



UNDERSTANDING CHRISTIANITY

"The unexamined faith is probably not worth believing."

A monthly forum on the third Saturday of each month from 6:30 to 7:30 P.M. following Worship at 6 forums are usually with Canon Richard T. Nolan. retired philosophy & religion professor, editor of www.philosophy-religion.org

TOPIC: "WHY SHOULD LGBT INDIVIDUALS BOTHER WITH ANY CHURCH INVOLVEMENTS?"

Christian Churches have been, and many still are, major agents of LGBT persecution. Within Palm Beach County most congregations are disapproving or in some sort of "don't ask, don't tell" or "hate the sin, love the sinner" mode. Are there any convincing reason(s) for LGBT persons to be involved in any Christian churches these days?

A Prayer To Be Said In Unison

Almighty God, who has committed to your holy Church the care and nurture of all the faithful; Enlighten with your wisdom those who teach and those who learn, that, rejoicing in the knowledge of your truth, they may worship and serve you from generation to generation; through Jesus Christ our Lord. Amen.

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I. THE CHURCH (from <http://www.philosophy-religion.org/catechism/unit7.htm>)

In Christian theology the Church is recognized as the evolving, imperfect community of baptized people who are called to acknowledge Jesus as Lord and Christ and, with God's grace, to cooperate with

each other in his extraordinary mission committed to the coming of the kingdom of God; the Church is God's people called together to worship God and to affirm their unity in acts of worship.

In the Creeds the Church is described as one, holy, catholic, and apostolic. In a very general and ideal sense the Church is "one," in that its members share a view of Jesus as "Lord and Christ." However, several interpretations among Christians of "Lord" and "Christ" and their various implications have created the many churches or denominations.

The Church is "holy," in that it is sacred; it is the assembly of people called into being by the Creator, whose Spirit inspires, influences, empowers, and strengthens the church as a whole and its individual members. (This does not mean that the church is perfect, however, as we mentioned before in Unit 5; the church is not the Kingdom of God.)

The Church is "catholic," in that it is the instrument through which the whole Faith is proclaimed to all people. The Creeds' use of "catholic" is in this sense of wholeness; the "Roman *Catholic* Church" is one particular Christian church whose name includes "catholic."

In the words of the Prayer Book Catechism, "the Church is apostolic, because it continues in the teaching and fellowship of the apostles and is sent to carry out Christ's mission to all people."

Continuing , "The mission of the Church is to restore all people to unity with God and each other in Christ. ...The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love. ...The Church carries out its mission through the ministry of all its members."

Some individual Christian churches are convinced that they are the only true holy, catholic, and apostolic Church. Such a church teaches (perhaps less vigorously today) that it is the "one true Church." While such phrases are still on the lips of many clergy and lay members, theologians of these churches are usually far more modest in their claims!

Of particular importance is the view that the church is *people*, sometimes gathered together for worship and at other times dispersed in homes, jobs, recreation, and wherever life takes its individual members. All Christians are churchmen or churchwomen wherever they are, and their mission remains with them in all circumstances. Far from being a building or the chief clergy, the Church is the entire body of Christian people; the separate churches are particular groupings of that same body.

II. WHY WOULD ANYONE BOTHER WITH CHURCH INVOLVEMENTS?

(- from <http://www.philosophy-religion.org/catechism/unit7.htm>)

"I don't get anything out of it!" "It's boring!" "I don't need to go to church, in order to be a good person." "Those people who go to church! Look at the contrast between what they say in church and what they do the rest of the time. Hypocrites!" Such protests are common and to some extent may be legitimate.

However, individuals cannot possibly "get anything out of it" unless they know what to expect from prayer and worship. And, it may indeed be boring, if the ingredients of the worship are not understood and/or if the styles of leadership are monotonous; but, in all fairness, we cannot expect worship (or even a family dinner) to provide the same eye and ear-catching movement of a stadium concert or of a multi-million dollar television production! People able to respond only to extravaganzas or entertainment need to broaden their capacities for other life events: a conversation with a friend, a relaxed hour with quiet music, a walk in the woods or a park, a meal among loved ones, and, yes, prayer and worship!

We readily admit that a person can be good without going to church, if by "good" we mean living a decent life based on some interpretation of "love" or the Golden Rule. An atheist can be a moral individual, in this sense.

We admit also that churchgoers fail to maintain the various standards lived and taught by Jesus; they confess this failure frequently as a part of their order of worship, as well as in private prayer! These failures are not hypocrisy, for few churchgoers would ever claim that their lives are perfect! A hypocrite is one who pretends to be perfect; hardly any worshippers joining in confessions of failures would be silly enough to pretend perfection!

But, what *is* prayer and what *is* worship? In his book *Praying Today* the late LGBT theologian Norman Pittenger has written:

“Prayer is the intentional opening of human lives to, the alignment of human wills with, and the direction of human desiring toward, the cosmic Love that is deepest and highest in the world because it is the main thrust or drive through the world toward sharing and participation in genuine good. - and hence toward the truest possible fulfillment of human personality as God wishes it to become. Public prayer or church worship is the way in which we unite with others in expressing dependence on this Love, opening ourselves to it, and willing cooperation with it as ‘fellow-workers with God.’ Private prayer is the way we do this in our own particular ways.”

In church worship Christians celebrate and affirm again and again their fundamental identity as children of God and their meaning of life (covenant living). With words (ritual) and ceremonies (actions), various forms of worship dramatize the participants' beliefs about and relationships with God and each other.

Directed toward the one true God, adoration, praise, thanksgiving, penitence, self-offering, and presentation of human needs are principal kinds of private and group prayer. *Without such prayer and worship, truly personal relationships with God are diminished, if not lost altogether. And, one's fundamental Christian identity and purpose of living can give way to the many self-defeating alternatives found elsewhere.*

However, one may legitimately raise questions about some types of prayer. Is it appropriate to pray to win the lottery, pass an exam, or receive a promotion? Why pray for peace; isn't it human responsibility to bring about peace? What do we really mean and expect when we say "Please pray for me" or "I'll pray for you"? When there has been a disaster, what purpose does prayer have as our response; what are we praying *for*? What are the differences between reflection, meditation, relaxation, venting, and cerebral silence (such as a trance within which self-awareness is extinguished)? What is the difference between magical/wishful thinking and prayer? (Questions for another day!)

In no way compartmentalized from daily living, Christian worship is in one sense one's life in the New Covenant, in another sense specific private and public words and ceremonies, and in both senses a response to the Creator's search for human love.

III. ARE THERE PRUDENT REASONS TO WITHDRAW FROM CORPORATE WORSHIP?

- a. personal limitations as a result of health/medical issues
- b. when the spirit of corporate worship is seriously and chronically marred by obvious intra-congregational embattlement

“Feeling embattled can originate in any number of settings. A few months ago, when we were discussing a dysfunctional church, a well-informed friend mentioned chapter 17, verse one, of the Book of Proverbs, which reads: “Better is a dry morsel with peace and quiet than a house

full of feasting with strife.” A commentary notes that although ancient Israel affirms the family as the center of its communal culture, there are realities even more basic than family, namely wisdom, godliness and divine grace. Applying this insight, we are confronted by biblical principles, such that when family or church involvements are unremittingly embattled, and are resolved to remain that way, we might consider withdrawing from either. In this regard, local congregations must come to grips with knowledgeable people who are not addicted to church in some codependent fashion. Healthy-minded folks will not allow themselves to be engaged in chronically disagreeable circumstances, no matter how much they would otherwise value the fellowship. Perhaps, at least in part, our Lord had this in mind when he said, “...no house divided against itself will stand” (Matt. 12:25) and “... where two or three are gathered in my name, I am there in the midst of them.” (Matt. 18:20)”

- from www.philosophy-religion.org/reflections/proper11b.htm

- c. when one’s central convictions are in major conflict with the congregation’s central convictions
- d. when a congregation’s liturgical/ceremonial norm regularly interrupts one’s spirit of corporate worship (Services too long, too ceremonial, etc.)
- e. when the spirit of corporate worship is regularly interrupted by distracting sounds/noises
- f. when one has been repeatedly and obviously discriminated against, or has observed prevalent discrimination, because of gender, racial, ethnic or similar qualities/characteristic and one does not feel called to witness against such prejudices in the setting of corporate worship
- g. One’s needs for continuing religious education and/or effective pastoral care are repeatedly unmet.
- h. others?
- i. SUGGESTION: THE ABOVE-LISTED “PRUDENT REASONS” APPLY TO ALL INDIVIDUALS.

IV. THE CHRISTIAN CHURCHES ARE AMONG THOSE RELIGIOUS BODIES THAT HAVE HISTORIES OF PERSECUTION OF MANY PEOPLE, INCLUDING LGBT INDIVIDUALS.

RELIGIOUS  TOLERANCE
.ORG

Ontario Consultants on Religious Tolerance

Religious change

Current church & societal discrimination
 based on race, gender & sexual orientation

The level of oppression and discrimination today (2006):

With very few exceptions, Christian denominations have totally abandoned their original beliefs about race, human slavery and racial segregation. Most have abandoned or modified their initial beliefs about the role of women. Some have abandoned their original beliefs about the nature of homosexuality and the status of homosexuals in the church and the rest of society.

The history of the United States and Canada contains many instances of groups who were originally oppressed, who organized and demanded equal rights, and who finally achieved at least equality in law. This included: African Americans, Roman Catholics, various waves of immigrants from

Ireland, Europe, Asia, etc. Various forms of prejudice still exist at the personal level and in private organizations like the Boy Scouts of America, but at least they are not supported by laws and the government.

Women seem to have followed the same path. They have not yet attained full equal rights, For example, they are currently refused consideration for positions of power and authority in many religious denominations, and in certain roles in the military. However, they seem well on the way towards equality.

For example, as the first draft of this essay was being written in 2006-JUN, the Episcopal Church elected Right Reverend Katharine Jefferts Schori to be its Presiding Bishop, and the first female Primate of the Anglican Communion.

Gays and lesbians were nearly universally considered as sexual perverts and mentally ill until sexual orientation was first seriously studied in the 1950s. Within about one generation afterwards:

- The Stonewall Inn riot in Greenwich Village, New York, NY (1969) had triggered the start of the gay liberation movement (1969).
- Canada removed homosexual behavior from its criminal code, thus fulfilling the belief of Prime Minister Turdeau that "There's no place for the state in the bedrooms of the nation." (1969)
- The American Unitarian Association had become the first organized religion to promote an end to homophobia within their denomination and in society generally. (1970)
- The American Psychiatric Association had removed homosexuality from its list of mental illnesses. (1973)

Within about one more generation:

- Laws criminalizing same-sex behavior have been eliminated in the U.S. (2003).
- Same-sex couples can marry in the state of Massachusetts (2003), Province of Ontario (2003) and throughout Canada 2005).
- More religious denominations allow the ordination of gays, lesbians, and bisexuals in loving, committed same-sex relationships. Most notable among these are the United Church of Canada, United Church of Christ, Presbyterian Church, (U.S.A.), and the Episcopal Church, USA.
- Public opinion surveys show that American youths and young adults are far more accepting of equal rights for gays and lesbians than older generations.

Whether this trend will continue until sexual minorities achieve equal rights is uncertain at this time. Religious and social conservatives are investing great effort in passing federal and state constitutional amendments to restrict marriage to one man and one woman -- thus preventing same-sex couples from marrying. Debate over ordination of homosexuals and the recognition of their relationships is causing great stress in some mainline denominations and may yet cause schisms. However, equal rights for homosexuals and bisexuals have greatly advanced over two generations.

(- <http://www.religioustolerance.org/denomchg3.htm>)



One example among a growing number: from the 2006 Episcopal Church Convention

Civil/Human Rights of LGBT people

Reaffirmed the Episcopal Church's support of gay and lesbian persons as children of God and entitled to full civil rights; reaffirmed 71st General Convention's action calling upon all levels of government to give gay and lesbian couples the same protections afforded non-gay married couples; and opposed any state or federal constitutional amendment that prohibits same-sex civil marriage or civil unions (A095).

Reaffirmed that gay and lesbian persons are, by Baptism, full members of the Body of Christ and of the Episcopal Church; reiterated its apology to its members who are gay or lesbian, and to lesbians and gay

men outside the Church, "for years of rejection and maltreatment by the Church;" pledged to include openly gay and lesbian persons on every committee, commission or task force developed for the specific purpose of discussing issues about sexuality and request the same of our sister churches in the Anglican Communion (A167).

Declared efforts to criminalize homosexual behavior incompatible with the Gospel of Jesus Christ (D005).

(- http://www.episcopalchurch.org/75383_76451_ENG_HTML.htm)

V. THE CHURCH AND THE GAYS by Louie Crew (founder of Integrity USA)

First appeared in *Christianity & Crisis* 40.1 (February 1980)

"Will the Church accept gays?" This question is typical of the way the issue of homosexuality is stated in the Church; and the question is put all wrong. In the first place, the acceptance of importance to Christians is Christ's acceptance, and Christ accepted all believers at Calvary. Secondly, the Church already has gay members. The issue is not whether gays will be accepted, but how their long-term membership in Christ's Body is to be acknowledged and affirmed.

Similarly, the issue is not, as many would have us believe, whether gay Christians should be or will be ordained. Gays have already been ordained as priests and bishops for centuries, and people in the Church have long known as much. Bishops in even the most illiberal dioceses have repeatedly confided to me that of course they have ordained and will again ordain homosexual persons who keep their orientation a secret. The vital gay ordination question is whether such gay clergy are now to be allowed the privileges of candor and self-affirmation accorded the heterosexual clergy.

Nor is the issue whether gays should be permitted to marry. Theologically and legally the Church has never married anyone. A marriage or a wedding is a union accomplished by the married people themselves. Both the courts and the Church have routinely said marriages not thus consummated risk annulment. What the Church and the civil officials do is to perform "Solemnization of Matrimony" (*Book of Common Prayer*, 1928 edition). To solemnize means simply "to perform with pomp or ceremony." Many gay Christians have been marrying each other and otherwise performing unions in the privacy of their homes and in the presence of the Holy Spirit for centuries without the benefit of the Church. The current divorce rate of nearly fifty per cent among heterosexual Christians suggests that too many of them have trusted the Church's pageantry magically to perform a marriage to which they have not made much commitment of their own energies. Many gays may wonder whether the Church's ceremony would possibly be more of a curse than a blessing.

When the very questions which heterosexuals raise about gay Christians are improperly focused, none of the conclusions is likely to be trustworthy. More dangerous though, is the risk that gays will not hear the Gospel itself: God loves gays right now! Grace is immediately available. For admission to Christ's kingdom, one does not have to wait until the National Council of Churches or one's own ecclesiastical assembly passes a mystical number of supportive resolutions.

There is danger when a gay person is taught to bang on the church door saying, "Accept me, accept me!" Most churches right now are not enough in touch with the Gospel to have someone standing inside to open the door and to speak the saving truth: "You have been accepted already! At Calvary! Enter into the joy of Christ!"

Current practice to the contrary notwithstanding, Christ clearly did not intend to establish a heterosexual club. Those heterosexuals who talk about the Church as "us" and about gays as "them"

clearly forget that Christ died for all people. Such heterosexuals arrogantly presume to tell God whom God can or cannot love.

The "Prayer of Humble Access" begins: "We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies." It is difficult to fathom the heterosexual presumption of coming to the Lord's Table trusting in genital superiority. The posture of such pride profanes the very idea of Christian communion.

Of course Christ's affirmation of sinners in no way affirms their sinful behavior. Christ loves those heterosexuals who by the millions annually desert their children or drive their children to run away, as well as the millions more who physically abuse or otherwise fail to love the children whom they keep at home; but of course Christ does not affirm these destructive heterosexual behaviors.

Gay people have just as much obligation to be responsible gay people as heterosexuals do to be responsible heterosexuals. I have little or no choice in who arouses me, but every choice and responsibility to act on or to contravene that arousal in loving ways. It is not given me to be someone I am not, viz., a heterosexual.

The principal sins of gay Christians are no different from those of our heterosexual sisters and brothers in Christ, namely our failure to obey the summary of the law in the first two commandments. Our sin is not that we love one another, but that too often we do not love one another enough, i.e., as much as we love ourselves.

An important development for the last few years has been the creation by gays of social settings alternative to the underworld to which we had previously been restricted. We now have caucuses in at least two dozen professional organizations and the support groups within various established churches -- Dignity (Roman Catholics), Integrity (Episcopalians), Affirmation (Methodists), Evangelicals Concerned, Lutherans Concerned, Presbyterian Gay Caucus, 'United Church of Christ Gay Caucus, Unitarian Office of Gay Concerns, Gay Mormons, Gay Moravians, et al. Great numbers of other gay Christians have been unable to cope with the oppression and insensitivity within established churches and have broken away to form religious congregations with more specific outreaches to the gay community, such as numerous groups of Old Catholics and most especially the largest "gay Church," the Universal Fellowship of Metropolitan Community Churches (FMCC). Of course, Christ's Church is one and can experience no wholeness if it excludes any of those whom Christ loves.

General Convention in Minneapolis (1976) affirmed that gays are "Children of God"; yet we church people have a bad habit of denying the efficacy to such statements of faith. Face to face with gays, heterosexual Episcopalians often still use psychological, medical, or legal terminology more readily than the spiritual terms used in Minneapolis. Anyone's claim to be a "Child of God" is revolutionary, the revolution of the Gospel itself.

The real test facing the Episcopal Church is whether the Church will behave towards gays as towards Children of God. In the earlier civil rights movement, the adult white members of my hometown in Alabama went to their kneeling benches to pray that the Freedom Rider Bus would go away while the unchurched and otherwise powerless rednecks did their dirty work for them by burning the same bus. Only when the pious left their benches and kneelers and escorted later buses safely through the town did the Freedom Rider buses actually go away. When nonviolent heteroChristians say that gays are "immature" or "ill" or "special sinners but still "need to be treated kindly," they merely fuel the more violent to act out these judgments more viciously. Tot until the heterosexual majority will stand together with us as sister and brother Children of 70d will the hooligans cease their abuses of us.

I believe that by thus embracing us, heterosexual Christians can joyfully join us in our rediscovery of Christ's unconditional love. We who have experienced that love attest that it is more to be treasured than all forms of respectability.

VI. WELCOMING GAY FRIENDLY CHURCHES IN FLORIDA - FL

(140 churches sorted by city, denomination and then church name)

Saint Marks Presbyterian	Altamonte Springs	Presbyterian
Big Pine United Methodist Church	Big Pine Key	UMC
Church of Our Savior MCC	Boynton Beach	MCC
New Hope First Community Church	Boynton Beach	Non-denominational
Central Christian Church	Bradenton	Disciples of Christ
First United Methodist Church	Bunnell	UMC
Oasis Fellowship Ministries	Casselberry	Non-denominational
Clearwater Community of Christ	Clearwater	Community of Christ
Grace Lutheran Church	Clearwater	Lutheran, ELCA
St. Paul's Lutheran Church	Clearwater	Lutheran
Holy Spirit Ecumenical Catholic Church		Clearwater Old Catholic
Faith United Church of Christ	Clearwater	UCC
Family of God Community Church	Cocoa	Alliance of Christian Churches
St. Stephen's Episcopal Church	Coconut Grove, Miami	Episcopal
Plymouth Congregational	Coconut Grove, Miami	UCC
Coral Gables Congregational Church	Coral Gables	UCC
Hope MCC	Daytona Beach	MCC
St. Faustina Catholic Community	Deerfield Beach	Orthodox Catholic
New Hope Deland UCC	Deland	UCC
Church of the Palms	Delray Beach	UCC
Beacon of Hope Ministries	Dunedin	Non-denominational
First Presbyterian Church	Dunedin	Presbyterian
Riverside Community Church	East Palatka	Alliance of Christian Churches
Body of Christ Church	Fort Lauderdale	Alliance of Christian Churches
Dignity/Fort Lauderdale	Fort Lauderdale	Catholic, Dignity
Holy Angels	Fort Lauderdale	Catholic
The Parish of Sts. Francis & Clare	Fort Lauderdale	Catholic
Saint Anthony	Fort Lauderdale	Catholic
Saint Maurice	Fort Lauderdale	Catholic
All Saints Episcopal Church	Fort Lauderdale	Episcopal
Integrity Fort Lauderdale	Fort Lauderdale	Episcopal
Abiding Savior Lutheran Church	Fort Lauderdale	Lutheran
Sunshine Cathedral MCC	Fort Lauderdale	MCC
Church of the Holy Spirit Song	Fort Lauderdale	Non-denominational

Second Presbyterian	Fort Lauderdale	Presbyterian	
First Congregational Church	Fort Lauderdale	UCC	
Iona-Hope Episcopal Church	Fort Myers	Episcopal	
Saint Michael the Archangel	Fort Myers	Liberal Catholic Church	
Lamb of God Church	Fort Myers	Lutheran, Episcopal	
Saint John the Apostle	Fort Myers	MCC	
Pilgrims' United Church of Christ	Fruitland Park	UCC	
Trinity MCC	Gainesville	MCC	
Westminster Presbyterian	Gainesville	Presbyterian	
United Church	Gainesville	UCC	
Palm Spring Presbyterian Church	Hialeah	Presbyterian	
St. Mark's	Indialantic	UMC	
Riverside Baptist Church	Jacksonville	Baptist	
Saint Luke's MCC	Jacksonville	MCC	
Christ Church of Peace	Jacksonville	Non-denominational	
Riverside United Church of Christ	Jacksonville	UCC	
Oceanview United Methodist Church	Juno Beach	UMC	
Integrity Key West	Key West	Episcopal	
Saint Paul's Episcopal Church	Key West	Episcopal	
Holy Trinity Lutheran Church	Key West	Lutheran	
MCC Key West	Key West	MCC	
United Church of Christ at The Villages		Lady Lake	UCC
First Congregational UCC	Lake Helen	UCC	
Grace UMC	Lake Mary	UMC	
Integrity Palm Beach	Lake Worth	Episcopal	
St. Andrew's Episcopal Church	Lake Worth	Episcopal	
First Congregational Church	Lake Worth	UCC	
Rainbow Promise Fellowship MCC	Lakeland	MCC	
Body of Christ Church of God	Largo	Non-denominational	
Christ Community Church	Lecanto	Non-denominational	
Saint Columba Episcopal Church	Marathon	Episcopal	
Saint Thomas the Apostle	Margate	Liberal Catholic Church	
Riviera Presbyterian Church	Miami	Presbyterian	
Christ Congregational Church	Miami	UCC	
Homestead Community Church	Miami	UCC	
Sunset Congregational Church	Miami	UCC	
Circle of Light MCC Miami Beach	Miami Beach	MCC	
Miami Beach Community Church	Miami Beach	UCC	
Saint John's UMC	Miami Beach	UMC	
Miami Lakes Congregational Church	Miami Lakes	UCC	
Miami Lakes United Methodist Church		Miami Lakes	UMC
St. John the Evangelist	Naples	Catholic	
Christus Victor Lutheran Church	Naples	Lutheran	
MCC Naples	Naples	MCC	

Spirit of Life MCC	New Port Richey	MCC
North Port Community Church	North Port	UCC
Apostolic Power Church International	Ocala	Apostolic Pentecostal
MCC Ocala	Ocala	MCC
Saint Mary Magdalen Parish	Orlando	Catholic Apostolic Church in North America
Dignity/Orlando	Orlando	Catholic, Dignity
Holy Angels Catholic Community	Orlando/Winter Park	Independent Catholic
Hope Unites	Orlando	MCC, UCC
Joy MCC	Orlando	MCC
First United Church of Christ of Orlando		Orlando UCC
St. Lukes UMC	Orlando	UMC
Dignity/Palm Beach	Palm Beach Gardens	Catholic, Dignity
MCC of the Palm Beaches	Palm Beach Gardens	MCC
Riviera United Church of Christ	Palm Bay	UCC
First Congregational	Palm City	UCC
Abundant Life Community Church	Panama City	Non-denominational
Adonai's Sanctuary Ministries	Panama City	Non-denominational
Holy Cross MCC	Pensacola	MCC
Christ the Cornerstone Church	Pinellas Park	Alliance of Christian Churches
Good Samaritan	Pinellas Park	Presbyterian, UCC
Church of The Good Shepherd	Punta Gorda	Episcopal
Sanibel Congregational UCC Church	Sanibel	UCC
Dignity/Sarasota	Sarasota	Catholic, Dignity
Saint Boniface Episcopal Church	Sarasota	Episcopal
Church of the Trinity MCC	Sarasota	MCC
First Congregational UCC	Sarasota	UCC
Atonement Lutheran Church	Sebring	Lutheran
St. Paul The Apostle	Spring Hill	Catholic Apostolic Church in North America
First Coast MCC of St Augustine	St. Augustine	MCC
Pilgrim Church UCC	St. Augustine	UCC
Holy Cross	St. Petersburg	Catholic
King of Peace MCC	St. Petersburg	MCC
Lakeview Presbyterian	St. Petersburg	Presbyterian
Lakewood UCC	St. Petersburg	UCC
Christ the King Lutheran Church	Sunrise	Lutheran
Saint Catherine of Siena Catholic Community		Tallahassee American Catholic
Saint Stephen Lutheran Church	Tallahassee	Lutheran
Gentle Shepherd MCC of Tallahassee	Tallahassee	MCC
First Presbyterian Church	Tallahassee	Presbyterian
United Church in Tallahassee	Tallahassee	UCC

MCC of Tampa	Tampa	MCC
Breath of Life Fellowship Community Church	Tampa	Tampa Non-denominational
Open Arms Christian Church	Tampa	Non-denominational
The Potter's House Fellowship	Tampa	Non-denominational
John Calvin Presbyterian Church	Tampa	Presbyterian
First United Church	Tampa	UCC
Church on the Bayou	Tarpon Springs	Presbyterian
Coral Isles Church	Tavernier	UCC
Trinity Lutheran Church	Pembroke Pines	Lutheran
St. Mark United Church of Christ	Valrico	UCC
Sun Coast Cathedral MCC	Venice	MCC
East Coast MCC	West Melbourne	MCC
Union Congregational	West Palm Beach	UCC
Divine Mercy American Catholic Church	Wilton Manors	American Catholic
Windermere Union Church	Windermere	UCC
Winter Haven Trinity Congregational	UCC	Winter Haven UCC

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