

THE CHRISTIAN COMMUNITY

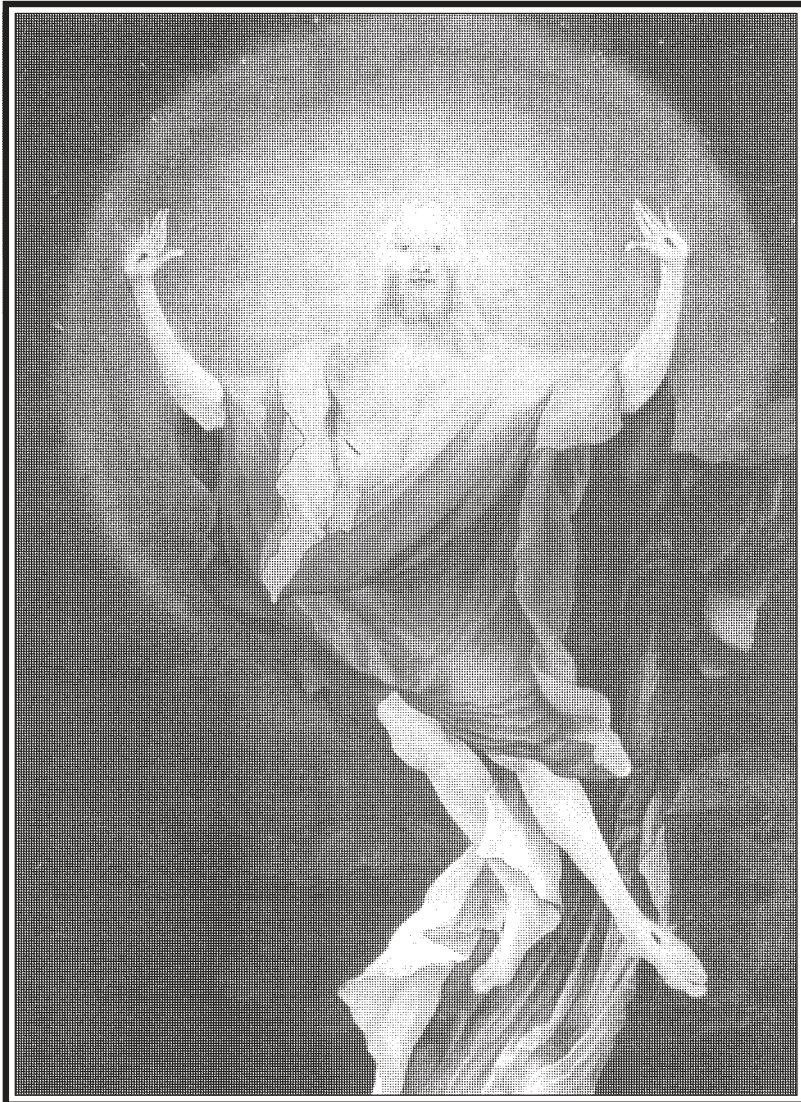
MOVEMENT FOR RELIGIOUS RENEWAL

Volume 1

Number 1

April 11, 1993

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The North American Newsletter

INTRODUCTION

We welcome you to this first edition of The Christian Community North American Newsletter (as yet, still unnamed). The Plan is to produce one issue for each of the main festival times, i.e., Christmas, Easter, St. John's Tide, and Michaelmas. We welcome any manuscripts from members and hope to see this newsletter evolve into a publication truly representative of the diversity in our culture.

We ask that any poems, drawings, or manuscripts sent to us (for the St. John's Tide issue), be received by May 1 of 1993. They can be sent to Dale Brunsvold, 2740 South Ogden, Englewood, CO 80110-1744. We hope the information and articles contained here will help to give a sense for The Christian Community as a whole on this continent.

The Editors,

Arie Boogert

Dale Brunsvold

GETHSEMANE

If the happening at Gethsemane is to be rightly understood it is first of all necessary to [...] ask what this terrible conflict was about. Until recently the opinion generally held was that Christ shrank back from death and 'lost his nerve' in the last minute, to use a modern expression. Christ therefore prayed that he might be spared the Passion, but nevertheless resigned himself to it. This interpretation contradicts a remarkable passage in the Letter to the Hebrews. Clearly based on genuine tradition it reports that 'In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear. Although he was a Son, he learned obedience through what he suffered' (5:7-8). How is the

expression, 'he was heard' to be understood?

A light is thrown on this problem if we consider the description Rudolf Steiner gave from his own spiritual vision: A divine being lived in an earthly body burnt up, as it were, and consumed that body, and at the time of the Passover in the year 33 had already brought it close to death. At the Last Supper, Christ gave his life force to his disciples. But they rejected it by not finding the right response to this sacrifice. Instead of forming a protective circle around him and by their nearness to him helping him to continue in the failing body, they underwent a loss of awareness and abandoned him to a final loneliness. Death tried to take him before the proper time, before he was able to suffer the death on the cross which in all his preaching about his sufferings he had prophetically foretold. Until now he had moved consciously towards the death on the cross, accepting it as belonging, in accordance with the prophecies, to the 'rite' that should complete the Mystery of Golgotha.

But in Gethsemane his body was already in 'agony', as Luke, the doctor, puts it (Luke 22:44). As he prayed that death might pass him by he was in reality praying for the strength to complete Golgotha according to the prophecies. 'The spirit [...] is willing'. He wished to celebrate the destined event of Golgotha as the great ritual of revelation right to the very end. He therefore rejected Peter's sword and refused to summon the 'twelve legions of angels.' But how then should the scriptures be fulfilled, that it must be so?' (Matt.26:53-54).

The urgent prayer in Gethsemane does not mean that the willingness of the spirit was shaken, 'But the flesh is weak' the earthly body has reached the end of its strength. This prayer of the willing spirit made it possible for an angel to bring strength to the failing body. The passage in the Letter to the Hebrews which says 'he was heard' in Gethsemane can now be understood, and equally the obedience that the Son then learned. To what extent? In his death agony Christ saw the premature collapse approaching him as something completely incom-

prehensible which must thwart the divinely planned destiny as it had always appeared in his spiritual sight. After long inner struggle he made up his mind to accept this incomprehensible collapse, if this had to be, as coming from his father: 'not as I will, but as thou wilt' (Matt.26:39); in Luke's version: 'nevertheless not my will, but thine, be done' (22:42). [...] Christ [...] yields to the will of a father. It is a remarkable fact that nowhere else in the Gospels does Christ address his prayer to 'My father', as he does in Gethsemane (Matth.26:39,42).

In the words of the Letter to the Hebrews the Son 'learned' something, and that indeed was something which he could never have learned in this way in Heaven; he could only learn it by becoming flesh in a human body doomed to die. 'The Son learned'; something new came into existence; the relationship between Father and Son was deepened by this readiness for such a last sacrifice.

Rudolf Frieling

(From: Christianity and Islam. A battle for the true image of man, pp 118-120, Floris Books, Edinburgh 1978)

HOLY WEEK

O week of holy woe instead of mirth!
 You come to dampen that which spring must bring.
 You throw while tender sunrays sweetly sing
 The Cross's shadow on the greening earth.

Christian Morgenstern
 (trans. by Eduard Mörike)

CONFIRMATION DATES, 1993

April	18	Denver
	24	San Francisco
	25	Sacramento
May	2	Chicago and Devon
	9	Boston and Great Barrington
	16	New York
	23	Toronto

IN THE SERVICE OF APOCALYPTIC CHRISTIANITY

*A SEMINAR-RETREAT OF
 THE CHRISTIAN COMMUNITY*

Los Angeles, April 1923, 1993. This is an open invitation to all who are interested in deepening their relationship to the aims and work of The Christian Community, and those who would like to learn about the vocation of the priest as it has found expression, in both men and women, since the founding of the Movement for Religious Renewal in 1922.

HUMAN TASKS IN THE LIGHT OF THE EASTER MYSTERY

*Los Angeles, April 19-23, 1993
 Monday through Thursday*

8:30 AM	The Act of Consecration of Man
10:00 AM	Morning Course
11.15 AM	The Vocation and Tasks of the Priest
12:30 PM	Lunch
3:30 PM	Artistic Activity
5:00 PM	Excursions into the Gospels
6:00 PM	Supper
7:30 PM	Observation Exercises
8:00 PM	Open Conversation
9:00 PM	Close of DayFriday (Optional)
8:30 AM	The Act of Consecration of Man
10:00 AM	Practical Orientation in the Training for the Priesthood
11:15 AM	Close of Seminar-Retreat

The Seminar-Retreats are intensive, rich and full days spent together. Our intention is to engage and enliven the awareness of the working of Christ in the world, in us, and in the renewed Sacraments of The Christian Community. We look forward to seeing you in Los Angeles. For the Seminar-Retreat: **John Pajunk** (Los Angeles), **Robert Patterson** (Chicago), **Sanford Miller** (Boston), **Gisela Wielki** (New York.) For information contact your center, or write or call Rev. Gisela Wielki at (212) 363-7204). Please send applications before April 1st, with a \$35 deposit (payable to The Christian Community), to Rev. Gisela Wielki 309 West 74th Street New York, NY 10023. Cost: \$175.00 Accommodations will be with members and friends of the Los Angeles congregation.

NORTHERN CALIFORNIA PENTECOST RETREAT

at Wellspring Renewal Center (near Booneville in Anderson Valley) May 28-31, 1993, for families as well as individuals. The Christian Community has reserved a mixture of lodging and camping space and will have the use of the main kitchen and conference lodge. People can arrive already Friday evening and stay until Monday morning. Child care will be provided during adult services and meetings, but there will be ample unstructured time for being outdoors in nature (redwood hiking trails, freshwater swimming hole in Navarro river, games, etc.) This is the long Memorial Day weekend. There will be no services in San Francisco that Sunday; the congregation is invited to transplant itself to Wellspring for Whitsun, 1993. Inquire San Francisco for more information and a registration form.

(From the Program for the San Francisco Bay Area, February and March, 1993)

SUMMER CAMPS

Again, various summer camps will be held this year. Amongst these are:

CHRISTIAN COMMUNITY CAMP, NORTH WESTERN NEW JERSEY, for boys and girls age 8-13. For information write or call Rev. Gisela Wielki, 309 W. 74th Street, New York, NY 10023, Phone (212) 362-7204.

CHRISTIAN COMMUNITY CAMP, CALIFORNIA for boys and girls age 7-13, June 23-July 10, at Camp Tamarack, east of Fresno at 7500 feet in the Sigh Sierras. The cost is \$400.00 per child; directors are Dale Robinson and Rev. Everett Moraine. Information from Dale Robinson, 1962 Asilomar Drive, Oakland, CA 94611, Phone (510) 339-2769.

HEIMDALL CHRISTIAN COMMUNITY CAMP, ONTARIO, CANADA, which will if possible again be held this year.

PARZIVAL SUMMER CAMP, COLORADO, for boys and girls between 7 and 14 years of age, June 13-June 26, at Trinity Ranch, Wetmore CO. The cost is \$385.00 per camper; the staff is under the direction of Ina Jaehnig. For information write or call Deborah Stephenson, 1006 Fillmore Street, Denver, CO 80206, Phone (303) 399-2295.

WHAT IS THE CENTRAL FUND OF NORTH AMERICA?

There have recently been several requests that more should be known about the purpose and function of The North American Central Fund of The Christian Community. In order to approach an understanding of this question, it is necessary to go back to the founding of The Christian Community in 1922. Indeed one must go further back. In the Christian tradition there are two types of organization: episcopal and congregational. The epis-

copal form is where everything, the clergy and laity, is ruled from above by a hierarchy of bishops (episcopus means bishop) and archbishops etc., in a central organization. In this system the minister is sent by the hierarchy to the congregation. The hierarchy has a great deal to say how the individual congregations are run.

The congregational principle is one of free congregations where things are governed from below by the will of the members of the individual congregations, and any centralized organization arises out of the association of the individual congregations. In this type of organization, the minister is elected by the congregation. In principle the central organization has nothing to say about the affair of the individual congregation. Our Christian Community has a combination of these two principles. The priest is sent by a hierarchy to the congregation. This is the episcopal side of it. The congregation undertakes to see to it that a possibility is provided that the work of the priest may be carried out. This is done in various ways in different places through the activity of boards of trustees or similar organizations.

For the local congregation, the hierarchy has no authority over the members or their local board of trustees, except in sending this or that priest into, or recalling from, the work in the congregation. Other than this the authority of the hierarchy exists only within the Congregation of Priests. The Congregation of Priests (German: die Urgemeinde) constituted itself with its hierarchy in 1922. This was the 'Founding of the Christian Community'. Within the Congregation of Priests, the authority of the hierarchy is also limited. It is limited to three areas: the sending out of priests (as mentioned above), seeing to the uniformity in the manner of the celebration of the Sacraments, and seeing to the carrying out of several agreements which the priests have made among themselves.

One of these agreements is that the Congregation of Priests will undertake to assist in the support of a fellow priest, and his dependents, who through disability is unable to work. This, of course, includes those who retire, widows, and

orphans. To accomplish this, and to take care of other common needs, a Central Fund was set up, which was and is supported by contributions from the local congregations.

As the Christian Community spread into other lands, each country established its own Central Fund (sometimes with different names). In North America, it was not until sometime around the end of the 60's that there was a need felt to establish a Central Fund.

At first its needs were quite modest. Initially it was supported by contributions from the several Congregations of an amount equal to 3% of the congregations's income for the previous year. Up until last year the contribution from each congregation had grown to an amount equal to 10% of its income of the previous year, a level which it had held for several years. Increased needs this year have brought the need to request to raise this amount to 15%. (For comparison: the Central Fund in Germany currently receives from the congregations 30% of their income. That is 12% for the support of priests' training and other social programs, 5% for the support of the Lenker's activities and 13% for the support of retired priests, widows and other dependents.) These contributions are, of course, voluntary on the part of the Free Congregations. But they cannot be regarded as optional, if the aims of the Central Fund are to be carried out.

In addition to the contributions from the several congregations, from time to time the Fund also receives direct donations from individuals.

Our Central Fund currently provides for the central costs of the movement in North America, including the support of the Lenker. It is currently providing support for three priests in retirement, for one priest on leave for medical reasons, and two widows (both with dependents). It also receives and sends on contributions for special purposes, such as for help for students, exchanges of funds between congregations, and other purposes as the need may arise.

Decisions concerning the operation of The Central Fund are ultimately made by the whole of the

circle of priests in North America. Special operations are decided by the Lenker, Robert Patterson, assisted by a committee of three other priests. The day to day business is carried out by Gregg Brewer, the Treasurer.

Gregg C. Brewer

REGIONAL WINTER CONFERENCE IN LONDON, ONT. CANADA, *January 22-24, 1993*

During the annual mid-winter conference of the Christian Community held on the weekend of 22-24th January 1993 in London, Ontario, the Rev. Hartmut Junge from Detroit, Rev. Dr. Philip Very, Chicago and Rev. Dr. Peter Skaller from Toronto contributed toward an understanding of Healing and the Sacraments.

The Act of Consecration of Man, central to the seven Sacraments, supports and vivifies the others; it helps us in the act of Communion to overcome 'the sickness of sin' - our separation from divine worlds which is the ultimate cause of illness. All the Sacraments contribute toward strengthening the etheric body from which healing can work downwards into the physical body and into the higher man. In the Act of Consecration of Man, the priest carries the spirit of the community to the altar, while the Sacramental Consultation is a personal Sacrament: closely related, together they consecrate the whole of our lives.

In this respect, the Sacramental Consultation is not used enough. It is not that a priest of the Christian Community feels he is invested with the right or the power to absolve wrong-doing; nor, lacking perception into a person's karmic need for an illness, has he the capacity to lift that burden. But through his listening, with ears made ready to hear through a life in the Sacraments, the problem a person speaks may be lifted to the higher realms to which the Gospel refers, where we can begin to understand what health is: the ultimate standard of human life - Christ. In the blessing of this light, we

may become aware of a need to bring about balance in our life and discover the strength to continue.

For healing of any kind to take place an abundance of etheric forces is necessary, as can be found in a community which is functioning amicably. It has to be recognized that we are all on the way toward becoming priests, becoming Christians, and that nothing is more critical than how the priest and the community work together. Dissension, between priests, between priest and community or among members of the community is destructive of healing forces, and it is important to maintain a strengthening rhythm in the celebration of the Sacraments, to balance the destructive power of intellectual thinking with warmth of heart, and to bring clarity of thought into the realm of feeling. 'There is as much pain in the world as there is egotism, egotistic passion and desire' (Rudolf Steiner). Every sacrifice someone makes, every illness someone bears reduces the amount of pain, of sin in the world.

The members of this conference, who came from as far east as Kingston, Ontario and as far west as Milwaukee, Wisconsin, formed for a brief period of time, a community in which 'an abundance of etheric forces' could be felt. We hope the Revs. Peter Skaller, Philip Very and Hartmut Junge, who gave so much, with such a warm sense of humor, were themselves nourished and strengthened by the appreciation which met them. 'It was', as a member in London expressed it, 'an impressive weekend', and we look forward to welcoming another such conference of the Christian Community next year.

Anne Law

London, Ontario (Written for the Canadian Newsletter)

Is there a stand-still in our Movement for Religious Renewal? Even if we are not in a state of expansion or of widening our circles it is heartening to see that our own members and friends are willing to get up and move - even in winter! This conference was a wonderful example.

People from our congregations in Ottawa, Toronto, Detroit, Chicago and Wisconsin came to London, in order to share their experiences and to join in their striving under the conference theme 'Healing and the Sacraments'. Three priests were there for the event, to promote and support this sharing and at the same time benefit from it.

Community life could be experienced in full: gathering around the altar, gathering for the meals, singing, conversations in the big circle and an afternoon walk through snowy field and the bush. Religious instruction and the Sunday Service for Children could be held on Sunday. Meeting person to person was also possible, since the Londoners took most of the out-of-town guests home with them, an important feature of the conference. Just for Sacramental Consultation for which there always is a need there was virtually not enough space at our meeting place - a one room Waldorf Kindergarten with facilities attached to a farm house - all used to capacity.

In carrying the conference our hosts showed that their strength and kindness were inexhaustible. For us, the guests from out of town, it was a retreat. We were away from all other obligations and fully able to focus on the content and benefit from it. Our hosts in their own everyday surroundings and involvements yet created the frame, the comfort and the warmth for all our meetings. They insist, however, that they benefitted from the life and the light which the whole conference brought to London.

Hartmut Junge

THE CHRISTIAN COMMUNITY IN NORTH AMERICA

In future issues, we hope that the various North American centers will present themselves in a series of 'Profiles of a Congregation'. As a background for these presentations, in this first issue of the new North American newsletter we'd

like to give an overview of the history of the Community in this continent, for which we are indebted to three articles by John Hunter in the last three issues of *The Threshing Floor*, 1989. Here, we restrict ourselves to congregations and their priests.

Beginnings: The Act of Consecration of Man was brought to these shores by Wilhelm Hochweber, a German priest who visited personal friends in the United States and had received permission to work as a priest during his stay in the country. He celebrated the three Christmas Services in New York in German at Christmas, 1928. Some eighteen years later Adam Bittleston travelled around many States baptizing, confirming, blessing marriages and carrying out all the functions of priestly work now in the English language. This laid a foundation for Alfred Heidenreich, founder of the work in Britain, and Verner Hegg, the first American to be ordained (1947 in London) to purchase a building in Manhattan to house the Services and also the priest working out from New York City throughout the States. This happened in 1948, through the offerings of a small number of members and friends.

Verner Hegg after a year was joined by Rudolf Frieling, who worked from coast to coast for six years before returning to Germany to prepare for his high office. Chicago early became a center in the midwest. Gregg Brewer came here soon after his ordination in 1949, and with Alfred Heidenreich found a suitable building to house chapel and priest's family which only recently has been exchanged for the apartment building now in use before a regular church will be built. After 2 years he was joined by Richard Lewis, a year later Rosemarie Bergmann came. After her two colleagues had left, she continued the Chicago center's work alone for 25 years, also laying the foundations for a center in the countryside of Wisconsin and for one in Detroit.

In Canada, Toronto had been visited from New York. Here Rudolf Koehler arrived in 1953, after a few years joined by Werner Grimm. From Toronto, centers in Montreal and Ottawa were

visited regularly. In 1956, Verner Hegg left New York to develop centers on the West Coast, which had been visited from New York since 1949. Beginning to work in Los Angeles and San Francisco simultaneously, he made San Francisco his base to work along the coast after having been joined by Richard Lewis in Los Angeles.

1970 became an important year for the Christian Community in North America. Then, Carl Stegmann, like Rudolf Frieling and Rudolf Koehler one of the original 1922 group of founding priests, at the age of 73, instigated an influx of younger priests who came with him to North America. Some, like Gisela Wielki, stayed on the East Coast. Others with Stegmann went West, Diethart Jaehnig then in 1972 going to Denver to found the only landlocked congregation away from oceans or lakes. Erk Ludwig took over Verner Hegg's work in San Francisco, enabling him to turn north. Verner Hegg moved to Vancouver, but only after having found premises for the Sacramento congregation.

In the East, this influx enabled Robert Patterson 1972, after 7 years in New York, to go to Devon, near Philadelphia, Pennsylvania, to found a permanent center whose members had welcomed regular priest's visits since the early 50s. Within a few years here the first church on the continent, designed specifically for the Act of Consecration of Man, was erected. At almost the same time John Hunter, after some 17 years in New York, went north to Boston, Massachusetts, visited since 1955. Here 1981 a church was acquired in the central suburb of Brookline.

Further Pioneering

With the years, many priests moved to take up new responsibilities. Werner Grimm, for instance, went to Vancouver in the late 70s, leaving the work in Toronto to Hartmut Junge and Phillip Nusbaum, setting Verner Hegg free to return south, to Sacramento. New arrivals slowly made the circle of priests grow, which also began to know death - the first to die being Frederick Burgevin who 21 years after his ordination died 1972, having worked in New York.

In the 80s, two new centers were founded.

Detroit, originally cared for from Chicago, in Hartmut Junge 1986 received its first resident priest. From New York, Jim Hides went to Western Massachusetts, working out of Great Barrington.

The need for further pioneering is shown in the List of Addresses of Affiliated Congregations in this newsletter, listing many more places now being visited on a more or less regular basis. Projecting existing centers and affiliated congregations on a inner map showing this part of the continent, one sees many States and Provinces where The Christian Community may be present in some members and friends. They lack, though, regular community life and services and sacraments. There is much to be done yet!

Arie Boogert

LIVING WITH THE ACT OF CONSECRATION OF MAN

An Anniversary Publication of our Vancouver Center Published on the occasion of the 21st anniversary of the Vancouver Center of The Christian Community in Canada, and dated October 31, 1992, 'Living with the Act of Consecration of Man' by Hans-Werner Schroeder, is a very nice birthday gift by a congregation come of age if personal years of growth would indeed apply to the time it takes congregations to mature.

This booklet is not meant for those who have just come into contact with the Service and who want to understand the ritual as a whole or its details. Schroeder writes for those wanting a deeper involvement with the celebration of the Act of Consecration. The chapter titles indicate the way in which Schroeder strives for this deeper involvement.

The Four Steps of the Act of Consecration of Man. 1. (The Act of Consecration - Meeting Christ) How shall I participate? 2. (Cooperating and taking part alternating between taking and giving) Changes in Experiencing the Ritual. 3. (What is

inner activity? What do I do with my thoughts?).
4. Preparation and Inner Resounding of The Act of Consecration of Man. Ask for this booklet of 34 pages at your center.

PERSPECTIVES JOURNAL FOR CHRISTIAN RENEWAL

The cover announces 'Admitting weakness', 'Childhood innocence' as the themes of the second, February 1993 issue, continuing, too, the series '*The Transfiguration*' by Rudolf Frieling and '*The Second Coming of Christ*' by Hans-Werner Schroeder. Gerald Palo has contributed an Easter article '*Touch me not!*', contrasting the way the Risen Christ speaks to Mary Magdalene and to Thomas, and Paul Lamont writes on '*Living with Parkinson's*'. Four pages in color reproduce War Icons by Helmut J. Wendelken images created in response to the wars in the Gulf and in Yugoslavia.

Subscriptions, 6 issues (running to November): US\$24.00, by cheque to Floris Books, 15 Harrison Gardens, Edinburgh EH11 1SH, Great Britain, or by quoting Visa, Access, MasterCard No. (Subscriptions started in mid-year are pro-rated.)

THE FRENCH CHRISTIAN COMMUNITY JOURNAL

The French Christian Community publishes a three-monthly journal called *Perspectives tiennes*, published around December/March/June/September to accompany the main festivals of the year.

Contents of the Christmas Issue, December 1992, include articles on Advent and Christmas by Rose Klockenbring and Claude Merlet, and on Bible et incarnation by Jean Charles Chignac and on the philosopher Montaigne: *Une Philosophie de la Liberté* by Mireille Delacroix. Included in every issue are a section Carnet de Notes of topical interest, a section Connaissance de la Bible and one on Nouvelles de la Communauté, apart from a

List of Gospel Readings. A List of Addresses of Congregations in France and French Switzerland, giving times of Services, has been added.

Subscriptions for abroad: FF 150.00, received by Editions Iona, F 03160 Francesse, France. When subscribing, please specify: 'Nouvel abonnement'. Editions Iona also publishes Christian Community literature in French, including books for children and picture books. Among those, for instance, an edition with a new text by Pierre Lienhard of Sibylle von Olfers' *Grand-Mère Terre et ses enfants*, formerly '*Les enfants de la Terre*'.

ADDRESSES

The Christian Community in North America as of March, 1993

Congregations

Addresses, Times of Regular Services (Exceptions for instance at Christmas, during Holy Week and Summer Holidays)

S = The Act of Consecration of Man;

Ch = Sunday Service for Children.

Info: Not every week, Inquire please.

Boston USA (617) 969-7052

366 Washington Street, Brookline, MA 02146

Rev. Susan Lowndes, Rev. Sanford Miller

S = Sun 11:00 AM, Tue 9:30 AM, Thu 7:00 AM;

Ch = 10:30 AM

Chicago USA (312) 465-3375

1545 West Pratt Boulevard, Chicago, IL 60626

Rev. Gregg Brewer, Rev. Robert Patterson,

Rev. Rachel Shepherd, Rev. Philip Very

S = Sun 11:00 AM, Tue 9:15 AM, Thu 7:00 AM;

Ch = 10:10 AM

Denver USA (303) 758-7553
2180 South Madison Street, Denver, CO 80210
Rev. Arie Boogert
Info: S = Sun 10:30 AM, Wed 9:15 AM, Thu 6:00 AM;
Ch = 9:50 AM

Detroit USA (313) 546-3611
1320 Camden at Wanda, Ferndale, MI 48220
Rev. Hartmut Junge (313) 823-3515
S = Sun 11:00 AM, Thu 6:30 AM; Ch = 10:00 AM

Los Angeles USA (818) 762-2251
and, Phone and Fax: (818) 830--0438
11030 LaMaida Street, North Hollywood, CA 91601
Rev. John Pajunk
S = Sun 10:00 AM, Wed 9:00 AM, Sat 9:00 AM;
Ch = 11:15 AM

New York USA (212) 874-5395
309 West 74th Street, New York, NY 10023
Rev. Erk Ludwig, Rev. Gisela Wielki
S = Sun 11:00 AM, Tue 8:30 AM, Thu 8:30 AM;
Ch = 10:30 AM

Philadelphia USA (215) 647-6869
212 Old Lancaster Road, Devon, PA 19333
Rev. Richard Dancey, Rev. Franziska Steinrueck
S = Sun 10:30 AM, Wed 9:00 AM, Sat 8:30 AM;
Ch = 10:05 AM

Sacramento USA (916) 362-4330
3506 Eisenhower Drive, Sacramento, CA 95826
Rev. Richard Lewis, Rev. Everett Moraine
S = Sun 10:30 AM, Wed 9:00 Am, Sat 8:30 AM;
Ch = 10:00 AM

San Francisco USA (415) 928-1715
906 Divisadero Street, San Francisco, CA 94115
Rev. Phillip Nusbaum
S = Sun 10:30 AM, Thu 9:00 AM; Ch = 10:00 AM

Toronto CANADA (416) 783-6294
1766 Avenue Road, Toronto, Ont. M5M 3Y9
Rev. Susan Locey, Rev. Peter Skaller

S = Sun 11:00 AM, Wed 10:00 AM, Fri 10:00 AM;
Ch = Info 10:20 AM

Vancouver CANADA (604) 988-4038
5050 East Hastings Street, Burnaby, B.C. V5B 1P6
Rev. Werner Grimm
S = Sun 10:30 AM, Thu 10:00 AM; Ch = 10:00 AM

Affiliated Congregations

Albuquerque, New Mexico USA Inquire (505) 293-2608, Dennis Kane (Or inquire Denver)

Amherst Area, Massachusetts USA Inquire Western Massachusetts

Austin, Texas USA Inquire (512) 448-4373, Jennifer Mellett (Or inquire Denver)

Barrie Area, Ontario CAN Inquire Toronto

Copake Camphill Village, New York USA Inquire Western Massachusetts

Dallas, Texas USA Inquire (214) 826-5027, Gerald and Janet Palo (Or inquire Denver)

Durham Area, Ontario CAN Inquire Toronto

Elkhorn, Wisconsin USA Inquire Chicago
Houston, Texas USA Inquire (713) 960-8109, Dorothy Ogle (Or inquire Denver)

Kimberton Hills, Pennsylvania USA Inquire Philadelphia

London Area, Ontario CAN Inquire (519) 433-0090, Carol Lewis (Or inquire Toronto)

Minneapolis, Minnesota USA Inquire Chicago

Montreal, Quebec CAN Inquire Toronto

New Hampshire USA Inquire Boston

Ottawa, Ontario CAN Inquire Toronto

Santa Cruz, California USA Inquire (408) 426-9584, Shea Maloney; One Saturday a Month: S = 10:30 AM; Ch = 10:00 AM (or inquire San Francisco)

Santa Rosa, California USA Inquire (707) 544-6206, John Engle; One Saturday a Month: S = 10:30 AM;

Ch = 10:00 AM (Or inquire San Francisco)

Spring Valley, New York USA Inquire New York

Washington DC, District of Columbia USA One Sunday a Month: S = 11:00 AM; Ch = 10:45 AM
Inquire Philadelphia

