

Callings

in the Church of the Saviour

Special Issue

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Home at Last

Rev. N. Gordon Cosby, beloved founder and minister of The Church of the Saviour, and bold catalyst for many non-profit ministry organizations in the District of Columbia, died on March 20, 2013, at the age of 95. Particularly noted for 65 years of prophetic preaching and teaching, calling people of faith to greater dedication and fuller embodiment of God's vision for the world, Gordon was a man of courage, humility and wisdom, who lived a simple yet profound life dedicated to the active pursuit of God's realm "on earth as it is in heaven."

As a chaplain in the 327th Glider Infantry Regiment of the 101st Airborne Division in World War II, Gordon participated in the D-Day invasion at Utah Beach in 1944. He earned a Silver Star for bravery in assisting wounded men in the face of heavy fire. Serving alongside soldiers whom he found to be poorly equipped spiritually to face imminent death, he became convinced of the futility of war and the need for the church to better prepare people for life's greatest challenges. During the war he sensed that he was being called as a minister to interpret and practice a more radical expression of the gospel, and to help create structures for people to be on both a journey inward with God and others and a journey outward into the life of the world.

Together, he and his wife, Mary Campbell Cosby, dreamed of forming an ecumenical church of highly committed people who would be empowered to become reconciling agents in the world. Beginning in 1946, and formally incorporating in 1947, The Church of the Saviour became one of the first churches in the District of Columbia to welcome an interracial membership. In 1953, Catherine Marshall, author and spouse of Senate Chaplain Peter Marshall, wrote about the church in the Reader's Digest. This article, along with books authored by church



member Elizabeth O'Connor, thrust Gordon and his small congregation into the spotlight. The church soon became a pilgrimage site for people of faith who were seeking to be more authentically engaged in society and who longed for the renewal of church life.

In 1953, the church purchased a farm in Germantown, Maryland, and in 1956 built a retreat lodge there, inviting people into periods of silence on the land. "The one journey that ultimately matters," Gordon wrote, "is the journey into the place of stillness deep within one's self. To reach that place is to be at home; to fail to reach it is to be forever restless. In contemplation we catch a vision of not only what is, but what can be. Contrary to what we have thought, contemplatives are the great doers."

In 1960, following Gordon's insight and guidance, the church founded the Potter's House, believed to be the country's first Christian coffeehouse, as a place of meeting between sacred and secular, rich and poor. When the church was being the church, Gordon believed, it would not remain in a cocoon of safety but would place itself on the front lines of society's battles, offering itself as a sacrificial gift to the world. In 1965, after answering the call to join the landmark Civil Rights March on Selma, Alabama, led by the Dr. Martin Luther King, Jr., Gordon inspired church members toward increased solidarity with Dr. King by seeking justice for the disenfranchised of Washington, focusing on children, housing, health care and jobs.

Gordon's preaching and organizing, including acts of civil disobedience, inspired the church's 100 members to form small mission groups to tackle areas of need in the city. One of the first mission groups was integral to the struggle to close the degrading children's institution called Junior Village and find foster homes for the 900 children housed there. Out of this effort The Church of the Saviour started its first non-profit ministry in 1965—For Love of Children—dedicated to foster care



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63 years ago, when my mother, Rose Williamson, my husband, Claude, and I first came to the Church of the Saviour (C of S) as invitees to help racially integrate the new little church, what we found was a prayerfully committed Christian community led by Gordon Cosby that would profoundly influence four generations of our family's lives and ministries.

The C of S disciplines of worship, prayer, study, introspection and mission would undergird all of our future spiritual, career and life ministry choices. Gordon and Mary Cosby not only preached and taught the Gospel, they lived it with every fiber of their beings. Gordon's vision of the Realm of God realized on earth, and his revelations of the Christ in all of us, became our channels of self discovery.

Mother Rose became a Potter's House founder and an active participant in many C of S missions for the poor. Claude devoted his architecture to church, synagogue, hospital and university facility design. He also designed the Inn at Dayspring's Lodge of the Carpenter. Our son Claude Jr., Gordon's youngest counselee at age four, devoted himself to helping injured people from age 16 and retired as a Fire Department

Battalion Chief of Emergency Medical Services. Our daughter Diane, baptized by Gordon in the Lake at Dayspring at age three, was ordained in the United Church of Christ (U.C.C.) and became a national church advocate for hunger relief and an active campaigner for Haitian relief efforts.

After a hiatus of twenty years during which I also ministered in the U.C.C., I returned to the C of S diaspora as a member and associate of two of its churches, The Friends of Jesus Church and the Church of Christ Right Now, to focus on prison ministry, anti-prison advocacy and ministry to previously incarcerated returnees. Our grandson, Justin, a Gordon counselee before college, currently is deciding how to apply his psychology degree to some effort that will allow him, "to give back to God for what I have received."

The foundation for all of these life miracles was laid through our family's introduction to truly Christian community through Gordon Cosby, our beloved pastor, teacher, mentor and friend. We thank and praise God always for him.

Yolande Ford

In 1950, Gordon officiated at my marriage to Bill Branner. We walked the path of commitment together until Bill's death, in 2006. I was adept at discerning the spiritual gifts of others, but slow to know my own. Later on came the gifts of spiritual directing and use of my artistic abilities. Now my wee mission at Christ House, the healthcare facility for homeless ill patients, is in using stories and poems as vehicles to aid memory and self expression. It is there where I "touch the hem of Christ's garment."

—Sunny Branner



I first met Gordon in the mid 90's, when I was working for Samaritan Inns – one of the many ministries he helped to start. In 1998, Gordon started a spiritual financial group of which I was a part. This helped everyone save at least \$2,500, and gave us a matching gift of \$2,500. This was awesome for a poor black man like me. At Gordon's 80th birthday party at the Festival Center, he asked people to donate money for the poor and in about three minutes, he raised almost \$90,000. I was absolutely amazed!

Soon after that, Gordon married my wife and me at the Festival Center and to this day, I praise the Lord for that. He pastored so many people in the Adams Morgan community, and started so many different ministries: Potter's House, Festival Center,

Samaritan Inns, Andrew's House, Joseph's House, FLOC, the Sitar Center, Christ House, Kairos House, Dayspring Farm and Columbia Road Health Center, to name a few. He was truly a community builder.

As a man, Gordon inspired me to truly look at myself and to have a better understanding about the Christ that is within me. I am learning to develop the spirit of Jesus through the teaching of Gordon at the Servant Leadership School and Shepherd's training at the Church of Christ Right Now. I believe the community is in much better shape because of the spirit he shared with us. He was truly a man of Christ in all senses of the word.

Larry Watson CACII

The Church of the Saviour Council

Bread of Life • Dayspring Church • Eighth Day • Festival Church • Friends of Jesus
Jubilee Church • New Community • Potter's House Church • Seekers



Thirty years ago, Marja and I came to Washington for a week of interviews before accepting Janelle Goetcheus's invitation to work with her in her clinics. Toward the end of the week, I met with Gordon and told him I'd almost decided to accept the invitation. The tone of Gordon's first words was gruff, not exactly welcoming or encouraging: Do you know what you're getting into? You said you burned out in your rural practice. This is going to be far more difficult. Are you really sure you want to do this; this is going to be difficult work. Make sure you think it over.

Uncomfortable words ... but important. They were the other side of the question of Call. What Gordon was saying was that if you're not called, you're not going to make it here.

However, Gordon's greatest gift to me was his later affirmation of my prophetic voice. In American culture, one doesn't customarily introduce oneself as a prophet. So Gordon's affirming my gift and my call to prophetic witness was crucial to my owning my voice. It's not that he said much. But he would hear about a sermon I'd given about the coming disruption of our society, and soon I'd be honored with an invitation to speak at 2025. It was Gordon's way, I think, of confirming that the community needed to hear my voice. I was taken aback one morning when, after the service Gordon asked, "So, this coming disruption: Are we talking about 5 years, or 15 years, or 50 years?" I tried to weasel out, saying that the timing wasn't predictable, but he persisted. "Maybe 15 years," I said. He just nodded, accepting my understanding of the situation *prima facie*. I realized later that he'd given me an incomparable gift: confidence in my authority.

David Hilfiker

Founder of Joseph's House

Christ House is here today because of Gordon Cosby. In 1975, Allen and I attended a Faith at Work Conference, where we met Mary Cosby. She invited us to visit Church of the Saviour, arranged for our stay at Dayspring and to meet with Gordon at the Potter's House.

Following the meeting with Gordon, we were invited to see the newly acquired, yet to be renovated, low income apartment building called the Ritz. As we walked through the building, we passed a room in which several of the Ritz residents were meeting, and were invited in. Knowing I was a physician, the residents began to share what it was like to obtain health care here in DC -- mostly sharing what it meant to be sick and suffering and not have access to health care.

Returning to our home in Indiana, we knew something significant had occurred for us. At that time, we were awaiting a visa to go with our mission board to a third world country. As we prayed and pondered, we believed we were now being asked to come to the new land of Washington D.C. We called Gordon, telling him of our new direction and saying we did not know how to even begin to explain this to our mission board and our families. Gordon's response was to just tell them that this is what the Spirit is directing you to do and you are being obedient to that understanding.

So we arrived in 1976, with our three young children, and began to live into Gordon's message of the centrality of listening and being obedient to God's call.

We began by starting health services for homeless sick persons. Daily, we watched our homeless patients try to survive on the street — and watched them die early. We believed God was saying to us, you need to have a place where those who are homeless and sick may stay with you and be cared for, medically and spiritually.

We shared this understanding with Gordon, who asked us to write a brief paragraph describing this vision. As Gordon shared this vision with others, money was given to purchase and renovate an abandoned building. Now persons come from the streets, homeless shelters, emergency rooms, hospitals, jails and prisons -- coming with broken bodies and spirits — to be received in the name of Christ. Christ House came to be because of Gordon Cosby.

Janelle Goetcheus, MD
Founder of Christ House

As an intern, my sponsor, Esther Dorsey, gave me "Handbook for Mission Groups," written by Gordon. Besides the Bible, it continues to be the book I keep reading again and again. From the introduction: "The possibilities of the explosion of spiritual power into the world are unlimited. The principles and structures for the release of power are deceptively easy to grasp, but they are costly beyond description to embody." Easy to grasp, costly beyond description—how true, how true.

The gift that fascinated me Gordon names as Pastor/Prophet. I had always thought that those gifts were for two different people. Here, both functions are embodied in one member. People tend to seek out the supportive and encouraging person, and avoid anyone who embodies the prophetic function. If both these functions are embodied in one individual, there can be no playing off the one against the other. Gordon was the best example of the Prophet/Pastor that I have ever witnessed. Easy to grasp, costly beyond description.

Mike Little
Faith and Money Network

Home at Last *continued from page 1*

and education, which eventually secured the closing of Junior Village in 1973.

In 1968, when Dr. King was assassinated and riots broke out along the 14th Street corridor, the Potter's House remained open and became a place to listen and strategize for the development of other non-profit ministries that would respond to the needs of a hurting city. Some of the ministry organizations that emerged from the inspiration of Gordon's preaching and action include: Jubilee Housing (1973), providing quality housing for more than 700 low-income persons, as well as youth and family services; Ministry of Money/now Faith and Money Network (1976), helping to transform people's relationship with money; the Family Place (1979)—and more recently, Jubilee JumpStart (2009)—both serving young children; Jubilee Jobs (1981), now having helped more than 22,000 people find entry-level work; Sarah's Circle (1983), offering comprehensive services for low-income seniors; Christ House (1985), a residential medical respite and community for homeless men and women; Samaritan Inns (1985), a housing and recovery community in eight residences; Academy of Hope (1985), educating adults for literacy and GED preparation; the Festival Center (1989), home to the Servant Leadership School; Sitar Arts Center (2000), arts immersion for under-served youth; and many others.

Gordon continued to work and strategize until his final days, primarily with Jubilee Jobs; Becoming Church, whose focus is on starting new churches; and the Life Asset Financial Center, a financial learning center and credit union now in formation. He was an active founding member of the Church of Christ, Right Now, and its mission group called Strength to Love (after a well-known phrase of Dr. King's) which companions persons returning from incarceration.

While the church he built became well known to many in the country, it has remained a relatively small group of extraordinarily committed people. In 1976, after a year of preaching and preparation, the Church divided into small, independent faith communities, which were



separately incorporated in 1995: Bread of Life, Dayspring, Eighth Day, Festival Church, Friends of Jesus, Jubilee, New Community, Potter's House and Seekers.

In 1983, Gordon was named Washingtonian of the Year by Washingtonian Magazine, but generally he declined invitations to receive honors, seeing himself simply as a servant of the gospel as he understood it. In a 2006 sermon, Gordon said, "The central question of my life is this: What did Jesus intend for his followers to be in the centuries following his earthly life? It is not ridiculous to expect God to use us now, in the 21st century, to eliminate global poverty, to cast out the demons of greed and fear, racism and militarism, to help us get on with the task of becoming human. When we are ready, God is more than ready."



Gordon believed, and modeled in his own life, that there is no "retirement" for workers in the kingdom of God, at least not until the vision of a world that works for everyone has been realized. Even with increasing physical diminishment, Gordon continued to serve the community—counseling and encouraging, bearing one another's pain, praying, learning to give and receive love.

Born in Lynchburg, Virginia, on July 3, 1917, to Peter Guerrant Cosby, Jr. and Kathleen Gordon Cosby, Gordon was the brother of PG., Jack, Ida Gordon and Beverly. He is survived by his wife of more than 70 years, the community's dearly loved Mary Campbell Cosby, as well as his soon-to-be 100-year-old brother PG., of Lynchburg, Virginia, his sister Ida Gordon Poole, of Sarasota, Florida, a foster son, Michael Murphy, a number of nieces and nephews and countless friends and spiritual offspring.

On March 20, Gordon Cosby died peacefully at home in the community of Christ House, where he and Mary were lovingly welcomed three years ago and where Mary continues to reside.

A memorial celebration will be held on Saturday, April 6 at 10:30 am at Foundry United Methodist Church, 1500 16th St. NW in Washington. Memorial gifts may be designated for any Church of the Saviour affiliated church or ministry organization and sent in care of The Church of the Saviour at 1640 Columbia Road NW, Washington, DC 20009. Written reflections about the impact of Gordon Cosby's life are welcomed and may be sent to the same address or to churchofthesaviour.office@gmail.com.

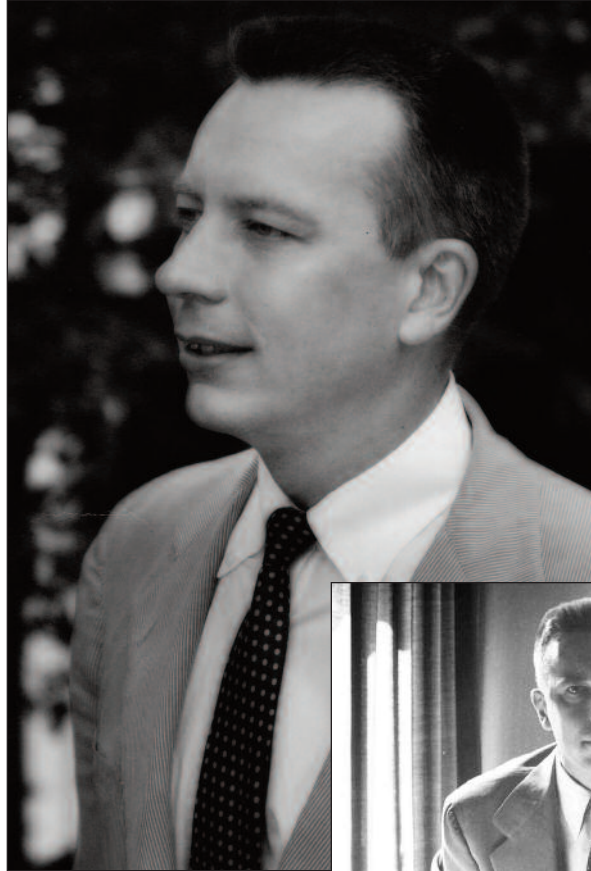
In a 1989 sermon Gordon said, "Faith is trusting the flow and reveling in the view and being carried beyond all existing boundaries. Faith is being excited about the final destination, even when the destination is mystery. When Jesus says, 'Believe in God, believe also in me,' he is saying, Get into the stream with us. It is a stream of pure grace and mercy. Go into its depths and find us there."

Kayla McClurg is the point person for The Church of the Saviour and inwardoutward.org.

Related Ministries

The following ministries have grown from churches and mission groups of The Church of the Saviour. Each is independently organized.

Academy of Hope •
 Becoming Church •
 Bethany, Inc. • Bokamoso
 Foundation • Christ House
 • Columbia Road Health
 Service • Cornelius Corps
 • Cornerstone • Dayspring
 Earth Ministry • Dayspring
 Retreat Center • Disciple-
 ship Year • Faith & Money
 Network • Family Place •
 Festival Center • For
 Love of Children • Hope
 and a Home • inward/out-
 ward • Joseph's House •
 Jubilee Housing • Jubilee
 Jobs • Jubilee JumpStart
 • Kairos House • L'Arche
 • Life Asset Credit Union
 • Life Pathways • Manna,
 Inc. • Miriam's House •
 New Community Art-
 Space • New Community
 for Children • O.N.E.DC •
 Potter's House •
 Samaritan Inns • Sarah's
 Circle • Servant Leader-
 ship School • Sign of
 Jonah • Sitar Arts Center
 • Tell The Word •



My first impression of Gordon Cosby came as I listened to him speak to my first year class at Yale Divinity School in 1955. Gordon spoke about the evidence of the work of the Holy Spirit that was showing up at the then 8-year-old Church of the Saviour. His combination of conviction and openness won my trust.

If his message was not about him or the strange and wonderful people attracted to this church, who/what was Gordon talking about? He made it plain as day that he was talking about the Jesus who died for us and by the grace of God is alive, still teaching, still healing, still confronting, still leading in the world today among those who take him seriously.

Like Gordon I was raised a Southern Baptist. Recently, a New Testament scholar friend, also raised Southern Baptist, said to me, "Ours is a rich tradition. It was neither fundamentalist nor non fundamentalist. It was pre-critical." Then he added, "And we can't go back." At Yale Divinity School I was exposed to critical scholarship. In Gordon, I found a preacher willing to engage with the tension between his Christian beginnings and discoveries flowing from disciplined scholarship and serious exposure to individual and societal pain and cry for hope. I found a pastor who refused both the reduction of the gospel to ethical urgency and the answering of abstraction with abstraction. I found a tough minded thinker who shunned portable lists for successful spirituality and their dumbing down effect on the hard work of clear thinking and faithful action. The issue now for our scattered C of S churches is not how we replicate Gordon, because we can't, but how do we tune into the voice that Gordon listened for and in so many ways was gifted to hear?



Gordon Cosby with Gloria McClanen on the back

Fred Taylor

First Director of FLOC

By the time I came along in 1985 via a Wellspring Orientation, the Church of the Saviour was well established. Gordon was in high demand, but he always made time for me when I came to D.C. We received his sermons on tape and they were like letters from Paul to the early church, sprinkled with a touch of home.

When I complained to him about the difficulty of raising money to begin a therapeutic nursery, he told me to start anyway. "People have a hard time giving to something they can't see. You must make it concrete. Give them something they can touch." We did, and this year we celebrate our tenth year of helping young children heal from the violence of poverty.

Marsha Martie, Pastor
Cross Ties Ecumenical Church
Waco, Texas

Carolyn: I came to The Church of the Saviour in 1949, fresh out of college. As I worshiped with the small congregation each Sunday, and participated in the mid-week classes, I grew in my understanding of the Christian faith, and in my relationship with God. Gordon, along with wife Mary and her sister Elizabeth Anne, carefully nurtured all of us youngsters/newcomers, gently challenging us to embrace the teachings of Jesus in our daily lives.

When the church moved to its headquarters at 2025 Massachusetts Avenue in 1951, I became one of the nine "Church Mice" who lived up on the third floor there. Then Gordon asked me to become the full-time secretary (although I possessed very few actual secretarial skills). I was delighted to hold forth in the 1st floor oval office for the next four years, and work closely with Gordon each day, learning much from the unique ways in which he so fully carried out his ministry.

Tom: I was a mess when I showed up at the C of S in 1954, after reading about it in the Reader's Digest, and having considered doing away with myself. I was a product of a broken home, recently divorced from a lousy marriage, jobless and hopeless. I found myself being counseled by Gordon early on, spilling out my life story to which he gave undivided attention, then prayed for me with a seriousness I didn't expect.

Carolyn: Gordon asked me and two other young women to take on the responsibility of finding a retreat center for our little church, and then later advocated for Tom and me to become the managers at Dayspring after we married. Gordon had weekly counseling sessions with us, preparing us for a lifetime together, based on the primacy of God in our lives. Gordon's emphasis has been the focal point and mainstay of our 60 years together.

Carolyn and Tom Hubers
Publishers of Diaspora



Jubilee Jobs began in June 1981 because of the need and the vision of residents of Jubilee Housing who said, “Why don’t you start an employment agency for us? That was all the calling needed to create a structure to connect with marketplace employment. From the beginning Gordon has been our visionary and constant prod to stay true to the calling and also move beyond. Beginning with a desk, two chairs and a telephone, to now working in both Adams Morgan and Anacostia, Gordon has kept us continually reaching out in faith and love.

On Monday mornings 130 men and women come to the Jubilee Jobs orientation at the Festival Center. Most are African American and recent immigrants, desperately in need of a job. Each has made an huge effort to arrive on time.

Often sitting on the second row is one very elderly white man, hunched over, listening, and conveying an attentive kind presence. He says very little but afterward staff and applicants hover around to greet, hug, and gather wisdom from him.

Gordon Cosby has come to these regular orientations in order to, as he says, “let the need of the unemployed poor seep in.” He has winced as we turned latecomers away on a cold winter morning, but never intrudes into the process which he helped us create so that over 23,000 people could find work for sustenance, dignity and hope. He believes this is where he meets his Jesus.

In October 2012 we were behind in our goal to place 1000 people in marketplace jobs by the end of the year. I asked Gordon, by now 95 years old and physically limited by age, what to do. “You must meet your goal,” was his clear response. With that unwavering commitment and love for the poor, we knew we must meet the challenge. And we did.

Terry R. Flood
Executive Director
Jubilee Jobs, Inc.

Jubilee Housing had to be renovated or it would no longer be a fit home for hundreds of families. This effort eventually became a \$50+M campaign. If I had understood what lay ahead for us, I would never have signed up for it!

For a few years running, the task was so beyond us that I could hardly function. I was experiencing panic attacks for the first time in my life, and really had trouble keeping things together. Gordon was the one who steadied me. He had an amazing capacity to know what I was going through and how to help me believe. He taught me how to rely on Provision. He taught us how to adopt a posture that allowed God to be God for us.

As we were nearly finished with the Ritz, the first wave of the great recession hit and a significant amount of money due for construction was frozen. If unpaid, the contractor would not be able to finish the last bit of work, and residents who had been waiting for months to come home would be unable to return to the Ritz. What were we to do?

During the pivotal board meeting Gordon asked to speak. He suggested that we should ask the extended community to help. He said, “Let’s tell all those who love Jubilee and believe in our cause that we need \$2M in three weeks or these residents will be not be able to return.”

I couldn’t imagine publicizing our vulnerability in this manner, let alone actually finding the money, but we sent out an appeal and began calling scores of people. A loan for \$10,000! Hooray, we’re off. Another of \$5,000, then one for \$50,000. . . . Gordon called daily to find out the tally, and reveled in the amazing way that the community responded. In three weeks’ time, Jubilee received short term loans for \$2.1M! Crisis averted. Construction completed, and more than a hundred people return to beautifully renovated new homes.

For a lifetime, Gordon has shared his ferocious faith in the One Who Is in ways that have helped countless people find their own faith and live it out in the world. What greater gift could there be?

Jim Knight
President
Jubilee Housing, Inc.

As an Episcopal clergyman and a seminary professor, I was profoundly affected by Gordon’s emphasis upon our belovedness, downward mobility and being with the poor. In retirement, Gordon challenged me to come on board with the Servant Leadership School, where I became the point person for the ten-month local leadership formation programs in Charlotte, Raleigh, St. Louis, and Menlo Park. Later, my friendship with Jens Soering led to involvement with prison reform. Currently, I volunteer as part of the Jubilee Jobs team in their Anacostia office.

Dick Busch
Volunteer at Jubilee Jobs

Samaritan Inns, a ministry serving men and women who are homeless and addicted, filed suit in 1993 against the District of Columbia for violation of the fair housing laws of the Civil Rights Amendment. The case ended up in federal court in a thirteen-day trial. Several days into the trial Gordon slipped into the court room to encourage David Erickson and me, who were representing Samaritan Inns, with his presence. During a court recess Gordon asked me, “How are you holding up?”

“Gordon,” I confessed, “I have never felt more profoundly inadequate in my entire life.”

“Good,” Gordon responded, without skipping a beat, “because when we really get in touch with our profound inadequacy, then God can use us.”

After having been a member of the Church of the Saviour Community for seventeen years I experienced the worst trauma of my life, up to that point. Gordon came to visit. He walked into the room, sat down beside me, allowed me to rest my head on his shoulder, and for the next hour we sat in total silence. Somehow, without either of us speaking a word, Gordon’s presence communicated a healing, unconditional Love, too profound for words. I return to that experience regularly.

I’ve lived in Seattle for the past fifteen years. In the fall of 2012, I received word that Gordon was dying. At 95 he had had many ups and downs, but this seemed to be different. So I made immediate plans to go to DC. When I arrived at Christ House where Gordon and Mary lived, Gordon inquired, “How is it you managed to come at this time?”

“I heard you were dying,” I admitted. “I heard that rumor, too,” Gordon quipped.

In that visit, Gordon shared, “God asked me to raise money for a credit union for the poor of Adams Morgan. I told God, ‘I am an old man who can barely stand up.’ And God said, ‘You still have influence. Use your influence for the poor.’”

“Gordon,” I observed, “you talk about your conversations with God in a different way than before. You used to say, ‘I try to act on the best, hazy, inner guidance I can get. Are you hearing God’s calling with a different clarity,’” I asked, “and if so, what accounts for that new clarity?”

Gordon responded, “Now that my body is failing and all I can do all day long is ‘wait on God,’ the guidance is getting a lot more clear and specific.”

“Makes me think we should be less about action and more about waiting,” I concluded.

“Of course,” Gordon reminded, “it’s always a balance between waiting to be infused by Divine Love and acting on the guidance given.”

Four months after that visit, Gordon and I were talking on the phone. “Gordon,” I said, “at this point all of your days are spent mostly ‘waiting on God.’ What do you know more deeply than you have ever known it before?”

Gordon responded in a weak voice but with palpable excitement, “The immense vastness of the eternal realm of Divine Love. The whole world is a mere seed in the vastness of this Love. I was ignorant before to how vast this realm is. It is more vast than I ever imagined.”

Killian Noe

*Director of the Recovery Café
Seattle, Washington*

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Callings