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**Ms. Avery Pearl  
Pet Columnist**

# Pet Perspective with Ms. Avery Pearl

## Time For Spring DeFluff

I have been blessed with a lot of fluff. (Mimi says I look like a squirrel, when I'm wet). Seriously, I am a giant fur ball, with a poofy tail!

I have started this thing called shedding my winter coat. Can you believe, it doesn't look thinner? Not even a little bit!

If you look up puffy coat in the dictionary, you should see a picture of me, Ms Avery Pearl!

So, tomorrow I go for my DeFluff with Ms Dawn.

She gets so much hair off of me...and again, you can't even tell. Mimi got half a Walmart bag one time and I was still a giant ball of dryer lint! Pappy has this sticky roller brush thingy, that he uses to get MY hair off of stuff, cause I'm an ol' shedder. That way he doesn't go to work, wearing some of my hair.

I can't blame it on Ms Ivory because yorkie's do not shed. When Mimi clean our beds, she has to brush mine to get all the embedded hair off. When she brushes Ms Ivory's bed, she gets no hair.

I kinda feel bad for all this shedding stuff but, Mimi and Pap say, it is okay and that I am worth cleaning up a little hair.

They also tell everyone how clean Ms Ivory and me are. Because we do not mess with or bother anything. If it isn't our toy, we don't touch it, we are good girls.

Any-woof, Happy April Everyone!

For more of my Pet Perspective like and follow me on Facebook at Ms Avery Pearl.



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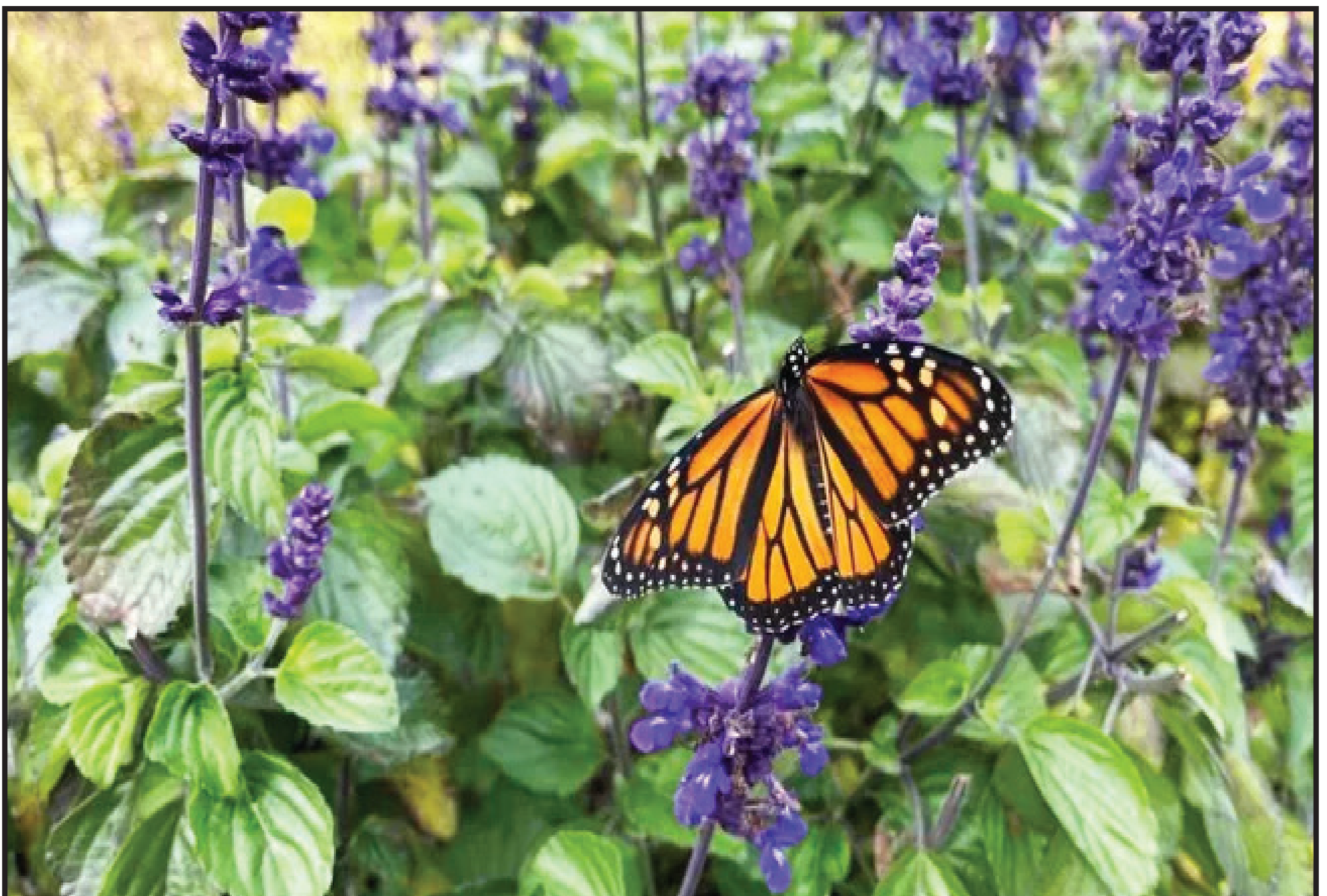
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meet on the  
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American Legion in Wartburg.



## — In Loving Memory —

### Stella Bunch Kelly, 100



She was preceded in death by her parents Walter and Lillie Bunch; husband Clyde; special son-in-law Mark Shelton; sisters Aletha Bunch Spainhour and Florence Bunch Worthington; and brothers, Harvey, Isaac, Paul and James Bunch. She is survived by brother Earl Bunch; daughter Brenda Shelton; sons C.A. (Marcia) and Gary (Kathy); grandsons Stephen, Darren (Jess), Joe (Amanda), Patrick (Heather), and John (Jessi); 13 great-grandchildren and one great-great-grandchild.

Stella Bunch Kelly age 100 passed away peacefully on Saturday, February 28, 2026. Stella grew up in Coalfield and was a true Coalminer's daughter. She was born on January 15, 1926 to the late Walter and Lillie Bunch. She served her country during WWII as a Calutron Girl at the Y-12 plant. Her husband, 2 brothers and 4 brothers-in-laws all served overseas during WWII. She was a very dedicated Christian always working in her Church and teaching many Sunday School Classes. She took pride in her ability to raise her 3 children by working off the land to provide for them. Between milking a cow and making butter and cheese, to raising a garden and canning vegetables, fruit and meat, she provided most of the food for her family. As her children grew, she started working. She worked many years as a Head Start teacher and was very proud and honored to volunteer at the Methodist Medical Center's Coronary Rehabilitation Facility.

The family will receive friends Monday, March 2, 2026, from 12:00 until 2:00 pm Schubert Funeral Home, Wartburg. Funeral services will follow at 2:00 pm with Ronny Jones officiating. Internment will follow in the Union Cemetery, Wartburg, TN.

In lieu of flowers, please consider a donation to St. Jude Children's Hospital, 501 St. Jude Place Memphis, TN 38105. 501 St. Jude Place Memphis, TN 38105

*Schubert Funeral Home is honored to serve the family of Stella Bunch Kelly.*

### Psalm 86:4-5

**4 Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.**

**5 For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.**



### William "Bill" Phillips, 55



Liam, Oaklynn, Hunter; brother Barry (Diana) Phillips; step brothers Steven Aytes (Holly), Ken Aytes; step sister Crystale Aytes; special friend Donna Gunter and a host of nieces, nephews, aunts, and uncles.

The family will receive friends Sunday, February 22, 2026 at Schubert Funeral Home from 1:00-3:00 p.m. with the funeral to follow at 3:00 p.m. with Bro. Robert Freels and Bro. Tyler Trout officiating. Graveside services will be Monday at 11:00 a.m. in the Frankfort Cemetery in Lancing.

*Schubert Funeral Home is honored to serve the family of William "Bill" Phillips.*

William "Bill" Phillips, age 55 of Deer Lodge passed away Friday, February 20, 2026 at Parkwest Medical Center in Knoxville.

He is preceded in death by his father Robert Alton Phillips; special friend Steve Gunter.

He is survived by his parents Peggy and Butch Aytes; children Kailyn (Logan) Simmons, Kelsey Phillips and fiancé Adam Pass; step sons Dylan Hughett, Shade Underwood; fiancé Amie Underwood; grandchildren Sophia,

### David Walker, 69



Also surviving are 18 Grandchildren and 13 Great Grandchildren whom he loved to see come and visit. He will be especially missed by his brother Dale. Dale became his main caregiver when he became sick. He also had a special place in his heart for his dog Fancy.

David Walker, age 69 of Mossy Grove, took his journey to heaven on March 25, 2026. He was born on November 5, 1956, in Sunbright, TN. David was a carpenter by trade. He took pride in building and remodeling houses across Morgan and surrounding counties.

He was preceded in death by his wife Mary, Parents; Georgia (Leroy) Daniels and Jr. (Wanda) Walker and granddaughter Celina Price.

He will be missed terribly by his brothers and sisters, William (Rebecca) of Dayton, TN., Dale of Mossy Grove, Kay of Wartburg and Becky of Milton, FL.

Children: Louanda, Greta, Denise and Sondra of Wartburg and Stepdaughter Amy (Spunky) Brown of Mossy Grove.

We want to give a special thanks to the doctors, nurses and staff of the ICU Unit at Methodist Medical Center. They are like a family in there and welcomed us in taking such wonderful care of Davey. Also special thanks to Schubert Funeral Home, their attention to detail and kindness shown to our family over the years can never be matched.

The family will receive friends on Monday, March 30, 2026, from 12-1pm Schubert Funeral Home, Wartburg. Funeral Services will follow at 1pm with Bro. Herb Judkins officiating, internment will follow the funeral services in the Byrd Cemetery, Sunbright, TN.

*Schubert Funeral Home is honored to serve the family of David Walker.*

## Historically Speaking A Marker of Alignment, Community, and What Comes Next

By Ray Smith - Oak Ridge City Historian

This was written by Brad Parish, past Community Reuse Organization of East Tennessee (CROET) Chairman (2023). Brad gives unique insight into Oak Ridge and especially K-25 history. He has personally lived it, and his ancestors were here before Oak Ridge was created as a part of the Manhattan Project. Brad also enjoys a unique perspective regarding the present transition at the Heritage and Horizon Centers because of the nuclear renaissance.

\*\*\*

The land at the former K-25 site has been part of my family's history long before it became part of my own working life. I mean this very ground, the soil where the Department of Energy reservation now stands.

My great-grandparents were poor sharecroppers here. They worked this land by hand and raised their families through hard seasons and uncertain harvests. My grandmother grew up here before everything changed.

When the land was taken for the Manhattan Project during World War II, my family was moved off and resettled in Kingston, just 15 or so minutes away. They settled on a hill once covered in peach orchards.

That is the same hill where I live today. It was not far in distance, but it marked a turning point for our family.

One of my grandfathers later returned to work in the rock quarries that supported the site's early construction. That part of the story is clear in our family. He was involved in the hard labor that helped shape what was rising here. My mother's father passed away when she was still young, long before I was born, so much of what I know about his time comes from family memory.

He was a local sheet metal worker and given the demand for skilled trades during those early years, it is a reasonable assumption that he likely spent some time helping with construction here before moving on. He later continued his trade in Atlanta and other major cities. Neither grandfather remained long in that first wave of work. They did what was needed and moved forward. The land stayed the same. The work changed.

My own path here began with environmental research. Some of my earliest work in Oak Ridge focused on environmental health connected to the site. I later worked in site operations managing training programs and helping prepare workers for the responsibilities they carried each day. I still remember early mornings in the PA room, knowing thousands would hear the safety messages. The instruction was simple. Follow procedure. Respect the hazards. Go home safe.

At that time more than 4,000 people worked on the site. It functioned like a city inside the larger Secret City. Welding arcs flashed. Railcars moved in and out. And everywhere there were drums. Drums of waste from decades of production. Drums from demolition as buildings came down. Rows of them staged, labeled, monitored. The legacy of speed and secrecy was not abstract. It sat in steel containers across the landscape.

I was one of many involved in cleanup efforts. I helped take down structures that had once defined the mission. I also helped remove sections of the old perimeter fencing that had long marked the boundary of the site. By then, the fence no longer served a primary security function. Security

had evolved beyond that line. But the fence remained a visible reminder of separation and secrecy. Removing it was practical, but it was also symbolic.

There was controversy. Some believed the pace of visible change was too fast. Others believed renewal required visible movement. In that season, some saw us as change agents pressing for acceleration. Change is rarely comfortable where history runs deep and risk has been real. Removing that fence did not reduce security. It marked a shift in how this place understood itself.

Over the years, I have watched many from my generation who worked here begin to pass away. Some battled illnesses later recognized through the Department of Labor's sick worker program. Those programs exist because exposures were real. The costs were real. The lessons were learned slowly.

A couple of years ago, I was honored to help organize the first reunion of former workers from the site. Nearly 500 retirees came back to see the progress, to walk the ground again, and to reconnect with one another after many years. Some of those who attended had been here during the original Manhattan Project era. They had witnessed the earliest days of this site's mission. Others came from later generations of work. It was a powerful reminder that this place is not just infrastructure and industry. It is people.

Since that reunion, we have lost many more. Time continues to move forward. If this land is to continue producing opportunity, we must do better in protecting the people who do the work.

My connection to this site unfolded in several seasons. After my early years in operations and training, I again returned as an employee, this time serving as a manager supporting reindustrialization efforts.

Older facilities were being evaluated, repurposed, and positioned for new uses. Cleanup was progressing, and private industry was beginning to reenter the landscape.

As the site moved away from its original Department of Energy gaseous diffusion mission, it became part of the larger East Tennessee Technology Park. The former K-25 footprint evolved into what is now known as Heritage Center. The name itself reflects the arc of this place. It acknowledges that this ground holds history while also pointing toward renewal and future opportunity.

Old facilities were reindustrialized with cutting-edge research and development. Work moved into advanced battery development, materials science, plastic injection molding, and other emerging technologies. Tool and die operations relocated and began producing components for companies like BMW and Mercedes. Automotive dashboards were manufactured in buildings that once supported entirely different missions. Private industry stepped into facilities that had stood quiet and gave them new purpose.

At the same time, transportation infrastructure was reactivated to support the cleanup effort itself. Rail lines that had once served earlier production missions were brought back into service so trains could again move materials in



Recognizing Brad Parish for his dedication to strengthening community ties

and out of the site. I was involved in supporting portions of that rail system work as it came back online. The infrastructure remained. The purpose changed.

During that period, I also had the opportunity to meet with delegations from Russia to discuss how they might transition aspects of their federally owned enterprises into private sector structures. This was at a time when there was genuine hope for collaboration and shared learning between our nations.

Years later, I returned, this time as a board member and eventually as chairman. By then, the long arc of cleanup was nearing completion, and renewed nuclear investment was beginning to take shape in the region. Serving in that leadership role during such a transitional moment was not simple. It was at times fraught with controversy. There were difficult debates about whether the organization should conclude its mission or attempt to continue forward and embrace the rapidly expanding nuclear energy sector. Ultimately, the organization completed its work, and in time other organizations formed to reinvigorate collaboration within the community.

For me, the purpose was clear. As a long-term member of this community, rooted here for generations, I wanted to ensure that real stakeholders were represented. My goal was to make sure our voices were heard as decisions were being made about our future.

Even after that chapter closed, my involvement did not end. As a broker, I assisted in the transition of former facilities into private hands, including the sale of buildings to publicly traded nuclear companies listed on the New York Stock Exchange.

Just yesterday I was back on the site providing plutonium sources to help new nuclear facilities calibrate their instruments. Standing there decades after my first days on site, I felt the span of it. From quarry labor to waste drums to rail restoration to private manufacturing to advanced nuclear calibration. The work changes. The responsibility remains.

- Continued on Next Page

# Historically Speaking A Marker of Alignment, Community, and What Comes Next

By Ray Smith - Oak Ridge City Historian

Next month there will be an event marking the renovation of Portal 4, the entrance where much of the plant workforce began each day, including Esther and me. It is now a place where memorials are displayed in art, connecting the past to the present.

This land shaped my life beyond work. It was here that I met my wife. We were both working on site when our paths crossed. Today she continues contributing to this region as a scientist at Oak Ridge National Laboratory. In another generation, our son worked out on this site as well, right out of college, helping maintain roads and grounds before moving on to his own path.

From sharecroppers to quarry labor. From sheet metal to environmental research. From cleanup crews to scientific research. From roads and grounds to advanced energy. The land remains. The roles change.

The sculpture stands near the center of the former K-25 site. Its upright form resembles a marker, almost like a surveyor’s pin set firmly in the ground. It holds a line between what this place has carried and what it is preparing to become.

This land has produced crops, wartime materials, private industry, scientific research, and now new energy technologies. Each chapter has asked something of the people connected to it. Prosperity has come from here. So have risks.

The sculpture stands as a marker of continuity. It holds memory and possibility in the same line. It reminds us that the story of this place is not finished, and that our responsibility to it continues.

\*\*\*

Thanks, Brad, for a very interesting look at your experiences and insights.



Sculpture located in the Heritage Center, bringing attention to the work done by CROET to transition land to the community



# Romans 13



**Melvin Howard**

(Romans 13:1-7) the Christian's duty to government: in a time when Nero Caesar was on the imperial throne and perhaps unrivaled in his personal debauchery and political ineptness, it must have been tempting for Christians to despise government and be prone to rebellion. If so, Paul will correct this inclination. Every person is to submit to "the higher powers" (civil authorities---no matter the nation under

which he lives), for all governments are under the sovereignty of God who is "ruler over the nation" (Psa. 22:28). There is, however, biblical limitation---elsewhere specified: (a) No government may force a Christian to do what is morally wrong (Ex 1:15). (b) No civil authority is at liberty to forbid a Christian from doing what is right (Acts 4:18-20; 5:29). (c) Civil law does not have the power to transform moral wrong into societal right, sanctioning the murder of unborn children or authorizing "gay marriage."

Civil rulers are "appointed" (Dan. 2:21; 4:17) (used by God for the maintenance of national or community order (v. 1), though such does not imply that human governments were commissioned by God originally (1 Sam. 8:4-7; Hos. 13:11). Nor does it suggest that these civil "servants" will be rewarded eternally. God can use a "servant" to accomplish a necessary task, and ultimately punish him for doing that very thing (Jer. 25:8-12). In general, civil leaders therefore are to be: (a) honored when honor is due (v. 7); (b) submitted to so that societal order may be maintained (v. 1); (c) supported with necessary tribute for the work they do (v. 7); (d) prayed for to the end that Christian people might have a tranquil environment in which to implement their ministry (1 Tim. 2:1-2).

To withstand governmental powers when they operate consistent with moral principle is the equivalent of opposing God himself (v. 2).

Ideally, rulers will not be a terror to good works. Criminals should fear the power of righteous government at the peril of their very lives (capital punishment). Punishment for crime should be certain, appropriate to the infraction (Gen. 9:6), and swiftly administered (Eccl. 8:11). The Christian obeys just laws, not merely out of fear, but also for conscience sake. Due to the fact that Christians derive many benefits from the governments under which they live, they are required to pay reasonable tribute to help sustain those benefits. Some argue that if one supports the government with taxes he is responsible for the evil that these powers may perpetrate. Paul did not think so. The Roman Empire supported idolatry with tax revenue, but the apostle did not hesitate to charge Christian people with this civic obligation.

(Romans 13:8-10) the Christian's duty to fellow citizens: the he---you (v. 4) distinction in this segment of Paul's epistle (between the civil ruler and the Christian) reveals that Christians have a higher plain of moral responsibility than government is sometimes forced to employ in a morally reckless world. That certainly is evidenced in this portion of the apostle's admonition. Paul contends that proper debts are to be paid; in this context, such embraces what is "owed" to civil rulers (keeping the laws, paying one's fair taxes, respect for authorities, etc.) The underlying principle of law keeping is love for one's fellows. Love is that quality which always acts in the noblest interest of others. The apostle introduces a number of moral transgressions which reflect a woeful lack of love, adultery, murder, theft, and coveting. The remedy for all such infractions is to "love your neighbor as yourself," which would obliterate moral infractions. One must love his family (Eph. 5:25; Tit. 2:4), his neighbor (v. 9), and even his enemy (Mt. 5:43-44); love works no ill to others. This is the code of the Christian, not that of civil government, from the nature of the case.

For centuries it has been a question of considerable controversy whether the Christian is permitted to function as an agent of civil government in the taking of human life. There is little dispute regarding how the early disciples understood the matter. Justin Martyr (second century A.D.) stated that Christians "do not war against our enemies". Historian Everett Ferguson noted that in early second-century literature there is no direct evidence of "Christian participation in military service." The earliest support for such, he says, was the early A. D. 170s.

(Romans 13:11-14) be ready for the day of judgment: this chapter closes with a passionate exhortation for the need for constant preparedness in view of the rapid passing of time, a refrain common to the New Testament. In every Christian there is the potential of dropping off into spiritual slumber; in almost every congregation of the church there are those who have done so already---hence the need for constant self-examination and encouragement on behalf of others. "Salvation" refers either to the day of one's death or the end of earthly time, whichever may be applicable (1 Tim. 2:10; Heb. 1:14).

To speak of the "night" being "far spent" emphasizes the reality of the rapidly running down of the sands of time, with opportunities fading. The expression, "the day," commonly refers to the last day of earth's history, the day of the Lord's return. The expression, "at hand," has been misunderstood frequently. The Greek term is flexible. It may denote a literal nearness in time (Jn. 2:13) or "nearby" in the sense of near association (Eph. 2:13). There are many texts, however, that speak of judgment as eminent because: (a) is a speedy potential for anyone at anytime; (b) time, with God, is always relative (2 Pet. 3:8); (c) the "last day" is certain (Psa. 37:10; Heb. 10:37; Jas. 5:8).

The Christian must thrust from him the "works of darkness" (evil) and clothe himself in the "armor of light" (Eph. 6:13). The verb "walk" is used frequently for the whole sphere of one's existence (Gal. 5:16, 25; Eph. 2:2). To walk in the "day" or "light" (1 Jn. 1:7) is to live consistent with God's truth. The negatives (v. 13) suggest an environment of worldliness, lack of responsible restraint, and harmful contention. The phrase, "put on Christ," is interesting; that adornment initially comes at the point of one's immersion into Christ (Galatians 3:27 "For as many of you as have been baptized into Christ have put on Christ.") His righteousness is the wedding garment (Matt. 22:11-13) when ones sins are washed away by the blood of Jesus in water baptism; he is clothed in the righteousness of the Christ. But there is a sense of urgency for all Christians to adorn themselves with the Lord so as to be protected from the allurements of carnality (v. 4).

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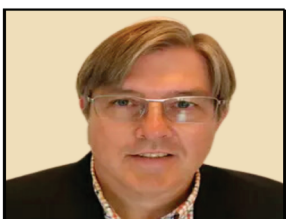
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