



“Preserving–Sharing–Caring”

Crossroads

Blazing the Trail for Female Clergy: A Story of Strong Faith, Persistence, and “a Lot of Prayer”

By Susan Koehler

One chilly February evening in the mid-1970s, a young theater major in Salisbury, NC, was walking back to her dorm when she heard the voice of God calling her into service. She was confused.

Although she had been a faithful member of the United Methodist Church her entire life and had even preached to her stuffed animals as a child, she had never seen a female in the pulpit. Much like Samuel did to Eli, she awoke her campus pastor in the middle of the night to help her discern this call. By the end of their conversation, her Broadway dreams were set aside, and **Carol Williams** committed her life to the ministry.

In May of 1981, Carol was ordained an elder in the United Methodist Church in her home state of North Carolina. Her new husband had just completed seminary, and together they packed a



The Rev. Carol Williams-Gilbert (formerly Kowalski) during her days as the first female associate minister at Trinity (1981 to 1982). Copy in *Pastors of Trinity: 1824–2009* scrapbook. Archives [Heritage Room]. Tallahassee, FL: Trinity United Methodist Church.

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Historical Society Meetings

All are welcome to attend meetings, which most often occur on the first Wednesday of the month in the Heritage Room (3rd floor).

Join the Sorting Squad!

Sorting historical documents, photos, & other media is a fun activity for all those interested in church history.

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U-Haul and headed for Florida. This warm and enthusiastic young pioneer became Trinity's first female associate, **the Rev. Carol Kowalski**.

As Carol remembers, "I was a newlywed, in another state—without my parents and family and friends—and every love bug landed on my windshield for 700 miles!" The move to Florida was necessitated by the fact that Carol's North Carolina Bishop did not place "clergy couples." The Kowalskis' time in Tallahassee proved to be life-changing for Carol and for Trinity.

On her first day at Trinity, Carol recalls being in awe of the physical structure and church community. In the beautiful sanctuary, she felt "the Divine's footsteps in the pews and altar area." The physical structure of the church was different than any she had known. She remembers being awed by the large conference room and exquisite parlor. She was given an office on the second floor, and there was even an elevator!

However, the most impressive part of Trinity was the sense of community. Members dropped by her office, and although sometimes taken aback by the novelty of a female pastor, quickly became at ease with her warm smile and friendly nature. The parsonage was a lovely home, and members dropped by with dinners, desserts, and house plants.

Most significantly, for the first time, Carol was part of a ministry team that was a well-oiled machine. Childcare director **Marie Toughton** was a bedrock of the church, having already served over 20 years at that point, forming a kind and reliable foundation for children and letting young families know they were valued. A large and reliable population of volunteers chaired committees, provided outreach, and readily showed that "laity was the oil that greased this church."

The acceptance and encouragement Carol experienced at Trinity began at the top. **The Rev. Dr. Walter Kalaf, Rev. Brent Byerman**, and Christian Educator **Rubie Butterworth** formed a professional network of unwavering support. In Carol's words, these church leaders

"embraced me and freed me to try my wings!"

Dr. Kalaf readily gave Carol opportunities to preach and assisted her with Wesleyan theology. She also recalls that "the district superintendent and several retired ministers worshipped at Trinity and were encouragers just as the disciple Timothy was to others." Dr. Kalaf's trust in Carol to perform a wedding, in addition to several baptisms and funerals, helped her grow in confidence and experience.

"I was a newlywed, in another state—without my parents and family and friends—and every love bug landed on my windshield for 700 miles!"

Having served at smaller churches in North Carolina, Carol found Trinity's downtown atmosphere new and exciting. Congregants of the early 1980s desired strong Biblical preaching and inspirational music. Trinity offered both. The budget was large compared to any other church budgets she had known, and board members were skilled and experienced in managing sizeable funds.

Within Trinity's congregation, Carol met many female professionals who served as role models and encouragers. Decades later, Carol maintains a sisterly friendship with many of that group of female professionals.

Carol recalls that Trinity's interdenominational bond with area churches was also a thriving piece of its ministry:

I loved the downtown church presence in the center of Tallahassee, and the triangle of three denominational churches on the downtown square that

worked together to build the Christian community in Tallahassee.

During her time in Tallahassee, she also met **Bobby Bowden** at a memorial service and became a “converted” Seminole fan. To this day, she continues to root for the Garnet and Gold (unless the opponent is Duke!).

After her time at Trinity, Carol was appointed as pastor of Calvary United Methodist Church in Tallahassee. There she grew in faith and experience while her personal life endured the grief and upheaval of divorce. Carol remained at Calvary until she transferred back to the North Carolina Conference in 1986. There, she remarried, raised two children, and touched countless lives across eight different appointments until her retirement in 2018.

For 42 years, Carol remained steadfast to God’s call. She served over a dozen congregations during her career, and at each one, she was the first female clergy. As a trailblazer, Carol endured sexism within the Methodist church culture. She was often belittled and sometimes intimidated: from being addressed as “Hon” and directed to make coffee at business meetings, to receiving hate letters, harsh words, and even a cross burned on the parsonage lawn.

Her faith, a lot of prayer, frank conversations, and good humor carried her through these difficult times. Additionally, leagues of supporters within the clergy and laity of the UMC helped her move beyond “the prejudice that can destroy the body of Christ and the workings of the Holy Spirit.”

For female clergy and others facing prejudice within the church, Carol offers words of wisdom:

- **Pray when you start becoming defensive. Be who you are for that is who God called into his work of ministry.**
- **Do NOT change for the church people and what they want you to be.**
- **Be assertive in all things that are JUST and TRUE.**



The Rev. Carol Williams-Gilbert (formerly Kowalski) during her days as the first female associate minister at Trinity (1981 to 1982). Copy in *Pastors of Trinity: 1824–2009* scrapbook. Archives [Heritage Room]. Tallahassee, FL: Trinity United Methodist Church.

- **Get a support group of women—dear friends in Christ. They are out there—seek them.**
- **Know that God will be with you every step of your journey, and keep the faith that each of us can bring about the scripture of Micah 6:8 and 4:1-5.**
- **Stay strong, and be gentle to yourself!**

Recently retired, Rev. Carol Williams-Gilbert and her husband have renovated a small cottage in North Carolina. There they cook,

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entertain, and read. They have planted a garden on their acre and a half of land. Their home is designed to be a place of light and peace.

In addition to pursuing a healthy lifestyle and teaching English to Vietnamese women, Carol feels a divine directive to lead seminars for wom-

en who are weary and need peace. That college theater major who heard God's call so many years ago is still listening today.

Susan Koehler is an author, teacher, and Trinity member who had the honor of serving as Rev. Carol Williams-Gilbert's church secretary at Calvary United Methodist Church.

Celebrating the Legacy of Women at Trinity: A Call for Names of, Information on, and/or Submissions of Articles on Past Women Leaders for a Special 200th Anniversary Collection in 2024

Purpose

To help celebrate the 200th anniversary of Trinity's history and to highlight the lives of those who contributed to its ministry in various ways, the editors of *Crossroads* will publish a special collection of articles from *Crossroads* issues from its beginning in 2017, leading up to 2024, on the roles of women leaders in the church.

Women have played a significant role in the life of the church; yet most of the published history of the church has been about men. The purpose of this collection is to help bring into balance the work and leadership of women so that readers, researchers, young people growing up in the church, and others can appreciate the significant impact that women have made in the history of Trinity United Methodist Church.

Selection of Women Leaders

The subject of the historical accounts can be women leaders whose stories are drawn from their roles as laity, staff members, elders, and associate pastors who have served long ago or in the recent past.

Names of Women Leaders

We appreciate *suggestions* for articles about women leaders and *short sketches* about their contributions to Trinity so that we can identify those who are knowledgeable to conduct research about these individuals.

Sketches

We welcome longer summaries of information—not necessarily in narrative and/or final form—from which we can expand. One need not be an experienced author to submit information.

Articles

We also welcome submissions of articles penned by authors who have a special interest relating to this topic and who are especially motivated to write about particular women members who have devoted efforts, skills, expertise, etc., to the flourishing of the church and community. These submissions can be short pieces that recount experiences or longer more detailed research on their lives and roles.

Photos

If you have photos that you would like to share, you are welcome to take photo copies of those to send to us or we can make those copies ourselves.

More information?

Please send an email to Pam Crosby, editor, at pcrosby@tumct.org to let us know your interest in providing information, articles, or names. We will take it from there in helping you with the next step in whatever format you choose to submit information.

"Paper Trails": Glimpses of Church Life from Past Trinity Publications

1959

Newly-Organized Circles of Woman's Society of Christian Service to Meet

Monday Morning, May 18 at 10 a.m.

Circle 1: Meets with Mrs. Wilbur Jones, 2602 Lotus Drive. Chairman, Mrs. Fred Carroll

Circle 2: Meets with Mrs. Ledley N. Brown, 1407 Randolph Circle. Mrs. Charles T. Carroll, co-hostess. Chairman, Mrs. Brown

Circle 3: Meets with Mrs. Ben Willis, 1504 Hickory Avenue. Mrs. Willis, chairman

Tuesday Morning, May 19 at 10 a.m.

Circle 4: Meets with Mrs. Tom Brown, Jr., 1143 Myers Park Drive. Co-hostess, Mrs. Reid A. Nunn. Chairman, Mrs. R. A. Nunn

Circle 5: Meets with Mrs. G. C. Norman, Buck Lake Road. Chairman, Mrs. Charles F. Morris

Circle 6: Meets with Mrs. J. T. Kelley, 1221 Betton Road. Chairman, Mrs. Charles Weatherly

Circle 7: Meets with Mrs. M. L. Miers, 1504 Mitchell Avenue. Co-hostess, Mrs. A. C. Stubbs. Chairman, Mrs. F. Edwin Steinmeyer

Circle 8: Meets with Mrs. L. D. Fain, 1526 Golf Terrace. Chairman, Mrs. Griffith T. Pugh

Monday Afternoon, May 18 at 3 p.m.

Circle 9: Meets at Trinity Methodist Church Library. Chairman, Mrs. Joe Marley

Circle 10: Meets with Mrs. Allison White, 649 E. College Avenue. Chairman, Mrs. Hilton Cooper

Circle 11: Meets with Mrs. Wm. Goode, Horseshoe Plantation. Co-hostess, Mrs. Joe Wilder. Chairman, Mrs. Harold Yates

Circle 12: Meets with Mrs. Julian C. Smith, 1520 Marion Avenue at 3:30 p.m. Chairman, Mrs. Smith

Monday Night, May 18 at 8 p.m.

Circle 14: Meets with Mrs. Lois Fletcher, 412 Hillcrest. Chairman, Mrs. Fletcher

Circle 15: Meets with Mrs. Spencer Burrell, 1501 E. Park. Chairman, Mrs. William C. Jay

Note: Circle 13 meets on the second Wednesday night of each month at 8 p.m. Mrs. Orlis Causseaux is chairman. Mrs. Otis Beck was hostess to this Circle when it met last week.

1960

Circles of Woman's Society to Meet

Monday Morning, November 7, 1960:

Circle 1: Mrs. Theo Proctor, Jr., Thomasville Road. Co-hostess, Mrs. Robert

Circle 2: Mrs. Bernard W. Shiell, Jr., 3018 Windsor Way. 10 A.M.

Circle 3: Will meet a week later, November 14 with Mrs. E. V. Fisher, 1314 Betton Road. 10:30 A.M.

Circle 4: Mrs. M. R. Clements, 1545 Lee Avenue. Co-hostess, Mrs. Bob Jenkins. 10:00 A.M.

Tuesday, November 8, 1960:

Circle 5: Mrs. R. O. Collins, 459 W. College. 10 A.M.

Circle 6: Mrs. J. T. Kelley, 1221 Betton Road. Co-hostess, Mrs. John Humphress. 10 A.M.

Circle 7: Mrs. W. M. Cummings, 1516 Spruce. Co-hostess, Mrs. Royal Mattice. 10 A.M.

Circle 8: Mrs. James Barfield, Route 3 (Old Quincy Highway). 10 A.M.

Monday Afternoon, November 7, 1960:

Circle 9: Mrs. C. J. Boynton, 241 E. 6th Avenue. 3 P.M.

Circle 10: Mrs. J. G. McKenzie, 706 South Ride. 3 P.M.

Circle 11: Mrs. T. J. Hawes, 725 W. Jefferson. 3 P.M.

Circle 12: Mrs. N. D. Leedham, 1119 Alachua. 3:30 P.M.

Wednesday, November 9, 1960:

Circle 13: Mrs. Robert E. Lee, III, 1517 Coombs Drive. 8 P.M.

Monday Evening, November 7, 1960:

Circles 14 and 15: Mrs. Harry Carter, 1925 Hollywood Drive. Co-hostess, Mrs. Robert Short. 8 P.M.

The Once Mighty Wesleyan Service Guild

By Dot Binger

If long-time women members of Trinity thumbed through the *1953-54 Year Book Women's Society of Christian Service and the Wesleyan Service Guild*, they would surely say, "I knew her, and her, and" They would glance at the names of the chairman of each Guild unit and spot **Linda Yates's** name as chairman of Unit 3 and think, "Well, Linda is not only a significant part of Trinity history but is now a leader in preserving Trinity history!"

Some of that preserved history provides a partial story of the ancestral Trinity Wesleyan Service Guild (WSG), an auxiliary to the former Women's Society of Christian Service (WSCS).

The Methodist Episcopal Church (MEC) in the North had recognized by 1921 the need for an employed women's organization that promoted the values and purposes of the Women's Foreign Missionary Society and Women's Home Missionary Society and organized the WSG to fill that need. The Methodist Episcopal Church, South (MEC,S) had also recognized such a need and organized young women's and business women's circles in their mission societies (Blue, 2019).

After unification in 1939 of the MEC and MEC,S, all the churches organized a Wesleyan Service Guild as an auxiliary to their Women's Society of Christian Service. There were no longer separate societies for foreign and home missions (Blue, 2019).

Even though the WSG was part of the Methodist Church, church membership was not required. The WSG national handbook for the quadrennial 1960-1964 stated that the Discipline of the Methodist Church provided for the WSG, and though it had an auxiliary relationship to the Women's Society of Christian Service (WSCS), the WSG had its own officers, freedom to make its own plans and programs, and ability to manage its own budget while staying within the framework and bylaws of the WSCS (*Wesleyan Service Guild Handbook*, 1960-1964.)

Although the WSG at Trinity had a history be-



WSCS and WSG Annual Tea at Trinity parsonage in March 1956. L to R: Lucille Shuler (president); Gladys James (pastor's wife); Elizabeth Heth, and Ann Burdick. Copy in *United Methodist Women* scrapbook. Archives [Heritage Room]. Tallahassee, FL: Trinity United Methodist Church.

ginning in 1940, the *1953-1954 Year Book* provides the first available detailed information about the Trinity WSG. The *Year Book* stated, "The purpose of the Wesleyan Service Guild shall be to provide a channel through which gainfully employed women can achieve spiritual enrichment and Christian fellowship and take an active part in developing a world Christian community" (*Year Book Women's Society...*, 1953-1954). That *Year Book* also listed members, officers, goals, budget, Guild emblem, Guild hymn, and other details. Though it included names of the presidents from 1940 forward to 1953, it provided no other information about activities of the Trinity WSG during those years.

However, it was apparently very active; by 1953 it had grown to seven units (later called groups) with each unit listing 19 to 25 members by name. Reflecting an emphasis on leadership development, each unit listed as many as 10 or 12 chairman positions. (*Year Book Women's Society...*,

1953-1954). In a speech delivered by **Mabel Moore** at the September 1976 meeting of United Methodist Women and then printed in the October 1976 *Tidings*, she reported that by 1948 the Trinity WSG had 177 members and was the largest in the Florida Conference (Moore, 1976, p.3).

The Guild in 1953-54 provided a budget of \$2,000, which included gifts to Vashti School in Thomasville, GA, a kindergarten in Tokyo, Japan, a nursing home in Seward, AK, and to the Wesley Foundation at FSU (*Year Book Women's Society...*, 1953-1954). Like the WSCS, it focused on both home and foreign missions, although the areas of focus varied from year to year. For example, the 1961-1962 Year Book listed foreign work in Africa, India, Korea, Latin America, and Japan. (*Year Book Women's Society...*, 1961-1962).

An interesting difference appears in the way members of the WSG and WSCS were referred to in various publications. For example, a married woman listed as "Mrs. James Jones" in WSCS materials would have been listed as "Mrs. Doris Jones" for WSG purposes. It was as if gainful employment gave a woman permission to claim her own name. A gradual change began in the 1970s, and today she would be listed simply as "Doris Jones" (or "Doris Brown" if she kept her maiden name).

The Guild joined the WSCS in some activities. The March 28, 1955, *Tallahassee Democrat* published a picture of a reception held at the parsonage by the senior pastor's wife, **Mrs. Glenn (Gladys) James**, for all the women of Trinity. She was assisted by members of the WSCS and of the WSG, and leaders of both groups are included in the picture (Trinity women Leaders, 1955).

A scrapbook, Women's Society of Christian Service and Wesleyan Service Guild, in the Trinity Heritage Room contains multiple clippings from the *Tallahassee Democrat*, featuring various activities of the WSCS at Trinity but almost none of the WSG. Either the Guild did not provide information to the newspaper or did not provide newspaper clippings to anyone preserving church history. The same is true for minutes of their meetings. Therefore, we have little record of the business or

programs which occurred during the Guild unit meetings.

On the other hand, Trinity's Sunday worship bulletins often praised specific activities or work of the Guild.

The September 9, 1956, bulletin promoted a WSG seminar to be held in Live Oak, FL, the following week and commented, "Trinity is proud that the leader of the WSG District is our own **Miss Gladys McFarlin**" ("Worship bulletin," 1956).

Wesley Service Guild Handbook. (1960–1964). [Quadrennial Emphases]. General Board of Global Ministries Women's Division. Cincinnati, OH: Service Center, Board of Missions, the United Methodist Church.

Furthermore, members of the Guild were special guests on Sunday, January 26, (cont. on p. 8)

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1958, when the bulletin noted,

The Guild here at Trinity is one of the largest and most effective in our Florida Conference. We are proud of its record, and we deeply appreciate the loyalty of its members to our church. (Worship bulletin, 1958)

The Florida Conference School of Missions and Christian Service was originally developed for members of the WSCS; however, the School of Missions accommodated members of the WSG by providing a condensed version of the school with weekend classes prior to the weeklong school for WSCS members. The theme for both groups in 1960 was "Thy Word our Law," according to a flyer sent by **Mrs. Paul M. Stewart**, Florida Conference chairperson of the School of Missions (Florida Conference School of Missions..., 1960).



The logo of the Wesleyan Service Guild. *Wesley Service Guild Handbook*. (1960–1964). [Quadrennial Emphases]. General Board of Global Ministries Women's Division. Cincinnati, OH: Service Center, Board of Missions, the United Methodist Church.

In 1968 the Methodist Church and the Evangelical United Brethren Church united to become the United Methodist Church and retained both the WSCS and WSG (Blue, 2019). However, in 1972 the WSG and WSCS combined into one unit called the United Methodist Women. The Trinity Sunday worship service bulletin for January 14, 1973, featured this union. All women who had previously been in either the WSG or WSCS stood during the morning worship service and together declared the following:

The organized unit of United Methodist Women shall be a community of women whose purpose is to

know God and to experience freedom as whole persons through Jesus Christ, to develop a creative, supportive fellowship and to expand concepts of mission through participation in the global ministries of the church. (Worship bulletin, 1973)

As women's laity role in the church increases to equal the laity role of men, some question whether a specific women's organization within the church will thrive. **Ellen Blue** in her book *Women United for Change: 150 years in Mission* quotes from a video produced to mark the 150th anniversary of women's work: "When women organize for mission, the needs of women, children and youth are placed front and center" (Blue, 2019, p. 127). She does not suggest any diminishment of this effort in the future.

Change does continue to occur, intentionally or otherwise, and United Methodist Church women will always strive to point it toward justice.

References

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Making History: Quarterly News from Trinity's Historical Society and the Committee for Preservation of Church History

From Our Monthly Meeting Minutes

Historical Society Officers

Officers for the upcoming term of 2020-2021 are **Rhonda Work**, chair; **Linda Yates**, vice chair and chair of the committee for Trinity Preservation of Church History; and **Dot Binger**, recording secretary. The Historical Society (HS) Leadership Team is made up of HS officers, leaders of HS projects, and members of the Preservation of Church History Committee. The Leadership Committee makes decisions relating to specific actions to promote the work of preserving church history and to inform church membership about church history.

Historical Marker

Thanks to many months of research, editing, collaborating, and hard work, **Bob Jones** has secured the approval of a new historical marker from the Florida Historical Marker Program. Trinity's Board of Trustees also approved the proposal. The State assumes responsibility for installing the marker at the current church site.

175 Years: Celebration of Organizational Birth of the Florida Conference

Judy Levy and **Lynn McLarty** are exploring appropriate means for honoring the 175th anniversary of the organization of the Florida Conference of the Methodist Church held at Trinity in February 2020, and Judy will work closely with **Rev. Dr. Wayne Wiatt** on this project.

Stained Glass Repair Project

Bob Jones has completed repairing a stained glass window which previously hung in the Heritage Room but fell and shattered. The next step is making it fit with its frame, if possible. The Leadership Team appreciates having a skillful and meticulous artisan

in our organization.

Renovation Dedication of the Roland Memorial Chapel

Lynn McLarty and the **Rev. Dr. Wayne Wiatt** attended the dedication ceremony for the renovation of the Roland Memorial Chapel at the United Methodist Children's Home. The name of the Chapel is in honor of the children of **Henry C.** and **Elizabeth Roland**, who joined Trinity in 1939.

Robert Yates, son of **Harold** and **Mildred Yates**, who were close friends with Henry and Elizabeth Roland and who were also Trinity members, provided funds for the renovation. Lynn was instrumental in sharing with the dedication committee information concerning the active involvement of the Roland and Yates families in Tallahassee and Trinity. He was lauded for his contribution to the historical background of the two families.

Boxing of CD Recordings of Church Services

Rhonda Work reported that she had boxed CDs of church services dating from 2003 through 2019. Included in the boxes are CDs of member memorial services from 2005 through 2013 plus 2018. The missing years remain to be cataloged. Her goal is to have a complete index of all boxed CDs in the near future.

Membership Records

Dan Drake assisted Member Committee members **Mary Margaret Rogers** and **Anne Parker** relating to backup methods and preserving data. The Leadership Team appreciates his work in writing protocols so these

Clergy Chronicles: The Rev. John Willis and Pat Willis, Part Two

By Pamela C. Crosby

“Clergy Chronicles” is a Crossroads column that presents biographical background on Trinity’s pastors. The Rev. John G. Willis, Jr. was Trinity’s senior pastor from June 1999 until his retirement in 2008, when he also retired from the Florida Conference of the United Methodist Church. The following is the final part in a two-part series of articles based on a videotaped interview of Rev. Willis and his wife, Pat.

Lynn McLarty, Trinity’s Historical Society member, conducted the interview with Rex Adams, former communication director, as videographer. Go to <https://www.tumct.org/john-willis-and-pat-willis-video-interview/> to see the video. Go to https://www.tumct.org/history/October_2019_hs_newsletter.pdf to see the first part of this series.



The Rev. John G. Willis, senior pastor, overseeing the 180th anniversary celebration of what is now Trinity United Methodist Church of Tallahassee. Rev. Willis arrived at the service, held on Sunday, September 26, 2004. Copy in *Anniversaries: 150th Sesquicentennial, 180th Celebration* scrapbook. Archives [Heritage Room]. Tallahassee, FL: Trinity United Methodist Church.

Although John and Pat were excited to come to Trinity (Trinity had earned a reputation as being one of the best assignments for any minister in Florida), John’s first years as Trinity’s senior pastor, beginning in 1999, would have been particularly challenging for any minister. One problem

he would face in his early years resulted from his being assigned to a downtown church in the capital of a state where state leaders were in a heated dispute concerning a US Presidential vote recount!

But there were other challenges to contend with first. For example, on the Monday morning after the first Sunday he preached, workers came in to dismantle the interior of the sanctuary to insure the proper acoustics for a newly acquired pipe organ, one that would create a musical experience that others claimed was unlike any other in North Florida. That same year, Trinity celebrated its 175th anniversary that took months of planning and proved to be an illustrious event¹. Other challenges included fundraising for renovations and hiring a wave of new employees.

2000 Election

Later on, in the days immediately following the November 2000 US Presidential election, it was soon apparent that neither **George W. Bush** nor **Albert Gore** had emerged as the clear winner. Because the Florida Supreme Court building is just a few blocks down the street on Duval Street from Trinity, a lot of activity was going on in the area of the church at that time.

The question in everyone’s mind was how to decide the election? John remembers the reaction in Tallahassee to the dilemma:

At one point they said, “We’ve got to recount these ballots,” and they decided to recount them at the library, which is right next door to Trinity, and Trini-

ty owns the parking lot for the library, but the library leases it during the week.

I got this call on Saturday . . . from one of the ushers who said, “The police have the entire parking lot of the library blocked off, and nobody can get in that parking lot because they’re recounting the ballots and the hanging chads.” So he said, “What are we gonna do ‘cause probably 75% of our folks on Sunday morning park in that library parking lot?”

So in my “infinite wisdom,” I said to him, “I don’t know what we’re going to do. We’ll just have to wait and see.” Well, it turned out that . . . I had a wedding—on that Saturday afternoon at Trinity—and so I go there and park in my parking place at the back of the church, and across the street I can see the parking lot in the library had all these protesters outside—some of them with signs saying, “Bush will win!”; others with “Gore will win!” I went in and had the wedding and came back out, and all the protesters were gone! Nobody was there! And it turned out the US Supreme Court had stopped the recount so we didn’t have any problems [with parking that Sunday].

The Church with a Heart for the City

Another memorable experience relating to a dramatic national event was to follow the next year. How Trinity dealt with that tragedy in an especially poignant way was directly a result of John’s initiation of a groundbreaking church and city-wide forum.

The idea for the forum had come about in this way: John had earlier seen the need to identify a focus in which he could pull together all of the ministries, activities, and events at Trinity so that all of them could move in the same direction.

Pentecost had always been an especially spiritually meaningful time for him, and he had prayed about it and soon focused on the scripture where Jesus said, “Stay in the city until you have received power from the Spirit of the Lord High.” This passage moved John to conclude, “That’s what we’re gonna do! We’re gonna stay in the city; we’re gonna pray for God to guide us, and see what our focus should be.” Because the church was located in the center of the city, and its work was spent 90% of the time there, he saw Trinity as having an especially significant responsibility to the city.

And because the city is where “our heart is,” he noted, it followed that “we’re the church with the

heart for the city.” To help to promote this watchword, John concluded that a symbol was needed: “I’ve always been big on symbols,” he admitted, and accordingly, he drew a small red heart and put a “T” in the center to stand for “Trinity.” In addition, he explained that the “T” meant so much more:

[The letter] *T* is for “Tallahassee” and then *T* is also for the “cross.” Most biblical scholars believe that Jesus’s cross was not the plus sign but was more like a capital *T*, and he actually carried the crossbar. . . and so *T* is for “Trinity,” [that is,] “*who we are*”; “Tallahassee,” “*where we are*”; and “the cross,” “*whose we are*.”

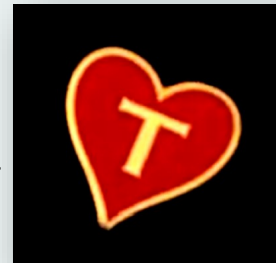
During the time of Pentecost, the church gave out pins in the shape of a heart with a “T” to everyone who was a member. Persons who later joined the church received the pin and a small card with an explanation of what the symbol stands for. Soon different initiatives involving specific outreach programs were planned as ways to illustrate Trinity’s heart for the city. Each year, for example, a special initiative was added to attend to local needs such as mentoring at Kate Sullivan Elementary School and working to assist the residents of the Providence community.

The Capital Faith Forum

Among the many initiatives was the Capital Faith Forum, sponsored and hosted by Trinity. At the Capital Faith Forum, high profile leaders of the city and state, including former attorney generals, university presidents, and business industry CEOs spoke at the church on how their faith influenced their work. Musicians and singers from different community groups performed special music followed by a lunch downstairs in Moor Hall. All persons were welcomed to attend the Forum.

Finding Comfort on 9/11

The first Forum, however, did not go at all as planned. John recalls that solemn day, September 11, 2001:



(cont. on p. 12)

(cont. from p. 11)

I was at home that morning and was in my study working, and Pat came and said, “You won’t believe this, but an airplane just flew into one of the towers in New York City.” I [was] riveted by the TV, seeing the smoke come out of the building, and then of course it wasn’t a few minutes later that the second plane hit the next tower. I remember standing there just mesmerized by this, and Pat kept saying, “You need to get to the church! You need to get to the church!”

The distinguished guest who was scheduled to speak that day was Florida Supreme Court Justice **Charlie Wells**, who had also been the chief justice presiding over appeals concerning the dispute over Florida’s electoral votes in the 2000 U.S. presidential election. John called Chief Justice Wells, and on the phone they shared their fears and uncertainty :

We were talking about what we would do. . . . There was a lot of uncertainty. People did not know what was going to happen next. We did not know what was coming: Was this a full-scale attack? Would there be more? We just didn’t know, and Charlie said . . . they were debating on whether or not to close the [Florida] Supreme Court.

“People did not know what was going to happen next. We did not know what was coming: Was this a full-scale attack? Would there be more? We just didn’t know. . . .”

Because the governor of Florida at the time was **Jeb Bush**, President George Bush’s brother, and the fact that it was a 23-story Capitol, there was heightened fear that planes might attack in Tallahassee. All state employees were sent home, and the courts were closed, including the Supreme Court. John realized that those in the church and city were worried, saddened, and anxious:

People were kind of at a loss, and what we decided is to continue with this Capital Faith Forum, but instead of speakers and all, we would make this a prayer service, and it really turned out well because it gave people a place to come. Charlie Wells said a few words. I said a few words. We had a time of prayer, and our musician for that day was a harpist

[Eloise Day], and she played the harp as people were praying, and then we went down and had lunch. While we were having lunch, there was a phone call, and it was one of the radio stations that called and wanted to speak to me . . . and they said, “You know we’re really concerned. Would you pray for the city?” . . . The phone was in the kitchen. I remember I went inside the pantry and closed the door and had a prayer for the city, but it was a tumultuous day to say the least, but you know, Trinity was right in the heart of it really.

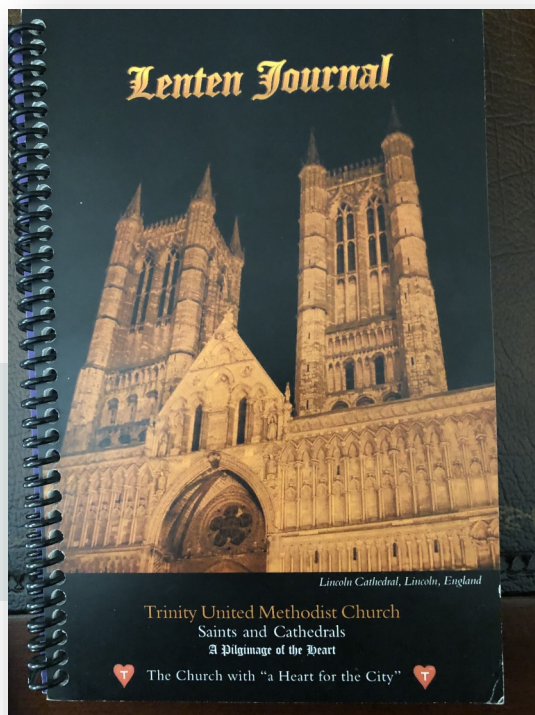
Many of the people who had died during 9/11 were firefighters. The summer before 9/11, Trinity leaders had planned Community Sunday, a special Sunday honoring people who served the community. Among those chosen to honor were firefighters. Several months after 9/11, Trinity honored Tallahassee’s own firefighters. When people of the church saw the firefighters, they remembered those who had died during their duty in New York City. Trinity continued this important service for several years after, honoring police officers, teachers, nurses, and others.

Lenten Journal

While these were times that brought sadness as well as hope and gratitude, there were times that focused on education and achievement.

At one point, Trinity’s Education Committee invited John to preach each Sunday during Lent with the focus being on a selected book that the congregation would study. John decided that in order to make the study relevant while building on his own studies, he would develop the materials himself for the congregation. These resources comprised an interactive study called the “Lenten Journal,” which drew from a different theme each year.

One year was focused on Jesus’s heart for the city with the church studying about spiritual disciplines in the cities Jesus visited. The second year the theme was on John Wesley with places he had lived and preached, and the third year was on saints and cathedrals. The lessons incorporated multimedia such as music, photos, and journaling—integrated with prayer and scripture—often developed from resources from John and Pat’s trips and research, including a stay in Oxford (England).



Three Memories That Stand Out

John notes in his interview three things that stand out in his memory regarding his time at Trinity. One was that he loved to preach and connect with the congregation. The second thing he loved was

to create something new and different that they had never seen before . . . Jesus Christ is the most exciting thing in the world and we need to convey that excitement and I love doing that.

Trinity’s resources and gifted individuals al-

Photo of the a copy of the Lenten Journal. Journals were published in 2004, 2005, and 2006. The last one (pictured above) also included a DVD to be used with the small groups. Rex Adams, former director of communications, worked with John to publish them.

lowed John to carry out his innovative visions, and he cites an example:

I remember when we rededicated the fellowship hall we had renovated . . . I said I remember how when the Ark of the Covenant . . . had been brought back to the temple, and King David was so excited that he danced before the Ark, and so I said we need . . . to convey that kind of excitement. . . .

On the Sunday morning when they rededicated the fellowship hall, during his sermon, John asked his listeners to close their eyes while he prayed.

When those in the audience opened their eyes, they saw two choir members coming down the aisle, carrying the Ark of the Covenant between two poles! Actually, the “Ark of the Covenant” was made of Styrofoam and painted gold, but it looked like the Ark of the Covenant!

John read the scripture about how David danced before it. To make this scripture come alive, John had earlier asked a young woman, who was an accomplished dancer, to perform that day to music composed by Trinity’s music director **Mark Repasky**.



Rev. John Willis and Rev. Mark Caldwell, associate pastor, at the 175th Anniversary worship service on Sunday, September 26, 1999. Copy in *175th Anniversary* scrapbook. Archives [Heritage Room]. Tallahassee, FL: Trinity United Methodist Church.

When John cautioned the congregation that dire consequences can happen to those who worship the wrong thing, he took the lid off the Ark, reached in, and pulled out a miniature statue of a golden calf—symbolizing the story of Moses going up to Mount Sinai to receive the Ten Commandments, while idolaters foolishly worshiped the golden calf.

(cont. on p. 14)

The third thing that stands out in John's memory was "just being a minister," participating in the most meaningful times, that is, "the most intimate moment of people's lives":

When babies are first born—I've been in hospitals when babies are just a couple of hours old—and the fathers say, 'You want to hold the baby?' Oh my goodness! . . .

During the baptism ceremony, "I always put the baby on my shoulder, and it was the most intimate moment because when that tiny child lays their head against your cheek, there is nothing in the world like that— that holy and sacred moment."

As children grow and develop, they progress to another stage, the age for confirmation into the church, and John wanted to make the moment reflective of its significance in the lives of the young people as well as the life of the church by having the youth kneel while he laid hands on them.

Weddings and funerals are among the most poignant moments that involve the minister:

A pastor gets to look in the eyes of the couple at the moment you pronounce them husband and wife . . . and then finally you get to do the funerals and be with family at the very end . . . This is the last chance to say goodbye, and so it is so special to be with people in this time of loss and to help them through it. . . .

Pat's Outreach

When looking back, Pat recalls how nervous she was before coming to Trinity. Her reason for her apprehension, she explains, was because she would be following **Cinda Hortin** (wife of the **Rev. Dr. David Hortin**), whom she admired and described as "a tall, stately, lovely lady with many talents." She felt that she would not be able to measure up to Cinda's legacy at Trinity.

She found however that Trinity greeted her with personal warmth and acceptance, and church members and staff soon made her feel loved and included. One of the lay leaders of the church, **Godfrey Smith**, a prominent and distinguished member of the Tallahassee community, especially made her feel welcomed. Pat remembers meeting him when she and John first met the church staff



The Rev. John G. Willis, Jr. and Pat Willis. Copy in *Pastors of Trinity: 1824–2009* scrapbook. Archives [Heritage Room]. Tallahassee, FL: Trinity United Methodist Church.

and staff parish before meeting the congregation. On that occasion, Pat recalls vividly how Godfrey Smith extended a special kindness to her:

He asked me if I [would have] anybody [sitting] with me for church on Sunday morning. Our first Sunday was the next week, and my children were in college and so I didn't expect that they would have the opportunity to be home. He responded by saying, "I always sit down in the front on the left-hand side. . . and I will sit with you on Sunday morning." As it turned out . . . some of my family surprised us and came [after all], but I never forgot that, and I've always felt that wonderful special bond with Godfrey.

Pat describes herself as a people person; accordingly, an important aspect of her own ministry was supporting her husband and his work. She points out that she loves people, and so she decided to focus on reaching out to the congregation—by listening and mentoring. Her outreach has been wide-ranging. She helped form a United Methodist Women circle for young women, and they still meet today. She led Bible studies, Disciple classes, and women's groups over the years. In addition, she and John founded in their parsonage a young couples Bible study. Six young couples met in the parsonage weekly for a established group. They met every Wednesday night for a few weeks and then proceeded on their own and have continued

meeting up to this day. Pat also sponsored two confirmands.

The Rev. John G. Willis, Jr. and Pat Willis remain faithful members at Trinity. In their respective roles, they have made indelible contributions to its church life and history. As John often said in

the pulpit to emphasize to his listeners that what he was saying was truthful (ask anyone who attended Trinity in those days, and they will remember), “*You’ve got to trust me on this!*”

¹See the church scrapbook of photos depicting the celebrations of the 175th and 180th anniversaries of the church in the Heritage Room

Historical Society Leadership Team

Rhonda Work, Chair

Dot Binger, Secretary **Linda H. Yates**, Vice Chair

Pamela C. Crosby, Publications Editor **Sally Huggins**, *Crossroads* Asst. Editor

Bob Jones, Historian **Judy Levy**, Membership Archivist Asst.

E. Lynn McLarty, Membership Archivist **Anne Parker**, Membership Records Asst.

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Church Leadership

The Rev. Dr. Wayne Wiatt, Senior Pastor

The Rev. Neal Avirett, Associate Pastor

Dr. Nick Quinton, Director of Discipleship & Adult Ministries

The purpose of Crossroads is to provide descriptions of historical events and to publish news related to the Trinity United Methodist Church Historical Society. Its intent is not to endorse or criticize theological or ethical positions related to issues that these descriptive accounts might raise. While we strive to be as accurate as possible, we make mistakes sometimes. Please send your comments, corrections, and requests for printed copies as well as inquiries about submissions to Pamela Crosby, chief editor, at pcrosby@tumct.org.

Organizational Meeting in February 1845 at Trinity Launched the Florida Annual Conference

By Linda H. Yates

On Thursday, February 6, 1845, the Florida Conference of the Methodist Episcopal Church held its organizational meeting in the Methodist Church in Tallahassee. As the 175th anniversary of that meeting approaches on February 6, 2020, members of that Methodist Church, now called Trinity United Methodist, gratefully remember the role its founders played.



On February 6, 1845, Bishop Joshua Soule convened the first Florida Conference while standing in front of this pulpit that was in the former church structure (at the same site as the current structure) of what we now call Trinity United Methodist Church in Tallahassee. The pulpit was presented to Bethel United Methodist Church in Leon County on February 10, 1980. Copy in *175th Anniversary* scrapbook. Archives [Heritage Room]. Tallahassee, FL: Trinity United Methodist Church.

Quarterly Conference Minutes of November 6, 1843, record that Preacher in Charge **Edward W. Myers**, Presiding Elder **Thomas C. Benning**, and eight other officials, adopted a resolution that

“the Georgia Annual Conference be respectfully requested at its next session to pass a resolution requesting the next General Conference to form a Florida Conference. . .” (*Quarterly Conf.*, 1843).

Charles T. Thrift, Jr. in *The Trail of the Florida Circuit Rider* (1944), said that “the argument was advanced that if Florida had progressed sufficiently to be organized as a state, then she had advanced sufficiently to deserve a conference of her own . . .” (p.61).

First served by the South Carolina Conference until 1830, Florida churches then became a part of the Georgia Conference. Florida Methodist delegates had to travel great distances to the annual meetings as far away as Columbus, Eatonton, and Milledgeville.

The Georgia Conference took the resolution to the General Conference, which convened in New York City May 1, 1844. For more than a month the conference was in heated debate over a Plan of Separation, which divided the Methodist Church into two bodies over slavery (Brooks, 1965, p. 15).

Almost forgotten, the General Conference authorized several new Annual Conferences, among which the Florida Conference was most prominent. Later its boundary was clarified as all of the region of Florida that was east of the Apalachicola River with a portion of South Georgia. The area, if defined today, would include 34 counties and the larger towns of Albany, Thomasville, Moultrie, Valdosta, and Waycross. The area was removed from Florida’s jurisdiction in 1866 and formed into the South Georgia Conference (Brooks, 1965, p. 16.)

The men who were to lead the Florida Conference met with the Georgia Conference for the last time on January 18, 1845, in Eatonton, GA. Following that meeting, **Bishop Joshua Soule** and 32 preachers set out for Tallahassee to hold the first session of the Florida Conference. That meeting was also the last time Florida met as part the

Methodist Episcopal Church. One of the most important issues to face the Conference was for it to take action on the Plan of Separation. Delegates voted for Florida to separate from Northern Methodists over slavery issues and join churches of other Southern states to become the Methodist Episcopal Church South (Brooks, 1965, p. 16).

Trinity of Tallahassee also hosted the Centennial Session of the Florida Conference. The **Reverend Jack Anderson** was pastor for the celebration, which was attended by 262 clerical and 121 lay member delegates. The motto used throughout the session was “Not a Monument, but a Movement” (Brooks, 1969, p. 150).

From time to time, the Florida Annual Conference, usually meeting in Lakeland, has celebrated the year (1844) when the General Conference voted to create it. A brief presentation again commemorated that date at the Annual Conference during the 2019 session. Trinity of Tallahassee will observe the organizational meeting of February 6, 1845, here in February 2020 at the corner of Park Avenue and Duval Street, where Bishop Joshua Soule and 32 preachers, eager to serve the new State of Florida, gave it birth.

References

- Brooks, W. E. (1965). *History Highlights of Florida Methodism*, Fort Lauderdale, FL: Tropical Press.
- Brooks, W. E. (1969). *From Saddlebags to Satellites: A History of Florida Methodism*. Lakeland, FL: Florida Annual Conference. *Quarterly Conference Minutes*. (November 6, 1843). Archives [Heritage Room]. Tallahassee, FL: Trinity United Methodist Church.
- Thrift, Jr., C. T. (1944). *The Trail of the Florida Circuit Rider*. Lakeland, FL: The Florida Southern College Press.



For a list of annual conferences, see page 20 of this issue.

Above is a photo of the cover of the morning worship service at Trinity, commemorating the 100th anniversary of the 1845 organizational birth of the Florida Conference in Tallahassee. On that day, June 11, 1944, Bishop Arthur J. Moore presided. Inside the program are these words:

We, the people of Trinity Church, are very happy to have had the Methodists of Florida as our guests this week. . . . May we all be worthy of the heritage which has been entrusted to us and enter the second hundred years with renewed faith, finer courage, and deeper humility. May God bless us in these challenging days, and may we rise to the demands of the years as did our fathers in the century past.

—From worship bulletin collection. Archives [Heritage Room]. Tallahassee, FL: Trinity United Methodist Church.

A Fond Farewell to Rex Adams, a Dear Friend and Beloved Church Staff Member

By the Historical Society Leadership Team

It was with much regret that our Historical Society Leadership Team said a fond farewell to an individual who had offered his time, extensive skills, and resources to the ongoing work of Trinity's history projects over the years. **Rex Adams**, director of communications for 15 years at Trinity, retired on December 20, 2019.

In this article, members of the HS Leadership Team express their appreciation for the specific ways he has furthered the mission of the organization and ministry:

Linda Yates (former HS chair and currently vice chair):

Rex helped with the Heritage Room from its conception. Among the ways he has helped were these:

- He located a graphics designer to take our photos and data to design the timeline that covers one wall of the room. He helped find a printer, helped check proofs, and provided counsel throughout the production process.
- He took and printed photos of the ministerial staff that are in a framed display in the room, making changes as they came and went.
- Numerous times he printed, enlarged, and scanned photos our history team has needed for magazine and newspaper publicity, exhibits, and scrapbooks.
- He assisted with videos we use on our history webpage.
- Generously contributing his many talents even though it increased a busy workload, Rex's most appreciated gifts were the interest, encouragement, and friendship he always provided.



Lynn McLarty (HS Membership Archivist):

Needless to say, Rex has been at the end of the pipeline to get the *Quarterly Conference Minutes (QCM)* printed as part of my project (along with **Judy Levy's** auditing) to have them more accessible to one surveying Trinity's history. Five books have been completed. There are more QCMs to be done in like manner.

Even though the scans of all QCMs through 1980 have been done, Rex was onboard to complete two more books a few weeks before he retired. His tutelage at the computer led to my increased ability to work with the scans on *my* time. So, when I gave my work to him after cropping, contrasting, and formatting, he was able to spend less time on his specialty software to make the books ready for printing. Now that this arduous process has been perfected, he is leaving us!

He took ultimate pride in what we accomplished. I must mention his personal direction to having Gandy Printing evaluate the printed matter and give us good pricing for the respective book(s). We travelled together on several occasions to their facility on South Monroe so as to make us feel the books are of the highest quality available. Rex and I also worked together to produce interviews of **Rubie Butterworth** and **John and Pat Willis**.

I have fond memories of eating lunch with him and Judy on Fridays at Dog et al that included good provocative conversation away from work on our QCM projects.

To those of us in the know of Rex's behind-the-scenes contributions, we cannot pick up one of the printed QCMs without thinking of his unique abilities and his unwavering kindness to contribute to expanding the history of Trinity.

Rhonda Work (HS chair):

I could not have sorted the CDs without Rex's help. He was most diligent to ensure the original CDs were available for me for copying and helped me find any missing ones. He has been one of the reasons I enjoyed doing this job.

Pam Crosby (*Crossroads* Editor):

Rex always had time for the *Crossroads*, whether it was printing copies to distribute to the church, setting up the mailer and sending it out to the congregation, or designing the Historical Society logo, which adorns all of our issues. Among his other contributions was uploading and editing video tapes that he and others had produced for the history archives.

Never hesitant to go onsite to persons' homes to video-tape interviews, he would remark later

that it was one of his favorite things to do. When photos were needed of visitors in our Heritage Room for our publication, he made time in his busy workday to race up to the third floor to help us out. In fact, he never said he could not help when assistance was asked of him.

As we continue to add articles, stories, and photos to our archives so that current and future church members, researchers, and others can learn about Trinity's past, we will always be grateful to Rex Adams who helped us to present the results of our research to our readership and Heritage Room visitors in the best ways possible. More importantly, we will miss his kind, gracious, and patient style in interacting with others—a model for which we all intend to strive.

Submission Guidelines

If you would like to be a published author in an upcoming issue, see guidelines below:

Call for Stories and Articles

- **"I Remember When" snapshots:** These are short descriptions that recount church life memories. They are usually **25–100 words long**. See below for general guidelines.
 - **Oral interviews:** Interviews may be audio or video taped. Trinity historians write up the interviews in narrative form with approval from the persons interviewed before publication. Videos or audios of the interviews may be posted on Trinity's website with permission from persons interviewed.
 - **Firsthand stories:** Individuals may submit stories based on their firsthand experience at Trinity. The stories are generally **500 words, but can be longer**. See "General Guidelines."
 - **Research articles:** These articles are more formal in nature.
- o Criteria for formal articles include **relevance** to the purpose of the newsletter, which is to publish articles that pertain to the history of Trinity in a substantial way;

quality of writing; historical accuracy; clarity; conciseness; coherence; and readability.

- o Articles should be **original** works and not excerpts.
- o The word limit for articles is **usually around 500 words, but can be longer**.

A list of resources used for historical research may be requested. **Original** sources (instead of information from history books, newspapers, or newsletters) are preferred when possible.

General Guidelines

- Writing should be free of disrespectful language.
- Photos and information should not violate privacy, copyright, or other established laws.
- All accepted works are subject to editing in compliance with all *Crossroads* guidelines, including style guide standards, and **must pass editorial approval** before publication.
- Submit Word document to **Pamela Crosby**, editor, at pcrosby@tumct.org.

Sessions of the Florida Conference

| No. | Place. | Convended | President | Secretary |
|-----|---------------------|----------------|-------------------------------|-----------------|
| 1 | Tallahassee, Fla. | Feb. ..., 1845 | Bishop J. Soule..... | T. C. Benning |
| 2 | Monticello, Fla. | Feb. 9, 1846 | Bishop J. O. Andrew ... | P. P. Smith |
| 3 | Quincy, Fla. ... | Feb. 10, 1847 | Bishop W. Capers | " |
| 4 | Waynesville, Ga. | Feb. ..., 1848 | Bishop J. O. Andrew..... | " |
| 5 | Albany, Ga. | Jan. 3, 1849 | Bishop W. Capers..... | " |
| 6 | Madison, Fla. ... | Feb. ..., 1850 | Bishop Ira L. Potter | " |
| 7 | Thomasville, Ga. | Jan. 22, 1851 | Bishop R. Paine | " |
| 8 | Tallahassee, Fla. | " 28, 1852 | Bishop J. O. Andrew | " |
| 9 | Quincy, Fla. ... | " ..., 1853 | Bishop W. Capers | " |
| 10 | Monticello, Fla. | Dec. ..., 1853 | Bishop R. A. Howren | " |
| 11 | Madison, Fla. ... | " ..., 1854 | Bishop W. Capers | " |
| | | | S. P. Richardson | |
| 12 | Bainbridge, Ga. | " ..., 1855 | Bishop J. O. Andrew | T. N. Gardner |
| 13 | Alligator, Fla. | " 24, 1856 | Bishop J. O. Andrew | P. P. Smith |
| 14 | Thomasville, Ga. | " ..., 1857 | Bishop J. Early | " |
| 15 | Jacksonville, Fla. | " 15, 1858 | Bishop J. O. Andrew | J. C. Ley |
| 16 | Micanopy, Fla. ... | " 28, 1859 | Bishop H. H. Kavanaugh .. | P. P. Smith |
| 17 | Monticello, Fla. | " 12, 1860 | Bishop G. F. Pierce | " |
| 18 | Quincy, Fla. ... | " 12, 1861 | Bishop G. F. Pierce | " |
| 19 | Tallahassee, Fla. | " 12, 1862 | Bishop J. O. Andrew | " |
| 20 | Thomasville, Ga. | " 16, 1863 | Bishop J. O. Andrew | F. A. Branch |
| 21 | Monticello, Fla. | " 14, 1864 | S. P. Richardson | " |
| 22 | Madison, Fla. ... | Nov. 29, 1865 | Bishop G. F. Pierce | " |
| 23 | Quincy, Fla. ... | Dec. 13, 1866 | Bishop H. N. McTyeire | " |
| 24 | Monticello, Fla. | " 6, 1867 | Bishop G. F. Pierce | " |
| 25 | Jacksonville, Fla. | Jan. 13, 1869 | Bishop W. M. Wightman | " |
| 26 | Lake City, Fla. ... | Dec. 20, 1869 | Bishop D. S. Doggett | J. P. DePass |
| 27 | Tallahassee, Fla. | Jan. 4, 1871 | Bishop W. M. Wightman | U. S. Bird |
| 28 | Madison, Fla. ... | " ..., 1872 | Bishop W. M. Wightman | " |
| 29 | Fernandina, Fla. | " ..., 1873 | Bishop E. M. Marvin | " |
| 30 | Jacksonville, Fla. | " 7, 1874 | Bishop G. F. Pierce | Frederick Pasco |
| 31 | Live Oak, Fla. ... | Dec. 16, 1875 | Bishop W. M. Wightman | " |
| 32 | Quincy, Fla. ... | Jan. 5, 1876 | Bishop W. M. Wightman | " |
| 33 | Monticello, Fla. | " 11, 1877 | Bishop G. F. Pierce | " |
| 34 | Tampa, Fla. | Nov. 15, 1877 | Bishop G. F. Pierce | " |
| 35 | Gainesville, Fla. | " 13, 1878 | Bishop H. H. Kavanaugh | " |
| 36 | Tallahassee, Fla. | Dec. 17, 1879 | Bishop D. S. Doggett | " |
| 37 | Ocala, Fla. | " 16, 1880 | Bishop G. F. Pierce | " |
| 38 | Monticello, Fla. | Jan. 18, 1882 | Bishop H. N. McTyeire | " |
| 39 | Jacksonville, Fla. | " 3, 1883 | Bishop H. H. Kavanaugh | " |
| 40 | Madison, Fla. ... | " 8, 1884 | Bishop J. C. Keener | " |
| 41 | Gainesville, Fla. | " 7, 1885 | Bishop Linus Parker | " |
| 42 | Orlando, Fla. ... | " 6, 1886 | Bishop R. K. Hargrove | " |
| 43 | Tallahassee, Fla. | Dec. 16, 1886 | Bishop E. R. Hendrix | " |
| 44 | Leesburg, Fla. ... | " 14, 1887 | Bishop J. S. Key | " |
| 45 | Bartow, Fla. | Jan. 9, 1889 | Bishop C. B. Galloway | " |
| 46 | Gainesville, Fla. | " 8, 1890 | Bishop J. C. Keener | " |
| 47 | Monticello, Fla. | " 7, 1891 | Bishop W. W. Duncan | " |
| 48 | Tampa, Fla. | " 6, 1892 | Bishop J. C. Granbery | " |
| 49 | Ocala, Fla. | " 4, 1893 | Bishop O. P. Fitzgerald | " |
| 50 | Palatka, Fla. | " 3, 1894 | Bishop A. W. Haygood | " |
| 51 | Jacksonville, Fla. | " 9, 1895 | Bishop W. W. Duncan | " |
| 52 | Orlando, Fla. ... | Dec. 18, 1895 | Bishop J. C. Granbery | " |
| 53 | Tallahassee, Fla. | " 9, 1896 | Bishop C. B. Galloway | " |
| 54 | Tampa, Fla. ... | " 17, 1897 | Bishop W. W. Duncan | " |
| 55 | Gainesville, Fla. | " 14, 1898 | Bishop W. A. Candler | " |
| 56 | Monticello, Fla. | " 13, 1899 | Bishop W. A. Candler | " |
| 57 | Bartow, Fla. ... | " 13, 1900 | Bishop W. A. Candler | " |
| 58 | Live Oak, Fla. ... | " 12, 1901 | Bishop J. C. Granbery | " |
| 59 | Quincy, Fla. ... | Jan. 8, 1903 | Bishop A. Coke Smith | " |
| 60 | Lake City, Fla. ... | Dec. 10, 1903 | Bishop A. W. Wilson | " |
| 61 | Orlando, Fla. ... | " 8, 1904 | Bishop W. A. Candler | " |
| 62 | Ocala, Fla. | " 7, 1905 | Bishop W. A. Candler | " |
| 63 | Palatka, Fla. | " 12, 1906 | Bishop H. C. Morrison | " |
| 64 | Tampa, Fla. | " 12, 1907 | Bishop C. B. Galloway | " |
| 65 | Miami, Fla. | " 16, 1908 | Bishop C. B. Galloway | " |
| 66 | Lakeland, Fla. ... | " 15, 1909 | Bishop J. O. Atkins | " |
| 67 | Springfield | " 14, 1910 | Bishop J. C. Kilgo | " |

In the *Journal and Year Book of the Sixty-Seventh Annual Session of the Florida Conference*, a list of conferences up through 1910 shows the years Tallahassee hosted the early annual conferences, beginning with the inaugural conference in 1845. See [Yates](#), pages 16-17, in this issue. Go to https://www.flumc.org/files/fileslibrary/archives+history/journal+archive/1910_florida_journal.pdf to see the original resource.