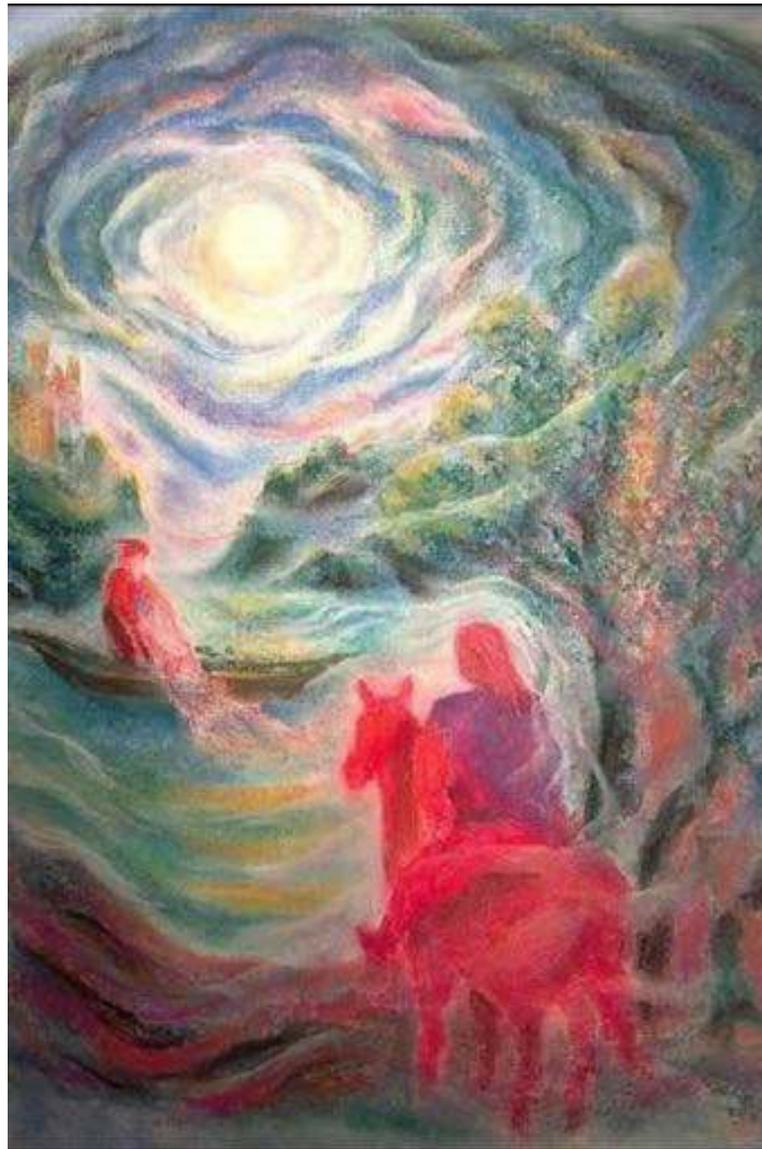




May/June 2019

CAMP HILL CORRESPONDENCE



The Grail Seeker, by John Stolfo

Knowing yourself is the beginning of all wisdom."

— Aristotle

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We welcome your contributions! Stories,
photos, poems - life in Camphill.

Submit your articles to
editor.correspondence@camphill.org.

May/June 2019 Birthday Celebrations

Becoming 97

Monica Dorrington	Ringwood	June 20
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Becoming 94

Wera Levin	Uberlingen	June 8
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Becoming 91

Udo Steuk	Mourne Grange	May 18
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Becoming 86

Michael Lauppe	Stroud	May 23
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Becoming 81

Rainer Lagemann	Lehenhof	May 5
Allan Moffet	Clanabogan	May 11
Gretina Masselink	Mourne Grange	May 27
Jon Ranson	Botton	June 12
Michael Burger	W Coast SA	June 14
Susanne Dorflinger	Basel	June 27

Becoming 76

Michael Reinardy	Clanabogan	May 7
Thomas Farr	Minnesota	May 10
Katherine Gore	Clanabogan	May 11
Borje Erikson	Tapola	May 15
Walter Kruck	Berlin	June 30

Becoming 71

Ann Beal	Copake	May 3
Paule Anne Poole	Botton	May 9
Diedra Heitzman	Kimberton	May 14
George Harland	Botton	May 17
Susan Bauer	Delrow	May 21
Miriame Lyons	Tigh a'Chomain	June 1
Raymond Friskney	Newton Dee	June 5
Deb Wright	Minnesota	June 10
Derek Pooley	W Coast SA	June 16
Jacqueline Gruner	Perceval	June 29

Spotlight: Peaceful Bamboo Village Turns Ten

By Marc Blachere

Driving through winding little roads lined by bamboo groves here and there, accompanied by the sounds of bells from neighbouring pagodas, the sounds of local artisans hammering and manufacturing wooden bells, the smell of tropical flowers and bushes, all this tells you, you are on the right path to the Peaceful Bamboo Family, Tinh Truc Gia (TTG), in Hue, Vietnam.

The Peaceful Bamboo Family (TTG) is South East Asia's first Camphill community.

TTG joined the Camphill movement in 2012 with the support of the Middle European Region.

This year TTG is celebrating its tenth year anniversary!

But actually, it all started a long time before. It started with Eurasia Association's work in the field of special education and social therapy in Vietnam, over ten years before the creation of TTG. Eurasia had created various special schools, vocational training centers and given many training courses for educators and teachers. The profession of special educator/social therapist was more or less initiated in Hue through the work of Eurasia.

Eurasia Association was founded 20 years ago by Dr. Ha Vinh Tho and his wife Lisi, both working in Camphill Perceval, St Prex, Switzerland, at that time. Their personal history is very much linked to Vietnam. Tho's father was of Vietnamese origin. It was in 1982, seven years after the end of the Vietnam war, that Tho had the opportunity to return to Vietnam and meet the suffering of people living with disabilities and their families, and society and nature at large.

Eurasia was born from a wish to alleviate suffering and to bring some positive and innovative impulses in the field of special education and social therapy. But right from the start, there was also the wish to contribute to healing the Earth. The Earth had suffered gravely during the many years of war, through agent orange and all the

destruction. Biodynamic agriculture and ecology are an important aspect of Eurasia's work.

A group of Camphillers was part of the founders, but also a very engaged Vietnamese team that helped contextualize Eurasia's work to the local cultural, spiritual, economic and political situation. Some of these Vietnamese team members were fully trained in Camphill Perceval and many of them visited various Camphills: in France and in the US. We have received precious support from all these Camphill friends over all the years.

The connection to Camphill is important. Yet, being the only Camphill in the region, there was a need to connect to local organizations, NGO's, universities, in order to build up a social field enabling us to be integrated into the local context.

TTG started with a community of twelve young adults living with disabilities, mostly having been in Eurasia special school classes in Hue as children, and a team of six coworkers.

Now the community has about 90 members: 21 coworkers, 30 adults living with disabilities, an adolescent section with

12 teenagers living with severe disabilities, an inclusive kindergarten with 15 children and many Vietnamese and some foreign volunteers. Some TTG residents have become coworkers.

A biodynamic garden is at the heart of the community. It is Vietnam's first biodynamic garden.

Eurasia Learning Institute for Happiness and Wellbeing (ELI) has its base in TTG and offers many training courses from special education to clowning to biodynamics but also open programs like Happy Schools done in collaboration with the Education Department and Hue University.

Happy Schools is a three-year teacher's training that aims at bringing three modes of care in the overall





Vietnamese education system: self-care, care for others and society and care for the environment and nature. This year alone, over 4,500 children go through this program.

Gross National Happiness (GNH) is one of the frameworks that helped to explain and structure TTG's community work and life. It is also part of the many trainings given by ELI.

Being in a South East Asian context the practice of mindfulness accompanies all the activities in TTG and it is an integral part of the therapeutic and cultural identity of the community.

TTG does not receive any financial support from the Vietnamese government. TTG and Eurasia together carry the operating costs of the Center. This year TTG contributed 60% to the budget through the activities in TTG and Eurasia fundraised 40% to cover other expenses of the Center. ELI is one of the income generating projects.

This is of course quite challenging and forces TTG to be creative, but also to be open to the rest of society. TTG welcomes tourist groups to the tea house and to visiting vocational training workshops, such as selling incense, jam, lacquerware paintings, and making organic shampoo.

A few thousand children from schools of Hue City and Hue Province come every year to have an immersion into social work, biodynamic gardening, and ecological community living. This is part of the Happy School project. These activities enable TTG residents to have the role of trainers and hosts to many people in search of a meaningful and wholesome life.

TTG has become an inspirational community in Vietnam. Television and other media have regularly

reported about TTG. Many visitors come to TTG to be inspired and to learn.

But, of course, it is also demanding to have many visitors adding to the daily chores and activities the community already has. It is a true integration for the residents. The balance between income-generating and outreach activities, and the quality of the therapeutic and educational work always needs to be readjusted and reaffirmed at the heart of our work.

Being in a communist country also brings the challenge of how to explain what we do, how we do it, in terms acceptable to the local social and political authorities.

It started with a romantic path to TTG on a winding road through bamboo groves, but actually, we are at the heart of the questions of our times and the challenges of today.

Written by Mark Blachere (Camphill Village Copake, USA) who has been part of the efforts described in this article.



Kaspar Hauser Goest West

By Richard Steel

My hope with this article is to show where we are with Kaspar Hauser research today – why it has become a task related to the Karl König Institute – and why I believe that this work will have a much wider significance than anything that went before: building on something that has been prepared and “guarded” within Camphill for decades, something Karl König felt deeply.

Maybe a golden thread of world history is becoming visible in our time that showed itself briefly in 1828 with the appearance of Kaspar Hauser in Nuremberg; a thread however which did not become severed through his murder in 1833, as was probably intended.

This second Kaspar Hauser Goes West Festival in Camphill California was another step forward in the way that this historical thread is emerging as will certainly the second Festival in Columbia County, New York be this October/November. A movement is gaining momentum it seems.

Three talks provided the setting for the festival in Paloma Hall, Soquel, around which conversations, artistic experiences and simple human encounter wove the fabric of this special new step in deepening research.

My task was to show a historical context, putting the reception of Kaspar Hauser through the past two centuries into the perspective of wider world history. And the way history has evolved shows how we today are very much part of it all – living as we are with the consequences of what happened with Kaspar Hauser as well as what did not happen! We find ourselves now at a pivotal point of this history, 100 years (or better, 3 x 33.3 years!) after the founding of the first Waldorf school – perhaps the only real fruit of Rudolf Steiner's strong movement for threefold social reform. This lasting effect was indeed the turning to the being of the child: The Child of Europe maybe? One can sense that what grew out of this impulse – the Waldorf Movement, but also particularly healing education as Karl König saw it – as the “antidote” to what became the driving force of society through the spiritual vacuum of the 19th Century: Social Darwinism.

Eckart Böhmer's contributions centered around the question of the connection of humanity to the spirit world – where do we stand with this today? And he depicted Plato's Allegory of the Cave as a true parable of what was to unfold in society right up to our times. It is as though Plato already anticipated what would happen to Kaspar Hauser and how that would form human

existence. Karl König wrote in his essay in 1961 already, that Kaspar Hauser, just like the person with special needs, moves our hearts and makes our conscience speak out, reminding us that we are really spiritual beings who need – above all – to tend to our spiritual heritage. Are we content to live in the land of shadows?

Building a bond

A big Thank You goes to all who participated in this event – particularly to Penny and John Baring and to Camphill California for hosting it and creating a very special listening and meeting space. All important during the Festival was the opportunity to meet so many people earnestly looking for the continuation of Kaspar Hauser's life-task; “re-searchers” in a new sense. We met through art – with singing and experiencing eurythmy and drama. There were some people present who had played in the very first performance of Carlo Pietzner's play “And out of the night....Kaspar” in 1970; this play had been presented last time as “workshop performance.” This time one of the many plays Eckart Böhmer had written for the Ansbach Festivals was done – about Judge Feuerbach who had discovered the identity of Kaspar Hauser and had to pay for that with his life.

In long breaks and in conversations a warm atmosphere of unity arose: No longer do we continue the past 200 years, with lone researchers, each going their own way – and often not agreeing, or even outspokenly disagreeing and at times aggressively so! This has changed and is being changed. For a long time, one had the feeling it was not wise to appear in public with the theme of Kaspar Hauser – yes there was always direct opposition to true Kaspar Hauser research – threats were made and a continuous flow of negative publications seemed to get stronger with the decades! Just one year ago, as we were celebrating the 21st year of Kaspar Hauser Festivals in Ansbach (the tenth Festival, as it is held every two years) again a book was published by a physician who claimed to have “spent his whole life solving the riddle” - and at last (how could it be other?) he came to the conclusion that Kaspar was an impostor; a simple illegitimate boy from Tirol who suffered a specific form of epilepsy. Not that this solves any of the riddles still waiting; and one does get a strange feeling when something is presented as scientific research without referring to any of the known facts yet claiming to have ended the conversation! This is so obviously not the way forwards.

Understanding Kaspar Hauser and his task for today and tomorrow now become a community question. What does that mean? Maybe we don't know that quite yet but certainly it has become a reality for many people and that as far away from central Europe as the West Coast of America! Something is developing that has more to it than just the efforts of a few people. A circle is growing around Kaspar Hauser today; perhaps it has something to do with "the bond" that Karl König wrote about in his "Christmas Story."



A House for Kaspar

Indeed part of that circle is the Kaspar Hauser Research Circle in the Karl König Institute; a growing group of people that may now be spreading to the US! At the Festival in Ansbach last year the Research Circle was very much part of the preparation and was strongly represented

with exhibitions, contributions and with a book sale. Ansbach is the town where Kaspar spent the last years of his life and had his decisive experiences with special people, but also with the Christ being itself. This week of events – 185 years after the murder of Kaspar Hauser - was overwhelming, with over 4,000 visitors! And at the end a small meeting, like a little seed, united various initiatives towards a very new step: Eckart Böhmer with members of the Research Circle and the Karl König Institute met with representatives of the Parsifal Schools for traumatized and special needs children and youngsters (Karlsruhe, where Kaspar Hauser was born!) and the Friends of Waldorf Education (also Karlsruhe) that sends over 1,800 volunteer youngsters from Germany all over the world each year. And Peter Selg was also there.

The idea was then born to create a Kaspar Hauser House for Healing Pedagogy right there in Ansbach – and it seems that our dreams could come true to be able to use the house where Kaspar lived and died – what a chance to redeem what had happened there, but also to link on to those enormous powers of love and forgiveness, of true Christianity that was to be experienced in the December of 1833 as Kaspar lay 3 days on his death bed. In that house, we would like to open a conference center with space to train all those volunteers before they go on their journey of social work and bridge building, including hostel and hotel rooms, but also a bio-dynamic restaurant, a center where people with special needs can find interesting work-places looking after guests. Then there will be a

center for trauma pedagogy. The Karl König Institute will have many contributions to make – establishing a Kaspar Hauser Archive using the legacy of Professor Hermann Pies, the great Kaspar Hauser expert, whose document collection we are already working on. Then also the wonderful artworks of Greg Tricker can find a home – the 35 paintings and 3 sculptures of his Kaspar Hauser cycle that we have already looked after for the past 5 years, during which we have organized 25 exhibitions in Germany, Switzerland, and Britain. And of course, Kaspar Hauser's room will be a place of quiet and inner connection. There is a lot to do because the house has not been lived in for 15 years. Plans are ready and we hope that financing will follow! The owner of that house is enthusiastic about it all and sees himself as a partner.

The next Ansbach Festival, July/August 2020, will definitely be an important time – we hope something can already take place in the house. We hope also that many people will come to see it and help us along. It will only work if we find enough friends to support us and be part of this exciting project.

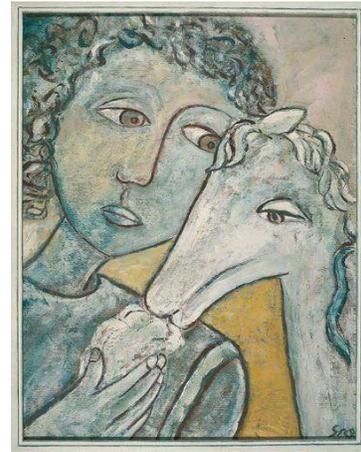
Quo Vadis Kaspar?

In the meantime, there is much to do, also in community building. The Bay Area has been home to the Kaspar Hauser Goes West Festivals twice already, so there is plenty of interest in Santa Cruz and Monterey; this time we were also asked to talk in Sebastopol, San Francisco and Portland, Oregon. A request also came from LA and for the next event there was an idea to invite a conference or festival to British Columbia.....we will see. To those who took part now, we will be sending a sort of questionnaire to find out where interests and initiatives are. Perhaps a West Coast Division of the Research Circle is evolving? And we will see what evolves through the Festival in Columbia County, NY in October/November. Would you like us to send you our questions? Do let us know. And if you visit the Kaspar Hauser website (<http://kaspar-hauser.net/>) you will see that there is some content there already, but do push us along that more appears in the English language! We do have a first volume of research in German – and now the first volume will be available in English - we will bring it along in October!

At the moment this is all evolving within the Karl König Institute, in cooperation, particularly with Eckart Böhmer. Both he and I offer events – talks, seminars, exhibitions... but also one could imagine that a new impulse for Kaspar Hauser Festivals could develop in other places – why not in Britain for instance? Or Kaspar Hauser Goes East?

Jakob Wassermann, who wrote the finest novel about Kaspar Hauser in 1908 already, said something quite remarkable: "He will be as powerful after death as he was powerless in life". A wonderful expression, but something that begins to show itself more and more. And we need his powers of openness, of love, of conscience for the future!

Richard Steel is managing director of the Karl König Institute and runs its office in Kleinmachnow near Berlin.



Reflections - Life in Camphill

by Elizaveta Husebø



Our son was born on the third of January 2019. A nice small creation, our child who we expected so much. Five days after delivery, we were back in Hogganvik.

I was worried about boundaries. I thought I would like to hide with my baby. But everything is changing after the child is born. I know that in Camphill there are many families with small and bigger kids, and many mothers will understand me.

When the baby is born – a very important and not easy time starts for the parents and especially for the mother. One doesn't sleep enough and needs to give a lot of energy to the baby. This is nice but hard work.

Many women have postnatal depression. Unfortunately, in our days this is a very widespread topic. Women need help and support after birth, both physical and

emotional. The mood is changing, going up and down, and one often feels guilty – "All women manage, so why can't I?", "Maybe I am a bad mother", "I am not strong enough" and so on.

But one of the ideas why we live in Camphill, is that we accept that we are not ideal. And we shouldn't be. This life in a community helps me a lot. I feel how all people support our family. We got many nice presents and wishes, and I see how people really care how I am, how our baby is, how did we sleep. People in our house usually help us with the laundry and gladly even make some special food for me (for nursing). Everybody is always glad to shake the pram a bit, to see the small one, and it makes me happy to see my son smiling back to villagers.

We live together to support each other. And it is not simply that coworkers support villagers, it is, actually, very often the other way around. Thank you all for supporting our young family.

For Camphill Hogganvik in Norway from Elizaveta Husebø and her family.

Hogganvik Village is a living and working community for adults who need special care, employees and their families. The village is located in Vindafjord municipality in Rogaland, 6 kilometers east of Haugesund. In the village community there are currently about 45 people, of whom 35 live on the site.

Tobias School of Art & Therapy is 40!

By Sam O Neill



In a quiet leafy lane, just a mile outside East Grinstead lies Tobias School of Art & Therapy, which this year is very proud to be celebrating forty years of training art therapists and arts counselors.

Tobias School was founded in 1979 by Anne Stockton. She set about searching for the ideal location and soon settled on a perfect place where it has remained ever since.

Nestled among natural woodland just off Coombe Hill Road, the school is a unique and tranquil place. Our campus consists of several well-equipped art and modeling studios, a library, reception, student accommodation and an administrative block all set within beautiful grounds. The School boasts a range of highly qualified teachers, enabling its students to thrive in a culturally rich environment where difference and diversity are valued.

The small classes foster a warm, supportive learning environment, along with close mentoring and assessment of student's progress.

The orientation of the School is based on Rudolf Steiner's work known as Anthroposophy, a modern spiritual path that respects the freedom of each individual, through a holistic understanding of body, soul, and spirit. This is taught within a critical context including Psychodynamic and Humanistic theory and practice.

Our program reflects the deep relationship between creativity, community, health, and spirit, and explores the ways in which the personal and the transpersonal work together through perception.

The most fascinating aspect of our courses is the gradual and surprising discovery of the sources of health from nature to the stars... The courses promote the development of artistic skills and aesthetic awareness in such a way that artistic processes become gateways into nature's life-giving secrets.

Students come from the local area and around the world giving the school a truly international feel which enhances their learning experience.

Year 1 of our 3-year training, Transpersonal Arts for Health and Wellbeing (Level 5 - ACGI Award) will provide students with art and facilitation skills necessary to enable them to lead art workshops to the general public and within Arts for Health settings as an Arts Facilitator.

Year 2 and 3 of the training, Transpersonal Arts in Therapy (Level 7 - MCGI Masters Level Award) offers students a practical, artistic and therapeutic learning journey, providing the necessary skills, knowledge, theoretical understanding and practical competencies for a successful career as a Transpersonal Arts Counsellor.

Our graduates have embarked on fulfilling careers within various sectors and institutions including schools, clinics, hospitals, hospices, prison, addictions,



homelessness, additional needs provision and private practice.

For those wanting to study at Tobias, we are holding an Open Day on Thursday 16th May 2019. This event is an opportunity to explore, get a flavor of Tobias, our method of teaching, our tutors and our curriculum approach.

We also run a program of summer courses open to everyone with or without artistic experience. Local participants are always most welcome at Tobias!

For more information visit www.tobiasart.org.



Afterlight

By John Taylor

Afterlight

The sun
Well gone - keeping safe
In its den beneath its horizon
But the light, theafterlight
Keeps coming
So cold
It could take
The flesh off a bone
Leave the bone
For some fox to chew
The trees - just silhouetted branches now
Tremble, they've known this before
Shivering in an invisible wind
Sheltering in their roots
Where the fox makes its den

They say
All is impermanent
How do they know?
The light though it may fade
Still keeps coming
And travels on
To the far end of the universe
To the far end the imagination
And still on
Some things are eternal

I think of the white bone
Awaiting the fox
And I know what's in store
Am I afraid?

It doesn't matter
That will be cut away
As cleanly as the flesh
And that the fox won't find that
Though it deals in fear
I came into this life
With nothing
And life moves on
When I'm gone
What life was once mine
Foxes maybe will have it
Sheltered in their den

But on I'll go
Riding the wind to eternity
Impervious to the cold
That last remnant
The I, now redundant
Falling away
Like a leaf in the wind
A discarded snowflake
And the fox
Won't find that either.

John Taylor was a very warm hearted generous man who was well known throughout the Scottish and English regions of Camphill. He passed away on March 30, 2019. - Betty Marx

Poems

From the Camphill Academy Students

The poems in this issue are written by the 3rd year students in Camphill Academy Social Therapy Program in Camphill Village Copake in New York state, US. In the class, we explored how to develop living relationships to words, and to the Word, through writing poetry. We did different writing exercises, walked around the community to receive different impressions for inspiration, and expressed in words what was strongly living in each one. In an age like today, when the senses are bombarded by technology and communication, often going through an electronic medium, it was refreshing for everyone to connect to words in creative ways.

Camphill Academy is a community of learning rooted in the life and work of the Camphill Movement in North America. It aims to provide a path of transformative learning that allows individuals to unfold their potential to contribute to the healing of the human being, society and the earth.

For more information or if you are interested in enrolling in Camphill Academy, please visit camphill.edu or contact:

Curative Education:

Camphill Academy 1784 Fairview Road, Glenmoore, PA 19343 USA

Social Therapy:

Camphill Village USA, Inc. 84 Camphill Road, Copake, NY 12516 USA

email: info@camphill.edu

T.S. Shepherdlight

The Instructor of Poetry Class

The Child in Me

I am the child
Who is learning how to walk
I keep on falling every time I try
I crawl around, looking for a hand to pull me up

Now I can walk and wander
Offering my hand for help

Shady Shafik



Sustainability

How does one engage in a sustainable life?
More sleep and less plastic!
Easy to say, but when it comes to practice...
How do I sustain myself?
Can I speak of sustainability in a growing soul and an aging body?
Does sustainability rhyme with harmony?
Different tones vibrating together to create a
Beautiful, powerful, meaningful harmony.
Sustainability or ability to create harmony?

Nadege Ott

Rhyming in Poetry

Life will make you question your actions
Family will make you seek your passions
Friends will make you reflect in your imperfection
Society will make you compete against your competition
Community will make you relate to the other
Because we can be one with each other like the Father

Zuko Kili



I AM

I am a stone, being shaped in the flow of a river
I am the water, which flows to reach the earth
I am the earth, which nourish the life of new beings
I am the seedling of a new born tree on the way of a long journey
I am the mushroom, that connects to the tree in a cooperative for nutrients and survival
I am the animal, that nests in the tree and feeds himself from the fruits of the mushroom
I am the man, who sees it all and registers in paper and memory for the future generations

Allan Belem

Sense of Water

I walked through a bright blue day
I inhaled the winter in my lungs
The cold became warm in me
Then I stopped and listened
Something calm and peaceful
I listen to the sound, the quiet rumble
It changes yet is the same
The sound of frost penetrating the creek
The sound of the creek talking to me

Eliza Sahta

Brothers and Sisters

Are you my brothers and sisters?
We support each other
Sometimes we struggle with each other
We trust each other
At times we doubt each other
I am grateful we met on earth
I cherish the moments we spend together
We give and receive
Friendship is about giving and receiving
Earthly veils separate us
To meet face to face
Yet our hearts unite us
As one human being to another human being
Ultimately we love one another
As brothers and sisters

T.S. Shepherdlight

Highlighting Best Practice - Cherry Orchard

Based within Bristol's city limits, Cherry Orchards spreads across 19 acres of farm and garden, rich in beauty and biodiversity. It is part of the Camphill Movement, which has been active in Great Britain for 70 years in the fields of education and adult care for individuals with learning disabilities. It has been applying therapeutic community methods to recovery and rehabilitation for over 20 years, with particular reference to individuals whose lives have stalled because of mental health difficulties. Valerie Sands tells The Parliamentary Review about Cherry Orchards' diverse offering and their variety of therapeutic techniques.

The Parliamentary Review is a series of independent publications, which highlights and shares best practice among policy makers and business leaders.

Each of its editions focuses on a key governmental policy area, with a variety of organisations sharing personal insight alongside cabinet ministers, government agencies, associations and trade bodies.

We are delighted that Cherry Orchards appears in the latest 'Care - Support, Wellbeing & Awareness' edition. - Contributed by Gabrielle Lobb, Cherry Orchards



Our community-nurtured garden

It is our deep conviction, born out of decades of action research, that with “good enough” support and conditions, anyone’s health will improve, no matter how severe or intractable their problems appear. What might these conditions look like? Firstly, a deep understanding of the intricacies of each individual’s health and wellbeing is essential; the main characteristic of good health is the ability to develop and grow without being constrained by illness. Secondly, it is vital to consistently strive to provide those conditions in which this can happen.

We are a therapeutic community, and our grounds include a registered care home, a small farm and a large fruit and vegetable garden which provides an organic diet, high in home-grown produce. We provide opportunities to engage in all aspects of therapeutic horticulture from house plants and herbs to the arrangement of flowers. We offer a wide range of arts including painting, drawing, sculpture, drama, music, a homemade puppet theatre and a wide variety of craft activities. We also offer a range of individual therapies. It is our belief that residents who are treated with respect and dignity will move towards improved health and wellbeing. Similarly, well-supported co-workers with regular supervision and training will perform at their best.

We begin by supporting everyone’s optimal physical health, by incorporating a balanced diet, exercise, good quality sleep and an ordered lifestyle into their daily routine.

Nurturing the right atmosphere

It is perhaps more important, albeit more challenging, to provide an emotionally intelligent atmosphere in which honesty and self-responsibility can flourish. The first casualty of mental health issues is trust, both in oneself as well as in others. Rebuilding trust is the first endeavour we undertake with those who approach us. Counter-intuitive as it may seem, we promise only one thing to our applicants: it will be hard to change, but we will be there to support you on your journey.

We are very open about how painstaking it is to rebuild trust and to begin to take hold of a life that may have felt out of control for years. We encourage plain speaking

OUR INSPIRATION

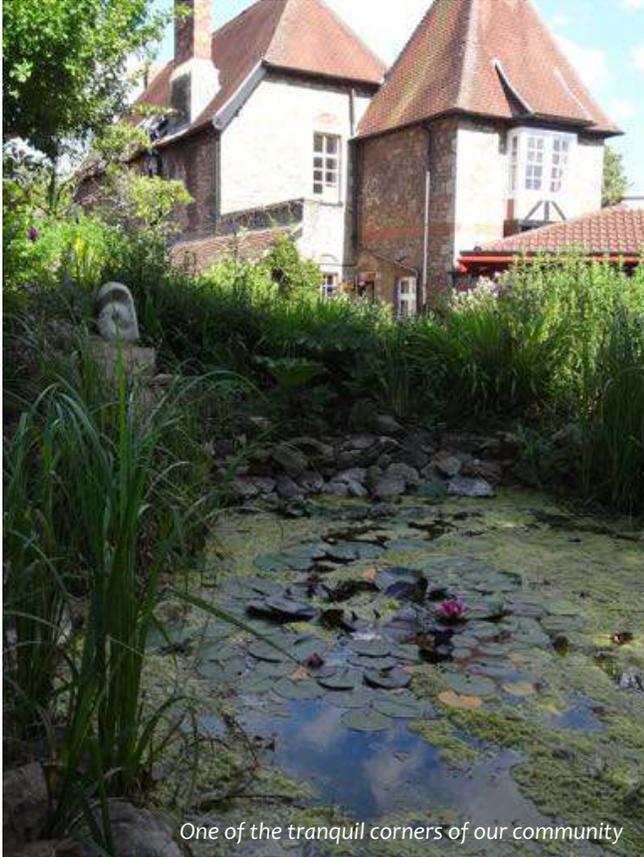
“Only the help from individual to individual, the encounter of Ego with Ego, the becoming aware of the other one’s individuality without enquiring into their creed or political affiliation, but simply the meeting I to I, creates that Social Therapy, which counters in a healing way the threat to our innermost humanity.”

Dr Karl Koenig

about how deep the issues really are, and this invitation is always met with relief. It is our conviction that each individual is their own expert, and if judgment is held back, they guide our work. At times, it is possible to find connections through the relief that dark humour can offer.

People in pain and confusion need honesty to know that there are no quick fixes if a problem is decades old. They need to know that we will stay with them, even and perhaps especially when we do not have all the answers. We will tolerate, for their sake, the challenge of helplessness. It sounds simple, but “being there” is what we do well.

Fostering spirituality



One of the tranquil corners of our community

Our community also has a spiritual dimension. We offer both residents and co-workers a range of practices that can help to contain feelings of anxiety, isolation and extreme distress. The community has a grounded Christian outlook, and celebrating yearly festivals and holidays are high points for us all to come together in a different manner than in our day-to-day lives. Regular relaxation sessions, as well as ecumenical and inclusive moments to reflect and explore deeper life questions, are also offered. Additionally, we light a peace lantern every week, which has been shining now for 13 years.

Health is, above all, the possibility to rise above challenges and limitations, to negotiate crises so that momentum arises for the future. This means that another very valuable contribution we can make is to allow people to leave in a celebratory way when they are ready to move on. We want them to feel joy and

anticipation instead of fear for the adventure of life.

Initially, on joining the community, residents' work involves establishing rhythm and building trust, managing symptoms and exploring new options for action. The next phase is about making better or different mistakes, rather than hoping to make none at all. This enables learning and increases the capacity to embrace the challenge of choice. We have often found that after about nine months there is a crisis which is not about being ill, but about the fear of getting better. Here too the consistency and the grounded routine of the community supports people to have trust in life itself, and find ways to create a life in which they are able to maintain their health.

Cultivating a brighter future

As we support both residents and co-workers to be active in healthy development, the whole community must continue to develop. We are currently engaged in a major reappraisal of how we can meet the growing and changing needs that society faces. We are responding by offering a wider and more diverse range of activities. As well as continuing to provide high-quality residential and day care, we are devoting beds to “respite”.

This means that individuals can access regular and planned support, preventing expensive and distressing relapses, and securing better outcomes for those trying to live independently. It also provides diverse streams of income, improving our financial sustainability. Sessional activities also allow recipients of social prescribing and the Personal Independence Payment to access our services.

Our modest achievements live on in the lives we may have touched, and our ethos can be expressed succinctly in the verse below:

*“The healthy social life is found
When in the mirror of each human soul
The whole community finds its reflection
And when in the community
The virtue and strength of each individual is effective.”
Rudolf Steiner*

In Memoriam



Lisbeth Schmundt

Pioneer of Botton, Sturts Farm, and Hauteroda

Camphill Communities

March 14, 1926 – March 17, 2019

In 1944 our mother saved her father's homeopathic medicines from their burning house during an air-raid; she was 18 years old and as a gift of recognition for this courageous act was given a Swiss army knife by her father. For six years she had known war and since her birth in Tübingen, Southern Germany, her family had moved three times.

As a child, Lisbeth had suffered a serious kidney disease which she had only just survived. Growing up with her older brother and sister, they were often required to be quiet in the house, as her father, a homeopathic physician, treated his patients in the family home; so her mother would take them out to play, encouraging them in sporting activities. Lisbeth loved everything to do with swimming. Her mother, a piano teacher, was a warm and light-hearted person and passed on to them her own sense of fun. Lisbeth took her nurses' training seriously and worked hard, but we also know that when she got together with her older sister, Gisela Schlegel, they had spitting competitions and got up to some hilarious pranks.

Anthroposophy was always a part of Lisbeth's life. Her mother was a practicing anthroposophist who often hosted visiting Anthroposophists at their house in Stuttgart. So it was not altogether surprising that our mother arrived in Camphill during her Social Work Training. There she met our father Michael Schmundt - a trained Biodynamic farmer - while both were attending the Curative Course.

Since their marriage, their life's work has been to create Camphill wherever they lived. In their first years that meant making a home for their babies, Bride and Ute, and a house community of mainly farmers, in very primitive conditions; only cold water to begin with, and later having to wash out a pig's trough in which to bathe their third baby, Linde.

For 15 years they settled in Botton, during which time they worked on three different farms and in four house communities. They celebrated the birth Sophia and experienced the death of Bride. Also while in Botton, Lisbeth was instrumental in establishing both the Food Processing and the Health Centre in the Community.

When I joined Botton, 51 years ago, Lisbeth greeted me with her warm smile and welcomed me into the community.

I appreciated so much her friendship, her skill, and knowledge as a nurse, learning many things from her while we worked together in the Health Centre.

The nurturing and care of human beings was first and foremost her calling in life and her devotion to this task was apparent in all who knew her.

She had an inner peace and dedication to the spiritual striving of Camphill.

Above all else Lisbeth was a mother, her love for her children was evident in all she did and her courage when she lost her eldest child was formidable.

- From Alma Dutton [a long term co-worker and neighbor in Botton]

For a time, before they founded Sturts Farm Camphill Community [1981/82] they experienced some unsettled years, living and sojourning in Ireland, Scotland and the south of England; personal crisis, fire, and

homelessness. But in the founding of Sturts Farm, they established excellent relationships within the local community that were to last and benefit them for many years after they had left. Among other things Lisbeth enjoyed organizing fundraising events that were loved and well attended, in which one could say, she extended the true alchemy of Home.

In 1993 our parents answered a call that came from what had been East Germany to establish Camphill in the Markus Gemeinschaft. Here Lisbeth was happy again to speak her mother tongue. At first, treated with a coldness springing from transition out of the past Socialist regime – the Gemeinschaft slowly grew into a hub of warm activity, embraced by the village of Hauteroda. Our mother's resting place will be recognized by those residents and remembered with true love.

Together at her joyful spirit crossing were her three daughters: Ute, Linde and Sophia, her dear friend Nils [Elmke] and her beloved companion and husband Michael.

Linde Schmundt
Ute Towriss
Sophia Veinoglou
April 9, 2019



Bisbeth Whatling née Holbek
9 Oct 1959 – 10 April 2019



Bisbeth Whatling passed away on April 10th 2019, in her 60th year, a few weeks after undergoing extensive surgery for ovarian cancer which had appeared quite suddenly last summer.

Bisbeth was the 2nd daughter of Jens and Gerda Holbek. She spent her early years in Thornbury before

the family moved back to its Camphill roots in Aberdeen in 1970. A thoroughbred Waldorf pupil, she had spells in Wynstones, Botton School and Edinburgh Steiner School. She did her nurse's training in Leeds, where she met her husband Mike, with whom she had 3 fine sons, having been married in Camphill Hall.

Bis maintained strong links with Camphill, integral as it was to her own past and to the present of family members and friends.

She will be remembered as a most human of human beings, with a gift for bringing joy and harmony to those around her.

Mark Peter Holbek
mpholbek@gmail.com

Elisabeth Oswald died Friday, April 26th, 2019. Here are some notes about her life, written by Elisabeth Schaefer.

Elisabeth Oswald, who was born on January 16th 1935, grew up in Ostwaldhof (the first Demeter Farm in Switzerland) near Kreuzlingen. She studied at the regional teachers' College. Very early on she came to Camphill in GB, then became house mother, first in Brachenreuthe and then in Bruckfelden. In the 70's she then worked in Thomas Haus in Berlin for a couple of years and then back to Bruckfelden. In the 80's she moved to Foehrenbuehl. Speech was her great lovey, especially finding ways to help small children into speech.

On her 80th birthday she had a first 'heart attack', and then another one in the 2017 Easter holidays while staying with her sister (in Witten). These prompted her to move to a home for the elderly in St Gallen, where she felt quite at home. Early in the morning on April 26th, she was feeling unwell, called the night nurse and asked her to say a prayer with her. Then she took one last breath and crossed the threshold (as told to me by Regina Ludke).

Elisabeth Schaefer came to Foehrenbuehl in 1985 and got to know Elisabeth Oswald during that time.



THE MOUNT CAMPHILL COMMUNITY Wadhurst, UK

The Mount is an independent specialist college for young people (aged 16-25) with a range of learning difficulties, working actively with the Camphill Community impulse and anthroposophy.

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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.