

January/February 2018

CAMP HILL CORRESPONDENCE



From "Sacred Spaces" by Janneke Rosenbrand

The human heart can go the lengths of God...
Dark and cold we may be, but this
Is no winter now. The frozen misery
Of centuries breaks, cracks, begins to move;
The thunder is the thunder of the floes,
The thaw, the flood, the upstart Spring.

Thank God our time is now when wrong
Comes up to face us everywhere,
Never to leave us till we take
The longest stride of soul we ever took.

Affairs are now soul size.
The enterprise
Is exploration into God.
Where are you making for? It takes
So many thousand years to wake,
But will you wake for pity's sake!

A Sleep of Prisoners by Christopher Fry

***Celebratory Birthdays
January – February 2018***

Becoming 94

Elizabeth Parrizich Simeon.....30 January

Becoming 90

Ursula Shroeder, Devon..... 30 January
Rosalind Gartner, Stourbridge..... 18 February

Becoming 85

Sally Schad, Ringwood24 February

Becoming 80

Konrad Haase, Trautskirchen..... 19 January
Mary Ann Wilkinson Botton..... 19 February

Becoming 75

Bryan Gill, Newton.....2 January
Adelheid Giesche, Lehnhof.....2 January
Colin Tanser, Devon.....5 Januar
Anke Rentsch, Heiligenberg.....16 January

Becoming 70

Marty Hunt, Copake.....5 January
Thomas Hart, Hermanus.....12 January
Stephen Sands, Cherry Orchards.....14 January
Valerie Wright, Glenraig.....8 January
Angela Fortune-Droulers, Le Beal.....19 January
Cherry How, Clanabogan.....21 January
Helmut Kreibaum, Lehenhof.....7 February
Susan Pickard, Stroud.....13 February
Sean Byrne, Glenraig.....25 February
Brian Haxby, Delrow.....28 February
Anne Horan, Glenraig.....29 February

***Contact Adam Hewitt to add
your birthday into this column:
ahewitt@camphillsoltane.org***

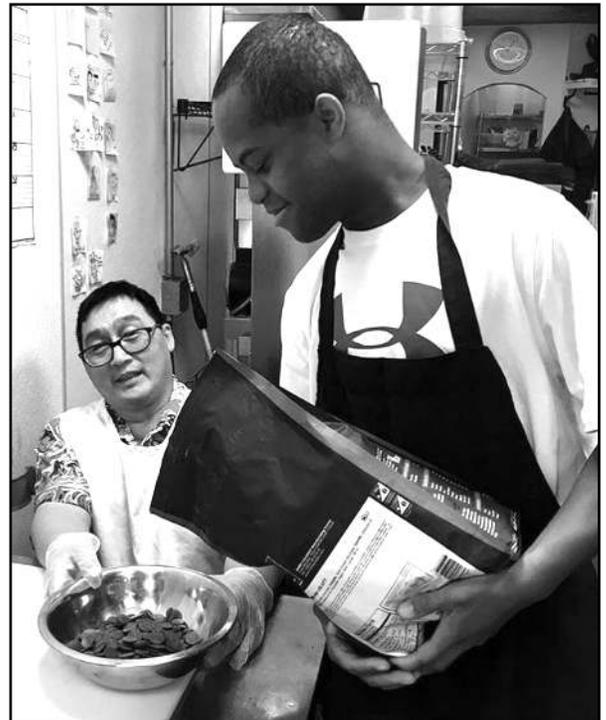
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Editorial and Advertising Rates - Back Cover

Announcements

70th Anniversary of St John's School : This will take place at Camphill School Aberdeen. All who would like to take part in this event are warmly invited. Please contact Betty Marx on : **b.marx@crss.org.uk** for details.



Dear Editors,

I found the last issue (November/December 2017) of Camphill Correspondence engrossing! Birte's inspiring article about Le Beal was such a poignant contrast to Vivian's heartfelt concerns, and the poems and heartwarming obits were moving. And what exciting news about the group in the American region who is now taking on the CC, modernizing it. That's wonderful and I'll be checking out its new online presence as soon as I finish this letter.

This also means that the Nov/Dec issue was the last one that Deborah Ravetz and Christoph Hanni were involved with. It would be unjust to let this milestone pass without acknowledgement!

Way back in 1987 Deborah courageously took on the Editorship of the then struggling magazine in order to try and give it a more solid footing, to make it more reliable and to give it a larger, more relevant presence throughout the movement. Which she did, with great commitment and love. Deborah has remained involved and faithful ever since then...that's thirty years! Although her outer responsibilities changed over the years, she continued to play a very active part on the Support Group and for a number of years now she has taken on the front cover picture and quote. How she managed to find the most wonderful covers and quotes each time is a source of amazement to me. When I was the Editor it was a great reassurance to know that Deborah was always ready to give 100% focus to helping and supporting the CC through some thorny issues at times.

Deborah, your skills and faithfulness have not gone unnoticed. You have played an instrumental role in helping the Correspondence find its way with your warm humanity and with your ground of enquiring anthroposophy all these years. Although the CC is now beginning an exciting new and timely phase, your efforts have been stellar and have been very much appreciated by myself, the Support Group and many readers.

Christoph Hanni has been tirelessly taking on the laying up of each issue also for many years, liaising with our printers, managing to find some wonderful photographs to go with articles, working often right up to deadlines (and beyond!) without complaint and with great commitment. I remember well the feeling we shared as yet another issue was as good as we could possibly make it – usually right on the deadline – of 'Phew! Another one complete!'

A warm thank you should also go to Betty Marx and Eva Heathcock, who willingly took up the editing from me last year, enabling me to move on to other commitments. They knew they were not the people to carry it for the long-term but they were brave in coming forward to fill in the gap when needed. Thanks to them the CC is still going and is able to be handed on to the next generation of innovative and committed individuals.

Warmest thanks, Maria Mountain

Maria is a yoga teacher and is currently training for an MA in Dance and Movement Therapy. She was involved in Camphill Correspondence for many years, first with Subscriptions and as Editor in more recent years.

The International Curative Education and Social Therapy Council: An Evolving Global Network



Annual meeting of the Curative Education and Social Therapy Council at the Goetheanum, October 7 - 8.

The Camphill Movement is part of a larger global network of anthroposophic initiatives and organizations supporting individuals who are at risk of being marginalized and whose particular developmental, social and biographical needs are not easily met within our currently prevalent educational and social systems. These include, children, adolescents, adults and aging adults with intellectual and developmental disabilities, but also those in precarious social situations, facing insecurity and instability for a variety of reasons, such as mental illness, poverty or migration. The Curative Education and Social Therapy Council is the international umbrella organization for this broad and diverse network. It includes close to 700 initiatives and organizations in more than 50 countries, many of them organized in national or regional associations. It also includes an active network for professional education, with programs that range from relatively informal professional development to differentiated courses of first professional training, undergraduate and graduate degree programs and advanced professional education. As an independent global network

organization, incorporated as a nonprofit association in Switzerland, the Curative Education and Social Therapy Council also serves as a professional body within the organism of the School of Spiritual Science, which has its anchor at the Goetheanum in Dornach, Switzerland, and forms a globally active community of groups and individuals engaged in spiritually-deepened anthroposophic inquiry in all fields of life and professional work. Founded by Rudolf Steiner for the purpose of research in the service of social and cultural renewal, of healing and humanizing change in the world, the School of Spiritual Science is organized into focus areas of activity. While the Curative Education and Social Therapy Council developed as a professional network affiliated with the Section for Anthroposophic Medicine, its identity is very much interdisciplinary. Today, the Curative Education and Social Therapy Council, while formally linked with the School's Medical Section, sees itself as a distinct and independent professional field at the intersection of medical-therapeutic, pedagogical and social ways of working, and therefore in equally strong relationships with the School's

Sections for Pedagogy and for Social Science. To support and coordinate the work of its international network, the Council maintains an office at the Goetheanum in Switzerland. The tasks of this office and its small staff include the facilitation of international network activities, organization of international conferences, research and publications, support and advice for initiatives and regional networks across the world and establishing the presence of this network within the School of Spiritual Science. This is possible because of the commitment of the worldwide movement to support this international collaboration financially, through self-determined membership contributions from the different regional and national networks of organizations.

Rüdiger Grimm carried the coordinating and leadership role for the Council for 21 years, until his retirement at the end of 2016. In January 2017, a new Leadership Team took over this function: Jan Goeschel, Bart Vanmechelen and Sonja Zausch. Together with Pascale Hoffmann, who will continue to manage the office in Dornach on a day-to-day basis, and Gabriele Scholtes, who is responsible for the German language professional journal 'Seelenpflege', they now make up the Council's staff.

In this new team situation, all three members of the Leadership Team continue to carry other roles besides this function. Jan Goeschel holds a 50% position for the Council, serving as Managing Director as well as Member of the Leadership Team. He lives at Camphill Special School – Beaver Run in Pennsylvania and continues as the President of the Camphill Academy in North America. Bart Vanmechelen holds a 20% position and continues as the director of the curative educational center De Speelhove in Belgium. He is also the General Secretary of the Anthroposophical Society in Belgium. Sonja Zausch also holds a 20% position and continues to teach at Emil Molt Akademie, an anthroposophic vocational school in Berlin, Germany, offering training in social care. Sonja also works for the German association 'Anthropoi', thus providing a stable link to the largest national network. At the annual meeting of the Council in October 2016, Jan, Bart and Sonja initiated a process of conversations among the Council delegates (about 70 people from all

countries represented in the network) that have now led to six focus themes for the work of the international network of the next few years:

(1) development of 'training for trainers' to strengthen professional education worldwide, (2) research, with a focus on quality-of-life studies, (3) management and leadership training, (4) development of publications and resources for training and practice, (5) next generation and young professionals network, and (6) further development of School of Spiritual Science activities in our field of work. These themes will be taken up by new and existing working groups, which now have the task of developing concrete projects, with support from the Leadership Team.



A major focus right now is the planning for next year's **biannual international conference, on October 8 – 12, 2018, at the Goetheanum in Dornach, Switzerland.** This is perhaps the most important regular gathering of our global movement. It presents a unique opportunity to get together in dialogue, exchange and mutual learning processes. It is also the place to build community and collegiality within the international network. This time, the theme will be: **Social - Play - Space: Making room for fulfilling biographies.**

The focus will be on those aspects of our work that have to do with the creation of social spaces in which individuals can lead good lives. How do we build relationships, communities, How does our work impact and support larger societies?

How does our work impact and support larger social shifts and developments? How do we promote ways of being together on the micro-, meso- and macro-level that make room for each of us with our unique biographies? Up to date information will be posted on the events page at www.en.khsdornach.org. Once the registration process for the conference is open, it will be posted there as well. We hope to see many of you there!

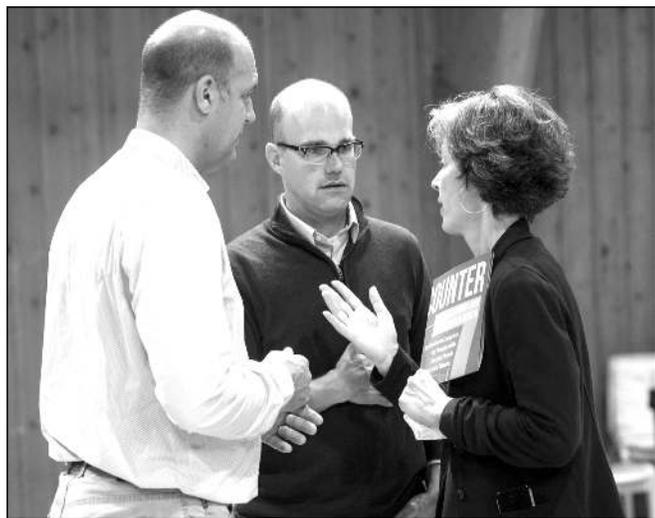
Everything in our movement happens because of the initiative and ability of individuals to work together and support each other. We look forward to working with all of you as our worldwide community moves into this next phase of its development. Please feel invited to connect with any of us and share your ideas and initiatives!

In collegueship,

Jan Goeschel, j.goeschel@khsdornach.org

Bart Vanmechelen, b.vanmechelen@khsdornach.org

Sonja Zausch, s.zausch@khsdornach.org



The new leadership team: Sonja, Bart and Jan

Photos credit: Matthias Spalinger.

Letter from the US Correspondence Team

This is the first edition of Camphill Correspondence from the new publication team in the United States.

We apologize that this first edition of Camphill Correspondence in 2018 comes to you later than usual. We had to raise the funds to cover the costs of publication.

All past subscriptions will end with this issue. Also, we regret that we can no longer offer complimentary copies. Camphill Correspondence will need to be financial viable and paid annual subscriptions will be an essential part of creating financial viability.

In addition to subscriptions, we are soliciting paid advertisements that can be submitted via the website. Donations can be made via the website.

We are asking all readers to subscribe anew. All subscriptions will be on an annual basis calculated from the date the subscription is paid. Please see the back page for subscription information. All print subscriptions will include unlimited access to current digital editions, as well as the archive of all past editions of Camphill Correspondence.

Part of the transition of Camphill Correspondence to the new publications team in the United States is that there is now a website and a Facebook page for Camphill Correspondence.

You are part of the team! Please send news articles, essays, poems, letters to the editor, photographs and artwork. Submissions of content can be made through email or on-line at the website.

All your support for Camphill Correspondence is deeply appreciated by the new team. Let us do this together. Help us to create a new day for Camphill Correspondence.

Scottish communities update Dec 2017

We have only had two Neighborhood meetings since the summer meeting in Northern Ireland. The following are extracts from our recent discussions. Unfortunately due to the full agenda no direct suggestions were made in relation to Movement. Traditionally the animal for Scotland is the unicorn and I think that symbol catches the essence of Scottish communities.

Of particular concern is the closure of Ballytobin, Ireland, the removal of nearly all vocational co-workers and their replacement by a Catholic care organization to support residential members. "Settlement reached for most vocational co-workers and final property ownership still being negotiated. Camphill Ireland are carrying out a strategic review for rest of communities. AoCC financially supported Camphill Community Ireland to resolve, with meetings including parents and members. Only 45 vocational co-workers left in 17 Irish places, all communities run by employed managers. Willingness to work to find solutions."

The other major UK wide issue is Brexit, the departure of the UK from the European Union. Around 50% of vocational co-workers in Scotland are from Europe and the majority of short term co-workers, so a big concern. Camphill Scotland leading 50 UK organizations requesting an amendment to Brexit parliamentary bill asking for a review before final decision to leave. "AoCC now engaged solicitors to deal with immigration queries in preparation for Brexit challenges."

Social pedagogy (rather than curative education and social therapy) becoming more embedded in many Scottish communities. A Scotland wide course, "Discovering Camphill" is now successfully running for 6 days a year along with more specialized regional training. A new Memorandum was presented as a result of work in these trainings and is being digested by communities.

Continuing on from Dialogue and the last Movement, a presentation on Frederick Laloux and self-managing groups (teal organizations) was made to November meeting. Discussions are ongoing at strengthening Neighborhood membership, many new people and more arriving with succession planning and the question is, how can you engender "brotherliness" and the relevance of Neighborhood in the diverse firmament of Scotland.

Other than that, many Camphill's are expanding and growing, with lots of new initiatives and buildings springing up across the fertile soil of Scotland.

Bruce Bennet from Camphill Tiphereth in Scotland. Bruce is a member of their regional board as well as the Delegate representing Scottish communities. Bruce has been attending the Movement Group Summer meeting for quite some time.
His contact: Bruce.Bennet@tiphereth.org.uk

Thank you to everyone who donated to support the publication of the Jan/Feb 2018 issue of the Camphill Correspondence.

- Guy Alma
- Doug Langstraat
- Roselyn Aring
- Hannah Schwartz
- Leigh Holliday
- Coleman Lyles
- Arlene Thorn
- Carol Fernandez
- Adam Hewitt
- Nathan McLaughlin
- Deborah Grace
- Joe Harris
- Patricia Thom
- Anonymous (5)

Thank you to the trustees of the Camphill Association of North America for helping us with opening a new bank account and to the Camphill Foundation USA for its generous donation to help with the publication expenses.

Kaspar Hauser Festival Impressions



A young teenage boy who suddenly appeared in Nuremberg in 1828, and who was murdered at the age of twenty one still remains a mystery to many people. What does the life of Kaspar Hauser mean to us today? Are we still trying to unravel the riddle of his life and death? In Ansbach, where Kaspar Hauser was murdered and buried, for quite a long time not much was spoken about Kaspar Hauser. However, there has been a revival of interests in the recent years. Kaspar Hauser Festival has been celebrated biannually in Ansbach for the last twenty years. Talks are given, plays are performed, exhibitions are made every other summer. The man behind the resurgence of interest is Eckart Boehmer. He is an actor, theater director and researcher of Kaspar Hauser. Eckart Boehmer has dedicated his life to Kaspar Hauser.

In Camphill Communities, many people maintained deep inner connection to the being of Kaspar Hauser. People carried the spiritual impulse, like carrying a candle light in their hearts. Sometimes, this flame burns stronger and brighter. The fire spreads and touches many more people's hearts. New candle lights are kindled. When we create an event for Kaspar Hauser, we see the spreading of the candle lights.

***Here lies Kaspar Hauser
Riddle of his time
His birth unknown
His death mysterious
(From the inscription of Kaspar Hauser's
tombstone)***

In autumn 2016, spiritual impulse to celebrate Kaspar Hauser came to the west coast in America. John and Penelope Baring were central to bringing this impulse out into the west. Camphill California hosted Kaspar Hauser Festival, where Richard Steel and Eckart Boehmer were invited as speakers.

It is amazing how spiritual impulse that wakes up in one place, can also wake up in another place. Do beings on the other side of threshold whisper to each other so that the same spiritual impulse can speak to people in different geographic locations? Do the angels say "Wake up. It is your turn to answer to the call."?

The impulse to take up Kaspar Hauser in our hearts spread to the east coast in the United States in autumn 2016, and then in January 2017. "Can we bring about Kaspar Hauser Festival in the east coast, also?" This question led the four Camphill Communities in upstate New York to gather. We decided to host Kaspar Hauser Festival in November 2017. Representatives from Camphill Village Copake, Triform Camphill Community, Camphill Hudson and Camphill Ghent met regularly to plan the festival. It was months of talking and hard work to bring about this initiative.

The planning group's meetings themselves were wonderful. The spirit of collaboration lived in the space between us...as if a Whitsun dove was shining, above us, between us and all around us...

As preparation for the festival, David Schwartz and Tim Paholak organized a study group from the summer until the festival. The study groups were deeply appreciated and well attended. Each time, twenty people or more came. From September until the festival, members from the four Camphill Communities gathered to practice the Kaspar Hauser play written by Carlo Pietzner, *And From the Night, Kaspar*. The play was ably directed by Stephen Steen, assisted by Meg Henderson. *And From the Night, Kaspar* was performed twice during the festival, and were well-received. David Schwartz and Richard Steel gave talks at the Taconic-Berkshire Branch of Anthroposophical Society. It was wished among the planning group that we come in contact with wider Anthroposophical circles. At one point during the preparation, John Barnes from the branch came to the planning meeting and proposed if collaboration can happen for Michaelmas. Therefore, on Michaelmas day, Eurythmy Spring Valley performed the Foundation Stone Meditation at Fountain Hall in Camphill Village Copake. Michaelmas is also the supposed birthday of Kaspar Hauser. The festival was mainly lead by Richard Steel and Eckart Boehmer. It was important for the planning group to invite Eckart



Boehmer for this festival. Richard and Eckart have collaborated many times before. Richard Steel has been responsible of Karl Konig Institute. Since December 2016, together with Eckart Boehmer, Kaspar Hauser Research Circle <http://www.kaspar-hauser.net/en/index.html> has been established as part of Karl Konig Institute. This research group now has tremendous responsibility to continue the research of Kaspar Hauser. It is amazing how much developments have happened in this work just in the last few years.

The festival took place in the span of five days from November 1 to 5, 2017. On the first day, the festival started in the evening with Glen Williamson's performance of his Kaspar Hauser play, *The Open Secret of the Foundling Prince*. The spirit of the story was directly in-align with the spirit of the festival. "Is this a beginning of a new community?" words were uttered. The words expressed the sense of awe and anticipation for what is to unfold in the next days, and in the future.

The second day started with the festival participants introducing ourselves. People came from different places; from Pennsylvania, Massachusetts, Vermont, Minnesota, California, Quebec, England and here in Hudson Valley. Participants were not only from Camphill Communities. People connected with the local Anthroposophical branch, and wider Anthroposophical Society also attended. At one point in the morning, Eckart sang a native American song at the middle of Fountain Hall in Camphill Village Copake. This somehow felt completely fitting to the festival that was happening in America.

In the afternoon, after an artistic presentation by Camphill Hudson, David Schwartz gave a talk, "Herman Melville and Kaspar Hauser: Vulnerability in a Time Dominated by Intelligence and Power." David gave a picture of how the spirit of middle-Europe and the spirituality brought by Kaspar Hauser can also be found in America and in the American writer, as part of a larger picture of human evolution into the future. The day was also All Souls Day. In the evening, Karl Konig's "A Christmas Story" was read. Together with the story,

music by bells, singing and lyre, played by Akiko Suesada, were performed. The story and the music were the perfect ways to communicate with the beings on the other side of the threshold. The evening event and the next day took place in Triform Camphill Community.

The third day started with a talk by Richard Steel "Kaspar Hauser and Karl Konig Today." One could identify two streams of development in the nineteenth and the twentieth centuries. One stream brought scientific theories such as Darwinism. Darwinism led to the theory of social Darwinism, the idea of survival of the fittest, and eventually to WWII. Karl Konig studied Embryology, battled for the spiritual image of the human being, developed the capacity to think with the heart, and practiced in Camphill, "what you did for the least of my brothers, that you did for me." (Matthew 25:40)

In the evening, there was the first performance of *And From the Night, Kaspar* at Fountain Hall, Camphill Village Copake. The dedication of the directors, all the players, lights, music were apparent in this well-prepared performance. The portrayal of Kaspar Hauser by Caspar von Leoper and the higher being of Kaspar, entirely portrayed in eurythmy, by Jeanne Simon-MacDonald were splendid and should be especially noted.

The fourth day started with an artistic offering of puppets and play by the third-year Camphill Academy students in Copake. When one of the speeches was spoken, it was noticed that the students were from Latin America, Africa, Asia and Europe. It was a small but wonderful picture of how global the spirit of Kaspar Hauser could be.

The main events of the day were the two talks by Eckart Boehmer, "Unfulfilled Mission of the Hereditary Prince" in the morning, and "Fulfilled Mission of Kaspar Hauser" in the evening. Since it was the first time Eckart gave talks in America in English, he read his talks, which were beautifully translated from German to English in advance by Helen Lubin. Eckart is one of the leading researchers of Kaspar Hauser in today's

world. He has come in contact with Anthroposophy and developed even deeper understanding of Kaspar Hauser. The extent of his exoteric and esoteric research was wide and deep. Researching the historical background, political intrigue, biography of Kaspar Hauser, lives of the people around, and the esoteric aspects of Kaspar Hauser are all part of attempting to understand "the riddle of his time, unknown birth and mysterious death." Eckart's life and research has contributed to the progress of this task a step further.



The fifth day began with The Festival of Offering in Camphill Ghent. It was an amazing "coincidence" that the reading of the week was the same reading used for the admission into Camphill Community: I AM the true vine. For me, this image from St. John's Gospel is also described in the image that visited Kaspar... "The tree itself stood upon a base which was solid and from below to its top reached something like an innermost pole on the very tip of which there was so slender a crown with a red berry in it...pulsing with the fraternal blood of the brotherhood to which I was called." (from one of Kaspar's lines in the play *And From the Night, Kaspar*) These images are one and the same for me.

The second session was called “Artistic Encounter with Kaspar”. Music, poetry, singing, lyre and the display of a painting all helped us come closer to the being of Kaspar Hauser. Gili Melamed Lev, Copake choir and Camphill Ghent lyre group contributed to the music. Much gratitude and thanks were expressed to each other at the final plenum. The festival will continue and will go back to the west coast, to Camphill California, in autumn 2018. For me, this echoing, from west coast to east coast, and then from east coast to west coast, is like healing medicine being poured across the continent. Does America need healing? Does the world need healing? Yes, the whole world desperately needs healing! Kaspar Hauser is a healing medicine. However small the applied amount is, the medicine heals. We are also talking now if Kasper Hauser Festival can come back to the east coast in 2019! There was the second performance of And from the Night, Kaspar in the afternoon. Many people from Camphill Village Copake, Triform, Hudson, Ghent and people from the local area came to see. The performance ended with a standing ovation, a fitting end to the festival.



What was the five days of festival like? How did we experience? The five days of festival was like... magic. Not only everyday was special, but every moment was special. In all the talks, conversations, plenums, artistic offerings, meals, tea breaks, and in the interactions of people, there was something special. The festival took place in different Camphill Communities. Mainly it happened in Camphill Village Copake. One day, it took place in Triform. One day, it was in Camphill Ghent. A workshop was happening in Camphill

Hudson, and many people who were attending the workshop participated in the festival. Traveling to the different Camphill Communities, and seeing people in the communities added to the wonderfulness of the experience.

As much as the talks carried the festival, art was also the vehicle of the spirit. The tone of the day, poetry, singing, drama, story, eurhythm, lyre, puppetry, music, craft, speech and painting were all very much part of the festival. Appreciation goes to everyone who participated in the festival, traveled and came from afar, who came from the local Anthroposophical branch, and all who supported in all different ways. The festival was an experience of community building. We attempted to create a community around Kaspar Hauser; building a house for Kaspar...

Special thanks to all those involved in the planning group. Thank you very much to Onat Sanchez-Schwartz, who did much administrative work and was the festival coordinator, Deborah Grace, David Schwartz, Stephen Steen, Emily Gerhard, Dries van Beusichem, Irena Valujeva, Michael Hoy, Thomas De Leon, David Keane, Anna Ree and Richard Steel. Thank you very much to Penelope and John Baring who helped us from California. A beautiful song was written by Channa Seidenberg for the festival to the poetry of Kaspar Hauser. The song was sang by Camphill Village Copake Choir twice. The poetry was also read several times during the festival in Triform, in Copake and in Ghent

***Contentment is the greatest grace,
Contentment changes water into wine,
Grains of sand into pearls,
Raindrops into balsam, poverty into riches, the
smallest into the largest,
The most common to the purest,
the earth into paradise.
Beautiful is the heart which remains in harmony
with itself at all times
Beautiful is life itself as all deeds balance each
other
~ Kaspar Hauser***

***Written by Takeshi Suesada, a devoted coworker
at Triform***

Camphill Not Service Provider - Community Across the Threshold

Not so long after I arrived in the Camphill North American Region I participated in a conference on the theme of Social Threefolding. I was handed a paper from 1956 written by a German Waldorf School teacher. The article was entitled "Republican Not Democrat". I remember feeling at the time, just after President Obama was elected, that it was paradoxical to be confronted with a title like that. All of this however had the intended effect of making me read the document. What I was presented with was a clear perspective, originating from Steiner's Course for Teachers, that a transparently selected hierarchy was the appropriate way to administer an organization.

Through the next phase of my life in the USA in Camphill Soltane, interestingly the whole of the Obama years, I would often bring up this paper when discussing decision making. I thought that as we were an organization, like a school, that we too should be administered not by a consensus group process but by a duly appointed executive.

This struggle was clearly one that had been going on in Waldorf schools and other anthroposophical organizations for decades and it was still being discussed in a Social Threefolding conference in North America in 2008.

At the macro level the question of executive versus group process became one of the central struggles of the Obama era - the President versus Congress. At the micro level the struggle was between the administration of a service provider by an executive selected by a Board of Directors governed by the organization's constitution and the community being run by a group process of the senior coworker circle.

At all levels people who were not in the executive role wanted to be involved in all kinds of decisions relating to executive actions. There were also people who were worried about what could happen if a person had executive power who was destructive - a legitimate concern we would find out later at the macro level.

It was truly at the heart of the dilemma of Camphill that it was acting as a service provider.

Interestingly enough it was only after Brexit, Botton and the shocking end of the Obama presidency that I began to see a way towards peace and harmony beyond the Camphill/service provider conflict.

Camphill had almost lived an entire lifetime. Eleven 7 year cycles between 1940 and 2017 (77 years). The life of Camphill reached a point of decisive metamorphosis in the mid-twenty teens at the same time as a denouement occurred in the Botton crisis. Camphill was crossing the threshold.

Social Threefolding was, after all, the answer. It was an answer that had been there all along but which was hidden in the weeds of interpersonal conflict, and the ideological conflicts about how supports for adults with intellectual disabilities and autism should be provided.

It became clear to me that the specific nature of the threefold answer was in separation. Separation was usually the answer - it was the Greek etymological root of the word crisis. But separation was marked often by a person leaving a relationship or a place, either of their own choice or unwillingly. Sometimes separation was marked by someone dying. Many people who lived in Camphill communities however were not always afforded the opportunity to choose to come or go. For some people if private fees were paid or if financial support was available separation was not a topic of discussion. Other people just could not afford to leave. If separation, or crisis, was going to happen for some people in Camphill it was going to have to be something bigger than just themselves.

Before finding Camphill I was a corporate lawyer. Corporate in the sense that I specialized in the legal framework of certain kinds of collective action. Typically one could assume that the state organizes rights in the community and that corporations were how collective resources and enterprises were organized.

As for spiritual life it was a question how collective action was even relevant. A church? I had never fully come up with an answer to this and other related conundrums after having transitioned from corporate lawyer to Camphill coworker.

I had these two things going on in my mind:

'The wellbeing of a community of people working together will be the greater, the less the individual claims for himself the proceeds of his work, i.e. the more of these proceeds he makes over to his fellow-workers, the more his own needs are satisfied, not out of his own work but out of the work done by others'.

"At the beginning of culture, humanity strives to create social arrangements in which the interests of the individual are sacrificed for the interests of the whole. Later developments lead to a gradual freeing of the individual from the interests of the community and to an unfolding of individual needs and capacities."

At Soltane we had been going through a period of transformation where the choice of each individual was becoming a central principle in decision making in general. Much furore had raged on during this time as this movement from a certain perspective seemed to pitch the individual against the community. A prevalent perspective was that if each individual wanted something different then at long last we may discover that we were just a collection of people with different values, different ideas of right and wrong and different ideas of what to do. People could choose to watch television, choose not to go to cultural events, choose to eat junk food. Some people thought this was the thin end of the wedge or even the end of everything. Some other people thought - bring it on!

One day I went running. It was just after it became clear who would be the next "leader" of the free world. (I could write another whole article about how the crisis of this event has actually helped bring the possibility of genuine social renewal closer). I was reflecting on the name "Soltane". It was the place of sanctuary in the Parzival story where Herzeloide brought the

youngster to be protected from the slings and arrows of the world at large - so that he could develop in peace.

Soltane the place had a purpose of being a sanctuary away from the disturbances that could impact personal development. But the individual, in the story Parzival, could have another purpose. Parzival needed to be free, to make choices, to fail, to win, to be human.

So it came to me as my heart rate was cruising to 150 beats per minute that the individual, the free spirit, needed to be supported by an organization - as much as the community needed to be supported by an organization - as much as the resources and enterprises needed to be supported by an organization.

I ran home and registered www.parzival.com.

Around 9 months later Parzival as a person directed service provider was born. It was an entity with a mission to support the "gradual freeing of the individual from the interests of the community and to an unfolding of individual needs and capacities".

But what about the "wellbeing of a community of people working together"?

If Camphill was not to be identified as a service provider then what was it?

For many years the circle of senior coworkers at Soltane had been seen as the heart of Soltane. In the last decade though it could be asked that if the blood drives the heart not the heart the blood then how was the heart be composed?

The real fact is that all that happens in the moral life and all that happens physically in the world are brought together precisely in the human heart. These two, the moral and the physical, which run so independently and yet side by side for modern consciousness today, are found in real union when we learn to understand all the configurations of the human heart. (Steiner - "The Human Heart")

This brings to mind the New Testament (Matthew 22:21) where a coin is considered and it is said "Give to Caesar the things that are Caesar's, and to God the things that are God's".

It was becoming clear to me that Soltane had been like a coin with three surfaces: Heads, tails and the edge - the individual, the other and the community - I, thou, we. What would be the configuration of the heart of the transformed Camphill Soltane?

At the Camphill Dialogue held at Soltane in 2014 I had, quoting David Bohm "On Dialogue", warned against "destructive misinformation" playing a part in the evolution of Camphill. I brought this up at the time of the crisis of Botton. (See Camphill Correspondence Fall 2014) My point was that when "sides" get polarized and human beings do not dialogue, truth is the first victim. Anyone who has followed the US political situation and the advent of "fake news" (even to the extent that "fake news" is now "fake news") ought to now understand this phenomenon. There was a strong feeling in 2014 of polarization. On a personal note I received my first hate mail - including in the form of a card sent to me on the occasion of the birth of my daughter - with cut out newspaper letters... Arguably polarization is what happens when appropriate separation does not happen.

By the time that I sat in the wings of the Camphill Dialogue in Aberdeen in 2017 with my 3 year old, after wandering around and meeting donkeys and laying in the sun on the slopes beneath Camphill House I felt as if there was a new beginning. I sensed that the polarization had transformed. Crisis had led to "Things Fall Apart".

I had heard that in the fall out from the Botton crisis coworkers had formed a new community, the Esk Valley Camphill Community, and that they were working with an entirely different provider agency, the Avalon Group. It seemed to me that the crisis and transformation of the composite community/provider model which had been so dramatic was leading to different kinds of changes across continents. But there was one common theme - Camphill not service provider.

As the heart of the Soltane community the senior coworker group had been dysfunctional. The moral and the physical were not working independently and side by side they were all mixed up and palpating in either fear or desire. The lifeblood of the community was all the proceeds of the work all the human beings in the community created. This blood would activate and form the substance of the heart. As a response to the polarization of the world we needed to be all of us stronger together - apart.

The remnants of the senior coworker group at Soltane met through the summer of 2017 and formed the Soltane Association with the following at its heart:

1. The Association envisions a world where people of diverse backgrounds and abilities find commonality to work toward a positive future for the planet.
2. The mission of the Association shall be to cultivate community without borders where people can learn from each other and experience continual growth for the betterment of the world.
3. The Association achieves its mission through
 - a. Opportunities for transformative lifelong learning and creative endeavor
 - b. Ecological stewardship
 - c. Community-based social enterprises
4. The values of the Association are:
 - a. Intentional Gladness
 - b. Compassionate Interest
 - c. Acquired Enthusiasm
5. The founding of the Association is inspired by Anthroposophy and the Camphill Community.

Camphill Soltane had now evolved into a distinctly threefold organism. The Soltane Association, a rights sphere organ where everyone in the community had an equal voice. Camphill Soltane Inc, which incubated and operated enterprises and stewarded community resources according to the principle of brotherhood. Parzival where the individual was supported to be free to follow his or own her karmic destiny.

Adrian Bowden, Camphill Soltane

This is an excerpt of a longer article that you can read in full at www.CamphillCorrespondence.net

In Memoriam

Brigitte Köber (7 December 1925–11 November 2017)

On Saturday, 11 November, 2017, Brigitte was finally able to leave her—by then—very frail body. She had been living in Rütthubelbad near Berne, Switzerland, for the past 15 years. This is a very beautiful place with a 60 bed nursing home, a house with several flats (where Brigitte lived, she had a wonderful view on the Alps), two social therapy houses, a restaurant and a hall with a capacity of 450 seats where, throughout the year, many cultural events, workshops and lectures can take place.

During the last 10 months Brigitte had not been well, sometimes being confused, and then increasingly wishing to be left alone. Very kindly the staff from the nursing home were willing to take care of Brigitte's physical needs in her flat. Christoph Bolleter—a Swiss colleague of some 50+ years—was her almost daily and very caring visitor. It was he who stayed with Brigitte during her last four hours, leaving her only when she had fallen into a deep sleep, during which she managed to cross the threshold by herself as she had always wished.

Brigitte started a weaving shop in Cairnlee in 1950 and then some years later also in Newton Dee Village. In 1965 Dr König asked her to go to Perceval (Switzerland). Later she moved to Aigues Vertes near Geneva, where she was fully active until her retirement to Rütthubelbad in 2002.

In all Brigitte's 67 years in Camphill she was active in curative education, in craft work, as a seminar teacher, Class Lesson Reader and Service Holder. She had connections to quite a few of the leading personalities at the Goetheanum and elsewhere—worldwide. Erika Nauck (née Köber), Newton Dee Village

Lynn Schatzberg , January 12, 2018

Lynn Schatzberg crossed the threshold on Friday, January 12 around 3:40 pm in the company of many of her friends from Camphill Village Kimberton Hills at Parkhouse nursing home, where she was recovering after having been in hospital with pneumonia.

Camphill Village Kimberton Hills has been Lynn's home for 44 years.

For one who has died (by Adam Bittleston)

The Good Shepherd lead thee
Where thou art transformed
That thou mayest breathe
The air of eternal Being.

Where thou workest as soul
For worlds to come
The grace of the Spirit
Unite us with Thee.

With Love, Felicity Jeans, Executive Director

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.

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Office: 2542 Route 66, Chatham, NY 12037 (Camphill Ghent)

Phone: (518) 751-0354 (US only).

Email: editor.correspondence@camphill.org

Editorial:

Copy Editor: Adam Hewitt

Design Editors (print and online): Ralf Homberg, Aroon Kalsi

Editor in Chief: Onat Sanchez-Schwartz

Publisher: Nathan McLaughlin

Adviser: David Andrew Schwartz



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