

THE SEMINARY OF THE CHRISTIAN COMMUNITY

**NORTH AMERICAN SEMINARY NEWSLETTER
SPRING 2017**



Standing from left to right: Bastiaan Baan (director), Cheryl Prigg, Luis Gonzalez, James Greaves, Sarah Ammon, Joan van Holsteijn, Patrick Kennedy (Director).
Kneeling from left to right: Gail Ritscher, Victoria Capon, Zoe Scoulos, Matthias Giles.

A Work of Patience in a World of Shiny Objects

— REV. BASTIAAN BAAN, SEMINARY DIRECTOR

Daily life in this part of the world is all about “Bright, Shiny Objects” (called “B.S.O’s” nowadays) – not only in politics, but also in business, technology, marketing, and wherever we look around us. “Magicians use sleight of hand, dangling a shiny object in front of their audiences to distract them from the hidden deception going on elsewhere,” said Christopher Cerf, one of the authors of “Spin-glish: The Definitive Dictionary of Deliberately Deceptive Language.” Performance, prestige, and seizing attention are crucial factors in the constant competition between groups and individuals.

A small priest training of the Christian Community in such a world seems to be an anachronism. Here we are, in a world of shiny objects. Most of our work and study is completely hidden from the public. Much of the work of our students is even hidden from the teachers. However, the word “seminary” suggests that there is no other way to develop candidates for priesthood than in a hidden, quiet world. It is derived from the Latin word “seminal,” meaning, of the seed. Each gardener and farmer knows that it doesn’t make sense to plant a seed and to dig it up after some days in order to see how far it has developed. In fact, doing this will ruin the seed.

At the Seminary in North America, we have to learn to work with patience, together with our students. There are no quick results. There is no “pressure cooker” for seminarians. The nature of our work and productivity does not yield impressive statistics. “The harvest is plentiful, but the reapers are few... (Luke 10:2).” Speaking about the future of Christianity, Christ himself knew that there would be only a few reapers (apostles), but that nevertheless the harvest of their work would be abundant. So this is the way it has to go.

We are glad to see that next year, four of our students, who have each completed two years of study at the Seminary, will take on a period of work in the form of a “practicum” or apprenticeship in several congregations. After a year of practical work, there is still a quiet ripening process during the ordination semester, which might lead toward priest ordination. But it is too early now to think concretely about that last stage. Leave the seed be – and wait patiently.

Luckily, apart from our ten students, we have big circles of visitors, supporters, cheerleaders, ambassadors, and godparents of our Seminary. Thank you all for your presence and support: we need you in order to grow our precious harvest!✦

Visiting the Seminary

— MARIANA ARAGON, VISITING STUDENT



Mariana pointing to her home

The day starts as the sun rises in Spring Valley. A path through the woods leads me to the church where all the Seminary students start their morning with the Act of Consecration – each of us deeply with ourselves, yet also with each other and with Christ.

This introspective time is followed by an expansive moment of sharing breakfast as we start to wake up socially with food and conversation, feeding both our bodies and our souls.

The next contraction begins with the main class of the morning. We take our places around a big table, just like when we had breakfast – but now, working

to deepen the subjects that are of great interest to us all, and which bring us together to the Seminary.

Students here each have their own history, each at a different point in their biography, and come from a different place in the world – yet all of us seek for a closer relationship to Christianity.

And here we are!

During my experience as a visitor in Spring Valley, taking a small bite of seminary life, I dove into a harmonious rhythm among the various activities of opening up to sharing in conversation, song, and Eurythmy, and focusing on our study of Christianity in the context of different main lesson themes. It is an intensely deep program, yet also refreshing and renewing.

My two-week-long visit was a profound experience in which the doors of seminary life were opened wide to me. I have had the opportunity to live here, feeling at home – even as far as I am from my house in Plottier, Patagonia, Argentina. ✦



Interior of the Christian Community church in Cali, Colombia

My Experience in Colombia

— LUIS GONZALEZ, SECOND YEAR

I landed in Cali, Colombia, on December 22. The city was growing in enthusiasm in preparation for their Annual Fair. You could feel in the streets a bustling atmosphere that would culminate in endless nights of rumba and salsa for a week.

In contrast, the Christian Community was preparing to live into the path of the Holy Nights. Every morning started with the Act of Consecration; many evenings, a cast of 15 met under the direction of the local priest Andreas Loos to rehearse the play "The Three Magic Kings," the presentation of which would close the festival period.

After a warm welcome by the community, I soon became familiar with the group and their projects. The hospitality of the Colombians made me feel at home immediately.

During the following weeks, through hearing their life-stories, I could perceive the different ways in which the substance created at the altar had impregnated the hearts of the people in the community. At the moment, and after decades of war, Colombia is deep in the struggle of moving from condemnation to forgiveness. A group from the congregation and friends has developed a number of social-educational projects to work with the realities of the social fabric of Cali. Their main objective is to help people that live in disadvantaged situations to promote their human potential.

As a result of conversations with various members and friends of the community, it has become tangible to me how so much of the strength and will behind these projects comes from the deep process of suffering that this society has experienced. What differentiates their various projects from others is the conception of the human being out of which they work, their intention to attend to people's body, soul, and spirit. The members of the community have been able to listen to the world around them, and they have gone out to encounter this world.

The Christian Community is a new movement in a worldwide context, and it is still finding its place and its way of relating with the larger societies of which it is a part. I think the projects undertaken in Cali are cultivating valuable models that can inspire the future of the movement.

It is remarkable how, in Colombia, the people bathe all of these endeavors in great kindness, joy, and warmth. My thanks to the community and Andreas Loos for giving me the opportunity to share with them! ❖



Light through the trees by James Greaves, first year

The Renewal of Christian Festivals — JAMES GREAVES, FIRST YEAR

As an Australian, I, like other Antipodeans, often reflect on the seasonal disparity between the northern and southern hemispheres regarding the festivals. If the annual changing seasons are presented as offering a path to becoming, then one option is to celebrate the festivals during the same seasons in the south. As there is no historical record for Jesus' birthday, and December 25 was chosen because midwinter is the best time for awakening the higher self, then the south could celebrate Christmas on June 24. After all, when it is midsummer in the north, 'the antipodes celebrate Christmas' (Steiner, CW226, p107, lecture 6). However, we would lose the significance of the Christian world celebrating together on December 25. Similarly, Easter could be celebrated in September/October in the south, but then Jesus' historical death and resurrection in April, would not be remembered.

A whole-world consciousness is perhaps better served if the south offers complementary southern hemisphere cosmic imaginings and the north opens to accept them. Although this option also takes into account the seasons, the

established Christian festivals themselves take precedence. At Michaelmas, the increasing light could symbolize the overcoming of the dragon/scorpion. Advent, Christmas and Epiphany could become pictures of Christ's light ascending to full power in summer.

Just as it is esoterically necessary for both hemispheres to celebrate Easter Sunday after the March Equinox full moon and Jesus' birth at midnight, both could also live more deeply with other shared astronomical realities offering allegories regarding the nativity narratives. Every December the whole earth passes through the Milky Way's Dark Rift, symbolizing for many cultures, the gateway to birth (see Martin Samson, *Festivals in the Southern Hemisphere*, p. 162) and before each Epiphany the earth is at Perihelion (when earth and sun are closest).

If Easter was once a Pagan fall festival commemorating not nature's rebirth, but nature's death and the resurrection of the human spirit three days after death (Steiner, *Easter*, pp. 51-53), then the southern fall correlates with Passion Tide's somber mood. Easter in the south could once again become a picture of humanity's spiritual rather than physical raising that like nature, fades away at Ascension. The fulfillment of the Advent mystery of becoming, Whitsun, could be symbolized by the wind blowing down the flame colored fall leaves. On June 24, the sun past its lowest northern point (as seen in the south) could become a picture of St John, representing humanity, the least in the kingdom of heaven. ❖



Pastel by Victoria Capon



Sharing during the Open Course “Seven Year Cycles of Biography and the Biography of the Soul”

Life Is an Art — CHERYL PRIGG, FIRST YEAR

In his book *Phases*, Bernard Lievegoed calls our journey through life a “work of art.” He and many other authors, including Betty Staley and Gudrun Burkhard, have outlined the biographical stages and critical developmental milestones that we all share.

Early in this semester, we were fortunate enough to focus on the theme: “Seven year cycles and the biography of the Soul” with Jennifer Brooks Quinn. We considered these cycles, related influences, and our own specific life-stories that emerge through them. Many times we noted the similarity of each other’s experiences, many times we identified the great contrasts in our stories and always, our openness and interest in each other’s stories led to a growing empathy and understanding.

Lievegoed’s phrase “work of art” is instructive. The word “work” suggests toil, labor, or effort which of itself, does not easily invite interest or enthusiasm. A “work of art” however, is a much more enticing proposition, inviting creativity and imagination. As our week progressed, we confirmed that sharing the stories and experiences of our lives with others can have an enormous benefit. It became apparent – through the clarity of hindsight, close attention, and

empathetic collaboration – how events and circumstances that seemed to be inflicted upon us often caused pain and difficulty, but also brought unexpected gifts of courage, learning, meetings, and developments to our lives that could never have been predicted. It was affirming to have hard times acknowledged plainly for what they are – in this way, we can feel heard, met, and recognized for where we have been, what we have overcome, and who we really are. Just like life, biography work does not guarantee happiness, but it can bring a warmth and satisfaction and perhaps even closure around the things that led us to where we find ourselves, right here, right now.

Socrates said “the unexamined life is not worth living,” and although our week’s work has proven Socrates correct, I would like to be audacious enough to rephrase his proposition by suggesting that the unexamined life brims with undiscovered gifts, unexplored horizons, unfathomed insights, and unimagined awareness.

*Seek in your own being
And you will find the world.
Seek in world-wide being
And you will find yourself.
Note the constant swing
Between self and world
And you will find revealed,
The human cosmic being,
The cosmic human being.*

– Rudolf Steiner ❖



Observing the first buds of spring in art class

He Is in the Boat — OLIVE NICOLE WELLS, PRACTICUM STUDENT

I have strong memories of being a child, bewildered at my mother's tendency to do headstands on the dashboard of the car during thunderstorms. I didn't have my driver's license at the time, but I was pretty sure focusing on the road was a much wiser decision. But I knew my mother, knew that her fear wouldn't let her look away from the storm. Somehow, we always made it home. Luckily, I don't do headstands on the dashboard of my car when it storms, but there are other moments when the storms of life do come and call out my mother's unconscious lesson of fear.

One lesson that the Seminary taught me is that we will not be staying on dry land. Bastiaan Baan characterized our first year of Seminary with the image of being on a boat together, and this picture continues to be true for me. Looking to the gospel, it makes a lot of sense. Christ was drawn to the water, and his disciples had to follow him onto the boat. I lived with this picture daily during my stay in Forest Row, England- literally, as there was a relief of Christ and his disciples on the boat during the storm. It was a picture of twelve different responses to the storm, the many faces of fear. And in the one sleeping, I found the possibility for a different response: *He is in the boat!* And even though we are of little faith, even though we tremble and can't find the strength within ourselves to calm the storm, we can turn to Him, awaken and engage His presence.

When I step back from the waters and storms of the seminary, I find that there were many moments when I failed to awaken Him. Yet, like those car rides with my mother, I somehow made it through. Now I can look back and say, "Wow! Olive! He was in the boat! And He *is* in the boat and *will be* in the boat!" The path is meant to be stormy. I don't want to control or avoid the discomforts of life, but I do hope that in the midst of the next storm my inner child can say to my inner worried mother, "Look not to the storm; look to the way, the truth and the life, because He is there, beside us, in the storm." ✧

The Healing Medicine: An Open Course on Healings in the Gospel of Saint Luke — MATTHIAS GILES, SECOND YEAR

During our most recent open course, the Seminary was once again filled with the life and energy of a plump spring bud ready to burst into bloom. Springing primarily from the priestly work of Bastiaan Baan and the experiences of anthroposophical physician Steven Johnson, the content of the course was richly augmented by the fruits of the students' work with four healings in the Gospel of Luke and the earnest engagement of the many guests. The course, entitled *Christian Ways of Healing*, formed a multifaceted exploration of the forces of healing and illness, as seen through the gaze of Christ and our own contemplation of His deeds.

We began the week by turning to the way in which Christ approaches the ill in the gospels. We discovered how he looked not *upon* individuals, but rather *into* them with a gaze that could behold their future becoming and, penetrating the mystery of time, discern the right moment for their healing. In so many of the healings in the Gospel of Luke, the will of Jesus *to heal* is reciprocated by an expression of the will *to be healed* in the one who is ill. Out of his own work, Dr. Johnson shared with us the importance of this weaving space between physician and patient. It is into this space, when filled with loving warmth, that the working of a "third," the True Physician, can enter.

In the afternoons, we turned to the healing work of art by looking deeply into the images of the Isenheim Altarpiece. Used as a therapy in a 16th century Christian hospital for those suffering from an illness named *St. Anthony's Fire*, the altarpiece calls up within the ailing observer, in vivid color, the great suffering and healing deed of Christ. This archetype of sacrificial, healing activity still has the possibility of engendering a corresponding echo in the one who beholds it.

Each morning, this healing activity of transformation was made present and visible as we participated in the Act of Consecration. We beheld in the altar an alchemical laboratory preparing the *healing medicine* for the human being. This sacramental pharmacology is something we can only do together. Perhaps the most lasting gift of the course was this: the very real potency of a community gathering together in prayer. ✧



Artwork from the Open Course: Christian Ways of Healing

Praying Aloud with the Prologue to the Gospel of St. John

— SARAH AMMON, FIRST YEAR

One of the ways we can deepen our understanding of Christ's Word is by studying the biblical Greek language. Thereby we have the potential to alter our consciousness from within, upon the "altar" of the Word, into an ancient world experience. When the spirit muse spoke to the poet Homer at the height of classical Greek culture (600 BC), "she" spoke into the Greek soul with a rhythm and musicality that hardly exists in the English language. In biblical Greek, remnants of this remain in certain markings above or below the letters, and I felt certain that this spirit, with its deep relationship to beauty and harmony, was "as though slumbering" in the biblical Greek. St. John could still form his mighty words in that language.

Once I had learnt the letters and sounds, I could actually read some of the Bible passages in Greek. I decided that I would take up the Prologue to the Gospel of John as a prayer that I would speak aloud every day at the same time, embedding it within my daily practice of prayer and meditation.

In this wonderful way, I have tried to invite those slumbering words to awaken within my own life – "*En arche en ho logos, kai ho logos en pros ton theon ...*" (John 1:1-5: "In the beginning was the word, and the word was with God...").

I learned from a linguist that it was helpful, when working with ancient Greek, to imagine the surge and ebb of the waves of the sea – and sure enough, this image, together with some research into the use of poetic meter, has served as a helpful guide for me in my speaking. I have been able to draw into the

biblical words some of the ancient rhythm and music through this image of the ebb and flow of the sea, and the breath that bears the sounding Word into the surging and receding movement of the speaking.

Over time, I have experienced this practice as a powerful gesture of uniting my life with the life of the heavenly beings, and it is with gratitude that I speak it into the listening heart of God. ✧

Saint John in Patmos

— ZOE SCOULOS, SECOND YEAR

This summer, I plan to visit Patmos where Saint John was called by Christ to write the Apocalypse. Patmos is in the southeastern Aegean Sea near Turkey. It is one of the Greek Dodecanese islands, known for their medieval castles and Byzantine churches. It was Saint John, the beloved one of Christ, who wrote the Gospel of John while caring for the Virgin Mary in Ephesus, an ancient city in Greece.

After the Resurrection, John continued to share Christ's teachings and baptize while Mary told many people about Christ's life. However, after Mary died John was exiled to Patmos. He was penniless, and lived in a cave with his disciple Prochoros. He was around 100 years old when he witnessed the spiritual world as it opened up to him and he heard Christ say: "I am the Alpha and the Omega (Revelation 1:8)." John turned toward the voice that was speaking to him, and upon turning he saw the Son of Man "clothed with a long robe and with a golden girdle round his breast, his hair was white as snow; his eyes were like flames of fire; his feet were like burnished bronze, his voice was like the sound of many waters: in his right hand he held seven stars, from his mouth issued a sharp two-edged sword, and his face was like the sun shining in full strength. John fell at his feet as though dead. But Christ laid his right hand upon him and said, 'Fear not, I am the first and the last and the living one; I died, and behold I am alive for evermore (Revelation 1:13-18).'"

The Gospel of John tells the story of Jesus Christ and his teachings. John reveals to us how we can strive to love Jesus Christ with our feeling, willing, and thinking. He wants us to love our neighbors as ourselves.

My hope for this planned trip to Patmos is to find solitude in studying John's Gospel, to talk and meet with the Greek Orthodox priests and the people of the island, and to meet them through the eyes of Jesus Christ. Through this, I hope to return to the Christian Community with renewed strength and inspiration and with a deeper understanding of who John is! ✧



Snow scene by Joan van Holsteijn

Would You Like To Join Me for a Day at the Seminary?

— JOAN VAN HOLSTEIJN, SECOND YEAR

It is early in the morning, and I wake up in my room in Holder House. I can already hear the sounds of my fellow students in the corridor of the dormitory.

At around 7:30am we need to leave. Would you like to catch a ride to the church or will you come walking with me? I prefer a lovely walk through the forest and some fields. We might see the sunrise. And I find that the walks up and down (they take only 20 minutes) help me to balance the full days. I think it is such a good beginning for a day: a walk, the Act of Consecration of Man, and a shared beautiful breakfast!

And then you can join us for the main lesson...

We all just about fit around the table. Twelve people altogether, teachers included. On the back page of the newsletter, you can see the wide variety of contents for our courses. As you see, they are so interesting and it feels to me often like a journey in which we get to know not only the content, but also get to know the priest-teacher. Each main lesson is very different, but what they

have in common is that they all feel too short!

After the main lesson, we split up into different classes. And I am sorry to say that it will be hard for you to join in, for with each class we are already in the middle of a process.

For Greek class, we are translating the beginning of the Mark Gospel.

In Speech, I can hear the hexameters of the first year students, as we are practicing the six different soul-gestures.

In our class on Anthroposophy, we have just looked at the pure sense-world and the pure thought-world, and we will now endeavor to combine the two.

And the days continue with Sermon class, Old Testament Study, Art, The Gospel of Luke, Inner Life, a class on the "Autumn Course" given by Rudolf Steiner to the future priests, a period of open conversation, a period of cleaning, and finally, the weekly review.

At around 6pm, I arrive back in the Holder House kitchen, which I share with Chinese, Korean, and Indian Eurythmy students. It is amazing to see all of these fine dishes being cooked around me! Tonight I need to study, but I hope you have enjoyed your day! ✧



Students listening to lecture in the Seminary

Walking with Peace, Walking with Christ

— VICTORIA CAPON, FIRST YEAR

We began the 2017 spring semester with an outing to New York City, with the intention of performing a social experiment.

In the days prior, Patrick had led us in a discussion around the idea that when we approach any activity, any deed, whether with intention or not, we affect the world in a certain way. We talked about how even in the intention with which we walk – for example, with peace in our hearts – we could meet, and perhaps help to ease, the anxiety that other people are feeling. Patrick asked us to pay attention to our reaction to our experiences, interactions, and impressions as we explored the city.

After sharing lunch at the Christian Community church, we made our way into Central Park at Strawberry Fields, a Garden of Peace dedicated to the memory of John Lennon. We walked past the young jugglers, an artist drawing caricatures, and two older men playing chess. New York City is teeming with life that is quite different from the life we have in “The Hollow” here at Threefold – it is truly a cosmopolitan city.

While walking with peace in my heart along those city streets and in Central Park, I noticed that what I was trying to spread with my intention, I was also receiving through my impressions.

Just beyond the end of the path, there hovered the Angel over the pool of Bethesda. We gathered in pairs to begin “walking blind.” Each of us, taking turns, would lightly guide our partner by the arm safely through the park while their eyes were closed.

Mariana Aragon, a guest seminary student who was visiting from Argentina, was my partner. When it was my turn, right away I realized it was quite hard to keep my eyes closed. Then, observing myself, I relaxed. I opened myself up and let go, trusting. A world of sense experiences opened up to me – the sound of people laughing and talking in many different languages, the clomping of horses’ hooves, and the smells wafting from the food carts. In a moment, I realized that the Holy Trinity is here with us all, everywhere: The Father, the ground that supports my feet as I walk blind through Central Park; the Son, the creative force and guide in my heart if I listen; the Holy Spirit that whispers to me, *pay attention, and become.* ❖



The wonder of Nature:
Art lesson

Getting Out of My Own Way

— GAIL RITSCHER, FIRST YEAR

I had mixed emotions at the prospect of a Seminary trip to the Museum of Modern Art (MOMA) in January: horror and dread. This trip was a follow-up to a course from last semester entitled, "Finding Christ in 20th Century Art." The only way I could bring Christ into much of the art we saw was by saying "Dear Christ, who would want to hang *that* on their wall?!" During that course, we were also asked to paint four pictures based on a rather extreme piece of modern art. I was not happy. In fact, I was pretty miserable, much to the disgust of one, okay, maybe two of my classmates, who were basically locked in a room with me and had to endure my despair – apparently palpable even in my silence. Not good, and, I think, avoidable, had I just gotten out of my own way. In hindsight, I wish I had checked my prejudices at the door and allowed myself to stay open to the experience –, which brings me back to the MOMA visit.

Realizing by then that there was nothing to be gained from insisting on being miserable, I planted myself before a number of the strange pieces and stared at each one until it spoke to me. Only then did I look at the titles. The first piece looked like a complicated maze with no exit, so I called it "Dead Ends." The actual title was uninspiring, so I rejected it in favor of mine. The next piece had me stumped, so eventually I gave up and looked at the title: "Untitled." You said it. Next up, a piece I called "Beating Around the Bush." The actual moniker? "Meander." *Score!* I crowed. Next, a large painting consisting of three rows of squares within squares. Spurning pretentiousness, I settled for "Study of Squares." When the actual title was "Homage to the Square," I really started to have fun, and so it went for an hour.

Part of the Seminary experience for me involves breaking down old habits, pushing aside long-standing prejudices, and learning to feel comfortable outside of my comfort zone. I will always remember MOMA as an unexpected station along that path. ✧

Looking Forward

— PATRICK KENNEDY, SEMINARY DIRECTOR

At the Seminary we do a lot of sitting. Certainly there is a lot more sitting than walking! However, in every hour we see our students taking steps. It is truly beautiful to witness this movement, this inner “walk.” Just like with the growing child, first steps always have something miraculous about them.

We create a space here where one’s outer movements are quieted so that inner growth can be better sensed, strengthened, and followed – where new aspects that lie hidden within us can unfold. In sermon class, this is a particularly powerful process. We witness how each student begins to lift up into the light of consciousness their deeper sensing of Christ’s presence in their lives. We listen as they seek to convey these experiences – through word and image – that they might open up experiences for the listener. What one-day may be a power to proclaim the presence of the Risen One begins as a gentle, tender striving within the walls of the Seminary. It’s not easy. There is a lot of “falling down”! But also, the sounds of a completely original voice – or words made transparent for the spirit – begin to show. First steps are miraculous to witness!

As we pass the middle point of our spring semester, our four second-year students (and one more in Europe!) are already looking ahead to a third year, where they will step out into the world with what they have gained from two years of ‘study’ and engage directly with the needs of the world, with the needs of congregations. For, what purpose would this “inner walk” have if it were not there to make us better servants of humanity in the world?

With this in mind, we are so very much looking forward to the culmination of our semester in the international Whitsun conference in Holland. It is an essential part of what our students need to experience: the worldwide nature of our movement for religious renewal. That these steps – inner and outer – can be taken, is thanks to you, our dear friends and supporters of the future of the Christian Community. Your continued financial support is deeply appreciated. ✦



Celebrating Patrick Kennedy's birthday

Fall Semester 2017 - Main Courses

September 17 • Beginning of the Semester

Week of September 18 • *Orientation Week and "Living with Questions"*
with Rev. Nora Minassian (Devon)

Week of September 25 • *What Is Truth?*
with Rev. Patrick Kennedy

Week of October 2 • *The Logos*
with Rev. Erk Ludwig (San Francisco)

Week of October 9 • *Saint Paul I: Christian Thinking*
OPEN COURSE with Rev. Jonah Evans (Toronto), Rev. Patrick Kennedy

Week of October 16 • *Philosophy of Spiritual Activity I*
with Rev. Daniel Hafner (Nürnberg, Germany)

Week of October 23 • *Philosophy of Spiritual Activity II*
with Rev. Daniel Hafner, (Nürnberg, Germany)

Week of October 30 • *Anthroposophia*
with Rüdiger Janisch, Camphill Beaver Run

Week of November 6 • *Chartres: The School of Philosophy and the Cathedral*
OPEN COURSE with Rev. Bastiaan Baan

Week of November 13 • *The Gospel of Mark*
with Rev. Anand Mandaiker (Berlin, Germany)

November 20–24 • *Thanksgiving Vacation*

Week of November 27 • *St. Paul II: Building Christ Community*
OPEN COURSE especially for affiliates with Rev. Rev. Bastiaan Baan,
Rev. Patrick Kennedy, Rev. Oliver Steinrueck

Week of December 4 • *Pastoral Care: Wisdom, the Soul and Soul Care*
with Rev. Julia Polter (Boston)

Week of December 11 • *The Path of Mary in the Gospels and in Art*
with Rev. Carol Kelly (Washington DC) and Rev. Patrick Kennedy



Fall Semester begins September 17, 2017
Applications are due August 17, 2017

For application forms, visit www.christiancommunityseminary.org

Contribution for the Fall semester:

\$3,900 (includes housing) / \$2,060 (without housing)

Fall 2017 Open Courses

October 9–13

St Paul I: Christian Thinking

With Rev. Jonah Evans and Rev. Patrick Kennedy

November 6–10

Chartres: The School of Philosophy and the Cathedral

With Rev. Bastiaan Baan

November 27–December 1

Saint Paul II: Building Christ Community

With Rev. Bastiaan Baan, Rev. Patrick Kennedy & Rev. Oliver Steinrueck

An Open Course especially for Affiliates

For Open Course registration, visit
www.christiancommunityseminary.org
Page: Open Courses and retreats

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