



THE PARISH NEWSLETTER

St. John's Church, Salisbury, Connecticut 06068

The Rev. John F. Carter, Rector

July 2011

Gaile Binzen, Editor
Karen Byers, Layout Design

The Rector's Corner

(Excerpt from a sermon delivered on Trinity Sunday June 19th, 2011)

SOLID FOOD

My early formation in the Christian faith was in Milton, MA at St. Michael's Church. There I went to Sunday School and was confirmed. I learned the catechesis of the Episcopal Church. I memorized the Nicene Creed and absorbed the doctrine of the Trinity. I did not doubt or challenge what I learned, nor would it have occurred to me to do so. The traditions and doctrines of the Church, though not flexible, were a safe place to begin my spiritual journey. One could rely upon the boundaries, customs and belief systems that had been passed on for centuries. They were as solid as the ancient stones used to build the Neo-Gothic church building itself.

Now I see that stones can be moved or rearranged.

As a child and adolescent I was surrounded by Christians and by Christian thinking. I benefitted enormously from this environment and found several religious role models who helped shape my budding spiritual life. Growing up within the rules and boundaries was basically a good thing. (This was right before the 60s). But like the doctrine of the Trinity, the limits were limiting and the lines drawn too linear.

Just a quick reminder; the doctrine of the Trinity was not anything Jesus taught or encouraged. He was engaged in his passion; raising awareness about the kingdom of God; healing, teaching how to let go of whatever we want to grasp, and compassionately identifying with the outcast and economically disenfranchised. He did not talk about himself as the Son of God. Rather, he referred to himself as the "Son of Man", *anthropos* in Greek, meaning a full or complete human being. He was not interested in doctrines or theories about himself.

Three hundred years after he died, the male leaders of the church were struggling to come to terms with matters of orthodoxy (right belief) and orthopraxis (right practice). There were serious disagreements over the nature of God, Jesus and the Holy Spirit, and how the three inter-relate. Out of the Council of Nicea in 324 came a ruling and a ruler for measuring orthodoxy. God was the Father, Jesus was the Son, and the Holy Spirit was the Holy Spirit. Jesus was one with God, that is, one and the same substance (*homoousia*).

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Drawings Courtesy Paul Bacon and Deborah Carter



**THE NORTHWEST
MUSIC ASSOCIATION**

Presents

SUMMER BAROQUE CONCERTS

WEDNESDAYS at 5:00 p.m.

**JULY 20 & 27
AUGUST 3 & 10**

**St. John's Episcopal Church
12 Main Street, Salisbury, CT**

**RECEPTION FOLLOWING THE CONCERT
FOR INFO CALL: 860-435-9290**

DONATIONS ACCEPTED AT THE DOOR

Life in the Parish**JULY**

- 5 Lillie Mikesell
- 14 Peggy Bolmer
- 17 Laurie Dunham
- 19 Wendy Forsyth
- 20 Stephanie Alvarez
- 22 Peter Miller
- 23 David Hannegan
- 24 John Blum

AUGUST

- 8 Brenda Slater
- 9 Bradley Werntz
- 14 Kurt Stampfle
Benjamin Gruen
- 17 Fa Liddell
George Vincent
- 19 William Zekas
- 20 Maria Felix Umaña
- 23 Valerie Lenis
- 26 Sophie Harris
Nancy Rathbun
Annie Vanderwarker
- 30 Candace Barker
Laura Werntz

DEATHS

Bill Pulver passed away June 7, 2011, peacefully at home with his daughter Joy, and a wonderful hospice caregiver present. A Memorial Service is yet to be determined.

May the souls of the faithful departed
rest in peace.

BLESSING OF THE ANIMALS

The Blessing of the Animals on June 5th was a celebration of the very deep bonds of affection and loyalty between "pets" (friends) and human beings (us). There were over 35 pets and 35 people. A spirit of innocence, joy and love filled the worship comprised of readings, prayers, hymns and the blessing itself. \$375.00 was raised for The Little Guild of St. Francis.

Fifteen minutes before the service began a sparrow flew in to the church through the open doors. In spite of efforts to help it escape, it flew back and forth between the altar and the choir loft and remained throughout the service.

"His eye is on the sparrow,
and I know he watches over me (us)."

Sages of the Ages

"Sentient beings are strange, although wishing happiness they avoid its causes. Although wishing to avoid suffering they constantly create its causes."

Shantideva - 8th century

"The greatest and most important problems of life are fundamentally unsolvable. They can never be solved, but only outgrown."

Carl Jung

"First there is the fall, and then we recover from the fall. Both are the mercy of God."

Lady Julian of Norwich

Continued from first page.

There was disagreement about the hierarchy of these three attested aspects of God. The Nicene Creed states that Jesus and God are equal, and the Holy Spirit subordinate to them. Note the line in the Creed where it says, “*We believe in the Holy Spirit, the giver of life, who proceeds from the Father and the Son*”? This “proceeding” signifies a subordinate position. Believing passionately that the three persons of the Trinity were all equal, a large portion of the church, later to be known as the Eastern Orthodox Church, split off from Rome in 1054.

Easter showed (and continues to show) that God cannot be put in a tomb or any kind of box. I am not sure that God even likes doctrines, straight lines and laws. At least not as much as God loves love itself, creativity and the creation itself. It should be observed that the Trinity has no specifically feminine representative. I suppose one could argue for the androgyny of the Holy Spirit. But gender neutrality still misses a vital part of the Godhead, namely the feminine.

Receiving the traditions and doctrines of the church as a youth at St. Michael’s was helpful. They provided a safe playpen. But eventually, we outgrow the playpen and want to get out and explore the world. As Paul writes, we want solid food and not milk. I would not say that the rules of right doctrine and right practice are made just to be broken; in the first half of our spiritual journey they provide something firm to hold onto amidst the hair-raising stuff life throws our way.

Children need both conditional love *and* unconditional love. However, going beyond the rules and challenging youthful precepts is where the second phase of the spiritual journey begins. We need the rules to push against, and in the pushing there is growth. There is also suffering. According to the Genesis Creation myth, God gave Adam and Eve really clear instructions *not* to eat the fruit of the tree of knowledge of good and evil. If they did, they would die. When they ate of it and God banished them from the garden, their real voyage began. Robert Frost wrote, “Good fences make good neighbors.” But eventually, if we are to embark on the journey for which we are made, the fences and boundaries must be crossed and neighbors must be met. This may happen by mistake or by intention.

For a certain developmental and spiritual season, the doctrine of the Trinity provides a steady foothold. But the point of a foothold, I believe, is to help you get to something higher and larger.

John +

Trust People . . .

Trust people to make their own mistakes.

Trust people to make their own decisions.

Take care of yourself in order to be present for others.

Whatever works is always changing.

Norman Fischer

Alice Takes St. John's to Wonderland

A very strange thing happened at St. John's Fall Festival last year – something that dreams are made on. But this time it wasn't a dream.

The chairman of the Book Stalls Committee was, as usual, checking and pricing every book as it came in, when she found a pair of books in slipcases – always something that makes a booklover's heart beat a little faster. A slipcover is rather like a mink coat for a book – it protects it, keeps it warm and dry, and makes it look special. So the chairman stopped hurrying for a moment and shook the books out of their cardboard boxes. Immediately she could see that they were indeed special – leatherbound copies of "Alice's Adventures in Wonderland," and "Through the Looking Glass," very prettily bound as a pair. The chairman loved them at first sight. But, she was hurrying. So she put them in a box faintly labeled "Check with Dan Dwyer," along with a number of other books that she guessed were worth more than five dollars, and went on with her work. Dan Dwyer would tell her what she should ask for them, as he always did, when she finally got around to walking them across the courtyard to Johnnycake Books.

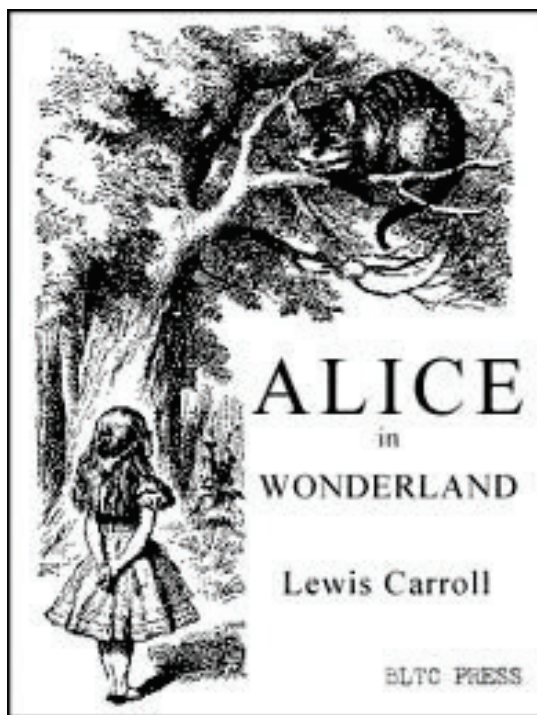
But this year she didn't get to Johnnycake Books until the middle of the Fair, by which time two of her helpers, Lillie Mikesell and Karen Byers, had also recognized something rather special in amongst the boxes, and had asked her if she knew they were there. After the Fair, Dan invited the chairman to come to his shop by appointment, which sounded rather grand for a working relationship that had been very casual for many years – and when she finally got there, he invited her to sit down on a

sofa, as he had a fairly big surprise for her. She was glad to sit down, whatever; dealing with eight bookstalls for a three-day sale is enough to make anyone fall onto a sofa without any need of surprises. But – by the time Dan had told her what she had brought in, she needed the sofa for more than fatigue.

Here is the information he gave her, which we have taken from his subsequent notice to interested collectors:

"MISSING COSWAY BINDINGS OF
*ALICE IN WONDERLAND AND LOOKING
GLASS SIGNED BY STONEHOUSE and MISS
CURRIE*

(Cosway Bindings): Carroll, Lewis; John



Tenniel (illustrations) *Alice's Adventures in Wonderland and Through the Looking Glass, and What Alice Found There.* London: MacMillan and Co., Ltd. 2 volumes. 8vo later printings, 1897 (first published 1865 and 1871)... Both "Cosway Bindings," bound in 1929 uniformly in the same style: each full, crushed brown morocco leather . . . On both volumes, there is on the upper board fore-edge "Cosway-Binding," and on lower board fore-edge "Invented by J.H. Stonehouse." Both have

blue water silk doublures with gilt quadrupled-ruled edges on inside front and back covers, and all edges gilt. At the bottom of the inside cover on the silk is gilt-pressed "Miniature C.B. Currie" and below it on the leather edge the binder's gilt stamp. *Alice's Adventures* is numbered at the limitation page as the 844th

Cosway Binding and signed in ink by Stonehouse and Currie. ...

Each volume is housed in a cream-colored linen-covered slipcase. The only printed references to these volumes are in Stephen Ratcliffe's privately published volume *Cosway Binding: Catalogues with Notes* (2009), wherein he cites item 1173 in Southeran's catalog of 1929: "there were two sets produced at the same time – this is the flame red morocco copy [there was also a set in brown morocco] Cert. Nos. [presumably four] unknown."

It is believed that Stonehouse and Currie collaborated on about 1000 bindings, and of these, according to lists compiled by Mr. Ratcliffe, 450 (now 452) have been accounted for. Besides the two versions of *Alice* and *Looking Glass* (the "red" version and "brown" version offered here), Cosway also bound only four other copies of *Alice* (an 1869 edition, an 1898, another 1869, and an 1866.) Of these single volumes, only the 1866 *Alice* is known to exist; the other three are known about only through listings in original Southeran catalogs. In short, the pair offered here account for two of the five Carroll classics in Cosway bindings known to exist.

The books have undergone some restoration to reinforce the front bindings of both volumes, to restore a small loss at the top of the spine on one of the books, and to clean and refresh the leather on both. There is a very faint water stain on the left bottom corner of the front of both slipcases, which are moderately soiled, and to a lesser extent, the front covers of both volumes. The internals of both volumes are in fine condition. Both volumes have an inscription

in blue ink on the fly, in Dutch, dated 1947, which are personal expressions of friendship and which do not relate to the binding history of the book or to Carroll scholarship. The pair, \$42,500.00 net."

St. John's Vestry gave Dan Dwyer permission to sell the two volumes for the highest price he could get, with a discounted dealer's commission of 25 percent. He spent the winter researching, going to auctions and Book Fairs, talking to antiquarian book dealers and collectors, and finally came back to the Vestry to tell them that he had at last gone to the top, to the Alfred C. Berol Collection of Lewis Carroll at the Fales Library and Special Collections at New York University. Alfred C. Berol (1892 – 1974) who assembled this substantial collection of Lewis Carroll letters, manuscripts and ephemera, was the president of the Eagle Pencil Company (later renamed Berol Corp.) of Danbury, Connecticut. Though an avid collector of a wide array

of rare books and manuscripts, Berol was a particularly ardent collector of Lewis Carroll materials. The Berol Collection decided to buy our books, and paid the full asking price of \$42,500.00.

So, after eighty-three years somewhere out in the cold (and damp), these beautiful books will be given a permanent home at the Fales Library and Special Collections at New York University, never to wander again. But the chairman of the Left Bank Book Stalls will be a nervous wreck next time she starts checking through the contents of the boxes in the basement; please stop by with a cup of strong coffee (with lid) next time you're in the vicinity.

Gaile Binzen



"BACK IN THE DAY" DAZE

A Contemplation by Paul Bacon

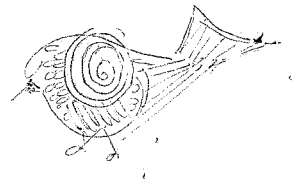
Say what? Could it be the one
 Rome Wasn't Built In? No, wait —
 maybe the one that Made A Difference (hey,
 that's a song), or the one That'll Be
 Cold in Hell? Help me out, here — how
 About one that's Great For The Irish — no —
 I've got it! But I fear it. I'll
 Whisper . . . (JUDGMENT) Ouch. Never mind.
 I'll settle for the one
 Every Dog Has.
 Thank you.



A Retreat with Cynthia Bourgeault

Several members of St. John's have been reading the books of theologian Cynthia Bourgeault over the past few years, and were delighted to hear that she was coming to Litchfield to talk about them at a retreat this spring. So on June 3rd there converged on Wisdom House Retreat Center, Karen Byers, Gaile Binzen, John Carter, Deborah Carter, Lillie Mikesell, and Alexis Dorf of Trinity, Lime Rock. For the three-day week-end, all they thought about was the interpretations, and misinterpretations, of the teachings of a man called in his time, Jesus of Galilee.

Anyone who has studied even a little theology in the past fifty years (and most of us have) knows that a number of ancient texts have been found in dry desert caves in the eastern Mediterranean in the 19th and 20th centuries. Very slowly they have been translated by scholars of ancient languages, and as their words became readable, they created a lot of consternation. They told us things about Jesus the Teacher that the four gospels don't mention, and made it clear that he was a teacher in the Wisdom tradition – a tradition grounded in the wisdom of love, where love is a transformational path that leads to relational health between men and women.



The early church fathers decided at the Council of Nicaea in 324 CE that there were too many competing versions of Jesus' teachings in the many as yet unorganized groups of Christians, and ruled that the four gospels of Matthew, Mark, Luke and John should be the canon by which Christianity should be disseminated throughout the world. The word went out to all monasteries and churches – all other texts describing Jesus' teachings should be destroyed by burning. Evidently a few groups of Christians couldn't quite bear to lose their favorite gospels, so they sealed them in jars and hid them in caves, where they lay for two thousand years.

Continued next page

These books showed a more mystical type of Christianity, open to the living transcendent presence of Jesus. It was much more open to women. In the early days, when a priesthood did not exist, the communities were formed in house churches around elders and both men and women. And there was strong focus around Jesus as a healer – Jesus’ reputation was made on the basis of his powers of healing and exorcism.

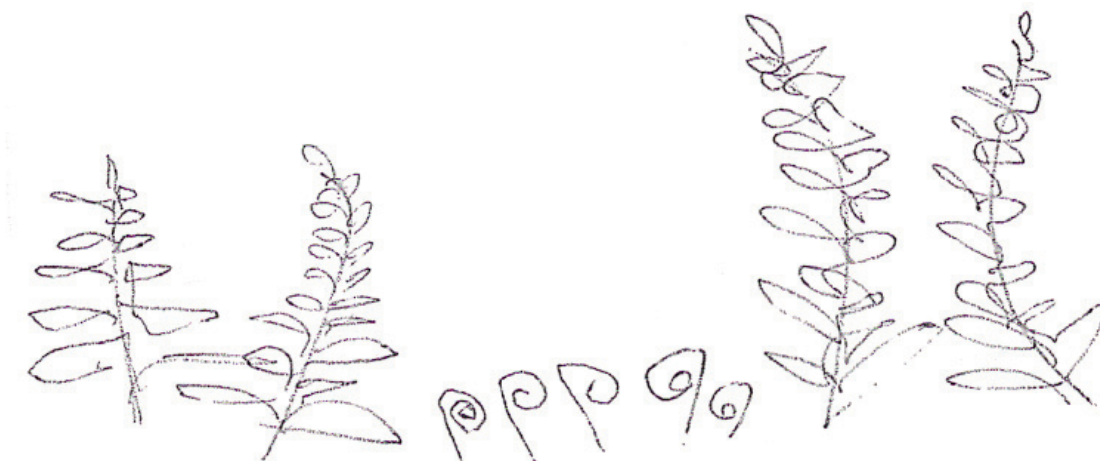
Several decades after these gospels of Philip, Thomas, Mary Magdalene and others were published, three alert BBC reporters did some research and wrote a book called *Holy Blood, Holy Grail*, about the possibility that after the Crucifixion three women, each called Mary, crossed the Mediterranean in a small boat, bearing a cup and a baby, and landed in France, where the tradition of the “Trois Maries” still exists. This theme and their researches were subsequently picked up by Dan Brown in *The Da Vinci Code*, and the cat was out of the bag as far as the church was concerned. To this day, it has failed to discuss the questions

raised by *The Da Vinci Code*, and Cynthia Bourgeault feels that though much is wrong with that book, “it hit the nail on the head about the failure of the church in respect of love and women and relationship.”



Bourgeault’s most recent book, *The Meaning of Mary Magdalene*, discusses Jesus’ teachings and what they might mean to us today, but this is too deep a subject to be described in a paragraph or two, so we would suggest that interested parishioners and their friends might come to the next meeting of the Spiritual Book Club on Thursday July 14, at 6.30 in the Living Room of the Cobble Wing at Noble Horizons, first having read *The Meaning of Mary Magdalene*, which is available in the church library. They will be given a set of the notes made by three of the Retreat participants, and can join in a lively discussion of many facets of the new understanding of the original teachings of Jesus, taken from the New Testament and also the newly found Hidden Gospels (our name) sometimes called heretical, but never called dull.

Gaile Binzen
Illustrations by Deborah Carter



**From the "Bible Workbench" published by The Christian Education Center
Author Unknown.**

"At the source of the river of time," at the still point, there is "the voice of the hidden waterfall/ And the children in the apple-tree," hints and guesses dimly perceived, and there is the stillness "between two waves of the sea." In the stillness all is restored, transformed, and fulfilled.

This is the end and purpose of our voyaging and the cost is known: the cost is not less than everything and it involves, finally, self-surrender. Such renunciation leads to victory over death, sin, and meaninglessness, as in Dame Julian's "And all shall be well and all manner of thing shall be well."

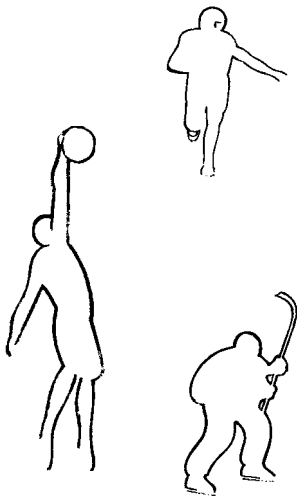
The poet is mindful of the consummation, "When the tongues of flame are all in-folded/ Into the crowned knot of fire." Then are all opposites united, transformed in the lover's knot. Rose garden and chapel, desire and love, nature and grace, are seen at last in their true relationship, a vital and creative unity. Here indeed the fire transforms the rose, symbolizing the unity of mortality and immortality, so that it becomes the rose of heaven and symbol of the resurrection. Once more there is an intimation of Dante and his vision of "all things in a single volume bound by Love," at the close of the *Paradiso*.

The vision at the end does not mean that we have in some way arrived at the final terminus and that we can stop exploring. It means, rather, that we must fare forward. Our imperfect experiences of reality, imperfectly expressed in words, are drawn forth by and ever lead toward the Love that draws us into the dance at the still point and transfigures all into that which is for us, finally, inexpressible.

Submitted by the Rector

A Father's Day Puzzle for a dear Departed Dad

A bit of prose for Dad, celebrating his brilliant final decade of sports-fan-dom, and the continuing cascade of championships:



**In olde New Englande,
at the dawn of the millenium third,
it's evident that somethin's brewin';
see, each local squad, so well bred,
socks their opponents time and again,
they rip off their rival's husk,
easily each champ wears the laurel of victory on his or her pate;
riots break out in beantown;
and this ferment, of course, tends to sell tix!**



Clue: can you find the Bruins, Red Sox, Huskies, Patriots, and Celtics hidden in the words above?

Nathaniel H. Binzen

July 2011

<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>Wed</i>	<i>Thu</i>	<i>Fri</i>	<i>Sat</i>
					1 1:00 ESL 6:00 Al-Anon Mtg.	2 4:00 A.A. Mtg.
3 <u>Service Schedule</u> 8:00 Eucharist 8:30-9:30 Breakfast Club 10:00 Eucharist 11:15 - Refreshments	4 Holiday Office Closed 1:00 ESL 6:00 ESL	5 7:00 Drumming Circle	6 12noon NWMA Mtg.	7 5:30 Puentes	8 1:00 ESL 6:00 Al-Anon Mtg.	9 4:00 A.A. Mtg.
10 <u>Service Schedule</u> 8:00 Eucharist 10:00 Eucharist 11:15 - Refreshments	11 1:00 ESL 6:00 ESL	12 7:00 Drumming Circle	13 12noon NWMA Mtg.	14 5:00 Executive meeting 5:30 Puentes	15 1:00 ESL 6:00 Al-Anon Mtg	16 4:00 A.A. Mtg..
17 <u>Service Schedule</u> 8:00 Eucharist 10:00 Eucharist 11:15 - Refreshments	18 1:00 ESL 6:00 ESL	19 7:00 Drumming Circle	20 11:00 Service at Noble Horizon 5:00 p.m. Northwest Music Association Concert 1 of 4 Reception to follow	21 5:00 Vestry meeting 5:30 Puentes	22 1:00 ESL 6:00 Al-Anon Mtg.	23 4:00 A.A. Mtg..
24 <u>Service Schedule</u> 8:00 Eucharist 10:00 Eucharist 11:15 - Refreshments	25 1:00 ESL 6:00 ESL	26 7:00 Drumming Circle	27 5:00 p.m. Northwest Music Association Concert 2 of 4 Reception to follow	28 5:30 Puentes	29 1:00 ESL 6:00 Al-Anon Mtg.	30 4:00 A.A. Mtg.
31 <u>Service Schedule</u> 8:00 Eucharist 10:00 Eucharist 11:15 - Refreshments						

Solo Art Exhibition of Karen LeSage (Church School Teacher) opens August 13

New paintings of Lakeville artist Karen LeSage will be on exhibition in a solo show at the Ober Gallery in Kent, CT. Her minimalist landscapes have developed a growing following by collectors in recent years - (her last show at Ober Gallery in 2009 sold out.)

LeSage says, "I am grateful to Rob (Ober) for introducing my work to so many new collectors. I look forward to showing in his beautiful new gallery space."

An opening reception will be held on Saturday, August 13, and is open to the public. Ober Gallery is located at 6 North Main Street, Kent, CT. Tel. 860.927.5030.

For more information: www.karenlesage.com



Karen LeSage, "*Indigo Hill*," 40" x 40" oil on canvas, 2011.

St. John's Episcopal Church
12 Main Street
Salisbury, Connecticut 06068

Phone: 860-435-9290



The Mission of St. John's Church

- To reveal through worship the presence of God
- To grow spiritually in the knowledge and love of Jesus Christ
- To reach out to others through the power of the Holy Spirit.

Dear Readers:



Please know that this Newsletter is also available by email. Let us know if you are interested sjsalisbury@sbcglobal.net. It is also available on the St. John's website www.stjohnssalisbury.org