

The Christian Community North American Newsletter

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THE REASON FOR HUMAN SUFFERING

Thoughts about the Book of Job

Rev. Inken Koelmel

Recently I read an article in the *Toronto Star*. Under the heading "Gaza Heartbreak" it told the story of Palestinian gynaecologist Dr. Ezzeldeen Abu al-Aish who lost three of his eight children and a niece to Israeli shell fire. When it happened, the family had been discussing their upcoming move to Toronto, where Dr. Abu al-Aish had been offered a teaching fellowship at the University. The family had lost its mother only 4 months ago to cancer. What makes the story even more tragic is that Dr. Abu al-Aish is a leading Palestinian advocate of peace.



The Lord answering Job out of the whirlwind, William Blake

Reading about this tragedy, I had to think about the Old Testament story of Job, who is righteous but suffers more than many who are not as righteous as he. His fate and the fate of so many people around the globe nowadays can lead us to ask the following questions. The first is: If there is a God, why would he permit this kind of suffering? The second: What is God's intention in letting us suffer?

There are several answers to these questions. Many of them are reflected in the conversations that Job has with his friends. And one very specific answer is given toward the end of the Book of Job.

In the Old Testament Job is introduced to us as a truly good and upright man of whom it is said: "...this man was the greatest of all the people of the east." Job 1:3. He is rich and he has a big family. Everything in his life is perfect. He has nothing more he could wish for. But even someone like Job is not immune to a tragic fate. We are even told the reason why it happens: One day Satan comes to God. When God tells him what a good and God-fearing servant Job is to him, Satan accuses God of overprotecting Job. No wonder that Job is so good, Satan tells him. "How can he be anything else with all that God has given him?" This leads to God giving Satan permission to test Job's faith and strength. Everything Job owns is taken away, his servants are murdered and his children are killed when the house collapses under the onslaught of a "great wind from the desert".

Although Job persists in all this and does not waver in his faith, he is tested even further. He becomes ill with sores and even his wife tells him: "Curse God and die." Job 2:9.

In the meantime his three friends, Eliphaz, Bildad and Zophar have heard what has happened to him. They come to see him and to bring him consolation and comfort, but end up accusing him to have caused his own fate. They cannot believe that God would make an innocent man suffer.

Job gives voice to the depth of his despair: "Why did I not die at birth, come forth from the womb and expire?" Job 3:11 But all Eliphaz can answer him is: "Think now, who that was innocent ever perished? Or where were the upright cut off? As I have seen, those who plow iniquity and sow trouble reap the same." Job 4:7-8 Eliphaz believes Job must have done something wrong and he goes on to tell him that God rewards those who act according to his will and punishes the evil. Job, listening to Eliphaz, knows in his heart that he has done nothing wrong, but he is still willing to be taught otherwise: "...make me understand how I have gone wrong," he pleads.

But it also dawns on him that his friends are afraid of his suffering. They seek reasons to explain what has happened to Job in the hope that the same cannot happen to them.

Like Job's friends, most of us are more or less comfortable with the notion that someone who commits a crime or a sin is punished and has to suffer. That would mean that if we did everything right nothing could happen to us. But we are deeply uncomfortable, even terrified when we hear of innocent suffering. Why would God let us suffer although we have done nothing wrong? What would the point of such suffering be? What the story of Job leads us to consider is that suffering is not punishment, but rather opportunity. And so we see how Job is increasingly led on a journey to discover himself and to discover the nature of God.

Although Job has done nothing wrong, he soon discovers that humankind, by its very existence, is imperfect and no match for the divine: "...but how can a mortal be just before God?" Job 9:2 God is so high above us that most of us cannot perceive him. We might even refuse to believe in him because we lack proof of his existence. Job says: "Look, he passes by me, and I do not see him; he moves on, but I do not perceive him." Job 9:11

An inner struggle with God follows. Job realizes, since he can not perceive God that: "Though I am innocent, I cannot answer him..." Job 9:15 And in his bitterness he exclaims: "...I say, he destroys both the blameless and the wicked." Job 9:22 As his life lies in ruins around him, Job realizes that all the good he has ever done is still not enough. Everything that he owned, all the pleasure and happiness that were given to him cannot lead him to understand God's ways. In fact, we have to assume that the only thing that can lead him further on the path of his personal evolution is the suffering that he is going through.

Human consciousness evolves from being part of the divine in the beginning of time (like the child is part of the mother while it is still in the womb), to becoming an independent human being who can argue and disagree with his God but who can also ultimately choose to believe in God and follow him out of his own free will.

Job also reaches this point. He grows out of a merely blind faith in God. Maybe he never had reason to question God before; but now he is standing at a crossroads. He knows he is without guilt and still God seems to punish him. Job says: "But I would speak with the Almighty, and I desire to argue my case with God." Job 13:3 And a little later: "See, he

will kill me; I have no hope; but I will defend my ways to his face.” Job 13:5

Job is not just God’s creature any more. He is now on his own. He has gained independence in mind and spirit; he has his own thoughts, opinions and ways. His own self, his “I” has been growing stronger and stronger.

But Job goes further than that, anticipating that his suffering is not in vain, that there is a reincarnation: “If mortals die, will they live again? All the days of my service I would wait until my release should come.” Job 14:14

And that there even might be a Resurrection: “I know that my Redeemer lives, and that at last he will stand upon the earth; and after my skin has been thus destroyed, then in my flesh I shall see God.” Job 19:25-26 We can take this as a prophecy of the time when Christ walked the earth as the incarnate God, for everyone to see, taking the sins of human beings upon him.

In the end God reveals himself to Job, beginning his mighty monologue with the words: “Where were you when I laid the foundation of the earth?” Job 38:4 Gone are the days when Job lamented that God passed by him and he did not see him. Now that God has revealed himself, Job is standing face to face with him. Through his suffering he has received the initiation that enables him to stand in God’s very presence: “I had heard of you by the hearing of the ear, but now my eyes see you.” Job 42:5

And so we are told, in this story of Job, that suffering is meaningful. It can lead to initiation. It can lead to the revelation of God. For those of us, though, who live through tragedy, this is not necessarily a consolation. While some of us might value the opportunity, many would undoubtedly gladly forgo initiation to escape suffering. The truth is – we do not make that choice. It is not ours to make – at least not yet. For now we have to let it rest in the hands of the spiritual world and we have to trust in the wisdom and in the love of God.

OPEN COURSES AT THE SEMINARY

Week-Long Retreats

In addition to providing training for the vocation of priest, the Seminary of The Christian Community wishes to support all those seeking a relationship with the living Christ by offering weeklong retreats.

Each day will begin with the Act of Consecration of Man in the chapel of the Chicago congregation. After breakfast, daily courses will continue in the church or at the seminary building, which is within walking distance. Courses will include gospel studies, speech, eurythmy, and more. Out of town participants are also encouraged to take advantage of the cultural wealth of the city and those who come for one week only are welcome to stay through the weekend.

Feb. 23–Feb. 27, 2009, **The Water of Life—In Fairy Tales, in the Apocalypse, in the Sacraments.**, Rev. Susan Locey, Vancouver, BC.

March 2–March 6, **The Activity of the Temple of Liberty in American History**, Rick Spalding, Chicago.

March 9–March 13, **Trinity: Light, Life and Love**, Rev. Gisela Wielki

March 30–April 3, **The Countenance of Creation: Vertical and Horizontal**, Rev Gisela Wielki

April 6- April 10, **Holy Week, Death and Resurrection of the Body**, Rev. Richard Dancey

The cost for the weeklong retreats (including tuition, room, kitchen use, and breakfast (5 days)) is \$350. To register, visit www.seminary-chicago.org and click on the Open Courses Tab. The full brochure is under Spring 2009. Or call or contact:

Rev. Gisela Wielki
P.O. BOX 25603
Chicago, IL 60625
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www.seminary-chicago.org

Even if you are unable to attend a retreat, you can participate in the life of the Seminary through a financial contribution. If you are able and willing to make a donation, please send a check payable to the Seminary of The Christian Community, to the address above.

SEMINARY ON TOUR Open Course in Toronto

The seminary is also touring various congregations. The students will be visiting **Toronto** for two weeks, Feb. 9-20, 2009. There will therefore be a two week open course of the seminary on those dates in Toronto. The topic is the Goetheanum. To attend, contact Daniel Hafner 905 771-7989 or 610 293-6484 for more information.

MY BROTHER'S KEEPER

The Christian Community in **Sacramento** will host a **conference** with Christward Kröner on March 20, 21 and 22, 2009. The conference will explore the theme of both old and new forms of community and how 'community' connects with 'congregation.' Am I My Brother's Keeper? Overcoming the Past, Creating the Communities of the Future. For more information, contact Phil Bond, 916 714-9073.

ATTENTION: HISTORY LOVERS!

The next time you think of reading a biography, consider Thomas Meyer's book on D.N. Dunlop. D.N. Dunlop was a beloved contemporary of Rudolf Steiner, who was also George Westinghouse's right hand man in marketing, in England.

Friday, April 24th 2009 at 7:45 pm Dunlop and others around Rudolf Steiner will be the topic of Thomas Meyer's lecture given at the Rudolf Steiner Centre in **North Vancouver, B.C.**

Saturday, April 25th also at the Steiner Center in Vancouver, Thomas Meyer will speak about Walter Johannes Stein, who was another great contemporary of R. Steiner. Stein wrote a book titled The Ninth Century, in which he followed the trail of the blood relics of medieval antiquity,

and tries to discover the identity of the historical personalities behind the Grail legends.

Sunday, April 26th after The Christian Community service (5050 E. Hastings St. in Burnaby), Thomas will help us envision the TAO of the grey mists of Atlantis and its transformation into the founding of the New Mysteries of the 20th century.

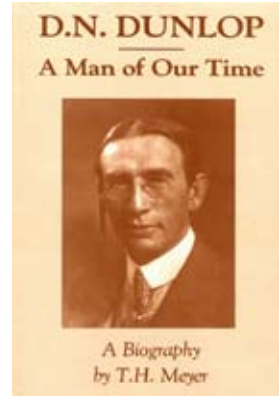
Tuesday, April 28th at 7:30 pm Thomas Meyer will be speaking at Glenora Farm in Duncan, B.C. on "Current Events."

Wednesday, April 29th he will speak at the Sunrise Waldorf School on "Waldorf Curriculum," also at 7:30 pm.

After his tour in British Columbia, Thomas Meyer goes to Seattle and then to New York

City where he will speak about 9/11 in the light of Anthroposophy.

For more information call Anne Watson 250-653-4184.



SPIRIT IN MONEY

Elizabeth Trocki

"Strictly speaking money is consciousness. That is to say conscious of what one gives...a medium that allows man to become conscious of his social relationships." Gerard Klockenbring, in *History of Money*.

We would like to announce an upcoming series of talks, workshops, and events to be held by the **Boston** congregation in 2009-2010. The Boston Congregation is located at 366 Washington St. Brookline Village, MA 02445.

This exploration began for us with questions such as: What does the flow of money express in our lives? How does the spirit enter into our dealings with money? Why is there a deficit in our operating budget? We welcome you to join us.

April 5, 2009 **"Money in the New Testament."** Rev. Julia Polter, Boston

May 31, 2009 **"Money in Service to Humanity, Nature and the Divine."** Gary Lamb, director Center of Social and Environmental Responsibility, VP Institute for Social Renewal, Hawthorne Valley, NY

September 20, 2009 **"The Spirit of Money. How does Money Connect to the "Real Economy?"** Katrin Kaeufer, PhD. Research Director of the Presencing Institute, Research Fellow at MIT Co-Lab, Boston.

These events start at 12:30 pm.

For the complete listing of the events in this series, please check our website in March. www.thechristiancommunity.org/boston/. Call with inquires, suggestions of speakers or activities to: Rev. Julia Polter at (617) 522-2972 or Elizabeth Trocki at (617) 835-7681.

MARY-SOPHIA AND THE HOLY SPIRIT

An open **Pentecost Conference** for all congregations will take place once again Sunday May 31-Tuesday June 2, 2009, in **Spring Valley, New York**. This will be the second event of its kind and we hope that as many as possible will be able to attend. Mark your calendars! The theme this year will be "Mary-Sophia and the Holy Spirit." All specific details will be announced soon. For information contact Carol Kelly, at caroltkelly@juno.com or 845-426-3144.



SUMMER COLOR COURSE A 5-day course exploring the nature of color

At first working with each color individually and then bringing them in combinations, we will experience their enlivening and healing possibilities. We will work with many media including watercolor, pastel, ink and collage. We will work both outside and inside. Each day we will begin with eurythmy with Karen Derreumaux.

If you are a Waldorf teacher, a handwork teacher, a therapist or an art teacher this course will deepen your perception of the reality of color and give you many techniques in many media to work with.

Whatever your path in life, if you are looking for a retreat, this course will provide an oasis filled with color, light and movement.

July 27 – 31, 2009

Sliding scale \$400-300 including supplies

For information and registration contact Laura Summer 518-672-7302. laurasummer@taconic.net

DARWIN, LINCOLN

J. Michael Brewer

On February 12 this year we commemorate the bicentennial of the births of two remarkable human beings, both of whom fundamentally changed the way we look at the world. It is hard to imagine more different circumstances than the birth situations of Charles Darwin and Abraham Lincoln. And the virtually automatic response, where this coincidence (yes, coincidence—in other words, two or more events occurring at the same time) has been to contrast them, or even to try to estimate which of the two was more significant in world history. People today like contests.

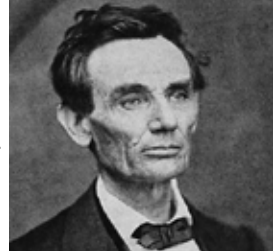
Another approach would be to try to discover whether there might be some common impulse that brought these

two great individualities out of the spiritual world and into this world on the same day. What could be their common task?

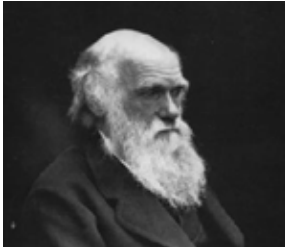
For both Charles Darwin and Abraham Lincoln, a definitive experience came about through a voyage. For Darwin it was the voyage of the *Beagle*, on which he had the opportunity to observe the varieties of species living on the Galapagos Islands. What he saw became the impulse for his research, leading to the publication of his book *The Origin of Species* in 1859.

Lincoln's voyage was a simpler matter, by flatboat down the Mississippi with goods to be delivered to New Orleans. His experience of the slave trade started him on the path that led him to run for president of the United States in the year after the publication of Darwin's book.

So far, the comparison is not too promising. The theory of evolution as Darwin and other followers developed it has done much to lower the dignity of the human being, commonly referred to in science as a higher animal. For Lincoln it was precisely that dignity that he recognized, and which through his life he tried to uphold.



Abraham Lincoln



Charles Darwin

At this point we would have to see opposite rather than similar impulses at work through them.

But if we strip away the superficial appearances, what will we see? The essential idea in Darwin's theory is that living forms are in a process of continuous development, a development which proceeds from less perfect to more perfect forms. The consequence of his imagination is an awareness that all living beings are related. Lincoln, who as president led his country through its greatest crisis, took as premise the possibility that a nation founded on the idea that all men are created free and equal could have a rebirth in freedom. He lived with an understanding that a great nation must grow and evolve.

And so both Lincoln and Darwin brought with them a sense that creation did not simply happen, but is constantly continuing. We may carry this impulse further as we imagine the creative word become flesh and dwelling within us and creating in us.

THE PROBLEM WITH RELIGION

Carol Kelly

The complaint is heard often enough: "Religion is the cause of the problems in the world. Look at all of the wars being fought in the name of religion." Perhaps the "problem" has more to do with us, personally, than we would like to admit. If we were to ask ourselves when the last time was that we acted out of total freedom, we would most likely come up with an astoundingly barren answer. We don't even know if we have ever really and truly acted in freedom. We will argue that we are "conditioned" and that nobody ever really breaks free from culture, education, upbringing

and so on. We act out of past experience or out of what we have been taught. When we contemplate what it would really mean to act out of total freedom, we are faced with our fears, our habits, our desires. One can wonder if one has ever, indeed, performed any act out of freedom at all.

A free spirit acts "according to intuitions selected from the totality of his world of ideas by thinking," as Rudolf Steiner describes it in *The Philosophy of Spiritual Activity*; whereas an "unfree spirit" singles out an action or an impulse to action based on his past experience. A free spirit makes a first-hand decision. What others have done in such a case worries him/her not in the least. The free spirit works out of pure ideals and translates them into action in the world. He/she is impelled by no example or fear of punishment. The activity of bringing something purely spiritual into earthly reality in this way is referred to as "moral imagination."

The error that most people fall into is also an error in natural science: applying the laws of inorganic nature to the world of the living. The earth has natural laws, inherent in the world of matter. We observe and work with these natural laws. The moral world however, comes from human beings. "Moral laws" are in a sense, "man-made" and we cannot apply them and work with them until we have created them.

But the second error is even more prevalent and more destructive than the first. Because when moral laws are deemed to be "God given", handed down "directly", then one assumes that these laws should be applied and even "enforced" universally. What is "right" isn't "right" any more if people are "forced" to do it! This is the "problem" that so many people have with what they think of as "religion." The Turning Point: Rudolf Steiner points out emphatically that "However true it is that the moral ideas of the individual have perceptibly developed out of those of his ancestors, it is EQUALLY true that the individual is morally barren unless he has moral ideas of his own."

This assertion, this invitation to responsible action should fall upon us as a meteor! We have the "duty" to come up with and uphold moral ideas of our own! We have right along with it, the duty to refrain from enforcing those moral ideas upon others. When we have clear ideals and can want what we consider to be right, as opposed to what somebody else considers to be right, we have achieved a much higher degree of freedom than we had before.

It may happen that we are prevented by external powers from doing what we have decided to be right. We may be forced to do nothing or act against our will, outwardly. But unless something "drives our motives out of our own minds, and replaces them with other motives, are we ever really unfree?" says Rudolf Steiner. Where, or where do we see this happening?

We are living in a world in which the ideas of the past are clearly not working. Wars are waged out of ancient ideas of who is right, what belongs to whom, political dominance in the guise of religious entitlement. Religion has nothing to do with war, except the one being fought in the human soul. Religion means reconnecting to God. The healing of the world's illness, the solutions to our difficulties, will only come out of the moral imaginations of those who are able to "draw them down" from the spiritual world and apply them. We need everyone we can get. The time is pressing.

CAMP TAMARACK HIGH SIERRA SUMMER CAMP

Camp Tamarack has been offering a quality wilderness experience for children 8 - 13 years old for 36 years. Many of our participants come from the Waldorf community throughout the West. Camp Tamarack is surrounded by granite peaks and tall pine trees. Children experience the outdoors by swimming in nearby lakes and streams, and hiking to stunning sites.

With a healthy rhythm of the day, we cultivate a wholesome and joyful community. Morning and evening gatherings greet and conclude each day with story and song. During the day, children are involved in group projects and activities under the guidance of their counselors. Activities include: arts and crafts, drama, horseback riding, archery, games, dancing, hiking, fishing, swimming, canoeing, overnight camp-outs and campfires.

The camp is sponsored by The Christian Community. On Sunday mornings we offer a Sunday Service for Children, and then join together in the afternoon for all-camp skits and games. Acceptance is the same for everyone without regard to race, national origin, religion, gender, or handicap.

This year our camp will be directed by Rev. Sanford Miller from Sacramento. With many years of experience and an enthusiastic group of counselors, we expect another full and exciting camp this year. Activities include: arts and crafts, drama, horseback riding, archery, games, dancing, hiking, fishing, swimming, canoeing, overnight camp-outs and campfires.

Camp will be held June 28 - July 15, 2009. For further information, contact Sabine Ehrenfeld, 818 438-2669. Visit the website at www.camtam.com



Tillman Park, NJ

EAST COAST CHILDREN'S CAMP

Our 36th year of providing a place where children ages 8 - 13 can experience nature, sleep in tents, hike, swim, canoe, learn handcrafts, play games, listen to storytellers, unplug from electronic media, perform plays and skits, attend the Sunday Service for Children, make lifetime friends and sing and sing and sing! Christian Community Camp on the east coast will take place from August 6-22, 2009 for boys and girls ages 8-13. Please send all inquiries to Carol Kelly at caroltkelly@juno.com or 845-426-3144.



ANOTHER NORTH AMERICAN ORDAINED

Jonah Christopher Evans from North America was ordained on December 12, 2008. His first post is to South Africa until summer 2009, when he will return to the United States.

PERSPECTIVES QUARTERLY MAGAZINE

Perspectives, a quarterly journal of The Christian Community, is available in USA c/o Perspectives, The Christian Community, 906 Divisadero Street, San Francisco, CA 94115. US\$24 payable to 'The Christian Community San Francisco'.

Canada: Perspectives, 333 Sunnidale Road, Unit31, Barrie, Ontario, IAN6H5, encoreanthrobooks@sympatico.ca. Can\$28 payable to 'RogerCouttsUmstead'

AGAINST FEAR

Adam Bittleston

May the events that seek me
Come unto me;
May I receive them
With a quiet mind
Through the Father's ground of peace
On which we walk.

May the people who seek me
Come unto me;
May I receive them
With an understanding heart
Through the Christ's stream of love
In which we live.

May the spirits which seek me
Come unto me;
May I receive them
With a clear soul
Through the healing Spirit's Light
By which we see.



Invocation, Arild Rosenkrantz

CELEBRATING THE 60TH ANNIVERSARY

Michael Vode

On December 12th, 13th, and 14th, a conference in the New York City chapel celebrated the sixtieth anniversary of the beginning of the The Christian Community on the North American continent and of the founding of the New York congregation. The addresses of Rev. Erk Ludwig and Rev. Patrick Kennedy were at the center and were inspired by the Advent understanding central to the Movement for Religious Renewal, with Christ's immanent approach, which calls for the co-operation of vigilant human beings of good will.

Rev. Ludwig's evening sermon on Friday focused on the essence of the "moment". H.D. Thoreau was a master of the moment, seizing the "nick of time" with full consciousness and inner creativity, until the moment became for him a door leading to eternity: In his Journal, Thoreau suddenly speaks of his incarnations in ancient times.

Fr. Doldinger:

*"Beware of the pauses, the small ones
which unexpectedly destiny
often grants to you! Once there will come
The Coming One just so!"*

Rev. Ludwig's talk on Saturday morning centered around the Spirit's call to Sardis: "Become awake." (Rev11. 3:2) which wants to be heard especially in our time. Over the last five centuries, a great awakening has taken place in regard to the outer physical world. Human knowledge includes both the minutest components of matter and the most distant galaxies. This admirable awakening has had its price: The wakefulness in the physical realm is, looked at "from above" a sleep in regard to the spiritual reality of the world. Into this sleep the word is spoken: "Become awake." It does not call on us to give up the wakefulness in the earthly realm, for it is in a world that appears void of spirit where the I can attain its freedom, its autonomy. Become awake – turn to the spiritual world with the wakefulness that your I has attained on the earth. – If we do not hear the call, He "will come like a thief." We may not notice the thief, but we notice a loss. One example: We may bemoan the loss of old social skills, of traditional family values. Have they been lost, or have they disappeared in order to be transformed? In contradistinction to the "loss" we see initiatives in movements such as Doctors Without Borders and other NGO's that arise from an awareness of Humanity. Nothing is lost, but everything becomes seed for new beginnings.

In his Saturday afternoon address, Rev. Kennedy emphasized that the battle for The Second Coming has long been an American phenomenon. With the historical perspective of the consequences of intellectual materialism, Rev. Kennedy presented an overview of the many American religious groups that have believed in a literal reading of Revelation. Rev. Kennedy's empathetic eye made clear how devastating disappointment often resulted from the expectation of the Second Coming on the physical plane.

Our thoughts and perceptions ground what we are able to receive, and

from the outset the priestly vocation in the Christian Community has been grounded in the perception of Christ, the condition for His working in the world.

On Sunday Rev. Kennedy offered insight into the verse "Know that the summer is near," from chapter 21 of Luke, the gospel reading throughout Advent. The Apocalyptic perspective must come to recognize the Son of Man's Being as a non-physical, graduated and gradual process. In another chapter, Luke situates the image of the Kingdom in what weaves between human beings, and he identifies the living Logos-Lord in the image of light that flashes from East to West. Just as the drawing near of summer is signaled by leaves' outgrowing a tree's skeletal boundary, so in our day we have a supra-sensible capability we often overlook. As such, the power of empathy attends to another's need, affection and care working like summer light's fructifying power.

Ours is a border world. If not anxiously self-preoccupied, we might stand centered in the periphery, ready for nearing events and human beings that require our responsiveness. If not undermined by the threat of distraction, we will realize that travails and difficulties are meaningful. Being present is the resounding call.

In all, the complementary presentations revealed that our celebration of sixty years is a summoning forward. On Friday night, David Ralph on the piano offered a contemplative frame for the Sermon, and on Saturday night friends of the New York Congregation sensitively performed *The Oberufer Shepherd's Play*. Prior to the conference, the New York Congregation received warm-hearted greetings and good thoughts from a number of priests and congregations, so the celebration seemed far and wide. Indeed, the conference became an event for grateful and joyous reckoning.

Variation on a Theme by Rilke

(The Book of Hours, Book 1, Poem I, Stanza I

Denise Levertov

A certain day became a presence to me;
there it was, confronting me—a sky, air, light:
a being. And before it started to descend
from the height of noon, it leaned over
and struck my shoulder as if with
the flat of a sword, granting me
honor and a task. The day's blow
rang out, metallic—or it was I, a bell awakened,
and what I heard was my whole self
saying and singing what it knew: I can.

In Dancing With Joy, edited by Roger Housden, p.107.



The North American Newsletter of The Christian Community appears twice a year, spring and fall. The deadline for the Fall 2009 issue is September 1, 2009. Submissions welcomed and subject to editing. 600 words. Send to Cynthia Hinde, chindes@yakmilk.com