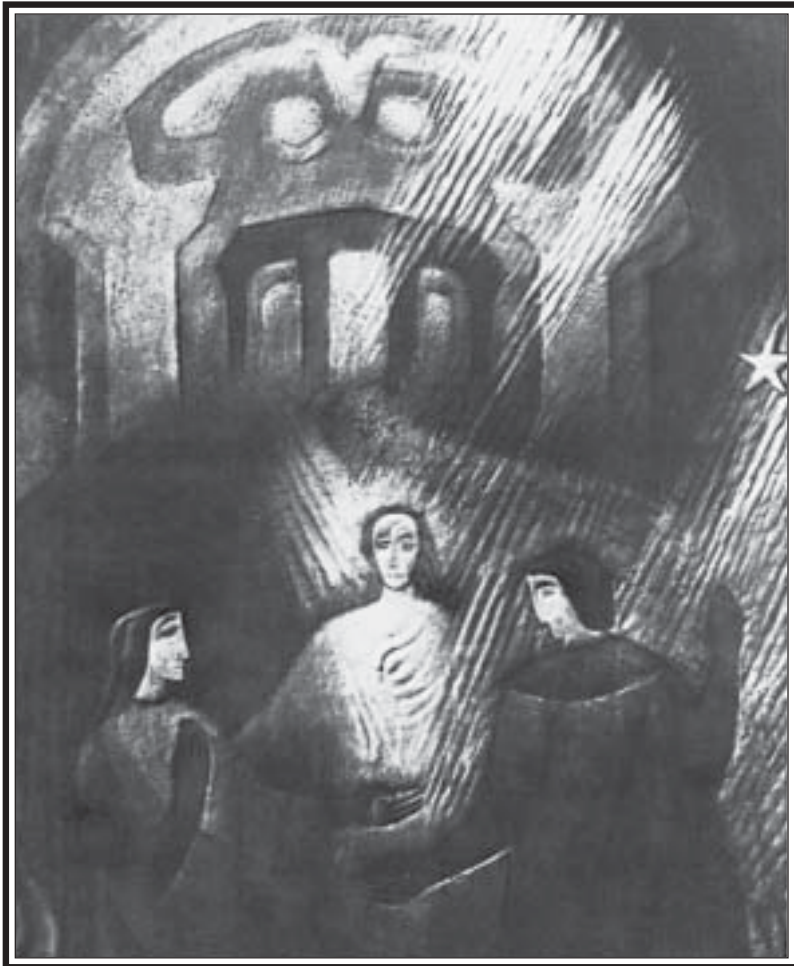


THE CHRISTIAN COMMUNITY

MOVEMENT FOR RELIGIOUS RENEWAL

North American Newsletter • Volume 3, Number 1

Passiontide ~ Easter ~ Ascension



1995

Progressive Easter

Our life is embedded in time. Whether we celebrate a birthday, are on holiday, or experience a work-week, we always have to deal with time, longer time or shorter time. During special occasions the time becomes timeless, can open, as it were, to the world beyond time, e.g., when celebrating The Holy Service or the Twelve Holy Nights of Christmas, also the Holy Week, which prepares us for Easter, Easter itself being a "progressive" festival, embedded in time and opening toward the timeless.

How can we see, how can we experience this progression which often hides behind words or abstract concepts? We know Easter, then forty days later Ascension, and eventually, after another nine days, Pentecost. A few days after Easter Sunday we tend to forget this; Ascension seems to be too far in the future, Pentecost usually falls on a nice and sunny day.

But the sun which lures us out also reminds us of the existence of that other sun which can grow inside. We celebrate it at Christmas, born as child in our souls. But do we follow Him growing, sacrificing Himself, going through the great Passion, so that we become able to grasp Him, that He can rise as our treasure, as the fruit of all we are and do? Nature shows us these steps of inner growth as an open secret, in plain language, image language though.

The Christmas Sun, new-born after winter solstice, begins to let the sap in the plants rise. The results we see only later when the first sapling grows, whorl after whorl. But the time comes when growth as such cannot just go on indefinitely. The whole plant pulls together, actually "crosses" at one point, so that on the other side a flower bud can form. This bud, still growing, eventually opens to a flower, streaming out its fragrance into the whole circumference; insects will come and the wind to fructify, the beautiful petals wither, but then the fruit appears, again growing, until finally it ripens and produces seeds. What in the Northern Hemisphere is handed to us as an "easy gift" by nature, can be found in the Southern Hemisphere in the inner development our souls can go through, on the path from Christmas and Epiphany, to PassionTide and Easter. Both, what

nature offers and what the soul can achieve, actually belong together as the North and the South do.

A grand image of the life and deed of Christ: right up to the Death on the Cross everything is growth, preparation, the whole Gospel-path from Christmas to Good Friday. Then the great "crossing" happens, going through the zero point, through the nothingness of death and appearing on the other side, bud-like: the resurrection body, but still "small", in the human form. That grows through the forty days. Then it opens. The flower streams its fragrance into the cosmos: "He goes to the Father", i.e., changes his bud-like form of the forty days, the human microcosmic form to the macrocosmic form, encompassing and permeating the whole world with the power of His rising. First He rose as body, now He rises as living soul and streams Himself out as we do with our souls when we fall asleep, and when we die.

After another nine days, on the tenth, the fiftieth after the beginning of the Easter process, the wind, the holy wind of fructification, the wind of the Holy Spirit blows, and the fruit of it all grows, ripens and yields seeds. It grows as the new community of Christians, ripens to the knowledge of what had happened before in the three years, and yields the seeds of acknowledgment to be carried into the world as Christian Message and Baptism. Through knowing and acknowledging, the spirit comes too, rises. Only this fulfills the Easter promise; only thus resurrection is fully achieved and can now become effective working power in all three spheres of our human existence, in the body, the soul and the spirit.

The Easter event, the threefold deed of resurrection, is embedded in time, but through this time opens three windows toward the timeless: to the Father, the Son, and the Holy Spirit.

Werner Grimm
Vancouver

A Report on the Tübingen International Youth Conference

Last May I had the extreme good fortune to attend the Second International Youth Conference in Tübingen, Germany. It was a very large conference, with around 900 participants from all different continents of the world — much different than anything I had ever experienced in my own relatively small community in Denver. The conference was filled with impressive and important experiences, like the Sunday service which was celebrated in one group with thirty priests in attendance. The global dimension of the gathering was accentuated during the long translation breaks for each presentation. The sheer magnitude of the gathering was awesome, but interestingly the most significant effect of the conference has been quite subtle. Reflections on the conference have led to some humble, but I believe significant insights into the place of young people in The Christian Community. I would like to share them.

Ironically, I did not leave the conference with new burning inspiration or a sudden sense of enlightenment. In fact I felt slightly depressed and even a little disappointed. My disappointment and sadness arose out of a longing for an answer, a clue, a message. At some level I had come to the conference hoping to gain a grand revelation; a phrase that would unlock untold secrets or bring sudden order and logic to life. Instead my awareness was tested and truly challenged, expanded rather than simplified, which in the long run has proven to be much more rewarding than any sweetly over-simplified generalization could ever be.

True to the spirit of The Christian Community, no set dogma was laid down. There was no indoctrinating or preaching. No Christian Community view on morality, sin, or abortion was postulated. Outside of the sacraments nothing was dictated, and possibly even more importantly, nothing was condemned. No one was ever made to feel that they did not belong there, that they were unworthy in some way. The environment was very accepting and free. Freedom is important for every human being, but it was a particularly significant element in that gather-

ing of young adults. The open posture of the conference occasioned an incredibly vibrant and varied community of High School and college students from all over the world. For four days the “Christian Community” was transformed from a religious entity into a social organism. Each person was free to be him or herself and simply enjoy another’s uniqueness. The atmosphere was very healthy.

That openness needs to be brought to all activities with young people. So much of a teenager’s experience is deadening and confining. There is a tremendous push today for standardization. What is needed is a little more emancipation, an opening and awakening as opposed to a closing and denying. Young adults are already keenly, even painfully aware of what they are not. They need to be given outlets in which they can recognize and further develop their individual value as human beings. The open, respectful environment of the Tübingen conference should be present in all youth activities.

Another, seemingly paradoxical but very important quality of the conference was the form it brought. There is potential for a very real vacuum to form between Confirmation and adult participation in The Act of Consecration of Man. The teenager no longer belongs in the children’s service, but he or she lacks the adult maturity to fully participate in the regular service. Since there is no dogma in The Christian Community, it can be difficult to orient oneself; there are no teachings to accept or reject. That can be too much freedom and a teenager who has not fully come into him or herself yet ultimately feels lost. All too frequently after Confirmation there is a disappearance of young people from the community.

The form of the conference created a framework in which young people could freely interact with one another. It established a space for them and acknowledged their place within the community. The conference did not dictate how the young adults should act, but provided a structured opportunity for them to come together. A community formed, which would never have arisen without that initial structure.

Form was also tremendously important for the spiritual dimension of the conference. Instruction was offered to the participants in the form of models. Frequent examples were offered through story and meta

phor: "Look at the way Faust must acknowledge and struggle with evil": or "Look at the way the English and American hostages learned to deal with their years of captivity in Beirut." The presentations offered pictures, models, of how to think and act. The conference strove to awaken individual awareness, to introduce a very alive and personal way of looking at the world. The emphasis was not on memorizing another's thought, but learning from another's example to help in the development of one's own thoughts.

The correct balance between freedom and form is very difficult. An expanded awareness, with all its richness is also very hard. But it is exactly what needs to be brought to young people. Candy-coated generalizations are usually rejected by quick young minds anyway. It is vital however, that a space be maintained for those young minds within The Christian Community. Youth activities like the conference in Tübingen foster healthy social and spiritual development and help keep the door open for today's young people to later find their own places as adults within the community.

Adam Blanning
Denver

CONFIRMATIONS 1995

April 16, Sunday	Denver
April 22, Saturday	Eugene (Oregon)
April 23, Sunday	Toronto, Vancouver
April 29, Saturday	San Francisco
April 30, Sunday	New York, Sacramento
May 7, Sunday	Boston, Detroit
May 13, Saturday	Great Barrington
May 14, Sunday	Chicago, Philadelphia

Confronting One Another

How can individuals become compassionate?

From December 27th to December 30th, 1994 about 85 individuals, 77 young people and the rest of us, lived with this theme and question. It was a very good conference and afterwards you always wonder - How did it happen? and you thank the spiritual world. We did not at all plan on so many. Normally a mid-winter conference gathers around 40. At the last minute - an artist came forward. That made the carrying of the conference possible. Particularly - the artistic workshops were vital and strong. At the end - I believe everyone was very glad to have been a part of this event and this ongoing impulse.

Richard Dancey
Devon

Forty Years a Priest in The Christian Community

(38 years in Canada)

In March, Rev. Werner Grimm looks back to forty years work in The Christian Community. He was ordained in 1955, then had a short posting in Düsseldorf, Germany and came to Toronto, Canada in late 1956. Toronto was his place of work for 22 years. In 1978, he was asked to take over our Vancouver Centre where he has worked ever since.

Many good wishes for lots of strength also come from his home base.

Justin Hillaby
(for the Vancouver Congregation)

Please send Literary contributions to
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My internet address is dbrunsvold@aol.com

THE CHRISTIAN COMMUNITY

MOVEMENT FOR RELIGIOUS RENEWAL

Dear Friends,

February, 1995

For the first time since The Christian Community began work in the Western Hemisphere in 1948, a conference is taking place in both English and Spanish, a festive gathering of members and friends from North and South America. Everyone in our congregations is invited to attend:

Prepare the Way! an Inter-American St. John's Festival of The Christian Community

Wednesday, July 12 to Sunday, July 16
in Kimberton, Pennsylvania

We are expecting between 100 and 200 participants. However, the distances separating our congregations are great and travel expenses for many wishing to attend will also be great. Especially for our friends from congregations in South America, who will have the greater distance to travel.

We would like to extend to them a helping hand in their efforts to attend. Therefore, with his letter we are asking for your help in creating a special Travel Fund for our South American members and friends who would like to participate. The amount required are, like the distances, great. Please help us in this gesture of brotherhood toward our friends in the south. Checks are to be made out to **The Christian Community**. Please note in the memo-space: for Travel Fund.

Contributions should be sent to:

**The Christian Community,
212 Old Lancaster Road,
Devon, PA 19333.**

Hoping to see you in Kimberton, and with many thanks,

Robert Patterson, Lenker for North America

PREPARE THE WAY

An Inter-American St. John's Festival of The Christian Community

From Wednesday, July 12th to Sunday, July 16th
in Kimberton, Pennsylvania

A preparatory report

The first festival/conference of the Americas (South-Central-North) is underway. Groups from Peru and Argentina are forming. Smaller groups and individuals from Brazil and Mexico are making plans. It is likely a number of Europeans will attend. So we hope we have a real representation from all of the communities in North America as well. The program/flyer should be available by later February.

Why? What is the impulse and intention? What is the spiritual importance and reality of such initiatives? This initiative is a part of a stream of initiatives in The Christian Community moving toward the year 2000. Our youth work intensifies. Is there not a growing sense - this movement for religious renewal is to move - we are all being asked as individuals, as communities, as a world movement to get on with it, to step beyond where we are, to deepen, heighten, and widen our spiritual commitment and life in Christ? This is a time of initiative, of attempto. A festival/conference that reaches far beyond a local community, that gathers human beings from all directions, human beings with a common center and striving, is that not an opportunity we can provide for the Spiritual World to work, for the Sacraments to work - in ways that also reach beyond the local, in ways that help us in our local work to really know - this is part of The Act of Consecration of Man that is happening, ever anew, around the earth. We need to feel global, to sense the fullness of what we are doing together. Not in order to pat ourselves on the back, but in order to strengthen our will against the forces of dissipation and division that run rampant in our culture and to encourage our hearts and minds in our striving and struggle to go beyond where we are. Christ wants to work more and ever more clearly and strongly in the Sacraments, in us, and through

us for the advancing of the world. Larger, greater Gatherings/Festival-Conferences reveal and embody that greater, wider, higher horizon and spiritual commission.

Prepare the Way will take place at Kimberton Waldorf School and Kimberton Hills Camphill Village. They are adjacent to one another in the rolling hills of Pennsylvania. We will try to arrange accommodations within our community for guests. Limited space for tents is available as well. A list of nearby motels, hotels, and bed/breakfast inns will be provided on request. The costs are estimated to average out as \$150.00 per individual and \$225.00 per couple.

The daily schedule will look something like this (times are tentative)

8:30	The Act of Consecration of Man
9:45	Choral Singing
10:15	Morning Presentation on the theme: Prepare the Way
	Christ Message - The Ongoing Gospel
	Christ Sacrifice - What are we to offer?
	Christ Deed - Our Witness
	Christ Communion - Our Guardian and Guide
11:45	Workshop
1:00	Lunch
4:00	Workshop
5:15	Plenum
6:30	Supper
8:00	Artistic Presentations and Activities
9:15	Close of Day

Each participant will be able to attend 2 workshops, one in the morning, one in the afternoon. We are trying to offer a balance of the more active/artistic and the more study/discussion focussed. Among those being planned are the following:

- 1) Images from Nature for the Festivals in North and South America
- 2) The Sacrament of the Earth
- 3) John the Baptist/John the Evangelist
- 4) The Gospel of Luke and the 8-fold Path
- 5) Bothmer Gymnastics
- 6) Painting
- 7) Black and White Drawing
- 8) Speech Choir

- 9) Choral Singing
- 10) Eurythmy
- 11) Ripening Processes in Nature
- 12) Spiritual Geography
- 13) The Common Destiny of the Earth, Humanity, and Christ
- 14) Imaginations of John
- 15) The Spirit and Power of Elijah
- 16) Historical Conscience
- 17) Carrying our own Cross/Sharing the Burdens of One Another

Any individuals or groups which would like to offer something in the evenings (plays, music, dance, Eurythmy, poetry...etc) please let us know. Like the Michaelmas gospel from Matthew, we say to all, in every direction, at all crossroads and byways - "Come to the Marriage Feast." Come.

Together let us Prepare the Way.

Richard Dancey
Devon

SUMMER CAMPS PLANNED FOR 1995

CHRISTIAN COMMUNITY SUMMER CAMP in the High Sierra of CALIFORNIA will again take place in the early summer of 1995, from June 21st to July 8th. The Director is Dale Robinson, 1962 Asilomar Drive, Oakland, CA 94611, Phone (510) 339-2769. Brochures are available at The Christian Community centers, as well as directly from Dale Robinson. Many Waldorf Schools will have them available also. Resident priest at this year's camp will again be Everett Moraine.

(FOR OTHER CAMPS INQUIRE LOCALLY)

CONFERENCES

"THE HOLY SOPHIA"

CONFERENCE IN THE SAN FRANCISCO AREA on the Ascension (and Memorial Day) long weekend of May 27-29, 1995. Conference leaders:

Jim Hinds (Gt.Barrington),
Phillip Nusbaum (San Francisco),
Beth Ann Levendoski (San Diego).

For more information and for programs and registration forms write: The Christian Community, 906 Divisadero St, San Francisco, CA 94115. Or call (415) 928-1715.

VISIT BY LOTHAR REUBKE, MUSICIAN, COMPOSER AND PRIEST

From May 6 through May 21, 1995

For many years Lothar Reubke has dedicated his skills as a musician and composer to the music and songs for the various Christian Community Services. Ordained 1977, he now works as a priest in Nuremberg, Germany. His workshops will center around the role of music in the sacraments:

Los Angeles, May 6-7; Toronto, May 8-10; Boston, May 12-14; New York, May 19-21.

INTERNATIONAL YOUTH CONFERENCE IN JOHANNESBURG / SOUTH AFRICA

Around Easter 1995, from April 13-17, an international Youth Conference will be held in Johannesburg, South Africa, sponsored by the Anthroposophical Society and by the Christian Community in S.A.. The days, from 7:00 AM to 11 PM, promise a wealth of activities, beginning with the Act

of Consecration of Man. Twenty workshops have been planned for morning and afternoon. The theme is taken from the Zulu word UBUNTU - I AM BECAUSE WE ARE, WE ARE BECAUSE I AM. The number of participants will be restricted to 300 due to limited space.

The Conference Fee of (minimum) Rand 160.00 covers entry to all events, sleeping accommodation, meals and transport to and from the conference site from Randburg or Airport. Registration deadline is March 10, 1995.

In the week after the Conference, from April 18-22/23, some field projects are offered, so that participants can make a personal contribution to the development of the country. It is intended to do some work for Waldorf Schools, a Kindergarden and Botswana Camphill Villages for the Handicapped.

Registration and Information: Ubuntu Conference, P.O.Box 1065, Ferndale 2160, RSA (Tel/Fax 011-889-2831).

For information contact Rev. Gisela Wielki, 309 West 74th Street, New York, NY 10023, Phone (212) 362-7204.

SUMMER CONFERENCE FOR YOUNG PEOPLE

This coming August, between August 28, Monday, and September 2, Saturday, a Christian Community conference for Young People will take place at the Kittatinny Boy Scout Reservations in north-west New Jersey. The conference will have an international quality because 2 youth groups from Germany and Switzerland will participate. We anticipate others from Europe may also be attending. If any young person or group of young people in North America has plans to be in the East this summer, this would be a great opportunity to take advantage of. If you are intersted and want to know more, please contact: Rev. Erk Ludwig, 309 W. 74th St., NY, NY 10023.

Richard Dancey
Devon

Gestalt

It appears

much like
salt from water supersaturated

from vision's periphery back
to that point where

I
is

and then through
and throughout to the
living skin of that inner space

this

a movement
reverberating through the
bell-tongue that

I
is

giving a knowing larger than facts

clearly sun-like
dawning

the eyes blink

then widen

in a seeing less

than the soul's

Dale Brunsvold
Denver

From the Lenker - Priest Assignment

We are pleased to announce that Rev. Oliver Steinrueck has been assigned to work in the Chicago congregation. Rev. Steinrueck has been working in our congregation in Freiburg, Germany since his ordination in Stuttgart, on February 29, 1992. He will visit Chicago from mid-April to mid-May to free Rev. Patterson to travel for confirmations in the west and will then return to Europe for conference work for which he had previously committed himself. He will move to Chicago with his wife and their three boys in June. A happy return to America is wished for them all.

Robert Patterson
Chicago

Report on Ralph Marinelli's talk at the Regional Michaelmas Conference in Toronto, October 9, 1994.

On "The United Nations Conference on Population and Development in Cairo, Egypt, September, 1994"

According to statistics, the population on this earth is growing with accelerating speed. Can the earth feed them? Can the environment take the impact? According to statistics, the human fertility rate is on a downward slide: How can these two findings stand side by side?

There are certain intellectual circles with an agenda for outer peace and prosperity who produce these statistical findings and with their help persuade certain governments to finance their agenda.

In 1990, the general census resulted in 900,000 plus people for the city of Detroit. This decline against earlier years would have meant a loss of considerable Federal subsidies for this city. Therefore the counting was repeated and repeated until the result was 1,000,000 plus people. So much for the worth and value of statistical findings.

Curbing the population of the earth under the pretense of protecting human rights for women could serve the following purposes: prevent changes in

government and administration as well as changes in world economy thereby preserving or improving the standard of living for those who are part of the establishment.

From studying Anthroposophy we learn that the number of human souls is a fixed number. At times the majority is in the spiritual world, at other times like our own, the majority is here on earth so that they will not miss certain experiences possible only now.

In his book, "The Decline of the West", Oswald Spengler predicted in 1918 that by the year 2200 our western civilization will have collapsed but unlike former civilizations, it carries no seed in itself for something to take its place. Rudolf Steiner confirmed that that danger is very real.

When Rome at a certain point in its evolution was in crisis, Julius Caesar as Pontifex Maximus, ordered a temple to be erected to Venus Verticordia. Venus as the one that is able to move and turn the human heart. Why do we not turn to beings of that same rank, archangels and archai, as servants of Christ, and ask them to assist us in reaching, touching and turning human hearts at this point of helplessness with regard to ordering our social, our economic, and our spiritual problems? Help can be given to those who seek it.

Report on October 8th talk: (cont)

On Embryology:

Among the many wonders in connection with the formation of an embryo in the mother's womb is the one how the human heart comes into existence. The circulation of the embryo's blood (independent from the mother's blood circulation) precedes the shaping of the heart. The individual blood cell itself is alive which is obvious through pulsation. The circulating blood then creates the heart with its vortex shape. In this heart the blood is restimulated and in a spiraling motion, flung back into the organism.

These details have been observed and researched scientifically, and yet the theory that the heart is a pump that pressures inert (dead) blood through the

organism prevails.

Our age is pregnant with truths like this that want to be born against all prejudices. Rudolf Steiner predicted that when the wrong concept about the human heart can be overcome social conditions in the world will improve.

Which is the great commandment? - "Thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself." Matthew 22: 36-39.

Hartmut Junge
Detroit

Healing the Sickness of Sin

**A Report on a Talk by Rev. Taco Bay,
Erzoberlenker of The Christian Community**

Given at the Sacramento Center on November 5, 1994

This second talk which Rev. Taco Bay gave on the second evening of his stay here, picked up the theme of the "coming of age" of mankind in our century. He spoke about the "Healing of the Sickness of Sin" as it is mentioned in the Creed. How do we heal the sickness of sin as mature adults?

In The Christian Community, we are treated as adults, which means, we are not expected to follow a dogma, we are not expected to believe any one stated truth. We are invited to know Christ in freedom as our helping guide. Therefore also the priest is free to pursue his or her own search for the Christ, and may preach only that which is meaningful, or holds true according to his or her own experience. The priests are given three tasks:

*To proclaim the Gospel of Christ.
To celebrate The Act of Consecration of Man.
To do pastoral work, taking care of the soul
needs of the community.*

For this they need the participation of the community members.

In the history of The Christian Community, Rev. Bay discerned three stages, each lasting approximately 33 years: The first was the stage where the

new Gospel, the new ideas of The Christian Community were powerfully proclaimed by the founding priests. Among them, Emil Bock, and Friedrich Rittelmeyer. It was not unusual for their lectures to be attended by several hundred people. Yet out of these hundreds perhaps only a dozen would show up for The Act of Consecration of Man. In the second phase, between 33 and 66 years, since the founding of The Christian Community, the emphasis has been more on The Act of Consecration of Man. Lectures are not as well attended as the Service.

Rev. Bay foresees that from now on the pastoral work will come more and more into the foreground. Very little has been done so far. There is the "Sacramental Consultation" which has replaced the Confession of the traditional churches. But not too many people avail themselves of this consultation. The need for this "Confession Sacrament" has not as yet been felt strongly. There is no pressure to come forward to ask for the Sacramental Consultation; this too has to be done in freedom. And most of us are not eager to admit our shortcomings or misdeeds. And yet such an admission is the first step in the healing of the sickness of sin.

In history, the Jewish People atoned for their sins once a year. While the priest sprinkled blood on the altar in the inner sanctum, the people outside the temple would lay their hands on a goat, touch the goat (the scape-goat), which then was led into the desert and "consumed by the demons." After that the people felt cleansed from their sins of the past year. In India there were similar customs.

With the coming of the Christ things changed. When John the Baptist saw Jesus at the Jordan, he called: "Behold the Lamb of God!" and then baptized Him. John in his clairvoyance, saw what was happening: The Christ would take the sins upon himself, instead of the demons devouring them. The demons crave these sins in a way, they give them strength to perpetuate sin among humankind.

The early church made it duty for members to confess their sins regularly. The priest would give absolution or impose a certain punishment, according to the severity of the misdeed.

In The Christian Community, there is no such compulsion, just as there is no compulsion to attend

church regularly. It is up to us to offer up our misdeeds to the Christ. First we face up to what we have done wrong, and we can decide to do everything in our power to rectify the situation. However, there will always be that part of our deed that we cannot heal ourselves. We cannot undo what we have done. That part we can offer up to the Christ and ask Him to forgive us.

Rev. Bay offered a story to illustrate this: A father had a son whom he loved, and they lived together in a beautiful house. There was one especially beautiful door which was always locked. The son when he was almost grown asked his father: "Please let me enter the room with the beautiful door, I want to see what is behind it." The father let him enter, and the son saw that the back of the door was covered with ugly nails of all sizes. Shocked, he asked his father why he had disfigured the door like this. The father replied, "Dear son, every time you did something that wasn't good, I had to pound a nail into the door, sometimes a small one, sometimes a bigger one, according to what you had done." The son was full of remorse, and he set out into the world to do many good deeds in order to make up for what he had done. After many years, he came back to his father and asked to be shown the door. To his joy, all of the nails had been pulled out, but he then saw that the holes were still there and couldn't be removed. This is the situation with our misdeeds. We need the help of the Christ to heal what our misdeeds have caused.

Offering up our misdeeds to the Christ is really an inner process, since we can feel that He is in us as our Higher Being.

When we go to the priest for Sacramental Consultation, the priest doesn't absolve us, he only speaks the sacramental words of reassurance that the Christ will be working with us as our helper so we can heal our misdeeds. Rev. Bay gave the picture of Human-kind building the New Jerusalem out of the "Bricks" of our redeemed misdeeds. The New Jerusalem is a man-made city, not a garden like Paradise. We are working to build this city.

And finally, in speaking of one achievement of the 20th century being our awakened concern for the earth, Rev. Bay gave us another picture: Up to now,

we scattered our garbage, our debris, all over, not caring what would happen to it. In the same way we scatter our "soul-garbage" when we don't own up to it, or deny its existence. Thereby it does harm to the soul of the earth and the demons get nourished by it and do more mischief. This is a spiritual reality. However, we can "recycle" our soul debris by owning up to it and transforming it with the help of Christ. The comparison was made: Our organic refuse, the dead plant-matter, if recycled in a compost pile, is transformed into something better that nourishes the soil. So also our misdeeds, when gathered up and transformed with love, become something better.

Magdalene B. Jaeckel
Nevada City, CA

(The earlier article herein referred to can be found in the Christmas Issue of 1994, the editors.)

THE CHRISTIAN COMMUNITY IN NORTH AMERICA AS OF FEBRUARY, 1995

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East Troy, Wisconsin USA Contact Chicago

Edmonton, Alberta CANADA Contact Vancouver

Eugene, Oregon USA Contact (503) 686-3547

Paul Niedermeyer (Or contact Sacramento)

Houston, Texas USA Contact (713) 664-1062

Sue Kelley (Or contact Denver)

Kimberton Hills, Pennsylvania USA

Contact Philadelphia

London, Ontario CANADA Contact (519) 433-0090

Carol Lewis (Or contact Detroit)

Meadow Vista California USA Contact Sacramento

Montreal, Quebec CANADA Contact Toronto

Northampton, Massachusetts USA

Contact (413) 665-0985 Sandra Littell

(Or contact Western Massachusetts)

Ottawa, Ontario CANADA Contact Toronto

San Diego, California USA Contact Los Angeles

Santa Cruz, California USA

Contact (408) 426-9584, Shea Maloney

(Or contact San Francisco)

Santa Rosa, California USA

Contact (707) 526-9583, John Engel

(Or contact San Francisco)

Spring Valley, New York USA Contact New York

Tucson, Arizona USA Contact Los Angeles

Washington DC, District of Columbia USA

Contact Philadelphia

Wilton, New Hampshire USA Contact Boston

NOTICE

Iona Residential Fellowship is in the midst of working to build facilities for older people (seniors) on the land of Rudolf Steiner College, Fair Oaks, CA. The first phase consists of a 16 apartment building. One buys a membership, relating to an apartment of which there are different versions (prices mentioned are, for example, from \$66,000 to \$110,000). The hope is to build soon and a few more members are still needed. For more information please contact Dr. Uwe Stave, 8481 Nenke Way, Citrus Heights, CA 95610, Ph. (916) 722-4610

Cover: Detail ("The Being of Conversation") from the 3rd blue window,
Rudolf Steiner House, Stuttgart