

The Christian Community

North American Newsletter

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www.thechristiancommunity.org www.chicago-seminary.org

WHAT THE "NEW RENDITION" TELLS US: *Listening "behind" the new rendition of The Act of Consecration of Man*
Susan Locey

Is the new rendition that we are celebrating throughout North America at the altars of The Christian Community clearer, more understandable? Not really, especially when you consider that the differentiation between the "you-singular" of "thee and thou" has been lost into the blending with the "you-plural."

Is the new rendition more beautiful? No: the vowels have become more monotonous and repetitive.

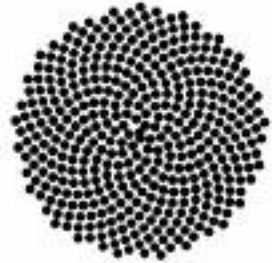
Is the new rendition more contemporary? What does that mean: do our rituals approach the language of today's conversations, or newspapers, or literature? I don't think so; our ritual language continues to be a very special and extraordinary use of language. The phrases are not clichés—they stand out and provoke thought.

Is the new rendition better? Perhaps not better, but it is more direct. There is a paring down, indeed a simplification. And some phrases emerge with more power because of the directness. A sacrifice of beauty has been made, and power remains, or is made manifest, or it emerges unhampered by the niceties of English! The will aspect of the language is being selected and preferred.

There is another realm in which language undergoes a paring down. A comparison could be made to the language understood by souls who cross the threshold of death. According to observations made by Rudolf Steiner, the modifiers (adjectives and adverbs) along with nouns become meaningless fairly quickly, as the soul loses its relationship to material things. Prepositions, the mediators of relationship between, to, around, etc. linger as a sense of activity, but the verbs remain understandable for a longer time. Years after death, our interjections and emotion-laden monosyllables such as "oh, ah, ow!" etc. can still be understood. The decrease in developed language understood by the dead may be compared to the devolution towards which our North American English language is tending. It is dying down, and becoming the language of the threshold!

How do we work with this? Is this downward spiral not merely a devolution, but possibly a necessary path that leads down, through and beyond "Hades?"

Death cannot be avoided. What we want to do is prepare the English language for its Resurrection! When Christ rose from death, his resurrection-body was not a replica of the body that lived before dying on



the cross. This was the mystery of His not being recognised by the disciples on the way to Emmaus. Could this same re-creation after death also be true for the body of a language? Will the English of the future resemble the English of the present? We already know when we read Chaucer how much English has stretched and changed in the last 600 years. What will the English of the future be like?

Or perhaps a more burning question for us could be: What does English need for its resurrection? Can we contribute to this?

I think English is uniquely "equipped" to be a language basis for the future. It is a language whose substance and meaning do not incarnate so strongly into the words themselves. The spirit of the language walks "above the words," utilising just enough of the sounds to convey an impression of its existence. It cannot live (communicate) without the vowels and consonants, but the picture quality and the power of will exist in a realm beyond the words themselves.

We can imagine that these symptoms, or signatures, of the North American English language reveal gestures of the particular spiritual being from the ranks of the archangels who lives in this element. What are the characteristics again?

- the language favours the will element;
- it can build a bridge across the threshold;
- it is simplifying itself, paring down, becoming essential;
- English liberates the realities of ideas and ideals from the words that carry them...

There is also an inherent creativity in English. It is amazing how many new words have been coined in the last 50 years, and how many words have completely changed their meanings.

The archangel of our language inspires change. The empowerment of the will is being cultivated through the language. We are being led into threshold language. And creativity is being fostered more than form. But this does not lead automatically to resurrection. Strengthening the spiritual content of our free inner life is the only hope for our language to emerge renewed! Active prayer, meditation and spiritual conversation are the contributions we can make for the future life of our language—for that matter, the future life of every language.

This verse from Rudolf Steiner's *Verses and Meditations* offers focus for these thoughts about language:

In present earthly Time
Man needs renewed spiritual content
In the words he speaks.
For of the spoken word Man's soul and spirit
During the time outside the body while he sleeps
Retain whatever is of spiritual value.
For sleeping Man needs to reach out
Into the realm of the Archangeloi
For conversation with them;
And they can only receive the spiritual content—
Never the material content of the words.
Failing such conversation,
Man suffers harm in his entire being.



CHILDREN'S SUMMER CAMPS 2008 AND FAMILY CAMP

- **East Coast Summer Camp** for children ages 8-14: Thurs. Aug. 7 to Sat. Aug. 23, Glen Spey, NY. Contact Carol Kelly caroltkelly@juno.com 845 426 3144.
- **Midwest Summer Camp** for Children ages 9 - 13 Camp Decorah on the Black River in western Wisconsin, Monday, August 4 to Sunday, August 17, 2008. Cost: \$425 per child. For information contact Rev. Richard Dancey: Tel.: 773-506-0963.
- **West Coast Children's Camp Tamarack** dates are June 26-July 12. \$1,000. Contact Sanford Miller, 916-965-9112.
- The Christian Community will hold a **Family Camp** on Vancouver Island in July 2008. For details, contact Susan Locey, 604-415-0600. ∞



Nat McFee

NATURE AND THE HOLY SPIRIT : A CANOE RETREAT FOR SPIRITUAL RENEWAL

Howard Lee

One mid October afternoon, eleven souls gathered on the shore of Wood Pond, Jackman in north west Maine. Zoe & Dennis Workman, Kerry & Howard Lee joined Julia Polter, (Christian Community priest in Boston), Pat Chanterelle, Caro Dellenbaugh, Cordelia Lane and Barbara Rose McIntosh on a retreat entitled *Nature and the Holy Spirit*. We packed our five canoes with supplies and paddled out onto the choppy waters of the lake. As we reached open water, the wind picked up and we found that we needed to find the faith to follow our leaders and turn the canoes broadside into the waves, allowing some water to splash into them, as we were led we knew not where.

They led us into a somewhat sheltered cove, where we found a camp consisting of a dock, a fine wooden hut, where we met, ate and some slept, and two yurts, where the rest of us slept on bunk beds. Each building had a wood stove, which was put to good use. Two outhouses completed the camp. It was all built on a rocky hillside and surrounded by thick woods. This would be our home for the next

three days. We were led by the able, hardworking and very caring Sarah Hyde and Kirsten Edelglass. They are both outdoor guides and were donating their time to the Christian Community Priest Retirement Fund. The retreat was, in part, raising money for this fund.

The weather was cool and wet, but the fellowship was very warm. Hillsides were aflame in autumnal splendor. We all spent several hours in individual meditation in the woods, or on the water. Julia led us in conversations about the Holy Spirit and held a Close of Day service each evening. Everyone contemplated several lines from the Creed, trying to clarify what they meant for each of us and we shared our hopes, fears and love in circles of reflection. We also shared excellent food and singing, often rounds, which accompanied almost every activity. The final circle ended by writing whatever we wanted to release onto birchbark and assigning it to the flames of a fire.

By the end of the weekend, we had formed a tight knit group and had shared experiences that would produce a warm glow in our memory for a long time to come. Even though the rain clouds thickened as we paddled our canoes back to "the other world", it failed to dampen our spirits, or our enthusiasm to try to have another retreat next year. With love and gratitude to all members of the group. ~

NATURE AND HOLY SPIRIT 2007

Cordelia Lane

Where: Big Wood Pond, Jackman, Maine near the border of Quebec, Canada

Latitude – 45 degrees, 38 min., Longitude – 70 degrees, 18 min.

When: October 11-14, 2007

Weather Forecast: Rain (lots of it), temperatures in the 30's and 40's

Why: A Canoe Retreat for Spiritual Renewal

Eleven hardy souls launched five heavily-packed canoes into the Moose River in the late afternoon of Thursday, Oct. 11 with the goal of spending four days together exploring Nature and the healing qualities of the Holy Spirit.

The paddling was easy in the river, a tad more challenging in the first stretch of the lake, then more strenuous still as the wind increased and the waves grew. After a very satisfying trip of about one hour, the eleven arrived safely at their "home" for the next few days – a one-room, wooden camp and two sleeping yurts surrounded by a thick growth of Maine woods.

This retreat was organized by the Christian Community in New England in cooperation with Two Roads Maine, a non-profit organiza-



tion guiding healing retreats in nature. The leaders of the trip were Rev. Julia Polter of the Boston congregation, Sarah Hyde and Kirstin Edelglass – both guides with Two Roads Maine.

After a hearty and delicious evening meal prepared by the trusty guides, all participants enjoyed an evening talk about the Holy Spirit led by Rev. Polter followed by a Close of Day service and lovely lyre music. Once tucked into warm and downy sleeping bags, we drifted off in silence to a sleep whose sweet dreams were only occasionally interrupted by the skittering and munching of the resident mice.

Day Two dawned to cool temperatures and steady rain (lots of it - shucks, the weather forecast was right). After safety instructions from our guides (whistles included), all participants began a three-hour solo. Some were drawn to the water; others wandered in the woods – each with one line of the Christian Community Creed to contemplate.

Later we eleven sat in a circle for Council. This was a time for voluntary sharing from the heart by one person while all others were practicing deep listening. Thoughts and questions about the various lines of the Creed poured forth into the middle of the Council circle as well as other feelings or issues that were on people's hearts and minds. Sarah and Kirstin did an excellent job of ensuring that the whole tone of the Council was that of warmth, love, respect, and confidentiality.

After Council, there was a bit of free time. A few did some merry music-making together with recorders and voice, while others simply relaxed. Following our evening meal, we gathered once again with Rev. Polter to penetrate further the mystery of the Holy Spirit. Our first full day together in the woods ended once again with a short Close of Day service.

Day Three dawned to milder temperatures and sun breaking through the partial cloud cover (hooray – the weather forecast was wrong!). The pattern set the day before was repeated – a three-hour solo in woods or on water, an afternoon Council and an evening discussion about the Holy Spirit, interspersed, of course with the truly hearty and delicious meals. This day also included a surprise "field trip" to Mud Pond – a ten-minute canoe trip and short hike away - during which a hoped-for moose was at least heard, though sadly not seen. Although Day Three was almost identical to Day Two in an outer way, the inner bonds between and among the eleven had deepened, as had their formerly somewhat wobbly concepts about the Holy Spirit.

Day Four - the last day - there was no time for a solo, but a final Council. Packing out the canoes was much easier than the pack -in (all those hearty and delicious meals happily consumed a lot of weight). Surely, the eleven participants will long remember their time alone in Nature, the tuneful group singing, the heartfelt sharing during Council, the poignant graces before meals, – oh yes, the excellent and abundant meals themselves, the skittering and munching mice every night, the lovely lyre music, the touching of human souls one with another. ∞

MEMBERS' WEEK 2008

Walking with Christ - Working from Christ—A Week at the Seminary in Chicago for Members of The Christian Community, August 23-28, 2008 Cost: \$175. For more information please contact Rev. Gisela Wielki, giselawielki@sbcglobal.net or call 773-472-7041. (See report of last year's Members' Week below.) ≈

REFLECTIONS ON MEMBERS WEEK AT THE CHRISTIAN COMMUNITY, CHICAGO 2007

*Walking with Christ, Working From Christ
(Thanks to Gisela Wielki and Richard Dancey)
Martin J. Young*

How refreshing and timeless was that week living with the Christian Community in Chicago. The members' week, "Walking with Christ, Working from Christ" was perhaps exactly what anyone whose life has wandered a bit, needed in order to come back to the fundamentals of genuine Christian life.

I would like to thank those who made the week possible. Not everyone is cut out to be a priest; thank goodness for the few who do choose this vocation, who commit to a lifelong bond with the spirit as servants of Christ. Without such sacrifice, experiences like ours might not have been possible, in the short week. I would also like to thank the members (and non-members we found) who made the effort and commitment to come for the week. Our deepening in understanding of the Sacraments within the Christian Community, the Gospels and their true and deeper meanings as well as the significance and power of the Lords Prayer, have surely left each participant with enough material to digest easily for the next year if not a lifetime.

The theme of the week seemed to encompass the fact that you could not possibly encompass everything. The fast pace, discussions and activities made everyone realize that they were actually on the forefront of the charge of the Christian Community rather than "re-treating". Beyond our diverse ways of thinking and our prejudices, our biases, varying points of view and often humorous disagreements, we experienced the idea of our commonalities, the idea of community life and thought, and in the center was Christ, his thinking and his presence in all of our lives.

One of the most interesting outcomes of the week happened in the first couple of days when each participant was asked to describe themselves, where they came from and how they came to the Christian Community. As each member described what had brought them to this place in time, the overwhelming experience described very similarly by all present, was "that there was something different, something more genuine, something very real and profound, a Presence" about the Christian Community services, which most of us felt we had not or could not experience anywhere else. Since many diverse religious backgrounds were represented, including other Christian denominations, Buddhism and other forms of spirituality and religious outlooks, the fact that so many were willing to testify to the truth, power, beauty

and genuineness of the Christ's presence in the Christian Community as the reason for attending the week was deeply moving.

I had just returned from active duty in Iraq. It seems that no matter how far one travels physically, emotionally, spiritually, intellectually, having a home like the Christian Community in this world is a gift beyond measure. Christ has the undeniable power of bringing us back to reality, back to this life and to our responsibilities, practically, morally and spiritually, as caretakers of the earth. It is a genuine daily experience of the true workings of Christ in our lives and a very real "Walking with Christ and Working from Christ" which brings us to the Christian Community. Through a genuine understanding of Christ by understanding the work of the Christian Community and its relationship to the body of knowledge found in Anthroposophy, this deepening and enriching of life becomes very possible.

At several junctures throughout the week, the idea came up that indeed the work we were doing at the conference (and the entire work of the Christian Community) was for a larger audience, for people beyond the physical confines of our immediate environment. Perhaps they could feel the ripple effect of the genuine love and devotion emanating from this movement for religious renewal. Perhaps "the butterfly effect" certainly does flow outwards from the small work done at the seminary, from the work done across the world at all Christian Communities, from people like us, coming together out of a common goal, a common ideal of incorporating the true Christ impulse into the very core of our lives.

The Christian Community is still in its infancy, even at 85 years. Perhaps it is meant to remain small and to be carried on by a select few, who in essence become guardians of the Grail and the living deeds of Christ. Or perhaps it is meant to reach a much larger audience of people prepared and willing to hear the Word. I believe the forms created by the Christian Community were and are intended to reach a much larger audience. I believe it is time for growth and we all as members of the Christian Community have the responsibility and perhaps even the assignment to do our part in that growth, from whatever angle and seemingly insignificant act it might be. ~

EAST COAST PENTECOST FESTIVAL AND CONFERENCE

Baptism by Fire – The Birth of the Universal Self
The Fire Process in Nature, in Art, in Social Life, in Offering
Sunday, May 11 evening to Tuesday May, 13 at The Christian Community in the Taconic/Berkshire Region, Hillsdale, NY.

This event is planned by all the East Coast congregations together in order to awaken the awareness of this three day event of the Holy Spirit descending and inspiring the disciples past, present and future. Presentations, conversations and artistic explorations We cordially welcome guests from all congregations, come and help us to imprint this Festival in the consciousness of our time.

For brochure and information please call Rev. Franziska Hesse 518-392-1967 or email: franziskahesse@gmail.com ~

OPEN COURSES AT OUR CHICAGO SEMINARY

The open courses make a wonderful retreat week. The cost for a full week including room, breakfast and tuition is \$350.

- Feb. 25 – Feb. 29 - **The Countenance of Creation - Vertical and Horizontal** - Rev. Gisela Wielki
- March 17 – March 22 (Holy Week) - **Lazarus - Mary Magdalene - Judas and the Mystery of Golgotha** - Rev. Richard Dancey, Gisela Wielki
- April 7 – April 11 - **In Conversation with the Angel - Learning to Read in the Biography** - Rev. Reinhard Rumpf, Germany
- April 14 – April 18 - **Abraham, Isaac and Jacob - The Founding Fathers of Modern Consciousness** - Rev. Inken Koelmel, Toronto
- April 21 – April 25 - “Only in the contemplation of beauty is human life worth living” - **An Introduction to Plato’s Symposium, A Dialogue of Love** - Rev. Julia Polter, Boston
- April 28 - May 2 - **The Lord of the Heavenly Forces on Earth: Ascension and the Four Ethers** - Rev. Richard Dancey

To register, go to <http://www.seminary-chicago.org/> and click on Open Courses to print out the registration form in the brochure, or contact Rev. Gisela Wielki, PO Box 25603, Chicago IL 60625, 773-472-7041. ∞

ORIENTATION COURSE ON THE VOCATION OF THE PRIEST

This is a meeting for anyone wishing to learn about the inner and outer work of this vocation, and about the conditions and requirements of the training to become a priest. Pentecost Sunday, May 11, 3:30 - 6:00, at our church in Monsey, NY (near Spring Valley). Contact Daniel Hafner, dhafner1964@hotmail.com, 773-907-2270. ∞

YOUNG ADULT CONFERENCE AT THE SEMINARY IN CHICAGO

Life: Workplace or Playground? The Fulfillment of Humanness.

June 14 – 19, 2008. Cost: \$75. For more information and to register by June 1st, please contact Gisela Wielki, 773-472 7041, giselawielki@sbcglobal.net. ∞

WINTER YOUNG ADULT CONFERENCE 2007

Meaghan Witri

It was a lofty idea: My Way or The Highway: Exploring Fundamentalism in Society and Self. This year’s fifth annual Young Adult Conference, held at the Christian Community Chapel in Spring Valley NY, proved to be a gathering which strengthened the forces of youth leadership. We also endeavored to delve into the depths of the con-

temporary religious and spiritual climates of our world. Once again, we had our fearless leaders, Rev. Richard Dancey and Rev. Carol Kelley in attendance. They held the scaffolding in place so that the young people shouldering the conference's logistical trappings could dance freely within the structure the priests provided. We were also graced by Douglas Sloan's presence. The one time Methodist Minister from Kansas and Professor Emeritus from Columbia University brought a knowledge-filled perspective to the group.

This winter marked the first Young Adult Conference that was peer-facilitated and planned. A small committee "met" (mostly via email) throughout the year in order to have the ground plan laid for our work together.

On the first night, Amos Dancey led the circle of forty individuals in a brief folk dance followed by an exercise in Goethean conversation. A solitary candle glowed from its place at the center of the circle. Collectively we brought our attention to qualities of conversation, exercising our listening and focusing our thinking towards the individual speaking. The candle and this exercise served as an anchor to return to when discussions were straying or energy drooped.

Artistic activities ranged from drawing to drama. Improvised music resounded through the halls, while quiet Hallelujahs were carved into the space during a Eurythmy workshop. In the mornings we joined together in song. We spent the afternoons outside with Micah Witri, learning to see more fully by exercising our peripheral vision—Micah reminded us of a long-sung Native American truth: "Now I walk in Beauty. Beauty if before me, Beauty is behind me, above and below me." He named this exercise Owl Eyes. In this way, embracing the fundamentals of our sight lead us to discussions about other sense experiences happening within and around us.

Douglas Sloan offered an overview of fundamentalism in history; its origins across cultures and time. He posited attributes common to all fundamentalist movements and modes of thought. Framing fundamentalism in this way allowed for questions to arise concerning how to move forward, in the world and within ourselves. How do we deal with these overwhelming, often fanatical acts and proclamations in the name of God? In his second talk, Douglas Sloan provided some ways of countering fundamentalism both in the world and the fundamentalist tendencies within ourselves. Drawing from Rudolf Steiner's work, Douglas Sloan reviewed some ways of countering fundamentalism. The first of which is perhaps the loftiest of the group: The transformation of knowing/self. Mr. Sloan added that the spiritual paths of today have to have a transformative effect on science and nature and our ways of knowing - otherwise they're irrelevant. Later, Rev. Richard Dancey echoed this sentiment: "whatever we do, we should make it radical." Rev. Dancey noted that the Latin origin of the word radical is *radix* which means "root."

Richard Dancey and Carol Kelly spoke about ways to the Christ through willing and thinking. As youthful idealism fades, a move towards achieved idealism becomes necessary. Instead of faith as the basis for religious life, religion must be a life practice. Utilizing the

words of Henry David Thoreau, "most men live lives of quiet desperation", Rev. Dancy reminded us that moral imagination, and the love of freedom will build religious devotion of the future.

The candle that opened the conference, with its small but penetrating light, remained a source of warmth and quiet strength throughout our time together. Indeed, this light has been kindled within us and, if we can patiently protect the flame, it will carry us until next year. At the darkest time of the year we will, once again, gather to continue on our spiritual paths to radically pursue transformation of self in order to affect change in the world. ∞

ALTAR PICTURE CONFERENCE 2008

An **Altar Picture Conference** for priests and painters will take place on August 21-23, 2008 in Hillsdale, New York. As in past years this conference provides an opportunity for priests and painters to work together exploring topics related to the altar picture. For information you may contact Rev. Julia Polter 617-522-2972, Jason Healy 413-977-2402 (mail@jasonhealy.com), or Laura Summer 518-672-7302 (laurasummer@taconic.net). To register please contact Laura Summer.

COLORS--ONE AT A TIME AND ALL TOGETHER

Whatever your path in life, if you are wishing for a retreat from your usual responsibilities, this course will provide an oasis filled with color, light and movement. This **weeklong course exploring the nature of color** will work with each color individually and then bring them in combinations we will experience their healing and enlivening possibilities. We will work with watercolor, pastel, collage and block printing. Each morning we will begin with color eurythmy and each evening we will do Goethean color experiments.

If you are a Waldorf class teacher, a handwork teacher, an arts teacher, if color is a part of your work, this course will deepen your perception of the reality of color and give you many techniques, in many media, to work with.

July 6 – 11, 2008, Hillsdale, New York. Tuition: sliding scale \$300-\$400. For information and registration contact: Laura Summer 518-672-7302, 651 Harlemville Road, Hillsdale, NY 12529. laurasummer@taconic.net. ∞

TOWARD GENUINE TUNING, 2008

The second annual **Toward Genuine Tuning Conference** will take place Thurs. eve. through Sun midday, May 8-11, in Spring Valley, N.Y. We will experience and work with the new way of tuning developed by Maria Renold on the basis of suggestions by Rudolf Steiner. There will be sessions devoted to supervised practical application.

Bevis Stevens will again lead the conference collaborating with Paul Davis and Daniel Hafner. The Light Eurythmy ensemble from Dornach, Switzerland, will also perform. Also in Spring Valley on the same weekend, Thomas Sutter, founder of the troupe, will lead a workshop on Lighting for Eurythmy Performance which he has developed out of suggestions by Rudolf Steiner while working as lighting director for and member of the Goetheanum Stage Group in Dornach. Contact Daniel Hafner, 610-293-6484, DHafner1964@hotmail.com or Laura Langford-Schnur, 845-469-2227, LangfordSchnur@frontiernet.net. ~

TWO NORTH AMERICANS TO BE ORDAINED

Two North Americans are being ordained in Stuttgart, Germany. Liza Joy Marcato started her training in Chicago in the fall of 2004 and is the first Chicago seminary student to be ordained. Her ordination will take place on Saturday, February 16, 2008. Ben Black will be ordained on Feb 17. A report of the ordination itself with pictures will appear in the next issue. ~

THE 85TH ANNIVERSARY OF THE CHRISTIAN COMMUNITY

A Story of One of the Founders

Marcus Knausenberger

Imagine a bustling university campus set in a beautiful old city in the fall. Students stream to and from their classes. Clusters of young folk converse on streets or sit chattering under a colorful canopy of trees in the park. A lazy river meanders through the center of the city and tourists sit in its cafés and shop on its cobblestone streets. Through these streets a young man is walking briskly, threading his way through the crowds. Around his left shoulder is slung an attaché case, heavy with books and papers. In his hands he carries a roll of pamphlets. He moves quickly and purposefully, pausing only for short periods of time to post the pamphlets he is carrying on the many bulletin boards, in cafés and other establishments where public notices can be made. It is Gottfried Husemann, a nineteen year old theology cum chemistry student and one of the soon-to-be founders of the Christian Community. He has just returned from a conference in Dornach, Switzerland where the (first) Goetheanum officially opened its doors and where his earliest encounters with Anthroposophy, as well as with the personality of Rudolf Steiner, took place. Returning now to his studies, his entire being is ablaze with the implications of what he has heard there.

This becomes obvious when we read the pamphlet which Husemann was busy posting throughout this university town. On it is written in bold letters: The Fault of the German University in the Decline of Western Civilization; A Lecture by Gottfried Husemann, Schiller Hall. Clearly, this young man felt he had something important to say. Understandably, this pamphlet polarized the University into two parties: those who lauded Husemann's brazen courage for daring to be so outspoken, and those who thought he was simply an outrageous dilettante vying for attention. The

appointed time and date came and the Hall where the lecture was to be held was full to overflowing. In the first several rows were seated significant numbers of university faculty. The lecture itself was a bombastic critique of all academic disciplines at the University. Husemann railed against them for so readily adopting the materialistic and mechanistic pictures of the world and the human being and disseminating them among the young minds of the day as the highest, most enlightened truth. The discussion afterwards was understandably turbulent. He was applauded, but then alternately attacked and defended by fellow students among which, his brother Dr. Friedrich Husemann, later a renowned anthroposophical doctor, was also part.

Husemann gives us a picture of the truly exceptional nature of the young students who formed the founders of the Christian Community. These were the same young idealists who several years later, would go alone into the towns and cities of Germany without financial or practical support and with the expressed purpose of founding future congregations of the Christian Community. If there is one element that blazes like a fiery ray through the founding years of the Christian Community, it is courage. This courage was no thinly disguised foolhardiness or youthful arrogance. It was courage based in sincere seeking for the spiritual foundations of life and the conviction that the religious movement which they were helping to found presented a real renewal, a modern rediscovery of the religious fire that burned in the hearts of the early Christians and had been lost or obscured over time under too many layers of "Church". Looking back to those who have gone before us can lead us to the heart of our movement and strengthen our relationship to the living spiritual impulse within the Christian Community. ~

Human Consecration

Sebastian Lorenz

Let us now form roots and stem,
Leaf upon leaf, a crown and blossoms --
For does not wine bloom?
Wine, bees, and vintner, the ground too,
On which the wheat surges toward bread:
The Four Kingdoms of Earth
Prepare the Way-Bread for healing.
Let us now harvest and press,
Let us grind and bake
And consecrate everything that needs it.

Then Man the Consecrated approaches
the Grave-Table,
And with Him the folk and the circle
Experience creating the Open Secret
That He gives to them time upon time.

from Die Christengemeinschaft 10/06, pg. 507

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The North American Newsletter of The Christian Community appears twice a year, spring and fall. The deadline for the Fall 2008 issue is September 1. Submissions welcomed and subject to editing. 600 words. Send to Cynthia Hindes, chindes@yakmilk.com