



# Crossroads

## More Than Bricks and Mortar Special Issue on Lay Academy Series

By Pam Crosby, Editor

Adults can take advantage of many opportunities at Trinity to continue their life-long education that challenges them to think reflectively while gaining more knowledge and skills. One of the most popular opportunities we have at our church is Lay Academy, which we highlight in this issue of *Crossroads*.

In fall 2017, **Linda Yates** and her fellow Historical Society members organized a six-part series on the history

of Trinity. Presenters included members and invited individuals from the church interested in particular areas of historical research. In this special issue of *Crossroads*, we present summaries of those presentations and the research behind them.

Therefore, it is our pleasure to provide to those who attended the series these reminders of research topics. To those who did not attend the sessions, we offer glimpses of the ongoing historical research at Trinity.

## From Frontier Faith to a Heart for the City

Presented by Linda Yates on September 13, 2017

Full Article: [https://www.tumct.org/history/faith\\_heart\\_city.pdf](https://www.tumct.org/history/faith_heart_city.pdf)

PowerPoint Presentation: [https://www.tumct.org/history/faith\\_heart.pdf](https://www.tumct.org/history/faith_heart.pdf)

Trinity United Methodist Church was organized in 1824, the same year Tallahassee was selected Capital of the Territory of Florida and 21 years before Florida became a state. This account of the church begins even earlier where worship of God always begins—in the hearts of people whose faith in their Creator compels them to share it with others.

**John Wesley** of England had such a heart, believing in social justice guided by Scripture and a personal relationship with God. As America’s first missionaries, he and his brother **Charles Wesley**, spent several months teaching Native Americans in the Georgia colony. Later, back in England, Wesley began the Methodist Movement and in

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### Newsletter Contact Info:

Pam Crosby, Editor  
[pcrosby@tumct.org](mailto:pcrosby@tumct.org)

### Description:

A quarterly newsletter published by the Trinity United Methodist Church Historical Society Tallahassee, Florida

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*(“Frontier Faith” cont. from p. 2)*

due course, sent **Francis Asbury** and **Bishop Thomas Coke** to organize the Methodist Episcopal Church in America.

The moral and religious state of the colonies at that time was favorable for a vital Christianity that put aside the dogmas and controversies of the European churches they left behind. Itinerant circuit riders preached the faith to help those in the new Methodist churches to turn away from drinking and gambling so as to be honest and hardworking citizens.

*Connectionalism* guided the policies of the United Colonies to establish the United States, making possible the democratic government under which autonomous but united churches could develop freely. Inspired by Wesley’s vision, South Carolina, one of the first annual conferences organized to carry on a form of connectional work of the Methodist Church, formed a Missionary Society in 1821. Adding to its long record of mission work that included the Native Americans in Georgia and Alabama, the Society turned its attention in 1829 to Southern plantation slaves and added 21,300 Black members to its rolls.

In 1823, the S.C. Conference sent missionaries to the Territory of Florida, followed later by missionaries from the Georgia Conference. The S.C. Mission Society sent **John Twiggs** and **John Slade** to the northern part of the Territory, first working in the Chattahoochee area. When the first group of settlers arrived in Tallahassee, the new capital of the newly acquired US territory, Twiggs and Slade were here to greet them.

On the fourth Sunday of September 1824, **James Tabor** and **Isaac Sewell**, who had replaced circuit riders John Slade and John Twiggs, met with 10 settlers—six White and four Black—at the home of a **Mr. Myers** to organize the new capital city’s first religious organization. The Tallahassee District, created by the S.C. Conference, welcomed its first religious organization, the Tallahassee Mission, with **Josiah Evans** appointed as presiding elder and pastor.

In 1825, a small wooden building was erected for worship services. On January 7, 1826, after **Governor Duval** laid the cornerstone for the new capitol building of the Territory on what is now Monroe Street, government leaders completed the ceremony with oratory at the Methodist Church (the largest meeting place in town) on the corner of Bronough and what is now West Park Avenue.

Settlers continued to arrive and the mission grew. John Slade returned to Tallahassee in 1826 and earned

the reputation as Father of Florida Methodism. A succession of others followed, each more devout than schooled, answering the call with courage and great sacrifice.

**The Rev. Joshua Knowles** was pastor at Trinity in 1836. An account he authored of his experiences was later read at the Semi-Centennial of Tallahassee Methodism and eventually published in *Tallahassee of Yesterday* by **Sallie E. Blake**.

When the Rev. Knowles arrived, he found that Native American attacks had driven many families away, and those who had stayed ran to the newly constructed capitol to hide behind bales of cotton that barricaded the building. Because there was a great deal of sickness in Tallahassee at that time, the Rev. Knowles conducted as many as four funerals a day. In 1841, the town was visited by yellow fever, and in many instances, it was fatal to entire families.

With increasing dissipation, the town’s church people rallied with business owners around the temperance cause. “This temperance movement reclaimed many a drunkard,” the Rev. Knowles reported, “and was followed by a glorious revival of religion in the Methodist Church . . . and worked a most satisfactory change in the moral and social aspect and feeling of Tallahassee and vicinity.”

Trinity’s many sagas of growth, hardship, and accomplishments continued with its involvement in the Civil War, Reconstruction, the Great Depression, World War II, and beyond. These sagas and stories of pastors who ministered during good and bad times are told in *Trinity United Methodist Church, Tallahassee’s First Church, 1824-1999* (copies are available in the church library and in its Heritage Room).

For 193 years, Trinity has had a heart for God and for the people of this city. In January 1960, **the Rev. Glenn James**, for whom the church chapel is named, wrote a column published in the *Trinity Tidings*. He said then:

*Today, the people called Methodist claim to know a great truth, to believe great doctrines, and to care for the spiritual welfare of people—God’s people everywhere.*

*In view of all this strength in our land, we have, as a Church, a great responsibility.*

*It is not enough for us to praise John Wesley, his brother Charles, and Francis Asbury and the many others of those early days.*

*It is rather for us to make history on our own.*

## Now and Then

Presented by Bob Jones on September 20, 2017

### Now

The 1963 Trinity United Methodist Church is a Colonial Revival Style church, and its stained glass windows over the chancel are Gothic Revival Style windows. The modest but elegant chapel is not in a Colonial Style, and the stained glass is a Modern Style design executed with thick *dalle de verre* glass, which means “glass stepping stones” in French. *Dalle* glass is a French invention from the 1930s, which was used by American studios after World War II.

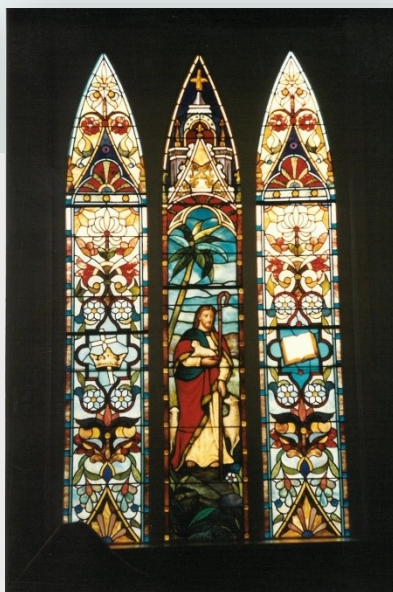
### Then

The 1893 brick Trinity church was done in the Gothic Revival Style, and its stained glass windows were designed in no particular style but rather an eclectic borrowing of styles that is sometimes referred to as *Aesthetic* or *Victorian Period* design. The brightly colored windows are primarily ornamental in intention except for the painted glass figure of Christ in the south elevation main window, and painted glass symbols in the east and west elevation main windows.

To make way for the 1963 church construction, the 1893 church building was taken down in 1962. **David Avant**, a photographer, local historian, and member of the congregation took pictures of all the windows before they were removed, believing that everyone would want copies of the images for sentimental reasons. No one showed interest, and his complete collection of images is in the State Archives special photographic collections. Some of the stained glass windows found new homes in congregation members' houses. At least two churches received some of the glass. Lafayette Presbyterian received three pointed panels that probably had been top portions of taller windows. The New Ochlockonee Baptist Church near Cairo, GA, received the three main sanctuary windows that included the Christ window that faced Park Avenue. It was installed over the altar in the church, and the entire east window with symbols of a Bible, crown, and harp was installed also.

These 1893 windows were built in the traditional way, which is an assembly of multiple pieces of glass

joined together with strips of lead that were soldered at the joints. The flesh portions and robes on the Christ figure were painted on using metallic glass paints that were fired in a kiln to make the painting permanent. Glazing putting was rubbed between the lead and glass to waterproof the window. Once dried, the putting strengthened the panel. Because the assembly is of multiple pieces and flexible lead, the panels have steel bar reinforcing crossing the windows and are joined into the window frames. Copper wires were soldered to the leaded panels and were twisted around the steel bars to strengthen the installation.



The Christ window that faced Park Avenue in the 1893 Church

These 1893 windows were made by the Empire Glass and Decoration Company in Atlanta. The firm began in 1889 and lasted until 1935 and the Great Depression. The firm provided windows and church furniture for a huge number of churches and public buildings across the southeast.

### Now

The Willet Studios in Philadelphia was contracted to build the stained glass windows for the 1963 church. The three windows above the sanctuary altar are referred to as “gold windows,” by Willet's because of the gold and platinum leaf that was applied over the interior of the panels.

**Henry Willet**, the studio's second generation owner, had requested the senior designer, **Marguerite Gaudin**, to find a way to make the window interior attractive after the sun went down.

(cont. on page 4)

*("Now and Then" cont. from page 3)*

Gaudin conceived cutting silhouettes of figures and symbols of sheet lead and tooling the lead to take on a low sculptural relief, which was then soldered onto the window's leading. Gold and platinum leaf was applied to the lead silhouettes. When interior lights are turned on, the windows shine (*see images on following page*).

The first gold window in the US was built in 1955, and by 1984 with the cost of gold rising too high, the market for these decorative windows fell off. The gold windows in Trinity are one of only ten such installations in Florida.

Gaudin worked for Willet as a designer for 60 years, and she was highly esteemed in the stained glass field for the immense productivity, quality, and inventiveness of her work. Even as a student at the Philadelphia College of Art, her skill was acknowledged. She did graphic design after graduation in 1930 and was then hired at Willet's in 1931. She served as the studio's manager and was the vice-president of the firm from 1960 to 1977 and from 1968 to 1977.

Gaudin also designed the Modern windows in Trinity's chapel representing the 148th Psalm, giving praise for the earth, sky, plants, and animals of God's creation. The one-inch thick pieces are of *dalle* glass.



Chapel Windows

With their silent beauty, stained glass is intended to offer its unspoken ministry to those who gather to worship at Trinity United Methodist Church. The three very different design approaches provide excellent examples of the varied styles and techniques that have marked the several hundred years of America's stained glass heritage.

## Our Chancel Windows: Trinitarian Nature of Our Belief in the Triune Deity

*Presented by the Rev. Dr. Wayne Wiatt on September 27, 2017*

*Appreciation to the Rev. Dr. George Foster Pastor of Trinity from 1965-1972*

*Original stained glass explanation (1970).*

*New sanctuary of Trinity UMC occupied in 1964 with Trinity Chancel Windows*

*Full presentation notes organized by Rex Adams: <https://www.tumct.org/history/Chancel.pdf>*

**General Overview** – The three windows are intended to suggest the Trinitarian nature of our belief in God. The phrase *Triune God* or *Triune Deity* encompasses our understanding that God is three in one—Father, Son, and Holy Spirit.

**The west window** represents the Old Testament story, teaching us that God is creator and Lord of history, especially as seen in the historical experience of the Hebrew-Jewish people.

**The central window** represents the New Testament story of the incarnation with God coming to us in human form in the person of Jesus. Our understanding of Jesus is the savior of the world, born in a manger, walking upon the earth and doing good, crucified, risen, and reigning in glory.

*(cont. on the following page)*

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**The east window**

portrays the church from the day of Pentecost and the early centuries of church history through the Protestant Reformation, our Methodist tradition, ecumenical movement, up until the space age.

***Each window is further divided*** into three sections.

Each window has four secondary designs represented in half circle medallions in the side windows and half-square medallions in the center window. Then in each corner of all three windows, there are symbols of biblical or historical events, persons, or teachings.

**In summary:** There is a total of 33 representations.

***How to read the windows***

- a. The west window (above left) should be read from the top downward.
- b. The center window (above center) should be read from the bottom upward.
- c. The east window (above right) should be read from the top downward.

***Summary of Design:*** Developed by the Willet Stained Glass Studios of Philadelphia, the windows are a combination of sculpture in bas-relief (shapes slightly higher than their background), super-imposed on stained glass, and then overlaid with “flown gold leaf.” Trinity windows are different than the classical stained glass, that is, light shining from outside in. Our stained glass images are more easily seen at night with artificial light from the inside shining on the windows.

The **Rev. Dr. George Foster** wrote these concluding words regarding the meaning of our stained glass windows:

What a glorious heritage we have! And so much of it spread before us here in our sanctuary in resplendent fashion. It is hoped that greater knowledge and understanding of these windows will lead to greater appreciation of our heritage and to a satisfying enhancement of our worship.



Trinity's Chancel Windows in the Sanctuary

## Missional Outreach of Early Trinity

Presented By Lynn McLarty on October 4, 2017

PowerPoint Presentation: [https://www.tumct.org/history/mission\\_outreach.pdf](https://www.tumct.org/history/mission_outreach.pdf)

### Magnolia Heights M.E. Church, South (1908-1913)

One of the least known mission endeavors for Trinity was the establishment of a church during the city's early 1900s expansion to the east. The church was built just south of Park Avenue at the northwest corner of Clinton Street (later becoming College Avenue) and Broward Street. Long-time Trinity members **John H. and Mary L. Humphress** sold the land for one hundred dollars, and the deed specified that seventy five dollars was to be donated to the prospective church. The deed, dated June 11, 1908, included the Trustees of the new church—John H. Humphress, **D. D. Cureton**, **Paul T. Nicholson**, **William P. Byrd**, and Trinity's minister **Ira S. Patterson**. Trinity's *Quarterly Conference Minutes* in late 1908 and early 1909 gave support and an accounting of the progress of the church's construction. There are no known photographs of this church.

The headline "Severe Windstorm Strikes Capital City" appeared in *The Weekly True Democrat* on Friday, June 20, 1913. A post-storm assessment of the damages in the city stated that the Magnolia Heights

Methodist Church building was completely demolished.

The Trustees of the church decided not to rebuild the structure and sold the property to **John S. Humphress**, step-son of John H. and Mary L. Humphress. The December 30, 1913, deed specified the amount of transaction was sixty dollars.

### Southside Methodist Church (1937-mid-1997)

The establishment of this Trinity mission church was due to the efforts of a Woodville resident, **J.M. Mashburn**. It was his intention to have a place of worship for those residents living in the southside of Tallahassee, thus the eventual name of Southside Methodist Church. Mashburn gained the support of Trinity's congregation and began the loosely organized following by holding Sunday school in private homes. These services quickly expanded into mid-week prayer meetings and Sunday night services. The congregants called their group "the Mashburn Methodists." It was in February 1944 that the church was formally organized, and land was procured at the site of the soon-to-be church. Early services on the newly acquired land were held in a tent.



One of two chapels moved from Dale Mabry Field to become a church in the Tallahassee Community

Florida Archives Memory Project #TD00144B  
Photographer Russell Yoder (1921-2005)



Southside Methodist Church, 1950

Florida Archives Memory Project #RK0418  
Photographer Benjamin L. (Red) Kerce (1911-1964)

The year 1946 brought a unique identification to the church. There was construction of the foundation, and then an Army Chapel from Dale Mabry was moved to the location. This took several years of adapting and refitting the chapel at its new home. In early May 1948, the church was opened for services. It was not until May 1950 that the dedication of the church took place.

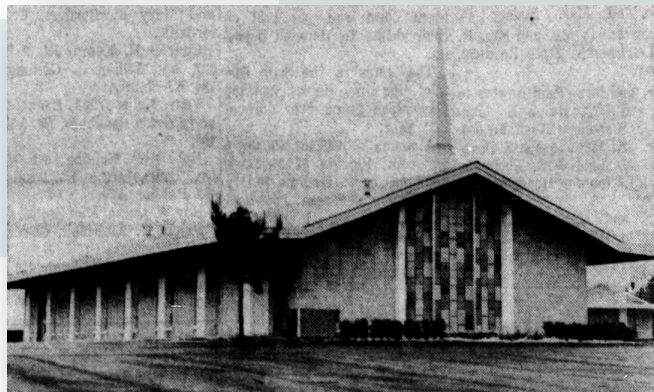
The church had a prosperous existence and had functioned for the southside residents as Mr. Mashburn envisioned. To increase the interest and the participation in the services, a change of name to The Rock United Methodist Church took place in 1979. Dynamics of the neighborhood changed, and many of the old members died. In the mid 1990s the church was unable to continue as a viable congregation. Doors to the church were closed for good. The organ, the pulpit, and the chairs behind the chancel were taken to the Chaires United Methodist Church. Members of The Rock dispersed mainly to the congregations at John Wesley, Calvary, and Chaires. Although the site and the building became UMC churches again (first Ray of Hope and now New Life), these were missions of the District rather than missions of Trinity.

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### Calvary Methodist Church (1963)

The creation of this Trinity mission for a Methodist church on the west side of town was spearheaded in 1962 by **R.C. Holmes**, District Superintendent of the Tallahassee District. In June 1963 the Rev. Holmes asked the recently retired Methodist minister **Orvis Stevenson** to evaluate and organize a congregation west of the F.S.U. campus. It was the next month that

the Rev. Stevenson and a host of laypersons made house-to-house visits in this section of the city. On September 8, 1963, 183 persons gathered for the initial service of the newly formed church. This service was held in the cafeteria of the Caroline Brevard School. It was April 1964 when five acres of land were procured at the corner of Ausley Road and West Pensacola Street, and construction on the sanctuary and Sunday school building was begun.



The new Calvary Methodist Church  
Photo: *The Tallahassee Democrat*, June 12, 1965

On November 1, 1964, the first service was conducted in the new Calvary Methodist Church. The site of the Calvary church had a distinctive happening in June 1944 when a Dale Mabry P-51 pilot crashed his plane on this very ground. The pilot **James F Cornish**, a native of Kalamazoo, MI, was honored at the consecration service on June 20, 1965, with his mother and his sister in attendance.

## Call for Submissions of Articles Relating to the History of Trinity

The *Crossroads* editor and team welcome submissions of historical articles relating to the history of Trinity for consideration of publication in the newsletter.

Works considered may be personal stories or historical research. The word limit is 500 words.

We will consider articles on the basis of these criteria: relevance to the purpose of the newsletter, which is to publish articles that pertain to the history of Trinity; quality of writing; historical accuracy; clarity; conciseness; and readability. While the articles may refer to or quote other historical publications, they should be original works and not excerpts. Writing should be free of disrespectful language. Privacy rights pertaining to others mentioned or cited in the articles or appearing in photos will be considered before publication. A list of resources used for historical research may be requested.

Submissions are welcomed at any time. Please send to **Pamela Crosby**, editor, at [pcrosby@tumct.org](mailto:pcrosby@tumct.org).

## Come Before His Presence With Singing

Presented by Warren May on October 11, 2017

The history of sacred music, especially hymns, is the history of our faith. From the earliest known writings of man, hymns have been our way of praising God. And hymns connect us with the greater world of believers, as every week Christians join their voices in united bursts of praise.

We are reminded throughout the Old and New Testaments to sing praises to our God, from Psalm 150, a Psalm of Praise, to Matthew 26:30, where the Bible tells us that **Jesus** and the disciples sang a hymn before they went out to the Mount of Olives.

Unfortunately, there was no system of written notation for the music so we don't know what this music sounded like. It was entirely an oral tradition. This began to change in the early centuries following the death and resurrection of Christ.

One of the first persons to establish a written system of notation was **Ambrose**, the fourth century Bishop of Milan. Ambrose codified musical practices to support the needs of the liturgy. This was followed in the 8th through the 13th centuries as the Carolingian chant commissioned by **Charlemagne** (742 – 814) developed into what we now know as Gregorian chant, which began to influence and eventually replace most of the other Western plainchant traditions.

The Renaissance (1300-1700) produced wonderful new ground in science, technology, art, music, and especially theology. This led eventually to the Protestant Reformation, where **Martin Luther** (1483 – 1546) played an important role in theology as well as in music.

Martin Luther was not only an influential theologian, he was also a fine musician with a deep knowledge of German folksong, an influence which can still be heard in his famous hymn, "A Mighty Fortress is Our God."

The Reformation and the use of vernacular hymns opened the way for **Bach** (1685 – 1750) to produce his famous harmonizations of the German Chorales, and Luther played a part in this development.

In England, it was the great **Isaac Watts** (1674 – 1748) who began to reform congregational singing. He wrote many fine hymns—"Joy to the World" and "O God Our Help in Ages Past" are examples—and started



Warren May leading singing at Trinity

from the principle that texts should express the religious feelings of the people.

The **Wesley brothers, John and Charles**, early in the 18th Century and almost contemporary with Watts, set out to change worshippers' views of hymnody. They were not only the founders of Methodism, but they insisted that hymns, both words and music, should be written to stir the congregation and reinforce religious emotions. They made hymns the central feature of Methodist worship, and before long many people began to admire the Methodists for their hearty and fervent singing.

Today, hymns have adopted many different influences from our increasingly diverse and vibrant culture. Our own *United Methodist Hymnal* is a great example with hymns representing the great breadth and diversity of our church. We have 30 hymns from the African-American tradition, Korean hymns, Native American hymns, and even a hymn by **Duke Ellington** (1899 – 1974).

Hymns are an important and personal expression of our faith. People remember fondly those hymns they learned in childhood and the ones associated with particular family events or special occasions. People of God find inspiration, comfort, and common joy in hymns, old and new.

Make a joyful noise unto the Lord, all the earth.  
Worship the Lord with gladness;  
Come into his presence with singing.

Psalm 100 (NRSV)



## Singing the Old Time Hymns

Presented by Nancy Kerce on October 11, 2017

American poet **Henry Wadsworth Longfellow** (1808-1882) said, "Music is the universal language." His quote proved true during the formative years of the Methodist station that became Trinity United Methodist Church. On a Sunday morning in the 1840s if you had stood on the corner of what is now Park Avenue and Duval Street, you may have heard the loud voices of men and women singing Charles Wesley's "Oh for a Thousand Tongues to Sing" coming from the open windows of their new white colonial style sanctuary.

Nearly 200 years later, Trinity members are still singing that hymn and other favorites that have been included in Methodist hymnals over the years. Fifty favorites appear in today's hymnal, and 30 of those were in a hymnal of 1849. Not all were Methodist hymns.

At the General Conference the Commission on Worship is given the responsibility to revise the hymnal periodically. Hymns from other denominations who have merged with the church must be added, which makes the process difficult. For example, in 1935, *The Methodist Hymnal* was produced as the official hymnal of The Methodist Church. It included hymns from three denominations, which would merge in 1939: Methodist Episcopal Church (MEC), the Methodist Protestant Church (MPC), and the Methodist Episcopal Church, South (MECS).

In the early days of the General Conference, the committee to revise the hymnal was made up of men only. The committee to establish *The Methodist Hymnal or Book of Hymns* in 1966 made history by



Procession of choir, Sunday service in 2012



Rae and Walter James served Trinity as organist and choir director, respectively, from 1946 to 1975.

including one woman on the committee. Also in 1935, the *Cokesbury Worship Hymnal* was published. Pastors and staff of smaller churches met in seminars to study good church music to be included in the new book. Their selections included old favorites and songs for children and young Christians, and for use in revivals.

*The Methodist Hymnal* was replaced in 1989 by *The United Methodist Hymnal*. Published in 1966, it replaced *The Methodist Hymnal* of 1935 as the official hymnal of the church. A new *United Methodist Hymnal* is being revised now.

Trinity might be called a singing church with choirs of every age group led by professional choir directors. According to church records, Trinity's first choir director, **Winifred Cushing**, served from 1943 to 1946. **Walter James** served almost 30 years, from June 1946 to June 1975. His wife **Rae** was the organist from 1951 until their retirement. The church honored their long service by naming the choir room the James Music Suite in 1994.

**Jim Davis** was choir director from 1976 to 1982; **Mildred Harrison**, from 1982-84; **Mark Boehmer** in 1984; **Cynthia Wendel**, 1985-90; and **Jeff Bradford**, 1990-96. The present choir director, **Mark Repasky**, has served about 20 years, starting in 1996.

The ministers select the hymns for the Sunday services. Anthems that the choir sings are selected by the director according to the sermon topic or scripture.

## People and Clergy of Trinity: Stories of Service and Faith

*Presented by Carrol Dadisman on October 18, 2017*

In the second half of the 20th Century, as residents and businesses departed downtowns across America and new suburban churches blossomed, many downtown churches lost members and attendance. Three ministers who led Trinity during this period were instrumental in seeing that Trinity avoided that trend and actually added members, facilities, and programs.



**Glenn C. James**

During the ministry of **the Rev. Dr. Glenn C. James** (1953 – 62), Trinity laid the groundwork for replacing the 1893 sanctuary with the beautiful, utilitarian structure we enjoy today. He and Trinity Trustees bought additional property, including lots on the west side of Duval Street, which provide most of our parking. Tragically, Dr. James died in 1962, two years after church leaders had committed to building the new sanctuary.

Trinity's official Board paid tribute to Dr. James's ministry with a resolution that read in part: "His church grew. Its horizons expanded. He inspired evangelical objectives which the church embraced . . . and a great building program was undertaken."



**George A. Foster**

Soon after the 1964 sanctuary was occupied, **the Rev. Dr. George Foster** became Trinity's senior minister. Serving during the tumultuous 1960s, he kept the congregation attuned to needed social reforms. His dynamic sermons drew large congregations of members and visitors and inspired spiritual growth in the church. After retirement in 1972, Foster and wife **Aultie**, also a Bible scholar, continued to serve our church and community with frequent talks and teaching.

Trinity faced new challenges when **the Rev. Dr. Walter Kalaf** became our senior minister in 1981. He began immediately to address needs in the church's physical structure, programs, and membership rolls. Trinity Hall, built in 1949, underwent major renovation as part of a \$1 million-plus investment in structural improvements and furnishings.

Two long-range planning committees created and helped to implement new and stronger programs for all ages. Dr. Kalaf lent a vitality and energy that attracted new members and extended the church's reach in the community. He initiated Tallahassee's interfaith

Thanksgiving service, bringing members and ministers from eight denominations to the first such service at Trinity in 1982.

Trinity's four more recent senior ministers—**David Hortin, John Willis, Wayne Curry, and Wayne Wiatt**—have built, and continue to build, on initiatives of their predecessors.

Drs. James, Foster, and Kalaf benefited, of course, from the strong leadership of countless Trinity members. Four of them were representative during this 1950 – 1990 era:

Trinity was a major beneficiary of the long, productive lives of **Frank and Beth Moor**. Frank Moor held multiple leadership positions in Trinity, including several building committee chairmanships. Appropriately, Trustees named the church's fellowship hall in his honor. Beth Moor, a dynamo in the community, shared Frank's love of Trinity and was Women's Society of Christian Service president in 1948.

**Betty Phifer**, religion instructor at FSU, dedicated Christian, and community activist, created and led the Advanced Studies Sunday School class that bears her name.



**Betty Phifer**

**Robert A. Gray**, Florida's longest serving secretary of state (1930-61), son of a Methodist circuit rider, was a longtime active member, who helped to preserve historic records of Trinity.



**Presentation by Carrol Dadisman, October 18, 2017**

## **Join Our Group and Have Fun Learning**

**T**rinity's Historical Society officers meet monthly, most often on the first Wednesday. We welcome Historical Society members and all others interested in church history to join our rowdy group. While we try to stay focused on the meeting agenda, we often lapse into telling stories and tales of history we have learned from our research. Contact us to learn about our next meeting. Not a member yet? Or just want more information? Please visit our [Historical Society](#) web page or contact [Linda Yates](#).



*The 1893 building*

## 2017 – 2018 Historical Society Officers

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 Bob Jones, Historian  
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 Pam Crosby, Technical Editor

120 W. Park Avenue  
 Tallahassee, Florida 32301

Historical Society Email: [history@tumct.org](mailto:history@tumct.org)  
 Crossroads Email: [pcrosby@tumct.org](mailto:pcrosby@tumct.org)

History Website: <http://www.tumct.org/welcome/about/history/>

Phone: 850 222-1120



“Our Chancel Windows: Trinitarian Nature of Our Belief in the Triune Deity,” presented by the Rev. Dr. Wayne Wiatt on September 27, 2017

### Historical Society 2017 Lay Academy Series

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*A special thanks to Cindy Donelan and the Lay Academy committee for their support of this series.*