where members walked to the memorial table to take a piece of bread and dip it in the grape juice. During the COVID-19 pandemic, a packaged communion method was employed, providing members with a plastic cup of juice and a wafer in a sealed container before the service. After the pandemic, the church returned to the intinction method for communion.

In August 2021, the session launched a two-year campaign to raise funds for refurbishing and restoring the thirteen stained-glass windows in the sanctuary. The campaign also included putting a new cover on the large stained-glass window over the Hampton Boulevard entrance. Church members pledged generously, and we reached our goal in December. Restoration work, performed by Willet Hauser Architectural Glass, Inc., began on December 10, 2021, and was completed in just four days.

We celebrated the 150th anniversary of Second Presbyterian Church of Norfolk on September 18, 2022.

The congregation of Second Presbyterian Church has a long history of supporting our community in various ways. The church has actively participated in Red Cross blood drives, school supply drives, the Norfolk Emergency Shelter Team (NEST), and LAUNCH food distribution. As of 2023, the congregation supports mission partners that focus 1) locally on hunger and homelessness issues (including ForKids, St. Columba, St. Mary's Soup Kitchen, LAUNCH Ministry, and The Norfolk Street Choir Project), 2) locally on outreach and inclusion issues (the Faith Inclusion Network, YOURS, and the Tidewater Pastoral Counseling Services), and 3) internationally (Ben Seidl in Germany, Jenn West in Ireland, The Jungs in East Asia, and partners in the Middle East).

In late 2023 the members of Second Presbyterian heard of a generous legacy gift from Jean Morton, a schoolteacher in Norfolk for 40 years and a committed member of Second Presbyterian for 81 years. Per the specific requirements of her will, the Jean Morton Memorial Fund endowment can be used only to support SPC's work in mission and education. Jean's stewardship and kindness shapes who we will be in the future, as do all of the gifts of time, talents, and funds that members have shared.

In all things we have been blessed. We need to seek to be a blessing to others.



The Clergy of Second Presbyterian

Rev. Neander M Woods DD June 15, 1873-March 13, 1881

Rev James Leach Lancaster (Supply) 1881-1882.

Rev. E. O. Frierson DD May 1882-August 20,1886

Rev. Reynolds Moreton, (Stated Supply) December 12, 1886-May 1. 1888

Rev. William Sterling Lacy DD June 1,1888- August 15, 1899

Dr. James Ernest Thacker DD January 1900-1909 (Supply Pastor) 1932

Dr. Thornton Whaling DD March 1910-July 11, 1911

Rev. Dugal Neal McLauchlin DD July 25, 1912-November 1932

Rev. C Grier Davis Th. M., Th.D., DD May 1933-May 1,1938

Rev. Clyde Newman Faulconer, DD January 22, 1939-March 15, 1944

Rev. Charles H. Gibboney DD July 1944-June 1949

Rev. Royce K McDonald Th.M., October 2, 1949-August 31, 1955

Rev. Francis Brooke Jr DD (Stated Supply) September 1955- May 24, 1960

Rev. Warner DuBose April 16,1961-August 31,1964

William Howard (Interim) 1964-1965

Rev. Richard Sydney Ruggles September 5, 1965-1981

George D Heath (Interim Supply) 1981-1982

Rev. William D (WD) Hasty Jr. May 1982-August 1990

Rev. Nancy Johnson Parish Associate, February-September 1990 (Interim Minister) September 1990-May 1992

Dr. Steve Frazer 1992-December 2007

Commissioned Pastor Billy Rickets, Director of Congregational Ministries Jan 2007 -May 2014

Rev. Kerry Westerwick (Interim Minister) June 29, 2008-December 2009

Dr. Craig Wansink, Parish Associate Pastor, January 1995-January 2006, Senior Pastor, March 2010-present

Rev. Catherine Hart Monroe, Covenant Associate Pastor for Discipleship & Spiritual Formation, Sept 2016-present

Isaac Thomas, Commissioned Lay Pastor 2017-2019

Dr. Nancy Rowland, Parish Associate 2020-present

The Musical Ministry of the Church

Organist/Pianist/ Director of Music (a partial listing)

H. C. Percy, Organist, April 1876

Moses Young, Organist, December 1878- ?

Clair Green, Substitute and Sabbath night Organist, April 1876

Dr. Carter, April 1882-?

Amelia Broughton, January 1880 for 12 months

Mrs. Birdsall April 1883

Professor R. C. Penzold, Organist, April 1885 to June 1908

Dr, W. H. Gingrich, Director of Music, January 1890-

Miss. Elizabeth McDonald Lander, ` June 1899

Samuel Parrish, Organist, ?- May 1923

Mrs. Herbert Smith, 1934

Miss Mary Stone, Organist and Choir Director, 1943

Mrs. Garrison, ? to December 1943

Mr. Bailey Barco, Organist and Choir Director; December 1943-?

Guy Hall, Minister of Music, ?–Summer 1961

Mrs. George (Sara) Pilcher, Director of Music September 17, 1961- February 1964

She was named choir director in 1961. The Junior and Senior Choirs were established under her leadership. She was paid \$100 per month.

Mrs. Elizabeth Rader, February 1964

Dorothy Bovard, September 1963-1965?

Edwin J. Morrison, Organist and Choir Director, March 1965 to May 1968

Dr. Cephas J. (Joe) Adkins, Organist, May 1968 to 2011 Joe was born on April 18, 1925, in Gainesville, Florida. He was a psychology professor at Old Dominion University, and he served as the organist at SPC for 43 years. He was hired as a supply organist in September 1968 at \$100.00 a month. He died on February 22, 2014, in Norfolk Virginia.

Bobbie Kesler-Corleto, Associate Pianist and Organist, September 1, 1998-2013 During her time in Norfolk, she accompanied the Virginia Symphony Chorus, the Virginia Chorale, the Old Dominion University Concert Choir and the Diehn Chorale, as well as serving as pianist/organist of SPC.



Isaac Thomas, Pastor of Music, Outreach, and Technology, May 2014-October 6, 2019, also Commissioned Lay Pastor 2017-2019. Isaac joined the SPC staff in 2014. He is a native of Fayetteville Arkansas and had been directing church choirs for over 30 years throughout Arkansas, Tennessee, Texas, and Virginia. In October 2019 Isaac became Director of Music Ministries at First United Presbyterian Church Fayetteville, Arkansas.



Robert Shoup, Director of Music, February 2, 2020-present. Bob earned a Bachelor's Degree in Music Education (voice) from Duquesne University, and a Master's Degree in Conducting from Carnegie Mellon University where he studied with Grammy Award winning conductor Robert Page. Bob has served congregations of varying denominations in Pennsylvania and Virginia for more than 30 years. He has been the Chorus Master for the Virginia Symphony Orchestra since 1997 and is the founding Artistic Director of The Norfolk Street Choir Project. Bob lives in Norfolk with his son, Benjamin, and his daughter, Ali.

Choir Director (a partial listing)

Mr. A.B. Broughton, 1880

Mrs. Ella M, Goodrich, Choir Director, 1897-September 27, 1926

Miss Mary Ewell, 1904-1917

O. Heywood Winters, August 1906-?

Edwin Feller, Choir Director, December 4, 1906

Miss Mary Stone, Organist and Choir Director, 1943

Mr., Bailey Barco, Choir Director, 1947-?

Mrs. K. C. Barnett, Choir Director, February 1969-?



Mildred Berryman, Choir Director, 1970-1995. She was born Mildred Virginia Gaston on February 11, 1929, in Norfolk. A Maury High School (Norfolk) graduate, she then received her bachelor's degree from Illinois Wesleyan University and her master's in music from the University of Richmond.

Mildred served as the choir director for 14 years at Woodland Heights Baptist Church in Chesapeake and 25 years at Second Presbyterian Church in Norfolk, as well as organist at several other Tidewater

churches. She passed away in Virginia Beach on Thursday, April 23, 2021. Her cremains were interred in Forest Lawn cemetery section F, Block 2, Lot 24 on Granby Street Norfolk.

Greg Prudom, Choir Director, 1998

Karen Glosser, Minister of Music, 1998-?

Jeff Garris, Choir Director, September 2002-?

The Choir: Some Reflections from the Past

During the tenure of our first pastor, Neander M. Wood, and under the session's guidance, a deliberate decision was made not to establish a traditional choir within the church. Instead, the aim was to encourage "all the people [to] praise God" actively through congregational participation in the church's musical offerings. The results of that approach were seen deeply gratifying, with every member of the congregation "earnestly encouraged to contribute to this uplifting aspect of our worship."

In August 29, 1879, an essential step was taken to facilitate the learning of hymns among church members. Pastor Neander M. Wood organized a choir for this purpose. This choir consisted of an organist, Mrs. Amelia H. Broughton, along with 13 singers. In 1880, Mr. A. B. Broughton was appointed as the choir's leader, and in February of the same year, the session officially authorized the formation of the choir.

By December 1887, Mrs. John T. Brown was engaged as a regular singer, receiving a salary of \$250.00 per year, which was distributed in monthly installments. In May 1882, the composition of the choir was adjusted, with a select group of accomplished singers placed in front of the congregation to lead the musical exercises.

Around 1890, a shift occurred, leading to congregational singing being guided by the choir. Hymn and Tune Books were provided to the seating areas, encouraging active participation from all attendees in praising God within His sanctuary.

In 1897, Mrs. Ella M. Goodridge, hailing from the First Presbyterian Church, joined SPC to assist with the music and was designated as the leader of the choir. It is believed that she played a pivotal role in strengthening the choir. Starting in 1933, a substantial choir was established and continued to thrive for many years. During this time, a skilled leader took full charge of the music and the direction of congregational singing.

On September 7, 1961, the choir underwent a transition, where five members began to receive compensation of \$40.00 per month, while the remaining members continued as volunteers. Mrs. George Pilcher assumed the role of Director of Music on September 17, 1961, receiving a monthly payment of \$100.00. Eventually, the paid choir was phased out, and a voluntary choir was introduced in 1965.

Missionaries Supported (a partial listing)

Rev Geo W Leyburn Sr. and Rev Geo W Leyburn Jr Greece 1875.

Dr. William D. Reynolds.Korea



([Korean](#): 이눌서; [Hanja](#): 李訥瑞, 1867–1951) William was an American Southern Presbyterian (PCUS) missionary and Bible translator in Korea.

William Davis Reynolds Jr., also known by his Korean name Inulseo, was born on December 11, 1867, in Norfolk, Virginia. He was raised in Second Presbyterian Church and received his education at the Norfolk Male Academy. In 1887, he graduated from Hampden-Sydney College with two degrees, a Bachelor of Arts and a Bachelor of Literature.

After working as a teacher for several years, Reynolds felt called to become a minister. He pursued theological education at Union Theological Seminary from 1890 to 1892. During his seminary years, Reynolds developed an interest in establishing a Southern Presbyterian Mission in Korea (then known as Corea).

In February 1892, William D. Reynolds Jr. and his future wife, Patsy Bolling, were appointed as missionaries to Korea under the Presbyterian Church in the U.S. (PCUS). Following his ordination by the East Hanover Presbytery of PCUS, he married Patsy on May 5, 1892, in Richmond, Virginia. The couple set sail for Korea in September 1892 as part of the "Pioneer Band," a group of seven missionaries sent by PCUS to Korea.

Initially based in Seoul, Mr. Reynolds served as the first chairman of the Mission and the chairman of the Presbyterian Council of Korea. In 1895, he was elected to the "Board of Official Translators" of the Bible. Subsequently, he played a key role in establishing a mission station in Chunju, where he moved with Mrs. Reynolds in 1897. He also served as the Stated Supply Pastor of the West Gate Church from 1897 to 1899 and then from 1908 to 1910.

In November 1905, the 'Korean Circle' of the Second Presbyterian Church in Norfolk, Virginia, donated a modern lantern (an image projector using glass slides) to Dr. and Mrs. William D. Reynolds for use in Presbyterian missions in Kunsan and Chunju, South Korea. Presentations made with the projector attracted thousands of spectators and worshippers.

In 1913, Reynolds began teaching systematic theology at the Union Seminary in Pyeng Yang, while continuing his work as a translator and assisting with the preparation of the first Korean Hymnal. From 1925 to 1936 he also served on the revision committee for the Old and New Testaments. Throughout their missionary years, Mrs. Reynolds taught at Women's Bible Institutes and Sunday schools. In recognition of his contributions, W.D. Reynolds received honorary degrees of D.D. in 1908 and LL.D. in 1925 from his alma mater, Hampden-Sydney College.

In 1937, the Reynolds retired to Montreat, North Carolina. They had three surviving children: John Bolling, Carey Mebane (Mrs. D.B. Wilson), and Ella Tinsley (wife of Reverend John W. Groves). Dr. Reynolds passed away on April 2, 1951, in North Carolina, and he is buried in Mountain View Memorial Park, Black Mountain, Buncombe County, North Carolina. Patsy Bolling Reynolds passed away on March 11, 1962, in Greenville, South Carolina, and is buried beside him.

Dr. William Davis Reynolds Jr. is remembered by the Presbyterian Church of Korea, with many Korean visitors paying homage to his work in founding the Korean Presbyterian Church.

Patsy Bolling Reynolds Korea



Patsy Bolling Reynolds (1867-1962) was one of seven missionaries sent by the Southern Presbyterian Church in the United States to Korea on November 3, 1892. Together with her husband, William Davis Reynolds Jr., she served in various locations in Korea.

Born on September 28, 1868, in Amelia County, Virginia, Patsy graduated from Modovia Academy in 1887. She married William D. Reynolds Jr. on May 5, 1892, in Richmond, Virginia, and shortly thereafter, they embarked on their missionary journey to Korea on November 3, 1892. After moving to Jeonju Station in June 1897, Patsy took charge of the women's Bible class and led it. They lived in Seoul from September 1902 to January 1908, during which time she supported women's ministry at the North Presbyterian Church Seoul Station, leading the Yeondong Church Sunday School and Mrs. Bible Class.

They returned to Jeonju in February 1908 to focus on women's ministry and evangelism, particularly wife education. From 1923 to 1937, they resided in Pyongyang, where they continued their missionary work. The Reynolds retired to Montreat, North Carolina, in July 1937.

Patsy Bolling Reynolds lived until March 11, 1962. She and her husband are both buried in Mountain View Memorial Park, Black Mountain, Buncombe County, North Carolina.

Dr. William Ford Bull Korea

Born on February 2, 1876, in Norfolk, Virginia, Dr. William Ford Bull was an American football player, coach, and international Christian missionary. He played a pivotal role in initiating intercollegiate athletics at Hampden–Sydney College in Hampden-Sydney, Virginia, and establishing the school's first football team. Dr. Bull was ordained to the ministry on July 3, 1899, at Second Presbyterian Church in Norfolk.

He later became a Christian missionary in Korea for the Southern Presbyterian Church, where he is credited with "leading thousands to Christ." He married Elizabeth Augustine Alby Bull, who was born on November 6, 1869, in Staunton, Virginia. Elizabeth passed away on May 11, 1957,

in Norfolk, Virginia. Dr. Bull himself passed away on December 17, 1941, in Norfolk, and he is buried next to his wife in Elmwood Cemetery, Norfolk, Virginia.

Rev. Eugene Bell, D.D. Korea

Rev. Bell was born on June 14, 1868, in Shelby County, Kentucky, to William Henry Bell and Frances Venable (Scott) Bell. On June 26, 1894, he married Charlotte Ingram Witherspoon in Kentucky. In 1895, the couple embarked on a missionary journey to Korea, working under the Executive Committee of Foreign Missions of the Presbyterian Church in the U.S. They were blessed with two children, Henry Venable Bell and Charlotte Witherspoon (Bell) Linton. Sadly, Charlotte (Lottie) passed away in 1901.

On May 10, 1904, Eugene married Margaret Bull, and together, they became parents to Eugene Bell Holland Scott Bell and William Ford Bell. Tragically, Margaret passed away in 1919.

Eugene entered into his third marriage with Julia Dysart on September 15, 1921. On September 28, 1925, at the age of 57, Eugene Bell passed away in Gwangju Metropolitan City, South Korea. He was laid to rest in the Yangnim-do Missionary Cemetery in Gwangju Metropolitan City, South Korea.

Margaret Whitaker Bull-Bell Korea

Margaret Whitaker Bull-Bell, born on November 26, 1873, in Norfolk, Virginia, was raised in a devout Christian home and became an active member of the Second Presbyterian Church of Norfolk. She had a deep passion for teaching and was involved in a Chinese Mission Sunday School.

In the fall of 1902, accompanied by her sister and mother, she visited her brother, Rev. William F. Bull, in Kunsan, South Korea. During this visit, she met her future husband, Rev. Eugene Bell, D.D. They were married in Norfolk, Virginia, on May 10, 1904, and arrived in Mokpo, South Korea, the following September.

Margaret was a skilled musician and shared her talents by teaching music to her children and others in the community. She learned the language and actively participated in Bible conferences, Sunday Schools in neighboring communities, and conducted the Industrial Department of the Girls' school.

Tragically, Margaret Bull-Bell passed away on March 26, 1919, when the car she was riding in was struck by a train in Gwangju, Gwangju Metropolitan City, South Korea. She is buried in Yangnim-do Missionary Cemetery, Gwangju Metropolitan City, South Korea.

Rev. and Mrs. Sidney Anderson Jr.

Lavers, Brazil

Rev. and Mrs. George R. Stuart Jr.

Monto, Africa 1940s- 1960s?

Rev. and Mrs. Charles R. Butler

Brazil 1950s

Charles R. Butler was born on September 28, 1917, in Lynchburg, Virginia. He pursued his theological education at Columbia Seminary and subsequently served as a pastor in various congregations across the United States.

During his life's journey, he married Ruth Elizabeth Hart, a schoolteacher born on January 12, 1919. Their shared commitment to faith led them to embark on a significant mission in Brazil, where they served with the West Brazil mission of the Presbyterian Church. Together, they dedicated five years to this mission.

Charles and Ruth were blessed with five children during their lifetime. Charles passed away on December 23, 2000, at the age of 83 in Chattanooga, Tennessee, succumbing to a heart attack. He was buried in Virginia Memorial Park, Bedford County, Virginia. Ruth continued to live a long and fulfilling life, passing away on September 26, 2013, at the age of 94. Her grave is next to that of her husband.

Mr. and Mrs. Charles Coke Ansley North Brazil 1954- 1963
Charles was born on July 5, 1922, while Ruth's birth took place in British India on February 4, 1924. In 1947, their paths intertwined, and Ruth and Charles ventured to Brazil in 1954, embarking on a noble mission as Presbyterian missionaries in the Amazon region. They wholeheartedly dedicated themselves to this service until 1963.

Upon their return to the United States, Charles continued his calling by serving as a minister in various churches throughout the southeastern region. Ruth remained steadfastly by his side, supporting him in his ministry. Eventually, they retired to Black Mountain, North Carolina.

On August 2, 2001, Charles passed away in Asheville, North Carolina, at the age of 79. His remains were cremated, and his ashes were scattered at sea. Ruth Drew Ansley, who lived a remarkable life, reached the age of 92 before she peacefully passed away on June 11, 2016, in Monroe, North Carolina.

Rev. and Mrs. Charles Ashley Congo 1964-?

Rev. Mr. Moon (Mathew) Whong and Mrs. Dixie Whong Sao Paulo Brazil 1967-?
Rev. Moon Whong served as the Pastor of Westminster Presbyterian Church in Norfolk. His wife, Dixie Rast, originally from Rochelle, Virginia, was a registered nurse who held a Bachelor of Science degree from the Medical College of Virginia.

In 1967, Rev. Whong was commissioned as an evangelist and missionary to Sao Paulo, Brazil. He remained dedicated to this mission, where a small settlement of Koreans had evolved into a thriving and substantial colony. Together, they raised four children during their time in Brazil.

Mark and Cindy Mullins Tokyo Japan

Jenn West London, England, The Netherlands, and Ireland

Jenn West embarked on a significant missionary endeavor in 2000 when she received a major Jacob's Grant. Her mission was to engage in missionary work with Muslims in London. Prior to this, Jenn served on the staff of InterVarsity Christian Fellowship, focusing on international students in Amsterdam. Her work involved cultivating relationships with both existing and new international students, guiding and nurturing Christian students, and providing training and

encouragement to others involved in international student ministry. As of 2023 she is working on a master's degree in missiology in Ireland.

Ben and Jasmin Seidl

Germany (and Europe)

Ben and Jasmin Seidl have been dedicated missionaries affiliated with New International in Germany. Their primary passion is to impact the emerging generation with the Gospel through the avenues of relationships and creativity. Ben is New International's Regional Director for Europe, which involves him overseeing 12-18 missionaries, mentoring them in their ministries as missionaries and cross-cultural religious workers.

Jarred and Shelly Jung

East Asia (Singapore)

Jarred and Shelley Jung are actively engaged in ministry in East Asia through their involvement with Campus Crusade for Christ. They play a vital role in offering graduate-level theological training, both in-person and virtually, to pastors and other students throughout Asia. Presently, they are based in Singapore, where they are involved in theological training, specifically within the East Singapore School of Theology. Their family includes three children: TJ, Hanna, and Ren.

Anna and Jake

The Middle East

Anna and Jake are missionaries who serve under the organization "Youth With A Mission" (YWAM). They are part of the Jordan Project, a mission focused on reaching out to and converting Muslims to Christianity. They have two children.

Location of Church Manses

100 Bank St.	May 1882
48 Duke St. Norfolk Virginia	1874
68 Boush St. Norfolk VA (1880s address, located next to the church on what is now the south lanes of Boush St.)	
York St	1901
Mowbray Arch	1919 to 1921?
5321 Rolfe Ave Norfolk 8 VA	1940 to 1965
7427 North Shore Rd, Norfolk, VA 23505	1965 to June 2008

In June 2008 the North Shore Road manse was rented. It was later sold, with our pastors now given a housing allowance.

Churches Organized or Started by the Ministers and Session of Second Presbyterian Church

Colley Memorial Presbyterian Church

Colley Memorial was organized on December 30, 1893, by the Second Presbyterian Church Session.

Lambert's Point Presbyterian Church (Westminster Presbyterian Church)

This church was organized in 1897 by Colley Memorial Presbyterian.

First Presbyterian Church in Hampton

Rev. Woods was invited to be part of a committee (of 2) to help organize the church in March 1879.

Court House Presbyterian Church of Gloucester (Grace Covenant Presbyterian Church)

This was organized on November 14, 1879, by Rev. Neander M Woods.

Lafayette Presbyterian Church Norfolk

On September 2, 1906, Dr. James Ernest Thacker started a mission Sunday school that grew into Lafayette Presbyterian Church .

Lynnhaven Presbyterian Church of Virginia Beach.

In 1916 Rev. McLauchlin was invited to preach at the Lynnhaven Library Association and help organize the Lynnhaven Presbyterian Church of Virginia Beach in June of 1917, with 35 members.

Covenant Presbyterian Church Norfolk,

Covenant was organized on May 23, 1954, with Rev. Royce K McDonald participated in formally organizing the first African American Presbyterian Church in Norfolk.

Missions Sunday Schools

November 1872: A Sunday school started at the home of Mrs. Elizabeth Colley.

September 1893: A Sunday school was organized at Princess Anne Church.

May 1898: A Mission Sunday school was started at Petree Chapel.

1899: A Mission Sunday school was organized on Washington St. and a Sewing School for mothers in that neighbourhood was held every Saturday morning at the mission.

1900: A Mission Sunday School was opened on the corner of James (Monticello Ave.) and High Streets.

1906: A Mission Sunday school was started on Lafayette Boulevard.

Memorial Plaques in our Church at 7305 Hampton Boulevard

**TO THE GLORY OF GOD
AND
IN LOVING MEMORY OF
FRANCIS JOHN BROOKE, JR. D.D.
UNDER WHOSE
LEADERSHIP AND ENCOURAGEMENT
THE RELOCATION OF THIS CHURCH
WAS ACCOMPLISHED**

Communion Table
**In Loving Memory of Our Parents
William H Broughton and Amelia D Broughton**

The Brass Cross in our sanctuary was given:
**In memory of Dr. Sam Ward Ray Jr.
1920-1995**

The ramp at the south entrance.
**THIS ENTRYWAY IS DECATED IN HONOR OF
THE REVEREND RICHARD S RUGGLES
PASTOR OF
SECOND PRESBYTERIAN CHURCH
1965-1981
OCTOBER 17, 1999**

Street Sign
**IN MEMORY OF
MAXINE AND BOB BUGG
2004**

**The Congregation Of
Second Presbyterian Church
Norfolk Virginia
Dedicates this Organ Console
In Honor Of
Dr. Cephas "Joe" Adkins
In Recognition of His
40 Years Of Service As Organist
September 7, 2008**

**Sanctuary Lighting in Memory of
Arlie M Baird
&
Henry W. & Helen A Wroton
By Robert J Baird
John and Rozalyn Klein
Carlisle Wroton & Priscilla Baird-Wroton
In Honor of
Robert J Baird
By His Family
2010**

**The Robertson Family Deck
At Second Presbyterian Church
2021**

MEMORIAL GIFTS

**Four Offering Plates in memory of Mrs. Courtney M. Bell
By Mrs. John W. Schuyler, Mrs. A. Ray Pentecost
and Mrs. Earl T. Gresham Jr.
January 1972**

Second
PRESBYTERIAN CHURCH

Celebrating
150
Years



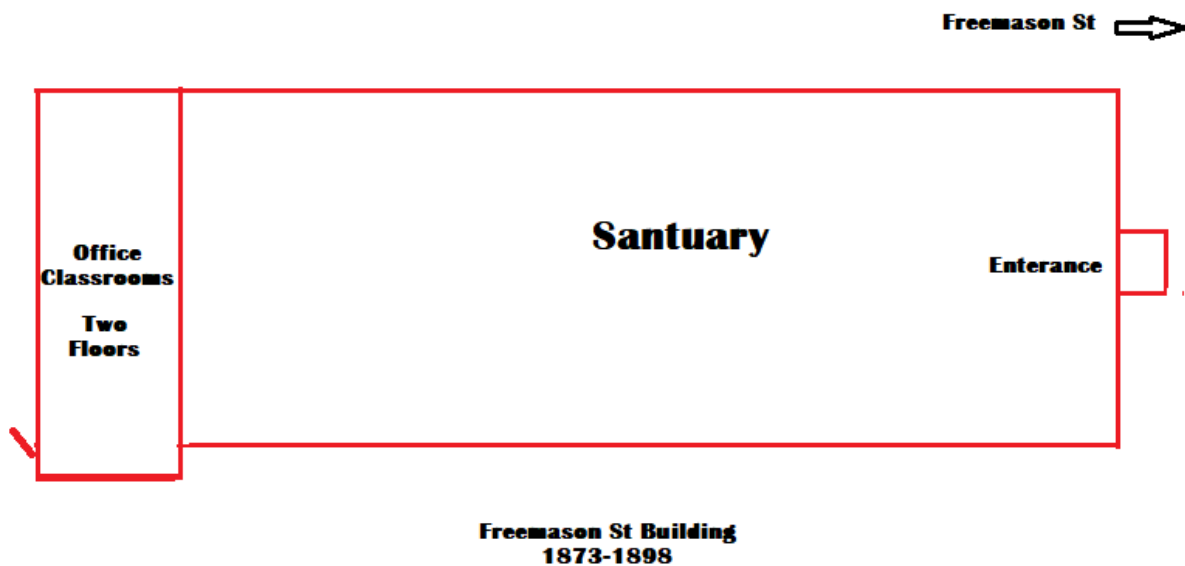
Appendix: The Architectural Designs of the Church

Freemason Street Church

The Freemason Street Church (1873) was a one story rectangular red brick box (short end facing Freemason St). It was 70X 35 feet with five windows on each side, with a slate or tin roof, and with the main entrance on Freemason Street, with a portico located in the center of the building.

1873, attributed to Charles Parker Breese. 1899, facade renovation, James E. R. Carpenter.

ARCHITECT: Charles Parker Breese 1873.



In February 1882 the church was tastefully frescoed and adorned.

In 1898 remodeling involved adding the Gothic Revival granite and brownstone facade, with a rose window, and its off-center tower, to provide contrast to the nearby Epworth United Methodist Church.

Sanctuary length 57.73 feet

Building length 71.82 feet

Building width 37.78 feet

Office length 27.42 feet

Office width 40.55 feet

Office 37.12 feet

Tower 16 x 16 feet

Four Windows each side of the sanctuary

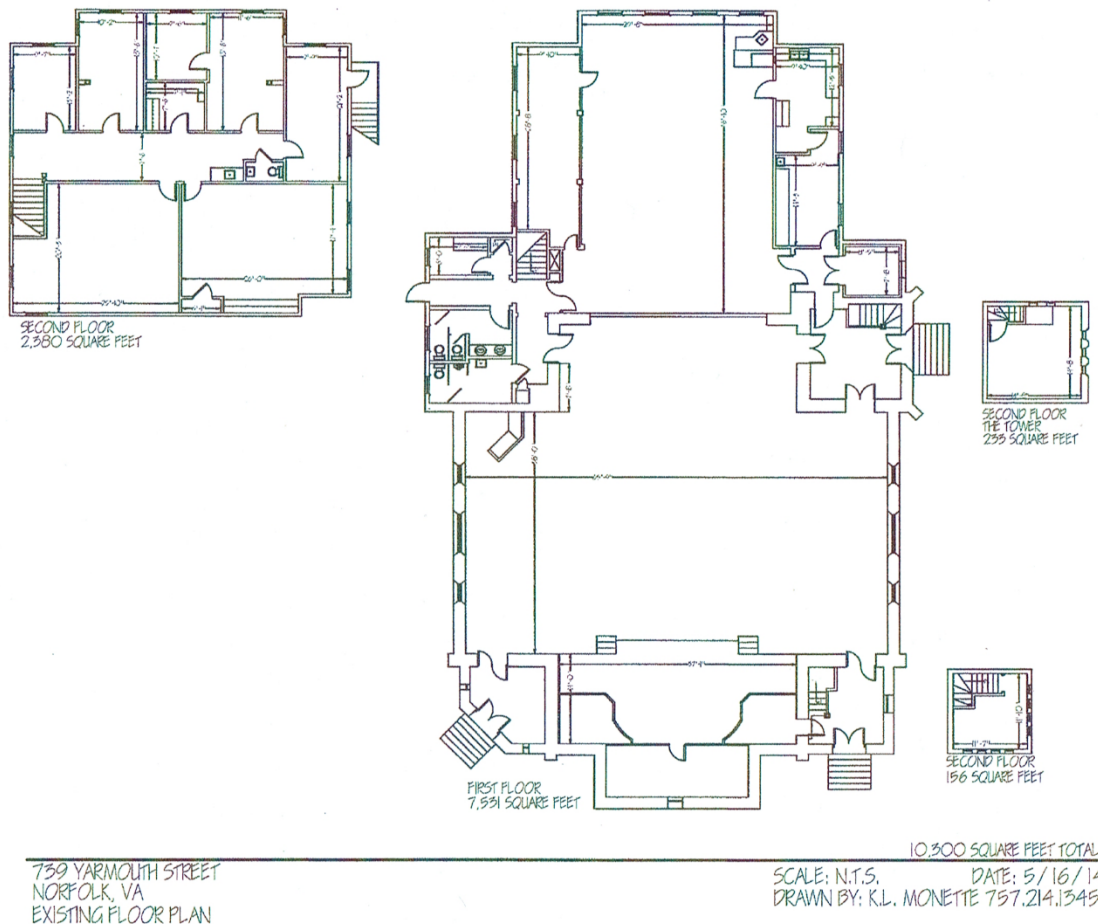
ARCHITECT: Charles Parker Breese 1873, James E. R. Carpenter 1899

STYLES: Gothic Revival 1899

MATERIALS: brownstone (material), granite (rock), brick (clay material)

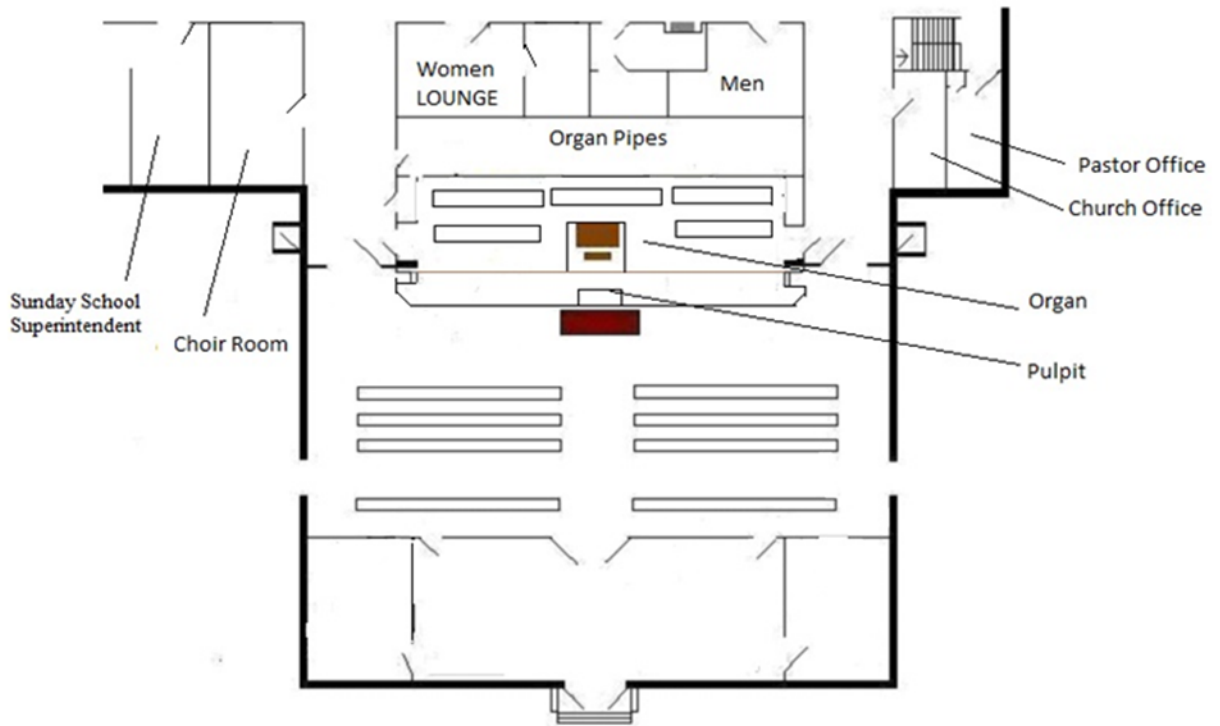
Yarmouth Street Church
739 Yarmouth St Norfolk, VA

This was built on a lot 150 feet with a depth of 200 feet. The common bond red brick building with white terra-cotta trimming was constructed in the Late Perpendicular Gothic Revival style. The interior of the sanctuary was in the shape of a Greek cross. The main entrance was through the vestibule of the tower on the Hague River side of the church. The design of the building was dictated by the shape of the lot.



Yarmouth St. Church Unitarian Church (former Second Presbyterian Church)
floor plans 2014

Hampton Boulevard Church
7305 Hampton Blvd. and North Shore Road



Church Sanctuary 1960

Not drawn to scale.

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10/01/2023