



January/February 2021

# CAMP HILL CORRESPONDENCE



*Artwork by Martina Angela Müller, courtesy of Lightforms Art Center.*

# Editor's Note

As we emerge from the darkest time of year and approach Candlemas—and as doctors and nurses are administering vaccines for Covid-19—this feels like a moment for reflection. I don't want to jinx anything, but it would be hard for 2021 to not be a much better year, one in which we are more grateful for those around us, than the bizarre, challenging and historic year we have left behind.

This issue of the *Correspondence* organically became more literary than other recent issues, which seems to reflect this moment.

I'll share a few brief notes relating to the *Correspondence* this year. We are aiming to introduce an ongoing research-based column this spring or summer. We are also leaning toward devoting one of this year's issues to sharing research and ideas on staying true to (and leaning into) the Camphill ideals while simultaneously navigating the changing regulatory world, funding streams, etc. We plan to run a review by David Schwartz of Dan McKanan's new book [Camphill and the Future](#) in the next issue. I wanted to mention that to encourage any of all readers of the *Correspondence* to begin to percolate on the idea of how we can share with each other our thoughts and findings in that realm, country to country, community to community.

I'd also like to invite community members around the world to send notices that could be published in a "briefs" section that we would like to begin. Announcements of births in communities, major birthday announcements, milestones, sharing of new

initiatives and projects, the dedicating of new spaces or buildings, the naming of places in the communities—any and all such announcements would be appreciated. Please email those to [editor.correspondence@camphill.org](mailto:editor.correspondence@camphill.org).

There was also recently a discussion about the Camphill Ring messages (which share news through email between Camphill communities more quickly than the *Correspondence* generally can). We'd like to encourage the sending of more general announcements through the Ring, in addition to death notices. Here in North America, Onat Sanchez-Schwartz is the point person for the Ring.

He can be reached at

[onat.correspondence@camphill.org](mailto:onat.correspondence@camphill.org)

I'd also like to thank and acknowledge the creator of the cover artwork for this issue. There's more information about the artist, Martina Angela Müller, and more of her work on the next page. Thank you to Helena Zay at Lightforms Art Center in Hudson, N.Y., for the connection. If any readers are in New York or will visit New York this year, stop by Lightforms if you are able.

Lastly, the *Camphill Correspondence* is now on Facebook and Instagram in hopes of increasing connection between communities. If you are on those mediums, search "*Camphill Correspondence*" and consider connecting with us there.

Thank you and let's aim to help make 2021 a beautiful year for the Camphill Movement and the world.

—Billy Shannon, editor

## About the Cover Artist

Martina Angela Müller is a visual artist practicing in a number of different fields. The main body of her work is abstract painting, but she also works in sculpture, environmental art and installation. She is Senior Artistic Director at Lightforms Art Center in Hudson, N.Y. She creates her paintings, sculptures and installation pieces by bringing meditative content inspired by the work of Rudolf Steiner and great spiritual documents from many spiritual traditions together with the living forces of nature. Her work often starts with the inscriptions that the life force in nature writes into sand, clouds, stone or the soft fibers of wood. Those manifestations in the cellular structure of wood, stone and sand then get transformed in the studio through deep artistic/meditative immersion, drawing on the insights of spiritual activity into paintings, sculptures or installations.

Born and raised in Germany she studied at Ruhr University Bochum, Emerson College, England and Institute for Waldorf Pedagogy in Witten-Annen. Her main teachers were: Hudson River School Painter Thomas Locker, Ted Mahle at Rudolf Steiner College and Annemarie Martin-Habig.

Her artist website can be found here:  
[www.martinaangelamuller.com](http://www.martinaangelamuller.com)

And Lightforms Art Center's website is here:  
[www.lightformsartcenter.com](http://www.lightformsartcenter.com)

More work from Martina appears on this page.



## Because we cannot summon ourselves

Editor's Note: Thank you to Cherry How from Camphill Clanabogan in Northern Ireland. Cherry, a member of the Camphill Archives group shared passages on community living, which she uncovered while in Stourbridge, England, in recent months. She shared with us in the last issue a passage written by Thomas Weihs in 1971, a very worthwhile read which speaks of the iron rule for community living. The passages, wrote Cherry, are an "example of the thrills which can come when we explore the past, and a demonstration of the value of the work of the Karl König and Camphill Archives in discovering and preserving our history and treasures like this." Below, a passage from Anke Weihs:

"We are all greater than we are, but hardly anyone in the world can unfold even a measure of his potential were there not something to call this potential forth. In the Camphill Community, we wanted to be a circle of people in which each individual was seen – at least in glimpses and at times – in his true colors and powers, in his potential greatness, and it grew to be a strong experience and often a matter of urgency that the development of the other towards his higher self was more important than one's own.

One might say that the Fundamental Social Law formulated by Rudolf Steiner for economic life was transposed into the sphere of human living together – that in directing my will and my concern vigorously to the emergence of the higher self in the other, I could rest assured that he would in turn do for me what I could not do for myself, that is, summon forth my own higher potential; because we cannot summon ourselves, we have to be summoned. All

human development is in response to challenge. The love that can accrue in communities in which all this becomes a practice, a discipline, is a magic love which can move mountains."

– ANKE WEIHS



*Thomas and Anke Weihs, courtesy of Richard Steel.*

# Steps into the Unknown – Schritte ins Neue

The following are notes from a retreat for members of the Inner Community, taking place near Lübeck, north of Germany, 18th to 20th September 2020, with 19 people attending from all over Germany, only one of them still living within a Camphill place.

## Calendar of the soul, verse:

I can belong now to myself And  
shining spread my inner light Into  
the dark of space and time.  
Toward sleep is urging all creation;  
But inmost soul must stay awake  
And carry wakefully sun's glowing  
Into the winter's icy flowing.

Ich darf nun mir gehören  
Und leuchtend breiten Innenlicht In  
Raumes- und in Zeitenfinsternis.  
Zum Schläfe drängt natürlich  
Wesen; der Seelen Tiefen sollen  
wachen Und wachend tragen  
Sonnengluten In kalte Winterfluten.

## Prelude

Is it possible to build Camphill without community?  
Can there be Camphill without the places people  
work, sing, laugh and live in together? What is left  
from being a Camphiller if one can't live within a  
place any longer? How can one reconnect to the  
Camphill impulse?

Nowadays more and more members of the Inner  
Community are leaving the places, on their own  
accord or pushed to do so, leaving behind institutions  
with the name of Camphill but without members, and  
members without communities, without a nest.

The Community is an impulse, not an institution.  
"Foxes have holes and the birds in the air have their  
nests, but the Son of Man has nowhere to lay His  
head." (Early images)

## Lecture by Richard Steel, General Manager of the Karl König Institute Berlin

Camphill was a movement started by refugees for  
refugees. It was an attempt to keep Anthroposophy  
alive -- at the periphery of Europe for Anthroposophy

wasn't possible any more in the Middle of Europe.  
Camphill as a sign of reawakening humanity in  
the times of war.

Overcoming of Darwinism. A quest for lived  
Christianity and Anthroposophy. People being so well  
off in Europe nowadays, one cannot perceive how  
poor we are on a spiritual level.

We need to help one another to develop strength out  
of our cosmic I. In what way are communities able to  
bring about humanity and enable the ego being of the  
fellow human beings to grow? Man only becomes  
man in the meeting of other human beings. How can  
we as humans increase our responsibility for nature?  
True warmth of heart is needed in order to do so.

"In the development of mankind one doesn't have the  
right to feel oneself as an individual being if one  
doesn't feel part of whole mankind at the same time."  
-- Rudolf Steiner, Oxford 29th August 1922.

### **Spirit recalling**

Our experiences in Camphill forged us into the people we are nowadays. This was proved by our life stories and the longer one stayed within a Camphill place the stronger this influence gets.

Meeting the Camphill impulse through one's partner or through visiting places and its inhabitants also made a lasting impression.

Our identity and power flow out of our stay in Camphill into our lives nowadays. In such a way we became who we are today.

### **Spirit sensing**

To find Camphill in one's daily life outside the places is much more complicated than recalling the spirit of past times. The feeling of loss and loneliness can be tremendous. Again and again we need to create partial solutions to bring the Camphill impulse anew into being. The "I-Am" is the means to achieve this goal.

"What's my new task in life outside the Camphill places?" "What does the spirit want in regard to Camphill?" are two of the main questions tormenting us time and again.

Camphill lives out of human encounter, the being of Camphill wanting communication and a brotherly engagement. Upper Room meetings, Circle work with the butterfly meditation and retreats are in its core a Camphill way of community building, working together in order to prevent isolation and dispersal.

### **Spirit beholding**

Camphill is not to be found in a letterhead! Camphill always comes about while doing. Every single one of us is the bearer of the Camphill impulse. There are as

many Camphills as there are people. People all over the world seem to develop special needs so Camphill needs to be in the world; Camphill is dearly needed. The original impulse of Karl König to let a candle shine on the hill requests us to bear this impulse in such a way that our light can shine out. We will recognize one another by this inner light.

It is helpful recalling our commitment to unite our own striving with the striving of the Camphill Community. To help our brothers and sisters to develop a strong "I" remains a main task of this striving.

Retreats and village conferences help to gain and recollect strength in order that something new can come about. It will be strengthening for the Community to be conscious of each other and to bear one another in one's mind. The number of people feeling connected to Camphill is ever increasing on earth and in the spiritual world too.

### **Reflection**

Common Work connects us. Can we create new structures alongside the existing ones, making visible our connection in the spirit, helping us to link the individual member in a more conscious way to the Community? (...but inmost soul must stay awake and carry wakefully sun's glowing...)

--Tilman Aichele  
tilman.aichele@web.de

# The Origins of the Creed of The Christian Community — its history and significance today

By Peter Selg, translated by Matthew Barton  
Floris Books, 68p.

*Book review by Willem Boonstoppel, Priest of The Christian Community in Aberdeen*

What is a creed? Finding its roots in the Latin “credo,” meaning “I believe,” it is something we can see as a confirmation of the things we truly believe in. However, in *The Christian Community* the words “I believe” are not included in the Creed. If we read it on our own, at home however, we do not have to make this statement. In the service, it is only the priest who will speak the Creed out loud. Even more important, he or she is the only one required to end it with a clear “yea, so it is.” For the members, the Creed of *The Christian Community* is not meant as a confession of faith, but as a field of study, of meditation. The priest is the one who needs to lay a foundation for them to build on and is therefore required to be much closer to the personal statement of “I believe,” and to have worked with the creed as long as needed to be able to state this belief.

In this little book Peter Selg guides us through the different ages and stages of Christianity and the development of the creed therein, how it was seen as a preparation for adult baptism, or a defence against gnosis in the early days of the church. The comparison of four versions of the creed, from the Old Roman Creed to the modern one Rudolf Steiner gave to the first priests of the Christian Community is helpful. It shows us that we need to learn about the

old, in order to begin to understand the new. Rudolf Steiner himself was not too forthcoming with his explanations about the words he added and changed. He gave the priests the task to keep on studying this new Creed in the future and find out for themselves what it could mean. As this is still an ongoing process and the definitive word about these matters has not yet been written, Peter Selg also doesn't give us any definitive answers now. That might, for some readers, especially those who have been working with the creed for a longer time, be a bit of a disappointment. This book will not give them the clues they might have been hoping for. On the other hand, this clearly-written and comprehensive overview of the history of the creed through the ages and the importance of its renewal at the time of the foundation of *The Christian Community* — which itself is called “*Movement for Religious Renewal*” in its subtitle — will certainly help those who are new to the words of the Creed to deepen their interest and continue their studies. It could also open a door for those who have been seeking for a deepening of their spiritual life and a direction to guide their religious feelings. Selg states that the new form that the Creed has will help us to gain an understanding of what is available to all mankind: the healing power of the Christ, present in our life.

## Spiritual Care in Everyday Practice

by Angelika Monteux

*Editor's Note: this piece will be published in two parts. The second part will be published in the March/ April Correspondence.*

*"Spirituality provides the higher-level intelligence and wisdom which integrates the emotional with the moral. It acts as a guide in integrating different aspects of personality and ways of being and living. It is found in the integration of several deep connections: the connection with one's true and higher self; the connection with society and especially with the poor, the deprived and the underprivileged; the connection with the world of nature and other life forms; and for some, a connectedness with the transcendent." (1)*

In recent years the term 'Person Centred Care' has gained in importance in the context of Health, Care and Education. Also the terms 'Relationship Based Practice' and 'Spiritual Needs' are now generally included in Care Standards and Government Policies.

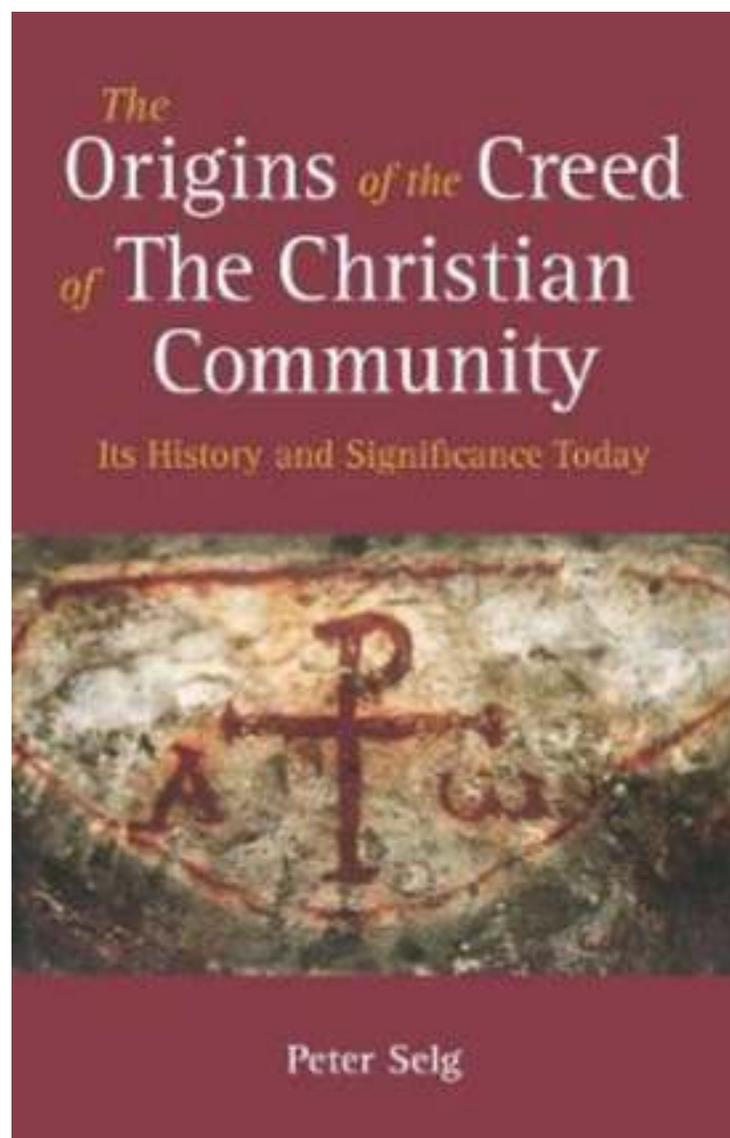
Whilst this is an encouraging development, it also poses many questions about what this really means and how they influence every day practice.

In simple terms 'putting the person at the centre' means learning to listen to their voice and needs, to recognize their value and potential and to empower them to direct their own lives as much as possible. Again: this sounds good, but what does it really mean in practice?

In spite of the many academic papers and policies written about this topic and many practitioners trying to implement them, there seems to be at the same time a growing expectation and demand for detailed care

As he did in his book Rudolf Steiner and The Christian Community (recently published by Floris books), Peter Selg uses the opportunity to shed some light on the connection between the Anthroposophical Movement and The Christian Community, which could bring about a greater understanding of the relationship which the two movements had in the very beginning, and hopefully will have in days to come.

This is an interesting and helpful new addition to Selg's series of introductory readers.



plans, learning outcomes, health and safety rules, etc. Do they help or hinder Person Centred Care and responses to Spiritual Needs? Do they exclude each other or can they complement each other?

For me Person Centred Care and Relationship Based Care mean developing empathy, trying to perceive the individual beyond outer appearance and behaviour and holding back one's own ideas of what and how the other should develop. It also means to occasionally dare to give learning goals, aims and measurable results less importance and focus on the unique person in front of me at this very moment. Important moments in this process are Encounters.

### **What is 'Encounter'?**

Encounters can happen between two individuals, but also in the context of Community living, group and team work.

My initial understanding of 'Encounter' was that it is more than a superficial 'meeting,' but a meaningful meeting, and that for this to happen it needs: empathy, interest, listening, openness, a non-judgemental attitude, engagement, love.

I was surprised to find a somewhat different definition in the dictionary: "to meet someone in conflict; to meet unexpectedly, usually briefly;" is only one of them right?

Rudolf Steiner had yet another view: he said in 1918 that in the future a true human encounter could be like a sacrament – a holy act or event. (2) I will pick that up again later on.

### **Love**

I mentioned love as an essential ingredient of a true encounter, so I will try to explore what that could

mean. Most professionals in the health and care sector hesitate to mention love because of suspicions related to inappropriate behaviour, sentimental over-involvement or even abuse. But love can exist on many different levels, has many different expressions and forms: we can love our parents, children, partner, the people in our care; also pets, nature, music, our job, country, food to name just a few.

The saying "Love your neighbour as yourself" – in the story of the Good Samaritan in the Bible, put into the context of health and care professions—is often interpreted as: you need to be able to love yourself before you can help and love others; what does that really mean?

The Good Samaritan cared, had compassion, felt responsible for the wellbeing of the man lying in the gutter; this is a form of love directed towards the person who needs help: 'love your neighbour.'

'Love yourself,' is directed to myself; it can have to do with being proud of my achievements and successes, driven by ambition and possible career moves. Or it could mean that I find satisfaction in caring for others – loving your neighbour -- that it makes me feel good about myself. Or maybe to love oneself also means to be aware that you do not need to be the successful and competent person full of energy and dedication all the time, admired by others, but that it is ok to sometimes make mistakes, to run out of energy and feel vulnerable and tired. Accepting that it is ok to admit that you are in need of care and support yourself and give that chance to others who want to help you? Allow yourself to show your vulnerability to others – to the 'cared for' as well as your colleagues?

In the Bible the challenge to 'Love your Neighbour' is extended to: "and love your enemies—because what virtue could there be in loving your friends." (3) This is an exciting challenge for community living and team working in connection with having to work with colleagues who you find difficult and annoying.

Thomas Merton, who was a Cistercian monk, knew about living in community and often struggled with it. He wrote:

*"We are obliged to love one another. We are not strictly bound to like one another. If we wait for some people to become agreeable or attractive before we begin to love them we will never begin. **It needs an effort of will to find the good in them to which we can respond. For love does not only seek the truth in the lives of those around us, it must find it there.**"* (4)

What is this truth of the other person which he challenges us to find, whether we find it easy to love or not?

### **Easy love vs. difficult love**

In his book Far from the Tree Andrew Solomon speaks of two ways of understanding 'Identity':

1. Vertical: informed by the circumstances of birth, heredity, family, race, religion, traditions, expectations of family, friends, education, work; it gives a feeling of belonging, security, stability; can also become a stifling habit of conforming to expectations, a role or mask that covers up my own truth/individuality.

2. Horizontal: informed by everything that makes me different, standing out, not fitting in, be it a disability, mental health challenge, rebellion against family, religion, norms of society, etc. (4) This echoes what Steiner describes in his book 'Theosophy' when he states that concerning our physical body which we receive through heredity we can be identified as belonging to the species of human beings, but in our identity as a spiritual individual with our own ideals and meanings which cannot be found in anyone else each one is his/her own species. (5)

Solomon then goes on to explore two ways of loving the other person:

- Easy love – when you love the person because they are similar to you, belong to the same family, like the same things, follow the same religion, hold similar values and behave in ways that are familiar to you and are easy to relate to because you share many if not all aspects of the vertical identity.
- Difficult love – when you are confronted by someone who does not fit your expectations, may frustrate, even disgust or frighten you because their horizontal identity is strange and even threatening; but if you are in a situation where you cannot avoid or escape them, because they might be part of your family or someone you meet in a professional capacity as carer/nurse/teacher you need to find a way to build a positive relationship and this needs a conscious effort to be open, to learn to respect, accept, understand and ultimately love this stranger.

Jan Göschel referring to Solomon:

*“Through this deep acceptance which must be developed when the easy/simple love which is based on unproblematic, shared vertical identity is not possible although the relationship is still maintained, a new form of love – the difficult love is formed/developed. This process demands a transformation – not of the loved person, but of the one who loves. Not: you must change so that I can love you, but: I change because I love you although you are a stranger to me.*

*The process which begins when the ‘strange’ is tolerated, held in relationship and more and more deeply accepted, is a process of spiritual development, akin to an initiation. It leads to a sacramental, holy encounter of I to I. This holy space remains unattainable to the easy love if it is not transformed.” (Author’s translation)(6)*

Here new concepts are introduced to our search to understand love and encounter: will to persevere, self transformation, search for the spiritual truth of the other person. All of these are ingredients of the practice of ‘spiritual care.’

## **Spiritual Care**

If care needs to have a spiritual element the next question is: What or where is spirit? Is it something far away, maybe un-reachable or part of our normal lived experience?

Many people feel that spirit and spirituality are not for them, something far away, not accessible for them; some are even afraid and reject the idea. This often has to do with the belief that Spirituality is the same as Religion, and many people have had difficult

experiences with organized religion or the church or feel that religion in whatever form is oppressive and no longer relevant for our time.

Religion can be part of the much wider field of spirituality, but it is only one aspect of a much wider dimension. In fact one can be a very spiritually active or religious person without belonging to any church or religion.

*“The Spirit energizes human existence and fills it with meaning and purpose. It is the spirit of human beings which enables and motivates us to search for meaning and purpose in life, to seek the supernatural or some meaning which transcends us.” (7)*

According to this spirit is something greater than our normal everyday self, yet also an energy that motivates us to ask questions and search for answers. This activity is what Swinton calls ‘Spirituality:’ the way we relate to this ‘Spirit,’ and it is not important what we call it – God, Brahma, Allah, Christ, cosmic energy; important is our relationship to it and how we express it in our daily lives.

The Camphill Logo was created to express the importance of including a spiritual dimension as a fundamental ethical and moral guide in finding the truth of the other person:

*“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 inflamed by the power of love."*(8)

So: Spirituality is an activity, linking our everyday physical and biological aspects – vertical identity: to a spiritual dimension – horizontal identity, thus finding meaning and purpose and waking us up to who we are and to our aims and potential – and very importantly: that of others, because if this is present in me it is also there in others. We must, however, be prepared to find that our horizontal identity could be very different to others, maybe alien, difficult to understand. But to recall Thomas Merton: we do not have to like one another – we need to learn to love one another.

*"How do we take care of the person's eternal meaning, the individual's unending worth – independent of what the individual is capable of, can be useful for or can achieve? Can I bear to see the other as other, and yet not as fundamentally different from myself?"*(9)

The 'truth' of the other can often only be reached by the 'difficult love,' through engaging one's will to search for and accept, respect, even eventually enjoy the difference that makes the other person unique and special in a positive sense – i.e. the horizontal identity. Not: what is wrong, but what is unique. This needs the willingness, even courage, to be open to uncertainty, to meet the unexpected beauty or pain, the strangeness and challenge of the other. This can be in a sudden, unexpected moment of encounter, like a flash of lightning and I need to be awake to that moment to realize its significance.

Or I might need to engage for a long time, searching, questioning, patiently trying different approaches until that meeting can happen; I need to forget my ambitions, plans, expectations and focus only on the other person, doing the work of the 'difficult love' when meeting someone new and potentially challenging. It could be as simple as taking time to just be with someone we find difficult, take time to observe behaviour and moods, likes and dislikes; attempting to communicate, to do things together without considering specific aims and expected results for the time being. Allow the other to feel comfortable and safe and not pushed by demands and expectations. This establishes mutual trust and creates positive memories, all building blocks for Relationship Based Practice.

This takes time and perseverance, but can be of great value when things are difficult. It will be easier to respond to and deal positively with moments of crisis when the work of the 'difficult love' has been done, when positive encounters have been possible and a trusting relationship has been established.

Another element of 'difficult love' has to do with confrontation and possibly even physical engagement in needing to restrain someone. This is of course always a last resort, but is not always as negative or wrong as usually depicted. The hopefully positive outcome of such moments depends entirely on one's motivation: am I doing this out of anger, fear or ambition, or out of concern for the safety and dignity of the other person? If I act motivated by the latter this can lead to establishing trust and a positive relationship, much like the more gentle approach can do.

I have made this experience a few times, when former pupils told me that they appreciated my actions: "It showed me that you took me seriously, that you wanted to engage and did not give up on me even when I attacked you. It helped me to trust and like you. I felt that we really met each other."

By including and addressing the spiritual essence of the other in this way, it will be possible that:

*"The encounter of each person with another person will be a religious action, a sacrament."* (10)

Here we have human encounter as a holy event ('religious' in the sense of transcending the outer physical appearance, not related to any specific church or religion), a special recognition of the essence of the other person, or the truth in the other as Merton calls it, the truth we need to find. You can also call it the divine flame in the other or their true self. John Swinton (11) discussed this in a similar way. He points to three layers/components which form our identity:

1. in which we are the same as everyone else – our shared humanity
2. in which we are the same as some others – nationality, traditions, heredity: vertical identity
3. in which we are not like anyone else but unique: horizontal identity

He draws this as three overlapping circles, and I suggest that the 'truth' of each person is to be found in the centre where there is an open space for the true spiritual essence of each one which holds together and balances the three aspects and combines them in their unique individual way. This is what can be reached in a true encounter, reaching beyond outer aspects of

identity and behaviour.

Again: how can we bring such an encounter about? What does it have to do with Spirituality?

Very often when we talk about Spirituality or spiritual well being we use words such as: friendship, belonging, joy, happiness, harmony, wellbeing;

*"Spirituality is not about religion but about reaching one's full potential, about developing and nurturing supporting and sustaining relationships, and about seeking meaning in one's life and seeking one's own truth, values and perspective on life. It is about laughter, joy, belonging, acceptance and community spirit."* (12)

All these are obviously important elements, but I wonder whether they belong more to 'soul' than spirit? Do they help us to find the 'truth' in the other?

I believe that something else has to come in: an active, inner effort, hard work, an acceptance of and willingness to suffer pain in the process; critical self reflection and willingness to change; a feeling of responsibility for the other person. In other words: living and working together involve more than harmony and happiness.

A personal example of how I understood this:

When I first visited Camphill in the sixties, I left earlier than planned because I did not like it here. Although I admired the work with the children and the way Anthroposophy was applied in the practical life and work, I experienced people as being tired, grumpy, irritable and constantly annoyed with each other. Then just before I left there was a memorial evening for Karl König who had died the year before, where people

shared their memories. One person shared how König insisted that co-workers who did not get on with each other and wanted to move house or estate had to stay together until they had resolved their differences. For: "Camphill is not like an ice rink where we happily glide around in harmony; we are here for a greater purpose and have to learn to work together and respect each other in spite of our likes and dislikes." – exactly what Merton and Solomon suggest.

Maybe this is where the dictionary definition of 'meeting in conflict' comes in, but giving it a wider meaning? Namely not to avoid conflict between individuals or in Community – but to see it as a tool to make a new step, to find positive solutions and happiness not for its own sake, but for the sake of the task at hand or for the sake of another person.

To come back to 'Encounter' in practice:

I met a great example of this when I saw a group of Foundation Year students in a mentoring session. They had been asked to share some significant experiences they had during their time here. Each one of them, in their own way shared how they had to learn to let go of their plans, ambitions, their idea of what the person they worked with should do or learn; that the more they pushed the less it worked until they managed to give space and time to the person, to listen to what they needed, what was important for them; important was not to get the task done quickly, but that the person could relax, feel safe and respected.

"The person is more important than the task!" and: "The wellbeing of the person is more important than the outcome or my success in achieving a goal."

And they agreed that this was a journey from their old self to a changed self through making the effort to find

and encounter the essence of the other; that this was difficult, sometimes painful – but worth it!

Meeting in conflict – except here it is not 'fleeting' but intense and demanding, but leads to a positive way forward and a feeling of joy or happiness – hopefully in both parties.

Can you get a better example for a true encounter? Or the work to achieve the 'difficult love'? Care plans, targets and evidence-based results are needed to record and understand processes like this, but they cannot provide the moments of true understanding and the courage to act on them to support the wellbeing of the 'looked after' person. Only complete openness and respect can achieve this.

Again: such an encounter needs to be worked for, getting there once does not mean it will happen again. It needs the effort to persist and to renew it each day again. It also needs the courage to leave behind all expectations and previous plans and to be open to meet the unexpected.

Maybe here lies a possible answer to my question from the beginning about the relationship between care plans, procedures and the demand for aims and outcomes and the importance to let go of them in moments that need complete openness, a new and different approach to facilitate a true encounter, finding the actual person often hiding or undiscovered behind behaviour or perceived disability?

It seems to me that both are needed and that we need to develop the insight to find the right balance and the courage to decide in the moment which of them is the best guide for our actions, so that they address and support the 'truth' of the other person.

What sort of love is involved in a process, experience like that? This love is informed by all three elements of

our being: the spiritual which carries the intention, the ideal; the soul adds feeling and enthusiasm and then the will needs to be engaged to persist and try again and again.

How can this be done?

Social Pedagogy works with the concept of the 'Inner Jewel,' meaning the beauty and potential in each individual and that it is important to 'polish' this inner jewel, to let the person shine. It could also mean working on oneself to polish one's own inner jewel, to try to improve one's attitude, skills, and approaches in order to be better able to help and support others.

This can be done through a process of self reflection, growing self awareness, and ongoing attempts to understand the behaviour of the looked after individual and one's own behaviour, reactions. In Camphill we have a long standing practice of what we call 'Inner Work' – exercises and meditation which can be very helpful if taken on regularly. Each individual, however, needs to find their own ways of working on this self development, as these young people mentioned earlier did in their own way, through their own motivation and lived experience, through a natural ability for empathy and love. When I asked them who taught them this, their answer was: the person I work with – the encounter with them and the struggle to maintain this relationship. The essence of 'Spiritual Care'!

So how and when can we truly meet the 'truth' of the other? And hold on to it in difficult situations of conflict or misunderstanding? How can we bring about such a 'holy' encounter? Can a situation of conflict, aggression, challenging behaviour not only be endured but turned into a positive experience of mutual learning, and acceptance?

***Please check the next issue of the Correspondence to read the rest of this essay and keep this issue handy to follow the footnotes.***

# Lisa Steuck

1926 – 2020

## An Ode in prose.

Written by Arild Smeby

A young man who his whole life had been searching for a place to belong, came home from compulsory national service of 16 months in the Norwegian army in 1962. He had previously been seeking contact with a neighboring biodynamic farmer. His family was afraid he would now get into closer contact with those heretics and had therefore found a job as an auditor's assistant to keep him on the straight path. It was not at all what the young man would have wanted as a career and in anger and despair he took some money out of his bank account, packed his rucksack, went to Oslo, bought a ticket on the boat to Newcastle and set off.

After travelling around in England for a while and working at a youth hostel in Oxford, the young man met some people who led him to Thornbury Park. He arrived there on the 29th of September just as they got up from the Michaelmas meal. Because of illness and shortage of staff, he was heartily welcomed and asked to put his rucksack in a corner and take care of a group of four big spastic boys, aged 14 to 17, in wheel chairs. For the above-mentioned reasons they were in need of a bath and he was asked to see to that. The young man had to undress them, lift them into the bath and wash them. The oldest boy was only a few years younger than the young man himself and he was terribly embarrassed and did not really know how to handle the situation. A woman came in — it was Lisa. She had a dormitory just across the passage. She saw his

dilemma and sat down on the edge of the bath and talked and eased the situation. Two days later one of the boys, crawling up the stairs on his own, suddenly got explosive diarrhea and everything ran down his legs and on to the steps. The young man had to carry him upstairs to the bathroom and there undress him while retching at the same time. Again, Lisa came to his rescue. There were a few such incidents and Lisa was Godmother at his “baptism of fire.” She spoke Swedish quite fluently and that made the cultural understanding more accessible. She told how she had been the last German Jewish child to leave Germany legally and had gone to Sweden where her brothers had gone before. There were many things that the wanting-to be-anti-religious young man had difficulties with. But, explained in a more familiar Swedish, things gradually became acceptable. Lisa could also be a bit bossy and mothering and that was not so easy to accept for the 21-year-old man who had just run away from unwanted parental attention. Once when he felt rather teased, he got frustrated and took Lisa, lifted her up and put her on top of a lower cupboard. (Fortunately, there was no #ME TOO at that time.) They made friends again a bit later.

Lisa and her family are some of those I have kept track of from the distance over all these years.

After Easter this year she kept coming to my mind. So, I found her telephone number and called her. Her son Johannes took the phone and called Lisa. Her first greeting was “Arild Smeby, the one who put me on top of the cupboard?” I had to confess that she was right. I asked if she could still speak Swedish. She switched over immediately and spoke that language fluently. She was so grateful for the good care she

was given, and that her son Johannes had come to help his parents. She spoke about her grandchildren and the rest of her family. She told that there were only 47 kilos left of her so there would not be much time left. We could say farewell to each other. Two weeks later I received the message that Lisa had crossed the Threshold.

I have always been grateful for my first year in Thornbury Park where Lisa was my first Initiator into the service of curative education.

## **Ruth Liberatore**

April 29th, 1932 - November 26th, 2020

**by Becca Fox**

I met Ruth Liberatore in October of 2017. I had just arrived in Camphill Village Kimberton Hills a few weeks before and offered, not knowing what I was offering, to support Ruth. Of course, the next day when Diedra Heitzman took me over to meet Ruth, Ruth wouldn't even let me in the door. Ruth has a rich and exciting history, of which little is known. She kept that door mostly closed, as well. I know she came to Camphill in 1980, there is a paper trail that proves it. When I met her she was living in Rosemary, lovingly called “the Hut” which was taken off the top of Rose Hall in the 70s (with a crane!). In November of 2017 she moved into Serena House, the eldercare house, after a brief stay in the hospital.

The walls of the hut were lined with Ruth's books and music. There was more to learn on those shelves than Ruth was willing or able to tell me. Ruth did tell me frequently about how she was born in Hawaii. She grew

up on a pineapple plantation on the island of Maui and spoke fondly of those days. She spoke of a tense relationship between her mother and father, mostly around faith. She spoke clearly and firmly against the treatment of Japanese Americans on Hawaii after the bombing of Pearl Harbor.

As I helped Ruth fill out hospital paperwork in my early days with her, she was always firm about her occupation, 'composer', even if someone else might suggest that she was retired. And she was quite the composer. Ruth is best known for her legacy of countless compositions. She composed pieces for weddings, baptisms, confirmations, festivals, and upon request for special events. One time pieces, written for that occasion only. Ruth's music has a unique style, often short and surprising, much like herself.

Ruth's passion flowed in many other directions - she had a great interest in literature, theatre, the elementals, gardening and medicine. She was dedicated to the herb garden at Camphill Village Kimberton Hills for many years. Ruth often asked me to explain medical procedures in detail so she would be more prepared when she came back as a doctor in her next life.

In her last few years with me in Serena House, we had less and less access to Ruth's rich inner life. She expressed herself by reciting poetry and singing snippets of old songs. She forgot words, places, names. However, in her final days she spoke very clearly about one thing: love.



# The Ugly Worm & The Beautiful Garden Butterfly

By Meredith Clark

*I finished this story shortly after Easter. It was inspired by the theme we adopted for Holy Week. We had originally planned Holy Week to be centered around outdoor garden preparations, outdoor cleaning and planting, as a community. Due to world events, we changed the plan and decided to focus on the image of a butterfly. This image included the entire life cycle of a butterfly. I was inspired by this idea and wrote this short story as part of my Storytelling assignment during my first year at Camphill Academy. I was able to present this story to the Camphill Hudson community via Zoom on Ascension. With assistance from Maria McLaughlin and Chelsea Anderson we were able to add chimes as a musical accompaniment and a sign language interpretation.*

In a small village nestled in the Hudson Valley of upstate New York lived a gardener and his wife. Their property was filled with flower beds and vegetable gardens, which the gardener took much pleasure in caring for. On the edge of the land stood a small orchard of cherry trees next to a happy little brook. The wife loved all the flowers in the garden, but the orchard was her favorite spot to visit. She spent many hours sitting by the brook, admiring the cherry trees. She was quite taken by the scent and pink colors from the spring blossoms. And looked forward to harvesting the cherries from the trees in the late summer.

The gardener was quite connected to the land, and the natural world around him. Although the work required in caring for the property was great, nothing else brought him so much joy. And it pleased him in knowing that he could offer the gift of flowers, fruits, and vegetables to his wife.

One summer day, while walking in the orchard, the wife noticed a small raised growth on a leaf of one of the cherry trees. This concerned her terribly as she feared the tree was suffering from a disease. She brought her concerns to the gardener. On inspecting the tree, the gardener reassured his wife that the tree was healthy, and she should not worry. The following week, the wife noticed that the cherry tree no longer had the growth of its leaf, but instead, she saw a small worm eating the leaves on the tree. This was even more alarming to the wife

than the growth she had previously noticed, and she quickly brought it to the attention of the gardener. The gardener said to his wife. "No worries, good wife! There are many trees in the orchard and many leaves on each tree. We can certainly share some of them with this little worm. As we live, so must this creature." The wife was quite unhappy with the gardener's response. And, if he would do nothing to protect the trees, then she would take this task on herself. The next day, while working in the flower beds, the gardener noticed his wife heading towards the orchard armed with large spray cans.

He quickly intercepted her and asked, "Good wife, what is it that you have in those cans?" She responded, "If you do nothing to rid the cherry tree of that worm, then I will! I plan on killing that ugly pest with this spray."

The gardener responded, "Good wife, that worm will be gone as soon as its belly is full, it can only eat so much. Please do not spray our gardens! How can you then harvest the fruit from the trees if they are covered in poison?"

The wife reluctantly agreed not to use the spray and prayed that the "ugly worm" would leave her orchard.

For the next few weeks, the wife watched as the ugly little worm munched on the leaves of the tree, and grew into quite a plump little being. The wife was sure that the worm would eat and eat until no

leaves remained on the tree. One day, the wife noticed that the little worm remained still on a branch. It looked as if it would die and was slowly curling up into itself. The following day, while visiting the orchard, the wife noticed that where she saw the worm last, a dried-up projection remained hanging from the branch.

"Alas!" exclaimed the wife, "You have finally died, you ugly little worm, and in your self-made coffin, you shall remain."

And after some time, the wife forgot about the little worm. A couple of weeks later, during the time of the midsummer, the wife was sitting in her garden. All the flowers the gardener had planted were in bloom. She sat out in the sun, admiring the colors and fragrance of the season as she sipped her afternoon tea. Suddenly a beautiful butterfly appeared. It danced on the gentle breeze and visited all the flowers in the garden. The wife sat in the garden for hours watching the butterfly flutter about and sipping nectar from the flowers. She was captivated by its beauty. For several days the butterfly returned to the garden, and every day the wife sat watching it. The daily visits brought her much happiness. It would often perch on her knee or balance itself on the tip of her toe as she sat.

One day the butterfly landed on her shoulder. It stayed there for a bit, and then it softly whispered in her ear. "Good woman, don't you remember me?" it asked. "Yes, of course," the wife replied, "you have been visiting my garden for days now, fluttering about the flowers and dancing on the breeze. I have so enjoyed your visits!"

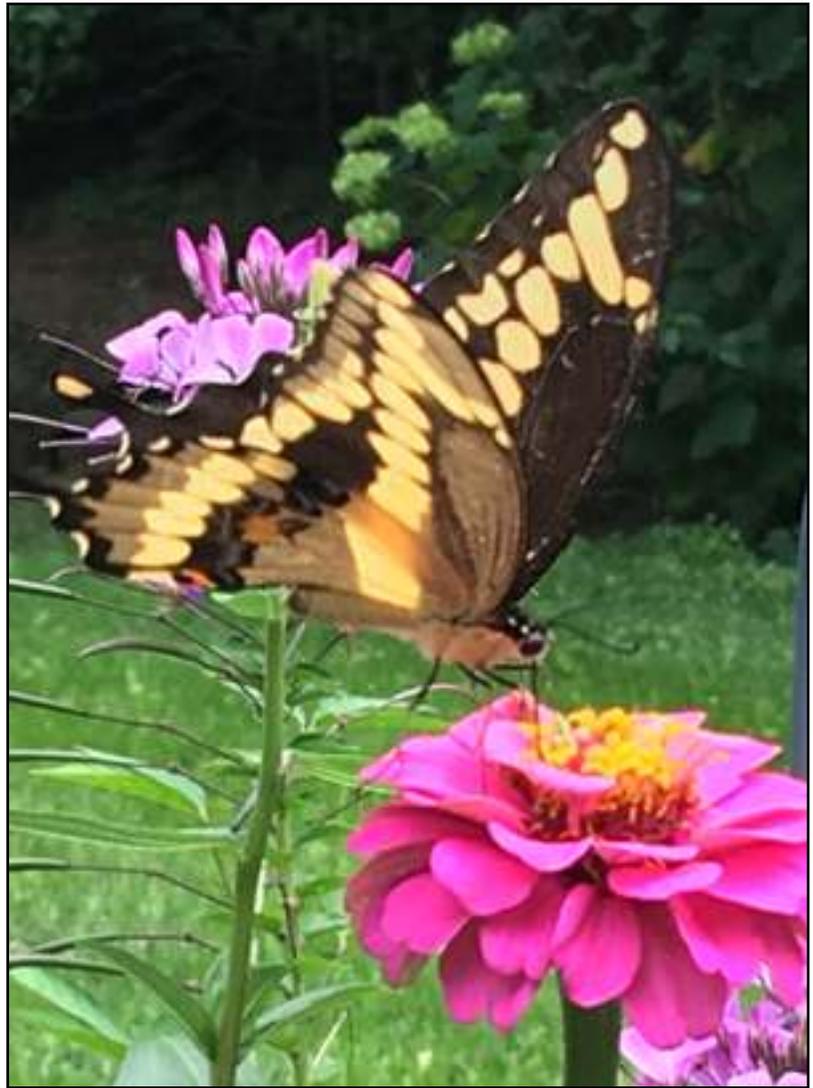
"Yes, I have spent several days in your garden, but don't you remember me from when I lived in the orchard?" said the butterfly.

"I am afraid not," replied the wife. "I have never seen you in my orchard." "But you have," whispered the butterfly.

"You spoke to me often." "I do not remember," said the wife.

The butterfly replied, "you used to call me, ugly little worm."

The wife sat in astonishment. "You can't be that



ugly worm! Look at how lovely you are. And I watched that ugly worm die and wither into a carcass."

"Good woman. You mistook me for a worm, but in fact, I was a caterpillar. I did die in a sense. And what you spoke of as my coffin was my chrysalis. I hid away in my chrysalis, where I remained safe and quiet for some time. The stillness allowed me to transform, and then I was born again into what you see before you now."

The wife was amazed.

"I want to offer my thanks to both you and the gardener," said the butterfly. "You allowed me to be born and then be born again in your gardens. You offered your trees and flowers to me, and in return, I pollinated them so they could live on, and their children could flourish. But alas, this will be my last

day in this world. I have fulfilled my destiny." "Oh?" asked the wife, "but where will you go."

"My life in this form is over. I hope you will offer the same hospitality you showed me to my children." With that being said, the butterfly flew up into the air.

The wife watched as the butterfly flew higher and higher and higher into the sky until she could see it no more.

The wife told the story of her conversation with the butterfly, to the gardener. The gardener smiled softly as his wife explained what happened.

The wife asked the gardener, "Are you not surprised by such a story?"

"I am not" replied the gardener, "nature is full of these kinds of magic."

"But why didn't you tell me about such magic?" She cried.

"This magic cannot be taught, nor can it be learned," he said. "This kind of magic must be experienced."

The gardener smiled lovingly at his wife. And she smiled back.

The wife often thought of the butterfly as she sat in her garden.

There came another day when the wife was again in her orchard. She noticed a small worm-like creature and knew, this time, that it was a caterpillar. She did not curse or refer to the caterpillar as an ugly worm. For she had learned, this creature needed time for its true beauty to be revealed.

The wife leaned in close to the caterpillar and gently whispered, "Welcome! My beautiful garden butterfly."

### Calendar of the Soul (19-25 January)

This hour of sunless gloom evokes a forceful impulse in the soul to open and reveal the strength in her, to make her way into the darkest places and there what senses later shall impart feel as a telling warmth about the heart.

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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.