

THE CHRISTIAN COMMUNITY

MOVEMENT FOR RELIGIOUS RENEWAL

North American Newsletter • Volume 12, Number 1

Passiontide through Whitsun 2004



The Prodigal Son by Rembrandt

Interview with Hans Werner Schroeder,

Retired member of the World Leadership of
The Christian Community
(from the Newsletter of the Seminary of
The Christian Community in Stuttgart)

By Sarah Brunotte

Sarah Brunotte: *Being interested in world events one tries to keep informed. But through the media we are flooded with information, and are lamed rather than motivated. What is the right amount of information?*

Hans Werner Schroeder (laughs): One should take in something daily, but only as much as can be digested. Not too much and not too little. For some, five minutes is enough in order to keep in touch; others need more. It is a fact that there is too great a flood of information and that it does not further the taking of initiative. Initiative begins with making choices. Besides that, each person can contribute something to the whole picture—that is why it is so necessary that we get together and talk together, so that single pieces of information can be supplemented.

SB: *Which tendencies and developments can be read from the phenomena of today's world situation?*

HWS: Doubtless an intensification is taking place in all areas—politically, economically, culturally, socially. Human relationships are becoming more difficult, within families and marriages, in communities and this actually affects each single human being. The events of today are stamped with an immense seriousness. We can think of the archangel Michael: He shows us human beings today the earnestness and the responsibility that each and every one of us bears.

SB: *What stood in the foreground this year?*

HWS: Naturally the Iraq war and the US initiative stood in the foreground. Conflicting feelings are justified here, for the world no longer allows itself to be divided into good and evil. That which issued from the US under the motto of "good", is now showing another side.

The concerns in Germany are in the areas of tax reform, health care, elder care reform, joblessness, and the declining economy and social services, which are creating enormous problems. They are no longer supportable. The social questions today are immense and serious.

SB: *It is said that outer wars are projections of inner wars—what is going on in humanity today?*

HWS: The old truth that what appears externally is a mirror for the inner life of human beings is today easily demonstrated. Neglected, failed inner development in the spheres of humanness and brotherliness are apparent. The wars are the expression of growing materialism in the spiritual life, which today hinders people's spiritual development. All the problems that we have with life are connected to inner facts. Whoever wants to effect something positive for the future must work in this field.

SB: *You have spoken of neglect and failure. Can you specify particular points in time?*

HWS: The difficulties in which we now stand have their roots in the time after World War I. With regard to the social questions, Rudolf Steiner had hoped at that time for the breakthrough of the Threefold Social Order, and it failed. With regard to inner development, the spiritual development of the individual, there was a great breakthrough after the First World War, and also after the Second World War. But soon both were smothered by the overgrowth of materialism.

SB: *What is new and positive in human development?*

HWS: The new proximity of the spiritual world for humanity. The spiritual world can more closely approach our world just because of the danger that arises and continues to grow in our time. Today innumerable spiritual experiences occur: encounters with angel, with nature spirits. Christ experiences arise at the border of death; memories arise of pre-birth existence and of decisions made then which have guided what are often very difficult destinies. Also Christ experiences that arise in the midst of life will grow and become more numerous in the coming centuries. They will form the basis for many people to be able to come to terms with growing difficulties.

SB: *Can the difficulties with which nearly all anthroposophical establishments are confronted in the present be seen as an aspect of the essential that wants to become apparent?*

HWS: Yes! Many anthroposophical institutions have made great strides in recent years in securing financial support. Inwardly however they have often not kept stride. The outer slippage is in truth a shrinking to the size that we can handle.

SB: *What can you say about globalization?*

HWS: I can only say that I welcome it, because it is a Michaelic impetus to bring the world into connectedness. The question is whether this proper impetus will be bent to serve pure power interests. But just here it is worth noting that there are those who do notice and are exerting themselves so that this doesn't happen.

The Christian Community is in this sense an element for positive globalization. It is a movement for the globalization of our religious life, without power interests.

SB: *Does there not exist the tendency to shut out the world somewhat in many congregations of The Christian Community?*

HWS: This tendency does exist and we must overcome it. We must overcome our shyness about placing ourselves in the outside world, having contact with it. It would be good to have committees in every congregation—there wouldn't necessarily have to be a priest in attendance—to cultivate contact with the cultural or otherwise public life of the city. For example the conductor Rilling organized two fantastic weeks with the Bach Academy last August. Members of the

community should visit him and talk to him, ask him what he did there.

The Christian Community must become known in this way, make itself known. It should show interest in what is living in the city. We cannot expect people to develop an interest in us if we are not interested in them. Only in this way can we hope that other people will show interest.

Within our communities we must connect ourselves with the cultural life, invite music conductors, etc. Then others will come. We have our work cut out for us in the future in this area.

SB: *Does the world need The Christian Community?*

HWS: Most certainly. One could try to imagine how the 20th century would have been without The Christian Community. Especially in connection with what happened in the concentration camps. Was something missing there? Was there more that could have been done? Or not? Even if The Christian Community is outwardly small, that is just the outer picture.

Today we are also being outwardly challenged. Take for example in Erfurt where the tragic [student shooting] event took place. The priest was able speak with the young people there, and even today the contact remains. We could have done more, had we reacted more quickly.

We should also go into the middle of town and “proselytize”, engage in outreach. Think up something totally original, simply so that we become known, so that people know we exist.

SB: *What can the single individual do to rise to the challenge of our times?*

HWS: First of all we have to get away from thinking that ‘there’s nothing I can do’. Every single human being is important, indeed, especially the individual. Everyone who is in the position to think reasonable thoughts is inestimably important. That is also true of the congregations. During the Gulf Wars, both the first and the second, the wish arose in many congregations for additional Acts of Consecration of Man in connection with the situation. If the view does not become pervasive in our congregations that the Act of Consecration of Man stands in the middle of the world, we will not permeate the world. Everyone who attends the Act of Consecration of Man today should keep alive in his or her awareness that they are doing something for the world situation. At the beginning of the Communion it says, ‘I stand at peace with the world’. That means this world, just as it is.

We must ask ourselves whether what is stated there is really a reality. If so, then what happens at the altar—the presence of Christ—streams out over the world. Everyone who takes part strengthens the way in which the power streams into the world.

Every time we participate it should be with this awareness: that the Christ is present precisely in the hearts of those who are in the greatest need because of the world situation. And through the Act of Consecration of Man we can strengthen this presence. Something similar is the case for every prayer and every meditation. He who prays and

meditates only for himself does not yet have Michael’s earnestness in view.

SB: *Many who want to realize their intentions for the world feel despair, because other people have no interest. How can one reach people in spite of their disinterest? Must that also happen on the level of inner activity?*

HWS: Yes, every spiritual activity creates possibilities for people for whom, out of the most various reasons, it is otherwise not possible. Their inner weakness is connected with the progression of the times and with the adversarial powers. All the more important are those human beings who understand that this is the case. Things happen only through individuals who step in and connect themselves. With that, something can radiate outward.

We should not become discouraged and lose our trust, even if today everything is very difficult. It is connected with the events of the times and every single individual must be challenged by the times through his destiny. One can have the trust that the spiritual world is also there.

SB: *The increasing tendency is to fully separate world events from one’s own destiny. How do I recognize that what is happening out there has anything to do with me?*

HWS: What I myself have inside as emotions and aggressions is mirrored in what happens externally. There would be no wars and no social difficulties if human beings didn’t export their own difficulties outward. Naturally, I cannot bring the fact that a helicopter is shot down in Iraq into a direct connection with what happens in me internally. But generally the following mood is concerned;

Why do you complain
Of evil in the world,
Of this and that?
Are you a man
Who never blew
Into the fire?

Have hate and harm
And craze and crave
Never tempted you,
That in blindly
Fleeing flame
Your arm flails the more?

It seems to you unpartaking,
Yet you feed
World conflagration!
First break
The passion
That festers in you.

Into yourself
Take not all

World care and discord.
As pure of dross
As you are
Will it also be.

Christian Morgenstern

SB: *Could we go so far as to bring the events in the cosmos into connection with the behavior of human beings?*

HWS: There recently appeared in the magazine "A Tempo" an interesting article by W. Held about sunspot activity. The author describes how all the important social processes on earth are connected with periods of maximum sunspot activity. A maximum occurs every 11.1 years and with it there are corresponding revolutionary social events, for example the fall of the Berlin wall.

Now I would not say that the sunspot activity is the cause. But sunspots are the invasion portal for powers that become effective on earth. Even positive events like the fall of the wall are connected with this. It always depends on how human beings shape the current particular circumstances.

SB: *Could you summarize once more for our readers what the basis of the problems of our times consists of?*

HWS: It consists of the fact that Michael has thrown the dragon down onto the earth. Now one must ask oneself: What was he thinking of? There were other ways to neutralize the dragon. But this is connected with human freedom, and with earnestness. Michael challenges the human being. But he also has faith. He would not have done so if he had not known that human beings could manage it. We can have faith. Not that it is easy, but that we will manage it; and that we are not alone.

Chicago Seminary Update

MIRACLES DO HAPPEN.

By Gisela Wielki

In December a suitable building was found for the seminary. It is smaller than the building we had initially considered, but large enough to serve us well into the coming years. On February 10th we had the closing. The four-flat building, just two blocks from the church, can house 12 students and a seminary director. (See photo.)

The fact that we paid for the building with cash is more than miraculous. It is a reflection of the will of our members and friends in North America to support the establishment of an international English-speaking seminary for the Christian Community worldwide. From the smallest donation, five dollars, to the largest, one hundred thousand, all 360 gifts together helped to bring this miracle about. In addition to the many gifts received in North America, we received substantial help from the Foundation International, from Germany, Switzerland and Holland. We hope for future donations so we can make the necessary renovations for our growing student body and for the conversion of the basement, which



has a nine-foot ceiling, into an office, a classroom and a library.

By the time you receive this Newsletter our second semester will have ended. It began with one student less. But four guest students joined us for the first week of our spring semester. It gave us a much-appreciated sense of fullness. The open courses for guests from out of town and for the local congregation have proven a great asset to the seminary and have helped to put it on the map. The brochures for the coming fall and spring semester have gone out, and we already have received our first full time student applications for the year 2004/05. We are very much looking forward to celebrating our first birthday in the fall and would gladly welcome some out of town guests for this occasion. Thank you for all the good thoughts and kind wishes coming our way. We need and welcome your support.

How I Spent my Summer Vacation

by Matt Walker

Having only recently become a member of the Christian Community, I am just beginning to understand what is involved. The ideas are huge, and my tiny little mind can only grasp a little at a time. But when I heard about the Way of the West conference, I knew that I would get some valuable information. Little did I know!

I had never been to a conference before. I had no idea what to expect. All I knew is that I couldn't afford it, but I couldn't afford to miss it. And I couldn't wait to get there.

It took about 2 hours to get from SFO to the campus of St. Mary's College in Moraga, near Oakland. What a treat. A beautiful place, nestled in the hills of the high desert, thousands of miles away from my so-called life in New York. What now? I registered, found my dorm room, unpacked quickly and started meeting new people, as well as some friends from home: Hank and Alba Torres, Hildegard, and, most importantly, Erk. Everything was going to be just fine.

After dinner, the conference officially began. We were welcomed by Oliver Steinreuk, and Erk gave a lecture that

introduced the theme of the conference, namely, the parable of the prodigal son. I forgot to take notes, and I hope he will forgive me.

My artistic workshop, "Tone and Word" was led by Lothar Reubke, a priest, musician, and composer from Berlin whose songs I have been singing for years. He spoke of music in spiritual terms, explaining that in the ancient world, young men were instructed in mathematics, philosophy, and music. And the real definition of music comes from the Muses. It's the sound of the universe between the planets. I don't think my radio can pick up that station. Using our voices and small stick chimes, we created what I can only describe as a higher state, a spiritual state of being. I can't begin to explain how I felt, but it used to cost me a lot of money.

My conversational workshop, "Not I, but Christ in Me," was led by Richard Dancey. He explained that Christ enters us through other people, and we are blissfully unaware of these very important meetings. For me, I can recall meeting a woman who called herself a prophetess. I was at a severely low point: unemployed, heartbroken, and lonely. We had never met before, but she told me that I had been given a gift and I should be thankful. Christ is working all around us, and when we are at our lowest, at times of crisis, that's when it's most important to let Him in, just like He did in Gethsemane.

So many priests, so many lectures, so little time. Lothar Reubke spoke about eternal life, that Lazarus was the first to receive it, but it's available to us when we let the Christ seed awaken within us. Paul Corman lectured about the importance of Sacramental Consultation, that when the human being sacrifices his will to God, he will feel peace. Michael Kinsler spoke about destiny. Throughout our lives, we are tested and guided. When we suffer, the adversarial forces are actually helping us on our way. The bad karma will balance for the good. Susan Locey explained how we are destined to learn to love, and that outward love flows to others, and inward love flows with Christ. Sanford Miller helped us realize that medical technology's influence is Ahrimanic in that it can enable a human being to go beyond his karma, but at what cost?

I met a lot of interesting people from around the world. I guess the most influential was Bill Miller-Coulter, a retired Episcopal priest here in New York. We shared a sense of humor as well as an irreverence for traditional "Christianity." Everyone in the conference made a valuable contribution, myself included.

The experience has had a profound effect on me to this day. I guess the lesson that I learned was the significance of each of our lives within the community, and the importance of the sacraments, especially the Act of Consecration. It was worth it at twice the price.

READING STEINER WITH PAUL 1982-2001

by Ruth Mary Harrop

This morning as we began a study of Macrocosm and Microcosm by Rudolf Steiner, I found a penciled note on the

first page of my book. It said, "P. read to R.M. finished 5/25/85."

Until we began attending The Act of Consecration of Man regularly, reading Steiner was the heart of my marriage to Paul J. King. We probably read an average of four nights a week, but it varied. Sometimes nothing. Sometimes we would find a great book and read twice a day until it was over.

In the 80's I had a yarn store. It was the kind of place where people came for help with their knitting and stayed to tell their life stories. One day a woman told me that her husband read to her. "What do you read?" "Oh. poetry. Shakespeare. Lots of things." I immediately knew I wanted to hear Steiner. When I asked Paul to do this with me, he said, "Forget it."

Not content with that answer, I first tried rationality. Still no. He didn't think he could read well enough. It wouldn't work. So, as a last resort, I did something I had never done before and never had to do again. I got down on my knees and begged. "Please. I love the sound of your voice. I love to be read to. Dad read to us when we were little..." I just kept it up until he relented.

After that first lecture everything changed. We marveled at how well we slept. We woke refreshed. Thoughts from the reading would arise in us all day and we talked together in a new way. A marriage that was not doing well revived.

We often mused how living in Anthroposophical thoughts brings more life into life. It is nourishing. You could say it keeps you young, but that is not precisely true. It is more accurate to say you age well.

Always we would interrupt the reading with questions. "Could I hear that again?" or "Wait. What does that mean?" If there were no interruptions for a while, Paul could weave current events into the text. "He never said that!" "No, but I had to know if you were paying attention."

Paul was always the reader. This was because if I read, he fell asleep immediately. Over time, our body language became so precise that if he reached for our current book, I'd grab my knitting and light a candle as he started to read.

Many of us cannot access Anthroposophy by simply reading the important books and doing the exercises. We need a more gentle slope. Reading aloud seems almost too simple, but ideas have formative power and they always precede action.

Gradually we realized that any book on the Christology was a favorite. We discussed going to church, but thought the trip was too long. (see this newsletter of Easter '02 for our story about Saturday church.) When we finally found the will to attend each week, our years of reading were a bridge into The Act of Consecration of Man.

Now it is my turn to read. Paul died of cancer in February of '02. Whether I'm reading alone or with friends, I feel him around me like a warm buzz, a sort of graininess. The room feels like it always did when we were reading.

The biggest surprise of widowhood is that I do not meet the kind of loneliness I feared. Of course I miss Paul. For a while I wasn't sure I wanted to go on, but gradually I see that there is a protection around my life that allows me to live boldly. I've traveled alone and recently began to ride my bicycle again. It is as if he is cheering me on.

Reading Steiner aloud is a way to a deeply social connection that is very rare in contemporary life. Our reading did not end with his death. Because we read so much while we were together in life, it has been natural to continue that connection. We talked about it and memorized verses together that might serve as a bridge.

When we come to the end of Macrocosm and Microcosm I will write in the book "R.M. read to P." Then I'll date it.

I think he stays awake when I read now.

THE CONSTRUCTION IN CALI, COLUMBIA, AND THE YELLOW RIVER IN CHINA

by Emilia Hosmann

What does the one have to do with the other? Thanks to globalization, actually quite a bit.

The land on which the church, living quarters for the resident priest and, eventually the location reuniting all anthroposophical activities in Cali, is to be built on what was once a flowing river. The reason why it is nevertheless worthwhile to build here is the ideal location, which insures a presence in the city, accessible to all, coming from the north or the south. So, to form a safe base, a structure of 105 columns placed into the earth at a depth of 6 meters with a width of 35 cm for each column is to be made. The columns are made of rods of iron, one by one: 6 rods surrounded by circles of hand bent iron rods, called here "castles" are placed into the holes and filled with rubble and cement. (This has to be done immediately, if not, the underground caves in). And here is where China comes in. Maybe you have heard of the dam being built on the Yellow river? All available iron is being sent there—especially ours, as it is cheaper. It may be expensive to us, but to the constructors there a bargain! So, what little is left has suffered a raise of 20% in two weeks. To be able to finish the first stage of the edification, which consists of making all the structure, (a study of costs indicates that it is better and cheaper to make everything now and not interrupt to continue later on), living quarters for the priest, the structure, roof and some walls of the church, a smaller room for the services in the fore patio, a meeting room for the congregation with toilettes and small kitchen (this room is to be shared with the anthroposophical group activities) it is necessary that we save as much in materials as possible, without endangering the structure. To save iron, the circular rods around the castles are made in spiral shape: more work, but we economize. Also, the interior walls and floors are to have bamboo rods either cut open forming a mesh or placed alongside the iron rods and covered with cement. This is definitely cheaper and lightens the weight upon the floor, making it possible to make even narrower columns above. All this has been tested, giving excellent results. The bamboo rods were cut two years ago from Enrique Castro's farm (our architect) and lain flat to season properly (and donated by him, of course). The roof is to be a mixture of the clay-earth extracted from the holes, together with cement, sand and resin. This is also something

used here and improved by the structure engineer, Luis Carlos R'os. It looks beautiful! Besides, we are glad something typical and organic comes into the structure.

All of this will reduce costs considerably. But we also have a foreman, a man called Eliel, who insures that nothing is wasted and that the workers work well, with interest in the construction. Every time a stage is reached according to schedule, Agust'n offers his workers a "sanchocho", a typical dish cooked in a huge pot with hen, (real free walking farm hen), yuca, potato, green banana and most important, a herb called "cimarr—n" which gives it that special taste. We are all invited!

Interesting to see how the earth is bored into and the change of the color of the earth. Around 6 meters depth, we reach sandy soil and water. When we place the castles in and fill with cement, this water rises and we can see it. It is yellow. Could it be the Yellow river in China?

Now to inform briefly of our costs. For the first stage \$250,000 (dollars) is needed, of which we have \$180,000 we are trying to get the rest. For the second stage (finishing the church) \$90,000 is needed. For the third stage, (finishing everything, the seat for anthroposophical activities, rooms for visitors on the top floor, etc.) \$100,000 is needed. We are trying to raise as much as possible among ourselves, but are immensely grateful for every cent coming this way! Thank you for reading this. Hope you enjoyed doing so "from sunny Cali, Columbia" greetings!

Christian Community Candlemas Retreat 2004

by Anne Rae from Phoenixville, PA

The third annual Christian Community retreat took place the last weekend of January at the Jesuit Center for Spiritual Growth in Wernersville, PA. We continued with the theme of the Elements from the prior retreats, working this time with the element earth.

In a wonderful progression through talks and conversations led by Rev. Nadine Hafner, eurythmy with Gillian Shoemaker, tactile experience of clay with Mimi Coleman, and Spatial Dynamics with Zoe Workman, we deepened our understanding of the element earth.

We observed and touched the very densified earth of various stones and Nadine traced their spiritual-geological metamorphic pathways. I found it very moving as she spoke of light in stone, the trinity in Granite, the leaves of stone, and of salt.

Through a study of the Beatitudes (Matthew, Ch. 5), a pathway for the individual to become the salt of the earth was revealed. This was a way of the body and of the living thoughts to transform the Christ in us. Images of salt, light, and the New Jerusalem were interwoven.

Gillian led a geological fieldtrip down into the earth where we experienced the intricate movements of the fluid layers of stone, the fire in the center of the earth, and then the encircling Great Beings.

We were invited by Mimi to sense the forces involved in

densifying the earth element. We pressed our clay spheres gradually toward (one never quite gets there) cubes representing the earth in sacred Platonic geometry.

The last conversation centered on the earth in the Sacraments. Gathering up what we had explored earlier, Nadine explained many earth references contained in their words. The mood of the Alter was at the center of the whole retreat. Zoe Workman led us in the Spatial Dynamics formation of the Cross. This movement of the Cross in relation to the earth helped us experience the reverence for the Risen Christ. Each day ended with a Close of Day service and the Act of Consecration of Man was held on Sunday.

Many thanks go to Zoe for organizing the retreat.

DEATH AND RESURRECTION.

By Jan Brooking (New Zealand)

Death...

Heals, transforms.

Unfolds new life.

Creative, glorious, awesome,

Dark passage to the light.

Resurrection...

Unfolding, evolving process through time.

Transformative, tangible,

Complete unfinished mystery of God.

THE CHRISTIAN COMMUNITY presents: HEIMDALL-BY-CANOE 2004 *The Coulonge River*

This year's canoe trip again takes us into the wilderness of Quebec. But compared with last year's trip, which included 27 rapids over 85 kilometers (51 miles) in 7 days, the Coulonge trip includes 69 runnable rapids over 250 km (150 miles). For this we will need 2 weeks.

The trip begins with a series of beautiful northern lakes, separated by rapids or portages. After 3 days of lake travel, we begin the descent of the river itself. There are a few hefty portages around waterfalls, lift-overs around ledges, and rapids that require lining the canoes. Compared with last year's trip, our paddling skills will have to greatly improve, and in general the trip will be much more physically demanding. Services will be held twice on this trip.

We have decided to keep this trip small. There will only be room for 14 campers, traveling in 2 groups (7 campers, 3 staff in each). So, if you want to join us, you MUST send in your application quickly. After we get 14 enrollees, later applicants will be put on a waiting-list.

AGES: 13 – 16. DATES: July 11 – July 25. COST: sliding scale \$600 to \$700 (U.S.)

DEPOSIT: \$100 (U.S.), to be refunded if applicant drops out before June 1.

TO APPLY: 1. copy the application below and email it to pskaller@juno.com, or send it by snail-mail to Rev. Peter Skaller, P.O. Box 658, Housatonic, MA 01236 USA. You can also telephone your application (413-274-6032).

2. send your deposit to the above address.

Application for Coulonge River, 2004

Name _____ Birthday _____

Address _____

Email _____ Telephone _____

Previous canoeing experience _____

Swimming ability _____

Fee you can pay _____

Deposit enclosed? _____

THE CHRISTIAN COMMUNITY IN NORTH AMERICA

As of March, 2004

On the Web: www.thechristiancommunity.org

Seminary of The Christian Community

P.O. Box 25603, Chicago, IL 60625

Rev. Gisela Wielki (773) 472-7041

Lenker: Rev. Oliver Steinrueck, Chicago (773) 989-8558

Boston USA (617) 277-6266

366 Washington Street, Brookline, MA 02445

Rev. Arie Boogert,

Chicago USA (773) 506-0963

2135 West Wilson, Chicago, IL 60625

Rev. Richard Dancey

Denver USA (303) 282-6424

2180 South Madison Street, Denver, CO 80210

Rev. James Hinds

Detroit USA (248) 546-3611

1320 Camden at Wanda, Ferndale, MI 48220

Rev. Hartmut Junge, Rev. Robert Patterson

Los Angeles USA (818) 762-2251

11030 LaMaida Street, North Hollywood, CA 91601

Rev. Cynthia Hinds

New York USA (212) 877-3577

309 West 74th Street, New York, NY 10023
Rev. Erk Ludwig

Philadelphia USA (610) 293-6484 or 647-6869

212 Old Lancaster Road, Devon, PA 19333
Rev. Daniel Hafner
Rev. Franziska Steinrueck

Sacramento USA (916) 965-9112 or 366-9545

3506 Eisenhower Drive, Sacramento, CA 95826
Rev. Franziska Hesse, Rev. Sanford Miller

San Francisco USA (415) 928-1715

906 Divisadero Street, San Francisco, CA 94115
Contact Melissa Kay (415) 469-0705, or contact
Rev. Sanford Miller in Sacramento (916) 965-9112

Spring Valley USA (845) 426-3144

15 Margetts Rd, Spring Valley, NY 10977
Rev. Carol Kelly

Taconic-Berkshire Region USA

(518) 325-9293 or (413)274-6032

10 Green River Lane, Hillsdale, NY 12529
Rev. Michael Brewer , Rev. Peter Skaller

Toronto CANADA (905) 709-4544

901 Rutherford Road, Vaughan, Ontario L6A 1S2
Rev. Susan Locey

Vancouver CANADA (604) 215-9767

5050 East Hastings Street, Burnaby, B.C. V5B 1P6
Rev. Michael Kientzler

GROUPS AFFILIATED WITH CONGREGATIONS

(* Not now regularly visited by a priest)

Burlington, Vermont USA

Contact Bill and Michelle Warnock
(802) 862-7001 (Or contact Taconic-Berkshire Region)

Camphill Minnesota USA Contact Chicago

Camphill Nottawasaga, Ontario CANADA
Contact Edi Holzer (705) 424-2409 (Or contact Toronto)

Chapel Hill, North Carolina USA Contact
Buddy Smiley (919) 933-5925 or Margit Gratzl
(919) 467-9447 (Or contact Philadelphia)

Copake Camphill Village, New York USA

Contact Corinna
Komenda (518) 329-1140
(Or Contact Taconic-Berkshire Region)

Duncan, British Columbia CANADA

Contact Michael Balcomb
(250) 701-0005 (Or contact Vancouver)

Durham Area, Ontario CANADA Contact Fritz and Hilde
Stutzki (519) 369-6011 (Or contact Detroit)

East Troy, Wisconsin USA Contact Chicago

***Honolulu, Hawaii USA** Contact Bill and Genie Sakaguchi
(808) 738-5534 (Or contact Los Angeles)

Camphill Village, Kimberton Hills, Pennsylvania USA

Contact Philadelphia

London, Ontario CANADA Contact Herbert and Agnes
Schneeberg (519) 641-2431 or Carol Lewis (519) 433-0090
(Or contact Detroit)

Maine (Southern) Contact Tade and Nancy Mahoney
(207) 865-4482 (Or Contact Boston)

Minneapolis, Minnesota USA Contact Chicago

Montreal, Quebec CANADA Contact Johanna Boelsterli
(514) 289-9473 or Scotty Simons (514) 935-9074
(Or Contact Taconic-Berkshire Region)

Nelson, British Columbia CANADA Contact Helen
Bischof (250) 352-5727 (Or contact Vancouver)

New Hampshire (Southern) USA Contact Hanspeter and
Susan Weber (603) 352-7370 (Or contact Boston)

Ottawa, Ontario CANADA Contact Brenda St. Jean
(613) 729-5328 (Or contact Toronto)

Pioneer Valley, Massachusetts USA

Contact Eileen Noonan
(860) 956-8799 (Or contact Taconic-Berkshire Region)

Santa Cruz, California USA Contact Susan and Bruce
Bischof (831) 423-4025 (Or contact San Francisco)

Santa Fe, New Mexico USA Contact Denver

Santa Rosa, California USA Contact Elinor Biller
(707) 542-5733 (Or contact San Francisco)

Seattle, Washington USA Contact Christina Lee
(206) 459-5374 (Or contact Vancouver)

Viroqua, Wisconsin USA Contact Chicago

Washington DC – Baltimore area USA
Contact Rudolf Heirman 301-593-0712.

Deadline for Michaelmas submissions is
September 1, 2004. Please send submissions
to Jim Hinds, 1316 S. Pearl St., Denver, CO
80210 or email to jhinds@earthlink.net.