

# THE SEMINARY OF THE CHRISTIAN COMMUNITY

**NORTH AMERICAN SEMINARY NEWSLETTER  
SPRING 2016**



Seminary students: Left to right—Joan van Holsteijn (Botton Village, UK), Ray Sultz (Denver, USA), Jane Ellen Johnson (D.C., USA), Thomas Dostie (Montreal, Canada), Matthias Giles (USA), Luis Gonzalez (Canary Islands, Spain), Zoe Scoulos Workman (Devon, USA), Olive Nicole Wells (Denver, USA), Marguerite McKenna (Denver, USA).

## **How Does One “Grow” a Student?** — BASTIAAN BAAN, SEMINARY DIRECTOR

The word *seminary* comes from the Latin word for seed. Indeed, much of the work that is done at the seminary resembles the patient art of growing seeds.

How does one “grow” a student? Working with life-processes means first of all preparing an environment, a fertile soil, that creates the best conditions for healthy development. Characteristic of the group of students who are at the moment in our priest training in Spring Valley is their strong will to become productive: “We need to digest the content,” is one of the ways in which they have expressed their wish to work with our subjects and make them their own; to go deeper than knowing.

Not only do we study *Knowledge of the Higher Worlds* and learn from it what Rudolf Steiner has to say about spiritual development, but we also practice the exercises in a form through which we can exchange our experiences. One example: In the section “Enlightenment,” Rudolf Steiner writes about ways to follow the germination of a seed until a plant has grown, and after careful observation to re-imagine all the steps of its development. Then ... *do it yourself!* We sowed peas, and day after day wrote and drew our impressions of their germination and growth, and exchanged our experiences. No two students had seen the same things: Each could add another observation that enriched the others’ descriptions. The next step was to visualize this development as a whole and begin to “grow with the plant.” During this slow process, one sees students develop into interested, patient caregivers. This is just one of many examples of a learning process that during my two years studying at the seminary in the early 1980s was more cognitive, but now wants to be experienced by a younger generation more deeply and completely.

I cannot say that our entire priest training has made this transition. This itself is a slow process of growth through trial and error. However, the direction is clear. To put it in one sentence: “Studying means: *Read it and eat it!*”

Several of our students will continue into the second year, after our long semester of nineteen weeks closes with a unique experience: About fifty students in the three priest trainings will meet for the first time in an intensive course of two weeks, one in Dornach, Switzerland, and the other in Stuttgart, Germany. You can read more about this in the letter that is enclosed with this issue. Meanwhile, a new group, hoping to join us in September, is already knocking at our door!

Patrick Kennedy, my new colleague at the seminary, and I look with growing trust and hope toward the future for which, even now, we are planting seeds.

P.S. All the articles of the students in this seminary newsletter are related to the self-chosen theme of “international connections” as a way of preparing ourselves for our journey across the Atlantic Ocean. ✦



Growth of a seed, pastel by Jane Ellen Johnson

## **Meeting the Christian Community Through Three Countries** — LUIS GONZÁLES

I have enjoyed the life of congregations in England, Spain, and the United States. Apart from the centrality of the sacraments and certain similarities in the way that they all celebrate the festivals, each congregation is unique.

The community in Stroud, England, has always been enriched by the presence of different anthroposophical impulses in the area. It has recently experienced the flow of many coming to Stroud after the dismantling of the system of Camphills around the UK. I met a mature community, open to the realities of the world, sensitive to all kinds of artistic expressions, and proud of its free-thinking and uniqueness.

In Spain, the Christian Community is very new. It has grown in a society that still expresses a strong reaction to having had a religion imposed on it by the government for over forty years of the last century. I would say that the warm heart of the southern souls and the integration of an anthroposophical perspective has enabled members to behold the Christ in a renewed way. The congregation was nourished by priests of South America for many years before having its own; this is a lively community working hard to fortify its roots.

The Christian Community in Spring Valley is in the middle of the anthroposophical hub of the East Coast. Many in the congregation are involved in local initiatives, and those in the larger area benefit from the open activities of the Christian Community. At the same time, the seminary is linked to it. All this gives the congregation a character of openness and, somehow, indefiniteness. I think that only the American spirit can hold a space for such an open and ever-changing reality.

We will soon meet the other two seminaries in Europe. I look forward to understanding more about the role and the special nature of each. ❖



Luis listens during Gospel Study

## ***On the Brink of Something Big*** — RAY SULTZ

This article comes as a bit of an embarrassment. As we prepare for our trip to Dornach, Switzerland, and Stuttgart, Germany, it has dawned upon me in conversation with my fellow students that I am the only person in the seminary who has yet to travel overseas.

I do very much enjoy traveling, and my spouse and I have completed many road trips, seeing nearly all that the United States and Canada have to offer, which is quite a lot. So far, my favorite place is Northern California, home to the great redwood forests, which I have visited more than a dozen times. Still, I have yet to travel outside North America. I was about to spend my junior year of university in Japan, when a sudden job-opportunity took me out of academics for a time. Now pushing forty years of age, I am about to take the biggest trip of my life. Am I the stereotypically sheltered American? While compared with many Americans I consider myself knowledgeable in global affairs, I never have taken the step of actually traveling overseas. Looking at statistics, I see that I am not alone. From what I have researched, only thirty percent of Americans have traveled abroad. This number is lower than that of some countries, but higher than most. I am not making excuses; Americans are typically comfortable in their own environment and ignorant of the rest of the world. People do not like to go outside their comfort zones and are unwelcoming to the unknown.

I have learned more about myself and my place in the world these past several months. This intense coursework is the most enriching yet perhaps most difficult task that I have ever taken on. Frederick Douglass tells us that “If there is no struggle, there is no progress.” As the trip comes closer, my excitement and nervousness grow. Am I ready for what this journey has to offer? There is only one way to find out. ❖

*She who has challenged me,  
To let go of which I cling to.  
Asking me to really see her,  
Not as I have seen  
Or as I wish to,  
But as she is.*

*To listen so quietly  
That I might not only hear the resounding strength of beauty in her petals,  
But even the silent beauty weaving in the inner core of her being.  
Where she sings the song of her star.*

— Olive Nicole Wells



Contemplating tulips during Open Course on The Second Coming

### ***To Wonder at Whitsun*** — OLIVE NICOLE WELLS

The doors opened to white paper doves carried by children dressed all in white, white candles glowing golden, and white flowers everywhere. I was in awe. What had I stumbled upon? Whitsun. My mouth played with this new and delicious word, *Whit* rolling out like wind itself and sun-bright and awake. I had never heard of this Whitsun, but it was love at first sight.

The mystery of Whitsun was placed before me by my stumbling across an unannounced kindergarten celebration. It was one of the most profound scenes I had ever laid eyes upon. At this moment I was already set to embark on my journey to the seminary, but I had yet to experience a full cycle of the Christian calendar and was asleep to the deeper meaning of Whitsun. I held this dreamy scene in the soil of my soul, taking it out to wonder upon any time the word *Whitsun* passed my way, and slowly its meaning has begun to dawn on my consciousness.

The awe I felt toward the mystery of Whitsun has only matured as my understanding ripens. It has been a gift to my studies to hold this question and yearning to grasp its meaning. I am thrilled that my final three days at the North American Seminary will be a gathering around the Whitsun festival, seeking together to understand this future-oriented mystery as best we can. After this study, I will be released into the larger classroom of foreign lands with foreign tongues. I can only imagine how deepening my understanding of the Whitsun festival will enliven my relationship to the living gospel through this international experience. The spirit that reaches beyond the limits of human language will have the opportunity to speak again and again through my fellow-seekers with foreign tongues. I look forward to the possibility of developing this deeper hearing, asking in amazement, with those who first heard it, "What does this mean?" ❖

## **The Act of Consecration of Man in Translation** — THOMAS G DOSTIE

At the seminary, the Act of Consecration of Man plays a very central role; we normally start our day by celebrating it. Having lived with the Act of Consecration only about fifteen times before coming to the seminary, it was very deep experience for me to participate in the service in such a way; each week I was placed before at least one new question about the meaning of certain parts or words. Many were answered in conversation around the breakfast table at the seminary, others by quietly living with them.

What also helped me was the fact that on Thursdays the service is celebrated in my mother tongue, German. This day has thus had a unique and cherished quality for me. At the beginning, it helped me immensely simply to understand what was being said and in enriching my vocabulary, and then it developed into an invaluable help for deepening my understanding and thus helped me to participate more fully.

The different qualities of the words chosen in the English translation often bring to consciousness very different aspects that I would otherwise not have thought of. One of these examples that I have recently become aware of is the difference between *create* and *schaffe* (as in “The Son-God create in us”). In fact, the German word *schaffen* has—especially in southern Germany—also the meaning of working. Considering these differences, I realized that when, with the second crossing, we petition Christ to *create* in us, we have to realize that His creating will also involve (hard?) work.

Another practical aspect that regularly hearing *Die Menschenweihehandlung* brings to my classmates is an opportunity to develop an ear for the German language, which will certainly be of great help for our planned trip; regularly after the service, one of my classmates asks me a question like: “*Gnade* means grace, right?” which I am always glad to answer. ❖



Shoveling out the Seminary driveway



Participants in the Open Course on The Second Coming

### ***Seeds and Thoughts from the February Open Course: The Second Coming of Christ*** — FLORA INGENHOUSZ

Attending the Act of Consecration of Man every day strengthened my participation in the service. I found it especially meaningful to hear it for the first time in German, which is closer to my mother tongue, Dutch. “Christ in you” is a translation of Christus in euch, which is plural, not singular. While I have at times experienced “being in community” during the service, my new way of understanding this inclusive meaning of “Christ in you” furthers that.

For three days we studied the “Little Apocalypse” depicted in Luke 21:25-36, turning over almost every word. The first-year seminarians had each been assigned to look deeply into one word or image from the text, such as “fear,” “surging sea and mighty waves,” “clouds,” “raise yourselves,” and “be awake.” Each introduction led to rich discussions among the eleven seminarians and ten other open-course participants. The seminarians had been asked to close our gathering by formulating a question related to their word, and now two questions continue to ring in me: How to come from being thrown to standing—staying upright in this challenging world and standing at peace with the world? And how can we create a life in which we are awake at all times?



On the third morning of the course, I awoke after the following dream: In my arms I am holding my child, a child so young that I am surprised to hear him speak in full sentences. He says to me, vehemently, "You neglect me, you don't love me—I always come second or third—you are a bad mother." He says this not just once, but he repeats it over and over again. I am stunned, baffled, and deeply pained. How can my son not know that I love him?

I want to argue that I do love him, but I realize this is not something that can be argued. The only thing that I can, and must, do to is to keep loving him, and to love him more.

I woke up very unsettled. As I went through the day, I kept wondering what the dream was telling me. The answer did not emerge until early the next morning, when I was barely awake. Through foggy, wavy thoughts, the inner certainty arose that this very young child is the Christ child in me.

Once again I am stunned, but this time not with pain, but with wonder and joy.

Now back home again, my child in my arms, I pray that I will recognize when I neglect Him, or worse, drop Him.... I ask you, each, our vibrant community, to point out to me when you see me neglecting Him, or worse, dropping Him ... We need one another's help so that we may stay upright in this challenging world and perhaps even have moments of standing at peace with the world. I feel blessed to grow in and into this community. ❖



Olive with the Seminary snowman

**SWORD OF THE APOCALYPSE**

*What will would rightly wield  
the Wincrowing Sword*

*To sunder  
fruit from twig,  
to cut*

*the foreskin from the heart?*

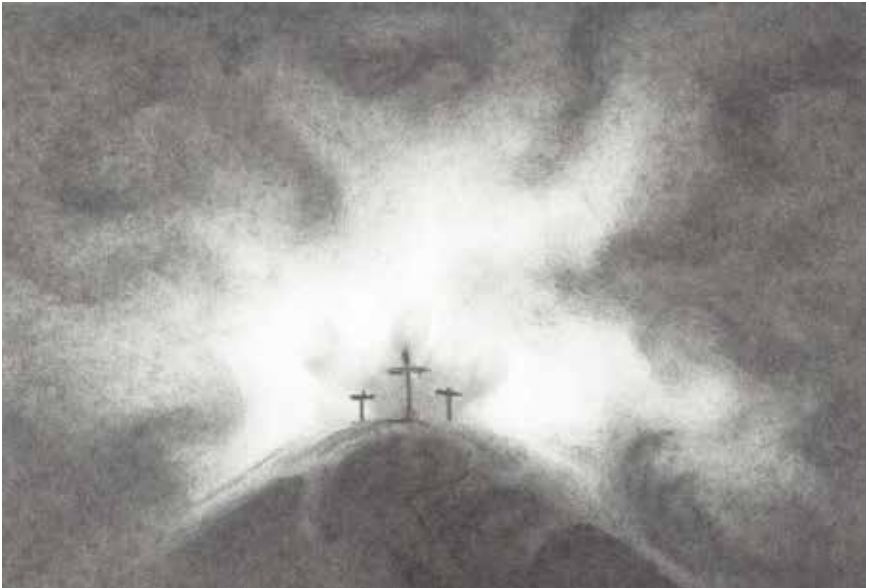
*Between shepherd's crook and kingly rod  
he holds the upright sword*

*for God's almighty will,*

*To sunder  
bone from bone  
and sever*

*Death from death.*

— Matthias Giles



Charcoal drawing by Matthias Giles

## **Gospel Study via the Greek Language** — ZOE WORKMAN

Reading the gospels together at the seminary can be very rewarding. Each classmate chooses a reading from Luke or Mark and brings it to the group for a conversation. Every seminarian brings his or her own style into the conversation. One may choose someone to read it out loud and then ask us to close our books and reconnect the events. Questions come out of our conversation, and it becomes quite exciting when a student has researched the parable in advance and can relate what Rudolf Steiner has investigated through spiritual science.

What also becomes fascinating is when our teacher finds the Greek words that hold deeper meanings than their translations. One that is dear to me is in the Prologue to the Gospel of John:

“In the beginning was the Word, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness has not conquered it.”

The Greek word **κατέλαβεν** means comprehend, but it also means lay hold of, seize, and conquer. This gives a richer sense to the light shining through the darkness. Thus, in my studies of the gospels, I not only research the content, but by learning and studying the Greek, this content gives me a greater understanding and always brings me closer to the original meaning. Another example is the word **ἐρήμω**, which is used in Luke 4:1 to describe where Jesus lived during His forty days after John baptized Him, and where He was tempted by the devil. It does mean wilderness, but also a desolate area and a solitary place that provides needed quiet and freedom from disturbance. Here I can understand Jesus' whereabouts and His search for solitude. Devil in Greek is **διάβολος**, but which also means *split in two*, *defame*, and make one feel confused and unbalanced in the soul. Now this gives a better picture of how the devil tempted Christ!

After hearing the Parable of the Vineyard and the Tenants as recorded in Luke 20, the people listening became moved to say “God forbid!” but the Greek words are **Μὴ γένοιτο**, in the optative mood. Therefore, another way to render this statement is, “No, may it not happen so!” Now one can hear the desperation of the crowd when it heard that Christ would destroy them.

Yes, learning Greek does give me new insights for understanding the gospels. ✨



### ***Saying Yes from Point to Periphery*** — JANE ELLEN JOHNSON

Imagine that the work you offer in your chosen vocation rays out into the periphery and encompasses all the continents of our earth. And that there is a way, a *how*, for this to occur. The way is to say *Yes*, as at each ordination the about-to-be-priest says *Yes* and strives toward true religious renewal; this *Yes* is to one's own becoming.

Through our central leadership, called the Circle of Seven, the worldwide Movement for Religious Renewal of the Christian Community is striving to hold faithful to a becoming, both individually and together, while saying *Yes* to its own becoming. This very real and palpable *Yes* becomes a listening to the *Yes* for those whom the priests serve in their congregations; I am convinced that this ultimately encompasses the whole cosmos.

I want to share with you some impressions of a few among the Christian Community leadership with whom we have worked this year. Last semester we received a lovely surprise visit from the Erzoberlenker (primary Lenker), Vicke von Behr. We met with him for an hour, during which he asked us to introduce ourselves and whether we spoke German. This rankled a bit for a North American who does not see the need to speak German (my prejudice for sure), but he answered my somewhat demanding question with only grace and elegance: He explained that the angels to whom the gospel writers listened for their content spoke "*Angel-ish*," which then had to be transplanted to German and then retranslated into English, and he followed this with a wonderful image of the three seminaries in the world forging the Old World and the New World into a fructifying bond.

Last semester, Anand Mandaiker, another member of the Circle of Seven, came to teach us the Gospel of Mark. His open warmth provided safety and comfort that permeated our week with him. He offered us an hour to ask any question about this priesthood and the Movement for Religious Renewal; we peppered him with questions! As he is one of the Circle of Seven, we asked: What are their tasks?

The main task of the Circle when it gathers for a week, nine or ten times each year, is to pray together about all that is relevant for our movement, and he said change is needed to meet what is breaking in on us from the modern world. With his encouragement, we asked: Is the Christian Community leadership talking about gay marriage? Inclusivity? Are the sacraments still relevant? Is there a new ritual for modern times? He brought this thought: "We are all, regardless of country, in a Michaelic age, where thoughts as things require a cosmopolitan countenance."

Tom Ravetz, Lenker in the UK, came to offer us his research about the spiritual hierarchies. His was our first class after the Christmas Holy Nights; we were asked to read an entire lecture cycle, and each of us reviewed one lecture for the class. His teaching was rigorous, thorough, and very practical. A whole new community was made available to us: the entire cosmic hierarchies. *Wow!*

We were blessed to have Oliver Steinrueck, our own North American Lenker, for the June Course, the first course offered by Rudolf Steiner to those who would become the founding priests of the Christian Community. Oliver is an ever patient teacher, showing us through the somewhat sparse content of the June Course that Rudolf Steiner was trying to build the course with those present, through a capacity which was quickly diminishing in human beings, Imagination.

I will close where I started, by saying a hearty Yes to humanity's becoming. And a *Thank you* to all the priests who come and offer the very best they have to give; our cup runneth over. ❖



Study of the seed process from art class



Collaborative artwork by the ten newly ordained priests

**February 20 and 21, Stuttgart, Germany:**  
**“Christ at Work in the World”** — MATTHIAS GILES

It was the weekend of the priest ordinations, and I had been in Stuttgart for a week, attending main lesson with the first-year seminary students and plying Emma Heirman with copious amounts of tea in hopes that her fever and congestion would subside in time for her ordination. In the course of the week I quickly learned both how much and how little German I knew. General themes and a few details made their way to me in the sea of German sounds, always enveloped in a cloud of uncertainty.

One year earlier, I had attended Lisa Hildreth’s ordination in Spring Valley, an experience that helped solidify my decision to come to the seminary. But I knew that this ordination would be different. Different not only because it was held in Germany, in a cathedral of a building complete with organ and choir loft, nor because there would be ten candidates rather than one. It would be different for a more personal reason: My own partner was being ordained. As I sat in the congregation, every motion and every word impressed itself on me with deep import.

The priest ordination is a profound experience for many who witness it. As with all true sacraments, no amount of description or metaphor can convey the sacrament itself. It comes into the present moment from the widths of space and the depths of time, always both eternal and entirely new. In the chapel I saw before me a microcosmic picture of the Christian Community: Under the gaze of the risen Christ sat ten candidates. Over a hundred priests, serving at altars around the world, filled the front of the chapel as witnesses and coworkers to those newly dedicating their lives to the sacraments. Behind them, several hundred souls from different congregations, ready to follow the spiritual world in recognition that these individuals before them are, and will be, priests. With a resounding “Yes,” they stood before us as bearers of Christ’s work in the world. ❖

## **Ready, Willing, and Able** — EMMA HEIRMAN

As I begin to serve the Denver, Colorado, congregation for the first time as a priest, having received the Sacrament of Ordination a month ago, I still ask myself, “Am I ready to work as a priest? Can I do this? How?”

My question is not unique; many of us wonder how one is prepared to be ordained and enter the priesthood. In searching for an answer, I hear *ready*, *willing*, and *able* repeat within me. But what does this phrase mean?

How we become *ready* will depend on what we are preparing for, but in every instance thoroughness and completeness are expected. We are often tested to see how ready we are, and we may even depend on the results of these tests to decide to, or to have the option to, proceed toward our goal. My own readiness for priesthood is not tested externally, and yet there has been a constant process of checking in—with myself, as well as with friends, classmates, and teachers. What we are all looking for by checking in is not whether I have arrived at a particular state of completeness, but rather whether I am moving along a path, a path that not only I can see and recognize, but that others can identify as well. In becoming a priest, I realize that there is a defining moment, which I alone cannot see, but that others also must see in me.

To be *willing* implies eagerness or enthusiasm. On the path toward priesthood, my willingness has grown from eagerness and enthusiasm to commitment. To be willing is to decide existentially to connect my will—my power and capacity to *do* in the world—with the work of Christ. I renew this connection each day by vowing to recognize and care for His working in the world.

To be *able* is to have what you *need* in order to do something, often understood as necessary intelligence or skill. As I have walked toward priesthood, being able has meant offering myself, all of me that is deeply and entirely personal, and through this offering, inviting and allowing God to work through my life in graceful objectivity.

The meaning of being ready, willing, and able lies not only in their individual nuances, but also in their interrelationships. In me, they relate as a dialogue between myself and the Spirit. The question “Are you ready, are you willing?” rings in my ear. The voice comes from my star shining high above me, the star that shines with so many others around the sun in the world of Spirit, and when I say Yes with every part of my fallen, earthly self, the response comes: “We are able.” To be able, it turns out, is the Spirit’s response, through grace, to my offering of being ready and willing. ✦

## ***European Student at the American Seminary***

— JOAN VAN HOLSTEIJN

It was a long way to come from Europe to the seminary in Chestnut Ridge. And why did I make this decision, since I speak German and the seminaries in Germany were much closer? And why does it feel so right being here? Life is of course a mystery, and often we make decisions and only later realize why we went where we went ...

My stepping-stone to America was my move from Holland to Botton Village in my mid-twenties. Botton is a Camphill Village on the North Yorkshire moors in England, founded by Peter Roth, a Christian Community priest for whom the whole village was his congregation. Living there helped me to find a more open place in myself, partly by experiencing the Act of Consecration of Man in English. This was a language I didn't really understand or even feel comfortable in, but because of this I could more easily come to the essence of what lives in the service.

And now I am in the seminary in what is sometimes called the New World. It was hard to leave my family behind to live so far away from them as a student in a student dormitory. But this isolation has made it possible also to experience all aspects of seminary life very strongly: the richness of the program and the visiting priests from all different corners of America, the daily Act of Consecration of Man and being part of this small but committed group of students.

Of course, I do not know what it would have been like if I had studied in Germany this year. But I do know that here in this smallest and youngest seminary I have a true renewal in my religious life. And it will be very special to meet and study together with the students and teachers of the other seminaries in May and experience what connects us all. ❖

## ***Learning a New Language*** — REV. PATRICK KENNEDY, SEMINARY DIRECTOR

Every Thursday morning at the seminary, the Act of Consecration of Man is celebrated in the chapel in German. This gives the students a chance to hear the sacrament from which all the other languages of the world translate their own liturgical texts. Or does it? What is the original language of the sacraments? What "country" do they come from?

One can sometimes certainly have the impression that we are a German movement that has planted itself in different parts of the world. In fact, it was often the case that a small group of German speakers were a part of the original cells—in South America, in South Africa, in the United States—that would go on to become full-grown congregations. But we don't teach German at our seminary (at least not yet!). Our focus with the students here is seeking to enter into this other country, this land from which the healing sacred word emanates. Our aim is to begin to learn the alphabet of this universal human language, one



that transcends all boundaries, be they national, language, ethnic, or gender. Here we hope to become fluent in the very language that silently speaks in the natural world around us, in the inner world within us, and in the social world between us; the language the disciples felt filling their hearts and moving their tongues on Pentecost morning, transforming them from disciples into apostles.

Hans-Werner Schroeder, formerly a member of the Circle of Seven and who also taught at the seminary in Stuttgart, used to mention to us that the sacraments as they appear in German are themselves a translation, a translation from English (Engel meaning angel in German). At the time, this helped me to see through the German garments to the universal nature of our movement for religious renewal. To this end, we are especially hopeful about our upcoming trip to Dornach, Switzerland, and Stuttgart, Germany, where students from many different countries in the three seminaries (ours, and the ones in Hamburg and Stuttgart) will have two weeks together in shared pursuit of the new Christ-Language that would speak with healing into our world.

With warm Easter greetings and blessings to all our friends. ✦



Patrick speaking on the four elements

**PSALM**

**Written by a student in the style of David  
from the course on Psalms with Nora Mnassian**

*Silent and swift,  
A cry flies out from my heart.  
It calls to thee  
It calls into emptiness and silence.  
Where, where is your answering call?  
A barren land is my soul, my bones lie broken and fettered  
upon the shore of my hope.  
Call, Lord, Call my soul up from the sea.  
Pain fills the beat of my heart  
For she yearns for your shield and your salve.  
It calls to thee  
Where is your answering call?*

*May my cry rise to you with the scent of frankincense and myrrh  
Pure of fear and of hatred.  
O Lord you are with me, though blinded and barren.  
Hear my call, Like a song and a choir  
For I am not alone.  
My brothers cry, my sisters cry  
And I give voice to their plea.  
Call, Lord, Call my soul up from the sea.*

*Great are the ways of your wisdom  
But I am faint with exhaustion.  
Too far have I wandered from the door of your tent.  
Come, find my bones and my sinews  
Broken and weak on the sand of the desert.  
My loneliness cries out.*

*Come, my Lord and my God, into my shadows and darkness  
Call up from the depths my trust and my pain  
Call up from the depths the rising light of your sun.*



## **Fall Semester 2016 - Main Courses**

- Week of September 19 • *Soul Hygiene*  
with Rev. Cindy Hinds
- Week of September 26 • *From Old to New Testament*  
with Rev. Oliver Steinrueck
- Week of October 3 • *Tracing the Consciousness Soul: The Hidden Dynamics of Modernity* with Rev. Dr. Mathijs van Alstein  
(Zeist, Netherlands)
- Week of October 10 • *The Priest Ordination and the Threefold Mission of Priests* with Rev. Vicke von Behr, Erzoerlenker  
(Berlin, Germany)
- Week of October 17 • *Projective Geometry* with Rev. Daniel Hafner  
(Nürnberg, Germany)
- Week of October 24 • *Cultivating an Individual Relationship with Jesus Christ*  
**OPEN COURSE** with Rev. Bastiaan Baan  
and Rev. Patrick Kennedy
- Week of October 31 • *Consciously Approaching the End of Life*  
with Professor Hans van Delden and Rev. Bastiaan Baan
- Week of November 7 • *Psalms* with Rev. Nora Minassian (Devon, PA)
- Week of November 14 • *Spiritual Care* with Rev. Julia Polter, (Boston, MA)
- Week of November 21 • Fall break, Thanksgiving
- Week of November 28 • *Shepherding Souls: Principles of Priestly Consolation*  
with Rev. Jonah Evans (Toronto)
- Week of December 5 • *Christology* with Rev. Erk Ludwig (Sacramento)
- Week of December 12 • *Seeing Christ Through Twentieth Century Art*  
**OPEN COURSE** with Rev. Bastiaan Baan  
and Rev. Patrick Kennedy

**Fall Semester begins September 18, 2016**  
**Applications are due August 18, 2016**

For application forms, visit [www.christiancommunityseminary.org](http://www.christiancommunityseminary.org)  
and download the application through the link on the training page  
Tuition for the Fall semester: \$3,900 (includes housing and breakfast, M-F)

**Fall 2016 Open Courses**

October 24–28

***Cultivating an Individual Relationship with Jesus Christ***  
**With Rev. Bastiaan Baan and Rev. Patrick Kennedy**

December 12–16

***Seeing Christ Through Twentieth Century Art***  
**With Rev. Bastiaan Baan and Rev. Patrick Kennedy**

**For Open Course registration, visit**  
**[www.christiancommunityseminary.org](http://www.christiancommunityseminary.org)**  
**Page: Open Courses and retreats**

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