



THE CHRISTIAN COMMUNITY

MOVEMENT FOR RELIGIOUS RENEWAL

North American Newsletter

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Planting Seeds: Looking to the Future with Hope

*An Interview with Sally Fox
by Mary Hirsch,
Legacy Giving Coordinator*

One of the most interesting aspects of my work with The Christian Community has been meeting and speaking with some of the folks who have taken steps to provide stability to the congregations and the Region through "Future Gifts."

I've been so impressed by the thoughtfulness, generosity, and commitment that is shown by these individuals that I can't help but share their story with other members. My hope is that you might be moved by their journey and that you might consider inquiring about how you might do the same.



Below is an interview that came from a discussion I had with Sally Fox, one of the individuals who told me about her plan to leave The Christian Community in her will. I am so grateful to Sally for her willingness to talk about a private matter and allow me to share it with you!

Sally Fox leads her life with purpose, focus, and balance. Much of that she attributes to her relationship with The Christian Community, which began over 30 years ago when she was living in New York City and searching for a spiritual path.

Mary: Sally, what led you to The Christian Community?

Sally: It all began like this. I invited a new friend, who had just returned from Emerson College, to use my apartment while I went on a business trip to Africa. Upon my return, she invited me to attend a eurythmy performance. There are no coincidences in life as far as I am concerned. Low and behold, at the performance I ran into a woman, Beverly Burns, who had been my best friend at summer camp many years before. We became fast friends again. At the time, Beverly was a teacher in the Steiner



Eurythmy Spring Valley

School in New York City and she introduced me to Steiner's work and to The Christian Community. Small world indeed!

Mary: Wow! That's an interesting journey. What made you want to delve deeper into the teachings and offerings you found at the services?

Sally: Early on, I was skeptical about Christ. But during my first experience of the Act of Consecration of Man I found myself rising up from my seat and walking up to the altar to receive the Sacrament. The moment of receiving the Sacrament was very powerful for me – I knew there was a presence in the room. I surprised myself by discovering that I wanted a relationship with Christ. I decided to check out the Church more and started attending services.

Mary: What kept you coming back for more?

Sally: Over the next year as I attended The Act of Consecration of Man, I sat quietly and meditated. I was very concerned that the priests not turn out to be hypocrites. I watched everything. No one ever pressured me to believe anything. And the more I watched, the more respect I had for the humility and wisdom of the priests.

Eventually, I left the city to pursue an MBA at Yale. Living away from the City made my desire to be part of the Christian Community even clearer. After a conversation with Gisela Wielki, one of the New York City priests, I chose to become a member.

Mary: Are you still active today?

Sally: Ever since those days in New York, I've not had the luxury of living in a town with a Christian Community church. I attend services when I can in Vancouver, and feel a part of that congregation. Sometimes Susan Locey, the priest from Vancouver, celebrates the Act of Consecration of Man in Seattle, close to where I now live. It means so much to me. Through all these years, I have never lost my feeling for what is happening at the altar.

Mary: Is your family as involved and appreciative as you are?

Sally: I'll put it this way. My husband, Steve Brown - who isn't much of a church-going guy - really respects The Christian Community. What started out as a gesture of support of my beliefs has grown into his own appreciation for what is happening in the church. He enjoys the community and has become quite a supporter in his own right.

Mary: How do you bring the lessons learned through the services and your study into your day-to-day life?

Sally: I like to bring the joy and truth of what I've experienced over the years into many facets of my life. Currently I work as an independent consultant coaching mid-career professionals to communicate and lead through my firm Engaging Presence. I try to help people feel a renewed sense of purpose at work - to find an empowering story that helps them make sense of their work. I never say this publicly, but if I can help the light of Christ come into the world, even a little, through my work, I'll be happy.

Mary: That's fantastic, Sally. It seems that this enthusiasm spilled over into your estate planning as well.

Sally: When it came to creating a will, Steve and I included The Christian Community in our planned giving. We both know that the Church is not affluent, and will use resources carefully and well. Every dollar counts. There is no excess.

Mary: That's very true. Can you touch on the process and what it entailed?

Sally: Writing a will was challenging, I'll admit, because it forces you to address your own mortality. However, it also gives you an opportunity to have conversations about what is important to you and what impact you would like to have after you are gone.





Mary: Was it an expensive and drawn-out endeavor?

Sally: Steve and I have a simple will, something created on our own through will software and then we had it notarized. We wanted the flexibility of

changing it as we needed and wanted, without a lot of expense or fuss. We'll leave part of our estate to his kids. I don't have children so in deciding where to give, I considered what in my life has had the most meaning to me.

Mary: I think I see where you are going with this. The Christian Community Church?

Sally: Yes, the Church was an obvious choice because it has been an anchor in my life, a constant over the past 30 years. In donating to The Christian Community, one isn't just giving to an organization. I like to think that we are also planting seeds for the future. I hope that by giving money to the Church we can further the opening for Christ's work here. That means so much to me.

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If you are interested in having a conversation about how you can plant seeds for the future, please contact me -- Mary Hirsch, Legacy Coordinator -- at 732.232.5159 or hirschmj@comcast.net. While taking that first step might feel difficult, once you've done it, there is nothing but relief in knowing that what you would like to see in the future for The Christian Community, your loved ones, and other organizations you care about, can only be realized by putting things into place.

Finding Our True Self through Christ

A weekend workshop with Rev. Tom Ravetz and artist Deborah Ravetz from England, March 15, 2014 9:30 AM - March 15, 2014 4:30 PM, at The Christian Community in Greater Washington DC/Baltimore Area, 4221 Metzert Road, College Park, 20740. For details go to www.ccgwb.org.

The Seminary is Coming!

Coming to a city near you—three orientation courses about priesthood in our time, sponsored by The Seminary of The Christian Community. The theme, *WORKING WITH THE SPIRIT OF THE CHRISTIAN COMMUNITY*, is an open course for anyone interested in the work of a priest. It also makes a good retreat weekend.

The **FIRST** course will take place on FEB 14-16, 2014 IN HILLSDALE, NY. (In case of snowstorm, snow dates: Feb. 28-March 2, 2014). Topics will include meditation and prayer, work with speech and singing, gospel study, the significance of the sacraments for humanity and the earth, the being of The Christian Community, and a modern relationship to the traditional vows of poverty, chastity and obedience in a priesthood of the I. During the course there will be opportunities to speak with a priest more specifically about the training.

Location: 10 Green River Lane, Hillsdale, NY 12529.

Presenters: Rev. Bastiaan Baan, Seminary Director, Rev. Liza Joy Marcato.

Cost: \$75. No one will be turned away for lack of funds.

Meals will be provided. Local accommodations list available; floor space and two guest rooms available per request. Email lizamarcato@gmail.com for information on housing.

Registration and further information: a.b.baan@gmail.com. Please register with your name, address, phone number, and time of arrival. Include any dietary restrictions.

The **SECOND** course weekend will take place in DEVON PA, ON MAR 21 – 23. In addition to the above topics, scenes from the Mystery Dramas will be performed in Rose Hall, Camphill Kimberton.

Presenters: Rev. Bastiaan Baan, Rev. Nora Minassian.

Location: 212 Old Lancaster Rd., Devon, PA 19333.

Cost: \$75 No one will be turned away for lack of funds. All meals and accommodation will be provided. Please register at a.b.baan@gmail.com before MARCH 2 with your name, address, phone number, and time of arrival.

The **THIRD** weekend will take place on APR 4- 6 in DENVER CO. In addition to the above topics, the challenges of contemporary priesthood and the spiritual in earthly life will be addressed.

Presenters: Rev. Bastiaan Baan, Rev. James Hindes, and Rev. Julia Polter.



Manfred Wetzel

Location: 2180 South Madison St. Denver CO 80201.

Cost: \$75. No one will be turned away for lack of funds. All meals and accommodation will be provided. Please register at a.b.baan@gmail.com before MARCH 21 with your name, address, phone number, and time of arrival.

Young Adult Conference: InPower

*Hearing the Still, Small Voice; Speaking with the Authority of Truth;
Becoming Courageous*

InPower is an International Conference for Young Adults, 18–36, for young people who want to forge leadership capacities by developing clear voices for spiritual evolution.

June 24–28, 2014 at the Threefold Educational Center, 260 Hungry Hollow Road, Chestnut Ridge, NY 10977.

This conference seeks to unite young people who share a desire to do more than protest for change in the world, and who want to build the capacities needed to elevate humanity toward a brighter future. It will feature presentations and discussions from three people who are living examples of individuals who have developed clear voices in their work in connection to one of the three spheres in the social organism. Richard Dancey will speak out of his extensive experience as a Christian Community priest; Shelly Tochluk from her work and research in social justice and human rights; and Rodrigo Ventre out of his work with new financial models in Brazil.

In addition, an exciting group of twelve workshop leaders will facilitate capacity building sessions. Every evening, in the Hive, we will experiment through dialogue and artistic performances with night cafés dedicated to showcasing not only our talents but unfolding our more vulnerable voices as well.

Conference fee: \$200–\$400 (sliding scale).

Paying the highest amount you can afford helps make it possible to include everyone who wants to attend, regardless of financial means.

Accommodations: Registration includes camping within walking distance of the conference, with access to bathrooms and outdoor solar showers. (Participants are asked to bring their own tents. Please contact us if you cannot arrange for your own tent.) Information about housing alternatives can be found at www.threefold.org/housing. Meals: Registration includes breakfast, lunch, dinner and snacks on Wednesday through Friday, plus a light supper Tuesday evening during regis-

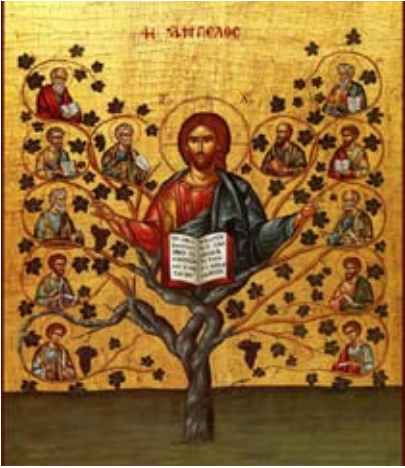


tration, and breakfast on Saturday morning.

Financial aid: Select scholarship funds and work exchanges are available for those in need; for information, contact Abigail Dancey: abigail@threefold.org.

For more information about the conference, registration, or housing, contact Abigail Dancey: abigail@threefold.org. To register to to http://www.threefold.org/conferences/inpower/inpower_registration.aspx

Go to <https://vimeo.com/85672628> for a short video



Winter Retreat at Temenos Retreat Center

The Devon congregation will hold its annual winter retreat on the weekend of February 21-23 at the Temenos Retreat Center in rural southwestern Pennsylvania. The theme is "I Am the True Vine. Helping to facilitate the retreat will be Gillian Shoemaker, Rudiger Janisch, Bastiaan

Baan and Nora Minassian.

Arrival time: 4:30 – 6PM Friday Feb 21. Cost is \$260 (\$300 single room). Please register by Feb 14 by contacting Rev. Nora Minassian at 240-381-8557.

To visit the Temenos website: www.temenoscommunity.org/.

Save the Dates

Spring Retreat Weekend at Fox Haven Farms, MD May 2-4, 2014, www.ccgwb.org/

Summer Youth Conference, July 21-25, 2014 in Hillsdale NY. <http://ccyouth.homestead.com/>

East Coast Summer Camp for Children July 31 - August 16, 2014. www.ccsommerncamp.org

Midwest Summer Camp for Children:
www.chicagochristiancommunity.com

Aging: A Developmental Perspective

An Open Course of the Seminary of the Christian Community with Rev. Bastiaan Baan, Seminary Director, and Prof. Hans van Delden MD, PhD. At the Christian Community Chapel, 15 Margetts Road, Chestnut Ridge, NY, February 17-21, 7:30 to 9:00 pm
Suggested Donation: \$10-\$15 per Lecture
Complete Course: \$150



Durer

We commonly view old age as a problem: An individual might suffer illness, frailty, and lose social ties by withdrawing from work and growing increasingly passive. In this course we will sketch a developmental perspective of old age, in which the aging person, having learned to trust life and newly engaging with younger contemporaries, can take hold of the last part of life in order to prepare for what is to come. Themes: aging in the context of human biography, intergenerational community; the phenomenology of aging with dementia; accompanying souls toward the threshold; *ars moriendi*: the art of dying.

Hans van Delden worked for 25 years as a geriatric and general-practice physician and is now Professor of Medical Ethics at Utrecht University, the Netherlands. Bastiaan Baan has worked as a priest in the Christian Community for 33 years, where he has had the opportunity to accompany many individuals toward the threshold.

For further information: 845-356-0972, a.b.baan@gmail.com

Patterns in the Universe and in Human Lives

Rev. James H. Hindes

When God made the universe and the human race he used many of the same patterns for both. The physical universe in which we live came from the spiritual world in a series of steps. Using heat, pressure and a great deal of time, the angels formed the 92 naturally occurring elements crystallizing spirit into matter. They began with hydrogen, a substance so light that it rises up through the atmosphere toward the stars whenever it is left alone by itself. So close to the spirit, just barely matter, it seems to want to go home back to the spiritual world. However, it is needed here to

keep the earth from becoming too hard, too dense too fast. Usually it is bound up with other elements. Water, for example is made of two atoms of hydrogen tightly hugging one atom of oxygen, which only feels complete in their embrace: H₂O. Without hydrogen we would have no water, no life on earth.

Scientists over the last 200 years have identified the 92 basic elements, as well as the complex patterns found in their interactions with one another. The result of all that research is known as the Periodic Table, an arrangement that assigns numbers one (hydrogen) through 92 (uranium) to the elements and reveals an amazing array of patterns. The simplest pattern shown is size and weight: during creation every element appears to have arrived out of the spiritual world bigger and heavier (and often denser) than the preceding element. This is reflected in the periodic table in the "atomic weights" attached to each element. Scientists arbitrarily assigned the first element, hydrogen, an "atomic weight" of one. Each succeeding element has been "weighed" and then assigned its own atomic weight. These weights are always a multiple of hydrogen's one. Helium is twice as heavy as hydrogen and yet will still rise up through the air because it is lighter than air. Oxygen (the 8th element) for example is 16 times heavier than hydrogen, nitrogen (the 7th element) 14 times heavier.

At first the ability to react and combine with other elements increases very quickly and each new element is very different from the last: nitrogen (7) follows carbon (6), chlorine (17) follows sulfur (16) while aluminum, silicon and phosphorus are element numbers 13, 14, 15. Each new element brings something radically new making the world much richer and far more interesting. However, as the elements become heavier, they become increasingly similar to the preceding element. For example, iron (26), cobalt (27) and nickel (28) are very similar, though not identical. They are strong, sometimes brittle, metals with atomic weights of 56, 59 and 59. Already they are 59 times heavier than hydrogen. This pattern is seen also in human lives: as a human soul is descending into the earthly realm the first 20 or 30 years are usually very different from each other, bringing new and interesting experiences that enrich and enliven one's biography. Often thereafter questions of professional life, domestic situation and circle of friends become so settled that, in retrospect, the years become very similar, even blending into one another. And then heaviness can set in.

In the periodic table, by the time we get to elements numbered 57 (Lanthanum) through 71 (Lutetium) we are in a world of deadly monotony. These elements, sometimes called rare earth elements (although not all are rare) are so similar in appearance, chemistry and physical properties that they are nearly impossible to separate from one another. Hence, their discovery and identification extended well into the 20th century. It can

appear as if each new element were merely a repeat of the previous. Even though the elements numbered beyond 71 occasionally display very different characteristics, for example, gold (79), mercury (80) and lead (82), which has an atomic weight of 207, nevertheless, heaviness, density and repetition are the rule.

Then something entirely new and unexpected enters the picture, an impulse that could not have been predicted from what had gone before. The last naturally occurring element, Uranium (92), 238 times heavier than hydrogen, displays best this new phenomenon. There is a natural limit to how densely matter can crystalize. When earthly matter becomes too heavy, too dense, it begins to fall apart and "dis-integrate" from within the very core of the atom, the nucleus. Atomic radiation is given off: gamma rays, alpha and beta particles. This radiation is deadly to life. Radioactivity and death is the end of the road for matter, and the death of matter means the end of earthly life.



Death is not simply the opposite of life; it is a force that destroys life. The opposite of death is resurrection, the power to wrest life from death. In the world of earthly matter, there is no power to resurrect. That power comes, like matter itself, from the world of spirit. But it can only come through human beings. We have the task of overcoming the death of matter. As Paul said, all creation awaits redemption; this includes the very atoms of matter.

How are we to do this? Only by first of all overcoming death in all its forms in our own lives. The same pattern seen in spirit's descent into matter is seen in our lives. Once we have passed through the adventures and transformations of youth, we must face increasing seriousness in our lives. The heaviness of karma, the weight of our personal obligations and the dark threat of life's dreary repetitions can depress and discourage us. We sometimes even fear that matter's destiny could be ours: disintegration. These difficulties are the consequence of living in a universe made of matter.

However, the advantages of living in such a universe are even greater: we are free to think, feel and act as we see fit. In this, our freedom, we can think and question; we can wake up to the gifts, abilities and powers that are ours by virtue of being human beings. Fundamentally, we can inquire as to the meaning of life, the meaning of our own personal lives. We are free to think of, and long for, the virtues and human qualities that give life meaning: goodness, beauty, courage, faithfulness, honesty, hope, integrity, persistence, forgiveness, compassion, purity, self-restrain, sacrifice and, most importantly, love, which we can learn only in freedom. Consciously

longing for and thinking these virtues with clarity, is actually a way to describe prayer. We are praying when we deeply long to do better, to help others and to improve ourselves.

When we pray again and again, that is, repetitively, something entirely new can come into our lives that could not have been predicted from what has gone before. Christ's strength and spiritual light will enter our souls; this is the strength to carry and transform the burdens of our lives. Christ does not free us from the weight of the world by magically lifting us out of the world of matter and back into the world of spirit. He came to earth to bring the power of resurrection to earthly matter.



God could only help by becoming a human being. That is because we human beings are the only spiritual beings possessing a consciousness of self that actually live in this world of matter; matter permeates the essence of our physical bodies. That is why the power of resurrection began in the body of Jesus of Nazareth, the Christ. With Christ's power in our souls we can, with time and prayer, overcome the death in our soul and then resurrect this world whose natural fate would otherwise be the death of matter.

The new impulse that enters our lives is not disintegration, as with matter, but integration. The dark, all too human, corners of our soul are integrated with our higher self, which is carried by Christ. His transforming light streams into our souls, and thus into our bodies, bearing our true self; that self then can truly say, "Not I, but Christ in me." Thus integrated we become an "integer," a wholeness possessing integrity. Together with Christ we can then help to carry and transform the weight of the world.

Ute Elisabeth Hunter

Feb 17, 1923 – Oct. 19, 2013

Elisabeth Hunter, nurse, eurythmist, and wife of the late former Lenker John Hunter, passed quietly in Überlingen, Germany at age 91. Born in Germany, she fled the eastern part in 1941, and from there to England, where she met John Hunter, who was ordained in 1951. The couple arrived in New York City in 1958, where they were married. She also studied speech formation. She worked in theatrical productions both independently and together with John in New York City, Spring Valley NY, and Boston. After working for over 30 years in the US, the couple retired to Germany in 1987. After John passed in 1998, Elisabeth moved into senior housing in Überlingen. Her eulogist characterized her life as guided by a strong esthetic sensitivity and openness to the spirit, in her person, her social relations, and her surroundings.

Lord of the Elements: Christianity and Nature

Patricia Sankewitsch

On Saturday September 21, and Sunday September 22, 2013, Bastiaan Baan, the current Director of the Seminary of The Christian Community in Spring Valley, NY, visited our Taconic-Berkshire Christian Community. He brought us a gift, a journey through trinities into a connection with Nature Beings. Throughout the course of the two days, 3 lectures and a workshop, Rev. Baan told many stories, appealing to our human being: to thoughts, to feelings, to human activity; through recalling, observing, and seeing how the future comes to us; to our imaginations, to the awareness of spirit speaking, and our knowing intuition. In this way this gift Rev. Baan brought progressed to the final trinity and its imperative: the interweaving cooperation between the World and Beings of the Elements and the Earth and Human Being, so that together with Christ, the Lord of the Elements, Nature and Humanity may achieve and fulfill future evolution.

Saturday

Rev. Baan began by reminding us of how exoteric Christianity has historically required the strict separation of Christian doctrine and Nature. In this present day, the separation remains. He had been told by many how wrong it is to bring Nature and Christianity together; it's just not done.



Messages and calls saying he should not publish his book, *Lord of the Elements: Interweaving Christianity and Nature*, came to him right up to the day of publication.

But then he reminded us of the Celtic world-view that was steeped in the natural world and how easily the Celts could accept all the events of the birth of the Christ Child and the Mystery of Golgotha. Through their natural clairvoyance the Druids could see the spiritual events in the change to earth's aura, and could accept this new condition as a natural extension of their belief system. They recognized Christ as the Lord of the Elements. This is also part of human history, though suppressed through time and gone largely unnoticed.

At this point Rev. Baan introduced the plant kingdom, specifically working with flowers and flower-thoughts, as perhaps the easiest way to gain access to world of the spirit. His stories ranged through ancient and medieval history, right up to current times in order to show that this ability has been and is a natural human capacity. He told a story of Albert Steffen, who

belonged to the circle of people closest to Rudolf Steiner, a man who loved flowers. This man noticed in contemplation that spirals of etheric light arose from the flowers to the stars. During one such occasion, in the light spirals of flowers, Albert Steffen saw the light of his departed wife's spirit. There are many such stories from modern day people of working with flowers and connecting through flowers to loved ones now living in the world between death and rebirth.

Then Rev. Baan told us about this natural ability of human beings. He asked if we remembered lying in the grass as children, looking up into the blue of the sky. Had at the time an inner sense of ourselves along with a sense of time been completely lost to us? He said that in those moments we children had crossed the threshold into the invisible world nearest our visible world. Now, how as adults, can we cultivate this ability anew?

Rev. Baan introduced the word "*aplous*" which is a Greek word meaning "clear, without wrinkles." This is the key to perceiving as visible that which lives in the light but is normally invisible. He explained that in order to communicate with nature, with the elemental beings, we, each of us, has to clear the soul of all subjective thoughts, desires – we, each of us has to clear the soul of its own personal clutter. Objective observations alone are allowed in, and then even those need to disappear, leaving a totally empty place, very alert and silently receptive. Only then in this condition of soul can we hear nature speak; only then can the elements reveal themselves.

Workshop:

At the end of the first lecture we participants were given a meditative task with guidelines for accomplishing it. Each of us was to find a peaceful place in order to contemplate a flower. Pansies had been collected beforehand, one for each person to be chosen from a small tray on the way out of the sanctuary. The guidelines were a process to help create a conversation between a human being and a being of nature.



We were first to shed ourselves of all personal thoughts and feelings, leaving only an empty inner space into which something could speak. Then came an act of observation consisting of everything the flower showed to our five senses as its outer physical reality, to the smallest detail. We were then to allow those observations to dissolve their physicality in order to become the vehicle for what the flower could reveal about itself. And finally,

we were to allow a response to arise in us in the form of what we could give back to the flower in appreciation for its being and its communication, thus creating a conversation. This gift could be a memory of something special from somewhere in our lifetime, for instance.

The mood of the participants as we reassembled in the sanctuary seemed very relaxed, very peaceful. The breathing seemed to have changed, and there was a kind of musing, with a slight disconnect from time. We sat in a



circle, silent for a while. Rev. Baan invited us to share our experiences whatever they may have been. He told us to expect that each shared contribution would be different from all others and that each contribution would be part of a whole picture. Again silence, until one brave soul gave the first offering. There followed several descriptions of physical details, all different, of different thoughts the flowers spoke to the one listening, of different responses an individual had to the flower-thoughts.

Very important, those who remained silent held the pictures of their own experiences and together with a deep reverence, provided the protective mantle for an environment out of which others could

speak. Their silence helped everyone form a chalice into which flower-thoughts could connect with human beings. In our circle the meditation that had begun on a personal, individual level was repeated and elevated, this time not with individuals, but rather in community. Thus spoke to us the individual pansies collectively as the Being of Pansies. One of the last to share her offering with the circle said "I think I have fallen in Love." We must all of us have been touched by the truth of that one word "Love", that Love was in the midst of Human Being and Nature Being. And either then each one could have experienced He Who has His Being in Love, or in after-image can even now remember the presence of the Lord of the Elements.

Before Bedtime

After a shared supper, and back in the sanctuary, Rev. Baan asked a question: "Is it possible to bring to Nature something living in us of Christian-

ity?" This can happen not only by becoming aware of nature and its beings, but also by living consciously through the year and the festivals. Rudolf Steiner told a doctor and his wife to find one place in nature that drew them and visit it every day at the same time of day for an entire year. They were to observe carefully how the nature in this place changed. During the year, this couple also found a connection in their observations to Rudolf Steiner's Calendar of the Soul verses. And gradually the doctor found his observations of patients and his treatments more inspired. His wife, a eurythmist, through new envisioning, was enabled to approach her patients in a new way.

By living into this change of nature during the year, one can begin to see changes in nature connecting with the festivals of the Christian year, and can begin to notice the special moods of particular Festivals.

Rev. Baan told us about a woman of the 20th century who had lived her whole life conscious of elemental beings. As an adult, she came to The Christian Community to the Act of Consecration of Man for the first time. The elementals, who had always loved her and followed her everywhere, came along as well.

The elementals, so unfamiliar with this Christian altar, were horrified. They shook in fear and clung to the woman's skirts. As a result she became ill. She sought a cure for her illness from the medical world, but it didn't work. Then she went to a Christian Community priest who told her to find a place in nature and speak aloud the Prologue to the Gospel of St. John. She did this, and eventually the nature beings relaxed and no longer clung to her skirts in fear. And this woman was also cured of her illness.

Words of special meaning, spoken with attention to rhythm and sounds, vowel sounds especially, have a magic. They can attract spiritual beings like angels, nature beings, and permit humans to have brain free imaginations. Rev. Baan then demonstrated mantric speech by saying aloud the Prologue to the Gospel of St. John in the original Greek. And he reminded us that the prayers of the Act of Consecration of Man consist of Mantric language.

It is quite possible that every participant who attended The Act of Con-



Sulamith Wulfing

secration of Man on Sunday morning did so with renewed attention, with renewed awareness of rhythm and sound, and especially of how the elements were part of the ritual.

That the Act of Consecration of Man affects the life of the world was illustrated by events surrounding the participation of Aborigines of Australia in an Act of Consecration for the first time. After the service, they asked to speak with a priest. They told the priest that about eight months previously they had seen that the aura of their country had changed. They had not known what caused that change, but now they knew. They said it came



from the altar by way of this service. The priest responded to their wonder by saying that eight months ago The Act of Consecration of Man had been celebrated for the first time in Australia.

Rev. Baan told us that the Elemental Beings have an important mission: to help and share in future evolution. They know this but cannot work without Human Beings. If humans ignore the world of Nature, the beings will turn away from humans and become strong opponents to evolution. Christ, the Lord of the Elements, has redeemed the Human and Earth conditions, but needs Human Beings to become beings of freedom and love and bear His creation and sacrifice into the future, and

the Elemental Beings, having no such power of their own to do the same, must wait for Humans to become Sons of God and unit with them. And so the effort to turn Earth into a Star of Love rests on the interweaving of three major participants; but Human development, consciously and lovingly accomplished, is the major hinge in this threefold cooperation.

Conclusion

During this Christian Community Conference our journey through trinities seemed to unfold in a form of a Celtic Cross. It took us through the uprightness of Earth joining Heaven, of single people in a visible world lifting their attention to seeing into an invisible world, of individual conversations with a flower being to a community having conversation with a Being of Nature. Each of us reached out to everyone else listening, contemplating, and supporting, and became creative in community, forming a silently attentive and receptive chalice to allow spirit revelation. And into the midst of this vertical and horizontal support stepped Love and the Light of the Lord of the Elements.