

IN MOTION

The Christian Community quarterly magazine
Michael 2026

De Christengemeenschap 100

Beweging tot religieuze vernieuwing | Wat beweegt ons? | Wat vernieuwt ons?

100 Years of the Christian
Community in the
Dutch-Speaking Region

IN MOTION

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Rainbow

From the Editors

Before you is a festive anniversary issue—double-sized and in full color—marking the 100th anniversary of The Christian Community in our language region.

We're delighted by the many contributions we received, which together paint a broad and richly varied picture of The Christian Community in the Netherlands and Belgium.

In the themed section you'll find a series of articles that, each in its own way, breathe movement and renewal from the past century—and also look ahead to the century before us. Next comes a vibrant collection of experiences shared by children and adults from the Sunday Service for Children. This is followed by an impression from our youth organization, Helios, as it looks toward its own 100th anniversary in 2028.

At the heart of The Christian Community is the altar—where what matters most takes place in congregations all around the world. Each congregation in our language region surrounds the altar with its own building, bearing its own name. The congregations have captured their churches in images, creating a colorful collection together.

The editorial team wishes you joyful anniversary celebrations in October (Antwerp) and November (The Hague). And if this magazine is your first introduction to The Christian Community: a warm welcome!

Marianne de Nooij

Greetings from the Circle of Seven

When several founders of The Christian Community traveled to the Netherlands in 1924–25 to give lectures and introduce the new movement, they seriously wondered whether this water-rich delta would offer enough solid ground for The Christian Community to take root. That ground proved to be there when courageous pioneers chose to commit themselves as members, making it possible to establish the congregation in The Hague on November 13, 1926.

In 1926, Dutch and Czech were the first languages in which the Act of Consecration of Man—and with it the other sacraments—was clothed in an entirely new form. Over the past hundred years, Dutch priests have served on multiple continents, helping the movement grow internationally, including the founding of the first congregation in Belgium in 1986.

The religious renewal entrusted to us in 1922 has still not been able to unfold in full over the past century. On behalf of the Circle of Seven, the leadership of the worldwide circle of priests, I wish you an outpouring of courage and strength, so that the renewal of religious life may continue to unfold and come into bloom in the century ahead. And I wish the congregation in Belgium joyful anniversary celebrations in Michaelmas time, and the congregations in the Netherlands beautiful jubilee celebrations in November!

Christward Kröner, Chief Administrator

THEME: WHAT MOVES US? WHAT RENEWS

US?

The themed section in this jubilee special edition of *In beweging* features seven contributions and opens with the address delivered at the national day for boards and institutions on May 9 in Zeist. Next, Lyanne Korf encourages us to spread our human wings, dare to let go of what feels familiar, and step onto new paths. A hundred years ago, the Act of Consecration of Man (and with it the other sacraments), alongside German, was newly clothed in the Dutch language; speech artist Marjo van der Himst joins others in conversation about what is uniquely our own—the distinctive character of our language. Visual language speaks to us in yet another way: Marianne de Nooij wants to make treasures from the past century accessible again and writes about the Creed in visual language. In our language region, the Flemish also celebrate a birthday of their own: forty years of The Christian Community in Belgium, a contribution by Myriam Driesens. For seventy years, Evert Jan Broekers has served at the altar as an acolyte; Hanna van Egmond interviewed him about this exceptionally long period of service. Finally, a number of forward-looking perspectives on Michael's renewing power, offered by Ton Besterveld.

Where Are We Headed?

by Bastiaan Baan (clergy in the Zeist congregation)

As we celebrate our movement's centennial, I'm struck by a certain resemblance to a current within Christianity that is closely related to us. That recognition led me to the reflection below, which was shared on May 9 at the national day for boards and institutions.

When I try to picture our Christian Community in a single image, I don't see well-worn roads or solid ground beneath our feet. I see a vast sea, with a small boat bobbing on the waves—a little vessel that left the safety of the harbor long ago, with a destination still far beyond the horizon. After all, our course is a "Movement toward religious renewal." That small word "toward" says it plainly: we haven't arrived at our destination yet. We're heading in the direction of religious renewal, but we're still a long way off. For now, there's no safe harbor—and out at sea, we can't even drop anchor.

This image makes me think—not of the first disciples sent out by Christ, who could always return to him—but of the journeys of the Irish monks, who spent weeks at sea in their humble little boats, battered by storms, waves, and danger. How on earth did they find their way? Perhaps history is repeating itself in our own time. Without a doubt, more storms and hazards will come our way. In the tempests of our day, can we—like those who came before us in their small boats—still hear His voice and follow Him?



Gold boat, first century BC. National Museum of Ireland, Dublin

Human Wings – Moving and Renewing

by Lyanne Korf (Zutphen congregation)

When I was a child at the Waldorf school, we watched the Christmas play every year. What fascinated me just as much were the costumes, which were stored at our house in the shed all year long—including the angel's enormous wings. They were made of real white feathers and had two big braces so someone could carry the unbelievably heavy thing. I held them in deep awe, sometimes sneaking a touch, stroking the soft white down, and marveling that the angel could still walk so upright and dignified with those heavy wings on her shoulders.

Children long for the world of angels, homesick for where they came from. When my daughter was five, she would sometimes talk about it. "Mom, I hope I die soon." Me: "Why?" "Because I don't want to live on earth." Me: "Don't you want to stay with your mommy, then? I wouldn't be there anymore, right?" "No, but God would!" And another little conversation went like this: "I have little wings. They're up there. In heaven." And then came: "So do you have big

“...wings lying there?” Me: “Yeah, I think so.” “But do they grow? And how do they attach to me?”

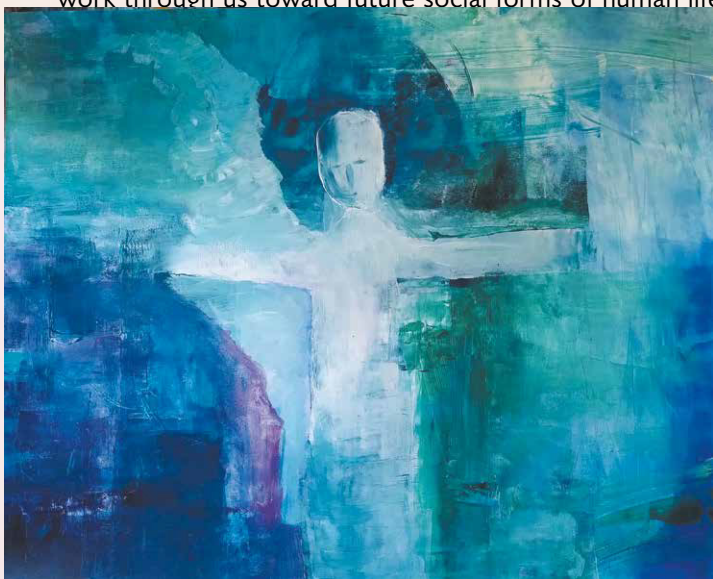
This longing children have to know where they come from is completely understandable. But as adults, we’ve usually forgotten it. And our guardian angel, watching over us day and night, rarely stays in our awareness. Only when things get shaky—when we need help or comfort—do we maybe turn to our angel for strength, for guidance, for a sign...

Asking Angels

Even in our language, traces of our angelic origin still show up: a “saving angel,” for instance. And wings, too. To take someone under your wing: to protect, help, or care for them. To spread your wings: to become independent and broaden your horizons. To get wings: to feel nothing holding you back—nothing hindering or weighing down what you want to achieve. “Winged words”: a saying that reaches many people.

Still, it’s strange how easily we forget our origin—the world of angels—while angels are so closely connected to us. They wait for our attention and are strengthened by our prayers. They have very concrete messages for us. For example, in Rudolf Steiner’s well-known lecture *The Work of the Angels* ⁽¹⁾ we read that they want to work through us toward future social forms of human life on Earth. To that end,

there is no one who will be able to
others are unhappy—an



Study: *Human Wings*. Lyanne Korf (2026) toward brotherhood.

And: the images the angels impress into our astral body are meant to lead to a future in which every person recognizes something of the hidden divine in every other person. The result is that each human being is acknowledged as an image of God. Then every encounter between one person and another becomes a religious act, a sacrament. And then the church, too, becomes unnecessary, and people’s religious life is set free (p. 18).

Being Awake

Most of the time we aren’t aware of these impulses. We have plenty of other things on our minds. But right now, what matters is that we wake up to them. We can make a habit of being truly awake people. Looking back over the day at night is a real help for that. You can also try to fall asleep with gratitude every night, even on days when it feels like there’s not much to be grateful for: even something small can tune you to the spiritual world before you spend the night among the angels. And during the day, too, you can practice pausing a little more often—becoming aware of the moment. The sentence that helps me is: ‘This moment matters.’ In this way you practice attention and wakefulness.

In a wider view: all the world’s hardships, wars, and conflicts ask for the same thing—wakefulness and awareness. The most important thing we can do, as a first step, is to try to understand. Why do you think so differently than I do? What forces are at work in humanity? What history came before conflicts and violence? What is power based on? What traumas or misunderstandings can make violence spiral out of control? And in an even broader view: what are the tasks of our time?

In the Apocalypse of John, the period we live in now—the fifth cultural epoch, the era of the consciousness soul—is presented as Sardis, the fifth community. In the letter to this community it says, among other things: “Wake up, and strengthen what remains and is about to die, for I have found that none of your deeds, in the sight of my God, are filled with spirit. Remember, then, what you have heard and received; hold fast to it and repent. If you do not stay awake, I will come like a thief, and you will not know at what hour I will come upon you.” (Revelation 3:2-4).

What People Live By

What does that look like in everyday life? Leo Tolstoy offers a moving, simple answer in his remarkable story *What People Live By*

life⁽²⁾. It describes how the angel Mikhail is banished to earth because he did not carry out a task from God: he was to take the mother of newborn twins up to heaven, but he could not bring himself to do it. He is then sent to earth to learn three things: what lives within a human being, what a human being is not meant to know, and what it is that people live by.

Naked and helpless, Mikhail sits by the roadside. The poor shoemaker Semyon sees him and at first walks on—afraid, and preoccupied with his own poverty—but then turns back and takes him home. Semyon's wife, Matryona, reacts angrily at first, because they barely have enough to get by themselves. But when she sees the stranger, she's moved with compassion and gives him food and clothing. In that moment Mikhail smiles for the first time, because he begins to understand the first truth: love lives within the human being. Mikhail stays with Semyon and learns shoemaking. One day a wealthy man comes to order boots that must last at least a year. Mikhail smiles a second time, because he sees that the man will die that very day. So he learns the second truth: human beings are not given to know what they themselves need. The man is thinking of sturdy boots, but all he will need are slippers for his burial. Later, a woman comes by with two girls who need shoes made. She explains that they are twin sisters whose mother died right after giving birth. She took the children in and raised them herself, even though they are not her own. Then Mikhail smiles a third time, as he understands the third truth: people do not live by caring for themselves, but by loving others. At that, Mikhail reveals his angelic form. He tells why he had to come to earth and says that now he understands everything: God has not given human beings the knowledge of what they need for themselves, but has shown them what they live by—love for others. Then he disappears.

Renewal

Maybe this points to a fundamental question about the future of our Christian community. Not first of all: how do we hold on to what feels familiar, how do we take care of ourselves, how do we secure our survival? But rather: can we let go of what we know and discover new paths—within community-building and outward, toward others—with genuine interest and compassion? How can we bring others along, under our wings or on them? Shaping the social forms of the future calls for alertness, attention, and the

a willingness to turn what comes to us from the spiritual world into real responsibility and acts of love. That isn't easy. It may even be getting harder and harder.

Wings can feel heavy: growing human wings—and carrying them—is no simple thing. Sometimes it asks for sacrifice and letting go of the certainties we know so well. And maybe that's how we answer a child's question about wings: "So how do they stay attached to me?" When we loosen our grip on what's familiar, we become freer to notice another person's need—and to help carry it. That's how our wings grow: wings with which we hold and protect one another, with the dignity of an angel.

(1) Rudolf Steiner, *The Work of the Angels*, Pentagon, 2011.

(2) In: Leo N. Tolstoy, *Father Sergius and Other Stories*, L. J. Veen, 1979.

The Distinctive Language of the Act of Consecration of Man in Dutch

by Marjo van der Himst (speech formation teacher, Municipality of The Hague), with thanks to Cinthia van der Ham, Felix Reuser, and Wilma Bos

I attended a Service of Consecration of Man for the first time in Arnhem. I recognized elements from both the Catholic and Protestant traditions. But the language was entirely new to me. Especially during Communion, I experienced a light and warmth I'd been searching for for a long time. That was the same year I also discovered speech formation. I went to Germany to study it. For the first ten years I experienced the Service of Consecration of Man in German; for the past thirty-five years, in Dutch.

Spirit Made Dense

Before you read on, I'd like to ask you to pause and look back on your first experience. What was the Service of Consecration of Man like for you when you first came? What made you return? I asked Felix. He said: at first I didn't understand any of it. I mostly just let it wash over me, and noticed I left feeling energized, with the sense: "This is about me!" The gestures—carried out with such reverence—also speak a language of their own. They add something, and they support what is being said.

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In a conversation with Wilma, we arrived at the question: How can—and how does—the Service of Consecration of Man appear in our time and in our language? What does heaven ask? A little over a hundred years ago, the first Service of Consecration of Man took place. On that occasion, Rudolf Steiner gave the text and the actions for the first time, in German. There is something universal about the German language. In that language, Rudolf Steiner could capture the nuances of what he beheld inwardly; it was as if he moved through the spiritual world, searching for words for what he perceived and experienced. How do you condense something like that into German, and what is the right word in this very place? At times he spoke of it himself: “Listen to what I’ve found now!” In that sense, the very first Service of Consecration of Man is already a translation—a distillation of spiritually beheld images into audible speech, into language. And every word in it is exactly where it belongs. Each time the Service of Consecration of Man is carried out worthily with love, attention, and devotion, it comes into being anew and radiates out into the world.

Vertical translation

Soon afterward, the newly ordained priests set to work in various countries. They made the vocation of the new priesthood their own; they learned the language of the land, and they translated the texts of the sacraments so they could sound in that country’s language. On June 24, 1926, Heinrich Ogilvie celebrated a Service of Consecration of Man in Dutch in our country for the first time.

Ideally, in such a translation, what is distinctive to the Service of Consecration of Man and what is distinctive to the country’s language meet and connect. So this is not about “horizontal” translation—literally recasting the content in more contemporary wording—but about “vertical” translation, grounded in the question: which words, inwardly, do justice to the lived reality of what is taking place? German—the language of many philosophers—is a mature language. Compared with German, Dutch is a young language, still developing. Our language more readily takes in words from other languages such as English; over the past century, forms such as the case system have largely disappeared, and the spelling of words is regularly debated. So there is constant movement—and that raises the question: what is the language of the heart today? From that question, the translations of the sacramental texts are revisited regularly, and adjustments are made. Such a change always wakes us up for a moment as participants; a different nuance of an image comes into view.

Flowing quality

Language varies from country to country, from landscape to landscape. Every language has its own sounds,

its own current and its own rhythm. Depending on the soil, the water, the air, and the warmth, a shaping force arises within language, settling into the consonants. The vowels move in between from the realm of feeling, giving language its tone color and melody. A people’s nature and temperament show themselves in how much they speak or how readily they keep silent, in their pace of speech, and in how much shaping force their pronunciation carries. This, too, colors how a translation is experienced.



Now let’s look at Dutch in relation to German. A first, fairly

unconscious layer is that of sound. In German, the shaping force comes through more strongly in the consonants than it does in Dutch. Dutch, with its wealth of vowels (besides long and short vowels, like aa-a, ee-e, uu-u, we also have many diphthongs such as aai, eeuw, ieuw, ooi, oei), has more of a flowing quality. Because of that, our language is sometimes experienced as cool. Another layer—more conscious—is that of words. Stress within a word helps determine its meaning. Through words we arrive at the content in images and lived experience. Some words, like ‘Erkenntnis,’ can be translated in more than one way. Then the context decides what is meant: insight, understanding, knowledge, or awareness. And does ‘Empfindung’ mean experience, sensation, or feeling?

Through sentence structure and grammatical forms, words come together into a whole, and coherence and development arise in the motifs. Where German speakers are used to expressing themselves in long sentences with many subordinate clauses and commas, Dutch speakers today tend to prefer several shorter sentences. That comes across as more direct.

Prayer

How a translation lands is deeply personal. Cinthia shared that, for her, the substance of the Service of Consecration of Man is no different in German than in Dutch. When she hears the service in another language she knows, different words and turns of phrase stand out to her. Compared with German, Dutch

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It has few sharp edges—lots of air and water—so it feels more like a gentle ripple. Felix said that in German he experiences the service as crystalline and clear, while in Dutch it feels rounder, less taut.

By going to the service regularly, I've come to experience it more and more. I find it deeply restorative how different the language of the Act of Consecration of Man is from everyday spoken Dutch. For a moment, I step into another, more spacious sense of time. Hearing the texts again and again—the uncommon words, the readings, and the sermons—speaks to an open heart and lets me discover new layers, images, and colors each time. The calm pace of the speech, and the gestures carried out with reverence, help me be inwardly present. It awakens a feeling of trust in me.

What both languages share is a distinctive verb form that appears often in the Act of Consecration of Man: the subjunctive—the petition. It's a form that keeps inviting me to reach beyond the everyday toward what is higher, and in that way to renew myself again and again.

The Credo in Symbolic Imagery

by Marianne de Nooij (clergy in the Amsterdam congregation) and Heinrich Ogilvie (1893–1988)

This past spring, clergy from the Netherlands and Flanders held a retreat in Schoorl as a prelude to the centennial celebration of The Christian Community in the Dutch-speaking region, with the theme: What moves us, what renews us, what are we going to do? As preparation, we were given these questions to carry with us: What moves me, what renews me, what am I going to do? Living with that question, I discovered that the immense treasure of rich content that so many in The Christian Community have put into words over the past century—and set down on paper in notes, books, and articles—often moves me deeply, fills me with enthusiasm, stirs me, and renews me. And what I would like to do, in all modesty, is this: give new life and new form to things that risk being lost, and carry them with us into the next century.

“Credo” means: I believe. A credo is a confession of faith. With the founding of The Christian Community as a movement for religious renewal, the

the classic Creed was recast in new words, in the form that is now heard in every Act of Consecration of Man. Heinrich Ogilvie (one of the 45 founders) once wrote a note on the Creed, intended for use in preparing children for youth consecration.

The Creed and the Lord's Prayer are the two supporting pillars of the Act of Consecration of Man. You might say: the Creed is the firm solidity—the skeleton within the service's living body—and the Lord's Prayer is its pulsing bloodstream of life. The images Ogilvie developed can help open a pathway into the Creed's content, which is not always easy to grasp, as it now unfolds in its ninefold form.

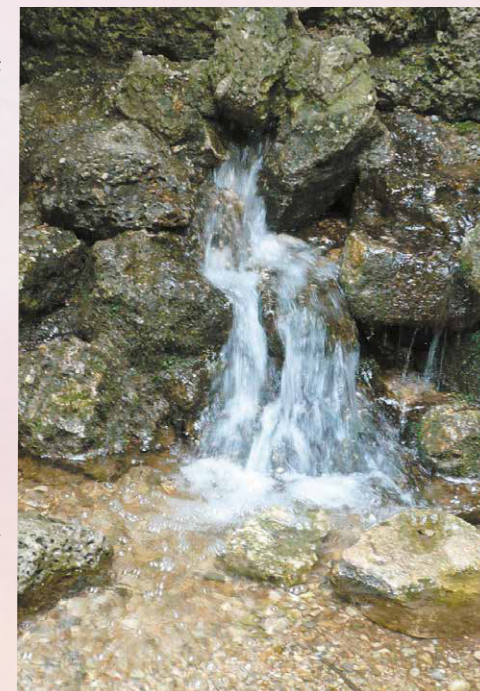
Supporting Ground

Solid granite is the ancient rock on which the life of our Earth rests with certainty. Long ago, everything that is solid in our time—even the substances in plants, animals, and human beings—was liquid, airy, warmth, and before that even immaterial. Of all earthly matter, granite was the first to pass into solid substance; everything else followed later. Granite came before all else, and so became the primal ground of the whole Earth. *One almighty spiritual, natural Divine Being is the ground of existence of heaven and earth; in a fatherly way it goes before its creatures.*

Eternally Born

From this ancient, supporting bedrock a spring wells up. It has no beginning and no end. Without pause it rises—ever newly born—and brings life into nature, which without it would wither and die.

Christ—through whom human beings receive the renewal of life for a dying earthly existence—stands in relation to this divine Being as the Son, eternally born.



Precious Vessel

When spring water is not simply allowed to flow on, but is needed for a particular purpose, it is collected in a bowl or in a precious vessel. Such a vessel has already been made by someone for that very use. Anyone who wishes to fashion such a precious vessel must be inwardly clear about what it will one day serve, so it can be given the right form.

In Jesus, the Christ entered the earthly world as a human being. Jesus' birth on earth is an act of the Holy Spirit, who—so as to spiritually heal humanity's sin-sickness in its bodily nature—prepared Mary's son to be the Christ's earthly vessel.

Shards

Then the vessel is smashed. Its springborn contents run out and away. The shards are taken up into the earth.

Christ Jesus suffered death on the cross under Pontius Pilate and was laid to rest in the earth's grave.

Overcoming Death

Where nature has withered, nearly died, the flowing water awakens it to life again. Through the sun's power, water rises up within the plants and so frees itself from the deathly forces of earthly heaviness.

In death, he became the helper of the departed souls who had lost their divine being; then, after three days, he overcame death.

Linking Heaven and Earth

The sun carries water through its endless cycle—rising from below, then falling back down again. In this way, the sun joins the heavenly and earthly realms, each permeating the other. Water and sunlight sustain and shape all life on Earth.

From that time on, he has been the lord of the heavenly powers on Earth, living as the fulfiller of the Father's deeds at the ground of the world.

Rising Beyond Gravity

In the clouds, water gathers again after traveling through every region of the Earth: through seas, lakes, and rivers; through plants, animals, and people. Wherever water is found, it is moved by the working and the power of

the sun gathered once more into the clouds. The cloud drifts on and, in other places, brings fresh life again.

One day, for the world's onward course, he will unite with those whom he can, through their way of living, draw back from the death of matter.

Spirit Wind

As water currents rise and fall, they create differences in temperature in Earth's atmosphere; the air is set in motion—wind and storm. In this way we become aware of the air all around us, carrying the oxygen that gives us strength and health.

The Greek word *pneuma* means both “air” and “spirit.”

Through him, the healing Spirit can work.

All-Enfolding Mantle

Every living, breathing person shares in the mantle of air that surrounds the whole Earth and all people. The air belongs to everyone, unites everyone, and carries the sun's warmth and water—the source of life—everywhere. Where earth, water, air, and sun work together in harmony, nature again and again overcomes sickness and death: each spring, life always sprouts anew.

Communities whose members feel the Christ within themselves may feel united in one church, to which all belong who experience the saving power of the Christ; they may hope for victory over the sickness of sin, for the enduring of the human being, and the safeguarding of the life destined for them for eternity.



Garden and Tower

by Myriam Driesens (clergy member in the Antwerp congregation)

The Christian Community in Belgium will celebrate October 2, 3, and 4, 2026 with a festive Michael Conference: 100 years of The Christian Community, 40 years of the Antwerp congregation, and 33 years since the foundation stone was laid at the Johanneshoeve.

In 1949, Emanuel and Adelbert Zeylmans van Emmichoven built a small garden house in Edegem. At the request of two preschool teachers from the young Steiner School, the first religion classes and the Sunday service for children were held there in 1965. The priest was the Dutchman Joost Nijkerk. In October 1968, that same little garden house hosted—for the first time in Belgium—the Act of Consecration of Man. And when, in 1991, we finally found a home of our own in Mortsels, a suburb of Antwerp, it came with a fairly large garden as a bonus.

Bilingual

But first came a long wandering through the city of Antwerp, across no fewer than six different locations. In those early days, the number of baptisms was striking—so many that, alongside his nickname “the traveling gospel,” Joost picked up a second one: “Joost the Baptist.” In 1981, Joost was succeeded by Harry Buisman from the Gooi region. He came once a month and, as he put it, felt called to help that growing Flemish congregation become a bit more self-reliant. A congregation committee was formed, a bi-monthly newsletter started up, and people began sewing their own liturgical vestments. What stood out was how, all at once, enthusiastic people from every corner of Flanders became closely involved in the life of the congregation. Sundays were buzzing. In 1985, Harry handed things over to Christiaan Struelens, who was working in Amsterdam—at last a true Belgian priest, and perfectly bilingual at that.

The congregation continued to grow and flourish. On September 7, 1986, the official founding of the Antwerp/Flanders congregation was celebrated with the ordination of the consecration brothers Christiaan Struelens and the Dutchman Ignaz Stegeman. From then on, Antwerp had two resident clergy members, each with a young family.

As you might expect, Christiaan was soon asked to hold services in French as well. The first Acte de Consécration de l'Homme took place in Antwerp in 1987. In the end, Christiaan would shepherd a lively French-speaking community all the way until 2006—again with a nomadic existence. In the meantime,

responsibility had shifted to the French synod. That became too heavy a load for the circle of priests in France, and in 2016 the monthly gatherings would move back to Mortsels, with Paul-Philippe Stevens as their much-appreciated priest.

In that same early period, Ghent also stepped forward, eager for its own activities and services. As early as 1987, religion classes and Sunday services began for a large group of children at the Steiner school. After careful preparation and a tremendous amount of dedication—after all, everything had to become “our own”—Christiaan Struelens celebrated the first Act of Consecration of Man there in 1990, using a beautiful newly forged chalice.

Temporary became permanent

We return to the growing congregation in Antwerp, with its two priests. After an adventurous, nomadic stretch, a permanent home was finally found in 1987 above a biodynamic bakery. But in 1991 it had to be vacated again because of the risk of collapse! Yet when the need is greatest... Later that same year, in increasingly urban Mortsels, a run-down farmhouse could be purchased—like a gift from heaven—complete with a protected dovecote tower and a small remaining patch of land around it. After that, things moved amazingly fast. For services, a Quonset-style hall was put up on the piece of ground that would later become the garden. The congregation quite literally did almost all the work themselves, joining forces. Around that time, the name Johanneshoeve came into being as something entirely natural—something that, in a sense, had already been present in the figure of Joost the Baptist.

On the eve of Michaelmas, September

28, 1993, a temporary foundation was laid at the farmhouse. But as happens, the “temporary” turned out to be permanent. The plan was to dedicate the farmhouse entirely to kinds of activities and to build the garden out in the garden. That never happened



—which helps explain why the current

Meeting up after the service

the chapel was never consecrated, among other reasons because, strictly speaking, it doesn't meet the liturgical requirement of having the altar on the east side. But over time, so much spiritual substance has gathered in the space that, after 33 years, it will finally be formally consecrated on October 4, 2026—the first Michael Sunday.

Development

On October 9, 1993, the farmhouse hosted its first major event that, with a “tower view,” reached beyond the local congregation: a symposium on Christianity and Europe, with 140 participants. The dovecote itself doesn't play a major role in congregational life, yet it stands as a powerful image—an ideal rising before the community: uprightness, a far-reaching outlook, and Pentecost motifs of catching the wind/spirit, of peace, and of unity within multilingual life. These themes would become clearly recognizable in this resilient congregation during the COVID lockdowns of 2020–2021. They would return again in 2022 in the worldwide celebration of 100 years of The Christian Community: a three-day conference with about 100 participants in Mortsel and in Ghent, together with the French-speaking members. The theme was clearing the way for the etheric Christ. And the departed took part as well! We owe the memorial garden at what is now the back of the farmhouse to a very active vigil group.

Between 1993 and 1995, the clergy circle was temporarily reinforced from the Netherlands by Wilma Bos and Johannes Luyken. Soon after that, Irina Derkatsch filled in for a year and a half. Even so, the workload for Ignaz and Christiaan remained extremely heavy. In 1997, monthly services and Gospel study were also started at the De Sterrewijzer care center in Olen.

Tensions kept mounting between the two very different personalities. In the end, Christiaan would move to Ghent, which was meant to become independent. Ignaz stayed in Antwerp. It was a painful time, but the strong congregation managed to avoid the trap of polarization. Looking back, Ghent turned out to be a premature birth. Friction with far-reaching consequences led to the congregation becoming a branch of Antwerp again in 2003, and Christiaan leaving for Germany with his family.

Fruitful

By 2005, membership in Flanders had grown to 120—and has remained steady at that level ever since—alongside a substantial list of interested newcomers. What has declined, as in many other congregations at home and abroad, is the number of baptisms and youth consecrations.

Sadly, Ignaz ran into health problems in 2007, and a difficult period began for the congregation. After 23 fruitful years of work in Flanders, he took his leave in 2009 to return to the Netherlands. In the meantime, Paul-Philippe Stevens arrived in 2008. As someone newly ordained, it's no small task to lead a congregation on your own, but in 2010 the Flemish Hilde Cauwenbergh—also newly ordained—joined him. She took responsibility for Ghent and Middelburg, and in 2017 she was assigned to Rotterdam. In 2018, Myriam Driesens—after 17 years in the Netherlands—was appointed in Antwerp with responsibility for Ghent. She was 65 then. In 2025 she moves into partial retirement. Ghent, which still does not have its own building, remains under her care for the time being. In emergencies, she also remains available for the French-speaking members. In 2022, Paul-Philippe becomes the new leader for the Netherlands/Flanders region. When he bids farewell to Flanders in 2026, he can look back on 18 years of fruitful work. Fortunately for Myriam, in 2024 the young, newly ordained Dutchman Ewoud Mahler joined them. For now, he's living in the pigeon tower!

With thanks to Johan Hoet, chronicler

Seventy years as an altar server

by Hanna van Egmond (Amsterdam congregation)

In the hundred-year history of the Christian Community in the Netherlands, Evert Jan Broekers has served at the altar for seventy years as a ministrant (an assistant in the Act of Consecration of Man). On behalf of “In beweging,” I have the privilege of visiting Evert Jan to talk with him about his life and the way serving as a ministrant has been woven through it.

Evert Jan received two currents from his parents that have run like a common thread through his life. Through his mother he was raised within the Christian Community, and through his father he came into contact with Philips and applied physics (nuclear reactor science and semiconductor chip technology). Although his father was not connected with the Christian Community, he did appreciate that the priests—who came monthly from The Hague to Eindhoven—at

congregation,” he says. “That’s why I don’t want the same altar servers every Sunday—I try to mix it up as much as I can. My biggest wish is to see young people up at the altar, too.”

He strongly urges that youth ordinands be clearly told that they can become altar servers—so they can, like he did, find their way into serving at fourteen. He last served in November 2025. Right now, caring for his Georgette is so demanding that he hasn’t been getting enough movement himself. “In November I felt unsteady during the service, and that’s when I decided to take a break from serving.” That decision

weighed heavily on him. But Evert Jan isn’t the type to give up. His wife has been completely bedridden for more than two years now, and Evert Jan has cared for her the entire time. Yesterday the assessment office came by, and she will be moving to a nursing home. As difficult as that decision was, Evert Jan can see it truly is for the best: “The care is becoming physically too much, and Georgette—who loved having people around—has been in the same room for two years now. It’s time for her to go somewhere they can bring her bed into the common room and where she can be around others again.” Evert Jan also has plans for the next phase of his life that’s coming up: he wants to get back into exercising more, and he hopes that will make it possible for him to serve again. And he also wants to take a tour of all the congregations of the Christian Community in the Netherlands and attend the service there.



On June 8, Georgette Broekers passed away.

The Renewing Power of Michael

by Ton Besterveld (clergy member in the Zutphen congregation)

The familiar images and stories we associate with Michael still don’t fully capture what Rudolf Steiner says his role is in our time. Most of what we know are depictions of the warrior archangel, shielding humanity from the force of evil in the form of the dragon. In that way he has served humankind since ancient times: again and again he made sure people were not dominated by evil. Evil was necessary throughout the whole course of development, but it was not allowed to gain the upper hand. Michael ensured that.

But his role has changed. The liturgy of the Michael season lets something of that be heard as well: he no longer stands for the Father God, but for the Son God. He no longer serves ongoing evolution, but the creative principle itself. His hand is no longer only stretched out threateningly toward the dragon; it now gives a signal. He makes the work of the healing spirit possible. What does this mean?

Cracks

All of creation—and everything that arose from it—has unfolded out of the Father world. Little by little the world crystallized, differentiated, and took on ever clearer form. Species appeared one after another, until at last human beings arrived—late in the evolutionary process. Within the human realm, evolution continued: human consciousness developed from a dreamlike merging with the world to standing awake before it—an initial crack in the great whole. That wakefulness was then used to understand the world and, through that understanding, to reshape it more and more, creating culture. As the children’s service puts it: we learn to understand the world; we learn to work in the world.

That means this whole process of development has reached its endpoint. Everything is already here—nothing new will be added. From here on out, things can only break down or disappear, as has already happened with some animal species. The Father’s creation is complete. So what comes next? The Earth has been entrusted to humanity, and humanity will decide the fate of the Earth—and its own fate as well. But humanity has fallen out of the living current of creation. We call that the Fall. The crack has widened, and many more cracks have appeared. Within humanity, selfishness is at work, along with the hunger for power and a lack of love.

That the forces of evil don't have an even tighter grip on us is thanks to Michael, who has always made sure there was balance—so we still had a choice. Without Michael, we would be ruled by evil. Michael is the prince of freedom, and therefore of human growth and development.

Without any guidelines

But something was happening something truly essential in the forward, the forces that once of the age. David Newbatt drained



away. Everything is coming apart—more and more. Connections dissolve. People are no longer connected to nature, less and less to other people, and not even to themselves: the link to the spirit at work within the human being is fading too. That leads to all the harm we do to the earthly world and to ourselves. In our time, that is visible to almost everyone, and many live with “a fearful expectation of what is to come” (Luke 21:26).

Where does this go from here? If only the forces that had always been active in creation were at work, this process would continue until no coherence could be found anywhere in the world. That is why Christ came and overcame this “death of matter.” He penetrated to the very core of everything material and brought the impulse to restore coherence from within. This new force that creates coherence is the power of love—the third element that is spoken of in children’s service: understanding – working – love that brings life.

But love has to be brought forth by people. It isn’t an automatic principle that renews the world even if we don’t take part. People need to learn to understand and to act out of love. That means: without a fixed set of instructions about how it must be done, what’s considered proper, or how it’s “supposed” to be... Anything already set in stone—rules, standards, laws—belongs to the old creation. For a time it may be unavoidable, but in the end it will all fall away. What isn’t done out of love has no real meaning.

Venture

In practice, that means we have to dare to search, to try, to experiment—to step onto new ground. Not at random, but out of love for what may come into being, without knowing in advance how it will turn out. In doing so, we enter Michael’s realm. Rudolf Steiner describes how this archangel waits for people to find the courage to step into the void. Whatever people then do or think becomes his working material; with it, he builds the future.

Being well-behaved and compliant doesn’t interest Michael. But wherever the wind of openness blows—the wind of the spirit—that’s where he can be found, ready to work together with people. Not without his sternness—but that sternness applies only to what is still the dead weight of the past. The familiar image of him battling the dragon shows this too: the dragon is not only a symbol of evil, but also of forces from the past that wrongly keep pushing on into the present. Michael holds them in check so the future can have room. It is toward that future that he keeps his gaze fixed.

The fact that Michael has taken on a different role and works with what comes forth from human beings also means that the powers of evil are given more room. You can’t have one without the other. Seen from the spiritual world, that too is a venture. Christ has placed love into human hearts—but do people listen to his voice? And when do they? We know from our own experience how this goes. Often we have to do or think foolish things again and again before the consequences wake us up and we see that this won’t work.

A Michaelic Deed

We became awake in the earthly world through the influence of evil, which set us over against that world. We become awake in the moral world when we are confronted with the consequences of what we do—and what we fail to do. That confrontation, too, belongs to Michael’s realm. Once again, we can call on a traditional image

see it differently. The image of Michael, who (after death) weighs souls to see whether the good outweighs the evil, can also be understood as a question: what did you do with the possibilities you were given? Did you live only for yourself, or did you, in your own way, try to add something to the world?

In the background is the idea that Christ has become the steward of destiny. He arranges our fate in such a way that we can learn from our shortcomings and continue to grow. That, too, doesn't happen without setbacks and fresh starts, without confrontation. That, too, bears Michael's signature. In this way it becomes clear just how much Michael is the face of Christ for our time, as the Michael liturgy gives voice to it.

This also makes clear that the Act of Consecration of Man is always a Michaelic deed—carried out in love from revelation, in reverence, and in remembrance of Christ's primal Michaelic deed. A deed through which Michael can help build the New Jerusalem.

GROWING ALONG THE WAY

In the series "Growing Along the Way," a wide range of aspects of religious upbringing—from before birth to after puberty—are explored. The title points both to the child's growth and to the growth the educator gradually undergoes as well. This time: experiences, from young and old alike, with the children's service in The Christian Community.

The Precious Gift of the Sunday Service for Children

compiled by Judith Slokker (Alkmaar congregation) from contributions sent in by readers

The Christian Community offers a brief liturgical service especially for children ages seven to fourteen, and adults are warmly welcome as well.

This short service was originally given to the teachers of the first Waldorf school and, not long after, to the founders of The Christian Community. Here at the editorial office, we were fortunate to receive a rich bouquet of varied experiences with this children's service.

What people take away from the children's service begins even with the trip there. Roos (33) from Zutphen describes biking through Arnhem with just her sister on their way to the service. 'It was the only day of the week when the street felt like it was ours, and we could ride right down the middle of the road.' Aafke (84) from The Hague tells how, one Wednesday after the Consecration of Man service, she was approached by two children who had just gotten out of school and were walking home—right next to the church. 'Do you have a children's service here too?' 'No, only on Sunday.' Their mother looked up the exact time and later said, 'My son found your church all by himself!'

So much bigger than the priest

Some experience the service for the first time at a nearby church; others come across it at a camp. 'I'd never had any contact with The Christian Community, so camp was the first time I ever went to the children's service. We had to be very quiet and line up in two rows side by side—two by two—and go into the tent. Someone took my hand and said something to me. I looked around, surprised, and had to step back into line. Along both sides of the tent I saw the staff members standing there; they stood (or so it seemed to me then) incredibly still, like statues. Two boys in front of me were talking and giggling. Like all the children, I was facing the altar, and there stood a

a man in a long robe, standing with his back to us. Suddenly he turned around. After he had been to each of the children, he walked back to the altar, paused for a moment with his back to us, and then turned around again.'

'He lifted his hands, and just as they rose to nearly above his head, the priest's face seemed to blur, and another face and body became visible. This figure now stood there with hands and arms raised high above his head. It was as if he radiated light, and that light filled the entire tent and everyone inside it. Then, from very far away, a voice said: "I call



“...may the Spirit of God be with you when you seek Him.” I recognized the priest’s voice, but I couldn’t really see him. That other figure was standing in front of him—or somehow right through him; I’m not sure. Then that faraway voice said something else, and the priest turned around. The figure stayed a moment longer and then disappeared.’⁽¹⁾ As small and brief as a children’s service may be, it can be experienced as something immense: the camp chaplain is no longer just the man who says the verse at meals or tells the story—he becomes Priest, with a capital P. A woman in her twenties from Amsterdam wrote that, as a child, she saw a large white presence glowing behind the priest when he offered his hand and said, ‘The Spirit of God will be with you when you seek Him.’ The white figure had enormous wings—much larger than the priest himself. A seven-year-old also saw an angel above the priest’s shoulders, ‘but nothing like the angels in the pictures.’ After the children’s service, the sexton in the Leeuwarden congregation stood by the door of the worship space. She heard a seven-year-old boy say to his mother, ‘I saw an angel.’

Not a memorized little lesson

A mother from Amsterdam describes a tough situation in her daughter’s class: a classmate is leaving. Her daughter asks why her mom thinks it matters to organize a goodbye for the child outside of school. They talk for a moment about how important it is for everyone to feel appreciated—and to know they’ll be missed when they go. The mother says something along the lines of: you don’t have to like every child to still hold love for them. “Yes,” her daughter says: “Without love, being human is abandoned and empty. Christ is the teacher of love for humanity.” She is repeating, word for word, what was said in the children’s service, but her mother can hear it isn’t a recited line—it’s what she truly believes in that moment. What is seen and experienced in the children’s service is also imitated. A girl in Spring Valley, near New York, walks past the trees on the playground during recess. Her mother sees her touch each tree with her hand and say, “The Spirit of God will be with you, when you seek him.”

A protective, hidden strength

‘I’m already quite old, and yet for years I’ve gone to every Sunday children’s service at our beloved Johanneshoeve in Mortsel (near Antwerp). You don’t have to be young for it!’ writes Lut (78). ‘And you don’t have to be an “insider” to feel that the words of the children’s service are plucked straight from heaven. Every time, I have the sense that the children know it—feel that it’s true. I recommend it to everyone, young and old,

to attend the children’s service first, before going to the Act of Consecration of Man. That way you enter the Consecration service, as it were, ‘washed’—maybe a little more unguarded, more open to heaven, more like a child.” A 41-year-old father from Het Gooi attended a children’s service for the first time and wrote: “Afterward the priest joked, ‘So, did you want to be a kid again today, too?’ And he couldn’t have been more right! I was deeply moved by the sense of shelter and support that speaks through the liturgical texts—and by how much I had longed for this as a child.”

A couple from Flanders writes: “For us, the children’s service is incredibly valuable. At our daughter’s Waldorf school, the names of the Christian holidays have been replaced with generic terms, and those days are celebrated without their Christian content—while here she learns about the background and deeper meaning of those special days. But the children’s service goes beyond that: before the service, the Gospel for that Sunday is explained in an accessible way, so the seeds that are planted can truly take root and grow.”

A grandmother from Zeist says that the closing words of the children’s service —“Dear children, hold in good thoughts what you have heard, felt, and thought here”—have gradually begun to work in her more and more consciously “as an invisible, protective, hidden strength. Like a guide—my inner guide—that gives direction and brings depth at all kinds of moments when I feel I might go under in the rush of life that sometimes comes at me.”

For adults, the children’s service offers plenty to reflect on as well. Maria from Breda wonders whether you could see the children’s service as one long Lord’s Prayer. Hans from Zeist writes: “In the children’s service, extraordinary things are spoken—things that can also inspire adults and carry real meaning. What does it do to you, as an adult, when—fully aware and by your own free choice—you’re allowed to say, ‘I want to seek him’? For us adults, that’s not nearly as self-evident.” Roos from Zutphen says: “It strengthened me that something was being addressed that is greater than people. Because of that, I felt less alone in the moments when I was struggling. I’m grateful I received this as a child.”

⁽¹⁾ *From: Only with the Heart Can You See Clearly, Bastiaan Baan, Christofoor Publishing.*

UNDER THE SUN - TEENS

A hundred years of camp: beginning again and again

by Anne-Thaya Bonzet (board member, Helios – Camps of the Christian Community)

Over this past Ascension weekend, we said goodbye to two people who had volunteered with Helios for fourteen and sixteen years, respectively. An impressive stretch of time—especially in an organization where many people, after three to five years, hand their responsibilities on. Still, the farewell didn't feel like a loss. People come and go, but one thing remains unmistakable: the spirit of camp.



The spirit of camp

That spirit of camp is born anew each year. While a camp is being built, you can sense it only faintly; during the camp weeks it grows into something everyone can feel; and during wrap-up it slowly settles back in for its winter sleep. New volunteers, new kids, and new ideas give the camps their own color every year. And yet it still feels familiar. In 2028, the camps will mark their hundredth year. That anniversary invites us to look back—but perhaps even more to look ahead.

Two years after the Christian Community was founded, the first summer camp for children took place. The world looked different then; the camp was held on the Veluwe, and things were simpler. Still, campers from back then would recognize a lot in a camp day today: “Good morning...,” “Blessed meal,” the hot midday lunch, being outdoors, the services, and the closing of the day. Much of what gives these camps their character has been around for nearly a century. Since 1963, the camps have been held at Berka. A lot changed there, too. We don't sleep on straw sacks under horse blankets anymore, but on sleeping pads in sleeping bags. Yet the sunset over the fields, the singing, and the sense of reverence have stayed. After my first year as tent leader for the youngest girls' tent, a mother said with tears in her eyes, “I've never seen my daughter like this before.” Later, I heard words like that more often. Was it the camp spirit showing itself in the girl's eyes?

New—yet exactly what you expected

Helios is an organization run almost entirely by volunteers, with a relatively high turnover among staff—something that has become even more noticeable over the past ten years. That has its upsides. New people bring new ideas. They look with fresh eyes at routines that others have come to take for granted. They ask questions about things that may have been done the same way for years. At the same time, change can also create friction. Volunteers don't always agree on what matters most, how things should be organized, or what the camps need right now. That can cause some rubbing. But it's precisely in those conversations that it becomes clear, again and again, what's essential—and what can shift with the times.

Maybe that's what's most remarkable about the camps: every year is different, and yet it still feels like coming home. New faces, new stories, new challenges—and at the same time, that familiar atmosphere. Each year is new, and yet exactly what you expected.

The village square of the future

During this past Ascension weekend (HV), it was drizzly outside and sunny on the inside. The organization gathered at Berka to prepare for the summer camps with talks, working groups, singing, games, and folk dancing. On the first evening, the focus wasn't the coming summer, but the question: what will drive Helios – Camps of the Christian Community as an organization over the next ten years, and how can we respond to that?

On a large sheet of paper, Berka's sports field was drawn as a village square. Everyone was invited to write a topic on a Post-it and place it on the square. After that, you could move freely sheets of wallpaper, thoughts, qu



The conversations went in every direction. In one group, the central question was who the camps actually reach. Which diver-

Drizzly and cold outside, warm and bright inside

What's already in place within the organization, what's still missing, and how welcoming are the camps to new people? People talked about word-of-mouth, open houses, and fresh ways to introduce kids, teens, and volunteers to Helios.

Another group focused on care and safety. What does it mean to take responsibility for children and teens? Should every volunteer be required to have a VOG (certificate of conduct)? Later, the conversation turned to decision-making. Who actually decides what? Does everyone understand how the organization works? How do we communicate the choices that are made? And how do we make sure people feel seen and supported when tension or exclusion comes up?

The connection with the Christian Community was also discussed at length. These days, many participants and staff no longer have an automatic link to a congregation. At the same time, many people experience the ritual elements as especially meaningful. The Act of Consecration of Man was mentioned as a moment of connection, along with the four areas of reverence: the surroundings, the other person, yourself, and the higher.

Within the communications task group, conversations sparked around new initiatives. Ideas like a "bring-a-friend" day, an open staff day, and other ways to lower the barrier to joining or volunteering were explored with enthusiasm. The question of growth came up too. Do we actually want to get bigger—or smaller? Interestingly, neither seemed like a goal in itself. More important was how the camps can stay healthy, vibrant, and meaningful. In between all the big organizational questions, there was also talk about something simpler—yet maybe just as important: how do we show appreciation for one another? How do we thank people for their efforts? How do we make sure everyone feels seen?

On the road to 2028

This year we're celebrating 100 years of the Christengemeenschap. At HV, a wooden art piece was made with space for exactly one hundred little candle holders. On the final night, everyone carried a candle into the talent show night. In that way, each person brought along a small piece of a century of the Christengemeenschap—and together we lit up our evening.

In two years, the camps will celebrate their 100th anniversary. A hundred years of experience, growth, change, and renewal. A hundred years in which the world shifted dramatically—and in which the camps' audience changed as well. The

campers are increasingly unfamiliar with the Christengemeenschap, and participants are bringing more and more of the digital world—and home life—into camp with them. The future raises new questions. Across society, we see volunteer work under pressure. What stands out, though, is that when people do commit, they often do so wholeheartedly, with deep dedication to the organization.

Maybe the challenge for the next hundred years isn't so much keeping everything exactly as it is, but continuing to search for what truly matters. What forms fit this time? Who do we want to reach? How do we remain a

place where children, teens, and volunteers can feel at home? And how do we stay connected to the Christengemeenschap? These are big questions we carry with us as an organization. At the same time, that's exactly what makes the work so meaningful. It means we keep renewing ourselves—if only step by step—and we keep asking why we do what we do. Maybe that willingness to keep revisiting what should stay and what can take on new form is one reason the camps have lasted for nearly a century. Just as the camp spirit is rekindled every year, we too are on our way to 2028: building on what's already here and staying curious about what's ahead.



The artwork with one hundred lights for one hundred years of the Christian Community

A VIBRANT, MANY-HUED PORTRAIT OF THE CHURCHES

Over the hundred years since the first Act of Consecration of Man was celebrated in Dutch, the movement for religious renewal has continued to grow. New congregations were founded, and in various places across the Netherlands and Belgium, members searched for buildings that could serve as a church— a true “home” for the community. In the contributions below, today’s sixteen congregations respond to the editors’ request to briefly share something about their building and how their church received its name.

compiled by Cathalijne Huson (Zeist congregation)

THOMAS CHURCH, THE HAGUE CONSECRATION

Thomas Church is partly housed in a former city villa (built around 1890). It stands in a prominent spot at the entrance to The Hague’s Regentessekwartier. After the property was purchased in 1935, Willem and Frits Gerretsen—architects and brothers of the congregation’s pastor at the time, Gerrit Gerretsen—oversaw the removal of the lower portion (basement and main floor) of the villa’s northeast façade, making room for an addition that created a church hall. In 1981, Joan Risseeuw designed an expansion with



a more organic character. After the renovated church was consecrated in 1982, the name “Thomas Church” was chosen at the suggestion of Maarten Udo de Haes, who served in leadership at the time—named for the apostle who is so often (and unfairly) labeled “the doubter.” Unfairly? Yes—because Thomas stands for the person who, with sound judgment and clear heart-thinking, seeks a living connection with the living Christ.

ANDRIES CHURCH, AMSTERDAM CONSECRATION

The congregation was looking for a site to build a stand-alone church. During a visit to the city’s land office, they learned that another denomination had relinquished its claim to a parcel on the corner of Buitenveldert-

selaan and A.J. Ernststraat. That is where the Andries Church was built. The architect was Henk Hupkes (1920–2014). The worship space was consecrated on September 12, 1971, by Heinrich Ogilvie. A few years ago, the City of Amsterdam designated the building a “city-defining monument.” The name Andries Church was proposed by Jacobus Knijpenga. Andries is the Dutch form of the Greek name Andreas. Andreas was the disciple who, when the people grew hungry, pointed to the child with five loaves and two fish. Andreas can be understood as the one who shows where the spiritual seed lies—able to grow into nourishment for all humanity. The name also refers to the three Andries/Andrew’s crosses in Amsterdam’s coat of arms.



MICHAEL CHURCH, ROTTERDAM CONSECRATION

After World War II, Walter Gra-dewitz, back in Rotterdam, hoped to secure a church building of his own and began searching the city for a suitable location. In 1961 he found a small plot in Blijdorp, left over after the demolition of a wartime emergency bakery warehouse. The Michael Church began services on June 25, 1966. The church was built to a design by Henk Hupkes. He said of his design: “The Act of Consecration of Man is, in itself, a single great experience of architecture, for which the church building is a gateway.” The building is marked by a spatial design based on the “golden ratio,” with 9-degree angular proportions, an east–west orientation, and less emphasis on warmth and insulation. In 2023 an addition with a large kitchen was built. The chapel in this new section is in its final finishing phase. Although in 1966, during the last construction meeting, Hupkes already suggested Michael as the name for the

church, it wasn’t until 2011 that the church officially received its name. In 2009 a group of members began a “mystery path toward the name,” in which the name Michael rang out with growing strength.

The West Brabant circle in Breda is part of the Rotterdam congregation. This branch congregation has its own altar, but no building of its own.



RAFAEL

In the leafy Lyceum Quarter, the church at 4 Van Tetslaan sits sheltered in a calm, protected setting. The purchase of Valckenbosch in 1955 provided land to build on. In 1957 the community counted 38 members. Under the leadership of Friedrich Ogilvie, plans were drawn up for the church. After six unsuccessful designs, Joost Nijkerk suggested bringing in Henk Hupkes. His design was received with satisfaction. Inside the building, the architect says you can experience “a spatial choreography” that expresses “the essence of Christ—his death, descent into the earth, and resurrection.” On November 21, 1964,



the congregation received the key, but problems with the sewer system, floors, and roofing meant the church could not be officially completed until March 23, 1967. A fitting name came only 35 years later. In both Zeist's history and its surroundings, many initiatives are connected with healing and restoration. Raphael (literally, “God heals”) is the archangel of healing.

ST. CHRISTOPHER CHURCH,

1951 CONSECRATION
The church at 1 Veldweg in Bussum dates from 1931 and was designed by E. van Tuil, Bussum's municipal architect. The building was formerly called De Hoeksteen and housed two Reformed congregations. In 2006, the Christian Community purchased the building. Peter van der Cammen oversaw the extensive renovation. Officeholder Ernst Terpstra conducted the consecration of the space on September 16, 2007. The move from Land en Bosch to a small street in Bussum, where the congregation looks out onto a blank wall, came as a shock to many.



On June 26, 2011—the first Sunday of John the Baptist—the church's name was announced: Christoforus. It evokes the image of the bearer of Christ, which everyone in this church strives toward. In the legend of Christoforus, willpower, patience, and endurance are essential themes, and these

qualities can be found in the congregation as well. The church was formerly called De Hoeksteen; even that name expresses the idea of bearing and carrying. Through the spirit of Christoforus, the congregation can connect with what it means to carry and support one another in our time.

LUKE CHURCH, ALKMAAR

1993 CONSECRATION
On the edge of Alkmaar-Noord, Luke Church has stood for more than thirty years as a distinctive and recognizable landmark in the landscape. Its design draws inspiration from organic architecture. The building was shaped not only by its function, but also by the wish to blend naturally with its surroundings. In the flowing lines and gentle forms, many people see echoes of the North Holland dune landscape—an important source of inspiration for Orta Nova Architecture. Built in 1993, with the cornerstone laid on Ascension Day, May 20, 1993, and the consecration in 1994. Leading the building phase were Andries Hibma, Arij van der Vliet, and Els IJsselmuiden. The church's name refers to the evangelist Luke, who according to tradition was also a physician. That resonates in a special way with the character of our congregation, where many people work (or have worked) in therapeutic and caregiving professions. In this way, the name reflects not only a spiritual connection, but also something of the people-centered, healing spirit that lives within the community.



GALILEE CHAPEL,

1967 CONSECRATION
The Galilee Chapel sits in a quiet inner courtyard, close to where the former Galilean Monastery once stood, behind the late-medieval courthouse known as the Chancery. On what used to be the monastery built in 1850 as one of about twenty churches of readings for those in need.” It was sometimes called also the “Skippers' Church,” because worshippers spent the winter in the wide canal along the Oude



It was architecture expert and art historian Peter Karstkarel—working in heritage conservation for the City of Leeuwarden—who saved the little church from demolition just in time. During Michaelmas 1985, at the initiative of Priest Elisabeth Lants-heer, a building committee was formed. Thanks to the tremendous efforts of many people in and around the congregation, the building could be purchased and renovated. The chapel was consecrated by the then officeholder, Maarten Udo de Haes, on Sunday, December 20, 1987.

ST. JOHN'S CHAPEL, ATTEMPTED CONSECRATION

In early 1962, the “Foundation for a Shared Center for Anthroposophy and The Christian Community in Arnhem” purchased the property at 5 Brugstraat (a townhouse built in 1864) for shared use. Why? Most likely because it was centrally located, close to Arnhem Station, and spacious enough. On Sunday, September 9, 1962, Heinrich Ogilvie held the first Act of Consecration of Man here.

In 1993, The Christian Community became the sole owner. Even after a few adjustments, the worship space ultimately proved too small. In 2012, an addition was built in the backyard, designed by architect Dolf Oosterhoff. The foundation stone was laid on September 9, and the worship space could then be consecrated on December 16, 2012. In 2015, after a careful process, by an overwhelming majority

the name “John” was chosen as the best fit. “Chapel” was added because the building is not a church structure. On Sunday, September 9, 2017—exactly five years after the foundation stone was laid—the name plaque was unveiled, featuring an image of St. John’s wort, designed by Gijs Frieling. On Thursday, March 22, 2018, the altar image was installed, created by artist Felicia Holland.



JOHANNESHOEVE, ANOTHER CONSECRATION

Maybe—though maybe not—this will be the last time we’re called a “farmstead.” One of the three anniversaries the congregation will celebrate in October 2026 is 33 years of Johanneshoeve. You can already hear voices suggesting that it may be time then to step forward as a church or chapel. But loyalty and nostalgia are powerful forces!

After years of living a nomadic existence, in 1991—like a gift from heaven—a run-down farmstead in Morsel could be purchased. With tremendous combined effort—the congregation literally did almost everything themselves!—the old Domen farmstead became a chapel-farm, complete with a protected dovecote and a small plot of land around it. When searching for a name, the then “mirror group” noticed two defining gestures in the congregation: a fondness for the St. John’s festival, and at the same time a distinctly inward, devotional focus. The name was quickly found! In Ghent, part of the congregation meets as well, but there is no dedicated church building there.



ST. PAUL'S CHURCH, DISTANT CONSECRATION

The Christian Community congregation in Driebergen began in 1986; at first, services were held in the hall of Woonoord Kraaijbeek. In early 1990, the present building at Rijsenburgselaan 2 was acquired and converted into a church—an “enclosure for the spiritual building of our congregation,” as the foundation-stone inscription at the entrance puts it. After an extensive renovation, made possible with the help of many skilled volunteers from the congregation, a beautiful, bright worship space with a sacristy was created. This made it possible to hold the church consecration on Easter Sunday, April 15, 1990, and to open the new rooms for use. A few years later, the splendid building was further remodeled and expanded with a congregation hall and other ancillary spaces. For the interior, careful choices were made for atmospheric, transparent colors, matching furnishings, lighting, and more. The building—originally designed in 1923 in the Amsterdam School architectural style—was previously used as a club and meeting facility for the neighboring Catholic parish. Its former name was “Paulushuis.” The Christian Community congregation in Driebergen has embraced the name Paul with great affection. With everyone in agreement, the name Paulus Church was chosen.



ST. JOHN'S CHURCH,

~~ELLEN HUIDEKOPER CONSECRATION~~
The Christian Community in Zutphen has been an independent congregation since 1975, but for years it did not yet have its own church building. In February 1985, the congregation came forward as a prospective buyer to purchase the building on Badhuisweg from the municipality of Zutphen. The building was constructed in 1948/1949 for the Ronk van Egthuizen furniture factory. The factory's architect was A. Warnaar of Warnsveld. In October 1985, the deed of sale was signed. Together with architect Joan Risseeuw, plans were developed to convert the property into a church. Fundraising began and the building was made usable: glass was installed in the boarded-up win-



dows, leftover materials from the furniture factory were cleared away, ceilings were removed, and a restroom and kitchen were built. In June 1986, a St. John's Festival was celebrated on the grounds for the first time. On Christmas Eve, December 23, 1987, the first service was celebrated by priest Piet Delen. The church was named St. John's Church after John the Baptist.

ST. MICHAEL'S CHURCH,

~~ELLEN HUIDEKOPER CONSECRATION~~
In the heart of old Veldhoven, along the winding Dorpsstraat, stands St. Michael's Church—the home base of The Christian Community in the Eindhoven region. This small church brings old and new together in a remarkable way: beside and in front of the whitewashed stone church building from the early twentieth century is a welcoming wooden community hall topped with a green sedum roof. Around this modest church, an engaged community of about one hundred members and another hundred interested friends thrives.



Many take an active role in congregational life—from gardening and flowers to religion classes, music, serving as acolytes, and caring for the sacraments. In this way, a close-knit network has grown in which the Act of Consecration of Man is the living center—a place for meeting, dedication, and spiritual deepening. As far as is known, the name of this

As far as we know, this church has always been called the Michaëlkerk, with a statue of Michael placed in a niche on the façade of the old little church.

ST. JOHN'S CHAPEL,

~~ELLEN HUIDEKOPER CONSECRATION~~
The building at 3 Lauwersstraat in Groningen has been in use since 1994.

Before that, it served as the lower level of the Waldorf school and had already been organically remodeled by architect Joan Risseeuw. Architect Gerrit Korteweg designed the renovation needed to make it suitable as a church, and on November 13, 1998, Ellen Huidekoper consecrated the church building. In 2024, after an intensive process, the name John was chosen. A name celebration took place on June 28, 2025. Choosing this name reflects the connection with Johannine Christianity. Hasn't John, as the guiding spirit of the congregation, been leading the way—especially when you realize the first Consecration of Man service was held just before the start of St. John's season in 1981? John the Baptist as the forerunner of Christ, together with John the Evangelist, the disciple Jesus loved. Haven't we, all these years, been working with that all along?



IOANES CHAPEL,

~~ELLEN HUIDEKOPER CONSECRATION~~
After the first Act of Consecration of Man in 1968 at the Loverendale estate, we spent fifty years as resident guests—first in Hoogelande, and later with the Mennonites. Our growing wish for a place of our own was fulfilled in 2019 with the purchase of the building at Bree 14 in Middelburg. We are deeply grateful for the many donations and bequests, the support of the National Board, and the dedication of architect Marc Schepens. The former coal business (1910) was transformed into a beautiful chapel.

The careful search for both a name and a building moved forward side by side. While construction was underway, we also worked on the motto. The laying of the foundation stone in 2021 and the consecration of



the chapel on June 24, 2022, were the highlights—when this name first came into view. We write the name of our chapel as it would have sounded in the time of John. With the letters I, O, and A, we link three qualities we want to cultivate as human beings: morality, compassion, and reverence. In this way, we become IOANES.

ST. CHRISTOPHER CHURCH,

Meetings had already been taking place in Leiden since 1982, at first in a rented Old Catholic church there. Through national and local fundraising, the property on Vestestraat was purchased on April 5, 1990. Six workers' homes once stood on this site. They were demolished to make way for a commercial building, which in 1961 became a central warehouse. The owner of that building was a member of Jehovah's Witnesses and donated the property to his congregation. It was then purchased in 1990 and thoroughly renovated under the guidance of Frank Storm, together with many volunteers. Thanks to a generous gift from a Leiden congregation member, the already-renovated

is completely debt-free in 2003 and became the property of Community Leiden. The building's appearance will improve year as all windows are being replaced with double-pane beautifully finished wooden frames.

The naming was ultimately finalized in early 2023 by a naming group, after a long and careful process. Considerations included: the connection with the Christian Community, the Leiden community, the location, wishes for this congregation, and the background of archangels' and saints' names—along with their role and significance.

THE CHRISTIAN

To this day, the church has not been given a specific name. On the facade it simply reads: 'The Christian Community.' The building at 44 Catharinastraat went into use in 1905 as a public bathhouse. Even so, it looks like an ordinary row house. Our congregation purchased it in early 1998 from Radio Meppel. The property is located close to the Waldorf school and within walking distance

from the station. On Sunday, December 13, 1998, the white chapel on Catharinastraat was consecrated by the then-officeholder, Ellen Huidekoper. The worship space has forty seats, but for a baptism or wedding blessing it can, with fold-back partitions, accommodate more than twice that number if needed. Above the congregational room there is meeting space, and (increasingly) children's activities take place there as well, including religion classes. By opening a hatch, a balcony is created in the worship space, to be used for extra seating or an ad hoc choir.



FROM OUR REGION

From the officeholder

A large part of our Dutch/Flemish circle of priests took part in the first week of June in the international synod in Stuttgart, attended by about 280 priests from all over the world. Lectures were given and discussions held around the synod theme, 'Building community as a space in which Christ can live.' It was an intensive program with working groups, the remembrance of colleagues who have died, and new colleagues introducing themselves. On Thursday came the installation of the new Arch-Officeholder, Christ-ward Kröner. It was a special sacramental service with its own

epistle and insertion. In a rare exception, a few non-priests also witnessed this event—namely the Vorstand (the board) of the International Anthroposophical Society—just as at the first installation of the Arch-Officeholder in 1925. Later, Peter Selg addressed the circle of priests on behalf of the Vorstand with warm words about the bond between the two sister movements.

There's a lot of excitement across our district about the centennial celebration. After summer break, we'll begin with a "carousel," with all participating priests celebrating in different locations during September and October.

And we're looking forward to the anniversary celebration on November 14 in The Hague. In these challenging times for society, there is an urgent need for people who want to build a true Christian Community and radiate the impulse of peace. At the heart of this is an awakened awareness of humanity and of the Earth as it continues to unfold. We can take to heart what the 20th-century alderman Floor Wibaut

once said: "There is only one people, and that is humanity; there is only one country, and that is the Earth; there is only one faith, and that is love." This essential statement invites us to look beyond our own plate and to hold others—with all that makes them who they are—within our hearts. That kind of awareness is exactly what the world needs.

Paul-Philippe Stevens

The spark caught. What comes next?

As announced in the Pentecost issue of *In beweging*, a national day was organized on May 9 of this year for all boards and institutions of the Christian Community within our region. With more than sixty participants, every part of our movement was well represented. After the Act of Consecration of Man with an address (the essence of which is reflected in the opening piece of the themed section in this anniversary issue), the morning focused on the outcomes of a retreat in which the circle of priests sought answers to the question: One hundred years of the Christian Community—how do we go into the next century? That is, of course, almost an impossible task, but our provisional answers gave the participants in this national day every reason for heart-

warming conversations in small groups and in the plenary session. After a celebratory lunch, the National Board took the floor to present its 2025–2035 Policy Plan, along with an analysis of the current situation of our movement in the Netherlands and Flanders. In the Advent issue of *In beweging* the National Board will further explain this vision and these plans. A lively discussion followed, with many practical suggestions for how we might address the various challenges (finances, membership numbers, an aging membership, and the need for new colleagues). By the end of the day, it was clear that the spark of our questions, intentions, and plans had caught on with everyone present. Now we fervently hope it won't stop there, but that in every congregation and every part of the

Christian Community this spark will be kindled as well. It's high time! When this issue arrived, you may also have noticed that, as part of our centennial on September 20 (and again on October 25), a "carousel" of priests will be traveling across the country to celebrate services in other congregations—a wonderful oppor-

tunity to broaden our view of the Christian Community. Meanwhile, preparations for the nationwide celebration on November 14 are in full swing. In the insert included with this issue, you'll find all the details about the day's program and how to register. *The anniversary organizers Bastiaan Baan, Jeroen Benschop, Līga Skujiņa*

Working on the Vestments

Watching, listening, stitching, helping, sensing, seeing, inspiring, nourishing, warming

More than twenty years ago, on March 19, 2004, people from various congregations involved with vestments were invited by the congregation in The Hague to gather after a consecration service and talk together about this work. Harry Buisman shared the biography of Truus Timmermans (1920–2000). Over the course of her life, she made hundreds of vestments. A sizable group was present, and by day's end there simply wasn't enough time to ask—and answer—all the questions that were on people's minds.

In 2006, Lisette Buisman picked up the thread, and after that there were several vestment days held once a year—national conferences in The Hague, Middelburg, Breda, Meppel, Amsterdam, and Zeist. International multi-day conferences took place in The Hague, the Morvan (France), Bochum, Dresden, Hamburg, and in 2024 in Mep-pel. At the vestment day in Zeist in November 2022, Lisette Buisman and Rolf Herzog (a priest in Basel) took their leave. They passed the baton to

Mariska Hunfeld-Jue for the Netherlands, and Jan Kirdorf (a priest in Göppingen) for international contacts. From then on, there was a vestment day in Zeist twice a year. Time and again there were tasks that were simply too big to tackle on your own. It was hard work, and the days flew by. For example, people worked on chasubles (new pieces and repairs), altering a cassock, an altar cloth, cutting new surplices, and for other surplices renewing the neckline with a new rounded yoke

all of one piece. The work offered so many levels of difficulty and skill, and the participants noticed one another, lent a hand, and inspired each other along the way. And in the content-focused contributions, plenty of meditative stitches were made as well.



Working on the Eastertide chasuble

The conference in Dortmund

The most recent international conference was the vestments conference in Dortmund, October 2–5, 2025: ‘Connection – Inspiration – Support – Development.’ At Suzanne Baumann’s invitation, we gathered in the meeting hall of the Christian Community in Dortmund. Because of cancellations from France, Belgium, and the Netherlands, it was a small group from Germany and the Netherlands, including priest Mariska Hunfeld-Jue, who in the Netherlands oversees the vestments work

in her care. In a getting-to-know-you round, we shared how each of us is connected to the vestments work and what we would be working on here. Four projects came into view: making buttonholes and attaching buttons on a red cassock, restoring a St. John’s chasuble, adjusting the altar server cassock pattern, and getting ‘as far as possible’ on a new chasuble to be made for Karlsruhe.

In the evening, Jaroslaw Rolka, a member of the Circle of Seven, gave a talk on ‘The spiritual meaning of vestments,’ and the following evening Volker Harlan spoke on ‘The sensory and moral effect of the colors used in worship.’ These evenings were also well attended by congregation members.

Each day began with the Act of Consecration of Man and was also brought to a ritual close with an end-of-day service. The central focus of the conference, though, was Christine van Tricht’s work. She had realized that the altar servers’ cassock should—and could—have less fabric under the arms, so it would drape more beautifully. She put that idea into practice, working with three retired pieces and help from various people to arrive at a model that’s as good and as universal as possible. Together with her daughter Hanne, a skilled professional, she created a new pattern. With the ap-

With the approval of her congregation in The Hague, the cassock in each color (M–LXL) was altered to match this new model—21 in total! The three blue cassocks were shown here and looked wonderful. The other six colors are being sewn by Hanne in Hamburg. With this new pattern, existing older cassocks can also be reworked into the updated model. These days, the new cassocks are made of wool rather than cotton. Mr. Rolka has brought the pattern—now also being digitized—to the Circle of Seven.

The St. John chasuble left us speechless. It had been donated to the West Brabant Circle, and I was to restore it. When I took it apart, it turned out there was a stitch in every single millimeter. Patience is a virtue. The borders all around, and the figures, proved to be entirely hand-embroidered with golden-yellow, glossy silk thread. Stunning—and built to last.

The red priest’s cassock, made from beautiful wool, was replaced in Zeist; it was an older, very roomy style. It could be tailored nicely and is now, like new, ready to be donated wherever it’s needed. It should fit someone of average to sturdy build very well. The hem will be finished once we know the correct length. This cassock—and earlier, an older chasuble as well—was restored so we could learn together and once again re-



Vesture makers at work during the Dortmund conference, 2025

to become familiar with the handwork and the inner attitude it calls for.

During the three work blocks of about two and a half hours each, as we set to work in a very hands-on way, the room seemed to hum with wholesome focus and inspiration. On the final day (Sunday), after the Consecration of Man service, we were able to show our special work and explain it to the congregation. Of course we hope—and for the future it’s essential—that this work continues to grow and, if possible, is shared worldwide.

At the Raphael Church (Zeist), a fabric archive has been created, where you can go if you need fabric. In May 2026, the instructional film “How Do I Make a Chasuble”—in three parts totaling two hours—was completed. Work is still underway on a short five-minute promo version.

Information about the vestment work: trudievv@casema.nl, 06 4645 3153.

Trudie van Vilsteren (West Brabant Circle)

A Hundred Years of Music for the Christian Community

The editors asked us, as the National Music Group, to write about a hundred years of music in the Christian Community in the Dutch-speaking region—about what makes it distinctive. That turns out not to be so simple. When you see, for instance, how gladly the music of Petra Rosenberg and Ingrid Deij is played on every continent, you may well wonder whether there is anything typically Dutch about our cultic music at all. Still, we do recognize something unique in the long-standing way musicians and clergy have worked together.

When the Christian Community took root in the Netherlands in 1926, it was immediately clear that the music, too, would need to find a new form. How could music be developed that was neither romantic nor sentimental—neither concert music nor mere sound to fill a silence? And what did that mean for the musicians who played this music in the service? How could the music place itself wholly in service of the cultic act, accompanying it from its very sound-nature at crucial moments? In a lecture by Rudolf Steiner on March 7, 1923, for the teachers of the Freie Waldorfschule in Stuttgart, he says: “It is hardly possible to speak about the musical in concepts drawn from ordinary life, for the simple reason that the musical is not actually present in the physical world given to us. It must first be creatively brought into this world.”

Listening together, feeling our way, asking questions Taan Ogilvie, one of the Dutch

musicians from the early days, describes in an interview how intense the preparation for the music in the cultus was—and how the music adds something spiritual to it. She played lyre and piano in the Driebergen congregation. Another important early Dutch figure was Ludovicus Mirandolle, a priest and composer. He saw tone, word, and image as interconnected spiritual art forms. For him as well, music was therefore an essential part of the sacraments.

To represent the interests of liturgical music not only locally but also nationwide, a national music group was formed in the 1950s. The National Music Group (LMG) is a working group within the Christian Community dedicated to supporting and promoting music written specifically to be played during the sacraments. In this group, clergy work alongside professional musicians. In the 1980s, the National Song Group also grew out of this initiative.



In 1982, the German musician Frank Berger was appointed as cantor. He traveled extensively to visit congregations. A few years later, in 1987, the LMG began hosting three annual study days for musicians from every congregation in the Netherlands and Belgium. Each year, a National Music Day was also organized, open to anyone interested in music for the sacraments.

Katarina Knijpenga, who was also involved with the national music group for many years as a musician, talks about the translation process for the German songs. Language and rhythm had to be adapted to make them flexible and singable for our region. Marie-Hélène van Tol—still an inspiring force within the LMG—describes the collaboration and working method of musicians and clergy in the working group: “By truly listening together, by feeling our way forward together, the congregational songs came into being. Questioning the words, looking for the composers’ impulses and

then questioning them again. Which intervals work, in which era, and in what way on the listener? How do you sing a song? How can it flow more—or, instead, work in a quieter way?”

It must have been in 1997 that a small booklet was published: “Then pay attention to how you listen...” essays on liturgy and music. The booklet is the result of ten years of study days—ten years of searching together, listening, feeling our way, and practicing. Published by the LMG of that time, edited by Bastiaan Baan and Ingrid Deij. A beautiful and instructive booklet that deserves to be reissued.

Praying with your fingers

At the international music conferences held every two years, the Dutch have been strongly present from the very start. Not only because these *Tagungen* have often taken place at Land and Bosch, but also because there’s real interest in how our musicians work. Petra Rosenberg, for instance, frequently led a lyre working group. She helped participants develop a sense of how devotion can flow through your fingers—and how that can shape the way you play the lyre. She called it “praying with your fingers.” Ingrid Deij is perhaps the most prolific composer in the Netherlands and Belgium when it comes to music for the liturgy. In her early years, she often played together

with the violinist Janneke van den Dool. “We once wanted to make music during Lent, but there wasn’t anything for flute and violin. So I wrote something myself—my first composition for the services.” In those services she often played music by Stolzenbach, Reubke, and Thiele, which was educational, too. One moment she’ll never forget was this. “In the 1990s, Peter-Joachim Knörrich was a priest here in Zeist. One day he stopped by and said, ‘Yesterday you and Janneke played beautiful music after the Lord’s Prayer, but it stayed in the mood of the Lord’s Prayer all the way to the end. And there I was—I had to continue, but the congregation was still completely with the Lord’s Prayer.’” So the point is that the music needs to build a bridge—here, from the transformation into the communion section. What he told me was the best lesson I’ve ever had in this area. Normally, music starts with a motif or theme, develops, and then comes to a close at the end. But in a service, the music has to take up something of what was just spoken, then, as it were, pass through a zero point, and finally make an opening gesture.”

Another experience can matter for musicians as well. “During the Michaelmas season I played a solo piece for flute by Lothar Reubke. Right at the beginning it says ‘forte’ (strong).

I’d played it that way, too. Afterward the priests told me, “If it hadn’t sounded so convincing, we would’ve had a problem. Take a look at the color of the altar for music in the Michael season.” At first I didn’t get it—after all, it said “forte,” didn’t it? Some time later I went to the Musikertagung in Land en Bosch. In Brigitte Beidek’s workshop, I shared what had happened with Reubke’s piece and asked, “So how is it supposed to sound?” Her answer was, “What matters is being spiritually present in every single note.” I didn’t understand what she meant. That afternoon I timidly went back to her and asked her to explain. She gave the same answer. I thought: okay, but how do you actually do that? I was already working at the conservatory, but this was new to me. I just couldn’t figure it out. The next morning I pulled a book about the first Goetheanum off the shelf. In a photo I saw the different columns in the small domed space. And then, all at once, I understood—intuitively. “Every tone has its own being; let that be heard; stay with it.” I played the music again, and everyone present could hear the difference. A life-changing insight for me!”

For more information: wouter.laga@gmail.com

Theo de Best (member of the National Music Group and musician in the Arnhem congregation)

Especially for the centennial celebration, members of the National Music Group developed two congregational hymns: ‘Let Our Soul Turn’ for the offertory and ‘Lord of the Heavenly Powers’ for after communion. There is also the canon ‘Becoming,’ meant to be sung together with everyone present on the celebration day, November 14. Sheet music and lyrics for the congregational hymns can be found on the website <https://christengemeenschap.nl>; for the canon, see below.

Het worden (dubbele canon)

Francis Michels
Mei 2026
Tekst : naar Friedrich
Hammacher

inzet 2

Vrouwen

Niet de he - mel, niet de aar - de zijn voor ons een thuis.

3

inzet 3

Vrouwen

Thuis blijft al - tijd slechts het wor - den voel daar - in je huis

1

inzet 1

inzet 4

Mannen

Thuis blijft al - tijd slechts het wor - den voel daar in je thuis

Richtlijnen: de mannen zetten samen in, na vier maten zet de eerste groep vrouwen in, gevolgd na 2 maten door de tweede groep vrouwen. Daarna gaan de mannen ook in canon. Er wordt gestopt op het fermate-teken, maar alle groepen zingen op deze noot het woord 'Thuis'.

INTERNATIONAL

Meet the New Archbishop-Administrator

On June 4, during the International Synod of Priests in Stuttgart, the office of Archbishop-Administrator passed—after five years—from Joao Torunsky to Christward Kröner, who has thus become the new focal point of the worldwide circle of priests.



Christward Kröner was born in 1963 and studied music and medicine for several years before entering the seminary. After his ordination in 1990, he served as a parish priest in Johannesburg, Bremen, and Hamburg. He also led the seminary in Hamburg. Since 2005, he has been a member of the Circle of Seven, and since 2007, one of the three chief administrators. In 2021, he became the responsible contact person for Russia. In the brochure published in 2022, *Leading in Community*, on leadership in the Christian Community,

he wrote the following contribution. “As the Christian Community enters its second century of growth, what will matter most is that, in challenging times, we keep the flame entrusted to us burning bright. And that, alongside this, we create as many points of contact and opportunities to meet as possible with the world around us.

Every congregation can experience itself as a community still unfolding—and that unfolding always involves the congregation’s angel, as Paul described so matter-of-factly in his letters. The congregation’s angel is a servant and messenger of Christ, with whom we seek to reconnect anew in every sacrament.

I am convinced that, in the future, much will depend on whether we succeed in living with ever greater unity—the concord He grants to those who confess Him, both within and beyond the Christian Community, especially in times of confrontation. This unity is not in

at odds with individual diversity (Pentecost).

It helps when we can experience and perceive His presence ever more tangibly, and inspire one another along this path of practice. From this, too, the

hope can arise that, in every moment, we will find the right answer to the question that returns each day anew: what can I contribute today to the becoming of His community, which is greater than the Christian Community alone?”

MISCELLANY

Announcements

Triple Michael Conference — Flanders

From October 2 to 4, the Michael Conference at the Johanneshoeve in Antwerp will center on several anniversaries. Friday evening: 100 years of the Christian Community in the Dutch-speaking region, lecture by Paul-Philippe Stevens. Saturday: 40 years of the Antwerp congregation with talks, workshops, and music. Sunday: 33 years of the Johanneshoeve, including the consecration of the worship space. Starting August 1, the program will be available via dechrestengemeenschap.antwerpen@hotmail.com.

Building Bridges

The Christian Community’s international conference “Building Bridges”



The church in Moscow

will take place in Moscow from October 9 to 11, 2026. Fifty years ago, a sacrament of The Christian Community was celebrated in Russia for the first time—the visible beginning of The Christian Community in Russia. Fifty years later, we are faced with the question:

How can we restore connections and build new bridges between people and nations? The congregations in Russia warmly invite you to this conference. You can also take a few days to explore Moscow and, after the conference, visit other congregations—for example in St. Petersburg, Moni-no, Sochi, Vladimir, or Samara. More information: lyanne-k@hotmail.com or dieter@hornemann.de.

Faith and Trust

The Hamburg Priest Seminary is hosting an open course week from October 19 (4:00 PM) through October 23 (12:45 PM), with the theme “Glauben - Ver-trauen - Zuversicht”: Act of Consecration of Man, breakfast, course sessions, and vital eurythmy. Led by Christiane Hagemann, Tabea Hattenhauer, and Ulrich Meier. Cost: €320,- (lodging not included; breakfast and lunch included). Info and registration: 0049 40 3345580, info@priesterseminar-hamburg.de.

Vigil Group Day on October 31

We aim to organize a day for vigil groups in our region every other year. After the previous gathering in October 2024, we will meet this year at the Raphael Church in Zeist for a national day on Saturday, October 31—the day before All Saints’ Day. This gathering is also intended for participants who

have little or no experience with keeping vigil and reading for the deceased. Although the program was not yet fully finalized by the editorial deadline, we can share the following. 10:00 AM: Act of Consecration of Man. The morning program will feature an introduction by Craig Wiggins on the world of those newly departed, followed by speech exercises with Marjo van der Himst based on the Prologue of John. After the lunch break, Bastiaan Baan will give a short talk on interaction with the departed. We will then practice, in small groups, reading texts used when keeping vigil for someone who has died. We will close the day with a brief wrap-up and, at 4:15 PM, a ritual conclusion. More practical information can be found on the posters and flyers sent to the congregations. Please register by October 24 with Renée de Monchy, monckey@gmail.com (phone 06-40202454).

Stuttgart Seminary Introductory Week

Anyone interested in the priest training program in Stuttgart is welcome to join the “Einblickwoche” (Introductory Week) from November 15–20 and study alongside the students during these days. Info: www.priesterseminar-stuttgart.de, tel. 0049 711 166830.

Call for Participants in the Act of Consecration of Man

Dear readers, originally from the United States, I have been living in The Hague for fifteen years and have been a member of the Christian Community for some time. I would like to write a book about the Act of Consecration of Man. A large part of it would consist of people’s experiences with and during the sacrament. As part of an anthropological PhD research project, I am therefore looking for people who are willing to have a private, anonymous conversation about: What does the liturgical text evoke for you? How does the sensory experience affect you? If you wish, I can share interview questions in advance. If you’d like to take part, please get in touch! I look forward to enriching conversations that will surely result in a unique book! Mary Graham, grahamary@gmail.com, 0624481821.

You can also request information via waakgroependag@proton.me.



Jubilee Celebration — November 14 The Hague

In recent issues of *In beweging* and on the website of the



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A special celebratory issue of *In beweging* will be widely available beyond our regular readership! That’s why we warmly invite you to pick up free extra copies of *In beweging* at your church (we’ll make sure there are plenty) and give them as a gift to make happy. Will you join in?

Questions or comments: inbeweging@christengemeenschap.nl

In Memoriam

The deceased, as listed in the parish notices, are recorded under the congregation (s) where the anointing at the time of death, the funeral service, and/or the service for the departed took place.

Alkmaar

Theodorus (Theo) Petrus Jonker

* 22 December 1943 - † 25 April 2026

Amsterdam

Els Over

* October 22, 1939 - † January 25 2026

Catharina Ingetje Valkhof

* November 2, 1941 - † April 29, 2026

Antwerp

Alexander Pregizer

* October 3, 1968 - † April 3, 2026

Joannes Carolus Anthonius Thyssen

* January 19, 1942 - † April 12, 2026

Myriam Maria Alida Peltier

* January 5, 1954 - † May 6, 2026

Arnhem

Myra Mabel Myranda

Remmers-waal-van Andel

* February 28, 1947 - † March 17, 2026

* November 27, 1940 - † April 10, 2026

The Hague

Anna (Anneke) Cornelia van

Wens-veen- Giessen

* July 24, 1935 - † April 21, 2026

Het Gooi

Menno Noordervliet

* January 23, 1946 - † April 19, 2026

Rotterdam

Hans Slop

* May 26, 1937 - † April 13, 2026

Zeist

Henricus Hermanus Joannes Maria

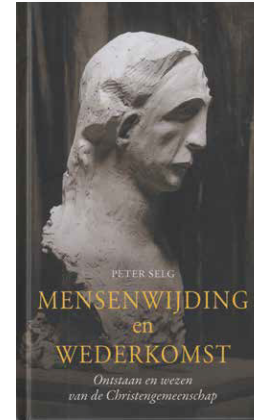
Rutten

* January 27, 1940 - † April 4, 2026

Zutphen

Nelly Westgarth van Noort-Visser

* January 14, 1936 - † May 13, 2026



Peter Selg

**Consecration of the Human Being and the Second Coming
Origins and Essence of The Christian Community**

The two publications brought together here in Dutch translation grew out of a series of lectures that Peter Selg gave to students in The Christian Community's priest-training programs in Hamburg, Spring Valley, and Stuttgart.

The first part, titled "Act of Consecration of the Human Being," explores Rudolf Steiner's complex—and often misunderstood—relationship to The Christian Community. It also addresses Steiner's close connection with the circle of priests, a relationship distinct from his ties to other professional groups within the anthroposophical movement.

The second part, titled "Second Coming," situates the founding of The Christian Community within the context of Christ's Second Coming and brings that founding to life through firsthand accounts from the earliest priests.

Peter Selg (born 1963) is a physician specializing in child and adolescent psychiatry and psychotherapy. He heads the Ita Wegman Institute for Anthroposophical Basic Research in Arlesheim, Switzerland. He also teaches at Witten/Herdecke University and Alanus University of Arts and Social Sciences in Alfter. He serves on the board of the International Anthroposophical Association.

ISBN 9789082465167

Hardcover, 209 pp., with b/w illustrations)

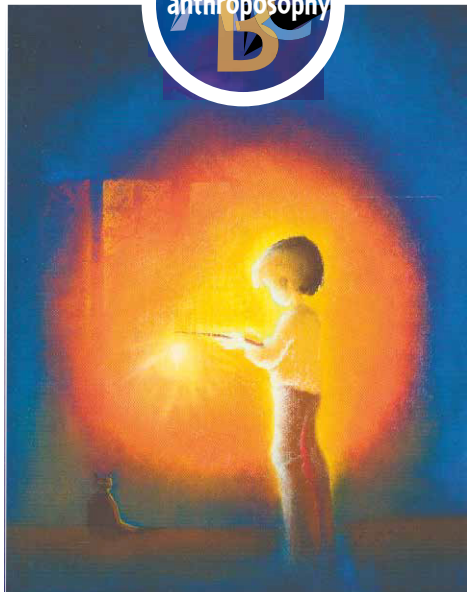
€ 25,00

Heliand

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The Christian Community in the Netherlands and Flanders: Addresses and service times

M=Sacrament of Consecration of Man, K=Sunday service for children, info: due to irregular scheduling, please check in advance.

Alkmaar Luke Church, Oude Kanaaldijk 9, 1825 AT, +31-6-42588147, after-hours +31-6-53125122, M Sun 10:30, Thu 10:00, K Sun 10:00 (info)

Amsterdam St. Andrew Church, A.J. Ernststraat 869, 1081 HL, +31-6-35609944, after-hours +31-20-4414949, M Sun 10:30, Wed 9:00, Thu 10:00, Sat 11:00 (info), K Sun 10:00 (info)

Antwerp Johanneshoeve, H. Consciencelaan 107, B-2640 Mortsel, +32-3-4406821, M Sun 10:00, Wed 10:00, Fri 10:00, Sat 10:30 French-language M (info), K Sun 9:30 (info)

Arnhem St. John's Chapel, Brugstraat 5, 6811 MB, +31-26-8401741, M Sun 10:00 (info), Thu 9:00 (info), K Sun 11:00 (info)

The Hague St. Thomas Church, Groot Hertoginnelaan 2, 2517 EG, gemeentedenhaag@christengemeenschap.nl, M Sun 10:30, Wed 10:00, Fri 10:00, K Sun 10:00 (info)

Driebergen St. Paul Church, Rijsenburgseleaan 2a, 3972 EJ, driebergen@christengemeenschap.nl, M Sun 10:30, Tue 9:30, Thu 9:30 (info), K Sun 9:50 (info)

Eindhoven St. Michael Church, Dorpsstraat 122, 5504 HL Veldhoven, +31-6-40730466, after-hours +31-6-41812147, M Sun 10:30, Wed 9:30 (info), Fri 9:30 (info), K Sun 10:00 (info)

Ghent, Kasteellaan 54, 9000 Ghent (not a mailing address), +32-56-717552, M Sun 10:00 (info), K Sun 9:30 (info)

Het Gooi St. Christopher Church, Veldweg 1, 1404 CV Bussum, +31-6-57604469 after-hours +31-35-5310560, M Sun 10:00 (info), K Sun 11:30 (info)

Groningen St. John's Chapel, Lauwersstraat 3, 9725 HD, M Sun 10:30, Thu 10:00, K Sun 11:45 (info)

Leeuwarden Galilee Chapel, Droevendal 9, 8911 KK, +31-6-16790238 M Sun 10:30 (info), Wed 9:30 (info), K Sun 9:45 (info)

Leiden St. Christopher Church, Vestestraat 49, 2312 SW, +31-6-52342851, M Sun 10:30 (info), Sat 10:30 (info)

Meppel, Catharinstraat 44, 7941 JG, +31-6-30507877, M Sun 10:30 a.m. (info), Wed 10:30 a.m. (info), Children's Service Sun 11:45 a.m. (info) **Rotterdam** Michael Church, Lumeystraat 35, 3039 ZN, mi-chaelkerkrotterdam@gmail.com, M Sun 10:30 a.m., Wed 9:30 a.m., Fri 9:30 a.m., Children's Service Sun 10:00 a.m. (info) **West Brabant**, Tweeschaar 125, Breda (not a mailing address), +31-6-53392460, if no answer +31-6-13988393, M Sat 10:00 a.m. (info)

Zeeland (Middelburg) Ioanes Chapel, Bree 14, 4331 EC, +31-118-583352, if no answer +31-6-46616138, M Sun 10:00 a.m.

(info) **Zeist** Raphael Church, van Tetslaan 4, 3707 VD, +31-30-6992250, M Sun 10:30 a.m., Wed 9:00 a.m., Thu 9:00 a.m. (info), Children's Service Sun 9:30 a.m.

(info) **Zutphen** St. John's Church, Badhuisweg 27, 7201 GM,

+31-6-29024351, M Sun 10:30 a.m., Tue 9:15 a.m. (info), Thu 9:15 a.m. (info), Children's Service Sun 10:00 a.m. (info)

National Secretariat: +31-6-3034 2117

Groot Hertoginnelaan 4, 2517 EG The Hague e-mail: secretariaat@christengemeenschap.nl website: www.christengemeenschap.nl

Masthead

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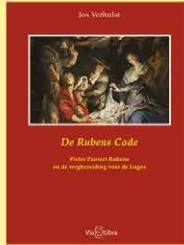
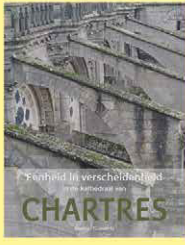
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Please submit copy by email (inbeweging@christengemeenschap.nl). The editors reserve the right to shorten submitted material or not publish it.

Coming Up: Advent Issue (published November 15)

Theme: Silence in the storm. Featuring themed contributions on "world peace," silence/pause in the New Testament, and inner (un)rest. Holiday season: peace on earth. Column On the Rise: how do you create calm in your interactions with children?



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