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— In Loving Memory —

Faith Trusten McGinnis Gann, 42



Faith Trusten McGinnis Gann, 42, of Pine Orchard. Passed away on September 30th 2026.

Faith was born on June 25, 1984. In Westland Michigan. Throughout her life she was known for always being willing to help someone. Having a heart of gold. She loved God dearly.

Faith is survived by her husband Johnny Gann, her daughter Audrey Gann, her mother Deborah McGinnis. Her sister's Carol Lay and Tammy

West, her brother Ronald Heuser and a host of nieces and nephews. She was proceeded in death by her father Arnold McGinnis, and her sister's Diana Seay, Rose Manners, Pamela Watts, and Rhonda Jones.

Those who knew and loved Faith will forever cherish the memories they made together and the love she shared.

The family has chosen cremation. No services will be scheduled.

Schubert Funeral Home
is honored to serve
the family of
Faith Trusten McGinnis Gann.

Psalms 23
1 The lord is my shepherd
I shall not want.
2 he maketh me to lie down
in green pastures: he lea-
deth me beside still waters.

June Elizabeth Anderson Fritts



June Elizabeth Anderson Fritts was born in 1932 in Sequatchie TN to Ernest F. Anderson and Bertha Higginbotham Anderson. June grew up in Crossville TN where she graduated from Cumberland County High School.

She worked as the church secretary at First Baptist Church in Crossville and at the courthouse. She later was a bookkeeper for a hotel in Rockwood TN. She was married to Harry E. Fritts who was a teacher in Morgan County and passed after 43 years of marriage to June in July 2013. She and Harry lived in Wartburg TN and then moved to Rockwood TN where they were active in South Hariman Baptist Church and other music-related community activities. She enjoyed playing the piano, sewing, canning and baking.

She was preceded in death by her husband Harry and her parents, as well as her brothers Wallace Edward Anderson and Ernest Herschel Anderson. She is survived by her nephews Michael and Stephen Anderson as well as her niece Gail Anderson Fisher, all of Chattanooga TN. She was also close to her husband Harry's nieces Melissa Mathis Mullins and Melinda Mathis Lee of Maryville TN, and his nephew Billy Edward Mathis of Knoxville TN and David Mathis of TX, and their children.

June passed peacefully at Signature Health Care in Rockwood TN where she spent the last few years of her life. The family thanks the staff of SHC and of Gentiva Hospice, who were kind to June in her final years.

The family will have a graveside service October 16, 2026 at 1:00 in the Roane Memorial Gardens in Rockwood.

Schubert Funeral Home
is honored to serve the family
of
June Elizabeth Anderson Fritts.

Psalm 123:1

Unto thee lift I up mine eyes,
O thou that dwellest in the heavens.

Iva Deanna “Dee” Gibson, 60



In Loving Memory of
Iva Deanna “Dee” Gibson

Iva Deanna “Dee” Gibson, 60, of Lancing, Tennessee, was called to be with our Lord September 26, 2026.

Dee was born on May 29, 1966, in Dover, Delaware. In her journey through life she also lived in West Virginia before settling in Morgan County, Tennessee, where she lived for the last 26 years.

Dee dedicated much of her life to helping others, working with a compassionate heart as a caregiver. Above all else, she was a deeply devoted mother. Her love for her kids was absolute, and she poured her entire heart into caring, raising and

supporting them. Dee found immense peace and joy in nature, appreciating the simple beauty of the world around her. Guided by her profound faith, she loved Jesus and lived her life with a spirit of kindness and grace that touched everyone who knew her.

She is survived by her four beloved children, Bradley Gibson, Sharree Gibson, Stephanie Gibson, and Harlee Thompson. She also leaves behind 14 cherished grandchildren, her siblings Jerry (Robin) Gibson and Ray Gibson. Nieces, nephews, cousins and a wide circle of close friends who loved her dearly.

Dee was preceded in death by her loving parents, George and Pearl Gibson, and her brothers, Kim Gibson and Steve Gibson.

A service to celebrate Dee's life and faith will be held at a later date to be determined

Schubert Funeral Home
is honored to serve the family
of Iva Deanna “Dee” Gibson.

Mark “Hoover” Sexton, 64



Mark “Hoover” Sexton, age 64, of Petros, TN was lost to us on Saturday, October 3rd, 2026, leaving behind many a coffee can full of warshers and miscellaneous junk, a well-used N64, and lots and lots of “yard art”.

He's survived by his wife, Vickie Sexton, who he lovingly referred to as 'really neat', his children, grandchildren and far too many other family members and friends to name here - you all know who you are and please know you are loved, despite your name not appearing in someone else's obituary.

He's preceded in death by his parents and sister, many close friends, as well as several others who are greatly missed.

Hoover was far from perfect, but you'd be hard pressed to find someone with a bigger heart than his. He wore a lot of hats, both on his noggin and for work. He loved working at the bus garage, making sure all the kids had a safe bus ride. He loved to fish, hunt, eat, raise hogs, drink beer and tell stories about his life and his travels while running cable. He helped a lot of folks out; he'd give you the shirt off his back if you needed it. He was a good man and we loved him dearly.

The family will have a graveside service Saturday, October 10, 2026 at 3:00 p.m. “In The Holler”.

Schubert Funeral Home
is honored to serve the family
of Mark “Hoover” Sexton.

— In Loving Memory —

David “Aaron” Francis, 45
United States Air Force Veteran
Operation Iraqi Freedom Veteran



David “Aaron” Francis, 45, of Mossy Grove passed away on October 16th, 2026. Aaron was a 1999 graduate of Wartburg Central High. He joined the United States Air Force after 9-11. He served 8 years as a member of 45th Reconnaissance Squadron, serving as an Airborne Mission Systems Craftsman and flying on the Cobra jet. He stationed at Offutt Air Force Base in Bellevue, Nebraska. Aaron was a veteran of Operation Iraqi Freedom. Aaron enjoyed hunting, fishing and drawing. He loved and was very proud of his three children.

Aaron was proceeded in death by his grandparents, JC and June Francis and Tommy and Patricia Hurst, his aunt, Kim Nabors, and special uncle, Steve Walker.

He is survived by his 3 children, Kylie, Wyatt, and Aiden Francis, his parents, Charlie and Teresa Francis, sister Rachel (Matt) Holbrook, brothers Jason, Malachi (Kendra), Lucas and Seth (Aaryel), 10 nieces and 9 nephews. and special aunts, Gail Walker and Debbie Ruppe.

The family will receive friends Tuesday, October 20, 2026 at Schubert Funeral Home from 2:30-4:00 p.m. with the funeral to follow at 4:00 p.m. Interment will follow in the Rankins Cemetery, 181 Fairview Rd., Harri-man, TN 37748.

Schubert Funeral Home is honored to serve the family of David “Aaron” Francis.

Wilma Phillips, 95



Wilma Phillips, age 95, almost 96 October 13, 2026 gained her wings Sunday, October 11, 2026 at Methodist Medical Center of Oak Ridge.

She is preceded in death by her husband Reno Phillips; parents; sisters Ollie and Ian Brock and Stella and Jerry Streigerwald and brother Sam Hummel; sons Robert, Jessie and Robin Phillips, Charles (Duke), Eddie, Elmer Phillips daughters Brenda Sue Phillips; son-in-law Paul Jones;brother-in-law John Hubbard and sister-in-law Lynn Hummel.

She is survived by her brother Joe Dan Hummel; sisters Sue Hubbard and JoAnn and Randy Lefever; sons Jimmy, Reno Jr. and Brandy Phillips, Randy and Cindy Phillips; daughters Betty Jones and Wilma and Joe Higgins; daughter-in-law Lori Phillips and a host of grandchildren, great grandchildren, and great great grandchildren, nieces, nephews and cousins.

The family will receive friends Wednesday, October 14, 2026 at Schubert Funeral Home from 12:00-2:00 p.m. with the funeral to follow at 2:00 p.m. with Bro. David Dial officiating. Interment will follow in the Byrd Cemetery in Sunbright.

Schubert Funeral Home is honored to serve the family of Wilma Phillips.

Obituaries must come from a funeral home to be in the newspaper.

Kenneth “Ken” Smith, 80



Kenneth “Ken” Smith passed away October 19, 2026. He was born September 8, 1946 in Columbia, Missouri.

Ken was a kind, and loving, husband to Trisha for 39 years. He is preceded in death by most of his family members including their infant daughter Marie Danielle Smith.

Ken and Trisha were always together 24/7/365, except when working for Morgan

County Solid Waste at the convenience centers. Ken was loved by everyone, except a couple of people.

Ken was and still is the light of Trisha’s life. As much as they were together, they never really realized how much they loved each other until they were apart even for 1 hour, let alone longer. Ken told Trisha years ago that he was saved and said he talked to the Lord often. Even our cats loved Ken and will miss him dearly.

The family will receive friends Saturday, October 24, 2026 at Schubert Funeral Home from 6:00-7:00 p.m. with a memorial service to follow at 7:00 p.m.

Schubert Funeral Home is honored to serve the family of Kenneth “Ken” Smith.



Historically Speaking

Alan Lowe demonstrates how to do a podcast live on “The Women of Oak Ridge”

By Ray Smith - Oak Ridge City Historian

Carolyn Krause writes about Alan Lowe. She describes his penchant for podcasts and how he has become adept at bringing the content to listeners while making the guest feel at ease. She shows us how he demonstrated his skill recently with my friend, Michelle Shocklee.

Enjoy learning from Carolyn about the Alan Lowe that his podcast guests see and fully understand.

When he is not busy as director of the American Museum of Science and Energy (AMSE) and two other museums in Oak Ridge, Alan Lowe spends some of his time doing podcasts, audio recordings of interviews he conducts with authors of books. The recordings can be downloaded or streamed on a computer or mobile device. The first one was AMSE Cast (visit <https://AMSE.Cast.libsyn.com/>); it features his interviews with authors of popular books on science, technology, scientists, inventors and the history of science.

An expert on American presidents because of his experience administering presidential libraries, Lowe later became a host of podcasts on presidents (americanpotus.org) and First Ladies (americanflotus.org)

In October 2025 as part of Nuclear Science Week organized and hosted by Alan Lowe and his Oak Ridge Discovery Foundation colleagues, he demonstrated how he does a podcast to a live audience at the Oak Ridge Playhouse. Sitting on the Playhouse’s stage with Michelle Shocklee, he interviewed her on her historical novel “The Women of Oak Ridge” and the personal, historical and emotional paths that led her to her story of the Secret City during the Manhattan Project.

According to the book cover, “The story follows Maebelle Willett in 1944 as she takes a secretive government job and uncovers a life-altering secret, andher niece Laurel in 1979, who investigates her aunt’s past for her psychology Ph.D., uncovering a mystery involving a missing woman and the atomic bomb.”

“Welcome to AMSE Cast,” Alan said as he greeted Shocklee in the chair beside his. “It’s my real pleasure to introduce our guest, Michelle Shocklee.”

In their exchange it was revealed that she was raised in Santa Fe, New Mexico, but now lives in the Nashville area. “Her love of Tennessee and Appalachia really shines through in many of her terrific books,” Lowe said to the audience.

“She’s author of works such as ‘Under the Tulip Tree,’ which was a CELA and Christie Award finalist back in 2021 and ‘Counting the Night by Stars,’ which received a star review in the ‘Library Journal.’ And last year, she published ‘All We Thought We Knew’ to great acclaim yet again.

“But today we’re going to discuss her recent book, ‘The Women of Oak Ridge,’ a story that’s held as gripping and powerful by reviewers. It’s a fascinating look at Oak Ridge and the Manhattan Project through the lens of a truly gifted novelist. What led you to the topic of Oak Ridge and the Manhattan Project?”

Shocklee mentioned many connections to the Manhattan Project. Her father was a World

War II veteran; she was a Santa Fe resident who saw the lights of Los Alamos from her home as she grew up; she has a brother who worked at Los Alamos National Laboratory (which built atomic bombs using nuclear fuel from Oak Ridge and Hanford, Washington); she learned about the Manhattan Project in schools and has toured Department of Energy labs, and “my grandmother saw the flash from the very first atomic bomb” on July 16, 1945, that was detonated as a test by Los Alamos researchers over a New Mexican desert.

“I am just in awe that my grandmother witnessed this slice of history that not very many people saw. All these little connections convinced me that I knew the Manhattan Project history.” She then told Lowe that she moved to Tennessee three years ago.

She said that during a book signing after her talk on her novel “Under the Tulip Tree,” a woman asking her to sign her book suggested that she write a novel on Oak Ridge where her mother worked during the Manhattan Project. When she and her husband drove past the I-40 exit to Oak Ridge, she decided to Google the history of Oak Ridge during the Manhattan Project after thinking more about the fact that all the uranium for the first atomic bomb built in Los Alamos came from this Tennessee city.

Lowe then asked this question: “When you said you planned to write about Oak Ridge and the women of Oak Ridge in this novel, how did you conduct the research?”

“Since that drive home and my Google searches, I have been a student of Oak Ridge history,” Shocklee replied. “When I write all my historical novels, I write two different histories, so I call them dual-time novels.”

She said she does research for two months before starting her next novel. One of her best sources for this novel, she said, was Denise Kiernan’s 2013 “The Girls of Atomic City: The Untold Story of the Women Who Helped Win World War II.”

Other sources she said she used were “City Behind the Fence” by Charles Johnson and Charles Jackson and “Sleeper Agent” by Anne Hagedorn, which is about a Russian spy in Oak Ridge. Shocklee was familiar with stories about spies at Los Alamos. The photos of Ed Westcott showed her what buildings in Oak Ridge looked like and what clothes people wore during the Manhattan Project.

She said she has saved on her computer links to 133 websites containing Westcott photos and information on Oak Ridge history, including the K-25 Virtual Museum (<https://k25atomichistorycenter.org/>). She said that a video on the site showed her the four levels of the K-25 uranium enrichment plant, detailed information she needed because her “main character in the book, Mae, works at K-25.”

She said she also benefited from watching interviews with and reading transcripts of the oral histories of the people who had worked in Oak Ridge during the Manhattan Project.

Lowe then reminded the audience that Westcott photos can be seen at AMSE and the books she mentioned can be purchased at the AMSE shop. Then he said, “I love to write. What was your strategy for incorporating Oak Ridge history in the story format of your novel without it becoming a textbook?”

Shocklee replied, “I put myself into the shoes of my main character Mae. She came from Kentucky to work at K-25 and doesn’t know anything about the secret and science” behind the work at Oak Ridge, which was to produce nuclear fuel for the first atomic bomb developed for wartime use. “I never want my novels to read like a history textbook, but I do want all that

wonderful, rich history to be included and to be as accurate as I can possibly make it.”

Lowe asked, “Were any of the main characters inspired by anyone you found in your research?”

Shocklee answered, “They were not inspired by any one specific person. But as I watched all those wonderful oral histories, read the transcripts and stories in Denise Kiernan’s book, I would take little bits and pieces from a lot of the different women’s stories and put them into Mae’s character.”

“As I ask these questions, I’m trying not to give away the plot,” Lowe said. “Why did you introduce the characters of Velvet and Rooney?”

“Velvet and Rooney are a married African American couple who had to deal with segregation in Oak Ridge,” said Shocklee, who noted that her birthplace Santa Fe is “a very diverse city” and that her father’s family is Hispanic. “As I was reading about the Manhattan Project in Oak Ridge, I was really disappointed to find out that segregation was still in place here where they were developing something that was going to help win this war against this evil across the ocean.”

“What did you learn about women’s opportunities and the challenges they faced here in Oak Ridge?” asked Lowe.

“In my research, I read that in 1920, there were eight million women in the American workforce. By the end of World War II, there were 19 million. So, the number had more than doubled. Most of the young women who came to Oak Ridge had no experience in the work world.

“They came just because they wanted to help win the war, to bring the boys home. And then after the war, many women stayed in the workforce. Some probably would never had gone to work had it not been because of the war.”

“What effects do you think the constant need for security and secrecy had on people’s daily lives?” asked Lowe.

“I do touch on that in the book through the character of Mae’s niece Laurel,” Shocklee said. “I write dual-time history novels. So, the second part of the story takes place in 1979. Laurel comes back to Oak Ridge because her Aunt Mae worked at K-25. She is doing her dissertation for a psychology doctorate, and she wants to know how the secrecy affected the people then and how it affects them now.

“So many of the people in the oral history interviews I read and heard talked about the stress of the secret even if they didn’t know what it was. And if they knew it, they couldn’t talk about it or their jobs even to their family. We have that in our lives.

“I had to read about the psychological effects of stress. We know now that stress can affect your physical, mental, emotional and even spiritual health. The Manhattan Project leaders tried to get people’s minds off the secret by offering them recreation opportunities and counselors in the dorms.”

“What did you learn about how relationships developed or could not develop because of the secret during the Manhattan Project in Oak Ridge?

“Even in my research about roommates, I learned you were not supposed to talk about your job to even your roommate. It was a huge social experiment.”

A question from the audience in the Playhouse was this: “During your research, how did the Manhattan Project advertise jobs that would attract women to work in Oak Ridge during the war?”

Historically Speaking
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how to do a podcast live on
“The Women of Oak Ridge”
By Ray Smith - Oak Ridge City Historian

Her answer: “One of the surprising things I learned was that they sent out recruiters to get young women from high schools and junior colleges to come work in Oak Ridge, and they put advertisements in the newspaper as well.” Thanks to a fictional recruiter in her book, she said, that’s how her main character Mae came from Kentucky to work in Oak Ridge.

For his last question, Lowe asked, “As you did this research on Oak Ridge and the Manhattan Project, is there anything that really surprised you or most impressed you about this city and its early history?”

Shocklee answered, “Three years ago, I didn’t even know Oak Ridge existed, other than that this might be where the Oak Ridge Boys came from. But the fact that the government created an entire town out of nowhere within just such a very short time and kept it secret from most of the world is just astounding to me.”

Thank you, Carolyn, for the insight into the intricate details of podcast interviewing. Alan Lowe is certainly a skilled interviewer. And you have brought that out well in this Historically Speaking column.



Alan Lowe interviews novelist Michelle Shocklee on the stage of the Oak Ridge Playhouse, showing the audience how he makes a podcast (Courtesy of Carolyn Krause)

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Galatians Chapter 2



Melvin Howard

(Gal. 2:1-10) Paul’s relationship to the Jerusalem church: The apostle mentions that after fourteen years he again went to Jerusalem, along with Barnabas and Titus. Scholars are divided concerning how this corresponds to events in the book of Acts. Some believe it was the visit on behalf of famine victims (Acts 11:27-30). Others contend it was the visit to deal with the matter of circumcision (Acts 15:1-30). The matter cannot be pursued in a discussion this brief. He had been assigned this mission by the Lord (v.2), the purpose of which was to rehearse the gospel which he had declared to the Gentiles. It was not a public encounter, but only before those “of repute,” the other apostles. Paul discussed the issue with the others to make sure they were on the same theological page, so that his efforts might not be compromised (v.2).

A key issue was whether Gentiles should be required to submit to circumcision to become a Christian. Circumcision might be administered as a matter of expediency (Acts 16:3), but to do so as a salvation requirement was an act of rebellion (Gal. 5:2). Consequently, when Judaizers attempted to “compel” Titus (a Gentile) to yield to the rite, they were rebuffed vigorously (v.3). These were “false brethren” who had been brought in duplicitously with the design of binding the Mosaic ritual, thus robbing Christians of their liberty and subjecting them to the bondage of an abolished system (v.4). It is not clear whether these men were Jews who had not obeyed the gospel genuinely, or whether they had regressed into apostasy. Nonetheless, Paul dug in, and would not give in---not even for an hour! Gospel truth must be maintained (v.5).

Reference again is made to those “reputed to be somewhat” (v.6). He appears to refer to the other apostles generally, and he will focus on Peter, James, and John in particular. He is not denigrating these noble men; rather, he is correcting the attitudes some have regarding them; and especially he is asserting the equal credibility of his own apostleship. His office was independent of theirs; they added nothing to the revelation he had received from Christ. In fact, just as Peter’s important role among the Jews was respected, even so was Paul’s among the Gentiles. “We were equally endowed” (v.7-8).

When, therefore, James, Peter, and John understood that Paul’s “grace” of apostleship (his apostolic favor with the Lord) was the equivalent of theirs, these “pillars” of the church extended to Paul and Barnabas the “right hands of fellowship,” fully endorsing their evangelistic labors among the Gentiles. (Peter is not given priority in this brief list, nor is he more of a “pillar” than John and James.) The Jerusalem apostles did encourage Paul and Barnabas to continue remembering the poor, which they were happy to do (v.10).

(Gal. 2:11-21) Paul’s authoritative rebuke of Peter: Paul now presses an important point regarding his authority as an apostle. It was not meant to damage Peter, but to underscore the independence of his own apostleship. At some point, Peter came to Antioch. As a result of his experience with Cornelius (Acts 10), Peter knew there was to be “no distinction” (Acts 15:9) between Jews and Gentiles, and he had mingled freely with Gentile Christians. But when certain Jews arrived from Jerusalem (who quite obviously did not share the socialization view), he withdrew himself, being afraid of the circumcision faction. Unfortunately, even the generous Barnabas fell under Peter’s influence, being carried away with their “dissimulation” (v.11-13).

Consider the following: (a) Peter was fearful and hypocritical (the meaning of “dissimulation”). He was “condemned” by his actions, by his conscience, and by others who knew better (including Paul). (b) His decision to show prejudice certainly was not infallible, nor was it exempt from censure on account of his stature. (c) His influence was damaging. (d) He was not

walking “uprightly according to gospel truth” (v.14).

No responsible Bible student can possibly conclude that had Peter continued in this mode of conduct, he would have been saved in spite of it. Paul could not stand by and see the gospel compromised in such a flagrant fashion. It was probably a very difficult thing to do, but Peter had to be confronted and rebuked. Paul would accept the challenge and do it with grace, and yet publicly (v.14).

Paul’s admonition was to this effect: “Peter, you, a Jew, have been living among the Gentiles, fraternizing and socializing with them, which was altogether proper. You did not conform to the common Jewish practice of stigmatizing them. Why is it now the case that you want to bind the Gentiles to those former restrictions? We are Jews by background; we are not out of that sinful Gentile culture. But we both know that the Mosaic system has been abolished, and that justification is not by the works of that law system. Instead, our justification has been effected through the redemptive mission of Christ, and our obedient faith in him. No one, either Jew or Gentile, can be justified by the works of that law (v.14-16). Our obedient faith in Christ because faith only is not saving faith. The people who preach faith only do not believe in faith only because they demand that a sinner must obey their doctrine. Those preachers just don’t really believe the word of God. They believe God must honor their words instead of his own words.

He continued to press the point. “Our submission to Christ to obtain justification was, in a manner of speaking, a confession of our sinful past. We were lost, just as the Gentiles were (note the “also”). Does the fact that we are on the same redemptive level as the Gentiles suggest that Christ is somehow ‘a minister of sin’? Absolutely not!” The apostle’s next argument turns on the matter of consistency. If one builds up again what he knew needed to be torn down (abolished), he is an inconsistent transgressor (v.18). Peter had compromised in this fashion; Paul would not!

The apostle affirms that it was “through the law” that he “died unto the law” (v.19). The law of Moses taught him two things: (1) He could not keep it perfectly and thus was hopelessly condemned by it (3:10). (2) He finally understood the prophecies in their various formats as pointing to Jesus, hence knew he needed the Lord as his Savior. Thus, he “died to” (separated himself from as a means of justification) the law that he might “live unto God” (through the gift of Christ). Paul so identified with Jesus that it was as if he had been “crucified with him.” No longer would he live for himself; Christ could take control, and the apostle’s life would be directed by his Master. His earthly life became invigorated by his Savior who so loved him that “he gave himself for me.” Paul considered the sacrifice of Christ very personal, as if: “If no one else in the world had sinned, Jesus would have died for me!” (v.20). There are serious consequences to the notion that the Mosaic system is still binding: (a) the grace of God is nullified, and (b) Jesus’ death was for nothing (v. 21)! Who can live with such a consequence? Yet many unwittingly attempt such. A happy footnote to this is the fact that Peter never held this rebuke against his fellow apostle, commending Paul in his second epistle (2 Pet. 3:15).

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