

# THE CHRISTIAN COMMUNITY

MOVEMENT FOR RELIGIOUS RENEWAL

North American Newsletter • Volume 12, Number 3

## Advent ~ Christmas ~ Epiphany



*The Adoration of the Magi by Rembrandt*

**2004 ~ 2005**

## THREE CREATIONS – A THOUGHT FOR CHRISTMAS 2004

At Christmas time children expect presents. This is the way things should be. There are many things it is right and proper for a child to expect and even take for granted because they so clearly belong to that part of humanity carried by others. Their physical, soul and spiritual needs are met by adults and angels working together.

Unconsciously they feel the appropriateness of expressing love through giving. Knowing they are loved, they know Santa Claus or someone just as special will come and give to them. They sense the basic principle of life, that the world is based on love, that the world was created with love and that it came into existence through giving.

**At the first creation** of the world the Father God poured forth his substance that a world might come into existence. This giving forth of self stands behind every created thing. It is the principle upon which our world exists: giving, loving.

The giving was complete and mankind was set free from the giver, free to find itself, free to learn how to love and give freely.

With time it became necessary for a **second creation**: a second giving. Mankind was floundering in its effort to learn loving. Some had forgotten God entirely and were only concerned with increasing their own power base on earth – at the expense of others – the opposite of love. Others were struggling to free themselves from the suffering of earth unmindful of those left behind. Most were praying for and expecting a savior. Some had already themselves lost awareness of the spiritual origins of the world in love. They expected an earthly savior who would simply replace one power center with another more benevolent to them.

At the first Christmas God created again – he gave his son to all mankind. It was the gift of the possibility of salvation. Christ's coming was an expression of God's love for humanity.

What humanity does not realize is that external salvation and peace between nations could only be the result of a third creation. Made possible by the second creation, **the third creation** is the work of human beings. Every year at Christmas time we are inspired anew to begin work on this creation.

Children experience Christmas intuitively and are filled with joy at this time of year. Every year a great many people experience a subtle disappointment when Christmas comes. The joy is no longer felt. Often we reach back into childhood memories in an attempt to feel the reality of the Christmas spirit. This usually leads to sentimentality, the great danger of Christmastime. Feeling the memories of one's own feelings of Christmases past, we are in danger of merely feeling ourselves instead of what is really happening.

The real event of Christmas today is the third creation. God would give himself now through every single individual. The giving of the third creation is through human beings. We experience it in the love that flows from us when we give. We are not the end of God's creation. His love should not stop with us. If it does we are blinded to the reality of Christmas by our own sentimentality. Our love for others is

his love flowing further. To giving belongs receiving, to loving, being loved. They cannot be separated. What we receive at Christmas we must give further. That is the wisdom of creation, the secret of true Christmas spirit.

The spiritual atmosphere of the earth at this time of year gives us the opportunity to understand and participate in the creation of the world. That is the real spirit of Christmas.

*James H. Hindes*  
Denver, CO

## INVITATION FROM THE DELEGATE MEETING, CHICAGO, AUTUMN 2004

I stumbled upon a used CD in Borders Books last summer. It contained a recording of Arab Christian Music from the First Century following the Incarnation. Each and every time I listen to it, I have a flash realization of how profound it must have been to carry the message of Christ in those first terrifying yet exciting years, when the ground was still vibrating from the Mystery of Golgotha.

As I witness the breathtaking events swirling about the Globe during the last several years, I am comforted and challenged by the understanding we have in the Christian Community. We know we are living during the time of the Reappearance of Christ in the Etheric. We also know the task of our epoch is to confront the mystery of evil. What an honor to be on the earthly plane during this momentous time. How is it that we are to carry this new impulse of the Christ? How do we meet the mystery of evil in our times as well as interact with Christ during this epoch in a strong, mature, effective and loving way?

At the Delegates Meeting this autumn, I had some inkling as to how to meet these questions. I also had my soul renewed by interacting with dedicated and loving Christian Community board members from Canada and the US. In the midst of pre-election jitters, mounting war casualties and economic uncertainty, we gathered in Chicago to creatively meet the challenge of the Central Fund deficit and what results as an impending financial crisis of our retiring priests. Lively discussions followed as to how to meet this need. Suggestions were presented from numerous congregations, possibilities and unconsidered problems were hashed out. We came to the conclusion that not only did we want to meet this financial obligation towards our retired priests, but there were several concrete methods presented which could help respond to funding requirements.

One of the more community-based approaches was brought by Los Angeles and enthusiastically embraced by the delegates.

**On Tuesday evening, February 8th**, Congregations and Affiliates across the North American Continent and Hawaii will gather to have a **Night of Simultaneous Supportive Suppers** in their respective locations. Each Congregation and Affiliate is encouraged to have a minimum of three suppers, hosted in private homes' with 10 patrons donating a minimum of \$20.00 each. In addition to entertainment and fine dining, the purpose of these Suppers is to raise funds,

awareness and gratitude for the pioneering efforts of the Christian Community Priests in North America. If each Congregation and Affiliate can participate fully, a large dent can be made in this year's fiscal deficit. Not only will it be a healthy contribution financially, it will be a marvelous opportunity to nurture our community life and reach out to those who may not be aware of the Christian Community in their neighborhoods.

When two or more are gathered together, Christ said he would be there also. Hundreds of Christian Community members and friends will gather together across this magnificent continent including the middle of the Pacific Ocean as on February 8th. This will be a powerful force to help anchor the Movement for Religious Renewal in North America. When our Priests can be assured they will be taken care of, we can grow our congregations. As we educate and ordain new Priests, we must insure that the forms and institutions they enter are healthy and financially sustainable. The Night of Simultaneous Supportive Suppers is a step towards maturing the Christian Community structure in North America. Together, we can, as our ancestors in Ancient Palestine, help spread the healing impulse of Christ in this new epoch. The Christian Community has a path towards meeting the challenges of our times, The Movement for Religious Renewal offers effective, loving ways to meet the Christ during this tumultuous time in human evolution. This can only be done here in North America when we all gather our creative heart forces together as one community across the continent.

As a delegate from Denver kept telling me, "Keep in mind 'loaves and fishes'; when we all pitch in, miracles happen!" I hope you will join us all on February 8th by either hosting, attending or providing food or scholarships for the event in your community. There is more to helping the Central Fund than by writing "just another check." You are cordially invited to help heal the Earth, by insuring the viability of our movement.

Please check the Christian Community Web Site to see where you can participate. If you would like a "kit" for the event to host in your community, you can download it from our Website, [www.thechristiancommunity.org](http://www.thechristiancommunity.org). You can also contact me, Stephanie Georgieff, at [greenstefka@yahoo.com](mailto:greenstefka@yahoo.com) or call me at 714-345-4854 if you have any questions. I will join you all in spirit on February 8th as we simultaneously sup to support our Central Fund!

*Stephanie Georgieff*  
Pan-Californian Member at Large  
Los Angeles Board Member

## **HEIMDALL-BY-CANOE 2004, #1, THE BONAVENTURE RIVER OF QUEBEC**

Heimdall-By-Canoe ran two canoe trips this summer. First was a week on the Bonaventure River for adults and youth older than 17. The second, two weeks on the Coulonge River, was for youth 13 – 16. A report on the Coulonge trip

will appear in the next issue of the newsletter. This report concerns the Bonaventure trip.

The 19 participants came from Ontario, Quebec, Vermont, Massachusetts, and New York. A 2-day drive took us out onto the Gaspé Peninsula of Quebec and into the Chic-Choc Mountains, the northernmost extent of the Appalachians. From the town of Bonaventure we drove another 5 hours in a hired shuttle-bus while one of our cars pulled our trailer with 10 canoes. Though it was the last week of June, snow could still be seen on some of the mountaintops. We followed scary, precipice-hanging logging roads to Lake Bonaventure, the source of the Bonaventure River. On the way up, the bus had a flat tire, and the driver got lost a few times!

The Bonaventure is famous for its beauty, and is a Mecca for salmon fishing. The water is a crystal clear, blue-green. But it is also very cold. No one, not even our hearty young people, could stay in for a swim longer than a few seconds. This river becomes too shallow to paddle in July, and we caught just enough water during the last week of June. Even so, we continually bumped and scraped our canoes on rocks. In the river's upper reaches, it was: paddle a few strokes, then hop out to walk and push. But 2 days into the trip, as tributaries poured in, paddling was much better, and the rapids became fun.

Twenty years earlier there had been a huge forest fire in this region. For the first two days we were surrounded by severely scarred mountains, with standing dead trees amidst newly colonizing aspen and birch. In a mature state the forest would have been white spruce, balsam fir, tamarack and white pine, with white cedar and black alder lining the riverbanks. There was an awesome beauty to this landscape. Landforms were clearly revealed. The gentle, rounded forms of the limestone hills, every gully, every ravine, every promontory could be clearly seen. Occasionally a strip of green trees, spared from the fire, could be seen in ravines and along watercourses. Dead trees often piled up in the river, resulting in logjams that we could pass only by lifting our canoes over them. To haul a gear-loaded canoe over such obstacles required standing in the freezing water, 6 or 7 people taking hold of it, and lifting and pushing it over. We must have gone through this exercise at least 5 times during the first days of travel...with 10 canoes! We cracked lots of sardonic jokes and formed cheerleading teams to encourage the lifters. This is canoeing?

Generally we paddled in two groups. While there were a few greenhorns and newcomers, most of us were Heimdall old-timers, so camaraderie and a family-feel were strong, and the experienced canoeists were able to offset the deficiencies of the beginners. The age range went from 17 to 62 and many were in their fifties. But age differences vanished...except of course for stamina...and laughter became the universal language...well, there'were'also some tense moments of growling. After all, we were a community! For our second night of camping we could not find a campsite! And so, we had to fashion a site out of nothing. We found an area in the midst of standing and fallen dead trees within the fire zone, but with enough level spots for makeshift tent-pitching. In the morning there was an ice-layer over the water standing overnight in our pots!

As the river picked up volume and we left the fire zone, we entered what is called “Kicking Horse Pass”, so named because of the rapids. The mountains rise steeply from the river and are lined with mature spruce, fir, aspen, birch, cedar and tamarack, and the river drops sharply over rapids and shelves, some of which were challenging and gave this section its name. Mists float everywhere. Just as we entered this area, one of our canoes got hung up at the top of a rapid, tipped, and then became pinned against a boulder. It was the last canoe of our flotilla. The next to last canoe luckily saw it happen and stopped close enough so that it was a short wade and forest jaunt to get to the scene. Three of us waded into the rapid in the freezing water and gained enough of a foothold so that we could push the canoe up while the fourth held a rope on shore and tied to the canoe. It came free! But one of the three managed to slip and completely dunk in the freezing water, so it became necessary for an immediate change into dry clothes. Hypothermia is always a danger. The whole operation took 45 minutes.

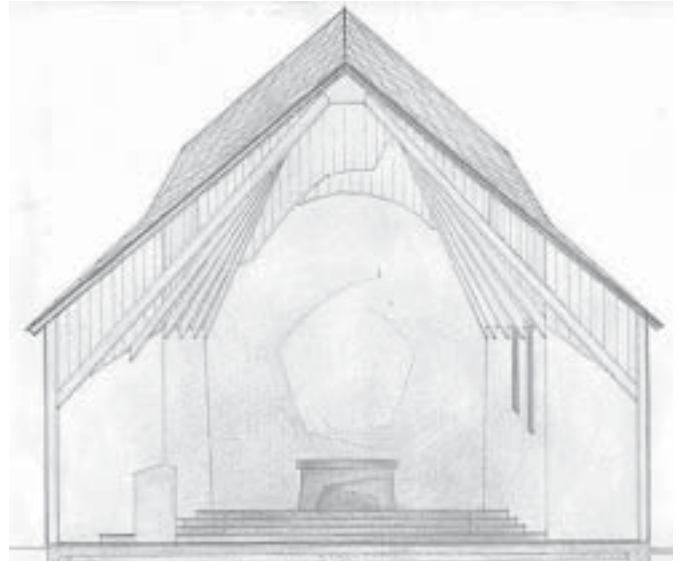
The Act of Consecration of Man was held in a forest-chapel under cedars and hemlocks. The sound of nearby rushing and gurgling fast water meant that the priest had to really push his voice! The day before we had been paddling in the rain, but in the late afternoon the sun appeared and shone through the riverbank cedars in glowing, straight shafts of brilliant light. The scene was enchanted, and the image of the straight light-shafts became the picture for the next day’s sermon on “Make straight the ways of the Lord.”

Along the river bottom flashes of white light gleamed from exquisite stones; limestone pieces with delicately interwoven designs of pure white calcite. Birds were everywhere, and singing accompanied the entire trip. It was still spring up there! And the elderberries were also in bloom. The aroma of their flowers wafted out over the river in intoxicating strength, and it got to the point where one could predict that a large bush would appear downstream because one was encountering the fragrance already upstream. Light shafts, bird singing and water singing, the aromas of cedars and elderberries, mountains and blue-green water...the beauty was almost painful. How is it possible that our beautiful earth can be treated so shamelessly by modern humanity!?

As we worked our way downriver, not only did more southerly maple, ash and elm begin to appear, but so did salmon fishermen and –women. The water was fast, yet the descent rate was gradual enough so that the water flowed in a sinuous meander even though the banks were not meandering. It is amazing to experience how a river will drop its load of gravel and sand so as to reveal a meander flow pattern even within straight walled banks. (Subtle spiraling surface currents are revealed throughout a river when pollen grains accumulate on the surface.) When paddling such an area, the trick is to keep to the far outside of the meander where the current is fastest and the bed the deepest. The fisherfolks, however, –“own” the river, and canoeists are to yield. Such is the law of paddling etiquette when there is fly-fishing going on. And so as we would approach someone fishing, they would gesture where we were to paddle so as not to spook the fish. And this often meant leaving the preferred paddling path of the outside bend, because that is also where the fish hang out! At times this got quite annoying!

Eventually we paddled into brackish and then salt water as we entered Chaleur Bay at the end of our trip. Our canoes had taken a beating, scraping over all those rocks, and some of the “older” folks experienced their bodies as being similarly beaten and bruised, but our souls were soothed and uplifted by the astounding beauty and warm community-life we had experienced. Future trips for adults were requested.

*Peter Skaller*  
Housatonic, MA



## **NEW CHURCH TO BE BUILT IN TACONIC BERKSHIRE REGION**

We would like to share with you the joyful news that, after much work in designing, planning and fund raising, we have decided to break ground for our new church next spring!

Recently gifts and pledges have surged, totaling now over \$360,000. This is about 85% of the minimum we need and a remarkable accomplishment for our small congregation. We recognize that this project would not have come this far without the active help of many souls in the spiritual world who are connected to our congregation. There are also many people beyond our congregation who wish to join us in honoring friends who have died and who have responded with support.

From the beginning our intention has been to build our church as much as possible with our own hands. A number of us are builders. A lot of volunteer time has brought us to where we are now. A lot more will be needed. It has been said that the community is not building the church; rather the church is building the community.

So we invite you to come and join in community building. In the summer there will be framing, siding and painting; the fall and winter will bring finer interior carpentry and more painting. We do need skilled help. But for those less highly skilled, there will always be ground level painting, not to mention cooking.

We have ten acres of fields and forests on the bank of the Green River, providing good opportunity for camping, with amenities in the house. Cultural events abound in the nearby Berkshires. While we welcome you at any time, probably the weeks before and after the North American conference in New York City (July 16-22 and July 30-August 6) would be convenient times for more people to come together here in a work camp setting. Those who give a week or weeks of their vacation will leave with memories and friendships to last a lifetime.

If you wish to help, please contact Jonitha Hasse, volunteer coordinator, at (518) 325-7454.

We have come a long way over the past five years, since we first met together to imagine a new church. We still have a long way to go, of course, not only with fund raising, but also with the enormous amount of work it will need to bring this vision into physical form. This is a good time to pause and to reflect with deep gratitude on how blessed we are. We feel strongly that our impulse for the renewal of Christianity is needed now more than ever. This feeling has been confirmed by the generous responses of friends near and far.

*George Riley and Jonitha Hasse*

## THE FIVE LANGUAGES OF LOVE

What is the purpose of human evolution on earth? Why are we here?

We are here to learn to love in the highest possible way, with and through a human ego, that is to say, with and through our awareness of self. The pre-Christian summary was that we are to love God with all our heart, mind and strength, and our neighbor as ourselves. Christ has given humanity a new version of this task, a new aim in life: Love one another as I have loved you.

So the question naturally arises, how did he in fact go about loving us?

One useful breakdown of ways of loving comes from the book, *The Five Love Languages*, by Gary Chapman (Northfield Publishing). He says that there are five main ways of showing and expressing love toward others. Each of us is primarily fluent in one of the languages of love. One of the five is our 'native language' of love.

Another's language of love however may be different from ours. Loving someone else frequently means that we need to learn to speak *their* language of love; we may need to learn an equally valid "foreign" love language so that the other can "hear" and know that they are loved, so that they can receive our love, can be affirmed and strengthened through our love. "The other" can be spouse, parent, child, friend, acquaintance, stranger, anyone in fact.

Christ was fluent in all five languages. His life presents examples of all five love languages.

The first of these ways of expressing love, a first language of love, is love expressed through **words of affirmation**: compliments, words of appreciation, of

encouragement, words of kindness and comfort. In human terms we might say, "You did a great job." "I really appreciated that you..." "Thank you." "You know, such and such really one of your strengths." "It will be all right". If the other's primary language of love is words of affirmation, I may need to learn to speak such words, even if such words are not my own primary way of expressing love, awkward though that may seem at first. I need to do so in order that they will "hear" love, feel loved, be strengthened.

What are some of the words of affirmation Christ spoke?

*Words of praise and affirmation:*

"You have judged correctly." Matthew 8:3

"I have found no one in Israel with such faith."

Matthew 8:10

"Here is a true Israelite, in whom there is nothing false."

John 1:47

*Words of encouragement:*

"This sickness will not end in death, but is for the glory of God.... Your brother will rise again..."

John 11:4, 23

"With man it is impossible, but with God all things are possible."

Matthew 19:36

*Words of comfort:*

"Do not worry." Mark 12:22

"Do not be afraid." Matthew 28:9

"Peace be with you, go in peace"

Luke 24:36, John 20:19, 20, 26

"Neither do I condemn you." John 8:11

*Words that give strength to life's path:*

"Take heart, friend, your sins are forgiven you."

Matthew 9:2

"Take heart, daughter, your faith has healed you."

Matthew 9:22

"Rise up; do not be afraid." Matthew 17:7

"Take up your pallet and walk." John 5:8

He comforts and soothes. He removes worries. He affirms achievements and life paths.

The second on Chapman's list of languages of love is spending **quality time** with the other. Instead of *talking*, quality time essentially involves *listening*. If the other's primary language of love is quality time, I may need to learn how to create quality time for them so that they will know that they are loved. It means giving them my undivided attention, with eye contact, observing their body language, listening for the feeling nature of their thoughts. It means conversation of and from the heart. It may include mutually nourishing quality activities.

Most of Christ's time was quality time with others; when he was with others, he made it into quality time:

"I have compassion for these people..." Matthew 15:32

"He took them with him to the top of the mountain to pray..." Matthew 17:1

"Then he took them with him and they withdrew by themselves" Luke 9:10

"He knew their thoughts..." Matthew 12:25, Luke 11:17

"Jesus looked at him and loved him..." Mark 10:21

"Jesus said, 'Does this offend you?'" John 6:61

"To the crowd he said,

'Listen and understand.'" Matthew 15:10

"He who has ears to hear, let him hear..." Mark 4:9

The third language of love is **giving/receiving gifts**. Honoring the other with a gift as an expression of esteem is an ancient cultural tradition, probably the oldest language of love. Gifts can be found, made or purchased. One of the greatest gifts may be the gift of one's presence and attention. If the other's primary language of love is gifts, I will need to learn to give (and receive) gifts for their sake, so that they will know they are loved.

The Three Kings brought their famous gifts to the Christ Child, gifts graciously accepted by his mother. Matthew 2:11

Christ commented on the value of the gift of the widow's coin to the temple treasury, noting that the others had given out of their richness, but she had given of her life substance, something that meant both value and sacrifice. Luke 21:4

Christ gave himself as mankind's greatest gift, the gift of his presence on earth in a human body; the sacrifice of himself on our behalf. This gift also involved a purchase; with his life our humanity was ransomed.

The fourth language of love involves **acts of service**. This is doing something for the other, performing a deed that they would appreciate, for their sake, so that they know that they are loved. Perhaps it involves for example running an errand for them, or providing a meal. This gives them some freedom: a little freeing of their time, of their energies. If their language of love is acts of service, my act of service lets them know that they are loved, by taking on some of their life burdens for them.

Christ's whole incarnation was an act of service. This is given archetypal form when he washed the disciples' feet, a ritual cleansing of the detritus of their life path, helping them to be clean and unhindered on their further way. John 13:5. It was such a humbling of himself that it disturbed Peter, who initially refused it. But Christ made clear that to refuse his act of service, his deed, to refuse his love, was to refuse union with him. And Christ himself gratefully received Mary Magdalene's service of anointing in anticipation of his death. John 12:3.

The fifth language of love is affectionate, soothing, healing **physical touch**. If the other's primary language of love is physical touch, I may need to learn how to touch in an affectionate, soothing, healing way, giving love through

that channel, so that the other knows that (s)he is loved, strengthened, perhaps even healed.

He put his fingers in the ears of the deaf mute and touched his tongue. Mark 7:37.

He made a paste of spittle and mud and placed it on the eyes of the blind man. John 9:6. To the leper he reached out his hand and touched him as part of his healing. Matthew 8:3.

After the Transfiguration, when the disciples had fallen on their faces in fear and awe, he touched them and told them not to be afraid. Matthew 17:7.

Christ washed feet. John 13:5.

Christ embodied and expressed all five languages of love: he spoke affirming, encouraging words. He listened and offered his time and attention to others. He gave and received gifts. His touch was healing. He performed the greatest of all acts of service. And he asked us to love one another as he loved us. He taught by example. He demonstrated how.

But we can take this idea a step further. He also said that whatever we do to others, we are in fact doing to him. So we can imagine that in enacting the five languages of love, we are addressing our efforts not only to our loved ones themselves, but further, *to the Christ in them*.

Our words affirm the Christ in them.

We listen for, attend to, give quality time to the Christ in them.

We receive and give Christ-gifts.

We perform acts of service for the Christ in them.

We touch Christ in them.

In this way not only will we be loving our neighbor as well as we love ourselves. In this way we will be loving one another in the way that Christ loved us. And in this way we will also be loving God with all our heart and mind and strength.

Cynthia Hinds  
Los Angeles, CA

## A NOTE FROM THE SEMINARY

I came to explore the possibility of becoming a priest in the Christian Community, a Movement for Religious Renewal. I came to deepen my understanding of community and what does it mean "religious renewal"? What could it mean, does it mean, to be a priest, a servant of such a movement? What does it mean to be a member of such a community? Coming to Chicago, I have entered more deeply than ever into just such a community of questioners: 11 of us, full-time seekers from Europe and North America, with 3 resident priests, who work with us constantly, visiting priests giving courses, members of the community joining in at times, along with visiting students, possible future full-timers; all living the questions, seeking through the studies, in the conversations and in the silences, for light on the way. The courses are varied and challenging in different ways, not so much the content but what it is being asked of us to experience. So far this semester we have looked at the grand story of Christ's

descent into earth existence and history, into us and the continuing process of His becoming and our becoming. We studied the Tree, from the Garden at the Beginning to the City at the End, where it grows on both sides of the River of Life; the Imagination and the Reality of the Tree, as it is all around us now. We walked the forests here in Chicago, dug in the soil, examined the leaves and the branches, the bark and the rings; The Tree's relationship to the other trees, to the light, water and soil; to time and all the other life around.

We looked at Mythology and its evolution into Philosophy. We thought deeply about Martin Luther King Jr. and his challenge to America; this challenge that now meets us everywhere in the world: Chaos or Community? Where do we go from here? and How?

And perhaps that which is most deeply the theme of our quest here: we explored our Perception of the Space Between through many experiential processes. During this course we went into downtown Chicago and stood still in a slowly moving line, each 7 paces apart, moving forward, down the block, around the corner and on; one person at a time, coming forward from the back, then standing, remaining, as the process continued for 45 minutes. We moved or stood: watching the people flow around and between us; engaging when they asked us "What are you doing? What are you protesting? Can anyone do this?" I answered "It's an art and consciousness project." and one man said to me, "I can see how you could learn a lot from this. No one stands still any more."

Yes, observing the Space Between: between events in time, between words, ideas, between branches on a tree, between buildings, cars and people, between you and I. We are asked to become aware, to sense, how we experience our lives? use our senses? all 12? What is it we experience? or Who? Who am I? Who are you? What is it to be an I? Here in this space between past and future, what is it to be present?

Aware? Awake and on the Way, with others? Thus are we being led, asking these questions and learning to listen in the spaces. We are learning to walk the quest of the question: How can I serve that which can create community out of this seeming chaos of modern existence? What are the foundations for a religious life, that which might even renew the world? How can I find and found them and build on them? We practice daily, listening to that great drama revealed: The Act of Consecration of Man; then explore through this life we live in common in the Seminary of the Christian Community in North America, a Movement for Religious Renewal.

*Lorien Temple*  
Chicago, IL

## THE CHRISTIAN COMMUNITY IN NORTH AMERICA

AS OF September 2004

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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  
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**Chapel Hill, North Carolina USA**  
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(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

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