



July/August 2017

CAMP HILL CORRESPONDENCE



The place between, Deborah Ravetz

To be lost is to be fully present, and to be fully present is to be capable of being in uncertainty and mystery.

*Rebecca Solnit, **The Field Guide to Getting Lost** (2003, p. 5)*

Keeping in touch

It is with great sadness that we include the information about recent developments in Ballytobin (see p. 4) We would like to publish articles in the next issue which celebrate this amazing community and would like to ask anyone who has had experiences of Ballytobin to write them down and send them to campcorres@gmail.com by the end of July if possible. Photographs are also welcome.

Luckily there is encouraging news to read in this issue, with thriving ventures in Russia, Colorado and London. It is always good to have news from other centres, but several newsletters have been sent to *Camphill Correspondence* which have been too long to include. If you would be able to send a shorter account, or a selection of one or two pages from your newsletter and send it as an attachment rather than as part of the e mail, we are very happy to include it.

Please remember to respond to David Schwartz about his ideas for a 'new look' *Camphill Correspondence*, possibly with less issues being printed, but more available on the web, and produced in both German and English. Please read the article in the March/April issue to see the details, and let him know what you think of the suggestions (and to offer your help if possible) to: david@camphill.org.

Thank you for all your wonderful contributions. Looking forward to hear from you next month, especially those who can send something about Ballytobin.

Your editorial team



A few years ago there was one orchid growing on the driveway. One person made sure that it did not get trampled under foot. Now there are over a hundred. This is one of them.

Christoph, Cairnlee, Aberdeen

Celebratory Birthdays July–August 2017

Becoming 91

Lisa Steuk, Mournie Grange..... July 7
Reidunn Hedeoft, Hogganvik August 8

Becoming 90

Annelies Brüll, Camphill Schools, Aberdeen..... July 24
Regine Blockhuys, Überlingen..... August 1

Becoming 85

Christoph Andreas Lindenberg, Beaver Run August 20

Becoming 80

Georg Schad, Ringwood..... August 23

Becoming 75

Graham Calderwood, Tigh a'Chomainn July 7
Virginia Kelly, The Croft July 13
John Heath, Newton Dee Village July 27
George Lissant, Newton Dee Village..... August 30

Becoming 70

Eva Heathcock, Tigh a'Chomainn July 2
Johannes Moora, Hamburg July 10
Kathryn Hobson, Simeon Houses July 14
Dieter Kruse, Vidaråsen July 18
Maja de Haan, Jøssåsen..... July 21
Doug Huntly, Stourbridge..... July 30
Mary Balmer, Glenraig..... August 6
Beatrix Kunkel, Lehenhof..... August 15
Immanuel Klote, Lehenhof..... August 20

sandrastoddard@gmail.com +44(0)1224 733415

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The importance of collaboration and spiritual identity in challenging times

Constantin Court, Director for Practical Skills Therapeutic Education (PSTE), Ruskin Mill Trust

By way of an Introduction to the following speech may I set the scene for this year's Annual General Meeting of The Anthroposophical Society of Great Britain which was held at Ruskin Mill's Merlin Theatre, Brantwood School and Freeman College on the first weekend in May, an initiative to take the AGMs of The Society out into the regions of the UK.

The presence of An Exhibition which described Dr König's visits to Sheffield in 1945 and 1946 acted as a kind of context for the weekend as can be observed in the opening speech and the possibility of a school to be established at Whitley Manor to the north of the city 'surrounded by the anthroposophical community' set an important scene as it described Sheffield as a very fertile ground from which to establish anthroposophical initiatives with its connections to John Ruskin's thoughts and hence to Goethe's philosophy, to The Arts and Crafts Movement and its influence in the city and the chief enthusiast which brought all these strands together, Arnold Freeman. An idealist for social justice from his Oxford University days, as we shall read, he headed up The Settlement — a very British way to set up communities — and his work as anthroposophist, trade unionist and social networker which has since been researched thoroughly by Ken Gibson and brought together by conscientious staff at Freeman College in a remarkable set of exhibition panels.

At the weekend we were treated to a lively exchange on the business of The Society, (please can you make an annual contribution that you can realistically afford but try to make that contribution and not avoid payment!), heard that Membership had remained constant (those who had died were offset by new members and transfers) and also heard read out at a special moment those who had Crossed the Threshold. Among the names, some very familiar to those gathered, was Robert Lord whose vibrant colours on the Merlin Theatre's walls, one of his last commissions,

brilliantly complimented the beautiful colours on stage (thank you John Watson!) as we witnessed The Foundation Stone Meditation brought alive in eurythmy by The North of England Foundation Stone Meditation Eurythmy Group and later explained in detail.

Joan Sleight, Dr König's granddaughter, who has been organising the upcoming Centenaries of anthroposophical endeavour from The Goetheanum beginning with The Threefold Social Order next year, brought The Foundation Stone Meditation alive in a lecture that described the mantra as ever more important in our chaotic times, a kind of breastplate of strength and unwavering truth for our anthroposophical work with the last stanza as a kind of prayer. I am sure we will be able to read the text of her lecture soon.

Behind these presentations were the efforts of Ruskin Mill Trust's staff at Sheffield who helped with making sure we as guests were cared for with lovely food (some from The High Riggs Garden), an interesting and comprehensive welcome pack (the history well explained) and well cared for spaces from a Flow Form at the entrance of The Merlin Theatre courtesy of Ebb and Flow, to The Copper Room for The Reading of The First Class.

One of the highlights of the weekend was a song by David Bowie called 'Promises' sung beautifully by a group of the students of Freeman College on stage on Saturday evening, which was a part of a series of presentations which included eurythmy from Eurythmy West Midlands witnessed for the first time by parents of the students who were invited for the evening.

The speech opened the proceedings on the Friday evening of May 5.

Vivian has lived in a number of Camphill communities, including Botton, Larchfield, and Stourbridge. He and his wife Lesley live in the Lake District in England.

From the welcoming speech at the Annual General Meeting of the Anthroposophical Society in Great Britain Sheffield, May 5–7, 2017

Dear Friends and dear Guests, I would like to welcome you to the North of England and to Sheffield. Since arriving here about ten years ago, my family and I have discovered that it is an extraordinary city. Being the sixth largest it is also the greenest city in Britain. Whilst of great cultural diversity it is quite a harmonious place to be. When in 2011 riots about racial discrimination and social injustice were sweeping through all major cities in England, Sheffield held its breath and stayed quiet. Historically it is a place of great productivity with its cutlery and metalsmithing known throughout the world. The place was made for this, with five rivers and coal to power the engines and gritstone in the nearby Peak District to sharpen the tools and the knives. With its great productivity it has also seen great social injustice in the past. The part of the city where we are today*, where the wind blows the fresh air from the Peak District has always been for the privileged. This was in sharp contrast to the city centre where you could barely see because of all the smoke and dust from the industries. From there the wind would

then take the smoke and dust to the other side of the city where the workers lived in cheap housing.

Here, about a lifetime ago (exactly 72 years and two days), on May 10, 1945 — after the end of the 2nd World War — Karl König gave a lecture about 'Children in Need of Special Care' in the City Memorial Hall in front of about 300 people, among them some of the leading civic dignitaries and educationalists of Sheffield. It had been arranged by Arnold Freeman and was followed a year later by a whole week of talks by König to special needs teachers, social workers and others, known as the 'Karl König Week'. In addition, there was the first performance outside of Camphill of the Michaelmas Play on May 4, 1946, written by Karl König.

Arnold Freeman was an anthroposophist and the warden of the Sheffield Educational Settlement between 1918 and 1955. The settlement had the ambitious objective "to establish in the City of Sheffield the Kingdom of God". I quote now from its objectives:

By the Kingdom of God we mean streets along which it is a pleasure to walk; homes worthy of those who



Merlin Theatre in Sheffield

live in them; workplaces in which people enjoy working; public-houses that are centres of social and educational life; cinemas that show elevating films; schools that would win the approval of Plato; churches made up of men and women indifferent to their own salvation; an environment in which people 'may have life and have it abundantly'. By 'Education' we mean everything by means of which people may become more spiritual; everything that enriches human beings, with that which described in three words is Beauty, Truth and Goodness, and described in one word as GOD.

Into this Kingdom of God Freeman invited the impulse of special needs education and Karl König with the view of starting a 'König School' in Sheffield. However it was another sixty years before special education out of Rudolf Steiner's insights landed in Sheffield.

Also active in Sheffield, even prior to Freeman, was John Ruskin, art historian, thinker of social renewal and philanthropist. He had established the Guild of St. George in 1871 with the objective of purchasing land in 'healthy districts', providing education and employment to labourers as a way of improving the conditions of the poor. Ruskin later founded the St. George's Museum in Walkley with an eclectic collection amongst which were copies of Venetian paintings, minerals and botanical studies, and St. George's Farm for a small group of working men to cultivate the land. His integrated way of thinking could be likened to Goethe's. His influence on Gandhi who, after reading *Unto This Last* started the Khadi movement and empowered the simple worker again, is one example of how Ruskin's social ideas inspired others and changed Society.

It is on this ground that—inspired by Rudolf Steiner—Ruskin Mill Trust (RMT) in Sheffield and the Trust as a whole is built. Today RMT operates five colleges, one school and one adult social care centre across the country. It is out of the work of anthroposophy in Sheffield—started by Arnold Freeman, then lovingly carried on by Christopher and May Bolton who followed on as wardens of the settlement, then purchased Tintagel House and built the Merlin Theatre and were later joined by Robert Chamberlain—that today Ruskin Mill Trust is

able to operate eleven ventures in the North of England. They range from a school, a college, a centre for adult social care, biodynamic agriculture, a public gallery, two bakeries and an award winning café. It does this in full awareness and gratefulness for the work and efforts of the past, honouring the lineage that is there.

As many organisations that work out of the spirit are under threat today, it is ever more important to strengthen collaboration to allow spiritual impulses to enter and become a reality. Karl König described this by means of contrast in a lecture he gave in Sheffield on this very day 71 years ago (May 6, 1946) on 'Rudolf Steiner's Image of Man'. He described what materialism—thought to the end—means:

The end of this road is uttermost disillusion. Man is just an animal; man is just a grain of dust; man is just a heap of molecules. Not even matter exists anymore. Certain electrical waves, positive and negative electricity, mathematical formulae, this is the content of our world. What is man?

(From his lecture notes, see below.)

The last year has seen again the closure of a number of Rudolf Steiner organisations in England which have been bought by companies for profit, all work and staff connected to Rudolf Steiner lost or asked to leave. Many organisations struggle to sustain themselves materially but the greatest struggle of all is to sustain the spiritual identity of the organisation in the light of the external and internal threats and pressures. Without a firm foundation in the spiritual work of an organisation and the will to constantly renew, re-evaluate and re-invent itself the spiritual substance will be depleted and eroded and sooner or later the organisation will cease. This foundation needs to be anchored in the spiritual work of each and every individual, through the work of their head, heart and most importantly their hands to change the world to a better place.

* i.e. Nether Edge, where Tintagel House and the Merlin Theatre are situated.

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Constantin Court, BSc (Hons), PGCE: Director of Practical Skills Therapeutic Education (Pedagogy). After completing a Diploma in Social Pedagogy in the Camphill Humanus Haus, Bern, Switzerland and a Bachelor of Science in Psychology, Constantin has held posts in the specialist education sector in Sekem, Egypt, and since 2007 with Ruskin Mill Trust in Sheffield, UK.

Community sense, common sense & cued-in sense

Jens-Peter Linde

Children and old people who are still or again close to heaven talk freely of their angels' presence, but for ordinary adults this is rather an abstract concept as they have become somewhat 'blind and deaf' to such spiritual presence.

An angel is a messenger from and towards the spiritual world: a being who tries to realise Divine intentions in our activities here on earth and as well as an agent who is pleased to pass on our insights, our experiences and the recognition of their meaning. But because we also need to act in freedom while in the position to act decisively, our beholding of the spirit through the angels is somewhat veiled. We need to learn newly to reach out to them in a response-able way through spiritual activities.

Something similar holds good in respect of the angels of communities. In the pioneering phase—as in childhood—the presence of the angel of the community is often quite palpable. Founder members often describe how they felt blessed despite the never ending workload because what they were doing seemed to be supported from some invisible realm of grace. People felt that they could link into the intention of the spirit with a common community sense. Later these spirit-experiences diminished, but things went on more or less smoothly as people had learned to do 'the right things'.

A second generation usually learned from the founders what 'the right things' were, and as the initiatives had meanwhile incarnated into society and had proved to be useful, generally this was a good time with sufficient money available and, word having spread, enough co-workers and volunteers were available. It was a time of the glory of a common sense.

But in a third age 'the right things' weren't necessarily the customary ones. Times had been changing and situations with them. Also idealistic young co-workers were no longer as plentiful. New karmic patterns evolved calling people to further reaches of the world where other needs were waiting for young pioneers with a cued-in sense for new needs.

In this situation the hope would be that—as with old people—a new closeness to the spirit would help solve the problems. But as less and less of the old guard was carrying more and more of the traditional work and as more and more employees were only available for allotted hours, the wisdom of old age had less and less of a chance to take hold of the communities' consciousness; exhaustion and frustrations spread.

In individual old age people sooner or later accept that the time has come for them to pass on—to pass on their tasks and to pass on themselves. That is another common sense. As communities age some people feel that when passing on a sense of the community's being it is important to hold on to time-tested ways and initiatives—while others feel that they should rather put their energy into further training and courses offered by government agencies and such.

This latter approach shows the prevailing of ordinary common sense, but to get hold of a new sense for

community may require something else. In a talk on March 3, 1923 Rudolf Steiner speaks about cultic and conscious communities. He says:

The cultic community tries to induce the angels from heaven to move down into their cultic space so that they would become present among human beings. The anthroposophic community, however, tries to lift up the human souls into the supersensible world so that they might there find their place among the angelic beings.

How should we go about renewing the relationship with our community angel? Perhaps we first of all need to experience the spiritual nature of our community again by re-enlivening the cultic element. As individuals we love visiting places we have experienced as glorious when we were children; it re-kindles our feeling of being at home in the world. Similarly a community will feel its significance as an entity when celebrating cultic events as in earlier times.

The celebration of the yearly festivals is something which is often still done, but the celebration of the Offering Service has been slowly fading away. However, this would be better suited than anything else to strengthen the awareness of the Camphill Community angel in a circle of people as they would be achieving this cultic space together. They would allow the community angel to reach down and become present and palpable among them. Grace could be experienced!

However, communities also have a task in respect of the spiritual world: We need to communicate our beholding of the changing times to the sphere of the angels! What used to be done in College Meetings in respect of inner questions (e.g. of a child's evolving or concerning troubles in the community) could also be done by looking outwards and enquiring about challenges in society and the community's potential in respect of these challenges and thus pass their insights on to heaven.

Bible Evenings have both of these elements: in the first conversation during the meal the state of the world and us within this state can well be addressed and in the second conversation around a spiritual text one can often feel that an inspiring power becomes present as if in answer to our perspectives. Alas, also Bible Evenings have become scarce in today's Camphill houses. Is it because Saturday evenings call us away to other (non-Camphill) festivities? In one place people have applied common sense to community sensitivity: they have instead of Bible Evenings begun to celebrate Bible Breakfasts on Saturday mornings. Hey, why not become imaginative when rekindling the Spirit of Camphill: community sensing with a cued-in sense to common sense?

Jens-Peter Linde has been a Camphill farmer before he became a priest of The Christian Community. He is now retired, living in Neustadt in Holstein, Germany.



After many had left some lingered.

Camhill Community Ballytobin, June 6, 2017

Today at midday, Camphill Ballytobin was handed over to HSE/State Health Authority. A phased withdrawal of life sharing will be implemented over the next three months on its transition to becoming an employed/contracted care provision. Our Whitsun celebration last Sunday opened with the Offering Service and a cultural gathering of song, dance and word. 144 visitors joined us. We closed the festival as below today, at the moment of handover:

*At 12 midday we met in the amphitheatre with local friends
 The wind blew hard.
 Roses were placed in the centre of a circle of lilies.
 We sang Non Nobis Domine.
 Jose read the Leading thought of the Camphill Community
 Alan read 'Coat' by WB Yeats [sent by Jonathan Reid]
 Tony, Rosie, Alan and all present spoke the Foundation Stone Meditation
 Martin spoke 'This Place'
 We took hands...So be it.
 Ned played a lament on the fiddle.*

This Place

6 June 2017 Camphill Community Ballytobin

May the light that has been cultivated in this place shine out into our darkened world.

May the love that has lived in this place radiate out and bring healing to our troubled world.

May the pain that has been borne in this place bear fruit as strength for future deeds.

We thank the good spirits who have blessed our work in this place

We thank the many people who have helped to build up this place in thought and in deed, in word and in song.

May our offerings be received by the spirits and worlds above and may their blessings ray upon all that will grow in the future from this place.

And now, may our hearts that burned with love and joy and light for all that burned in this place not grow dark or dim, but turn and brighter shine into this world of ours.

Martin Henry

Camphill in Ireland

Cherry How, Clanabogan, Northern Ireland

As destiny arranged it, several significant meetings took place in the British Isles in May this year with the result that a very critical situation in Camphill Ballytobin in Co Kilkenny came to the awareness of the Camphill movement and the Anthroposophical Society.

A retreat took place near Ballytobin which turned to the *Village Lectures* of Karl König, the fundamental underpinning of the Camphill work with adults in Social Therapy. This brought several friends of Ballytobin to the area.

Then the International Dialogue meeting in Aberdeen, the AGM and Conference of the Anthroposophical Society in Ireland (ASI) in Co Kilkenny and the summer meeting of the Movement Group in Mourne Grange were all able to accompany Ballytobin and the Camphill Communities in Ireland as they faced severe sanctions, possible closure and relocation of residents as well as investigations of individuals and the life-sharing model of community which has always been strongly maintained in Ireland. Things moved very fast and continue to do so which means that detailed descriptions would not be relevant in this short article. But I would like to highlight some aspects which appeared to me.

Camphill Community Ballytobin began in April 1979 with the intention to offer a home and community life for children with special destinies, including lack of family support and very challenging behaviour. From the middle of 2016, when two moon nodes of Ballytobin's existence had been completed, there were increasing difficulties both in the new regulatory landscape affecting Ballytobin and in the national management of Camphill in Ireland. On hand of recent inspections things came to a head this May, with serious criticisms and concerns being raised.

The AGM of the Anthroposophical Society of Ireland titled *Hibernia Today* took place at the end of May in Camphill KCAT, an inclusive arts centre in Callan. The prearranged theme of the accompanying conference was the Hibernian Mysteries as described by Rudolf Steiner, and the destiny of Dr Ita Wegman who was the inspirer and supporter of Karl König as he began his work in curative education and community building.

Immediately following this the Movement Group met with the theme 'Making Decisions: Courage and Commitment in Individual, Community and Organisation.' Movement Group core members and delegates will certainly carry awareness of the Irish situation back to their regions.

The seventy seventh 'birthday' of Camphill on June 1, fell during these days.

It was moving for me to realise that the society meeting began on May 26, the day of the appearance of Kaspar Hauser in 1828 in Nuremberg, and also that these days we lived through with such shock and concern fell within the Ten Days leading from Ascension to Whitsun.

For Christ's disciples those ten days were full of fear, pain, loss and not knowing how to go on and that is what everyone connected with Camphill in Ireland felt this year.

But these images also spoke to me of Ballytobin's true task which it has served for nearly forty years: to recognise and accompany the person in need of special care, to uphold the integrity of the human spirit and purity of the soul in the stream of healing so dear to Dr König, to bring about awareness of the new mysteries founded by Rudolf Steiner and to contribute to the Christianising of the earth.

After all that has happened and will continue to unfold I am left with this:

In the land of the high cross with the sun circle at its centre 'in place of what brings quarrel and discord to men there must come that which can bring the Good to earth — the Good which can be imagined as the symbol of the Cross entwined by the Roses.'

Rudolf Steiner 25.9.1916
from a Leading Thought of the Camphill Community

A Coat

*I made my song a coat
Covered with embroideries
Out of old mythologies
From heel to throat;
But the fools caught it,
Wore it in the world's eyes
As though they'd wrought it.
Song, let them take it,
For there's more enterprise
In walking naked.*

WB YEATS



Inside Castalia Hall at Ballytobin

Stop Press

June 15, 2017: Second News report from Camphill Community Ballytobin

A week ago we reported on the Whitsun Festival we celebrated and our plans for a solemn festive gathering to mark the transfer of the running of Ballytobin from Camphill to the Health Service Executive (HSE) the following day; this duly happened: it was a beautiful and moving event.

The initial phase of the transition has been difficult, marred again by poor communication between management and co-workers; we are striving to improve this and achieve a better outcome. However, a number of short-term co-workers have left or are leaving, feeling that they cannot continue under the current circumstances. We hope to make it possible for others to stay on for the time being. Linked to this has been an influx of very many agency staff recruited by the new management, most with minimal qualifications and experience. The status of all the remaining co-workers is being explored with the assistance of a very able local solicitor who has offered his services pro-bono! Our bid to retain control of the non-designated areas of Ballytobin (the hall, schoolhouse and therapy building) for some future possible developments is unfortunately being resisted by the CCoI council.

The HIQA Reports were published on Friday 9th; they made for very disturbing reading, and we are currently going over them to identify and list the serious factual errors, questions and inconsistencies. These will be passed

on to our solicitor who will decide what action to take. Perhaps fortunately, the release of the Reports coincided with the remarkable UK election results which filled the papers, and relatively little was published about Ballytobin. However, we are also examining all articles in the papers and online news channels in order to submit rebuttals of any factual inconsistencies.

And now to close with some positive news: a local organisation, 'Standing with Ballytobin' organised an afternoon of support in Callan yesterday with some inspiring speeches and informal contributions by local people, parents and a Ballytobin resident. They also put up a very large board on which they posted many many messages of support from the changeorg petition set up by 'Standing for Ballytobin'.

Finally, a Dialogue for all the Camphill stakeholders to review organisational issues organised by members of the Camphill Community and the Board of Directors and steered by Geoffrey Weir, got off to a promising start in the first session. A second session follows next week.

Nick Blitz

*For the Ballytobin Focus Group:
Allan Potter, Martin Henry, Jose v.d Donk,
Patrick Lydon, Roseanne Theissen
and all the Ballytobiners.*

Chistye Kluchi Newsletter June 2017

Spring is coming late this year. For Pentecost we usually adorn our houses with white flowers, mainly lupine. But this year it is not yet flowering, so we used white lilac, which is more rare. The Pentecost festival inspired us to reflect on ourselves as a community which strives to be penetrated by a common spirit. As an image we remembered King Arthur and his round table, so wonderfully described by Tennyson in his idylls of the King.

By the end of the summer of last year the second living house was fully in use. New co workers and villagers

enrich our life. One is the man who built the stove in the workshop building in 2015, and in 2016 the hearth in the second house. He was so impressed by our way of life that he and his family decided to come and live with us. So suddenly there are now three children of his family with us, six, nine and 14 years old. But these were not the only ones who lit up our life! Katya, our gardener, gave birth to a child. It was born in September in the second house. A very special hallowing of this new house! And in the beginning of May this year Dasha gave birth to a daughter.

In the past years one of the teachers of the Waldorf School in Smolensk, Tatyana, came for regular visits to us, usually in the weekends and in summer. This year she finished the eighth class and decided to come to live and work in Chistye Kluchi. In 2016 also two new villagers came to us. In February we welcomed Polina, 36 years, and in September Misha, 24 years of age.

In this way our community grew considerably this year. Living in two houses brings quite some changes. Each house develops its own atmosphere, and its own way of doing things. You need to arrange things in meetings which formerly were just agreed upon



The marriage of Remco and Dasha



The new second house in the snow

when we met in the corridor or the living room of our only house.

Both houses now have their own names. The first house was from the beginning called Emmaus, from the story at the end of the St Luke's gospel of two disciples who were on the way to Emmaus and met the risen Christ. The new house is called St. Francis and marks a new phase: the start of the work with animals.

In 2016 we started keeping bees. At this moment bees in four beehives wake up from the winter, while we still warm ourselves with the honey they gathered in the warm summer last year. It was so much that part of it could be sold.

The production of herbs developed further. In May 2015 a new herb garden was begun. In 2016 it was enlarged. We grew different kind of mint, melissa, anis, thyme, bluets, and calendula. Other herbs were gathered in the surroundings, such as linden blossom, fireweed, St John's wort, stinging nettle, yarrow, meadowsweet.

Katya composed herb teas out of all of these: a morning tea, an evening tea and one for the day. They became very popular because of the fine taste and fragrance. All the teas were sold at two advent sales.

The new workshop-guest building is now fully in use. The little house of 5 by 8 meters was donated to us by the daughter of a deceased neighbor. At the end of 2014 and in 2015 it was thoroughly repaired (including a new roof). Inside it was finished with nice wood paneling. In the summer of 2015 the first guests could be received. This was a group of two participants and two co workers from Tourmaline! After this, in the autumn, the workshops started in the new place.

A third big project (besides the building of the new house and the repair of the workshop-guest house) was the construction of a new water supply. The well which was made for Emmaus started to give dirty water and it became clear that it would not be able to supply two or three houses. At the end of 2015 a new well was drilled, 98 meters deep. Pipelines were laid to the three houses. Big parts of the territory were dug over, and it will take some time before everything will look nice again. In 2016 filters were installed in a separate shed. The water contained too much iron and is too hard, so cleaning was really needed. Now nice clear water is flowing from our taps.

Because of all the building and development activities the treasury of Chistye Kluchi is by now quite empty...

If you would like to help us with a gift you can transfer it to Stichting Helias, Fonds Heilpedagogie Moskou.
 IBAN: NL83 INGB 0007727098 BIC: INGBNL2A
 Bank address: ING Foreign Operation, P.O. Box 1800,
 1000 BV Amsterdam, The Netherlands
 Please mention 'CK'.

Your donation will be fully transferred to Chistye Kluchi. The Stichting Helias has a separate account for this initiative on which donations from abroad are gathered and transferred to us on our request.

With warm greetings
 from the villagers and co-workers of Chistye Kluchi!

Tel.: + 7 909 6789913
 E-Mail: camphill.ck@gmail.com
 Website: www.camphill.ru
 Facebook: www.facebook.com/camphill.russia



Aleksey cutting the first honeycomb.
 Dasha can't wait to try the sweet golden treasure!

Eurythmy in the Camphill Schools and Newton Dee during 2016

Russ Pooler, Newton Dee, Aberdeen



from *King Lear*

by another group of young co-workers. It was a beautiful and moving evening.

We have included eurythmy performances in two of our play productions this year. The first was *King Lear* by William Shakespeare last Easter, where the storm scene that begins the second part of the play was done completely in movement, including copper rods and long streaming pieces of white silk whirled around the stage by our young co-worker group of eurythmists.

We also performed a play at Michaelmas written by one of our long-time residents John Heath, called 'Isis and Osiris', where we did 'Egyptian eurythmy', as well as elemental and mythological scenes that were very effective in bringing out the essence

of ancient Egyptian culture.

We perform various roles, mainly as angels, in the Christmas celebrations each year. This year was the same, with eurythmy angels helping to light the big Christmas tree on Christmas Eve and taking us into the New Year.

There are two Eurythmy Therapists currently working in the Aberdeen area: Angela Ralph works with the children and young people on Murtle and Camphill Estates in the Camphill Rudolf Steiner Schools; and Russ Pooler, who lives in Newton Dee, and does therapy with many residents twice a week, as well as in Simeon Care for the Elderly on one morning and in the Camphill Medical Practice twice a week, working especially with cancer patients as part of the Mistletoe treatment package offered by the Camphill Wellbeing Trust. Both therapists receive referrals from the two doctors active in the Practice—Stefan Geider and Simon von Leishout.

Simon von Holsteijn teaches eurythmy classes in Camphill School, while both he and Angela contribute to a weekly therapeutic group session that includes performing eurythmy within

Colour Light therapy or Speech eurythmy and was developed for people with no or very little ability to speak.

Every Friday afternoon Simon and Angela are joined by John to give a 30-minute eurythmy performance. This is watched with great enthusiasm by both children and young adults who struggle to understand the spoken word. This performance is framed by instrumental music and consists of the Hallelujah, a piece of tone eurythmy and a seasonal story or poem.

There are currently six active eurythmists working in the Aberdeen area—three in the Camphill Schools (Angela and John Ralph, Simon von Holsteijn) and three in Newton Dee (Russ and Maggie Pooler, Willemien Erenga). We are all involved in a number of activities, from therapy and teaching to performances.

We in Newton Dee Village do perhaps two larger performances during the year, with the Evening of Remembrance for Those Who Have Died as our most important event. We find a theme and prepare different pieces in speech and music to perform on stage under the three floating 'candle boats'. Candles also decorate the front of the stage, within a covering of greenery and flowers. The whole mood of the evening is one of reverence and joy and is very much appreciated in the communities.

Our theme this year was 'Crossing the Water' and centred around the poems of Hilary Stobbs, a former eurythmist and co-worker in Newton Dee, whose new book of poems *Until It Rains* has inspired us to "create an image that we and all the souls on the other side will recognise. Our thoughts will be around crossing the water into foreign lands". She read her poems for the performance.

We included Newton Dee's choir and some young co-worker musicians in our programme, as well as a group of younger co-workers doing some of the eurythmy, along with the 'professionals'. It is always exciting to find a mixture of talents and possibilities when putting these programmes together. We also included one of Anke Weihs's Festival Dances, the Funeral Dance, done



from John Heath's *Isis and Osiris*

News flash from the Karl König Institute or: The deeper significance of the number 17

Richard Steel

Dear friends
It is summer and our new *Newsletter* No 17 is now available, but I want to share something quickly beforehand! (You don't get the *Newsletter*? Do let us know: r.steel@karl-koenig-archive.net) The new volume of Karl König's works will be arriving in bookshops this week and it is exciting because it will really be a milestone in the series: Karl König's *Plays for the Festivals*—and I do hope that this volume will be read and used for the re-invigoration of play rehearsals and performances for the festivals! There is a lot of background in the volume, showing the position of the plays within the history of the European drama, tracing König's imaginative process of writing, and also giving a considerable amount of context to the plays and their characters. I think even the oldest of Camphill play experts will find something to be excited about and to study in this volume. Please help that it finds its way into the hands of many... and also into their hearts!

Order with Floris (go to www.florisbooks.co.uk and put the ISBN number: 9781782503743 in the search box) or ask us directly (or use the order form on page 16).

And: 2017 has brought new developments in our connection to Kaspar Hauser! I hope that at least since the publishing of the volume *Karl König and Kaspar Hauser* in 2012, Karl König's deep experience of the intimate relationship between Camphill and the Being of Kaspar Hauser has become clear to everyone. Of course many knew it already from the central scene of the *Christmas Story*. To continue this task that König embraced, we have opened the doors of the Karl König Institute for a new initiative around Eckart Böhmer, the Director of the Kaspar Hauser Festivals in Ansbach. He had been asked by the publisher Johannes Mayer of Stuttgart (you know of him at least because of his wonderful documentary book about Kaspar Hauser) to continue his research. Mayer had been given the collection of books and documents belonging to the first real Kaspar Hauser researcher, Prof. Hermann Pies. Pies was able to study and copy many documents that were later destroyed, either by the war or also purposely disposed of. Mayer added to this collection over many years, particularly by getting access to the archives of the Stanhope family. Eckart Böhmer was rather overwhelmed by the idea of

looking after all this research material and approached me with the question whether this could be included in the work of the Karl König Institute, so that there would be a legal basis for the work and we could also help him with our various degrees of experience in research, archiving and publishing.

On March 11* this year we celebrated the opening of the Kaspar Hauser Research Circle within the Karl König Institute in Berlin. We deliberately chose this important date in the history of Camphill to document the significance of Kaspar Hauser for Camphill. It was a grand occasion with a talk by Eckart in Rudolf Steiner House, Berlin—and with the opening of the first six of the 36 crates we had inherited! What we found there I do not wish to disclose here... I hope you are interested to know more! The Research Circle is a group of seven: Eckart chose two friends with particular interest and abilities: Dorothea and Leif Sonstenes from Karlsruhe; I chose three faithful contributors to the Institute: Dr. Anne Weise, Winfried Altmann and Ronald Richter—and we are trying to establish a group of supporters so that we can move forwards with all this material! Do let us know if you can help or offer any kind of financial support!

We have begun to build a Kaspar Hauser Research Website, where you can see our present focus: we are working towards a Kaspar Hauser Festival in November 2017 in Columbia County, New York:

www.kaspar-hauser.net/en/dates.html

The Festival will be hosted by all four Camphill Communities there and hopefully include many others from near and far! Do join us there! This must be a special year! What's so special about 17, anyone know? After all, 17 is the sum of the first four prime numbers and is a prime number itself (wow!) And 17 x 17 years ago it was exactly 100 years before Kaspar Hauser appeared in Nürnberg: 1728. Coincidence?

Send your ideas to our Berlin office at Heiligendammerstrasse 17a, 14199 Berlin.

* It was on March 11, 1938, when Hitler's troops marched into Vienna and König and his youth group sat together for their last study evening reading Steiner's youth address. There they made the decision to leave the country in various ways and meet somewhere in order to found a community to carry healing impulses—which became Camphill.



The Kaspar Hauser Research Circle within the Karl König Institute in Berlin
from left: Eckart Böhmer, Ronald Richter, Richard Steel Anne Weise, Leif and Dorothea Sonstenes, Winfried Altmann

A visit to the Al-Sama Camphill project, Jenin, Palestine

Jan Martin Bang

Crossing the border from Israel into the occupied areas of Palestine was quite a culture shock. From a largely modern, western culture into a poor, undeveloped country. The town of Jenin was particularly chaotic, which had the advantage of being able to park anywhere in order to pick up something you needed from a shop you happened to drive past.

We heard about a new Camphill initiative in the Palestinian West Bank through the grapevine. With help from others both in the Camphill Network and in similar anthroposophical care institutions in Israel we made contact, and in January 2017 Ruth and I were able to visit.

The Al-Sama Camphill project is located in the village of Muthalath Alshuhadaa, just outside Jenin in the northern part of Palestine.

One of the key purposes of Al-Sama is to eliminate the stigma and enrich the lives of those with Down syndrome. By providing specialised day care, educational and therapeutic programmes, people with special needs will become effective and contributing adults. The vision is to become a fully fledged Camphill village, inspired by anthroposophy, and part of the international Camphill network. In order to achieve this the founder, Faiza Vida Alhusseini, has studied anthroposophy in Britain, worked in Botton Village in Yorkshire and has connections with other Camphill villages. She is also in contact with anthroposophical care institutions in Israel, at Kibbutz Harduf and Kfar Rafael.

When we visited we met with all the seven people with special needs and many of their helpers, and some supporting people from the local area. We were 25 to 30 people in the ring. After some introductions the special needs members were asked to introduce themselves, and each one of them spoke, in their own way. Faiza Vida Alhusseini remarked afterwards that for some of them, this was the first time they had spoken in such a public framework. A couple of the mothers present were moved to tears when their son or daughter talked about their experience of the project. There was no doubt that these people, labelled 'handicapped' or 'backward' by social worker professionals, were learning to lead dignified and productive lives, and were generating compassion, love and trust in the small community that is gathering round them.

Majed is a recent villager. He has been in the project just a few months. When he was first visited by members of the project he was unable to talk, walk or function in any kind of normal way. Today, just a few months later, he functions socially and is able to sweep the floor and he brought food on plates to our table when we were about to eat. He has a helper at the project and is very enthusiastic about daily life there. Before he came he had never sat on a chair. At the meeting when we visited he sat through a long meeting and contributed by talking a little and clapping frequently. The Al-Sama staff have made sure that he eats better, and he has lost a lot of weight since he came.

The project is run as a day centre, open one or two days a week. Funding is minimal, but the local municipality supports by giving them space, and local farmers let them harvest crops from their vegetable fields, which the project can use, and the villagers can take some home to their families. Each villager is supported by one or more helpers. These are mostly family members, predominantly women of the family, mothers, sisters etc. There are also some helpers from Jenin. All come from the local area, and all work there voluntarily. Faiza Vida Alhusseini was aware that at the beginning it is very important to involve families, even though later there may be more volunteers and even full time workers.

Khaled Weshay is the current mayor, but Muhammad Asous was mayor for 13 years and it was he who invited Faiza Vida Alhusseini to the area. He is still very connected to the project. The local residents were asked how they felt about such a project in their village and the response was overwhelmingly positive. Previously there was no place for people with special needs. The security situation is very fragile, and we were told that they risked being shot if they were in the wrong place at the wrong time.

The project began in Gaza a few years ago, but their building was bombed in the last round of Israeli/Palestine violence in 2014. While the bombing was happening Faiza Vida Alhusseini was in telephone contact from her home in the Arab town of Shfaram in Israel. The Gazan co-worker, Ahmad Alazbat, made her promise to carry on the project, even should he be killed in the violence. When two villagers and a co-worker were killed Faiza

Vida Alhusseini decided that it was too dangerous and complicated to continue in Gaza and moved to project to the West Bank area of Palestine, where she was given land and buildings by the Muthalath Regional Municipality.

The situation is especially hard because of the Israeli occupation. One of the special needs members lost his father in the battle of Jenin a few years ago. Movement is restricted and work is hard to find, so the money economy is quite depressed. Faiza Vida Alhusseini lives within Israel, and crossing the check point for every visit can often be a complicated and time consuming affair, especially coming back into Israel at the



An image from the website www.alsamacamphill.org

end of the day. Our visit was complicated by at least an hour's hold up at the Jilma checkpoint. The border guards were very suspicious of us with our foreign passports and the fact that we had lived in Israel many years ago.

However, Al-Sama is a positive and futuristic vision of peace and harmony. During the whole day that we were there, talking and interacting with many Palestinians, we did not hear one disparaging word about Israel, its politics, the occupation or Israelis. Those we met had

plenty to complain about, but instead chose to focus on the task at hand and how to solve their challenges. Their website is www.alsamacamphill.org Get in touch, give them your support!

*Jan Martin Bang and Ruth Wilson
lived for many years at Camphill Solborg in Norway,
and are still attached to the village in many ways.
Before that they lived in Israel for 16 years.*

New community endeavor in Colorado

Francis Leighton

West Virginia avenue is a small, potholed side street in Lakewood Colorado, a suburb of Denver.

There are parts of Lakewood which are elegant and middle class, with large houses and neatly landscaped gardens. West Virginia avenue is not among them. Here the residents keep chickens and goats in their back yards and fashion makeshift stalls for their horses out of used plywood picked up at the dump. Here horses are ridden down the streets rather than being kept as some kind of ornament to adorn their fields, and people walking to the bus stop, call out greetings to their neighbors.

It was in this setting that, a few years ago, two young women bought an old farmhouse on two acres, named it Hestia Fields after the Greek goddess of hearth and home, and began the awesome task of renovating the house which was in considerable disrepair, and husbanding the neglected land with an ever-increasing interest in bio-dynamics. They bought chickens, then sheep. A friend asked if he could keep his bees on the land.

These two were joined by another young woman with a dream. An ex-Waldorf student, her high school architecture project had been a village for refugees. This vision had burned in her heart throughout college while gaining her Master's degree in social work. Her college courses included a practicum, during which she spent several months at the House of Peace in Massachusetts, a community with refugee youth and adults with developmental disabilities started by longtime Camphill Community members. The time she spent there nurtured her dream.

As she joined the workforce with Social Services in Denver, she became painfully aware of the inadequacy of the system; how so many slipped through the cracks; how the needs of underprivileged populations were met sparsely, if at all.

Champions for social justice, and yearning for a new paradigm of community, these three women, now joined by a fourth, took two teenagers into their home: an undocumented minor from Guatemala and a native American girl from the Pine Ridge reservation in North Dakota.

Two of the women trained as foster care parents for refugee youth. They were ready to grow the community and met with tremendous support from the Denver anthroposophical community, as well as others involved in the field of social work and social justice who were interested in building an inclusive community. The intention was to provide a setting through which refugee youth from war torn countries and single parents experiencing homelessness could find a truly supportive community where each individual could flourish, where each one's needs were met and their gifts received and appreciated.

By now, with the births of two children, the small farmhouse was bursting at the seams. Serendipitously, another farmhouse across the road came up for sale. The price seemed out of range—an impossible dream. Yet, with the support of the wider community, this house was purchased, and, a short three months later, in April 2016, two of the adults along with the two teenagers, moved in and started to adapt the old farmhouse to their needs. They were soon joined by three refugee youth from Uganda and a young woman from Denver who had struggled with homelessness for most of her life. The time had come to make the community more official. After much deliberation, the name Angelica Village was chosen, and a 501c3 applied for and obtained.

Fast forward one year to April 2017. A wall is currently under construction to make an additional bedroom for another young girl from Uganda, and a fourteen-year-old from El Salvador will soon join the growing community. Other 'community partners' have joined the endeavor: some coming out of homelessness, others seeking a place to call home whose ideals they resonate with. A duplex three miles away provides accommodation for two more families coming out of transitional housing situations.

Throughout the year, so many lives have already been touched by the community; by the openness of heart and willingness to consider the needs of all who show up on the doorstep. Some have left again, for a variety of reasons, yet there is a continuous stream of people from all walks of life who wish to contribute and whose needs are met by what is coming into being here.

For the first year all the needs of the young people and the families—from counseling, to transportation, to recreational and artistic activities, to advocacy and negotiation with the social services—were met by the co-workers on top of holding full-time outside jobs. On any given day this might include help with homework, instruction on how to ride the city buses, driving lessons, and multiple other tasks—not to mention the meal preparation and care of the house. In February, due to the receipt of a grant, one person has been freed up to be a fulltime coworker in the home. There will be enough money to support this through November.

Currently there is a fundraising effort to find one hundred individual donors who will pledge \$30 a month as a first step to making this position a long term viable option.

If you are interested in contributing or in learning more about this venture, check out the website at:

www.angelicavillage.org

Francis, (previously Debby) Leighton has spent 30 years in Camphill USA and is connected to the community in Denver and also the House of Peace in Massachusetts.

First world congress for persons with disabilities Russia Yekaterinburg 2017

Thomas Kraus, Berlin

Hello world,
On behalf of the International Coordination Committee, we are inviting you to participate at the First World Congress for Persons with disabilities which will take place on September 7–10, 2017 in Yekaterinburg, Russia. Include yourself, register and join the Congress!

Four years ago, NGOs in Russia decided to join the movement of the worldwide congresses for persons with disabilities. Together with the founder of the movement Thomas Kraus, they started organizing the First World Congress in Russia. For the first time in the history of the congresses, the initiative was supported by the government and state bodies.

The main idea of the Congress is to create space for people with disabilities to gather, exchange ideas and express themselves. We are committed to the idea that people with disabilities have much to offer and teach the society, thus this Congress serves as a space for people with disabilities to reveal their value. Our slogan is "Making values visible"!

During the Congress, participants will have a chance to join vibrant panel discussions, inclusive workshops, and presentations of best inclusive practices. We encourage all participants to express themselves and share their experiences, practices and ideas in different formats. Complementary to the program of the day, we will be offering trips around the city for the delegates. During these trips, Congress participants will have a chance to learn more about the city and the region, socialize and network. Last but not least, we will organize a unique event—Inclusive City. Inclusive City is a set of activities during which the Congress participants and local citizens can interact, communicate and creatively engage with each other to improve the city and make its urban life brighter and richer.

The First World Congress for Persons with disabilities will take place in Yekaterinburg, Russia. Yekaterinburg is the fourth largest city in Russia. It is located in the middle of Russia, on the border between Europe and Asia. It is the place of unique culture, traditions, cuisine and climate. Importantly, this city has a substantial experience of hosting world-scale events.

We have managed to get a great deal with local hotels about the accommodation for all participants. Universities and other educational facilities will research the event and, we hope, will learn much from what they observe. From a thousand volunteer applications we received, we will select 100 people who will help and assist you during the event. In the forthcoming months, we will work on the preparation of the Congress intensively.

In the workshops of Blagoe Delo NGO, the workers with disabilities have been producing presents and gifts for each participant. An artist with a disability composed an anthem for the Congress, which we will learn together. There will be a drama performance which will touch on some famous aspects from *The Little Prince* by

Antoine de Saint-Exupéry, showing them in a new light. This performance will rely on the participation of groups from all over the world and we hope that you will support us in this. When you submit your registration application, please let us know how you would be able to participate in making this idea come true. "Special" people will tell us about the life goals that they have achieved and activities they have done for other people. Values will be made visible through thoughts, art and activities. At the end of the Congress, there will be a gala-concert and a closing event with a dancing ball. But we will not keep the Congress within a closed community, we will try to make it visible in Yekaterinburg, the fourth largest city in Russia. A special exhibition and the Inclusive City series of activities will help us reach this goal.

We are encouraging you to join and register for the Congress. You are invited to suggest a workshop, a creative performance or an inclusive practice that you may wish to present to the audience. Please feel free to offer a new creative format by means of which you feel you may express yourself more thoroughly. We are eager to learn about and from you, your achievements and practices. We look for active people with disabilities who try to contribute to the society, who think about not only themselves but others, and who do something that is of value to others.

Many participants have already submitted their applications. So far, we have application from Germany, Austria, Armenia, the UK, India, Kyrgyzstan, the Netherlands, New Zealand, Norway, the US, Ukraine, Finland, France, Switzerland, Sweden and Russia. We are looking for delegates from the rest of the world! Let's make the First World Congress for persons with disabilities in Yekaterinburg a truly worldscale event. Join us, include yourself! Please forward this invitation letter to your partners, especially to those who are based in the countries not yet included in the Congress.

Every day we receive new applications, so the number of available place is diminishing daily. Don't wait too long to register! Additionally, please keep in mind that nationals of many countries need to have a visa to enter Russia. In order to get your visa in time which typically takes at least a month, please register as soon as possible.

You may learn more about the Congress and register at

www.kongress2017.ru

For all matters concerning the Congress, please contact the Congress Office by emailing to

kongress2017.ekb@gmail.com

*Thomas Kraus is the initiator
of the world congresses for persons with disabilities.*

Review



**Masks: Making, Using
and Performing**
Mike Chase
192 pages
Hawthorn Press Ltd
New edition (1 May 2017)
ISBN: 978-1907359668

**Reviewed by
Russel Pooler**

Right at the end of his book *Masks: Making, Using and Performing* Mike Chase tells us about the deeper reasons for his lifelong fascination with masks:

In working on the inside and outside of the mask, a relationship begins to develop between what is seen and what is still unseen... The psychology of masks, as they challenge the notion of identity, invites us to reconsider who the 'self' or the 'other' might be... These masks are not cultural, or social, but rather correspond to a constitutional self situated somewhere between the body and the soul.

Such an insight helps us to grasp the profound love and inspiration Mike Chase has developed towards his mask work in his time at The Mask Studio and over his many years as teacher, performer and therapist.

His book is a hands-on guide to sculpting and painting masks that can bring alive the characteristics of the

classical four temperaments — choleric, sanguine, phlegmatic and melancholic — through the making and using of masks, that offer such a clear and imaginative description of human nature.

Each chapter goes into detail about how to cast, mould, design and prepare a mask from either plaster or clay, then paint and finish the material to create a beautiful and personal depiction of one of the archetypal temperaments.

He then gives many examples of how to use the mask — preparing through movement and voice the way to discover the right gestures and sounds to fit the face, as well as exercises to help actors 'fill the mask from the inside'. There is also a section on preparing and using the neutral mask, exploring individual body language to refine the 'experience of neutrality... described as a state where the self resides beyond the idiosyncrasies of character'.

Finally there is a wonderful array of improvisations, games, exercises, interactive body work and psychological mapping through which he demonstrates the many techniques that can be developed from this mask work. He also goes into how to apply the 'temperament masks' in therapeutic, educational and business situations.

All this is accompanied by lively photos and drawings that bring out the essential joy of working with masks that is obviously a driving force for Mike Chase. He presents the mask as a profound and exuberant tool with which to explore the deepest well-springs of our humanity.

Friends who have died

Our dear friend and carrying coworker for 15 years, **Jo Williams** (born August 1, 1970), the wife of Juho, mother of Mika, Dylan, Kai and Jethro, passed away peacefully on Thursday June 8, 2017 at 9.30am in the Ulster Hospital, Belfast. Over the last month Jo had suddenly become very ill but her passing yesterday was a shock to everyone who knew her as she was someone who was full of life and a deep love for her family. At the time of her passing she was accompanied by her close family and friends.

*Vincent Reynolds,
Camphill Community Glenraig*

Michael Wildfeuer died early this morning, March 10, in Portland, Oregon at the age of 57. Michael was born in Augsburg, Germany on Dec. 19, 1958 and came to Kimberton Hills as an agricultural apprentice in 1982. He eventually became the main dairy farmer. He married Sherry Wildfeuer and they had two children, Mary, who currently lives in Kimberton Hills with her husband and children, and Alan, who lives with his family in Germany and is becoming a Waldorf teacher. Michael became Kimberton Hills' Treasurer, and then became Executive Director in 1996. He later married Sheila Sweeney and left Kimberton Hills in 2002. He worked in the non-profit arena in Portland.

It is with deep sorrow that we at Heartbeet are sharing with you the unexpected loss of our dear friend, **Jared Shaffer**. Jared passed away on Tuesday, mid-morning, of April 18. He arrived at Heartbeet eight years ago at 18, following his wish to become a farmer. Just one week ago we celebrated his 26th birthday—all his close friends gathered to appreciate him and his love of food and fun. Moving from New York to the Country side of Vermont, Jared had met is destiny and became one of our beloved farmers and truly was the guardian of the land. His love for the land, the animals and the bees... from the weather to snow plow, haying and brush-hogging... from gardening to firewood... his commitment to the farm was admirable, his love for the seasons, celebrated by the needs of land, kept us all on track. We will miss sharing milkshakes, muffins and biscotti but most of all, his great sense of humor, his smile and 'cheekiness'... "Jared, where did you put the chainsaw!" As Jared leaves this earthly-land, mother nature blessed us with a new born calf, which he was looking forward to. Jared has named many of our animals so we named this new bull-calf 'burrito'; Jared, we know you appreciate this greatly! We will always remember Jared as the Tomten of our land, a beloved Friend, a brother and a true Heartbeet Community Member. We will be dedicating our barn to you: JARED'S BARN.

Blessing on your journey Jared, you will forever be in our Hearts,
Jonathan Gilbert

Loch Arthur Camphill Community

Beeswing, Dumfries, Scotland



We are a vibrant and forward looking Camphill Community sharing life and work with adults with learning disabilities. We live in seven shared households that are home to a population of around 75 people, 28 of whom have a supported tenancy. We have families that have been here for a long time as well as some people who have recently joined us to make their home here.

We are supported by 20 short term volunteers coming for 6-12 months as well as a number of employees working in our shop, café and in our offices.

Loch Arthur Community is now in its 33rd year and nestles under Lotus Hill in a beautiful valley in Galloway, South West Scotland. Our 540 acres include the Loch which gives us our name, a large forest and areas of outstanding natural beauty.

Our work areas include a biodynamically run farm, productive gardens, creamery, bakery, craft workshops and a thriving farm shop and café.

We also share a rich social, cultural and spiritual life.

WE ARE LOOKING FOR PEOPLE

who want to be part of a socially dynamic Community and wish to join us to find new ways of moving forward into the future with courage and confidence.

This exciting and challenging opportunity is suited to individuals, families or couples who:

- Are passionate about life sharing and able to take on responsibility for a shared household which includes short term volunteers and individuals with learning disabilities
- Are able to carry the wellbeing of all people in the house including personal care
- Have good communications skills and are able to work well as part of a team.
- Are willing to join all aspects of community life including social and cultural activities
- Have experience in homemaking and the ability to create a warm and social atmosphere
- Are flexible and able to cope with stressful and challenging situations
- Are experienced in working with people and have relevant training or are open to work towards a qualification that is recognised by the Scottish Social Services Council

FOR MORE INFORMATION visit www.locharthur.org.uk

and contact Rike Witt on 0044 1387 760687 or email rike@locharthur.org.uk

Loch Arthur Camphill Community, Beeswing, Dumfries, DG2 8JQ Charity Number SC043416



TIME TO RISE

A HEARTBEAT YOUTH CONFERENCE
ON SOCIAL THREEFOLDING
SEPTEMBER 21 – 23, 2017

THE THEME OF SOCIALTHREEFOLDING WILL BE EXPLORED AND EXPERIENCED. PARTICIPANTS WILL ENGAGE WITH OTHERS IN LIVING INTO THEIR RELEVANCE AND CREATIVE POSSIBILITIES IN OUR REAL CURRENT SITUATIONS: IN SCHOOLS, ON FARMS, INTENTIONAL COMMUNITIES AND OTHER SOCIAL AND ECONOMIC ORGANIZATIONS.

THERE WILL BE TALKS GIVEN TO STIMULATE OUR MINDS WITH THE PRINCIPLES INTRODUCED BY RUDOLF STEINER TO BRING HEALING TO SOCIETY'S SOCIAL ILLS, CONVERSATION CIRCLES TO TAKE UP OUR QUESTIONS, AND ARTISTIC WORKSHOPS TO HELP DEEPEN AND ENLIVEN OUR EXPERIENCE OF THEM.

SINCE THE INDUSTRIAL REVOLUTION, WESTERN CIVILIZATION HAS BEEN DRIVEN PRIMARILY BY ECONOMIC FORCES TO THE DETRIMENT OF FREEDOM IN CULTURAL LIFE, JUSTICE AND EQUALITY FOR ALL IN POLITICAL LIFE, ANDEVEN ECONOMIC PROSPERITY, DUE TO THE CONCENTRATION OF WEALTH. WELL-MEANING SOCIAL MOVEMENTS HAVE SOUGHT TO ADDRESS THIS ISSUE BY TRANSFERRING ECONOMIC POWER TO THE GOVERNMENT THROUGH COMMUNAL OWNERSHIP (COMMUNISM/SOCIALISM), ONLY TO FIND THAT ONCE AGAIN CORRUPTION AND INEQUALITY PREVAIL.

ONE HUNDRED YEARS AGO RUDOLF STEINER SHARED THE RADICAL INSIGHT THAT THE HIGH IDEALS OF THE FRENCH REVOLUTION — LIBERTY, EQUALITY AND FRATERNITY — ACTUALLY HOLD THE KEY TO SOCIAL HEALTH, BUT ONLY IF THEY ARE APPLIED TO THE APPROPRIATE ASPECTS OF LIFE: FREEDOM IN CULTURAL LIFE, INCLUDING RELIGION AND EDUCATION; EQUAL RIGHTS FOR ALL IN THE POLITICAL ARENA; AND IN PLACE OF SELF-INTEREST IN THE ECONOMIC SPHERE: FRUITFUL ASSOCIATIVE COLLABORATION AMONGST PRODUCERS, DISTRIBUTORS AND CONSUMERS TO SERVE THE NEEDS OF ALL.

FOR FURTHER INFORMATION ON THIS CONFERENCE IN HARDWICK, VERMONT, USA, SEE:

threefoldingconference.com



WORLD CONGRESSES
FOR PERSONS WITH DISABILITIES

**FIRST WORLD
CONGRESS FOR PERSONS
WITH DISABILITIES
RUSSIA YEKATERINBURG 2017**

MAKING VALUES VISIBLE

Dates: 07-10 September 2017

Venue: Yekaterinburg

We expect about 700 participants from around the world and from Russia. The target group is persons with disabilities, regardless of the form of disability. Participation is, if necessary, made possible by a companion. (1 person may accompany an average of 3 participants). Added to this are volunteers who facilitate the holding of the Congress on the spot and help with the necessary support, and the organization team.

In order to participate, you need to register and pay the registration fee.

Go to: <http://kongress2017.ru/registration3/>
and click on **DOWNLOAD APPLICATION FORM**

Please fill in the form and forward it to the Congress Office at
kongress2017.ekb@gmail.com

You will receive a reply from the Congress Office with the confirmation that your application has been accepted and all details needed to pay your participation fee.

PUBLISHING WORK PLACEMENT OPPORTUNITY



Do you have an anthroposophical background, love books, and would like to gain experience in publishing?

Floris Books is delighted to announce a new programme of six-week work placements, offered in our Edinburgh office, to those looking for publishing experience. Candidates must have a demonstrable interest or background in anthroposophy.

Full details at:
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Self Catering Holiday House: The White House Killin

Set within the beautiful Loch Lomond and Trossachs National Park, **The White House** is in an ideal location to explore the natural beauty of Highland Perthshire, Scotland. Situated in a secluded setting near



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contact ueli@ochiltowerschool.org for a brochure and availability

Heartfelt Care

Where Kindness and Empathy Come First

Heartfelt Care is a small care agency based in Stroud Gloucestershire. We provide domiciliary and live in care for elderly clients who are supported by a wonderful group of excellent carers who are passionate about their work. Heartfelt Care would like to hear from anyone who would like to join our agency as carers within the Gloucestershire area especially in Cirencester and Kemble. Heartfelt Care offers an excellent rate of pay per hour. Please contact Catherine Stephenson via email at enquiries@heartfeltcare.co.uk

Job opportunities in the field of medical and social therapy and anthroposophic medicine.

Kairos Rehabilitation Trust is part of an NHS community pain management clinic in Greenwich, South East London. We provide medical and social rehabilitation for patients for whom conventional treatments have either not been effective or are not expected to be so. We combine anthroposophic medicine and therapies (Rhythmical Massage- and Eurythmy Therapy) with social therapeutic activities. We support patients in securing financial benefits as well as to return to work.

The Kairos Model was shortlisted for the BMJ 2017 (Innovation Section) Awards. It is considered innovative because it successfully addresses two difficult healthcare problems: multi-morbidity and patient dependence. Outcomes, shortly to be published the Journal of Pain Management (Nova Science, NY) demonstrate statistically significant improvement in pain, quality of life & depression and substantial reductions in prescribing costs and health service use.

Kairos' medical & therapy running costs are now funded by Greenwich NHS. Plans to develop social therapies and a social enterprise in keeping with patients needs will be funded by the charity. Current premises are being upgraded to manage an expected rise in patient numbers from 40 to 100 within the

next year. The local health service provider is keen to help us roll out the model, and it seems that there is a window of opportunity to work with anthroposophical medicine more widely.

New colleagues are required to lead and further the work, cater for increasing clinical demands, fundraise and help lift Kairos to a next level of development. We aim to offer at least one post as a fulltime post. Depending on forth-coming interest, this can be in either the medical or the social therapeutic field. We aim to fill the posts within the next 6-12 months.

We would like to hear from colleagues from the field of therapy & medicine who have experience of social therapy & social enterprise, as well as GPs who are especially interested in Pain management, who may be interested in joining or developing the model themselves.

Enquiries

to Ingrid Hermansen and David McGavin

[gепainservice@gmail.com](mailto:gepainservice@gmail.com)

00 44 7712810108

www.kairosrehabilitation.org.uk



Castalia Hall in Ballytobin

The Dove Logo of the Camphill movement is a symbol of the pure, spiritual principle which underlies the physical human form. Uniting soon after conception with the hereditary body, it lives on unimpaired in each human individual. It is the aim of the Camphill movement to stand for this 'Image of the Human Being' as expounded in Rudolf Steiner's work, so that contemporary knowledge of the human being may be enflamed by the power of love. Camphill Correspondence tries to facilitate this work through free exchange within and beyond the Camphill movement. Therefore, the Staff of Mercury, the sign of communication which binds the parts of the organism into the whole, is combined with the Dove in the logo of Camphill Correspondence.

Editors:

Betty Marx (Editor and Adverts), Columbine, Murtle Estate, Bieldside, Aberdeen, AB15 9EN, UK

Email: campcorresp@gmail.com

Eva Heathcock, 52 Hillview Road, Peterculter, Aberdeen, AB14 0UB

Subscriptions:

Belinda Heys, Treetops, Post Horn Lane, Forest Row, East Sussex, RH18 5DD, UK

Email: campcosubs@gmail.com Tel: 01342 825135

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Suggested contribution of £25–£45 per small announcement/advert.

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are available from Christoph Hanni (backcopies4campcorr@gmail.com) and from Camphill Bookshop, Aberdeen

Deadlines:

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Deadlines for ARTICLES are: Nov 25th, Jan 30th, Mar 30th, May 30th, July 30th and Sept 30th.

ADVERTISEMENTS and SHORT ITEMS can come up to seven days later than this.