

# THE CHRISTIAN COMMUNITY

MOVEMENT FOR RELIGIOUS RENEWAL

North American Newsletter • Volume 8, Number 3

**2000 ~ Advent ~ Christmas ~ Epiphany ~ 2001**



The Adoration of the Shepherds Luke 2:16 by Rembrandt

# The Christian Community

## Movement for Religious Renewal

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**Michaelmas 2000**

Dear Members and Friends,

The idea of a priest training in North America has been alive for some time both in the circle of priests and among our members and friends. At the same time, the movement as a whole has perceived the need to move beyond our single training in Stuttgart, Germany. This has led to a decision by the leadership to begin a second training in Hamburg in 2001 and a third international center in the English speaking world, which will open its doors in the fall of 2002. It is with great hope that the movement is entrusting this task to North America and we announce this to you with joy.

Having three different seminaries will allow us to meet a greater diversity of individual needs; an exchange of students between the seminaries will also be possible. Students progressing to the preparation for ordination will join those from the other training centers, forming one group for this final stage of the training in Germany. For this phase a proficiency in the German language is necessary.

In order to bring this intention into reality by autumn 2002, much preparatory work must be done. We are presently considering several locations and the individuals who will lead this project. A next step will be to form a working group and put together a financial feasibility study and a major fund raising plan.

Please ask the priest in your congregation about the progression of plans. For the time being we would be grateful if you could accompany the plans and intentions for this major development with your good thoughts and enthusiasm, which can be a central part in all beginnings.



Rev. Oliver Steinrueck

## TWELVE MONTHS AND INTO THE NEW MILLENNIUM

Last year at this time we noted how the twelve days of Christmas, as the difference between the solar and the lunar calendars, are a time set apart. The twelve days of the Christmas season shine, day by day, into the twelve months of the coming year. Paying special attention to the quality of each of the twelve days could perhaps reveal to us something of the qualities of the coming year.

Let's look a little more closely at two possible ways of aligning the 12 days of Christmas with the 12 months of the year.

One way which quite naturally suggests itself is to say that the first day of Christmas, December 25, corresponds to the coming January, the 26th to February, etc. That would make the 7th day, New Year's Eve, correspond to St. Johnstide, the time when the sun is highest, when we in The Christian Community commemorate the Baptism of Jesus of Nazareth, the birth of the Christ in Jesus.

Now here is an interesting experiment for this coming Twelve Holy Nights or Days of Christmas. Try sowing a few wheat kernels each day in a bowl of moist earth. Sow them in a pattern, say a row or spiral, so that you can keep track of which ones you sowed on which days. By Epiphany you will have a row of sprouts, ranging of course from the tallest ones you sowed first, down to the smallest, most recently sown ones. Most likely however the ones you sowed on the middle days will be the exception. They will probably be taller, stronger and hardier than the rest. This is because fresh cosmic impulses stream into the earth just around New Year and stimulate the life of the plants to join with the earth. The earth receives a renewal of its life forces at the time of the changing of the year. Using this method, the twelve days of Christmas move from the darkness of winter through the brightness of the summer solstice at the midpoint and back into the darkness again. It is the picture of the *light* year.

But there is another way we could align the 12 days of Christmas with the months of the year. In-

stead of considering December 25 as corresponding to January, perhaps we could assign it to April, the month after the vernal equinox in the north, the month of new beginnings. Counting forward would make New Year's Eve correspond to October, to Michaelmas. And the twelfth night to Three Kings Day, on January 6, would represent coming full circle again between March and April, when we celebrate Easter. Using this method, the twelve days represent the cycle of the year as it moves from Passiontide/Easter through a midpoint at Michaelmas, then culminating again in the Easter motif. It is like the life cycle of the annual plants, sprouting in spring, dying in the fall, resurrecting again in the spring. It is the picture of the *life* year.

Last year we also suggested that since the second full one thousand years after Christ's birth would not be completed until the end of the year 2000, we could perhaps also see the entire year 2000 as a twelve months "Christmas season" ushering in the new millennium. How has the year been for us individually? How has it been qualitatively for mankind as a whole? Have these twelve months of 2000 had the character of starting in darkness, moving into light, and fading into darkness again? Have they had the quality of starting out in resurrection, moving through struggle with death, and ending in further resurrection again?

Will the coming millennium likewise have the character of a light millennium, beginning in darkness, achieving a bright high point, and ending in darkness again? Will it have the character of a millennium of life, moving from resurrection to resurrection?

That depends, of course, to some extent, on us. It depends at which level we chose to pitch our energies and perceptions. But the two possibilities are in fact not mutually exclusive. Both are under the domain of the one who said both "I am the Light of the world", and "I am the Way, the Truth and the Life". Either way we can walk into the next thousand years trusting in his guidance. For we both illumined by his light, and sustained by his life.

Cynthia Hindes  
Los Angeles

## **JUNE 2001 AT THE STUTTGART PRIEST SEMINARY**

For young people, 18-28 years old, a three week study course will be held at the Priest Seminary in Stuttgart, June 10-30, 2001. The costs will be approx. \$800.- (airfare included).

Early in 1998, The Christian Community in North America received an invitation from the priest seminary in Stuttgart, Germany, to come with a group of young people for a three week study course. Twenty young Americans responded to the invitation. The group was joined by six South Africans. All courses were taught in English. The seminary carried the tuition cost and provided food and board.

The experience was so positive for the students at the seminary as well as for the young people who joined them for three weeks, that the invitation was generously renewed in 1999 and twelve people traveled to Stuttgart. In 2000 we took a break, and now with another invitation for 2001, we do not want to pass up this wonderful opportunity. We expect to be joined by some young people from Holland, Norway and other countries.

If you know of young people who have some familiarity with the Christian Community and who might be interested in this adventure of immersion in the life and study at the seminary, or if you are yourself a young person interested in more details, then please contact me at:

Gisela Wielki, 309 W 74th Street, New York, NY 10023, Tel. 212-362-7204, E-mail: giselawielki@hotmail.com

## **GREETINGS FROM THE STUTTGART SEMINARY**

Where is the center of The Christian Community? When you pick up a publication like this Seminary Newsletter, it's easy to think: Aha, here's something from the center. This impression might even stop you from picking it up in the first place. And of course, when one is here in Stuttgart, with the Semi-

nary, the seat of the Erzoberlenker, the great church of the Stuttgart central congregation, it's easy to fall into the same illusion. Nevertheless, The Christian Community bears a kind of "subtitle" that points away from a geographical location as its center. It is called a "Movement for Religious Renewal". A movement can have a center, but only in the sense that there is a source, a place from which the movement goes out. Now one might think that Stuttgart is the center of the movement of The Christian Community in this sense: it is the well spring of the life of the community. But this too would be a mistake. For whilst every congregation is a part of the movement, it is also a movement in itself, and has its own central, focal point: that is the altar. It is lovely to think for a moment, even in a small congregation, of all the pathways that lead to the altar every Sunday, and of those that lead back out into the world. The altar is in the middle of a web of human lives, of human destinies, and is a center from which life and strength flows into the surrounding world.

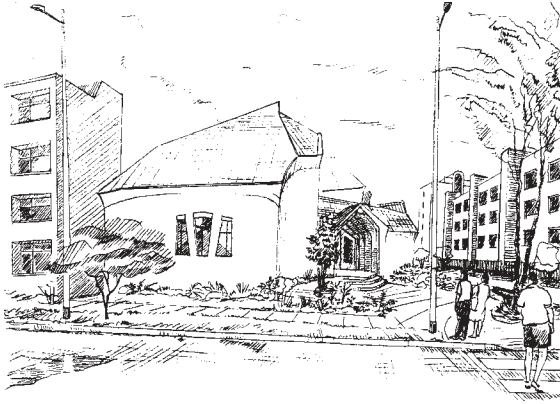
So what happens in the "center", in Stuttgart? Well of course, Stuttgart has many congregations, all centers in their turn; but the Seminary is, from this point of view, peripheral. Its function is to prepare priests who are ready to take up tasks with members in the center of The Christian Community, which is/are the altars. Of course this task is immensely important - one might say, "central" - but it is not the center of our movement.

So we would like to send you greetings from the outside, and to hope that what you learn in this report from the periphery informs and inspires you in your life in the center of our movement.

Thomas Ravetz  
Stuttgart

*Tom Ravetz, who came from Aberdeen to join the Seminary leadership in the spring of 2000, and with whom this leadership becomes international for the first time, writes these "Greetings" as an introduction to the English language Seminary Newsletter, St. John's 2000 issue. Fax +49-711 166-8324, E-mail: cg.seminar@t-online.de*

## ONCE MORE: BUILDING A CHURCH IN CALI?



It's heartwarming to experience, how positive and joyful people have reacted on hearing of the plans to build a church in Cali by our courageous members in this Colombian town, as described in the last issue of the North American Newsletter. This happens both on a "large" and on a "small" scale: the Foundation, The Christian Community's umbrella organization is willing to send out a flyer into the world to ask for contributions, and in our South American sister congregations everyone is doing as much as they can. In Sao Paulo (Brazil), for instance, on the first Sunday of Michaelmas a campaign was started on the principle that "When we wanted to build, we were helped; so let's now help those Calenes, wanting to build!"

Here, in Buenos Aires in Argentina, some enthusiastic people have organized a small "Cali-exhibition": Building plans, pictures showing the congregation and the building lot. They also added some extensive letters, written on request by members in Cali, to allow a better understanding of the situation. Often, the contents are very moving, as for instance the following sentences, translated from the letter written by Silvia de Castro (Silvia being one of the "pillars" of our community in Cali):

"... The widow of Bejareno, the "National Com-

missioner for Peace", declared after her husband had been murdered: 'This country can't continue to hate; I have forgiven the murderers of my husband'. In Cali, praying circles exist that do not pray for themselves to be protected from violence and insecurity but for those, bringing about all this suffering, for the terrorists, for the professional murderers..."

Our congregation in Buenos Aires is also trying mightily to sell 500 raffle tickets of US \$5.00 each, to support the Cali building initiative. The prize is magnificent, tickets for two persons to fly to Sao Paulo. Our people in Buenos Aires got those tickets (almost) free from two different travel agencies, and our Sao Paulo congregation will put the winners up. But with this endeavor we drastically meet our own limits: we find that we are simply not able to reach enough people, able to afford such an amount. The Argentine economy is such that the lower middle class, in which The Christian Community has found its base, does not anymore have any financial leeway. At the moment of writing, the draw is only one week off, and we fear we will not manage to reach the intended goal of US \$2,500.00.

All the more, we hope for help from people in the rest of the world, who are better endowed.

Martin de Gans, *Buenos Aires*  
Lenker for South America

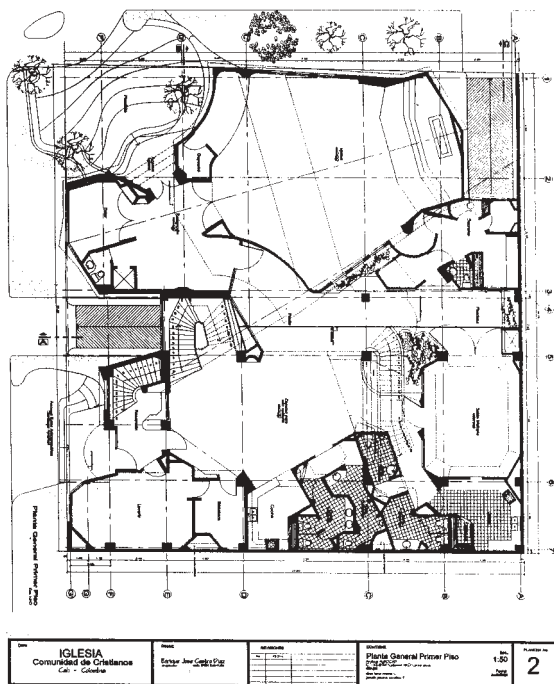
*NOTE: Yes, at the end we managed only US \$1,900.00. Yet at the same time, enough gold and silver objects have been donated for the future Cali chalice, enabling us to have it made when needed. Another fundraiser has been started by our regular painting workshop, which has had cards made, to be sold for Cali.*

## NORTH-SOUTH CONFERENCE OF THE AMERICAS - JULY 2002

Keep already in mind or on a calendar: in July 2002, the latter half, the third North-South Confer-

ence of the Americas will take place. The intended location is Spring Valley, New York. We expect good-sized groups from the communities in South America,

## THE OUTSET OF A SPRINGTIME Fourth North American Conference for Board Members



Plan of the Cali, Columbia Church

for they are beginning to make plans and work on ways to make it feasible even now.

It would be so wonderful if all communities in North America including all those lying on the periphery of the periphery, the outposts where the Sacraments can only come periodically, sometimes only twice a year, if all the communities in North America could be represented! Lets set that as our goal. More specific information will come in future Newsletters. We intend to have the program out by Fall of 2001. This is such an opportunity to experience and strengthen the working of the Sacraments in the widening world.

Richard Dancey  
Devon. PA

In the third week of Michaelmas 2000, 44 priests and members of The Christian Community met in Chicago for the fourth North American Conference for Board Members of The Christian Community and Annual General Meeting of the Central Fund.

"You are at the outset of a springtime here!" This was the assessment of Dr Christoph Heyde, Oberlenker, and member of the Circle of Seven with particular responsibility for the work in North America, at the conclusion of this special gathering. For the first time, this conference was held in conjunction with the final day of the Priests' Synod - so that the delegates were able to meet and work with the whole North American priest circle, as well as Dr Heyde.

It has been an enriching experience for the delegates to come together and to share with one another the concerns and hopes of the congregations. But the meeting this year took this experience to a new level as priests and delegates, in an exchange enlivening for all, worked together on issues of concern to the whole movement in North America.

The joint meeting opened on the morning of Friday, October 20, with the celebration of the Act of Consecration of Man, with 20 priests present in the sanctuary - in itself, a profoundly moving experience for the delegates.

Following breakfast, we heard from retiring Lenker Robert Patterson, Dr Heyde, and the new Lenker for North America, Oliver Steinrueck. Rev. Patterson reviewed the history of Central Fund, which has evolved from a "shoe boxes and mattresses" account into an incorporated, professionally organized and functioning organization.

Dr. Heyde said that the leadership of the movement has begun a "desperately needed rejuvenation" and expressed the hope that we would be "glad that you have received a really young new lenker full of energy."

Rev. Steinrueck introduced himself by briefly reviewing his biography, and then spoke about his

understanding of Christian leadership and of the tasks of the lenker. Looking to the role of the priest in the congregation, he spoke of leading in such a way that the priest, rather than asserting his or her personal will, asks inwardly, what is living in this community? What wants to happen here? This new kind of leadership is not a weak or passive role, he said, but requires taking up the mission that belongs to the angel of this community, thus allowing the spiritual world to work through the community.

Similarly, the lenker has the task of perceiving what wants to happen in a region and in the priest circle that serves that region. Again, this is not a passive role, but requires the courage to act on what one perceives.

Rev. Steinrueck then spoke of a new Priest Training that is to begin in North America in 2002 as a "daunting task that has been entrusted to us", and expressed the hope that we, the whole Christian Community in North America, will carry this in our thoughts and prayers. This new seminary will not be regional but international, and will place The Christian Community in North America in a new relationship to the Movement as a whole.

Rachel Flug, president of the Central Fund Board, then introduced the four workshops into which we would divide ourselves. The themes of these workshops - Organization and Form, Outreach, Building Our Local Communities, and Working with Money - grew out of issues talked about by the delegates in the previous three years. As we look for new ways to work together, Ms Flug said, we realize there are things we can do nationally that are impossible either for individuals or for individual congregations. Each of the working groups, which included delegates and priests working together, was to identify one or two tasks that could be taken up and worked on through the year. One very significant outcome of the Organization and Form group was the formation of a task force to look into the transformation of the Central Fund into a North American Council, a regional council similar to those that currently exist, for instance, in Europe. A fuller report on the outcome of these workshops, and on the conference as a whole, will be made available at a

later date.

The remainder of the conference, which continued until Saturday night, included artistic activity with Laura Summer, who introduced us to the special challenges of creating an altar picture; a financial report by the Central Fund Treasurer, Reinhard Rosch; community reports from each of the congregations, and the election by the delegates of Rachel Flug and Rev. Robert Patterson to new three-year terms on the Central Fund Board. One of the final sessions of the conference was the sharing of suggestions of search engine words for the new Christian Community website, developed by Rev. Cynthia Hindes and her son, Daniel Hindes (**[www. thechristiancommunity.org](http://www.thechristiancommunity.org)**).

Special thanks are due to both Rachel Flug for her exceptional gifts in organizing and facilitating these conferences, and to Diane Yoder for organizing communications, housing, transportation, and delicious meals throughout the conference, which concluded with a delightful concert offered by the Barford family - David, Debbie, Nathan and Emmy - on Saturday evening.

Melissa Kay  
*San Francisco*

## A NEW CHURCH FOR TORONTO

On Sunday, 24th September 2000, with the grass lush underfoot, and surrounded by maple and chestnut trees still wearing the green of summer, the Toronto congregation gathered at our new property, 901 Rutherford Road, Vaughan - about 28 kilometers north of Lake Ontario. Our intention was to mark in celebration the first visible step towards the building of a new church. In this beautiful location, with the trees and ravine in the background, the land gently rising from the road and then dropping off to the south, we held a Groundbreaking Ceremony. The breath of autumn brought a chill to the air, but the warmth of enthusiasm and joy was everywhere as



As seen from the north

the small festival proceeded. Over a hundred people gathered to witness and join in the turning of the sod.

First the Act of Consecration of Man was held in the lower level walkout of the house already on the property, which will be the church's home for the time being. Hopefully by this time next year our new building will be completed. We have held two fundraising auctions, and much has already been achieved by the board under the leadership of Robert Massoud. Witt and Schubert (of Stuttgart, Germany) are the design architects chosen, and they are working in conjunction with local architects Black and Moffat. Hinrich Witt has already visited twice, and Susan Locey, our priest, has found it very good to work with someone who understands the importance of a fitting space in which to celebrate the sacraments and come together as a community.

Trumpet music and the skirl of the bagpipes accompanied the marking of the grounds, the piper leading a procession to each corner of the property, where a fanfare specially written for the occasion by 92 year old Elisabeth Leuret sounded forth. Halfway around the boundary a hymn was sung, "Be Thou My Vision", to which a special verse had been added for the occasion.

Gerhard Rudolph, pioneer teacher and ex-Emersonian, who has been involved with the church since its earliest days, had been asked to speak, and this is the content of what he brought:

Gerhard began by saying that before one turns to

the future, it is always good to consider the past. For this, it was important to look to the land.

A week before, we had held the deconsecration of the old church on Avenue Road. This was the time to look to the past. On this day, there was first a coming together to speak about the history, of all that had happened over the years, of important occasions and personal experiences connected with the previous places. The Christian Community in Toronto began in 1953 in a private house, way downtown on College Street. Then it moved to Bathurst Street, before settling into the church on Avenue Road in 1964. This was a Baptist church, which then had to be refurbished and transformed to make it more suitable for The Christian Community.

Now we have a property further north, in close proximity to the Toronto Waldorf School and the Hesperus Fellowship Community. This area of the city is undergoing an enormous amount of development, and we were extremely lucky to acquire this piece of land, still relatively unspoiled.

On the occasion of the Turning of the Sod, we address the land. How remarkable it is to remember, Gerhard said, that two hundred and fifty years ago - such a short time - all this, stretching from Lake Ontario in the south, to Lake Simcoe in the north, was virgin land, virtually untouched. These were hunting grounds for the local native Indian tribes, a people who had a special relationship to the land. They saw the great cosmic spirit working in all the

lower kingdoms, including themselves, and knew that all things were sacred. Their awareness was macrocosmic, they felt a part of everything. Therefore, they would ask forgiveness from the earth, take no more than they needed, and afterwards they would repair any damage they had caused.

With the arrival of the white settlers came a new influence. They appeared towards the end of the eighteenth century, often out of religious reasons. In 1793 Simcoe established Toronto as the capital of Upper Canada, and arranged for the whole area to be surveyed. Concession roads such as Bathurst and Yonge Street marked the borders, and settlers drew out of a hat for their land, some of which is till in the possession of the original families today.

The settlers brought with them a different relationship to the earth and a long tradition of agriculture. This itself, the sowing and reaping, carried a religious impulse, a spiritual experience that could also influence the land. Many of them were Mennonites from central Europe, and some were of Scottish and Irish origin. Their approach to life and the land was one of simplicity and care.

Small churches were built. One of them still stands, just across the road from us. Here there were also cemeteries, which always carry a sacred feeling. The way these people dealt with and cared for the land, their simple way of life and husbandry - once could sense all that. The soil improved.

But now came the time when the city grew, and came closer. The concession roads were paved. Traffic increased, shopping malls were built and Rutherford Road was enlarged to a four lane highway. With all this activity came the trend to an increasingly secular society. The feeling for the earth fell away. Then came the movement of environmental awakening, which sometimes arose from the rational feeling "not good for us" rather than the attunement with nature, the plants, and the animals.

In the protected peninsula where our acre of property now lies, a school house had been erected. In 1965 it was torn down, and the present house was built. The new church and community rooms will be added unto the house, which will serve as a manse.

It is interesting to see how, in spite of the secular developments, the area invited new spiritual impulses. In the late twentieth century the Toronto Waldorf School moved to Bathurst Street (just around the corner from our property). The Rudolf Steiner Centre for adult education and teacher training was established, and the Hesperus Fellowship Community came into being. It is as if the land called people in, because other spiritual movements gathered around - the Jewish school to the south, and Islamic school and cultural center to the east. So, in a more conscious way, the original relationship is becoming re-established. In this we can rejoice, knowing that kindred souls in spiritual life imbue the land again with



As seen from the south

something spiritual. Whenever and wherever earnest spiritual striving takes place, where work on transforming oneself is sustained, there is an influence on the land because gradually one lives in closer connection with the seasons. Christ lives in this attempt. Serious inner development cannot happen without Him, and He came for all people.

At the time of the previous moves to bigger, more northerly locations, there were always those voices that said things such as "We can't afford it", "Too far away", "Too ambitious, too risky, why do we need all this?"

We know there will be a time of sacrifice if we want to realize this new vision of our church; but when it's done, we will all be glad that has happened. It is surely not a coincidence that this event takes place at Michaelmas in the year two thousand.

In turning the sod we should, like the Indians, ask forgiveness of the plants which have to move, give up their growing places, and of the ground which will bear the sacred building. In establishing a weekly rhythm of celebrating the sacraments, we also give our serious attempts toward redemption of the lower kingdoms.

When, after some weeks or months, we gather for the laying of the foundation stone, we will look into the future. Right now, as we take this first visible step, our hearts are full of joy.

*Dear friends, If you would like to ally yourself with this project by assisting financially in however small a way, we would be heartily grateful. Donations can be sent to: The Christian Community, c/o the Treasurer, 901 Rutherford Road, Maple ON L6A 1S2, Canada.*

Brenda Hammond  
Toronto

## **STORM ON THE LAKE**

It was only the second day of our Heimdall-By-Canoe trip of July 2000. We had put in a hefty 20-km of paddling south on a chain of 11 narrow, cliff-lined

lakes connected by corridors of fast water and simple rapids. Our goal was to camp on "First Lake", which is really the last. The campsite was to be found on the eastern shore, across the lake from Snake Rapids, which emptied into the lake from a river to the west. We thought the view and the distant roar of the rapids would be beautiful.

We had just shot through the first significant rapid before entering First Lake. The view to the south revealed a dark gray cloudband periodically illumined, followed by the distant rumble of thunder. We had about 1 km to paddle to get to the campsite. "No problem!" I thought. But, to be safe, we paddled close to the shore in case we would have to get off the lake quickly. One does not want to be in a canoe on a lake during an electrical storm!

But, "No problem!" quickly transformed itself into "Problem!" The surface of the lake began to become choppy, and the breeze in our faces wasn't exactly breezy any more. And the gray mass overhead was certainly traveling northward much faster than we were progressing southward. The adrenaline began to flow, our stroke rate increased markedly and the paddling began to take on a somewhat frantic cadence. "Paddle hard!" was the leader's shout.

The map showed the campsite to be close, however after years of doing these trips, I have come to understand that often the map and the reality do not resemble each other. I began to wonder if the campsite was even there, or if it was perhaps further down the shore than marked. Or, were we just paddling too slowly?

Now when a powerful storm slides over a lake you can watch its progress directly on the water's surface, which turns a glistening silver in the distance as the winds and rain pelt it. The glistening was sliding towards us; no, it was rolling towards us; no it was racing towards us! The flashes of lightning took on classic form, and the cracks of thunder were no longer distant rumbles. "Were IS this campsite?!"

It appeared on our left just as the storm was about to meet us head on. Quickly the canoes were lifted ashore. I called out: "Do NOT open your dry bags! Just put on your rain gear, unload the canoes and turn

them over and head for the grove of white cedars along the shore!" It was a classic example of why the rain gear does not get packed away in dry bags with the other gear. It needs to be readily accessible.

Of course, someone's rain gear *had* to be packed away. It was only the second day of the trip. The greenhorn factor was still strong. But, as we would be shown many times on the trip (which lasted 9 days), this proved to be a very "together" group. Everyone got under the trees, the canoes having been turned over, just as the storm unleashed its fury on us. We sat huddled together, comfortably dry, except for dear "no rain gear available" Ruby. But she just decided to enjoy what was happening.

As we looked between the branches, out over the lake, we could no longer see the opposite shore, only half a kilometre away. The lake's surface was like silver ice, and gusts of wind swept broad swaths over it. The sound of Snake Rapids was obliterated. The lightning cracked directly in front of us and around us; we were in the thunder. The trees bent and shook. Little rivulets formed and flowed around us. The sheets of rain became mixed with hailstones that we could pick up and pass around. Magic! And across everyone's face there was a great smile of wonder, including Ruby's, whose smile may even have been the biggest.

Soon the faint outline of the opposite shore could be made out. The lake's surface looked like water again. The trees calmed down, the thunder rolled as it receded into northern spaces, and to the south streaks of blue sky opened in the gray. Soon we could hear the rapids again, and the lake's surface reflected tree and cloud. We got up, there was a quick check to see if anyone was cold, we opened our bags, and set up camp. Starting a fire? We even managed that. One day into the trip, and we were becoming a group.

Peter Skaller  
*Housatonic. MA*

## THE MONSOON GODS WATCH OVER

The Christian Community Children's Summer Camp on the east coast moved this year to a *new* place, in the very southern tip of New York State, where Pennsylvania, New Jersey and New York touch, only a few miles from the Delaware River. It was a great camp in a beautiful, more remote setting. Whenever we needed the weather gods to work with us for all camp fairs and adventure courses, they seemed more than willing to cooperate.

But towards the end of the first week, we had a monsoon! It rained, and rained, and rained for almost 30 hours. Sullivan County (our county) was declared a disaster area. Floods and tremendous damage to buildings, property, road and bridges were reported. And -somehow- we were completely left unharmed. In fact, it was a really good time for groups just to hole up in their cabins (which were shared with another group) and get to know one another in a wonderful way. And to top it all off: the result was that at the levee end of our lake a mighty little Niagara was roaring and tumbling down to the raging little stream below, and for most of the rest of the camp there were almost always a cluster of children (of all ages) sending their homemade little boats over the falls to the jagged rocks and the raging rapids, racing down, trying to spot them, and follow them down the torrent-river, seeing if they would survive. We all survived. We more than survived, thanks to the monsoon gods watching over.

Richard Dancey  
*Devon. PA*

Please send letters and literary contributions to Arie Boogert, 20 Lake Street, Arlington, MA 02474-8526, Phone/Fax (781) 646-4644. Due date for the next issue is February 15, 2001.

## COMING EVENTS

**North-South Conference of the Americas,  
July 2002: see page 6**

### **Ordinations. March 2001**

Some of the "Students with an English accent", featured in the Seminary Newsletter, St. John's 2000, and others will be ordained in March 2001. Ordinations are planned for Stuttgart, on and before Sunday March 4, and for Forest Row, UK, on and before Sunday March 18.

For the *Seminary Newsletter*, see "Greetings from the Stuttgart Seminary" on page 5 of this newsletter.

### **Young People to Stuttgart. June 2001**

A Three Week Study Course will once more be held at the Stuttgart Priest Seminary. See the announcement by Gisela Wielki on page 4 of this newsletter.

### **“Allegra”: International Youth Meeting 2001, France**

In France, at Dolleren, Alsace, an International Youth Meeting will happen from July 27 through August 2, 2001. "Allegra" is a greeting used in the Grison Region in Switzerland and expresses rejoicing. It is with this image of Allegresse and the image of the lark, who sings while soaring up into the sky, that you are invited to share the joy of life during a meeting of young people from all over the world. Main languages: French and English. Contact: ALLEGRA - 1, rue de la Herse - 68000 Colmar, France. Tel/Fax +33-389-238139. E-mail: allegra.fr@wanadoo.fr

## THE CHRISTIAN COMMUNITY IN NORTH AMERICA, NOVEMBER, 2000

On the Web: [www.thechristiancommunity.org](http://www.thechristiancommunity.org)

**Toronto CANADA (416) 224-2011**  
901 Rutherford Road, Maple, Ontario L6A 1S2  
Rev. Susan Locey

### **Opening Roads To a new World:**

The Senses Unbound at the Frontier

### **Abrir Caminos a un Mundo Nuevo:**

Desencadenar los Sentidos ante el Umbral

This 109-page, dual language book contains the morning lectures given at the second Christian Community Inter-American Conference held in Lima, Peru, in July 1999. Explorations of the various senses in relation to the steps of The Act of Consecration of Man are presented by Revs. Martin de Gans of Buenos Aires, Lenker for South America; Susan Locey of Toronto, Canada; Richard Dancey of Devon, Pennsylvania; Erk Ludwig of New York City; Douglas Thackray of Sao Paulo, Brazil; and Dr Michaela Glockler of Dornach and Douglas Sloan, Professor of History and Education, Columbia University, New York. The closing sermon of the conference, by Rev. Pablo Cormán of Lima, concludes the volume.

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