

A stained glass window depicting Saint Thomas. The central figure is a man with long, wavy grey hair and a beard, wearing a red collar and a yellow robe. He has a yellow halo around his head. To his left, a hand is shown holding a wooden staff or scepter. The background is composed of various colored glass panes in shades of red, blue, and purple, separated by black lead lines.

SAINT THOMAS:

A LEGACY OF COMPASSION
AND INCLUSIVITY

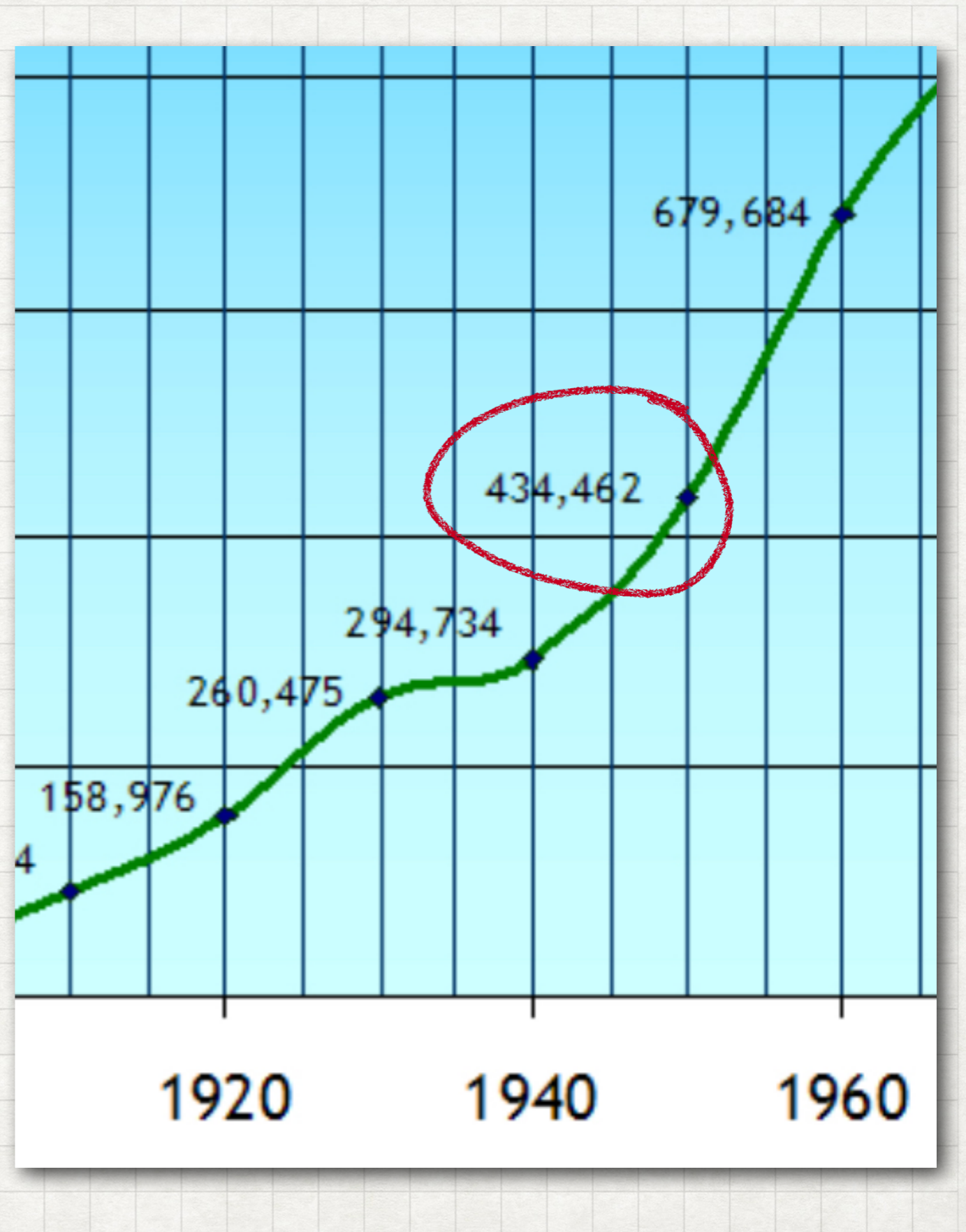
CHAPTER ONE

THE LIMITLESS FUTURE OF THE 1950S



DALLAS IN THE 1950S
SAW MARKED GROWTH.

**ITS POPULATION
JUMPED NEARLY
50% SINCE THE
PREVIOUS
DECADE!**



A SYMBOL OF
THIS CHANGE
WAS THE CENTRAL
EXPRESSWAY.

WITH THE OPENING OF
ITS FIRST SECTION, THE
FREEWAY ERA OF NORTH
TEXAS BEGAN.



THE AUTOMOBILE DISPLACED THE RAILROAD AS THE TOP CHOICE FOR PERSONAL TRANSPORTATION.



★
THE NEW INWOOD
 LOVERS LANE at INWOOD - D4-6040

OPENING FRIDAY EVENING at 6:30
 In The CENTER of DALLAS' GREATEST GROWTH

GIGANTIC PARKING AREA
 BODY-FORM SEATS
 ALTERNATILY SPACED

The Most Spacious
 And Beautiful
 LOBBY
 In the Entire
 Southwest

AMAZING
 MARINE
 MURALS
 Throughout
 The Theater ★

Interstate's Most Magnificent
 and Graciously Appointed
 Neighborhood Theater!



BE AMONG *The* FIRST TO ENJOY
 THE *New* PLEASURES OFFERED
 BY *The* UNIQUE *New* INWOOD!

HOLLYWOOD LIGHTS & GLAMOUR
 ON OPENING NIGHT!

MAMMOTH DISPLAY OF SPECTACULAR

PYROTECHNICS

NORMA BALLARD

and Her Magic Melodies
 on the

HAMMOND ELECTRIC ORGAN

IN THE INWOOD'S SPACIOUS
 LOBBY OPENING NIGHT ONLY

ON THE
 SCREEN
 FRIDAY EVENING
 and
 ALL DAY SATURDAY



RED SKELTON
 in

"The SHOW-OFF"

MARJORIE VIRGINIA EDDIE "ROCHESTER"
 MAIN • O'BRIEN • ANDERSON

MARILYN MAXWELL



2 Shows Opening Night ... at 7:15 and 9:30

OPEN DAILY Thereafter at 1:45

PRICES MATINEES, MON. through SAT. 25c
 NIGHTS and SUNDAYS 50c
 FULL OPEN



FAMILIES FLOCKED TO
 THE NEW, UPSCALE
 NEIGHBORHOODS
 ALONG THE
 EXPRESSWAY.

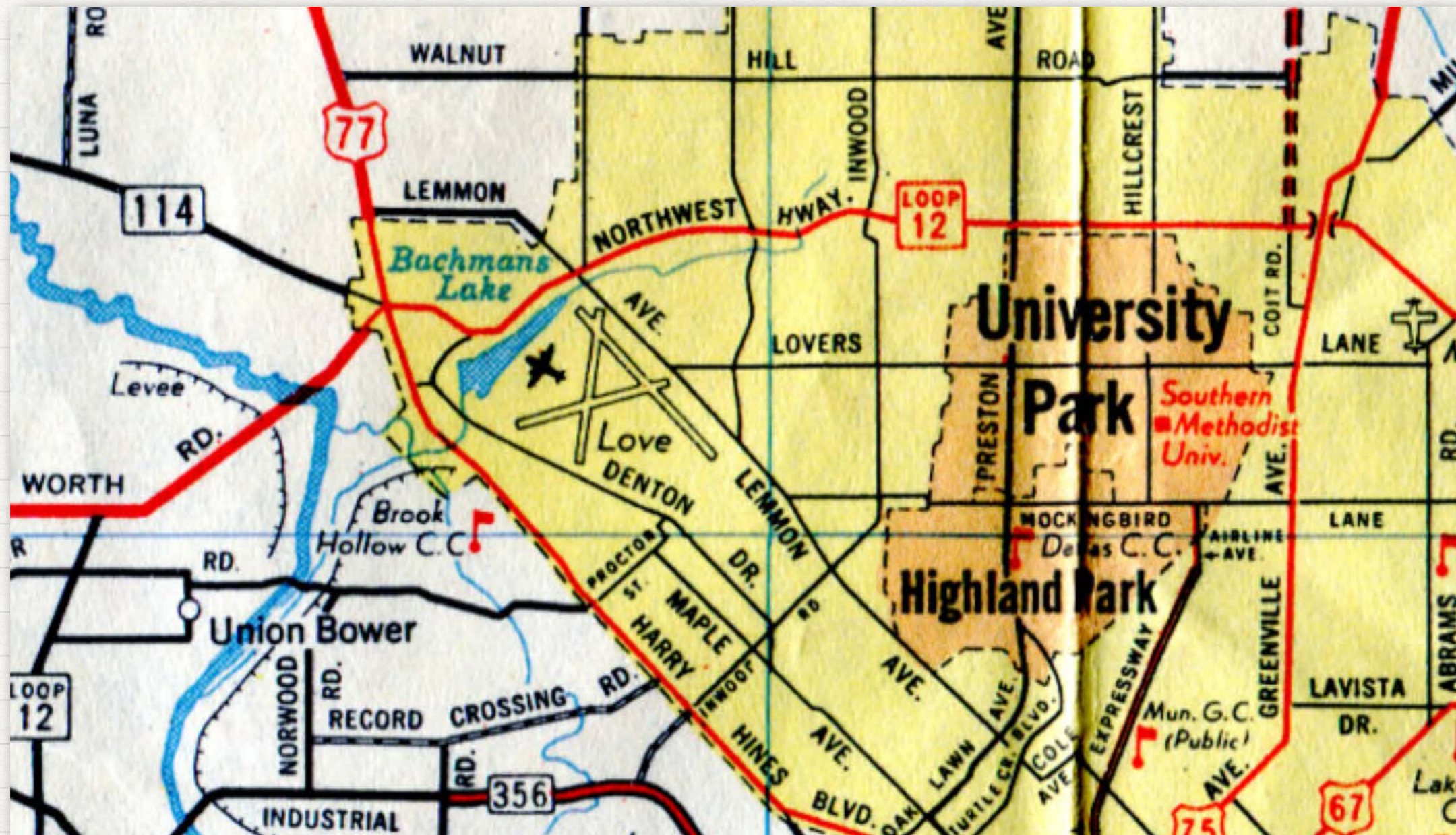
YOUNG SINGLES
 CONGREGATED IN
 LARGE APARTMENT
 COMPLEXES ALONG
 LOVERS LANE.

**THE CENTRAL EXPRESSWAY REPRESENTED A TIME WHEN
THE POSSIBILITIES OF THE FUTURE SEEMED LIMITLESS.**



**IT WAS DURING THIS TIME, BISHOP C. AVERY MASON
FOUND INSPIRATION TO PLANT MULTIPLE CHURCHES.**

IT'S SAID THAT HE USED A SILVER DOLLAR AND DREW CIRCLES ON A MAP OF NORTH DALLAS TO MARK POSSIBLE CHURCH PLANT LOCATIONS.



ONE AREA IN PARTICULAR - A VICINITY EAST AND SOUTH OF LOVE FIELD - THE BISHOP SAW AS THE GEOGRAPHICAL CENTER OF HIS VISION.

SUMMER OF 1950



BISHOP MASON MET WITH A SMALL GROUP OF VISIONEERS TO ESTABLISH THE "LOVE FIELD AREA MISSION". AMONG THEM WAS GREER M. TAYLOR, A YOUNG SEMINARIAN FROM BOSTON.

BEFORE A PERMANENT
LOCATION COULD BE
FOUND, PEOPLE MET
AT PARISHIONERS'
HOMES.

MEMBERS WERE
NOTIFIED OF THE NEXT
SUNDAY'S LOCATION
BY PHONE.
NEWCOMERS FOUND
OUT THROUGH WORD-
OF-MOUTH AND
NEWSPAPER ADS.



AFTER A FEW WEEKS, TAYLOR WAS ABLE TO SECURE A REGULAR LOCATION

ARLINGTON HALL, LEE PARK



BECAUSE TAYLOR WAS NOT YET A PRIEST, THE MISSION JUST HELD MORNING PRAYER SERVICES.

BUT WITH THE HELP
OF AVAILABLE
PRIESTS, HOLY
COMMUNION
SERVICES WERE
HELD ONCE A
MONTH.

ONE SUCH PRIEST
WAS **CANON
EDWARD
FERGUSON.**



WHEN TAYLOR
RETURNED TO
SEMINARY, **FERGUSON**
BECAME PRIEST-IN-
CHARGE OF WHAT
WAS SUPPOSED TO BE
CALLED "TRINITY".

THE NAME WAS
YIELDED TO AVOID
CONFUSION WITH
LONG-ESTABLISHED
HOLY TRINITY PARISH
IN OAK LAWN.



OTHER POSSIBLE NAMES FOR THE MISSION INCLUDED:

- CHURCH OF THE TRANSFIGURATION
- ST. BARTHOLOMEW
- CHURCH OF THE GOOD SHEPHERD
- ST. MARK'S
- ST. TIMOTHY AND SO ON...

"SAINT THOMAS" WAS ULTIMATELY CHOSEN...

“

**IN HONOR OF THE APOSTLE; A
SHORT, EASILY REMEMBERED
NAME WAS DESIRED**

*—Supplement to Minutes of Organizational Meeting
September 5, 1950*

”



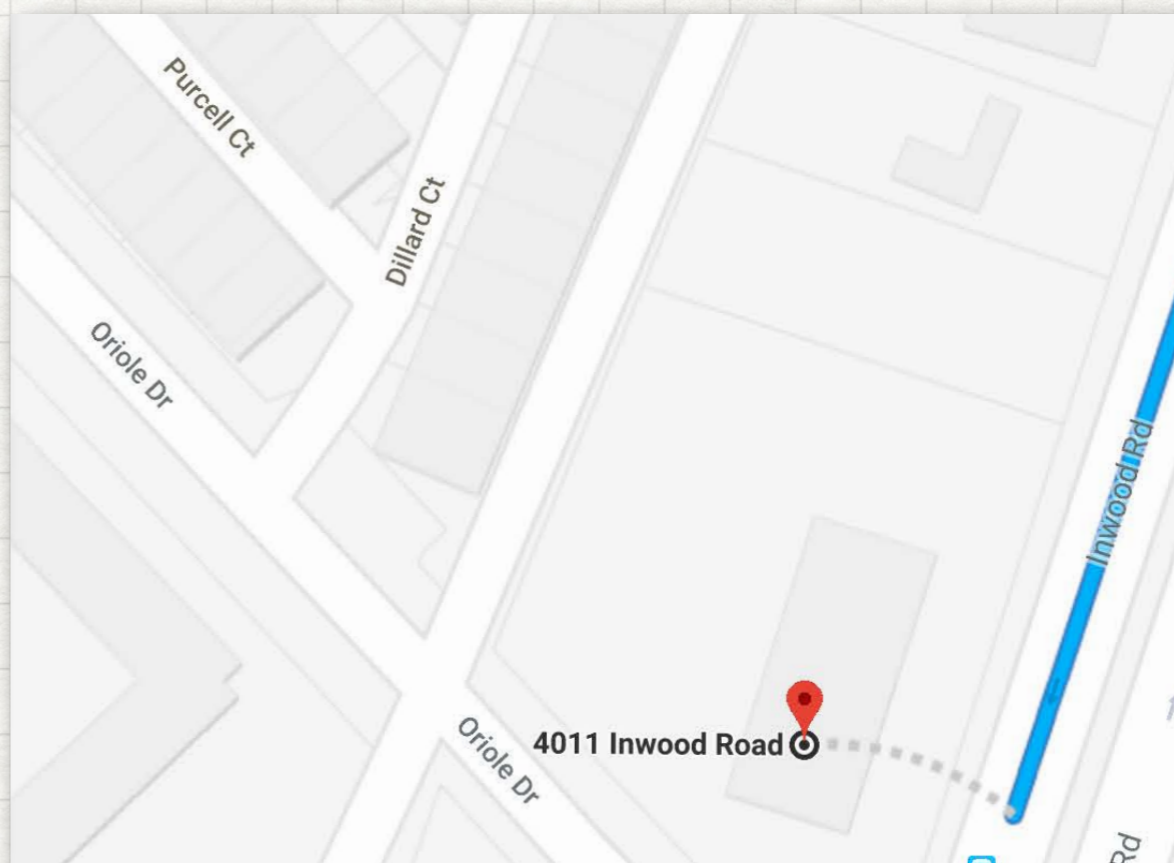
WHEN FERGUSON REALIZED THAT HIS OTHER DUTIES DIDN'T PERMIT HIM MUCH TIME, HE RESIGNED HIS POST AT SAINT THOMAS IN **FALL 1952.**

ALMOST IMMEDIATELY AFTER BEING CALLED TO SERVE, **THE REV. GUY S. USHER** MOVED SERVICES TO DALLAS COUNTRY DAY SCHOOL ON 6701 LOMO ALTO.

BY THIS TIME, THE GROWTH OF THE MISSION AND THE NEED FOR ADDITIONAL SERVICES LED TO THE CHANGE IN VENUE.

BY **SUMMER 1954**, SAINT THOMAS OUTGREW THE DAY SCHOOL FACILITIES.

ALTHOUGH IT WOULD ONLY LAST FOR SIX WEEKS, THE PARISH FOUND ITS NEXT LOCATION IN **THE AREA WHICH IT WAS ORIGINALLY INTENDED TO SERVE.**





SAINT THOMAS'S LAST TEMPORARY HOME WAS THE INWOOD THEATRE ON LOVERS LANE.

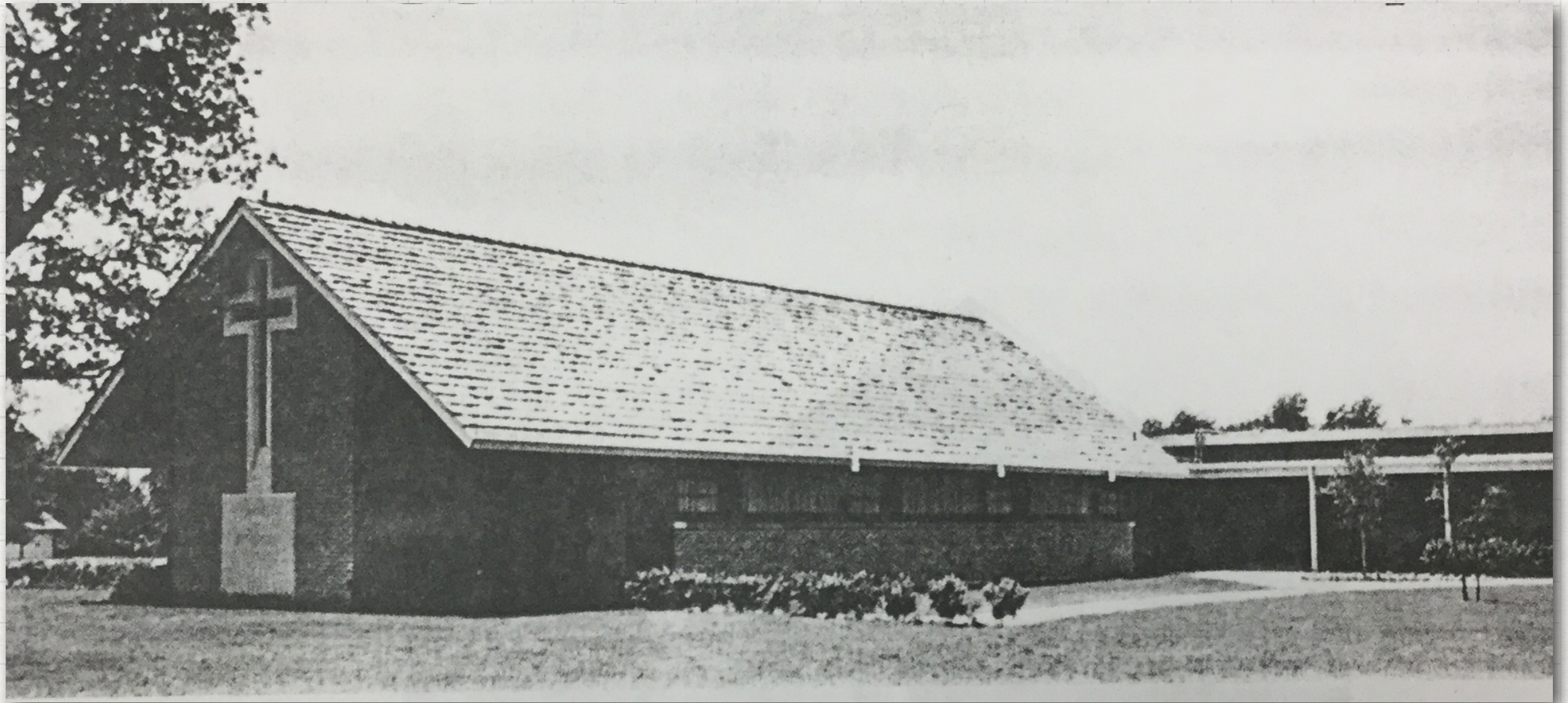
IN JANUARY 1955, DIOCESAN CONVENTION RECOGNIZED SAINT THOMAS AS A SELF-SUPPORTING PARISH.

DURING ITS FIRST TWO YEARS AT THE INWOOD THEATRE, MEMBERSHIP GREW TO 150.

SAINT THOMAS WAS BEGINNING TO REALIZE ITS DREAM TO BECOME A REAL PARISH.

CHURCH OF SAINT THOMAS THE APOSTLE

DAY OF OPENING SERVICES, SEPTEMBER 2, 1956



WE HAVE ENTERED UPON A VAST UNDERTAKING...

WE NEED HAVE NO FEAR FOR THE FUTURE.

IT IS NOT A QUESTION OF NEED OR RESOURCES.

IT IS SIMPLY A QUESTION OF OUR WILLINGNESS TO BE
OBEDIENT TO THE SPIRIT OF GOD WHICH DWELLS WITHIN US.

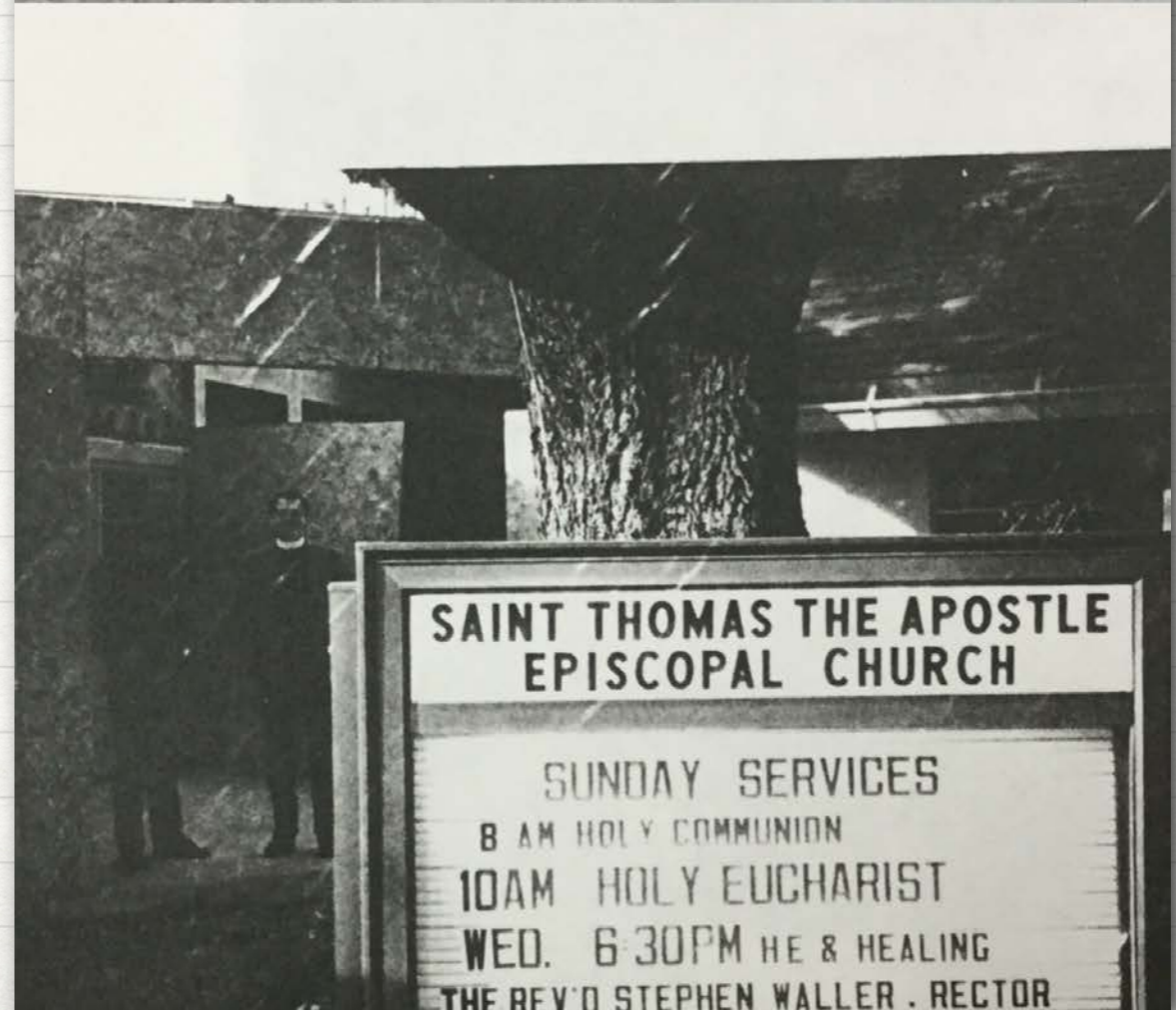
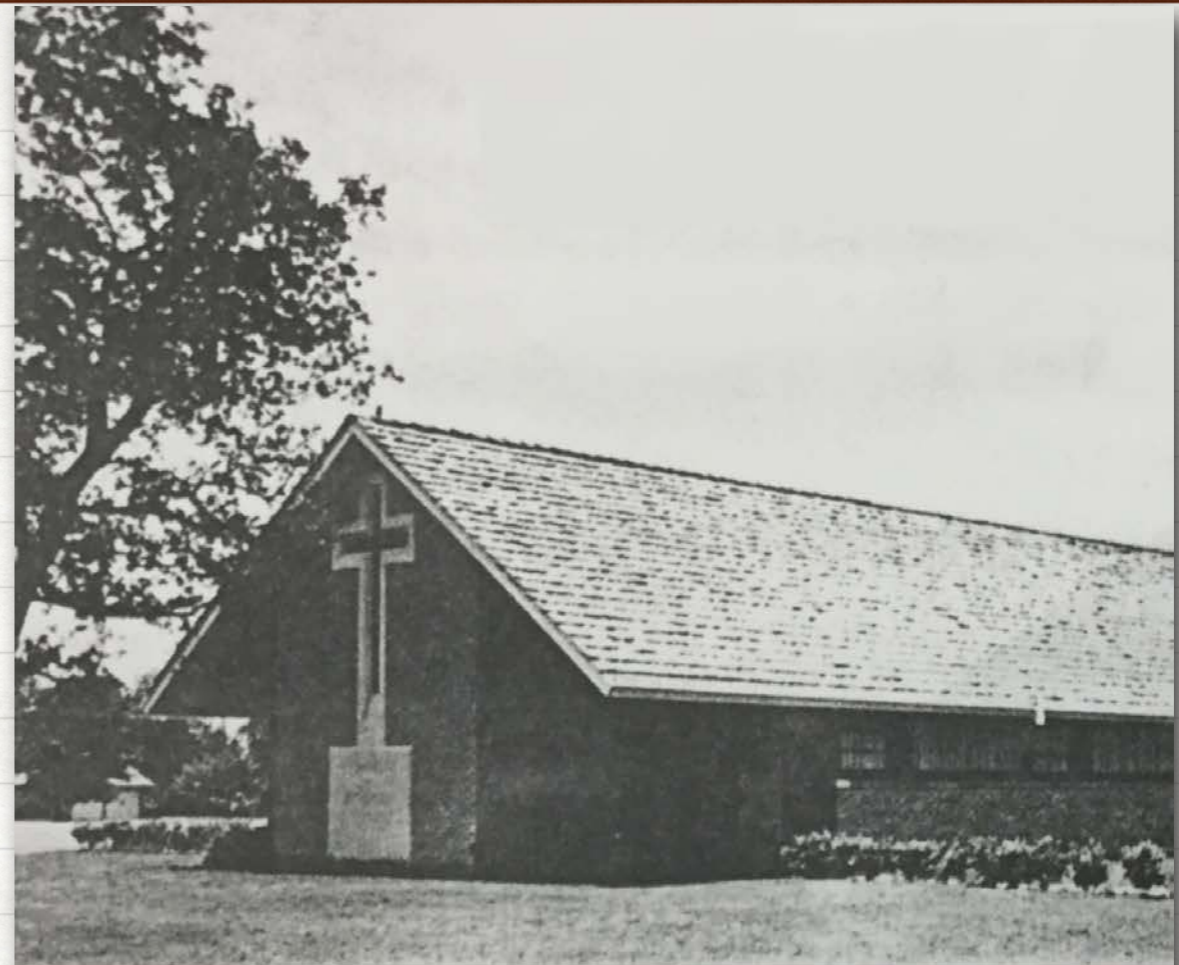
GUY S. USHER
RECTOR

Church of
Saint Thomas the Apostle
Dallas
Texas

Thomas-Jameson & Merrill
ARCHITECTS ENGINEERS DALLAS

CHAPTER TWO

**THE 1960S:
THE TIMES
THEY ARE
A-CHANGIN'**



“

NOW THE TRUMPET SUMMONS US AGAIN...A
CALL TO BEAR THE BURDEN OF A LONG
TWILIGHT STRUGGLE...A STRUGGLE AGAINST
THE COMMON ENEMIES OF MAN: TYRANNY,
POVERTY, DISEASE AND WAR ITSELF.

— *Except from President Kennedy's Inaugural Address*
January 20, 1961

”

KENNEDY INSPIRED A GENERATION TO ACCEPT RESPONSIBILITY FOR ITS GOVERNMENT AND ITS WORLD, THROUGH POLITICAL AND SOCIAL ACTION.



IN A SIMILAR VEIN, INCLUSIVITY WAS WOVEN INTO SAINT THOMAS'S FABRIC FROM EARLY ON.

IN 1962, **ETHEL STEWART** CAUGHT WIND OF SAINT THOMAS. SHE LIVED A SHORT DISTANCE AWAY, AND TIRED OF TRAVELING LONG DISTANCES TO WORSHIP AT OTHER CHURCHES.

BY THIS TIME, SAINT THOMAS BUILT A REPUTATION AS A FRIENDLY NEIGHBORHOOD CHURCH. AND ETHEL WANTED TO BECOME A PART OF IT.

BUT THERE WAS A PROBLEM...

ETHEL WAS AN AFRICAN-AMERICAN WOMAN IN A CITY WHERE SEGREGATION WAS THE ACCEPTED NORM.

BUT AFTER DISCUSSING THE SITUATION WITH USHER, ETHEL WAS WELCOMED. AFTER ALL,

“THE CHURCH TEACHES THAT RACIAL CONSIDERATIONS CAN BE NO BAR TO CHURCH MEMBERSHIP AND PARTICIPATION.”

THE VESTRY CONCURRED WITH USHER, AND SO DID THE MAJORITY OF THE CONGREGATION. **BUT THE ROAD TO INTEGRATION WAS NOT EASY.**

IN RESPONSE TO SAINT THOMAS'S BOLD STANCE:

- CERTAIN MEMBERS EXPRESSED "VIOLENT OBJECTION TO THE SITUATION" WITH POSSIBLE WITHDRAWAL OF FINANCIAL SUPPORT;
- THE RECEIVING OF ANONYMOUS TELEPHONE CALLS "INSULTING, THREATENING AND SCURRILOUS" IN NATURE;
- THE PECULIAR PRESENCE OF CERTAIN AUTOMOBILES IN THE VICINITY OF THE CHURCH;
- THE POSTING OF HATEFUL SIGNS ON THE CHURCH DOOR

QUESTIONS ABOUT THE SAFETY OF PERSONS INVOLVED AND THE SECURITY OF THE PROPERTY WERE RAISED. BUT SAINT THOMAS STOOD FIRM IN ITS CONVICTIONS.

AUGUST 28, 1962

THE DIOCESE OF DALLAS CONCURRED WITH THE CAUSE OF SAINT THOMAS.
THUS SAINT THOMAS BECAME ITS FIRST INTEGRATED CHURCH.

Our hope of attaining to the stature of human dignity that is described and protected by the American Constitution and required of all Christians within the Church lies in the willingness of congregations such as St. Thomas the Apostle to confront the social problems involved. Thus, only as reason overcomes prejudice, outraged by social change, can all God's people in Christ be restored to a common fellowship of the Altar of our Blessed Lord. This will render unnecessary separate institutions for the worship and glory of God, for reason of race or other limitation.

The Church within the Diocese is involved in the struggles of St. Thomas the Apostle to fulfill its Christian mission. The prayers of the clergy and laity are needed, as is the support of all for those who are called to meet social problems which are not yet joined in other places.

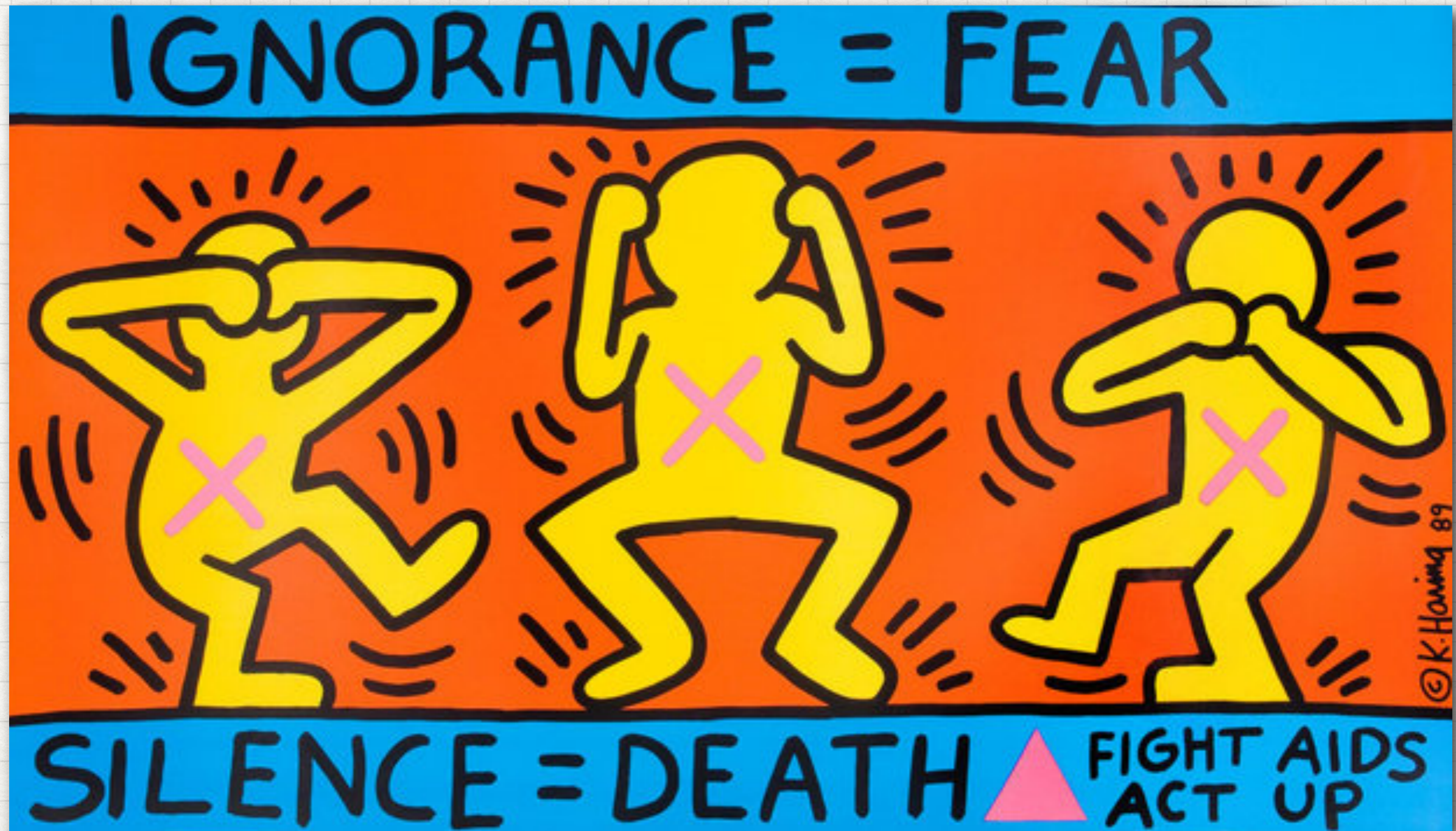
Resolution adopted unanimously by the Vestry of St. Thomas the Apostle Church, August 17, 1962.

"In accordance with the National Church policy as well as the Diocesan, we agree that the facilities of St. Thomas Church are open to all regardless Race or color. - August 17, 1962."

OPTIMISM FOR THE FUTURE, HOWEVER, WAS TEMPERED BY
GREAT TRAGEDY AT DEALEY PLAZA ONE YEAR LATER.

CHAPTER 3

1980S: FORMING A MORALITY OF COMPASSION



“

HE HAD NO PLACE TO GO.

— *The Rev. Ted Karpf*

”

WHEN KENNEDY DIED, SO
DID THE HOPES OF MANY.
THE OPTIMISM OF THE
SIXTIES WAS LOSING ITS
SHEEN.

AS WE MOVED THROUGH
THE SEVENTIES, THE SHAPE
OF AMERICA WAS RAPIDLY
CHANGING.



CHURCHES LIKE SAINT THOMAS STRUGGLED TO MAINTAIN A BALANCE BETWEEN CHRISTIAN TRADITION AND CULTURAL RELEVANCY.

St. Thomas Newsletter.

Vol XII, No. 4
6525 Inwood Road
Dallas, Texas 75209

OFFERING
PARISHWIDE
COVERAGE

April, 1972

The Rev. Guy S. Usher, Rector

COME ALIVE WITH "FAITH ALIVE"

Is God dead dead? Is your faith alive? If your faith is not dead, perhaps it is almost terminal. Or maybe it is just lolling around, not going anywhere

The question is - Just how alive (or dead) is your faith? Do you know? Do you even care?

Faith Alive Weekend, April 21-23, is a "happening" at St. Thomas and could lead to the awakening and re-vitalization of your spiritual life. If it doesn't, the fault could be with you.

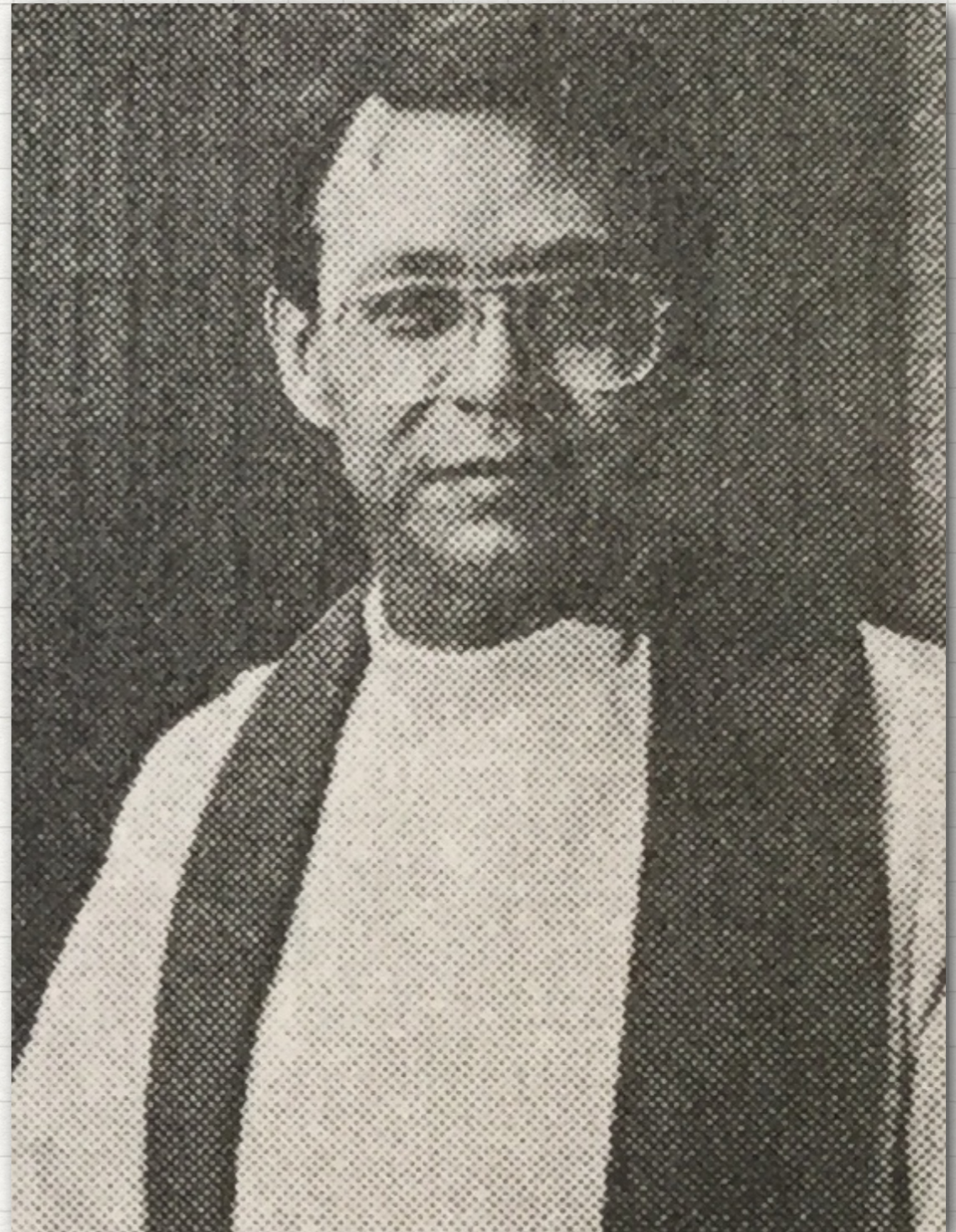
Why? Maybe, because you weren't here (whatever the reason) or because you didn't care enough (about St. Thomas or your spiritual well-being) to make the effort.

Every organism - plant or animal -

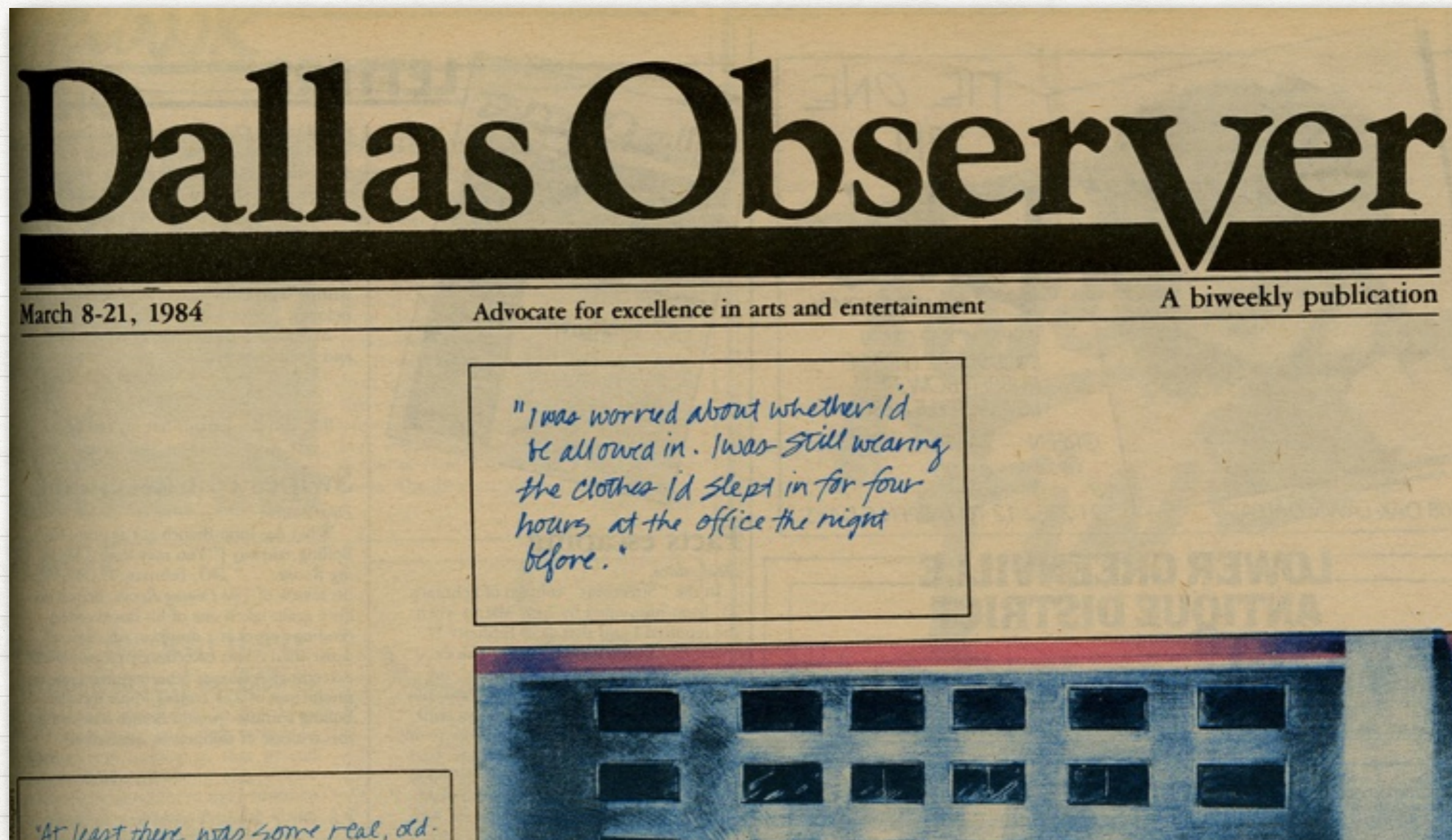
BY THE EIGHTIES, MEMBERSHIP AT SAINT THOMAS DWINDLED DOWN TO 80 MEMBERS.

WHEN **TED KARP**F WAS CALLED TO SERVE AS RECTOR IN 1984, HE ENVISIONED FROM THE OUTSET THAT SAINT THOMAS WOULD “SERVE THOSE WHO REALLY HAD NO CHURCH”.

AT THE TIME, THERE WERE SIX OTHER EPISCOPAL CHURCHES WITHIN A FOUR-MILE RADIUS, AND KARP F FELT THAT “ANOTHER NEIGHBORHOOD DIDN’T SEEM TO BE NEEDED”.



SO KARPF SOUGHT TO REACH OUT TO THOSE UNAFFILIATED WITH A CHURCH BUT KEPT A "FAIRLY OPEN WORLD VIEW". HE BEGAN ADVERTISING IN THE DALLAS OBSERVER, A CULTURAL ARTS NEWSPAPER READ PRIMARILY BY THOSE IN THEIR 20S AND 30S.



HIS STRATEGY WORKED, AND MEMBERSHIP ROSE FROM 80 PEOPLE TO 180 WITHIN ONE YEAR OF HIS ARRIVAL.

IN THAT SAME YEAR, A MAN
NAMED JEROME WALKED INTO
SAINT THOMAS. ALL HE ASKED OF
KARPF WAS JUST ONE THING: A
PROPER BURIAL

JEROME WAS DYING OF AIDS.

KARPF DUTIFULLY TOOK CARE OF
JEROME AND WELCOMED HIM TO
SAINT THOMAS.

KARPF COULDN'T HAVE IMAGINED THE VISCERAL REACTION HE RECEIVED FROM WITHIN HIS OWN FLOCK WHEN THEY DISCOVERED JEROME HAD AIDS.

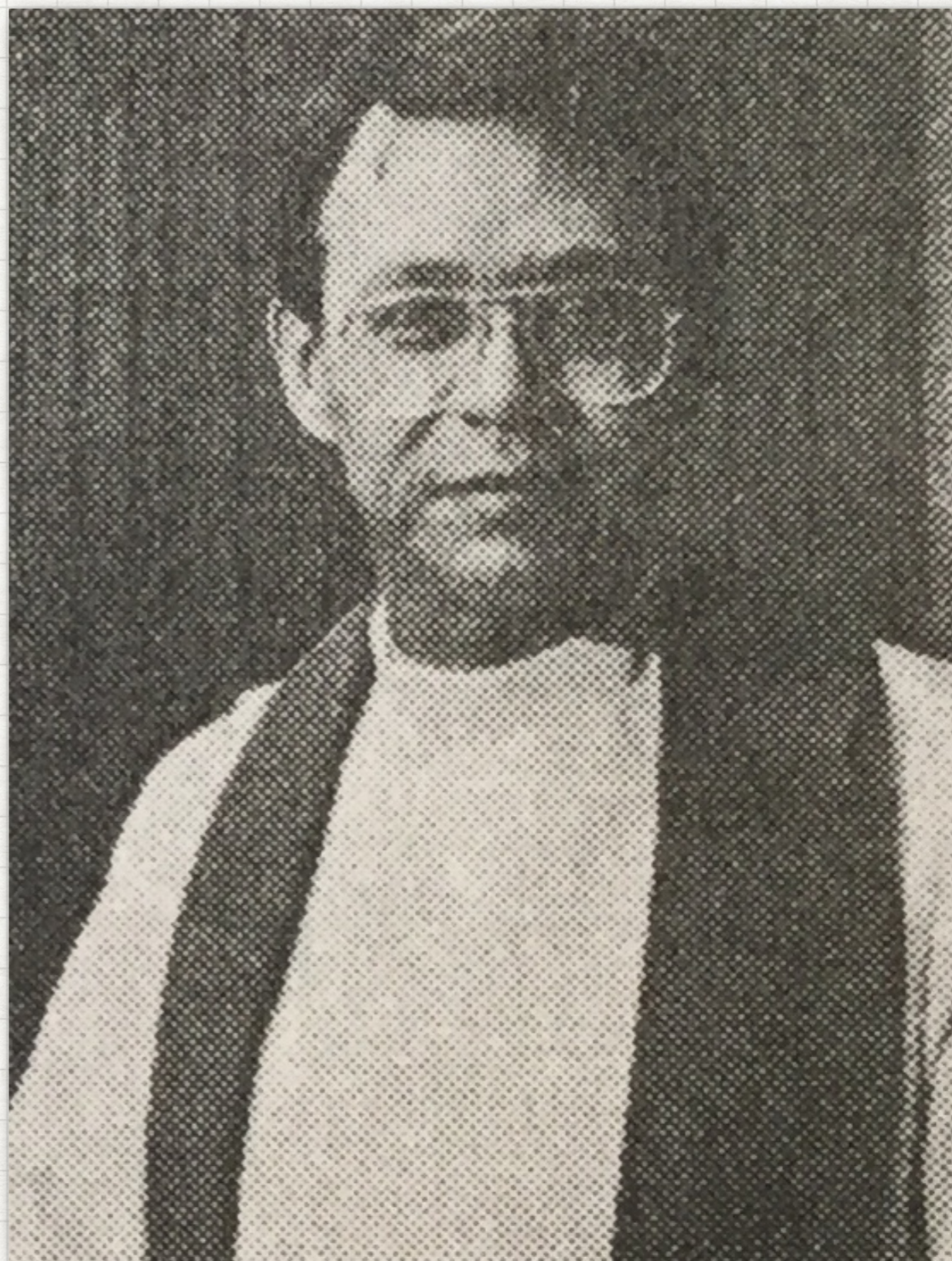
“

IT WAS SORT OF LIKE THE WORST FEAR I'VE EVER HAD COME TRUE— SUPPOSE SOMEONE GAVE CHURCH, AND NOBODY CAME. WELL NOBODY MUCH CAME.

”

SOME MEMBERS EVEN GAVE AN ULTIMATUM: EITHER JEROME AND THE GAY MEMBERS OF SAINT THOMAS GOES OR THEY WOULD.

BY SEPTEMBER 1985, ONLY 50 STAYED.



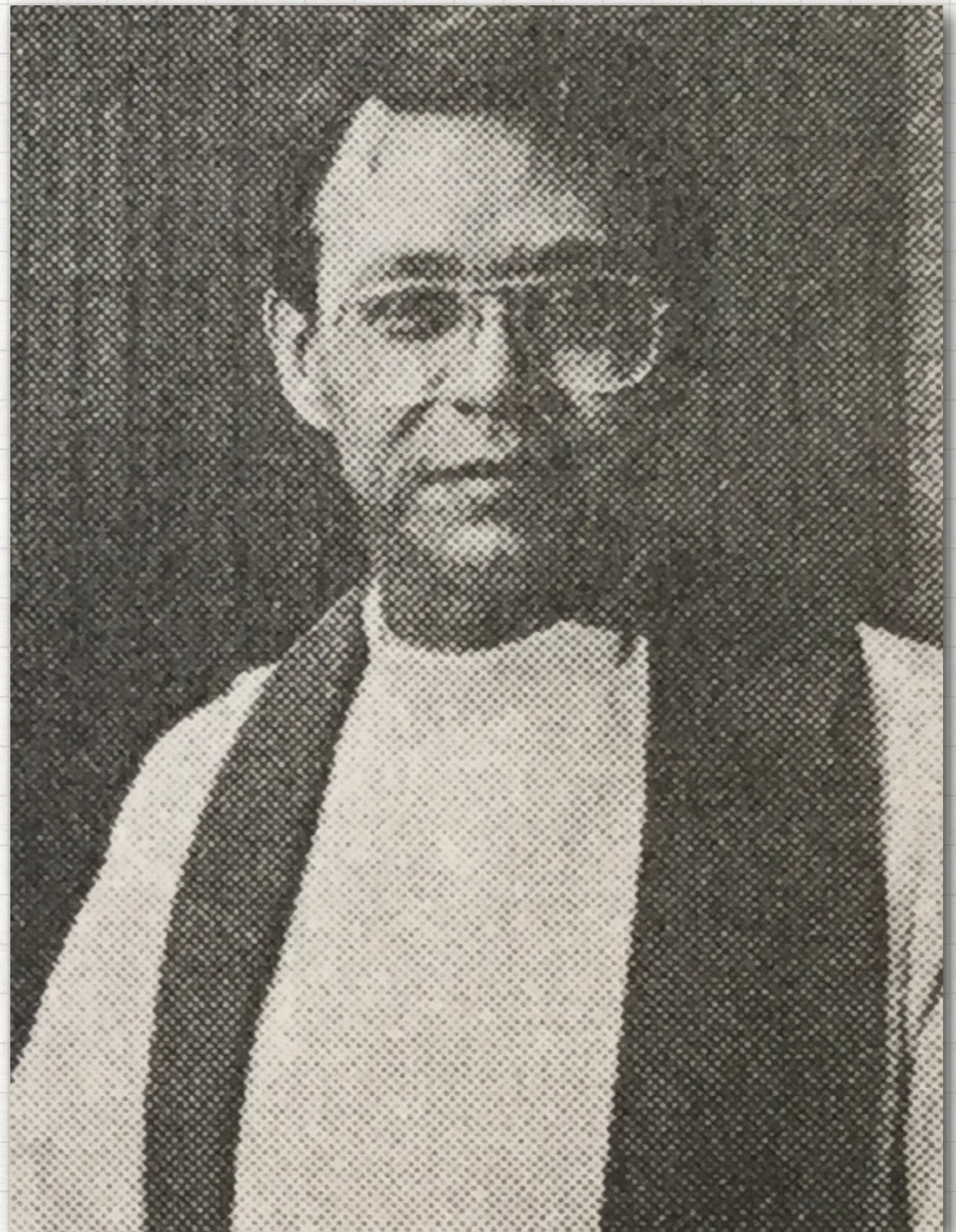
DESPITE THIS HUGE SETBACK, KARPf AND OTHER CHURCH MEMBERS CONTINUED TO MAINTAIN THEIR PROMISE TO CARE FOR JEROME TO THE VERY END.

“

THE MORALITY TO WHICH I BELIEVE WE ARE CALLED IS A MORALITY OF COMPASSION.

”

AS KARPf CONTINUED TO PREACH AND LIVE BY THIS MESSAGE OF COMPASSION TO ALL PEOPLE, A FASCINATING THING STARTED TO HAPPEN.



WORD SPREAD AMONG THE OAK LAWN GAY COMMUNITY THAT HOMOSEXUALS WERE WELCOME.

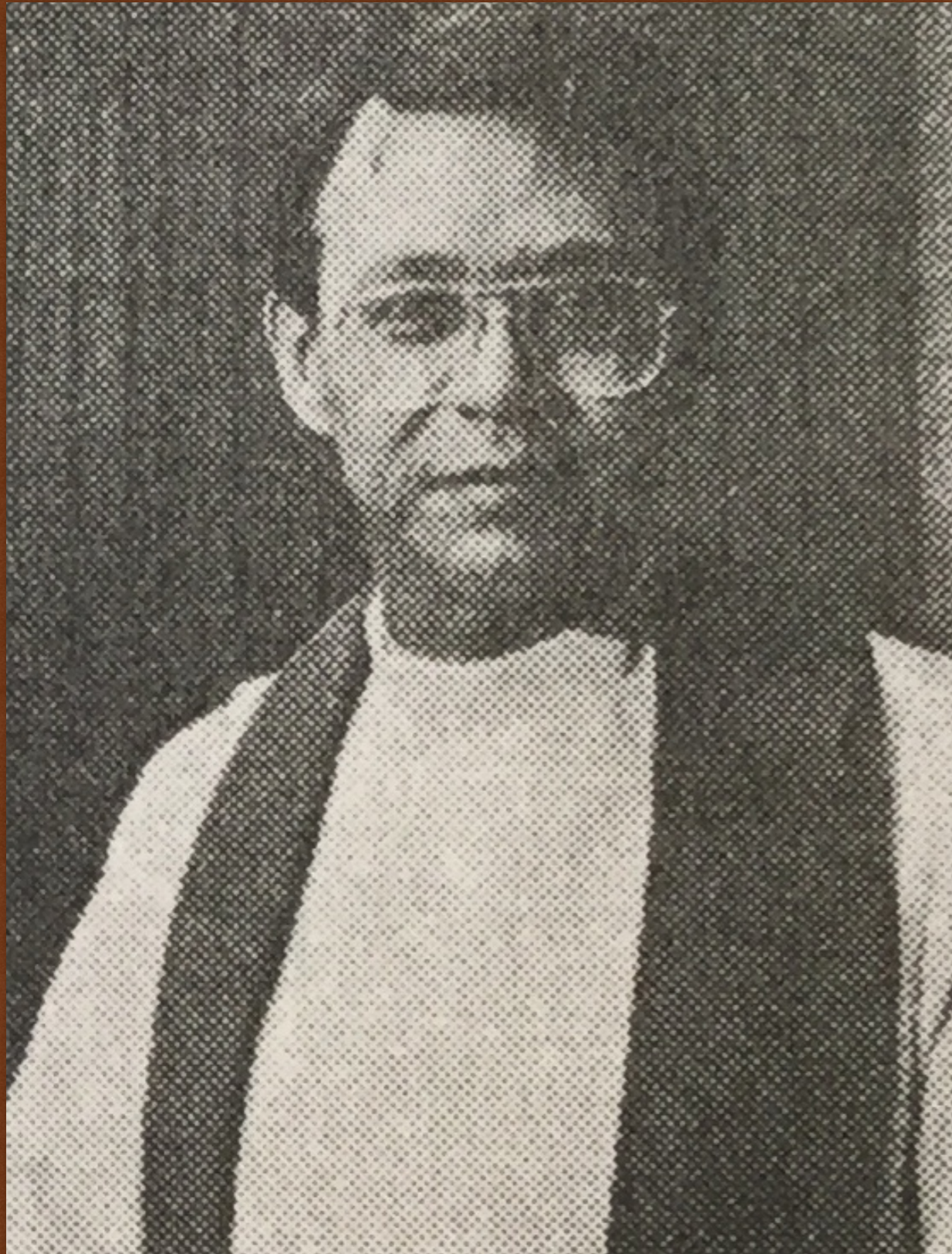


AND SO WERE...

- THE ELDERLY ALONG INWOOD WHO HEARD ABOUT THIS YOUNG BRASH PREACHER THAT WANTED TO BE THEIR ADVOCATE;
- BLACKS AND HISPANICS YEARNING FOR A CHURCH BUILT ON TOLERANCE AND INCLUSION JOINED AS WELL

WITHIN TWO YEARS, MEMBERSHIP WAS FAST APPROACHING 200, A CONGREGATION FAR MORE DIVERSE THAN EVER BEFORE: 40%, HOMOSEXUAL; 20%, 65+; 10%, BLACK; AND ABOUT 30% WERE RECOVERING ALCOHOLICS.

SAINT THOMAS WAS REBORN, BRINGING TO THE COMMUNITY A FAITH THAT'S BOTH REAL AND RELEVANT.



THE CONGREGATION THAT IS
NOW SAINT THOMAS AROSE
OUT OF THE ASHES OF THAT
TIME (LATE 1985).

“

JEROME IN A SENSE HAD
INSTITUTED BY HIS MERE PRESENCE
A MASSIVE SOCIAL CHANGE (IN
SAINT THOMAS)

”

BUT SUCH RADICAL LOVE,
THOUGH MEANINGFUL,
HAD A PRICE.

KARPF ADMINISTERED COMMUNION TO JEROME FOR 38
DAYS.

JEROME DIED WITH THE SACRAMENT VIRTUALLY HANGING
ON HIS LIPS.

JEROME WOULD BE THE FIRST OF 100 VICTIMS OF AIDS THAT
KARPF WOULD BURY. ON A SUNDAY IN MAY 1986, KARPF
LAID TO REST FOUR.

BEFORE AN EXHAUSTED KARPF RESIGNED IN 1988, HE
WOULD TOUCH THE LIVES OF HUNDREDS LIVING WITH AIDS.

**WHEN THE AIDS CRISIS CAME KNOCKING, KARPF LED
SAINT THOMAS TO ACCEPT THEIR MORAL DUTY TO
BECOME A "REDEMPTIVE COMMUNITY THAT ENGAGED
IN REDEMPTIVE MINISTRY."**

Parish's AIDS ministry to go on, bishop says

By Helen Parmley

Religion Editor of The Dallas Morning News

The bishop of the Episcopal Diocese of Dallas said he "can't imagine" that the parish of St. Thomas the Apostle Episcopal Church will discontinue its ministry to AIDS patients, even though the rector who established the ministry has resigned.

Bishop Donis Patterson said the parishioners and vestry of St. Thomas are "devoted to that ministry."

Patterson said the vestry — the church's board — and a parish committee are conducting a search for a new rector since the Rev. Ted Karpf resigned as pastor last month. Karpf, who started the parish's ministry to AIDS patients three years ago, said

hausted state."

The 38-year-old priest began caring for AIDS victims three years ago when a young man walked into the church and asked for a Christian burial. He said he was dying of AIDS and had no other place to go.

Karpf said at the time that he was appalled at the thought that any human could turn down another human asking for help. He studied information about the deadly disease and, to reassure his congregation that there was no risk of catching AIDS from casual contact, his wife and daughter drank from the church's communal chalice.

Other AIDS patients joined the church, and the rector conducted more than 100 funerals for AIDS victims, 40 or 50 of them

CHAPTER FOUR

2000s: A GARDEN IN THE MIDST OF OUR FRAGILE UNITY



ON DECEMBER 3, 2008, BREAKAWAY CHURCH CONSERVATIVES ANNOUNCED THE FOUNDING OF A RIVAL DENOMINATION TO THE EPISCOPAL CHURCH.



AT ISSUE WAS THE CLAIM TO SPIRITUAL LEGITIMACY. CREAKS AND MOANS OF IMPENDING DENOMINATIONAL IMPLOSION IN THE EPISCOPAL CHURCH HAD BEEN REVERBERATING FOR YEARS, OVER LONG-UNRESOLVED QUARRELS OVER THE ROLE OF GAYS AND WOMEN IN ITS TOP RANKS.

**WHEN KATHARINE
JEFFERTS SCHORI
BECAME THE FIRST FEMALE
BISHOP TO PRESIDE OVER
THE EPISCOPAL CHURCH
IN 2006, SHE WOULD
FACE NUMEROUS SOCIAL
AND THEOLOGICAL
PRESSURES WITHIN OUR
FRAGILE UNITY.**



“

I HEAR FROM PEOPLE WHO ARE ANNOYED AND GRIEVED THAT THE EPISCOPAL CHURCH HAS NOT BEEN ABLE TO DEAL AS FULLY WELCOMING TO THE MINISTRY OF GAY AND LESBIAN PEOPLE AS IT HAS. I ALSO HEAR FROM PEOPLE WHO ARE FURIOUS THAT WE EVEN THINK ABOUT SUCH THINGS. THE REALITY IS THAT WE ARE ATTRACTING MEMBERS WHO FIND THIS A CONGENIAL HOME IN WHICH TO PURSUE THEIR SPIRITUAL JOURNEY BECAUSE WE ARE MORE OPEN ON SOME ISSUES THAN OTHERS.

”



IN THIS GROWING
ENVIRONMENT OF THEOLOGICAL
TENSION, SAINT THOMAS DID
SOMETHING SIMPLE.

THEY BUILT A GARDEN.



ON ROGATION MONDAY, APRIL OF 2008, **STEPHEN WALLER** AND HIS SAINT THOMAS FLOCK INVITED SCHORI TO BLESS THIS GIFT TO THE COMMUNITY.





SCHORI WOULD CONTINUE TO FACE AND DEAL WELL WITH THE CRISES IN THE EPISCOPAL CHURCH.

BUT ON A CLEAR APRIL MONDAY, SHE AND SAINT THOMAS GIFTED THE COMMUNITY A GARDEN AS AN SIMPLE EXPRESSION OF THEIR FAITH.

NO BIBLE THUMPING. NO RELIGIOUS DEBATES. NOTHING BUT AN INVITATION TO ENJOY GOD'S LOVING AND LIFE-GIVING WONDER.

EPILOGUE

THE EFFECT OF SCHISM AND SECESSION DURING THE 2000s IS STILL BEING FELT TODAY. SAINT THOMAS IS NO EXCEPTION.



THE EPISCOPAL CHURCH GENERAL CONVENTION OFFICE STATISTICS SHOW THAT EPISCOPALIANS HAVE YET TO HIT BOTTOM IN THEIR DOWNWARD MEMBERSHIP SPIRAL THAT BEGAN IN THE EARLY 2000s.

**BUT AS THIS BRIEF LOOK INTO OUR
PAST SHOWS, SAINT THOMAS HAS A
HISTORY OF FACING ADVERSITY AND
GROWING FROM THE EXPERIENCE.**

IN THE FIFTIES, SAINT THOMAS WAS BORN TO
BRING CHRIST INTO THE COMMUNITY.

IN THE SIXTIES, SAINT THOMAS DID SO BY
BECOMING THE FIRST INTEGRATED CHURCH IN
THE DIOCESE, AND IT GREW.

IN THE EIGHTIES, SAINT THOMAS DID SO BY
BECOMING A MODEL OF RADICAL INCLUSIVITY
FOR VICTIMS OF AIDS, AND IT GREW.

IN THE TWO-THOUSANDS, SAINT THOMAS DID
SO BY VOICING THEIR FAITH IN THE FORM OF A
COMMUNITY GARDEN, AND ITS FAITH
DEEPENED.

AS WE LOOK TO OUR FORBEARS' EXAMPLE AND WE
FACE AN UNCERTAIN FUTURE, LET US ASK OURSELVES:

**HOW CAN WE REDEFINE
THE EXPRESSION OF OUR
FAITH, SO WE MAY
SIGNIFICANTLY IMPACT
THE COMMUNITY?**



THOMAS