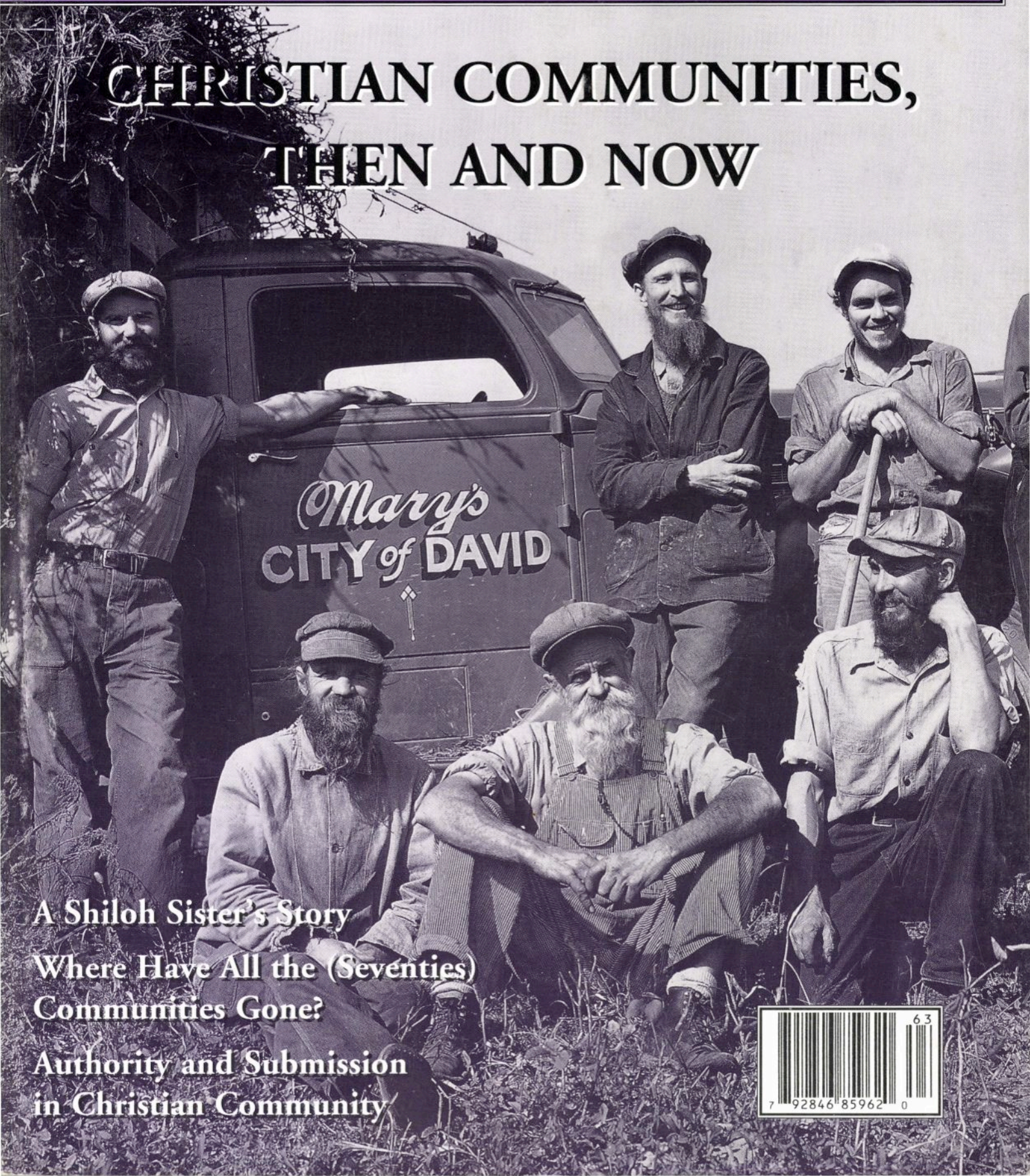


COMMUNITIES

Journal of Cooperative Living

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Fall 1996 (Issue #92)

CHRISTIAN COMMUNITIES, THEN AND NOW



A Shiloh Sister's Story
Where Have All the (Seventies)
Communities Gone?
Authority and Submission
in Christian Community



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WE'RE BUYING 75 BEAUTIFUL ACRES of woods, fields, streams, a pond, a pool and a 65 room (and bath) country hotel in upstate New York's Catskill Mountains.

THE PLAN IS TO BUILD A LEARNING CENTER, A SMALL HOTEL & A COUNTRY COMMUNITY to add to our New York City facility. We expect to grow from 75 adults to over 100 in the process.

OUR GOALS (in the city and in the country) are truthful inter-personal communication; better cooperative problem solving; responsible autonomy; and more loving relationships. All this boils down to happier, more meaningful lives in a reasonably sane cooperative society.

WE'RE STARTING THE CENTER SO WE CAN LEARN NEW THINGS and teach what we've learned. We need exposure to a far bigger range of people and learning experiences than our city life alone can offer. The idea is to create programs of many kinds that can help us become better functioning individuals, while achieving our common goals as a community. More varied work choices are also important to us.

But mostly the point is to have easy access to both country & city living with good possibilities for enjoying the best of both worlds.

WE PLAN TO OFFER THE PUBLIC (& OURSELVES) 3 KINDS OF PROGRAMS IN THE COUNTRY to add to Ganas' Feedback Learning and face-to-face communication activities in the city.

1. FITNESS ACTIVITIES PROGRAMS will include breathing and relaxation exercises, meditation, yoga, visualization/imagery, tai-chi, aerobics, calisthenics, weights, muscle toning and strengthening. Biofeedback, massage, and a range of bodywork programs will also be available.

Feedback learning methods will be adapted to use with all of the above activities.

Exercise rooms will be equipped with large TV screens, video cameras, mirrors on the walls and ceilings, and a whole range of work-out equipment.

2. CULTURAL LEARNING PROGRAMS. Unusual theater and music workshops for professionals and others will focus on increasing skills, and decreasing problems that interfere with freely letting go into performance.

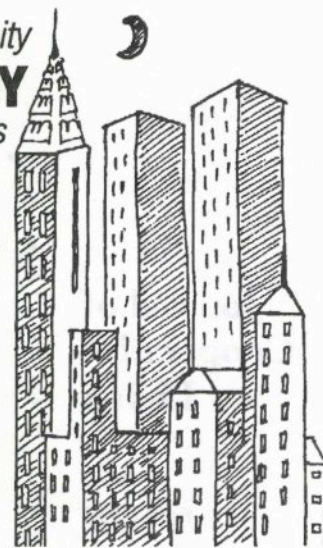
Public performances in our cabaret or outdoor stage might include concerts, musicals and improvisations, and we might also have jazz clinics, festivals, and many other entertainments.

Other workshops are planned for Singers, Dancers, Magicians, Comedians, Clowns, Jugglers; and for poets, playwrights, painters, sculptors, photographers, and craftspeople of all kinds; and eventually art exhibits, craft shows, poetry readings and original plays will all be part of the plan.

3. PERSONAL GROWTH PROGRAMS include bodywork such as Feldenkrais, Trager, Bioenergetics, and Alexander Method, Psychodrama, Gestalt, feedback learning groups, all kinds of awareness workshops, as well as Music, Dance, Art and Poetry as means of emotional communication, conflict resolution, and more.

Fees to the public will be as low as we can make them.

Workshop scholarships will be available to all of the working staff, both in Ganas (NYC) and in the country.



YOU ARE INVITED TO VISIT and PERHAPS BECOME PART OF OUR EXCITING NEW BEGINNINGS.

FACILITIES AT THE CENTER will include attractive rooms for 150 people and campgrounds that accommodate another 200; exercise equipment, a pool, a sauna, sports facilities and many games, rowing and fishing equipment, indoor and outdoor stages.

Food will be served in 4 buffets that include:

1. a normal meat and potatoes diet with good salads.
2. a range of vegetarian dishes available to everyone.
3. fat-free, sugar-free, low calorie foods with lots of desserts.
4. special diets for participants in health education programs.

Leisure activities for guests (and us) will include live theater, music, dancing, swimming, hikes, picnics, etc. Instructional videos will teach control of weight & smoking; care of skin, hair & nails; muscle firming; and many kinds of folk and ball room dancing.

EVERYONE LIVING IN THE GANAS COMMUNITY will be invited to participate in the new workshop learning center. We expect most of the people who work in the Catskills project to also be involved with Ganas in New York City year round.

If you would like to live, work and play in close community with interesting and interested people (in the city, in the country, or both); if you care about communication and if you believe in reasonable problem solving based on truth (and want to learn how to do it better); if you think that cooperatives can help to create saner societies; if you believe that recycling is a pretty good way to earn a living; and if you really enjoy working productively (or want to learn how to); *if such things feel true for you right now ... please call us.*

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Photo by Fred Jolly.

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Photo courtesy of
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ERRATA

Michael McIntyre (not Michael McClure) wrote “Life on the Electronic Frontier” for the Fellowship News column in the Summer '96 issue. We apologize, Michael!

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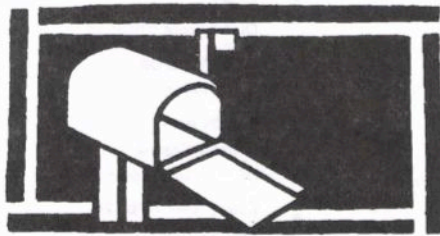
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LETTERS



Send letters to *Communities* magazine, PO Box 169, Masonville, CO 80541. Your letter may be lightly edited or shortened. Thank you!

Ecovillages

Dear *Communities*,

I really enjoyed your "Ecovillages" issue (Summer '96). As a designer of communities who is struggling to specialize in sustainable settlements, I've been on the lookout for succinct expressions of design principles to add to my growing checklist of things to remember. Your Ecovillage issue filled some gaps in all the categories—ecological, economic, social, and political, including physical habitat and right livelihood.

If any of your readers wishes to collaborate, communicate, or brainstorm about your upcoming "Sustainable Building and Design" issue (Summer '97), I'd welcome a call at 970-626-5065. Or email to bradford@independence.net. Keep up the good work.

Bradford Hatcher
Ridgway, Colorado

Diversity, Homogeneity ...

Dear *Communities*:

I'm writing this as a result of reading your "Diversity in Community" issue (Spring '96). The articles seemed to be saying that most intentional communities have looked honestly at their lack of diversity and see it as a shortcoming, and some communities are actively recruiting for diversity.

I'm a physically handicapped, bisexual man married to an African-American woman. We have a biracial daughter, age 11. We are artists, poets, pagans, musicians, meditators, and radical thinkers.

I would like to ask for your help. Would you, or members of your community network, correspond with me toward the eventual goal of finding a good community home for us?

Richard O'Connor
New Salem, Massachusetts

The Fellowship gets many requests for help in locating a community to call home, and we always start by asking the same questions: What do you want, and what can you tolerate? While you have listed qualities about yourself and your family that make your situation stand out, it makes a big difference whether you're seeking a community in which all these characteristics are already present in the membership, whether you need a community where these qualities are fully accepted, or whether you can settle for a community that aspires to accept all these features.

Our Communities Directory will help you locate community groups, some of whom may aspire to accept a considerable amount of diversity, but we have not asked groups to break down their population by race, sexual orientation, or physical handicap. For that information you'll have to contact the groups directly. (Please note: Communitarians prefer that seekers write them first, and enclose a SASE for their reply.)

Another angle you might consider is placing a Reach ad in Communities magazine advertising who you are and what you're looking for in community (see p. 74). For some people it works better to let the community find them than the other way around.

Keep in mind, however, that aligning values is only part of the task in finding a community home. No matter how well the values line up, there remains the challenge of matching personalities and social skills, figuring out if you like one another and have similar ideas about how deeply and how often to engage. Good luck in your search. Community is seldom easy to create or to maintain, yet most report the reward is well worth the effort.

Too Much Diversity?

Dear *Communities*:

I am writing to express my appreciation for the "Diversity, Homogeneity" theme in the Spring '96 issue, and to comment from the perspective of a community that is often considered by departing members to be "too diverse."

Geoph Kozeny estimates, in that issue's Peripatetic Communitarian column (p. 10), that while most communitarians would probably agree diversity is a desirable goal, what he finds most often is "a sea of white faces: friendly, middle-class, college-educated." East Wind, like most intentional communities, is also predominantly white; however, a number of our members are *not* college-educated, *not* from the middle class, and, depending on the day, *not* particularly friendly. I wonder if this is what folks mean by our community's being "too diverse." My sincere response is, what did they expect?

Dashed expectations appear to cause notable unhappiness in members, so a sincere attempt to furrow out the anticipations people arrive with seems to me the most reasonable way to catch the problem at the starting gate. In looking more closely at the inquiry letters we receive, I've noticed a curious mixed message—many community seekers do in fact state an interest in diversity while simultaneously implying, if not outright stating, an interest in "like-mindedness."

I'm perplexed by this seeming paradox: How can we be *both* diverse and like-minded? Just because we distinguish ourselves as alternative and intentional in our approach to community does not mean we're all going to *think* alike. Apparently, though, this perception has not caught on to the broader movement, as noted, for example, by one comment in your latest issue on ecovillages (Summer '96). When asked (in "What We Can Learn from African Villagers") whether the place he visited was an intentional community, Richard Register replied that it was not intentional "in the traditional sense that you get together with people *with similar minds* ..." (Italics mine.)

I could certainly understand people wanting to live with like-minded people. It's easier to get things accomplished. If the community is working toward specific goals, commonality surely helps rather than hinders that process. Diversity by its nature, however, is fraught with conflict and tension from the collision of differing values. It can also be, as some of the authors in your Diversity issue point out, a tremendous breeding ground for creativity and personal growth.

What I most appreciate about the diversity at East Wind community is that people who would not otherwise have been interested in a communal lifestyle often find a place for themselves here. For these members, East Wind is less an escape from mainstream life than an *amplification* of their hopes of what mainstream life could be. The ideals of democracy, independence, freedom, and equality have a significance here that they don't find in the compartmentalized lives of our broader culture where one's voice can feel so comparatively miniscule. While it might not always feel good, and may even often seem to be on the brink of chaos, there's a spirit and vitality here that can invigorate and inspire like no other I've known.

Laura Kelley
East Wind Community
Tecumseh, Missouri

COMMUNITIES MAGAZINE RECENT BACK ISSUES

All issues are \$5 each, except where noted.

#85 Passages: What Have We Learned?

Friends & Lovers Community; Justice & Mercy at Aprovecho; Governance at Twin Oaks; Co-op Wars; Boundaries, Trust & Discernment; A Closer Look at "Cults". (Wint '94)

#86 Nurturing Our Potential:

More Confident, Less Idealistic; "You Mean We Have to Keep on Growing?"; Toward A New Gender Harmony; Feedback Learning; Challenge of Conflict; Aikido; Gestalt Practice; Multiple Parenting--Advantages. (Spr '95)

#87 Love, Romance & Sex:

Community Ideals & Personal Loves; Re-Sacralizing Marriage; Smorgasbord of Alternatives; ZEGG; Healing from Sex /Power Abuse in Community; Spiritual Growth & Multiple Relationships. (Sum '95)

#88 Intentional Communities & "Cults"

What Really Happened at Waco?; Religious Intolerance, Not "Cults" Is the Problem; "Benevolent Dictators"? Deprogramming Our Members; Leaving the Hare Krishnas; Creating a Network of Reunion. (Fall '95)

#89 Growing Older in Community

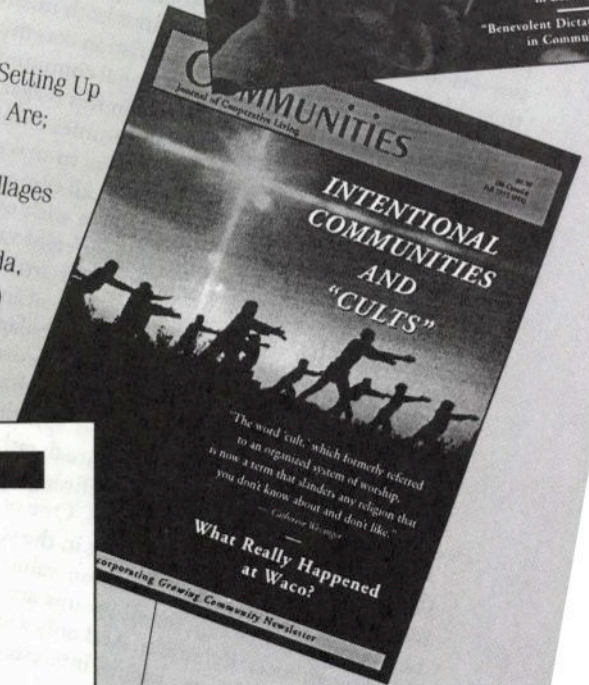
Choosing to Age in Community; Supporting the Aging Process in Community; Listening to the Wisdom of Our Elders; Stephen Gaskin on Rocinante; "Benevolent Dictators" in Community? (Winter '95)

#90 Diversity, Homogeneity in Community

Are We Keeping Culturally Diverse People Out?; A Multicultural Neighborhood; Hidden Selectors; Cultural Etiquette; Building Alliances Across Cultural Differences; Life Under Fire; Racism and Denial in Community (Spr '96)

#91 Ecovillages

What Is an Ecovillage? Setting Up an Ecovillage Where You Are; Planning and Zoning--Encouraging News; Ecovillages at Ithaca; Lebensgarten; Ecovillages in Israel, Canada, Scotland, Senegal (Sum '96)



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PUBLISHER'S NOTE



Getting Religion

The Importance of Learning About Christian Communities— Whether You're a Christian or Not

ONE OF THE FELLOWSHIP'S PRIMARY MISSIONS IS getting the word out about community living in North America. It is an untold story, and publishing this magazine is one of the main ways we try to correct this imbalance. Another of the Fellowship's missions is building bridges between different segments of the communities movement, and promoting the traffic of ideas and resources across those bridges. An exciting aspect of this *Communities* issue—focusing on Christian communities—is that we get the chance to address both missions at the same time. Unfortunately, even though Christian communities probably represent better than half of all intentional community activity, their experiences have been under-reported in this magazine. Why is this?

Even though all intentional communities embrace a root value of cooperation, and the Fellowship tries to make its organization (and the pages of this magazine) open to all communities, all groups are not equally interested in cooperation with other communities, and especially those with significantly different values or beliefs from their own. Naturally, the Fellowship first attracted those community activists who were excited by the idea of intercommunity contact, yet these people did not represent a balanced cross-section of communities in North America. Instead, we drew volunteers mostly from the secular side—from communities that do not ask members to align themselves with a particular spiritual path. (Please note, I'm not saying our people aren't spiritual; rather, they are those from communities that do not have a defining spiritual focus.)

Here's what we think happened. One of the main attractions to Fellowship involvement is interest in the social challenges of group living—how people with common values and distinct personalities learn to get along. Yet all groups are not equally interested in focusing on social dynamics. And only a few—secular or spiritual—have members who are keenly interested in learning what others are doing.

Contact with other communities makes a lot of sense if you want to, say, 1) wrestle with questions about how to organize work so that everyone likes what they're doing; 2) learn how to make inclusive and energizing decisions when members disagree about what's best; and/or 3) learn how to get the dishes done and the floors cleaned without anyone feeling exploited.

Because spiritual and religious communities tend to value the spiritual above the interpersonal, they have less inclination to shift attention to what groups with different spiritual practices (or none) are doing. Not surprisingly, like attracted like, and the young tree that the Fellowship is becoming has tended to grow as its "twig was bent." As such, the initial imbalance has continued, and it has been a major challenge for the Fellowship to develop contacts and partners in our work—and contributing authors to the magazine—from the kinds of communities not already sitting at the FIC table. Most

conspicuous in their absence have been networkers and article contributors from Christian communities. Which brings us to this issue of *Communities* magazine. Bridging value differences between communities requires patience and a steady hand (it is not uncommon for foundation work to be washed away in a flash flood of misunderstanding). In our desire to increase involvement with Christian communities, we have enjoyed the advantage of some precious allies—people with deep experience in Christian communities who have steadfastly supported contact with non-Christian groups.

It is hard to overemphasize the courage and value of people such as Joe V. Peterson, Guest Editor for this issue and a former FIC board member; David Janzen, a regular contributor to our Christian Communities column, from Reba Place Fellowship; and Derek Wardle, editor of *The Plough*, from the Spring Valley Bruderhof. These Christian communitarians and others like them are the people who have believed in the Fellowship values over the recent years and insisted on keeping the door to dialogue open, patiently writing and talking with us and their Christian colleagues about the work we can do together. Joe, David, Derek, and others have understood from the beginning that the goal of the Fellowship is not to develop one overarching community philosophy, but to foster a dialogue for exploring our diverse paths. After all, how can we make the best choices until we have first done all we can to gather together the wealth of information of each other's histories? They know that the Fellowship is mainly about "fellowship." And without their steadfast support there would be no bridge. On behalf of the Fellowship, it is a pleasure to honor their efforts with these words of thanks.

We are under no illusion that the publication of this issue of *Communities* completes the work of balancing the representation in our reporting. There are many more groups whose story has not been told, and much more that can be said about Christian communities. Think of the Fellowship and the magazine as a road. While not complete, we've improved the paving and should be able to do a better job of getting people to where they want to go to seek cooperative alternatives.

Think of our magazine staff as engineers on the information highway. As such, we're eager to get your observations whenever you see a missing piece. Together we can aspire to fill in the potholes in the road to Utopia.

Laid Sandhill

COMING IN FUTURE ISSUES

If you would like to write for *Communities* magazine, please contact the Guest Editors directly. Thank you!

"Creativity and the Arts in Community" is scheduled for Winter '96/'97, with Guest Editor Hank Obermayer.

"Making a Living in Community" is planned for Spring '97. *Communities* magazine, PO Box 169, Masonville, CO 80541; phone & fax, 970-593-5615.

"Sustainable Building and Design in Community" is planned for Summer '97, with Guest Editors David Silverman and Diana Leafe Christian. PO Box 169, Masonville, CO 80541; phone & fax, 970-593-5615.



THE PERIPATETIC COMMUNITARIAN

by Geoph Kozeny and Jack Sawyer

A Little-Known History of the Bible

• **1300 B.C.E.** (*Before Common Era, i.e. "B.C."*) The earliest fragments of the Old Testament were probably written as early as this, in Hebrew. The most recent books were probably written in the last 200 years B.C.E.

• **4 B.C.E. – 29 C.E.** (*Common Era, i.e. "A.D."*) Jesus' life. (The dates have been adjusted by scholars after the calendar was set and as better information became available.) The language Jesus spoke was Aramaic. Some Jews saw him as the promised Messiah; other Jews saw him as a false prophet and a heretic. Roman and Jewish politicians saw him as a rebel or outlaw.

• **70–100 C.E.** The Gospels (Matthew, Mark, Luke, John) were compiled in Greek, after being carried by oral tradition and written fragments for 40 to 70 years. According to scholars, the Gospels were most likely *not* written by any of the Twelve Disciples. Many other books were written by various others, also based mostly on oral history. Several were adapted from letters written to local churches by Paul, a zealous missionary who had earlier worked for the Roman government as a persecutor of Christians.

• **90 C.E.** The 24 books of the Hebrew Canon (the accepted books of the Old Testament) were decided upon by church officials. The Protestants later divided these into 39 books.

• **367–419 C.E.** The Christian Bible was officially canonized (Old and New Testaments) by church officials who decided what was in and what was out. Many books were left out, including (notably) the Gospel of Thomas and other Gnostic gospels. The Gnostic idea of self-knowledge as knowledge of God was seen as undermining the authority of the Church.

• **404 C.E.** St. Jerome translated the Bible into Latin from the original texts written in Hebrew, Greek, and Aramaic, adding several books in the process. His version, called the "Vulgate Bible," remains the standard of today's Roman Catholic Church.

• **1456 C.E.** Shortly after Gutenberg invented his printing press, the first mass-produced Bibles became available, in Latin, mostly to church officials.

• **1517 C.E.** Martin Luther, a monk of the Catholic Church, nailed his list of criticisms on the door of his church in an effort to reform the Church. Instead, he launched the Protestant Reformation. A major result of his protest was to make the Bible available in everyday European languages rather than in Latin. Only after that were Bibles commonly available in people's homes.

• **1611 C.E.** The King James Version (KJV) was published, remarkable for its melodic phrasing and for language that was easier

for common folks to understand. Although numerous translations have since been published to "improve" on this version, the KJV has never lost its appeal, and continues to be widely distributed. A "new" edition of the KJV was published in 1979–1982.

• **1881–1885 C.E.** The English Revised Version (ERV) was published in Britain to correct errors of translation in the King James Version, and to eliminate much of the obsolete language. The editing was done by a large group of Bible scholars who were assembled to decide on the best translations of the original texts. They stuck with the list of books canonized around 400 C.E.

• **1901 C.E.** The American Standard Version (ASV) was released, for much the same reasons as the English Revised Version ... rewritten by American Bible scholars who found the ERV to be stylistically unappealing.

• **1946–1952 C.E.** The Revised Standard Version (RSV) was published to further improve upon the ERV and ASV editions. One obvious change was that they decided to cut off the flowery endings of words such as "cometh" and "goeth." It was further revised in 1989, in a "new" edition that was among the first to use "inclusive language" to replace gender-specific pronouns where the text was clearly referring to both women and men. (And so it goeth...)

• **RECENTLY.** According to the *Anchor Bible Dictionary*, there have been many other Bible translations. "Some of these seek to serve the needs of particular populations: children, youth, Christian converts, dialect speakers." Many people have opted to rewrite the Holy Book so that it more closely reflects the values and the language of the intended audience. An obvious question emerges: Where does the Word of God leave off, and the words and values of humanity begin? Ω

per ipa'tetic (per 'i-peh-tet 'ik): itinerant; traveling from place to place.

Geoph Kozeny has lived in communities of one kind or another for 22 years. He has been on the road for eight years visiting communities of all stripes—getting involved in the daily routine of each group, asking about visions and realities, taking photos and slides, and giving slide shows about the diversity and vitality of the communities movement.

Jack Sawyer, a onetime professor of social psychology, holds a degree from Harvard Divinity School. He lives in Berkeley, California, where he develops, manages, and lives in community housing.

FOUR SEASONS WORTH OF COMMUNITY WISDOM

can be found in your mailbox when you subscribe to *Communities* magazine.

See p. 76 for details.





Former Christian Communitarians Respond

“MARTHA” AND “KATHARINA” were raised in two different traditional Anabaptist intentional communities. Both are direct descendants of community religious leaders; however, both left their communities as adults. Both women have worked as nurses, married, and raised children. Their unusually detailed and thoughtful answers to our Communities Questionnaire may provide deeper insight than our usual survey statistics from 200 respondents. We found their differences as intriguing as their similarities.

Martha, Former Hutterite Colony Member

Martha, whose father was a Hutterite leader, is in her sixties. A widow, she reports her annual income as “not enough” and her political-party affiliation as “mixed.” She treasures much from her Hutterite life, especially the “strong Christian and moral values,” along with service to her fellow human beings. Just as Hutterites seek to live biblical teachings on a daily basis, Martha attends to cancer patients as an LPN and does volunteer work feeding the homeless.

She writes, “My values are still as I learned from my parents. My beliefs have matured and become wider. . . . Some of my hopes are dashed due to lack of finances.” She reports that now “I must spend all too much time just to have enough money to meet the daily bills. . . . I cannot help my children or

grandchildren enough. I do spend time helping others, but my community spirit of sharing, out of caring, is seriously compromised.”

Martha judges that “the work ethic of most Hutterites is remarkably better than outside,” where she finds “few Christ-centered people at work, and I miss that in my work, as I deal every day with death and dying and people departing to Eternity.” To Martha, the financial security in the colony came “in return for good honest, hard work, which is reward in itself, to look at your day and be able to face God with a clean conscience and peace of mind as you lay down for a well-deserved rest.”

Martha believes that humans should “treat their little plot of ground respectfully” but doesn’t think most environmental programs will do much good. In any case, she believes, “this world is slated for destruction, and the Earth as we know it will disappear.”

What soured Martha on her Hutterite community? “The strength of my former commune was good leadership as long as my dad was alive,” she writes. “He was more people-oriented than rule-oriented. There was a good work ethic from the majority of the people as a belief in the Godhead as overall Father of the whole.” But later, “the weakness was the [subsequent] minister who tended to be overbearing and rule with an iron fist. [He] had no great trust in people except his sons and daughters.”

Consequently, Martha has “no desire to

join any intentional commune.” She writes, “It all eventually adds up to someone else controlling every breath you draw—every wish and desire you ever have. . . . I don’t know that I believe any more that a communal lifestyle can be functional. The needs of the majority make it necessary that there be a controlled system. Therefore, it will not be suitable for some others.” She feels that living in an intentional community is inconsistent with having “a mind of your own and a great intellect” because it requires a “willingness to accept unquestioningly” whatever authority imposes, including “do[ing] more and talk[ing] less regardless of who gets credited for the work.” (*Keep in mind that Martha comes from Hutterite colonies, which use authoritarian governance. Most intentional communities do not.* —Ed.)

Despite her doubts about living communally, Martha described for us her ideal community. Its governance would be by “majority decision of an educated body.” Mutual ownership of land and buildings would be combined with private ownership of household property with “a mind and heart of outreach and sharing out of caring.” The community would run its own schools, which would be religious, but members would be involved in the surrounding, larger community. The ethic of winning at all costs would be de-emphasized. The community would recycle, compost, use alternative energy, and engage in organic farming and gardening. And “I would love art, music, crafts, etc.,” she adds.

For Martha, the *intention* of her envisioned, post-Hutterite community would be vital—“communitarian sharing must come from the heart and mind, not just because one is born into [such] a situation.”

Katharina, Former Bruderhof Community Member

Katharina, age 59, is a retired nurse, a midwife, and a married mother of four grown children. Retired, she still gives pre- and post-natal classes, and, like Martha, does volunteer work to help the needy. Though she has no political-party affiliation, she strongly hopes (unlike Martha) that politically, “Green parties are the wave of the future.”

Like Martha, Katharina has fond memories of her former religious community: its “shared joy and shared grief,” its “unity of faith,” its material security, and its caring for members in sickness and health. She remembers the Bruderhof members’ love of singing and folk dancing, the artistry of their toy and furniture shops, and their excellent translations of old Hutterite books. “Born and raised at the Bruderhof,” she struggles with the “good memories of my childhood”

Mike Cummings has a B.A. from Princeton and an M.A. and Ph.D. from Stanford in political science. He has been involved in electoral campaigns and community organizing, and has published his research on communal and utopian studies. He chairs the political science department at the University of Colorado, Denver, and enjoys playing ball with his kids, Eliza (1) and Anthony (3).

Harv Bishop’s academic background is in journalism and political science. He has worked as a newspaper writer-reporter and recently completed an M.A. in political science at the University of Colorado, Denver, with an emphasis on Green politics and communal studies. He currently is teaching courses in environmental politics at UCD.

Communities Magazine Reader Survey

Communities magazine has been around for awhile now, and we'd like to get to know our readers better. We want to find out what you think of us, and what we can do to make our publication more useful to you. For instance, which features excite you? Which ones might you use as birdcage liner? We invite you to take just a few minutes to answer the following survey and drop it in the mail to us. This is your opportunity to let us know what you think. Thank you!

1. What is your relationship with intentional community?
(Please check all that apply.)

- Formerly lived in community.
- Living in community now.
- Seeking a community to join.
- Currently starting a new community.
- Generally interested in community.
- Curious about community, but you won't catch me living in one!

2. How long do you spend reading the magazine?

- 1/2 hour 1 hour
- More than 1 hour continuously.
- On and off over several days.
- On and off over a few weeks.

3. How much time on average do you spend on each feature article? On each column?

- Features: 5 minutes 10 minutes
 15 min. 1/2 hour Longer than 1/2 hour
- Columns: 5 minutes 10 minutes
 15 min. 1/2 hour Longer than 1/2 hour

4. Are the amount of photos:

- About right? Not enough? Too many?

5. Do you find the size of type:

- Just right? Too small? Too large?

6. How often do you read the following sections?

(Write the number next to each item which most closely corresponds for you.)

3-Every time 2-Sometimes 1-Almost never

- Table of Contents
- Publisher's Note
- Letters to the Editor
- Congratulations! (Anniversaries)

- Peripatetic Communitarian
- From the Horse's Mouth
- My Turn (Reader Opinions)
- Christian Communities
- Community Spirit in Politics
- Children in Community
- Growing Community
- Reviews (Books & Videos)
- Cohousing Report Ecovillage Report
- Federation Update Fellowship News
- Directory Update Community Calendar
- Classified Ads Reach Ads

7. What is your level of interest in each of the following topics? In the context of community living, or generally.

- 5-High Interest 4-Fairly High Interest
 3-Some Interest 2-Little Interest 1-Forget It
- Decision-Making & Governance in Community
 - Finances & Economics
 - Building Design & Construction
 - Alternative Technology
 - Agriculture & Organic Gardening
 - Health Issues
 - Mental and Emotional Health Issues
 - Human Potential & Personal Growth
 - Elders in Community, Mentoring
 - Children in Community
 - Group Process & Communication in Community
 - Alternative Relationships (Polyfidelity, etc.)
 - Social Justice, Human Rights Issues in Community
 - Spirituality
 - Ceremonies, Rituals, & Celebrations
 - Creativity and Arts in Community
 - "How-to" Articles on Forming New Communities
 - Communities in History
 - International Communities (Outside N. America)
 - Interviews with Communitarians, Others

What topics would you like to see in future issues?

(Survey continues on reverse)

8. What was your level of interest in these recent issue themes?

5-Couldn't Put It Down 4-High Interest

3-Some Interest 2-Little Interest 1-Forget It

Love, Romance, & Sex in Community Intentional

Communities & "Cults"

Growing Older in Community Diversity,

Homogeneity in Community

Ecovillages

Christian Communities: Then and Now

9. After finishing the magazine, do you:

Keep it around for reference?

Give it to a friend? Throw it away?

Keep it for other communitarians?

10. Do you find the magazine visually inviting and easy to read?

5-Easy & Inviting 4-Fairly Easy 3-OK

2-Sometimes Not Easy 1-Hard to Get Into

Table of Contents Directory Update

Letters to the Editor Classifieds

Publisher's Note Reach Ads

Columns Community Calendar

Theme Articles

The following questions are optional. We believe this information will help us better understand and serve our readers. Please skip any question that's uncomfortable.

11. Age. Under 18 18-24 25-34 35-49

50-60 60-70 70 and over

12. Highest level of education completed.

High School College Graduate School

13. Sex: Female Male

14. Approximate annual income of your family or house

hold: Under \$10,000 \$40,000-\$50,000

\$10,000-\$20,000 \$50,000-\$75,000

\$20,000-\$30,000 \$75,000-\$100,000

\$30,000-\$40,000 Over \$100,000

15. What are some of your interests?

(check all that apply)

Reading Personal Health Gardening

Online Activities Personal Growth

Gardening/Permaculture Music

Appropriate Technology

Alternative Buildings/Structures

Other _____

16. Other suggestions and ideas to make *Communities* magazine more appealing? *(Include additional pages if needed.)*

Thank you for taking the time to complete this survey!
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versus the pain of leaving the community.

Blood-related to prominent leaders of the Bruderhof, Katharina writes that, as a youth, "for me the community experience was only positive, as I had no way of comparing the life to any other lifestyle. I was very convinced of both my religion and my sense of duty. I grew up in the backwoods of Paraguay and have good memories of my childhood. Therefore, being kicked out of the group ... for being too independent ... filled me with fear and great anxiety for my life and future. I considered suicide as an alternative as I was very afraid of the 'big dark world.'"

Katharina believes that some rules can enhance communal survival but that in-

Birds of a Feather?

Martha and Katharina agree that leaving their Christian communities for the outside world cost them closeness, oneness, and security, but gained them freedom and individuality. They liked the discipline and work ethic of their communities, but not the accompanying conformity and dependence on authority. They still try to live their lives as Christians in accordance with the Golden Rule, and they criticize discrepancies between the ideals and practices of their Anabaptist communities. Both women describe life as tough but themselves as self-confident. They agree with the open-minded notion that "there is hardly a single issue on

Leaving their Christian communities for the outside world cost them closeness, oneness, and security, but gained them freedom and individuality.

equality and overreliance on leaders are detrimental. "If a community has set rules by which all their members live ... then this form of community can survive for centuries, such as the Hutterites. [In contrast,] people who are tied to a leader will make the community lose more and more of [its] true original purpose, ideology, and faith."

She criticizes the Bruderhof's contradictory views on sex: "We did not receive any sexual education at all. Any interest in sex is punished as 'very dirty.' So how members can cope in marriage, when they have to make the step from 'dirty' to 'holy,' is a riddle to me."

She writes that "I think it is quite okay if people want to live in an intentional community, but any form of spiritual pressure will disturb the growth of an individual and make a person dependent on others, while at the same time he/she feels very secure in all ways." As for the future of intentional communities, she believes that "only communities that are held together by a common faith and belief that all men are equal before God Almighty will survive in difficult times."

Though Katharina says she will "never again" live in an intentional community, she conceives any good one as being ruled democratically, holding property privately, educating children lovingly within the family, and avoiding community regulation of sexual intimacy. Perhaps most important, she thinks, a good community must enhance rather than sacrifice the personal identities of its members.

which my beliefs are the only valid ones." They are less open-minded about legalizing abortion or committing acts of civil disobedience, both of which they oppose. And they agree with the statement that "we should be actively involved in addressing the critical issues of our society."

But Martha views men as the natural heads of households and women as "loved and respected nurturers," while Katharina strongly believes that men and women should have equal rights and that gender differences are caused mostly by society. Martha regards active participation in the political system as useless, while Katharina favors political participation. Martha thinks that "it's natural for people to want to live among members of their own race," while Katharina disagrees. With some exceptions, Martha seems more strictly religious and more socially conservative than Katharina.

Lest we oversimplify, we conclude by noting Martha's belief that many people stereotype traditional religious communities as "the simple life of a plain people." But "it is far from simple," she advises, a sentiment with which we are confident Katharina would agree. Indeed, Martha's and Katharina's stories, woven from neither simple praise nor stark blame of the women's former communal homes, illustrate seminal and continuing struggles in life and community.

(We will report further on our three hypothetical Presidential candidates in our next column.)
Ω

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MY TURN

 by Jan Bulman

Our Community's 'Ode' of Respects and Responsibilities

In the "My Turn" column, readers share ideas, opinions, proposals, critiques, visions, and dreams about any aspect of community. The opinions expressed here are not necessarily those of the publisher, staff, or advertisers of Communities magazine.

REGARDING BEN ZABLOCKI'S proposed "Bill of Rights" for communities in the Fall '95 "Cults" issue, we have been considering "Rights and Responsibilities" in Community Alternatives Society. We've only once evicted a member. It was an awful experience.

More recently, several people left our community because they found the behavior of one of our members objectionable. We created the following "ode" as a way to address such behavior in the future. (We didn't call it a "code," because that sounds bureaucratic. "Ode" sounds more poetic.) In any case, our experiences with this member have been painful, and our community has polarized around different perceptions of whether it is acceptable to exclude a member. Perhaps this "ode" will be helpful to other communities.

The Community Ode: Respect & Responsibility Guidelines

As a member/resident of Community Alternatives Society, I support the "R&Rs" (Respects and Responsibilities) as guiding principles for desirable behavior within this community.

Always living up to these to the best of my ability, I agree to:

(Seven Areas of Respect)

1. Respect personal boundaries, touch others appropriately, and refrain from violence. *(Physical Respect)*
2. Respect other people's feelings and emotions, and take responsibility for my own. *(Emotional Respect)*

3. Be honest, use respectful forms of communication with others, and hear what others are saying to me. *(Verbal Respect)*
4. Respect my own and others' right to privacy, solitude, quiet, and security in their personal space, and negotiate the use of communal space. *(Territorial Respect)*
5. Care for individual, communal, and community property. *(Material Respect)*
6. Respect the diversity of people's age, sex, racial origin, sexual orientation, spiritual practices, and physical and mental capabilities. *(Respect for Diversity)*
7. Respect the community structure and consensus decision-making process. *(Community Respect)*

Note: We wish to emphasize that these "R&Rs" include children as well.

(Seven Areas of Responsibility)

1. Be conscientious in my attendance of community meetings.
2. Take responsibility for communicating my ideas and feelings.
3. Contribute time and energy to the community in the form of work parties and chores, and negotiate the duration and terms of any reduction in community participation that I may require.
4. Serve as a contributing member of a committee and the planning team during my rotation.
5. Be open and conscientious regarding my financial responsibilities.
6. Inform the community about guests staying for extended periods of time and any changes in my personal situation that affect the community and/or my ability to contribute to it.

7. Promptly inform the appropriate people about any violence or serious violations of the "R&Rs" that I witness.

Steps Toward Conflict Resolution

1. *Direct One-to-One Communication* between the involved parties. (If an individual feels unsafe, go directly to #2, below. If any individual witnesses or experiences a flagrant violation, go directly to #3, below.)

2. *Hear and Clear Session(s)*. Each person involved in the conflict invites a trusted community member to the session as their advocate, and the four individuals work toward the resolution.

3. *Consultation with the "R&R" Accountability Committee*. Advocacy/resolution groups may consult the committee for assistance if avenues #1 and #2 have not proven successful. If the involved parties are not willing to resolve the conflict, they will be requested by the committee to engage in a contract of self-empowerment with the community.

4. *Self-Empowerment Contract*. The party(s) in question will be given one month to submit in writing and present to the community a plan of action that outlines how that person will make the necessary changes in his or her life. The community will expect monthly updates, and this contract will have a duration of five months. At the end of this period, there will be a marked improvement in the situation or the community will proceed to #5, below.

5. *Community Action Meeting*. In the case of a serious flagrant violation, the community may go to this step directly. In a situation where all other attempts at resolution have failed, and where the party(s) in question has not honored his or her Self-Empowerment Contract with the community, and is therefore exhibiting a lack of commitment to the community, a Community Action Meeting shall be called. The involved party may attend this meeting but may not be involved in the decision making.

6(a). *Eviction*. If the rest of the community reaches consensus, the involved party shall be evicted and may also have his or her membership in CAS revoked.

6(b). *Lack of Consensus*. If consensus is not reached at the Community Action Meeting, the planning team will meet with the person(s) who blocked the proposed action and the person(s) who violated the Self-Empowerment Contract to seek a solution. Ω

Jan Bulman lives in Community Alternatives Society in British Columbia, which consists of the Vancouver-based Community Alternatives Co-op and a 10-acre organic farm an hour from the city.



Designing Community Buildings

What We Can Learn From Cohousers

A CENTRAL MEETING AND DINING place—which cohousers call a “commonhouse”—opens up worlds of opportunity for community building. We can draw on years of cohousing experience, in Denmark and the United States, for creating community buildings that are effective, functional, and fun.

First, be sure to carefully define your community’s needs before starting the design process. Brainstorm the spaces you want, how they will be used, and how big they should be, and identify attributes such as lighting, ventilation, colors, the “feel” of the place, and adjacent facilities.

Encourage flexibility. Many groups have built spaces such as attics or basements that have undergone several transitions in their use over time. Phone jacks, liberal electrical outlets, and even plumbing stems can be included in basements or other spaces as roughed-in features that don’t cost much and can add many options for later use. Additional phone jacks in various rooms of the community building also means the community’s office space can be easily moved in the future.

If your community plans to use the dining room for multiple uses, select flexible lighting. For example, a dimmer switch is an inexpensive way to alternate from “mood lighting” for dining to brighter light for meetings. By creating storage space for tables and chairs ahead of time, a dining room easily converts to a dance floor. An electrical outlet or two in the floor, covered by some tile, can make slide shows and movies possible without tripping over long extension cords.

Create a safe place for children to play. Almost every commonhouse has a kids’

room. Designs that allow kids to be loud and active without disturbing dinner conversations seem to work the best for everyone. Plan the kids’ space so you can “hear the screams but not the giggles,” as cohousers often say. The Nyland commonhouse (Lafayette, Colorado) separates the kids’ room from the lounge with indoor windows. The parents can see the kids, but much of

and rather ugly; dish racks just slide in and out, especially with a stainless steel scullery table. Be sure to plan for a place to stack both dirty dishes and clean racks as they exit the dishwasher. Make the whole dishwashing area waterproof—floors, walls, and countertops. Some restaurant supply stores carry used commercial-grade equipment at good prices. Local mechanics can suggest which models need the least repair.

A central work island allows food preparers to face each other—good for community-building as well as coordinating the meal. If your community is designing a food service area, first map out the “flow of the dishes.” Think about the route a dish travels from storage, to becoming filled with food, to getting washed, and then back to storage. Minimize the route wherever you can. Also keep in mind the path of hot food from the oven to the serving area. Keep that route clear of obstacles—you don’t want to carry hot, heavy pots of soup very far. A common design mistake is placing a kitchen island so

A central work island allows food preparers to face each other—good for community-building as well as coordinating the meal.

the noise is abated. Other cohousing communities locate kids’ rooms around corners from the main dining hall.

Many community buildings include kitchens. Designing food service for a large community often means using commercial-grade appliances. However, residential appliances may be a better choice in some applications. For example, commercial-grade stoves are not insulated. They radiate a lot of heat into the kitchen and can require expensive fire-suppression vent hoods. Check your local code to see whether high-end residential stove and burner sets will work for you. Puget Ridge cohousing (Seattle) cooks for 70 using three sets of residential stove-top burners. Muir Commons (Davis, California) finds two large residential stacking ovens sufficient for baking their dinners.

Under-the-counter models of commercial dishwashers require lifting heavy, hot, dripping wet dish racks. On-top-of-the-counter commercial dishwashers are louder

that it blocks the “work triangle” of stove, sink, and food storage.

Noise is a common complaint in community buildings, especially in larger communities. One inexpensive solution cohousers often use is to create a cultural norm where people use a hushed tone when in the commonhouse, as they do in a library. Sound-absorbing materials such as banner and quilt wall-hangings are used by many groups. Even attaching old rugs to the undersides of the tables can help.

One of the best resources for designing your own community building is to visit several beforehand. Almost every state has one or more intentional communities with community buildings. Another good resource is the compilation on commonhouse postings collected from the Cohousing-L mailing list. Copies are available from me for six stamps (*address below*). Similar spaces such as churches, summer camps, and meeting halls can provide examples and ideas as well.

The best community buildings create a marriage between efficiency, cost, and homey comfort. When community members create a well-designed space, intended to meet their changing needs, they will be compensated by the warmth and joy generated there for years to come. Ω

Rob Sandelin, editor of Community Resources newsletter and compiler of the Cohousing Resource Guide, lives with his family and friends at the Sharingwood Cohousing Community in Snohomish, Washington. Correspondence welcome: 22020 East Lost Lake Rd., Snohomish, WA 98290, or e-mail at robsan@microsoft.com.



Peer Relationships

CHILDREN IN INTENTIONAL COMMUNITIES tend to have early, frequent, and enduring relationships with peers who are diverse in age and personality. Communal environments facilitate "children's societies" where children hang together in groups and provide for each other much of the support and teaching that is traditionally provided by adults.

Especially for young children in rural communities, the open environment and close-knit peer groups seem to provide rewarding and stimulating experiences. One community member went so far as to say, "For our young kids, it's the nearest they're ever going to get to Paradise."

Occasionally, such "children's societies" are forces to be reckoned with, as children gather strength and solidarity from their numbers. This fact was humorously portrayed in an interview with one precocious eight-year-old girl.

Interviewer: *Do you believe in God?*

Eight-year-old girl: *Mmm-hmm, do you?*

Interviewer: *I'm not sure. I think I do.*

Eight-year-old girl: *I believe in a Goddess, a girl God.*

Interviewer: *That could be.*

Eight-year-old girl: *I believe that there's a girl ruling the world.*

Interviewer: *It's probably you.*

Eight-year-old girl: *No, I just rule this community.*

Interviewer: *You do, huh?*

Eight-year-old girl: *Us kids do actually.*

Unlike mainstream society, where children are segregated by narrow age ranges, peer groups within communities tend to

include children of varying ages. This feature of communal life was occasionally foreign to parents who did not have such opportunities.

Occasionally, "children's societies" are forces to be reckoned with, as children gather strength and solidarity from their numbers.

I remember growing up and I didn't play with kids who were very much older than I was or very much younger. There were pretty strict limits on you. But my son has so many other kids here who are older than he is who will pay attention to him. Wow! That's powerful stuff. The other kids here are here for each other just as the adults are here for each other.

Children's identification with their peer group is generally quite strong and friendships formed in these early years are often close and enduring. Children in communal settings are provided with many opportunities to teach and care for other children in the community and learn about interpersonal responsibility. As one interviewee described it:

It seems like they are more able to work things out verbally... I watch other groups of kids other places [and] I realize that our children are much more experienced in how to work things out with other people their own age. Like having a conflict with another child over a toy or something. Our kids will automatically say, "Well, how about you have it for five minutes and then I have it for

five minutes." They've been hearing it over and over again and they're real good at different ways of working things out. They tend to have a lot more—I don't know what to call it—worldly knowledge because of all the exposure they have to all these different people.

It is important to note here that most communities have fewer than 10 children. This situation may actually be a mixed blessing. Children in small, rural communities often seem frustrated about there being so few communitarian peers from whom to choose their friends. Several children interviewed even seemed to long for the sense of anonymity possible in a large school, or at least a large

community. However, a communal environment in which children have early, frequent, and enduring relationships with a small group of children who are quite diverse in age and personality also seems to be a rewarding and stimulating experience for these children. Ω

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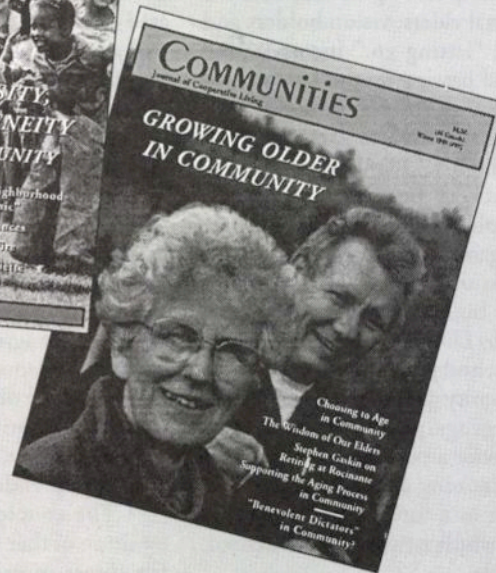
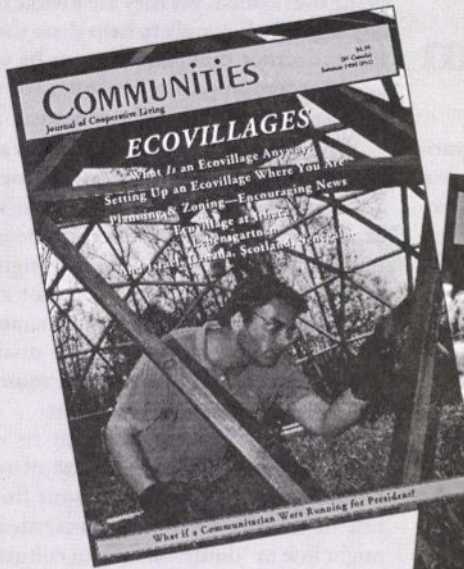
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Daniel Greenberg collected material for his Ph.D. dissertation on children and education in communities by visiting and corresponding with over 200 intentional communities in the United States. He later spent a year working with children and families at the Findhorn Foundation in northern Scotland. Daniel is currently leading undergraduate programs on domestic and international communities with the Gaia Education Outreach Institute.

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The Continuity of Elders' Wisdom

A HIGH LEVEL OF EXCITEMENT and activity permeated the four-day spring FIC board meeting, held at the Ganas community's new "Grow II" conference and retreat center in New York's Catskills. The main issue was the project, now in process, to restructure the FIC board. This generated deep and vigorous discussions on organizational elders, vision holders and values keepers, "letting go," incorporating newcomers, and passing on the visions, values, and "culture" of the organization.

From my perspective as someone relatively new to the FIC, I believe the organization has much to be proud of. I see a handful of people who, since 1986, have revitalized the organization with commitment, vision, and passion. This small group also carried out the bulk of the work—creating the *Communities Directory*, reviving *Communities* magazine, and producing the Celebration of Community gathering. And they did it while living geographically separate, getting together twice a year at board meetings for intensive planning and organizing. The FIC now exists as a forum for service that has attracted a whole new group of talented, dedicated people.

The board meetings, which are open to the public (and heartily welcome guest participants), also serve as regional networking gatherings. They also offer public demonstrations of the consensus decision-making process in action. To make these low-cost events easier to attend, the meeting sites are rotated among different regions of North America.

Approximately 113 participants, mostly from the New York area and New England states, attended the regional networking gathering of this spring board meeting. After an initial session to determine people's primary interests, participants met in a se-

ries of concurrent groups focused on various topics. One group that drew a great deal of interest and passion was called the "Continuity of Elders' Wisdom." Participants were invited to share their thoughts on: 1) The nature of the topic as they understood it and where these thoughts led them; 2) What to do with the information/discussion generated—how to continue the exploration so that a transformative result could occur and benefit others who face such issues; 3) Personal experiences of having been meaningfully mentored, examining carefully the details of how and when they recognized the mentoring process was taking place.

Following are some of this networking group's insights and observations. These are presented without any attempt to affirm or deny them, and they do not represent any consensually agreed upon policies, values, or belief statements of the FIC.

- The issue of leadership, power, authority, and transmitting values is a classic conundrum, pervasive worldwide and arising in all group endeavors.

- The concept of "elders" involves recognition of that status. It is as dysfunctional for elders to not recognize themselves as such as it is for others to not recognize them as elders.

- What are the differences between an elder and non-elder? In what ways do the statements and actions of elders and non-elders have different impacts?

- "Values keeping" is not an inevitable function of people with group longevity.

- Elders could be defined as people who carry the community's vision or key issues in alignment with its values. Much of the conflict articulated in organizations is inaccurately aimed at the elders, rather than at the values in conflict.

- The concept of elders or "equals

amongst equals" conflicts with the natural bias in many communities towards equality and egalitarianism. This results in the communities movement being inherently weak in mentoring.

- Start-up energy is significantly different from maintenance energy.

- Often senior organizational members, in communities or businesses, complain of being overloaded, yet they are unable to find any "qualified" people to help share the load. For the senior member, this can be experienced as stepping into a vacuum for which no one else will accept the responsibility.

- Founding energy can be seen as a separate and distinct quality from the energy of a values keeper. This can be seen in several examples: 1) A new member can be in harmony with and "devoted" to the original vision, even if that vision was not clearly articulated. 2) A founder can generate wild and impulsive visioning yet be unable to work with group dynamics. In most cases this distinction is not made clear.

- Many organizations want to export what they've learned to the rest of society, but are reticent to import lessons from the rest of society, as they're concerned they might lose or "dilute" their own culture. This is particularly applicable to the communities movement.

- Many of the "growing pains" experienced in organizations have an uncanny timing of occurring in the "teen" years of that organization. This is a time when children are naturally trying to experience their own identity independently of parents. It has been said that the job of a teen is to psychically kill the parent for the purpose of establishing his or her own identity. The job of the parents is to not kill the child as a response to the attacks they are feeling. The promise of healthy, whole, mature relationships is fulfilled only when both parties grow and transform tremendously in the process.

- The issue of founders "letting go" has some parallels to parents letting go. What is needed in both cases is love, support, encouragement, respect, and the freedom to make mistakes.

- Some models of creation define success as being able to completely release the creation. It is recognized that: 1) This is very hard to do, with few role models that have done this; 2) Unlike a business, which may be created and released, a community is intended to be a lifetime experience. In such a setting, a maxim could be, "Don't let go—adapt."

- One model of long-term health of a corporate entity begins with customer satisfaction, which comes from the continuity and longevity of employees, which comes

.....
Earl Loftfield, an associate board member of the FIC, is a Master (Captain) in the Merchant Marine. He was a member of Sirius community for seven years, and served as part of its leadership core.

from the quality and style of interaction within the organization. Communities also desire long-term health. What can we learn from this model?

• During the creative phase of an organization, it is likely that values are learned and shared out of the crucible of the initial creative fury. Often the common work is so consuming that no one stops to reflect on the values and culture being developed. Certainly when there's work to be done, people can't stop to get consensus about why they're doing it! One person may be entirely focused on service to humanity and the work as a spiritual practice; the next person may have no capacity to conceive of these concepts or may even be in total reaction to such ideas. In such situations people come to the work for their own individual reasons. The resultant culture exists as a feeling, and is sometimes a balance between powerful personalities. To someone who has not been in that crucible, it is not clear just how things work or flow. However, a time comes when that crucible is no longer available for imparting the group's values—the initial hard work has already been done, and people can't stay in that initial creative ferment forever. Without such a powerful instructing medium, what can be done to clearly and effectively communicate the group's vision? Lengthy discussion of the details of the organization doesn't really work as a solution to the passing on of the culture.

• Conversely, what actions can new members take that would allow the elders to safely release their values-keeper roles to others?

• In conjunction with the two above observations, failure to convey the "values" creates an environment in which succeeding "generations" can fall increasingly further from the original vision, without anyone's intending this to happen. Successive generations will add some values and drop some.

What are the differences between an elder and non-elder?

.....

As a result, the holders of the group's vision are likely to hold onto forms of control. Negative feelings and experiences can easily escalate in such situations.

• It is inherently challenging to maintain a new culture without the conscious awareness and intent to do so. The most commonly used models for perpetuating culture include the oral tradition, written tradition, and ritual traditions. Can consciousness be brought into a choice about how to carry on a group's culture?

• One understanding of the concept of leadership is that it consists of three distinct aspects: 1) The capacity to articulate the vi-

sion clearly and inspire others to support it enthusiastically; 2) Management and administrative skills; 3) The capacity for authority; that is, the ability to command respect, "personal power," or what is often called "charisma." These three aspects of leadership may not all exist in the same person. Many people see the first two aspects as learnable and the third as inherent—people are born with it.

• The concept of leadership is often perceived as in conflict with the concept of egalitarianism. This conflict interferes with leadership skills and value assignment.

• In practice, an egalitarian organization is not necessarily the same thing as an organization practicing consensus decision making. And vice versa.

• Consensus decision making is designed to be for the highest good of the whole group. People who use consensus have the greatest chance of attaining that goal when they possess a harmonious understanding and acceptance of each other and each person's potential wisdom. Ego, and uneasiness about personalities or about power or disempowerment, can tax the process.

We asked the questions, "How can these dilemmas be resolved? And how can the FIC help?" One answer was, "Compassion. Perseverance. Consciousness."

We would enjoy hearing your own insights and observations on this topic. Ω



PASSING ON
.....
by Steve Bjerklie

Lou Gottlieb, Morning Star Ranch

LOU GOTTLIEB, OWNER AND ONE of the founding members of the Morning Star Ranch community near Occidental, California, died July 11 at Palm Drive Hospital in Sebastopol, California. He was 72.

Morning Star Ranch, one of the first open-land communities in the United States, opened to all comers in 1966. Gottlieb had originally bought the 31-acre property a few years earlier as a retreat from the rigors of the music business, in which he had found considerable success as a member of the

Limelites. At its peak, Morning Star typified the general public's idea of a "hippie commune," though Gottlieb was sincere in his attempts to deconstruct America's hierarchical technocracy and replace it with a back-to-the-land tribal approach. In June 1967, Gottlieb, well known for his stage wit, presciently said to the *Santa Rosa Press-Democrat* of Morning Star: "The people here are the first wave of an ocean of technologically unemployables. The cyber-nation is in its first snowball stages."

But as Bill Wheeler, Gottlieb's Sonoma

County neighbor and friend, and himself the host of an open-land commune, said recently, the open-land idea "assaulted the traditional sense of private property." In October 1969, after years of court battles, sheriff's deputies driving bulldozers invaded Morning Star Ranch and smashed the community's numerous shacks, tipis, and lean-tos. Four years later the same bulldozers invaded Wheeler Ranch with the same result.

A founding member of the Limelites, Gottlieb, who earned a doctorate in musicology from the University of California at Berkeley, arranged and/or wrote most of the group's music, which included songs such as "A Dollar Down," "Have Some Madeira, M'Dear," "John Henry," "There's a Meeting Here Tonight," and "Those Were the Days."

Until his death, Gottlieb, who still resided on the Morning Star property, maintained close ties with several former members of the Morning Star community. Though plans are not finalized, a memorial celebration may be held at Morning Star Ranch on Gottlieb's birthday in October. Ω



Twenty Years of Egalitarian Community

What We've Done So Far ...

The Federation of Egalitarian Communities (FEC) is a mutual-support organization for egalitarian, income-sharing communities in North America, including Twin Oaks, East Wind, Tekiah, Ganas, Krutsio, Acorn, Blackberry Farm, Sandhill Farm, Terra Nova, and Veiled Cliffs.

THIS YEAR THE FEDERATION OF Egalitarian Communities celebrates 20 years of networking and support for income-sharing communities across the continent.

The FEC has accomplished much in the two decades it has promoted income sharing as a viable community choice. Within the communities movement, we have been a consistent voice for an egalitarian philosophy and practice. We have developed and maintained ourselves as an organization that provides services for our member communities as well as for the communities movement as a whole.

Various aspects of the Federation, we believe, not only benefit the larger communities movement, but also can serve as models for others in developing inter-community organizations. Here are a few of our accomplishments.

Health Care: In keeping with our value of developing resources at home in order to provide for our own needs, the FEC administers a fund that provides for member communities' large-scale health-care needs. Individual communities cover up to an agreed-upon amount, and the fund is available to cover expenses over and above that amount. In recent years, members have used the fund to help cover the costs accrued by the community when one member had a heart attack and another member needed surgery following an accident.

Loan Fund: All communities need a solid financial base. Our Loan Fund provides loans of up to several thousand dollars to help our younger member communities make business investments that will allow them to support themselves and to move to-

ward financial security. The fund was used by one community to help establish and expand a market garden business in a nearby town; another community considering starting a furniture business identified this fund as an important resource in being able to make that choice.

Systems and Structures: The FEC has compiled a catalogue of almost one hundred documents from Federation communities relating to community policy on membership, decision making, children, economics, labor, and other areas. We make these documents available for little more than the cost of copying and postage, so that others may use our experience as a model for their own community policies.

Inter-Community and Communities Movement Support: With the upswing of

interest in community living in recent years, the Federation has taken advantage of the opportunity to support others who share our goal of promoting community living. We provided significant financial backing for the regeneration of the Fellowship for Intentional Community, the publishers of *Communities* magazine and the *Communities Directory*. The FEC also co-sponsors Twin Oaks' annual regional Communities Conference, which draws several hundred seekers and experienced communitarians together for a weekend of workshops, speakers, and networking each Labor Day weekend. We have also supported Twin Oaks' Women's and Men's Gatherings over the years.

Unified Recruiting: The FEC has a long history of prioritizing networking and recruitment as a significant part of our mission statement. Over the years we have advertised in alternative publications both large and small, and we have created and distributed various resources including a brochure featuring all our member communities, posters, and flyers. This literature often acts as a gateway for people entering the communities movement, helping to broaden their awareness of what is avail-

Our Loan Fund provides loans of up to several thousand dollars to help our younger member communities make business investments that will allow them to support themselves.

able to interested seekers. Also, any recruitment that one FEC community does, by extension benefits all other FEC communities.

We'll be celebrating our twentieth anniversary with potlucks, slide shows (including slides unearthed from our archives), historical highlights, storytelling, general reminiscing, a dance, and a desert party. We're inviting all past delegates, as well as anyone who has lived in an FEC community, to attend our celebration, which will take place during the two days following the FEC Annual Assembly at Twin Oaks. The assembly runs December 3-6; the Anniversary Celebration will be December 6-8. If you're interested in attending either the assembly or the celebration, please contact Alex McGee at Twin Oaks. Ω

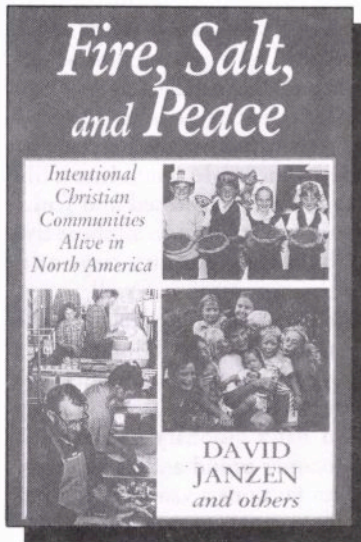
The Systems and Structures Catalog is available from East Wind Community, Tecumseh, MO 65760. Alex McGee can be reached at 138 Twin Oaks Rd., Louisa, VA 23093.

.....
Valerie Renwick has been Twin Oaks' delegate to the Federation for three years, and is active in the Fellowship for Intentional Community as well. She is one of the co-coordinators of the Twin Oaks Communities Conference.



REVIEWS

.....
by Ellie Sommer



Fire, Salt, and Peace: Intentional Christian Communities Alive in North America

By David Janzen and members of
Shalom Mission Communities

Shalom Mission Communities, 1996. Pb.
Available from:
Shalom Mission Communities
726 Seward, Evanston, IL 60602
847-475-8715

REGARDLESS OF YOUR RELIGIOUS AFFILIATION, or lack of one, you will enjoy the stories of community life in *Fire, Salt, and Peace*. Janzen (who lives at Reba Place Fellowship and is a regular columnist for *Communities* magazine) offers inspiration and encouragement to anyone living in a community or seeking to form one. With a format similar to the *Communities Directory*, the book lists 150 Christian communities, individual profiles of 29 communities, and a bibliography.

While the book focuses on Christian communities, it deals nevertheless with all the mundane and earthly tasks confronted by every community: "From lofty principles

of community we soon came down to hassles over keeping the washing machine clean for the next person, about when to confront and when to bear one another's burdens, about a thousand petty things that irritated us and brought us into deeper awareness of sin than we had ever known before."

Janzen sets the tone by sharing his own experiences in the struggle to create community. He is an engaging writer, and whether or not you are particularly interested in Christian communities, you will find inspiration here.

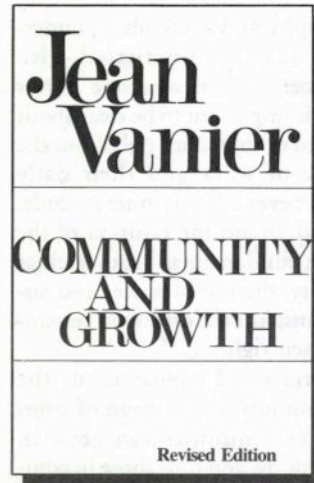
His intriguing opening essay explains how he chose the book's title (a story I will let you discover for yourself). This tale sets the tone for the narrative and puts the Christian experience of community in context.

"On the eve of the new millennium, the Christian movement is growing again in response to God's timeless call, as a sign against the materialistic society that worships production and consumption without limit. In the years ahead, we cannot expect the social and political climate to favor community, but we can expect that many more will be seeking refuge under its roof, because the dominant society offers them no home and little meaning for their struggles."

The 29 community profiles were chosen as representative samplings of the Christian communities in the United States. There is no attempt to compare communities but only to offer information about each, many of which Janzen visited during the yearlong exploration for the book. Of these communities Janzen writes, "Each one is organically grown by the Holy Spirit gardener in the soil of a particular people with its own history, gifts, and needs. ... So read these profiles with an open heart. Maybe the analogy of a seed catalogue is appropriate here. But one difference—we are the soil, not the gardener."

The last chapters reiterate Janzen's introductory remarks that "Christian community is not a human creation, but a gift from God."

Fire, Salt, and Peace is an excellent book. I highly recommend it.



Community and Growth (Revised Edition)

By Jean Vanier

Paulist Press, 1989
Pb., 214 pp. \$14.95

ORIGINALLY PUBLISHED IN FRENCH IN 1979, *Community and Growth* is one of the primary books that inspired and guided the Christian intentional communities movement. Jean Vanier is the founder of the L'Arche family of communities—more than 100 centers worldwide where service-oriented people and the developmentally handicapped live together in Christian harmony. Vanier's experiences provide the basis for the book; however, it is not about the founding of L'Arche communities, but about building community, from neighborhoods in general society to specific intentional communities. The guidelines for forming and maintaining community, while placed in a Christian context, are a blueprint for the healthy creation and growth of any community.

The principles espoused by Vanier and his mentor Father Thomas Philippe are guideposts for families, neighborhoods, and, in fact, the community of the world. In his effort to delve into the concept of community, Vanier also reveals the road to peace through the journey toward wholeness, which he believes can easily begin with community.

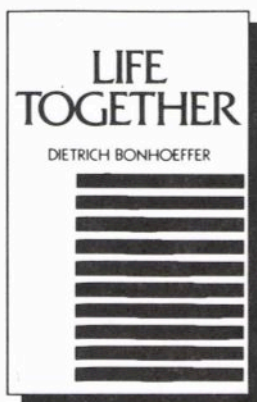
The first passage of the book speaks to this fundamental human need: "Community is a place of belonging, a place where people are earthed and find their identity." From there, Vanier describes the multitude of steps toward achieving community, not only as a group of people sharing a common bond, but also as part of the community of the whole Earth, living a Christian life as a model for all.

His philosophy and sometimes ponderous spiritual text is punctuated with practical advice: "When someone enters community, it is important to be clear about what is expected of them, not only from the point of view of work and their daily programme, but even of their inner attitude. They must understand the position of the community on fundamental issues such as wealth, sexuality, the use of power and authority. They must know clearly their responsibilities and their rights. ..."

Vanier offers good advice about the choice of community, the mission of community, how communities can grow in health and harmony, and how those in community nourish not only their bodies but also their souls. He discusses authority in community (in terms of both its gifts and its abuses), the importance of structure in community, and how to organize meetings that reflect the true meaning of communion with other members.

Vanier's is a practical book for community builders and community members, embedded with a message that encourages optimism and joy.

(See excerpt from *Community and Growth*, "If You Have Love for One Another ...", p. 41.)



Life Together

By Dietrich Bonhoeffer

HarperCollins, 1954

Pb., 122 pp. \$11

LIFE TOGETHER WAS ANOTHER OF THE more influential books in the Christian intentional communities movement. While *Fire, Salt, and Peace* and *Community and Growth* reflect a Christian slant toward community, *Life Together* offers the reader a spiritual treatise on community from a deeply pious point of view. It is not easy reading, but it is rewarding, especially in view of the

life of the man who penned it and the circumstances under which he wrote it. (Don't miss the introduction if you are not already familiar with Bonhoeffer's life of service and devotion to Christ's way.)

Despite traumatic events and his eventual imprisonment and death in a Nazi concentration camp, Bonhoeffer, a Lutheran pastor, maintained his faith. An English officer imprisoned with him later wrote: "Bonhoeffer always seemed to spread an atmosphere of happiness and joy over the least incident and profound gratitude for the mere fact that he was alive. ... He was one of the very few persons I have ever met for whom God was real and always near. ..."

Bonhoeffer's message is that community, when structured on the precepts of Christ's intention, can blossom into a life in which each day is a blessed and fruitful experience—of interest to all those living in Christian community and non-Christian community as well.

He offers paradoxical advice for those entering community (and I imagine his words are as true for any community, not just a safe house for pastors persecuted by Nazis): "God hates visionary dreaming; it makes the dreamer proud and pretentious. The man who fashions a visionary ideal of



IS IT *Utopia* YET?

An Insider's View of Twin Oaks Community In Its 26th Year

by Kat Kinkade

Is it Utopia Yet? is a lively, first-hand account of the unique struggles and triumphs of the first 25 years of

Twin Oaks Community, one of America's most prominent and successful communes. This thoughtful and entertaining 320 page book, from the author of *A Walden Two Experiment*, is illustrated with 16 photographs and 60 cartoons.

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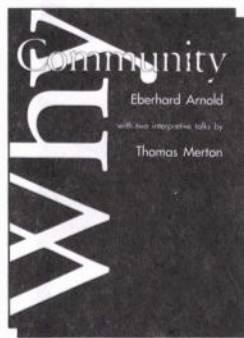
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community demands that it be realized by God, by others, and by himself. He enters a community of Christians with his demands, sets up his own law, and judges the brethren and God Himself accordingly. . . . When things do not go his way, he calls the effort a failure."

Readers of *Life Together* can learn about the essentials of a Christian ideal of community or about a simple, peaceful way of living. Either lesson is transformational.



Why We Live in Community

By Eberhard Arnold, with two interpretive talks by Thomas Merton

Plough Publishing House, 1995

Pb., 96 pp. \$5

Available from:

Spring Valley Bruderhof
Farmington, PA 15437
800-521-8011

THIS SLENDER VOLUME DOVETAILS PERFECTLY with Bonhoeffer's *Life Together*. Eberhard Arnold (who, along with the Bruderhof community he founded, fled from the Nazis to Paraguay during World War II) unfolds a nearly identical interpretation of the Christian meaning of community. His message is more succinct than Bonhoeffer's, and his brevity makes the book easier to follow. However, Arnold does not elaborate on the methods of community as does Bonhoeffer.

Basil Pennington writes in the foreword, "Arnold brings out the real paradox that is so essential for the vibrant community, but so difficult to attain: the requirement that each member lives out a personal decision to surrender to the whole and yet exercises his or her will for good." A tantalizing concept, and one that Merton comments upon at length.

Reading Arnold is a meditation. I do not recommend trying to decipher or debate his words—at first. Soak them up, acquire his meaning by osmosis, and then turn to Thomas Merton's essays for the analysis. Merton's profound insight only deepens Arnold's message. This is a book for the nightstand. Ω

Also Recommended:

Pilgrims of a Common Life: Christian Community of Goods Through the Centuries, by Trevor J. Saxby. "The best book out there on Christian intentional communities," says Pastor Jon Welker of Shepherdsfield Community. Saxby summarizes the most important characteristics of Christian community and offers a concise, brisk review of historical Christian communities, from the Acts 2 community in Jerusalem through the present. *Herald Press, 1987. Pb., 208 pp. Available for \$8.95 plus \$2 shipping from Shepherdsfield Community, 777 Shepherdsfield Road, Fulton, MO 65251. 573-642-1439. (Otherwise out of print.)*

With Our Eyes, by Don Mosley with Joyce Hollyday, is a newly published book describing the founding, struggles, and growth of the Jubilee Partners community in Comer, Georgia. This small group of social justice activists who live by the teachings of Jesus have made it their mission to help people throughout the world—political and war refugees from Bosnia to Vietnam (see "*The Spirit Against Ethnic Cleansing*," in the Spring '96 issue), and in their own rural Georgia backyard—through the founding of Habitat for Humanity. *Herald Press, 1996. Pb., 304 pp. \$12.95. 616 Walnut Ave., Scottsdale, PA 15683. 412-887-8500.*

The Cotton Patch Evidence, by Dallas Lee, is another account of a specific community of Christians who, in spite of racial prejudice, hatred, and even violence, built the interracial Koinonia community in southwestern Georgia during the early 1940s. Its descendant, Koinonia Partners, thrives today thanks to the perseverance of its founders. (See "*Southern Hospitality, 'Cotton Patch' Style*" p. 33.) The book is long and sometimes a bit slow going, however, it succeeds not only in presenting the story of Koinonia, but also in detailing an historic and transformational period in American culture. *Koinonia Partners, 1971. Pb., 240 pp. \$3.95 plus shipping. 1324 Georgia Highway 49 South, Americus, GA 31709. 912-924-0391.*

The Plough and the Pen, by Vance Joseph Youmans, recounts the experiences of a 36-year-old Hutterite colony in Spokane, Washington, and of Paul S. Gross, its scholarly, forward-thinking founder. Despite advanced age and ill health, Gross continues to work, through writing and ministry, to "reveal the tenets of Hutterian faith to the world at large, in the hope that this will foster increased mutual understanding." *Parkway Publishers, 1995. Hb., 146 pp. \$25. PO Box 3678, Boone, NC 28607. 704-265-3993.*

Living Together in a World Falling Apart, by David and Neta Jackson. *Coming Together: All Those Communities and What They're Up To*, by David and Neta Jackson.

Glimpses of Glory: Thirty Years of Community at Reba Place Fellowship, by David and Neta Jackson.

In the mid-1970s David and Neta Jackson visited a number of Christian intentional communities and came to settle at Reba Place Fellowship. Their books offer a history of the Christian community movement, profiles of its leaders, and an overview of the philosophies and operations of various Christian communities and groups. Unfortunately, all three books are out of print, but are worth tracking down through friends, libraries, or book search agencies. Ω



Finding 'Ecotopia'

by Diana Leaf Christian

SILVER RIVER EARTH VILLAGE, A group of musicians, artists, and teachers, is nestled in a wildflower-meadow paradise in the mountains west of Durango, Colorado. Unlike many forming communities, which first organize themselves and seek land, intending that over time they will build a strong sense of community, these folks decided to grow their relationships first. After more than a decade of working and living together they found they had achieved a remarkable degree of interpersonal harmony—they had become a community. They also

learned that community was *necessary*.

"We found out it not only 'takes a village to raise a child,'" says co-founder Diamond Jameson. "It takes a village to create healthy marriages as well."

Five years ago the group bought 135 acres in a spectacular setting. At 8,500 feet, their land has views of the San Juan peaks, and is surrounded on three sides by national forest. Eighteen members live in one large house, two double-wide mobile homes, and a trailer. Four of their young people, in their late teens and early twenties, live in nearby towns and visit the community often.

"Living Freedom"

The Earth Villagers are committed to emotional/spiritual transformation. They present, through their nonprofit Earth Living Foundation, "Domain Shift" workshops in which they share what they've learned with others. They also offer workshops on solar building technologies and sustainable economics.

Earth Villagers are committed to what they call "whole being/whole process." They believe that as people grow and develop they must bring *all* aspects of themselves along. This means paying close attention to physi-

cal health, continuing to mature intellectually, fully feeling (and appropriately expressing) emotional energies, and seeking to understand and experience the Divine.

They seek "living freedom," which they describe as a bodily felt sense—a physical, neurological experience—of freedom from self-created compulsions and addictions. They define addictions as trained, automatic, mostly subconscious responses and behaviors; for example, relationship addictions (such as compulsively try to "fix" other people, or compulsively taking on their problems in order to avoid feelings); process addictions (such as, when starting to have a feeling, quickly jumping into *thinking*); and substance addictions (such as, when starting to have a feeling, quickly eating, drinking, smoking, etc.).

They believe in taking 100 percent responsibility for whatever happens to them, good or bad, and not blaming something or someone else for their circumstances. They value gratitude, and daily express gratitude to God, the Earth, and each other, for the joy and blessings they experience in the moment, as well as those to come.

They pursue emotional healing and spiritual evolution (which they see as the same process) through both mental/spiritual and Earthly/emotional methods. They believe

both aspects must be developed equally—so they emphasize recognizing, expressing, and releasing unconscious feelings, attitudes, and beliefs as much as they do praying, meditating, and communing with the Divine. In fact they believe that ignoring the "emotional body," and *not* dealing with unfelt, suppressed emotions and unrecognized, denied attitudes and beliefs not only retards spiritual progress but makes people ill, socially and physically.

Breathing, Dancing, Stomping, and Drumming

Thus they place an enormous emphasis on exercising what they call the "emotional channels" in the body, finding and releasing old feelings and beliefs, and clearing out subconscious material. As they see it, emotions are literally the movement of energy through the body, so they move energy as often as possible, individually or in small groups, through various breathing rhythms, vigorous dancing, stomping, drumming, and other energetic movements. They've developed a range of "express-and-release" techniques—restimulating buried emotions by simulating them (that is, mocking them up, or "acting"), until the simulation process "ignites" and a buried emotion comes to the surface for real. When it does, they move

and release the stuck emotion through their bodies and embrace and heal the aspect of themselves that held the emotions.

The Earth Village folks are quite responsible about these techniques. They undertake them in the privacy of their rooms so as not to disturb others. They are careful not to become emotionally addicted to the *process* (as compared to the result) of the express-and-release techniques. They don't seek out "confrontations."

Their work includes much more: for example, using nature as a teacher and oracle, getting help from non-physical, spiritual sources, and consciously inviting the Earth in as a partner and ally in the work of healing and evolving. While quite serious about the importance and ongoing rewards of the work, they manage to have fun and a sense of humor about it too.

My friend Jan and I met the Earth Villagers as participants in their Domain Shift workshop (see box, p. 23). Over the days of the workshop as we interacted with them in their homes, certain things stood out. They treated us with an easy, comfortable acceptance. They seemed peaceful and confident. They did *not* communicate with the simmering intensity or "charge" that one often finds in therapy or growth-oriented groups. They spoke simply and directly. We



Earth Villagers & Ecotopia

IN *ECOTOPIA*, THE '70S-ERA BESTSELLER BY Ernest Callenbach (Banyan Tree Books, 1975), eco-activists in the Pacific Northwest secede from the Union to form their own ecological, utopian country. Everyone lives in urban or rural solar-heated

communities or group houses, eats organically, wears handmade, natural-fiber clothing, and makes decisions consensually. People work part time in co-ops doing what they love; their economy revolves around appropriate technology factories, sustainable agriculture or forestry co-ops, and small-scale crafts. They get around on light rail and bicycles.

Ecotopians are almost religious about the Earth—their creed is ecological wisdom. They are equally religious about emotional clarity and honest communication. They practice a Bio-energetic therapy-type express-and-release technique, and speak directly and openly about how they feel. Music and all forms of creativity are high on their list. They jam, dance, paint, act, and tell stories as often as possible. They are vigorously athletic. Ecotopians are enthusiasts about life.

Like Ecotopians, Earth Villagers intend to live in solar-heated rural group houses, eat organic food, and wear col-

orful clothes. They work only at what they love, and only part-time—four-day weeks with Wednesdays off and naps after lunch.

They also practice various techniques for expressing and releasing emotions and old beliefs. They speak directly and openly about their feelings. They connect with the Earth as often as possible. They perceive the Earth as a conscious being, an ally. They meditate under trees, dig and lie in shallow "Earth-holes" for healing and regeneration, swim in rivers, frolic in mudholes. They seek, and often find, spiritual renewal in the presence of trees, rocks, birds, and animals. Art and creativity is important to them. Most members play drums, flute, guitar, or the digeridoo, and they jam and dance weekly. Vigorously athletic, they go skiing, snowboarding, hiking, camping, swimming. Like Ecotopians, whatever they do, they do wholeheartedly.

Earth Villagers differ from the fictional Ecotopians in two important ways. The latter organize spear fights between men's rival warrior societies (sometimes resulting in injury or death) as an outlet for aggression; however, the Earth Village folks stress "beneficial results," and don't pursue activities that would harm anyone. Also, while Ecotopians are lusty and, by some standards, promiscuous, the Earth Village folks are committed to monogamy and marriage. In their community culture, single people don't have casual affairs. They enter into love relationships seriously, "in a sacred manner." Ω

experienced them as an unusually present, authentic, heartfelt group.

When they met each day they seemed glad to see each other, taking delight in each other's presence. Jan and I were especially impressed with the closeness between the parents and their teenaged and grown children. The adults were proud of their kids, and sought out their company, and their youngsters did the same. We had never seen such positive interactions between two generations.

"Growing Up" with the Kids

The community has its roots in Santa Fe in 1970, when River and Summer met and became friends. The two women believed that everyone is capable of unlimited emotional and spiritual evolution, and, if they could find the means, they could experience ever-increasing health and joy. So they began an intent search for methods and techniques "that worked." In 1977 River met and married Diamond, who had independently reached the same conclusions. River, Diamond, and Summer continued as allies in this process. The next year, another friend, Crystal, joined them, and soon a small group, mostly parents with small children, had coalesced around emotional and spiritual growth. The group helped and supported each other, sharing insights, observations, and methods.

They evolved an ongoing working hypothesis about spiritual matters, which they continually tested and played with. Like many parents, they soon realized that having children was a powerful stimulus for personal growth, "and that," Summer and Crystal told us, laughing, "was when the *real* work began." The Villagers believe that children are meant to go through certain emotional/spiritual developmental stages. The parents recognized however, that they hadn't made it all the way through their own stages yet, and were developmentally "stuck" in various aspects of their past. They believed it would be more difficult for their children to adequately experience and complete each of these stages if their own parents were still "kids" developmentally. So the adults began an arduous campaign to grow up, emotionally and spiritually, by restimulating and reliving what they had not completed as children.

"We were only just a step ahead of the kids," Crystal said. "We worked really hard to complete one stage, and just when we felt like we could say, 'Whew!' and relax, we had to start all over again and do the next one!"

In 1980 the group moved to Mill Valley, California, where they lived in individual

and group houses, and began teaching what they had learned. Others joined them and the group slowly grew larger. In 1986, yearning for a more rural life, this larger group moved to the mountain town of Glenwood Springs in northern Colorado. Again, they lived in single family and group houses, several blocks apart. They had stopped teaching their workshops at this point, wanting to rest from the intensity of their Marin County years.

By this time the first four members of the group had been together for 13 years. They realized they were, in fact, an intentional community, and it was time to take the next step and buy land. This was a soul-searching, evocative time for them. Most members felt deeply bonded to each other, so making this major commitment together felt natural and right. However, some people, including two of its oldest members, didn't feel this way. After taking a year to become clear on their direction, there was a parting of the ways. Several people, including the two longtime members, left the group. The remaining Villagers wanted to buy land, and soon found their ideal parcel, 20 minutes from Durango and four minutes from the ski slopes. In 1993 they began teaching again.

Creating an Earth Village

The members purchased the land together, with various individuals and families contributing different amounts. Those who could afford to, contributed more. They subdivided the land into an 87-acre permanent nature preserve and 14 three-acre house sites. Individual members, families, or groups of members who went in together have the right to build on one of those sites. Such site "ownership" confers one vote in land-use decisions. Major land-use decisions that involve legal matters require a 75 percent majority vote; all other decisions are by consensus.

The core members arrange bank financing so that as new members come in they can receive an "in-house loan" without having to qualify with the local banks. Members will pay a monthly payment equivalent to that of arranged financing. Anyone can sell the rights to their parcel to an incoming member; however, the whole group must okay this process.

The Earth Villager has no ongoing leaders, however they practice a form of revolving leadership, where one or another member will direct a project, depending upon his or her particular expertise. For example, certain members regularly oversee workshop logistics. Others, professional musicians, take leadership in their music ses-

sions. They can stop the music at any time to assign drum parts and give each person their cues. No one questions this, as they know and trust their expertise. Community labor projects are usually spontaneous, with one member or another calling on others to help. "This works best after a group has cleared up its rebellion and authority issues," says River.

The group usually comes together once a week for a potluck dinner, music, and dancing. Two or three often get together to play music, or to exercise, or to go hiking or snowboarding, for example. Once a week they have a Council Circle, where they discuss business matters and share what's going on personally. They also gather for rituals and celebrations—new moons, birthdays, solstices and equinoxes, holidays, and rites of passage for their young people.

Earth Village members value leisure time and variety, so they work only part time, and often, at more than one job, either on the land or in town. The four founders teach Domain Shift and other workshops; one member serves as the Foundation's administrative coordinator; others contribute labor during events. Many work for a jewelry business (which two of them own) that sells products at crafts fairs all over the west. The three professional musicians get regular music gigs. One teaches weekly workshops in African drumming and dancing and owns a retail music store; another sells and tunes pianos.

No Sacrifice!

Earth Villagers strongly believe that the purpose of a community is to nurture and support the visions, dreams, or special gifts of each individual—and that no one should sacrifice themselves for the group. This means that no one would ignore or give up major aspects of themselves to fit in or to contribute to the group. The "sacrifice" mode often occurs in communities. It occurs when people ignore their emotions, intuitions, or gut feelings because others wouldn't agree, or overwork themselves physically so the community can complete a project. It occurs when members are not permitted to fulfill their real goals, or when they must give up their dreams in order to carry out community tasks, or when a mother overrides what she knows is best for her child in order to comply with community's child-raising practices. Or when people cannot express their special gifts of creativity or mastery because of community disapproval or because their time is demanded for other jobs.

Many communities don't see it this way, of course. The ethic of selflessly giving one's all to the group is often considered good

for one's character, or necessary for community survival. River points out that this belief is societally reinforced.

"All of our cultural models are sacrifice models," she says, "from corporations to families to communities. We are expected to override our own wants and needs for the benefit of the larger entity."

However, the Earth Village folks believe that the ways that people sacrifice themselves in community inevitably weakens that community, since it can only be as strong as each of its individual members. When a group demands that its members reduce, limit, suppress, give up, or ignore aspects of themselves "for the good of the whole," it sows the seeds of dissension and problems down the road.

"Any community or family is much healthier," River says, "when its individual members are strong, happy, and fulfilled. Otherwise, why do it? What good is a community to its members unless they're thriving?"

Community, "Organically Grown"

What was the Earth Villagers' most significant lesson?

"In the past we didn't honor our gut feelings about potential new members," says River, "so we invited people to join who weren't truly aligned with our goals and processes—but who *said* they were. We fell into this trap because several members are intuitives who can often see a new person's potential."

"We'd think, 'Wow, if this person just made this little change here, they'd be like this, and they'd have this whole life, like *this!*'" So the community would say yes to the person, based on what he or she could *become*, "even if we didn't totally like the person as they were right then." The new people would always readily agree to work on their issues, and the Villagers would believe them. However, when the new members didn't do the work, or didn't do it fast enough, the group would bring it up: "Please handle this behavior." The new member, naturally enough, would get defensive and resentful, resulting in conflicts and eventual painful separations.

"We *thought* we were doing our job as fellow caring human beings," River said, however *they* felt like we were abusing them. And we were! We abused them by pressuring them to grow faster than they really wanted to, and abused ourselves by not trusting our gut instincts in the first place."

Earth Villagers have since learned to "organically grow" their community, and not feel manipulated by their own hidden guilt about not being diverse enough. "Our people will be naturally attracted to us," River says. "When we meet people who really belong with us there is a deep connection. We give them time, we give ourselves time, to explore the relationship organically. After a while, it becomes obvious that it's the 'truth,' on an energy level, that the person already *is* part of the community. Then we take the next step."

What else have they learned? Among other things, Earth Villagers believe community living is considerably more pleasant and successful when people regularly express themselves honestly. This does not mean dumping on people. It means that individuals take full responsibility for their own circumstances (rather than expressing rage by blaming others) and tell each other how they really feel. The Earth Village folks also believe it helps enormously if a group encourages various "express-and-release" processes for moving emotional energy through the body, and encourages its members to examine their belief systems and abandon those that no longer serve. Lastly, they suggest that members have a commitment not to hold resentment in the community. "Resentment can eat away at a community faster than anything," says River.

"At the very core of our learning, we know now that aligned values and intent are the 'base camp' of successful community." Ω

To contact Silver River Earth Village or the Earth Living Foundation, write Box 188, Hesperus, CO 81326, or call 970-385-5500.



About Domain Shift Workshops

THE TRANSFORMATION TO LIVING FREEDOM, EARTH Villagers believe, comes from a whole-being shift out of the business-as-usual, mainstream consciousness of our Western culture, which they call the "denial domain." (A "domain" is a whole reality system, which arises from a mutually agreed-upon "field of agreement.")

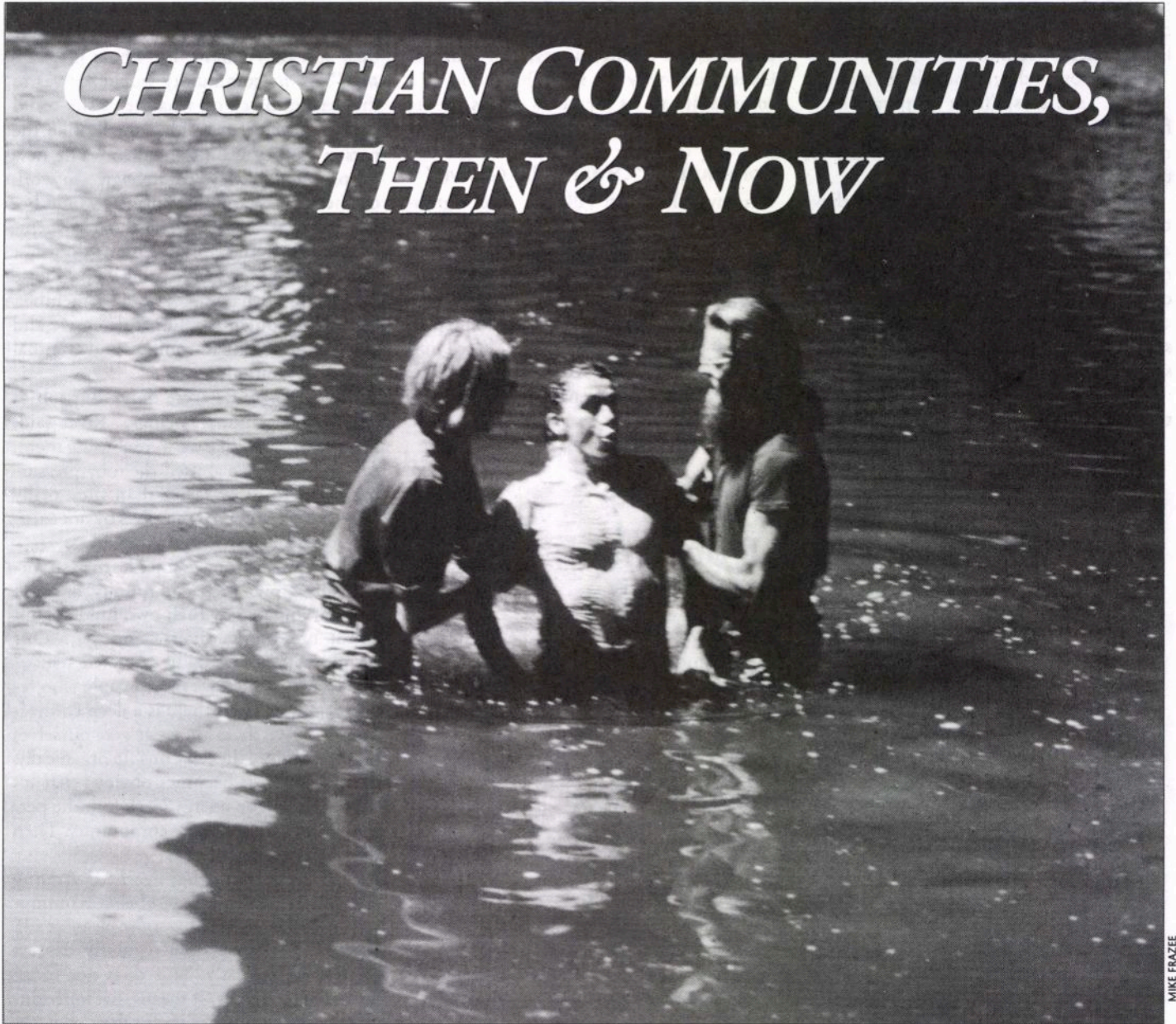
They view the denial domain, or "old paradigm," is the part of our culture characterized by the belief that truth should be controlled and denied. Governments and corporations don't tell citizens the truth; people don't tell each other the truth; individuals don't allow themselves to feel or know their own truths. In this reality system, people are not encouraged to seek, feel, or speak the truth. The healthy expression of emotion and the exploration of emotional life is not encouraged on any level, almost as if it doesn't exist.

In the Domain Shift workshops, participants are given information and experiences to encourage a glimpse into a whole new domain, where people are divine, multi-dimensional energy beings (not just physical beings in a physical world), on the path of alignment with the Source. They are encouraged to have a *bodily felt* sense of this, a physical "reference point" they can return to again and create for themselves on their own. They are taught energy moving techniques, and express and release techniques, as well as many effective ways to use the Earth and the world of nature as allies in that process. The point of the workshop is to learn to shift one's *whole* self—body, mind, emotions, and soul—from the denial domain to a domain of living freedom.

The Domain Shift workshop is a vibrant, fun, lively, information-packed, and energetic four days. It's also something of a mind-blower. I can truthfully say it's the best workshop I've ever taken.

The Earth Living Foundation offers a free audiotope describing Domain Shift. Write Earth Living Foundation, Box 188, Hesperus, Colorado 81326, or call 970-385-5500. Ω

CHRISTIAN COMMUNITIES, THEN & NOW



MIKE FRAZEE

Some Christian communarians practice full-immersion, adult baptism in a river, as did these '70s-era Jesus People from the House of Elijah.

FROM THE GUEST EDITOR
.....
by Joe V. Peterson

And all that believed were together, and had all things common. And sold their possessions and goods, and parted them to all, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.—Acts 2:44–47 (New Testament, Authorized King James Version)

What You Need to Know About Christian Communities ...

THUS IS DESCRIBED THE FIRST INTENTIONAL CHRISTIAN community, which existed about 2,000 years ago. The biblical Book of Acts is about these early followers of Jesus of Nazareth, known to Christians as the Lord Jesus Christ, and certain activities, or "acts," that were occurring in that first-generation Christian community.

Some of the Book of Acts describes the followers of Jesus who already had been living together in Jerusalem as a rather unintentional community. In order to survive all that followed as a result of the torture and execution of Jesus, they were huddled together in Jerusalem in fear, themselves also wanted by the authorities. Roman and Jewish officials hoped that the new spiritual movement inspired by Jesus was now over, but 50 days after his execution and resurrection his followers were creating community. Intentional Christian communities have been with us ever since.

In the ensuing 2,000 years, Christian communities in some form or another could be found just about anywhere. Hardly anyone on Earth has not been affected in some way, positively or negatively, by the spread of Christian community and its message. In this issue of *Communities*, those of us who live in or have lived in Christian communities, as spiritual descendants of the people of Acts 2, will attempt to describe and explain the experience of living in Christian community. However, Christian communities cover a broad spectrum. This issue is not an exercise in comparative theology or religion; it is simply an overview and a sampling of what's out there. Neither the publishers nor myself endorse any one version of Christianity as more accurate or authentic than any another.

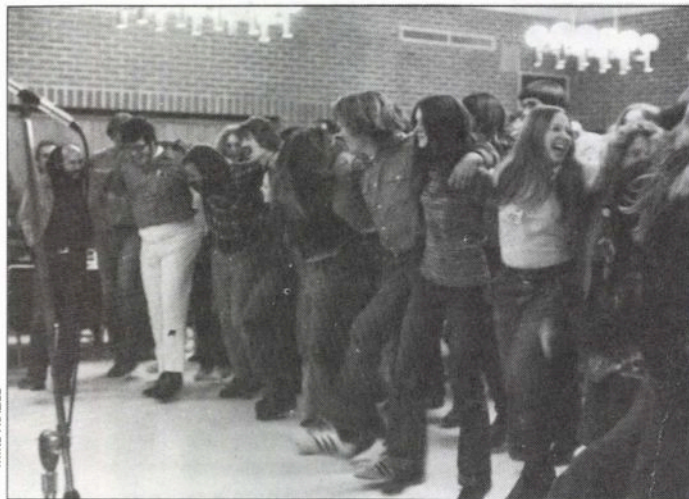
Many articles by and about Christian communities (historic and contemporary, firsthand and by outside observers) have appeared in this magazine over its 24-year history (see "*Christian Communities in Communities magazine*," p. 47). We have made an effort to select representative communities for this issue that have not been significantly featured before. Some of the articles will explain and dispel various myths about Christian communities.

People of Diversity: Divisions and Growth

Christian communities are not all the same and certainly do not all participate in a unified network. One reason for the diversity is what is sometimes called "competition in higher places." It is not uncommon to find communities that have split off from more traditional churches or even from other communities over differences about certain teachings or beliefs. Intentional communities have often had their start in organized Christian churches, and similarly, newly created churches have emerged within intentional Christian communities.

Some Christian communities are not only competitive with their ideas and doctrines, but competitive for members as well. The competition of ideas, doctrines, lifestyles, leadership styles, and so on actually stimulates the growth of Christian communities. This is especially true for the non-Catholic communities. The Catholics have almost always made room for "extremists" by permitting a wide variety of religious orders (e.g., monasteries) for them to join. Protestants have usually seen such extremism as competition, and have kicked their "fanatics" out. These people have formed their own churches, communities, or religions—thus creating the wide variety of religions outside of the traditional Protestant denominations.

For this reason, it is not uncommon to find a Christian community founded on a particular interpretation of the Bible, which its members stress as a reason for their existing inde-



Dancing for joy and a celebration of faith was fairly common in the '70s, as exemplified by these House of Elijah members.

pendently. This is also why some Christian communities have little contact with each other, even though from an outsider's point of view they may appear to be doing the same things. Only a handful of networks of intentional Christian communities exist—and most of those share the same theological roots, practices, and, sometimes, leaders.

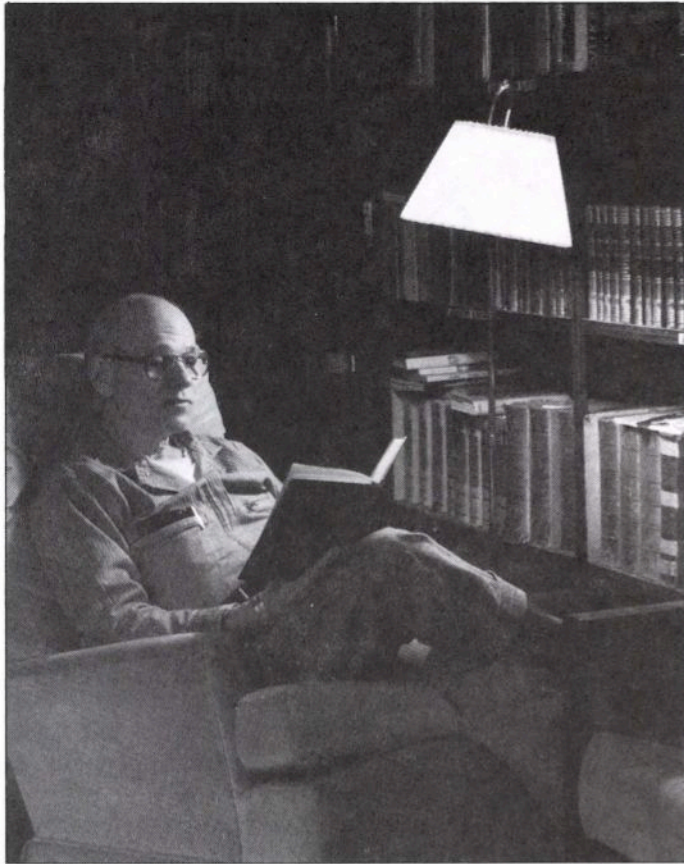
The focus on "right belief" and doctrine especially affects the contact between non-Christian and Christian communities. Some Christian communities are so uninterested in or distrustful of other intentional communities that they decline being listed in the *Communities Directory*. While these folks certainly live a community lifestyle, they identify far more strongly with the rightness of their beliefs and mission than with being an intentional community as such.

Even so, the phenomenon of widely different scriptural interpretations and the splitting off of new groups contributes to the growth of the Christian communities movement—as it has in all of Christian history—though it may sometimes confound viewers and community seekers. It is not uncommon when visiting a Christian community to be examined about your beliefs, so its members can determine if you are a Christian, or even, the right kind of Christian. For these community members, matters of truth and faith are at stake, and are taken quite seriously, usually more seriously than they may take the idea of community.

The first-generation communities of old faced the same issue. Much of the New Testament is punctuated with such examinations of potential members. Even Jesus was frequently cross-examined by the "set apart community of Bible believers" of his day, the Jewish Pharisees. Such examination of beliefs is all part of taking seriously Jesus' and the New Testament's call to community. Visitors and observers must realize that, in most Christian communities, doctrines and beliefs are significant and should not be taken lightly.

People of the Bible: Community by "The Book"

So, what is a Christian community? What is the common denominator? Essentially, for our purposes here, a Christian community is one that draws some or all of its reason for existing



Prayerful study of Scripture is a daily activity in many Christian communities, including this lay monastery, St. Benedict's Farm.

ST. BENEDICT'S FARM

'Real' Christians and Living in Community

Some Christian communities believe that in order to be a "real" Christian one must live in an intentional Christian community as they do (and usually in their community). I have visited several groups that were amazed to learn that other Christian communities existed!

If living in community is so biblical, then, why is it that all Christians don't live in them? That's a long story, but basically they don't because it's easier to believe in Jesus than it is to believe Jesus in an intentional community. And, over the centuries, the options for Christian belief have diversified and spread out. Many Christians interpret Acts 2 not as a prescription for Christian living today but rather as a description of the early Jerusalem church. Therefore, to some Christians, the impact of Acts 2 and other community references in the Bible becomes "history," rather than practical advice for today. Some Christians even see the Acts 2 community as a mistake for which the early Church later suffered. Certain intentional Christian communities today do not use Acts 2 to justify living in community, but find scriptural authority for living in community from other biblical sources.

from Jesus Christ in the New Testament of the Holy Bible (be it Protestant, Orthodox, Catholic, Mormon, or some other interpretation). The Bible is the seed of faith from which these many communities spring. This is especially true when the above passage from Acts 2 is interpreted as a biblical *prescription* for living a Christian life, as it often is by Christian communities. Not many other such ancient sacred documents are as effective at impregnating people with the concept of community. The Bible is the number one guide for a Christian community, regardless of how it's interpreted.

The Bible is itself rich in the images and language of "tribe" and "community." That's because it is a history and description of actual tribes and communities, idealistically and realistically, imagined and actual. Cover to cover, the Bible is about people pursuing a vision and the resulting rewards, conflicts, and disasters. And it is about the God of these people, and that relationship, and what the result of that relationship will be.

Granted, there are those communities that do utilize Jesus and the Bible to some extent but that do not call themselves "Christian." Perhaps that's in order to separate themselves from some of the more historic, traditional, theological, or enthusiastic Christian communities. Or perhaps they have had unpleasant encounters with Christians.

There are other, non-Christian spiritual and religious communities that also utilize a variety of sacred texts, literature, and rituals, including elements from the Bible. Spiritual and religious communities abound worldwide. Religion, after all, is probably the oldest organized (i.e., "intentional") form of coping on Earth, organizing how we make sense of the unseen forces, how they affect us, how we may influence them, and how they may motivate us.

People of Spirit: Charisma and Leadership

It's not just possession of "The Book," however, that inspires Christian community. In the first few chapters of the Book of Acts, a particular phenomenon is recorded wherein certain individuals exhibited special spiritual gifts, or *charisma*, to make things happen, inspire others, heal the sick, or receive crucial guidance. (*Charisma* is the New Testament Greek word for spiritual gifts given by God.) It's "The Book" and this special *spirit* that makes things happen.

Therefore another major element in the creation of Christian communities has been the presence of an individual with *charisma*, i.e., who has spiritual gifts. These gifted people call others to "be intentional," and these people usually lead the group. Sometimes the person's leadership is self-evident; the individual just has guidance directly from God with no other human intervention or permission required. Sometimes the person's leadership role is bestowed by other people equally gifted to recognize the calling to leadership, which is often called the apostolic approach. This "called" leadership usually works well when it is recognized, welcomed, and tolerated by others in the group.

Some Christian communities are apprehensive about the leadership/*charisma* issue, while others are exuberant about it and about their leader(s). Some communities are constantly in

'Church' Equals 'Community'

The word "church" is translated from the New Testament Greek word *ekklesia*, which loosely means "to be called out." This was not a religious term, as such, to the first-century Greeks but rather a term signifying "called to a community decision-making meeting" or to a "town hall meeting." Jesus used the word only when he referred to decision-making activities of the members of the "believers community" (e.g., Matthew 18:17). Our English word "church" comes from the Middle English "kirk," a decision-making group or a "parliament" of sorts, like the Scottish Kirk of today—their parliament. "Church" is a very "community" word, in spite of its present use to indicate a building for a religious service or the people who meet in such a building.

conflict with the issue. It often troubles outsiders, too. However, the leadership/charisma issue is intrinsic to the history of Christianity and to Christian community.

People of Vision: Being Mission-Oriented

"For lack of vision the people perish." So says the sage in the Proverbs of the Old Testament. Leaders are often good at articulating the visions others believe in and pursue. No vision, no followers. No followers, no community. However, in the biblical scheme of things, the gifts of the spirit and the gift of vision are frequently given to the people, too—the followers, the community of believers, or the "called-out ones" (the "church"). Sometimes these gifts of vision result in a positive outcome and sometimes not.

And what do these people follow? More often than not, they follow the works or deeds of Jesus Christ and other significant founders/leaders, either historic or contemporary. Most Christian communities are mission-oriented. Be it healing the sick, fighting oppression, converting lost souls, making disciples, being closer to Jesus, waiting for the second coming (the return of Jesus), or getting "church" or "community" down right, these people are on a mission for God. Thus, when you have

the combination of Bible/Jesus/Spirit/Leaders/Vision/Followers/Mission all in the same place with the same people responding, you have the makings for an intentional Christian community. *Hallelujah!*

A Prolific People: Like the Sands in the Seas

Intentional Christian communities are probably the most prolific of all intentional communities. There are likely *thousands* of them, right this moment, experiencing "acts" just like those of Acts 2, and living lives like those described in this issue. We will focus on these more contemporary communities, with a nod of acknowledgment to a few of our faithful predecessors.

I am grateful for the contributions, and appreciate the patience of the many communities that would have liked to be represented here. From all of us who are and have been in Christian community, let me recall Hebrews 6:10: "For God is not unrighteous to forget your work and labour of love. . . ."

We look forward to hearing from other Christian communities, and new communities forming this very moment in the hearts and minds of those "called to be saints." Someday, we hope, these folks will also contribute their stories and insights in future issues of the magazine.

Even so, Lord Jesus, come quickly. *Maranatha!*

About our Guest Editor:

Joe V. Peterson, who became a Christian in 1970, has lived in intentional communities for 32 years. He has been an advisor to the World Council of Churches and is a former board member of both the Communal Studies Association and the Fellowship for Intentional Community.

In the '70s and '80s Joe was an elder at the House of Elijah, a Jesus People commune in Yakima, Washington; a pastor to households in the Community Covenant Church, Missoula, Montana; and administrator of the West Coast-based Community at Shiloh. He co-ordinated the Radical Discipleship Camp community gatherings and Western Intentional Christian Communities.

Joe was also co-founder in 1964 of the Animal Farm, an anti-religious anarchist community in Washington state, and a member of various Oregon hippie "tribes."

He currently teaches sociology at Olympic College in Shelton, Washington. He is also an instructor in Human Behavior through Pierce College in Fort Lewis, Washington, assigned to the Army's Community Services' Family Advocacy Program—his most challenging community assignment yet. He received an M.A. in religion through Northwest Christian College and the University of Oregon in 1990.

Joe and his wife, Martha, live in Tacoma, Washington. Ω





JOE V. PETERSON

Celebration of communion at a Radical Discipleship Camp, 1980.

‘Come and See the Life We Share’

by Wesley Granberg-Michaelson

A CHURCH IS A CALL OF PEOPLE into community. The Greek word for community is *koinonia*, which can be translated as “participation,” “sharing,” and “fellowship.” Because we share life in Christ, we are beckoned into a real, loving fellowship with one another. Because God’s grace has touched us, we can share our lives—our wounds and our joys—with one another.

The love that we share is what attracts others. Of the early Christian communities it was said, “See how they love one another.” They were drawn into a fellowship of sharing and healing.

At the outset of John’s gospel, two of John the Baptist’s disciples see Jesus. John the Baptist says, “Behold the Lamb of God.” The disciples follow after Jesus, and he asks them, “What are you looking for?” Their surprising reply is “Show us where you live.” Jesus replies, “Come and see.” So they go off to

stay with him and later become his disciples.

Those two were not searching for correct intellectual answers. They weren’t even looking for good preaching. Rather, they wanted *koinonia*, community. And they wanted to know if Jesus offered the integrity of such a fellowship. So Jesus simply invited them to come and see.

Can the same be said of us? Can we say to others, “Come and see the life we share. Experience our love. Participate with us in the life we have in Christ”? In today’s technological society, flooded with words, images, and information, people are like those two disciples. They are looking for “high touch” rather than high tech. They seek God’s love made flesh, and shared in the body of Christ. They want to partake in community and communion.

Ads beckon us to “reach out and touch someone” by running up our long-distance telephone bills. We can do better. We are

given the gift of community. But first, we each need to personally participate and share deeply in this fellowship. Then we can invite others to come and see. Ω

Excerpted with permission from the author’s column, “Marks of Renewal,” in Church Herald, 1996.

Wesley Granberg-Michaelsen and his wife, Karin, have lived the greater part of their adult lives in Christian communities, including the Church of the Saviour and the Sojourners Community in Washington, D.C. (where he was managing editor of Sojourners magazine), and Community Covenant Church in Missoula, Montana, where he founded the New Creation Institute for Environmental Studies. He also directed the Church and Society office of the World Council of Churches in Geneva, Switzerland. Currently he is General Secretary of the Reformed Church in America.



Jeanie Murphy resented her new status as the wife of a Shiloh pastor—as a “patroness” she was to supervise other women in the kitchen. Pastors and patronesses at The Land in Oregon, 1972. Jeanie (with shawl) and her husband are second from right.

A Shiloh Sister’s Story

by Jeanie Murphy

“In the late 1960s, a nearly unbelievable event occurred on the West Coast of America. Thousands of young Americans became involved with one of the most unpredicted social movements in the history of this country—the so-called Jesus movement, accepting a brand of fundamentalist-oriented Christianity that many thought was dead.”

—Organized Miracles: A Study of a Contemporary, Youth, Communal, Fundamentalist Organization, James T. Richardson, Mary W. Stewart, and Robert B. Simmonds (Transaction Books, 1979; out of print.)

Shiloh was the largest of the Jesus People communes of the early 1970s.—J.V.P.

IN 1971, A GIRLFRIEND AND I WERE hitchhiking across the country from Boston, heading for Delano, California, where we planned to bring our bursting 19-year-old talents to the aid of Cesar Chavez. Somehow, we found ourselves in Corvallis, Oregon, looking for somewhere to hide from the man who had given us a ride to Albany, Oregon, some 10 miles away. I wore thick, heavy hiking boots, a huge white shirt made for a 6-foot-5-inch man tucked into jean shorts, and a sheath knife hanging from my belt against the side of my left thigh. I carried a pack that towered about a foot over my head. I hoped everyone would believe I was

a powerful, dangerous figure. At this point, I was having trouble believing it myself.

My friend and I ended up taking refuge in the Shiloh house in Corvallis, one of many Christian houses that Shiloh Youth Revival Centers ran at the time. (See *“The Rise and Fall of Shiloh,”* p. 60.) Like the other houses I was to get to know, the Corvallis house was old, sagging, and sparse in furnishings. Yet somehow, it was comfortable. They put up the hordes of street people like us who were traversing the country at the time, and did so in the name of Christ. I was a little thrown when I came in the door and saw a crown of thorns hang-

ing on the wall and, near it, a picture of a gooe-eyed, gigantic Christ knocking against the United Nations building in New York. But the people were friendly and obviously part of the counterculture. And the first lesson I had received was that I was much more vulnerable than I thought.

I ended up converting to Christianity there, but my position was ambiguous since I was not an official member of the commune, and therefore not quite what they called a sister. One of the brothers told me months later that he had not realized I was a girl for the first few weeks. Most nights I slept outside in the treehouse in the backyard on a mattress on boards with quilts piled over it. To help pay for our upkeep, my friend and I went out to work with the others. Shiloh typically chose jobs that would allow the able-bodied to work together so that they would not become isolated and tempted back into "the world." We were mostly young and strong, and picking fruit was fun. However, when we came home—grimy, aching, sun-dazzled—we came home to sisters who had worked in the kitchen most of the day to prepare our supper. To me, these women, confined indoors to the kitchen and to the menial household chores, were like slaves. It never occurred to me that I too had been slaving, out in the fields and orchards. My work felt ennobling, entirely unlike "women's" work.

I went home briefly at the end of the summer, but my family back in New England was mystified and outraged by my outspoken and often obnoxious Christianity. My friends couldn't make much of it either. In January 1971, I came back to Corvallis in desperation, unable to find a place that fit anymore.

I was a little thrown when I came in the door and saw a crown of thorns hanging on the wall and, near it, a picture of a gooe-eyed, gigantic Christ ...

The dark winter rains of the Northwest fell relentlessly. Coming to the old sagging house felt as if I were crawling into a smothering grey nest of asceticism that consisted of plain food, long hours, and, yes, women's work. Housekeeping was as difficult as algebra and as foreign as Swahili, and accepting it, let alone mastering it, became part of my "trials," or "cross." I learned how to darn socks over a light bulb by darning a bagful



Hundreds of Shiloh members, like the author, picked strawberries before dawn at the Berry Farm in Oregon, 100 miles north of The Land.

of them—literally hundreds of socks. I learned how to scrub floors and even make a rice pudding that would set without eggs. But I also learned how to tear off on a bike at 4 a.m. to deliver papers or to screech up to the dumpster at the local market to snatch the discarded (but wrapped and almost perfect) vegetables before people from the other communes got there. Thus, I found I was expected to be both virile and boyish as well as womanly and domestic. The first alterna-

was the only option. For the men, the choices were not as plentiful. The ratio of men to women was high; I suspect not too many women found a life of unremitting work, especially housework, fulfilling or tempting. Or perhaps it was the fact that women had little voice in Shiloh.

My four years in Shiloh were the only period in my life (after age 10) that I didn't keep any kind of journal. It seemed much too dangerous to do so, although no one ever forbade it. In Shiloh, women didn't give Bible studies (until a few years later, and then only to other women). Women didn't lead anything unless they happened to be married to pastors, and then they led other women in housewifely tasks.

However, it seems to me that the fact that I sang and played instruments made my experience as a woman in Shiloh a little different. Music was cherished in Shiloh because we had no radios, no televisions, no tape players—at least not for the *hoi polloi*. People wrote exquisite (and dumb) songs, learned old hymns and spirituals, and played (mostly guitar) before nightly Bible studies. You were lucky to have a musician in your Shiloh house. Since my old "worldly" tunes and songs were forbidden, I learned from hymn books and other people, and later I even went to the library and dug up George Pullen

Jackson's book of "white spirituals" and learned these haunting old melancholy laments. I also wrote songs from the first encounter I had with Shiloh. I was allowed a voice that actually introduced nightly Bible studies taught by the brothers.

But I had to be careful. Later, after I left Corvallis for another Shiloh outpost, in front of 200 people or so, I sang "The Great Speckled Bird." The next day, I received a talking-to. According to the pastors, this song did not have "correct doctrine." I was not to sing it anymore. I felt I had done something bad, but I wasn't exactly sure what, and I became much more nervous about what I could sing and what I could write about in my songs.

In the spring, most of us who were able-bodied were called up north to Shiloh's huge infamous Berry Farm at Cornelius, Oregon, the boot camp of boot camps, where we slept in the migrant cabins, ate bizarre and sometimes Spartan meals, and worked 10- to 14-hour days that started at 4 or 5 a.m., depending upon what shift you were on. There were about 200 of us at that time, and we were grubby. We were rather proud of it, or at least I was. We were macho berry pickers, field workers, and among many of the women out in the field, an Amazonian spirit prevailed. I raided the Communal, a pile of discarded clothes and articles found in every Shiloh house, to find the baggiest, most disreputable overalls and long underwear. I strode through the fields in big rubber boots.

Here, even the kitchen sisters were tough. They chopped chickens' heads off and hung the headless creatures to bleed on the wash lines, right next to the drying clothes. In the kitchen, they stood on a stepladder to stir the huge pot (christened "Big Mama") that held our typical breakfast: powdered milk, sugar, cinnamon, and chunks of bread, mixed into a sweet, hot, soggy mess they called bread pudding. They were admirable.

After a few months, we were organized into evangelical teams and sent down to "The Land." The Land, which had near-mythical status, was a ranch near Eugene. Here we were to be schooled in the Bible and then sent out to various cities across the country to start more Shiloh houses. Once people came into our new house, we were to send them back to The Land, and there would be more teams to start more Shiloh houses.

At The Land, the head person in Shiloh, the Elder of Elders, John Higgins, Jr., was disgusted by our grubby appearance, or so the word trickled down. Team pastors were advised to see that the sisters spruced up. Once again, I felt jerked by the invisible

chain, threatened with "woman stuff." One day when I had the usual chore of scrubbing outhouses, I changed into my nastiest jeans and sweatshirt, grabbed my bucket, and made a circuit of The Land to do my scrubbing. In the course of this circuit, I was rebuked three times "in the name of the Lord" by three different deacons and pastors who happened to pass by. A rebuke "in the name of the Lord" was serious, heart-stopping business, and sisters could never do it to brothers, only the other way around. I had been rebuked "in the name of the Lord" by my own fiancé back in Corvallis when I had first joined Shiloh. I had trotted down the basement steps and seen what looked like a washing machine on top of him. "Holy shit!" I had exclaimed, in my still new and unregenerated way.

This day on The Land, it was the third rebuke that I now remember the best and

with fondness. The poor pastor who rebuked me, all of 19 or 20 years old, like me, saw me drop my buckets and rush past him into the laundry room and break into a storm of sobs. It was one of the few times I wanted to leave Shiloh. I sobbed and imagined myself running down the long driveway or through the woods so I wouldn't be seen. This brave man came in, calmed me down, and did an unheard-of thing: He apologized and told me he had been a jerk. That is the only time I ever heard any male in Shiloh say anything like that, and I was overwhelmed and confused. I was also delighted.

I have mentioned that I was engaged almost from the day I entered Shiloh. I supposed I was in love with my fiancé, but I was constantly having disturbing crushes on all kinds of other people, and others had them on me. But I and the people I knew well took the injunction to chastity very se-





Like other Shiloh members, Jeanie Murphy was issued an ID card.

"Holy shit!" I exclaimed, in my still new and unregenerated way.

riously. The Rapture would be here any day. Jesus was coming back. It made a nice excuse for me to prolong my engagement and go out on a team. My fiancé was upset, but the idea of marriage terrified me. I still wasn't quite sure how I had managed to get into it.

After our team was sent out to Madison, Wisconsin, my pastor and another pastor from the area tried to talk me out of going to San Francisco, where my future husband was pastoring a house he had started with his own team. They suggested that I could do much more as a "patroness," a new position Shiloh was creating for women to act as pastors to other groups of women. But I was sick of being lumped with the other sisters. I didn't like what most of the women had to do, and I couldn't know that these new teams were going to be planting trees and working Shiloh's crab boats up in Alaska. If I had, I'm not sure my fiancé would have won out. But he did, earning the money for me to fly west.

We were married at The Land. Our parents were there, and so was one of my old friends from before Shiloh. It was disastrous. Riding away in the van with my husband, I felt a sudden choking sorrow that had to do with my sisters, who were now separated from me in complicated and inexorable ways. There was nobody to talk to. I wanted to cry. I was 22.

I became pregnant almost immediately, for even though Shiloh approved of birth

control, we didn't really want to think about it. My husband was busy pastoring the house. I was supposed to instruct the sisters in cooking and get ready for the baby. I hated being placed in this isolating position of authority. I resented the marriage that had changed me from fruit picker and hitchhiker to mother and housewife. I swelled to ungainly proportions and sank into depression. This did not lift until 1974, when we were precipitously ejected from the commune. My husband had alleged that a "slush fund" was feeding money to the head leadership, the "elders" and "pastors" of the commune, who were using it to live in sybaritic decadence.

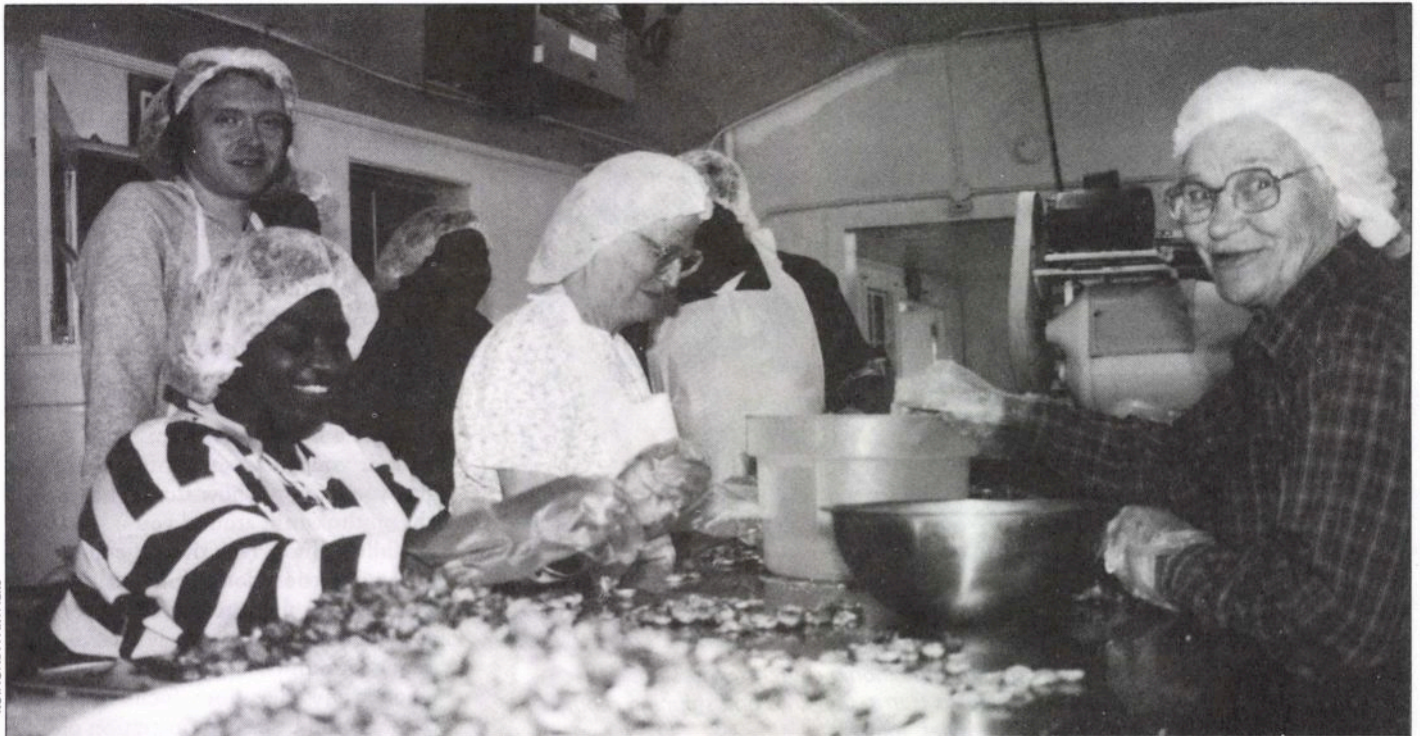
We ended up in Portland, Oregon, "marked." "Marking" was like the Amish shunning, in which the Scripture says, "Mark them which cause divisions." (Romans 16:17.) It was used to isolate and separate anyone who challenged Shiloh's authority. I hated my husband then for drag-

ging me out of the world I knew, back into the one that had died for me. I hated the fact that as his wife, I was therefore culpable in Shiloh's eyes, even though I knew almost nothing about what was going on. And my separation was a raw wound that oozed and throbbled. I played my guitar and banjo and sang the old songs late at night in our sterile, cheap apartment living room, while my family slept. I was now a mother of two children, forever cut off from the wild, apocalyptic, yet cozy, close, intimate family I had known. I would never hear 200 people singing out over the field of damp strawberry leaves as the mist swirled though the hills and the sun throbbled into red and then golden life. The world had snatched me back. And it would be many years before I dared accept who and what and where I was: a woman often unsure of herself, growing older daily, surrounded by people who didn't necessarily know the answers or even the questions, with dualities opening out in every direction. Ω

Jeanie Murphy returned to college and received her M.A. in English. She lives in Puyallup, Washington, where she coordinates the English department at Pierce College and teaches the Bible as literature. She and her second husband, also a musician, play together in a band. They are members of the Orthodox Church in America (OCA), where they feel they have found their spiritual home.

Christian Communities in North America: Where to Find Them

- *The Communities Directory, Second Edition* (1996) describes approximately 60 Christian communities (self-identified as Christian, Roman Catholic, Protestant, Quaker, Hutterite, and other terms in the "Maps and Charts" section). Bookstores, or \$23 postpaid from *Communities Directory*, 138 Twin Oaks Rd, Louisa, VA 23093; 540-894-5126.
- *Fire, Salt, and Peace: Intentional Christian Communities Alive in North America*, by David Janzen (Shalom Mission Communities, 1996) lists approximately 150 communities and profiles 29 of them. Bookstores, or \$12.95 plus \$2.50 S+H from *Shalom Mission Communities*, 726 Seward, Evanston, IL 60602; 847-475-8715.
- *Shalom Connections Gathering of Christian Intentional Communities*, Oct. 11-13, Evanston, Illinois. Workshops, overview of communities in the radical Christian community movement, sharing stories about various communities, dialogue about differences, worship, and Bible-sharing. Sponsored by Shalom Mission Communities. *David Janzen, Reba Place Fellowship*, 726 Seward #2, Evanston, IL 60202; 847-475-8715.



KOINONIA PARTNERS

Sorting pecans for Koinonia Partners' busy mail order-business. From left: Betty Jean Jones, executive director; Sanders Thornburgh, volunteer; Quessie Krell, "snowbird" resident; Coffee Worth, retired partner.

Southern Hospitality, 'Cotton Patch' Style

by Stephanie Hirsch

Of the many contemporary Christian communities that have emerged in North America in the 20th century, perhaps none has been more long-lasting or influential than Koinonia. This nonprofit interracial community promotes self-sufficiency for low-income people in rural Georgia. For those who may not want to encounter a strict "doctrine-oriented" Christian community, Koinonia is a good place to start.—J.V.P.

THE EARLIEST CHRISTIANS TRAVELED as a group and shared property in common. They challenged the political leaders of their time and preached about a righteous God.

In the rural South of the 1940s, Clarence Jordan, a Baptist preacher with a Ph.D. in New Testament Greek, tried to imagine what it would mean to live like those early Christians. He translated the New Testament into modern-day English and set its stories in the rural South—his *Cotton Patch Version of the Gospels*. He helped found Koinonia in Sumter County, Georgia, as the headquarters of what he referred to as the "God Move-

ment"—a community of believers that would share possessions in common, live humbly, and agitate against the Southern power structure.

Jordan's challenge spoke directly to white middle-class and upper-class southern Christians. It placed the teachings of humility beside their wealth, communion beside the isolation of nuclear families, and radical commitment beside the relative comfort of the middle-class lifestyle. In its first 50 years, people from around the country moved to Koinonia, gave up their possessions, and lived as an intentional community.

While Jordan preached of a God Movement in churches throughout the country, African American preachers in small churches throughout the South were preaching a different version—describing a righteous God who blesses those who mourn, and who gave his only son to make the world more just. They delivered the message of endurance, unity, and action.

Members of African American churches in Sumter County became involved with

Koinonia, working as staff in Koinonia's farm, pecan plant, office, and ministries. They attended its youth programs and purchased some of the 195 houses Koinonia built for low-income families. In 1992, the intentional community of Koinonia was reorganized as a larger organization and residential community of Koinonia. Longtime African American employees and homeowners took over most of the organization's leadership roles.

Today Koinonia functions as something between an intentional community and a community-development organization. Its farm, pecan plant, and bakery provide jobs and fund youth, housing, and community-development ministries. Koinonia has 22 permanent staff, 18 volunteers, six retired partners, and 55 homeowners. People live here, work here, and form a community centered on Koinonia's longtime principles. The two strands of the southern God Movement have woven together over the lifetime of Koinonia and guide it today. Although there is no consensus on theology and sometimes various teachings conflict, everyone seems



The Cotton Patch Express gospel group sings at Koinonia church services and other churches nationwide. From left: the Rev. Norris Harris, chaplain and shipping room manager; Arthur Brown, farmer; and Guy Styles, farmer.

to value activism, compassion, humility, and tolerance.

I came to Koinonia two years ago as a volunteer, and now am a staff member. I was raised Unitarian, but I have loved the form of Christianity practiced at Koinonia and have realized that the teachings here help unite this very diverse group of people around a difficult mission.

"I'm delivering the message out of Matthew," the Rev. Norris Harris announced at our worship this morning. Converted from a convenience store last fall, the chapel has whitewashed walls and long fluorescent lights instead of windows. "You are the salt of the Earth; but if salt has lost its taste, how can its saltiness be restored?" Harris serves as Koinonia's chaplain and also runs the shipping room for its mail-order food business.

In the rural South today, African Americans face major disadvantages. In Sumter County they earn less than half of what whites earn, occupy 92 percent of the prison cells, and account for 85 percent of teen pregnancies and 91 percent of AFDC recipients. About 42 percent still live in poverty. Since its founding, Koinonia has used the "salt of the Earth" passage from Matthew to remind Christians and Koinonia community members of their responsibility not just to model justice, but to be the salt—to be agitators for racial and economic justice in the region around them.

Clarence Jordan had focused his preach-

ing on the Sermon on the Mount: "Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." (Matthew 5:3-11.) Based on the call to activism, in its long history Koinonia has protested segregation, faced attacks from the Ku Klux Klan, and worked to create opportunities for African Americans.

After 54 years, we have learned that conditions of inequality will not go away with one generation or with home ownership. Koinonia has probably helped some families achieve security or opportunity, but many others continue to face problems associated with poverty.

Koinonia must continue to work against inequality to increase opportunity, employment, leadership, and home ownership for African Americans in low-income rural neighborhoods around the farm.

"Look, now if you turn on a lamp, you won't cover it up, you let it shine!" the Rev. Harris preaches. He grew up in segregated schools, which he left to pick cotton. He has strong convictions about opportunities for African Americans.

"The light was put in all of us. Go tell it on the mountain, over the hills and everywhere. You don't have to be a preacher, or a pastor, or a minister, or a missionary to go tell it. If you know something about that light, you need to show that light, to shed light on the world around you."

While Koinonia has the difficult mission of changing conditions of inequality in the region, we are also attempting to work and live together as an exceedingly diverse, egalitarian community.

Sometimes devotions focus inward on how we could be a "demonstration plot for the kingdom of God." Prayers at Koinonia emphasize compassion, drawing on such biblical passages as: "But I'm telling you, never respond with evil. . . . And if anybody wants to drag you into court and take away your shirt, let him have your undershirt. If somebody makes you go a mile for him, go two miles." (*Jordan's Cotton Patch Version of the Gospels*, Matthew 5:41)

The prayers serve as a reminder to seek empathy in our interactions with one another. Before meetings someone leads us in a word of prayer: "God, as we go about our meeting and our work today, please fill us with the strength, wisdom, and patience we need to listen to one another and make the difficult decisions that lie ahead." I think the pledge to act in good faith helps to disarm any tendency towards cynicism about each other or our mission.

How We Can Help

- *Volunteer.* Koinonia operates a volunteer program, hosting about 15–20 people to work in all areas of the farm, garden, pecan plant, office, and ministries.
- *Buy Mail-order products.* Order pecans, peanuts, chocolate, and cakes, as well as books. Proceeds fund Koinonia's ministries.
- *Give a tax-deductible gift.* Gifts or no-interest loans to Koinonia support its ministries.
- *Visit.* Koinonia welcomes visitors. Join them for a tour and lunch, or stay for several days in the guest house.

Koinonia Partners, 1324 Georgia Highway 49 South, Americus, GA 31709. 912-924-0391; fax, 912-924-6504; e-mail: koinonia@habitat.org.

Part of compassion is empathy—a sense that we understand and comfort one another and that God can comfort us all. As an organization rooted in a poor community, Koinonia has a lot in common with the poor families it serves, such as difficulty paying bills and an inability to meet the needs of its members. The power of prayer and kindness in the face of suffering and disappointment helps Koinonia people endure both shared and personal struggles.

Last week, Koinonia's executive director, Betty Jones, preached a sermon about Koinonia and low-income families in Sumter County. She concluded with this message and a song: "If all things fail, and if your problems are consistently destroying you on a day-to-day basis, and things are just not working out, you can always look up to heaven and say, 'Lord, you don't have to move my mountain, but give me the strength to climb, and Lord, don't take away my stumbling blocks, but just lead me all around.'"

Most of our volunteers were raised in liberal Christian traditions, with quite different theologies than those of the longtime residents, who are Baptists. Despite our lack of theological consensus, however, a community ethic of tolerance encourages acceptance of different forms of Christianity. "Judge not, that ye be not judged," Harris preached in another sermon from Matthew last month.

"I may have a little twig in my eye and you're accusing me; meanwhile you have a log in your eye so big you can hardly see clear," he said, stepping from behind the pulpit and walking towards the congregation. "We all come here from very different backgrounds, all colors, all ages, and we need to take each other as we come. If you don't know why someone does something one way, ask! Don't accuse. If you don't like how someone dresses, stop and think how raggedy you might look from their point of view."

At the chapel service, it was 9 a.m. Harris had 300 gift boxes to pack, Miss Ruth had 200 peach cakes to bake, and the farmers had cotton to harvest and cows to feed. Harris wrapped it up. "Has any thought come over you during worship? Any criticisms, prayers?"

One of the products team members who has worked at Koinonia for 25 years spoke: "We come together here with our own wills, and we know we must try to love one another. We have a very difficult task, to make Koinonia work, to make it a demonstration plot for the kingdom of God for the next century. I need to start with myself—what do I need to change to be part of that dem-

onstration plot? We need to love each other because love is at the heart of Koinonia. We have a long way to go together, a long struggle to face together."

One of the members of the Cotton Patch Express, Koinonia's gospel group, sang a song as testimony: "Trouble in my way, I have to cry sometimes." Everyone joined in. "Trouble in my way, I have to cry sometimes, I laid awake at night, but that's all right, 'cause I know Jesus, he will fix it ... after a while."

"I truly believe that if I could look in everyone's heart right now to see what they are wishing for," Harris said quietly, "we would all be wishing for Koinonia to make it, for Koinonia to work the best way it can.

"All hearts, souls, and minds clear? Then go in peace," he said. People stopped to shake Harris' hand, then walked across the road to their various tasks, humming "Trouble in My Way."

Does the shared worship make a difference in our lives and work?

"I always try to preach to Koinonia as a whole, and try to tell us all something we don't know," Harris told me once. "Sometimes I wonder, am I preaching in vain? Are people listening? I want to see some results. I want to see something of what I said come into the lives of the people. When we know there's a correction that needs to be made, we would like to see that correction made. I want your light to start shining. I want our light, Koinonia's light, to start shining in Sumter County, in the world." Ω

Stephanie Hirsch was raised in Wisconsin and came to Koinonia Partners as a volunteer in 1994. Committed to living there for the foreseeable future, she is in charge of Koinonia's communications and development.





La Iglesia de los Extranjeros

by John Alexander

Are Christian communities any different from other communities in the daily issues they confront?

IN THE EARLY 1980S, THREE FAMILIES moved to inner-city San Francisco to evangelize, start a church, and work for social justice for Latino immigrants. Sponsored by the Conservative Baptist Home Mission Society, they had met at its Theological Seminary in Denver, Colorado, where they had been impressed by aspects of liberation theology. Uncomfortable with the lack of community spirit in most churches, and opposed to the social conservatism of much of their own Baptist denomination, the three newly arrived families began meeting together in a community of spirit.

Their efforts attracted four young Chris-

tian students, and in August 1986, these students and another young woman rented an apartment in San Francisco. The five women shared their finances completely, partly so they could support one housemate as a paralegal in an immigration law center at a church staffed by one of the Conservative Baptist families.

From that time on, the five women and three families met regularly to figure out what their relationship might be to each other and to the local Latino church. In September 1987, the group bought a three-unit, 12-bedroom house on Potrero Avenue, a busy street in a Latino neighborhood in San Francisco's Mission district. All but one of the families moved in, along with a woman from Belize, creating a community of eight women, two men, and four children. Most

spoke both Spanish and English. Since they hoped to serve Latino immigrants, they named themselves *La Iglesia de los Extranjeros* (the Church of the Sojourners).

This was an exciting time with many visitors, additional residents (and the creation of much emergency housing), considerable cooperation with the Latino church, and a substantial cross-cultural ministry. The small community grew, numerically and spiritually. In a single weekend members drew up a covenant that specified most of the issues that evangelicals as well as social activists consider important. The covenant also specified consensus decision making and turning over to the church all major "personal" decisions (including whether or not to leave the community). Nine people committed themselves to the covenant, and several other house residents

agreed to consider it. At about the same time they chose pastors and overseers. Three more young men moved in. God was at work.

But community life often proved difficult. This was a group of dissatisfied evangelicals, and as in many communities, people saw the faults of other members more clearly than their own. Also as usual in communities, these people were individualists. After all, only individualists are usually strong enough to leave their traditions and set out on a new path. The most important set of conflicts surrounded a love-hate relationship with one attractive, flamboyant member. His personality was so forceful the others could hardly avoid going along with his ideas, but they were not wholehearted about it.

So beyond the covenant, unity was not easily found. People tend to imagine that unity is mostly cognitive, but actually it is a gift God gives as we lay down our egos, our competitiveness, our protectiveness, and our need to be at the center—as we learn to love God and others half as much as ourselves. Perhaps this can happen only as we give discerning people the authority to tell us when they think we're enmeshed in ego games. But how do you get enough unity to agree on which people are gifted with such discernment?

As is often the case, it wasn't always clear what various conflicts were about or who believed what or why. Take, for example, the

issue of sex. "God hates injustice," some members said, "but surely He doesn't mind too much if single people occasionally have sex with someone they love?" The covenanted members found this sentiment distressing, and before long everyone had left the community except the covenanted members and two new young men.

Meanwhile, other tensions had been

ing out. What in these conflicts was legitimate mutual questioning, what was defensiveness, and what was a serious lack of grace?

At that point (1989), the Church of the Sojourners invited me and my wife, Judy, to come for the summer. We had been friends of some of the members for several years, had visited the community several times, and had lived in church/community ourselves

We finally feel like a happy, healthy family instead of like a collection of divided individuals.

building among the members. How much community energy should be spent pastoring white middle-class members with substantial problems in relationships, and how much in reaching out to low-income people of color? How could some people insist on so much personal space in the house when outsiders needed emergency housing? Which was better for group: Bible studies, lectures, or discussion? How much authority over others should leaders have? Additionally, some members disapproved of the amount of money other members spent decorating the living space; the decorators replied that their critics spent comparable amounts eat-

(the Church of the Servant King in Gardena, California) for nearly 20 years. Our church sent us to San Francisco for the summer.

The folks in San Francisco already worshiped together Sunday evenings and had infrequent small-group Bible studies/sharing times. We asked them to add summer weekly small groups and whole-group Bible studies, with homework. The weekly small groups were not for generalized sharing but for encouraging each other, holding each other accountable for chosen disciplines, and talking about each other's sins and how to overcome them. We also asked that all members be present at all meetings, with their homework done.

We focused that summer on living as a reconciled body. The essence of being a church, I suggested, is recognizing how much God loves us and how little we deserve that love, and having God's love overflow from us to our sisters and brothers in the church. As we experience how God in Christ treated us and treats us, we will treat one another similarly. This experience breaks down our hostilities and increases our forgiveness and our ability to confront one another lovingly, which in turn allows us to live together in grace as a reconciled, mutually submitted body instead of as free, warring, ego-centered individuals.

The questions were obvious: "Does this mean we should pour our energies into getting our middle-class, white, neurotic members functional when poor people don't have that luxury?" "What about ministry?" Judy and I suggested that troubled members should be loved and asked to repent for their part of their problems, and that as long as they seemed to be doing that, we should pour energy into them. "Being a reconciled body is God's plan A," we said. "There is no plan B."

But isn't part of being the church fighting against oppression? We suggested that

The New Community: An Alternative Social Reality

The church's most serious shortcomings stem from its failure to *be* what the church has been called to be, from failing to structure its life and action as that new community created by the work of Christ and empowered by the Holy Spirit to be a new social reality, a living testimony to the presence of the kingdom of God in the world. ... Thus, the renewal of the church will come not through a recovery of personal experience or straight doctrine, nor through innovative projects of evangelism or social action, nor in creative techniques of liturgical worship, nor in the gift of tongues, nor in new budgets, new buildings, and new members. The renewal of the church in our time will come about through the work of the Spirit in restoring and reconstituting the church as a local community whose common life bears the marks of radical obedience to the lordship of Jesus Christ.—*Jim Wallis*

Excerpted with permission from Agenda for a Biblical People, Jim Wallis, (Harper San Francisco, 1976).

Jim Wallis is a founding member of Sojourners Community, Washington, D.C., the long-time editor of Sojourners magazine, and the author of several books germane to intentional Christian communities. The importance and impact of Sojourners community and magazine on the world of intentional Christian communities was and remains significant. Sojourners, 2401 15th St. NW, Washington, D.C. 20009.

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indeed it was. We need to be giving the world signs of what God's kingdom is like, but we aren't doing much for the world unless people become part of the body of Christ. Working for justice is like offering food samples in a grocery store, and when people come to check it out, they better find good samples—a place where God helps people love each other and not where people are bickering like the Democratic Party. Living as a reconciled body—not our jobs, our kids, our marriages, or even our work for justice—was to be the organizing principle of our life together.

Since these folks were all faithful readers of *The Other Side* and *Sojourners* magazines, they were well acquainted with this reasoning and sympathetic to it. However, when faced with living these principles out in their own lives, they were simultaneously attracted and appalled.

John 6 became the crucial passage in our community. In this passage Jesus feeds the hungry but makes it clear that He is the bread of life, and bread made from flour can only symbolize what the kingdom is about. Those who received only physical bread missed out.

We didn't come to unity over all these issues over that summer, but at the end of our tenure there, the Church of the Sojourners asked our own Church of the Servant King to assign us permanently to San Francisco. It was a tough decision for us and our church. Clearly things in San Francisco weren't stable; an explosion was more than possible. Neither we nor our church were sure we were ready to leave the Church of the Servant King, or that the Sojourners in San Francisco were ready for us. But the Sojourners in San Francisco seemed to be people of integrity, and deeply committed to being faithful to their ideals. It also seemed to Judy and me that this mission was what God wanted of us.

The Church of the Servant King reluctantly agreed, and right at the end of 1989, Judy and I moved north and became members of the Sojourners community. Things quickly heated up. In addition to the root question about the relationship between serving the poor and creating our own stable community, we were also struggling over how much authority leaders should have, and whether covenanted, permanent, homosexual relationships were good. Meanwhile, Judy had become a pastor, and some began to wonder whether the Alexanders had come to take over the church.

To make a painful story short, our member with the strong, forceful personality left unhappily. We had a retreat in May 1991 to

decide whether to continue. Ten of us decided to go on. One person who had recovenanted soon left. Weary but hopeful, we realized that for new communities to grow, some founding members often must leave; perhaps that was what had happened.

Some of the predictions of members who were unhappy came true. For example, we have continued to be essentially white and prosperous (economically and educationally); we have made many material improvements on our big house; and we spend more time pastoring our own members than serving the poor. On the other hand, consensus is now almost always reached with a peculiar rapidity, people are much less guilt-ridden and haggard, and spiritually every member seems to have grown spectacularly. We finally feel like a happy, healthy family instead of like a collection of divided individuals.

Only one new person has become a member; however, others are in the provisional membership process (one is an original member who is returning). We have a cat and a basset hound. Our neighborhood tutoring program flourishes every summer, and we've combined it with intensive discipleship training for college interns. (This summer we expect 10.) We continue creating emergency housing—now usually for one or two people, and for longer periods of time. And finally, we have instituted a form of common purse.

We have faced two tough issues. One was whether a quadriplegic with limited resources should move in with us. (He didn't, and he's now successfully living at home, though at real personal cost to his mother.) The other was how to treat permanent relationships between gay and lesbian couples. (Without unanimous conviction, we ask gays and lesbians to be celibate.) The crucial thing, however, is that even these issues have not destroyed or seriously damaged our relationships. The real struggles are with people and their egos, not with issues, and the real joys are in seeing people grow out of their fear and judgment into affectionate relationships.

"He who spared not His own son but gave Him up for us all, how shall He not with Him also freely give us all things?" (Romans 8:32.) How can we be afraid and judgmental after reading that? Ω

Formerly editor of The Other Side magazine, John Alexander has been involved in Christian communities for about 30 years. Church of the Sojourners, 866 Potrero Ave., San Francisco, CA 94110.



THE REV. LOU HILLEDAHL

Clearing land in the forest—an early task for these pioneers.

A Community of Counselor Pioneers

by the Rev. Lou Hillendahl

Can midwestern Methodists realize dreams of community and service in the forests of Puget Sound?

THE UPPER-MIDDLE-CLASS Ingleside United Methodist Church in northern Illinois was an “unconventional” conventional church in the mid-1970s. Its large inner-healing ministry helped hundreds of people with all kinds of personal or family problems—addictions, broken relationships, sexual problems, family abuse, and so on. Most who came to its Christ/Gospel-centered program found significant help, and some stayed on to help others. The organizing and training of the members of the congregation and the newcomers gradually coalesced into a loving,

trusting, close-knit Christian fellowship committed to helping anyone in need.

Two ideas gradually emerged. One was to form an intentional Christian community so people could live close together as an extended family, support one another, and share their lives. The other was to establish a retreat center that would help counseling clients temporarily get away from their normal environments.

Finally we realized we could do both—establish a retreat center with the Christian intentional community providing its staff. However, most of us knew next to nothing about forming intentional communities and even less about Christian communities. So we spent about three years sorting out what kind of church, community, and retreat cen-

ter we envisioned, and how to turn our dreams into reality. The Wesleyan Christian Community was born.

Sixteen families and several single individuals who were committed to the project asked me and my wife, Mary Lou, to play major roles in the project. Because of our background and training, the group asked me to be pastor, architect, and general contractor, and Mary Lou to be in charge of finances and accounting.

After a search for adequate land, we bought 58 acres of second-growth forest on Vashon Island, on Puget Sound, not far from Seattle, Washington.

During what seemed like endless meetings over the ensuing months, we made a number of decisions about our transition to



THE REV. LOU HILLENDAAHL

Through all the years of construction, Wesleyans made time for singing and communion in the dining tent.

community. First, all subsequent decisions would be made by unanimous agreement of the entire membership, after each person had been heard. If there was one "No" vote, the issue would be tabled until the next meeting. Second, we would honor leadership. If some one took on leadership responsibilities and carried them out well, we would recognize and affirm that person for it.

My wife and I, along with about a dozen members, were to proceed to Vashon Island and get the project under way. Community members would do the actual construction work on the homes and the new retreat cen-

to leave the community, the money they had contributed would be returned to them; however, no interest would be paid and they would not be compensated for their labor.

In order to alleviate stress in families, each couple would be encouraged to take one night off a week (without their children) and a long weekend off every six to eight weeks (also without their children). Other families would take care of the children while the parents took the time off.

We decided on other policies as well. There would be no smoking, no use of illegal drugs, abuse of legal drugs, or intoxica-

agreed to give the fund as much cash as they had available. Our project was off to a surprisingly good start—we raised just under a quarter of a million dollars.

We planned to rent houses on Vashon Island while we completed building. However, once there, we discovered there were very few rental houses available on this sparsely populated island. We proposed purchasing and living in surplus Army tents. The idea raised a stir, but after much conversation we decided to give it a try. We bought sturdy 16-by-32-foot tents, which gave us about 500 square feet inside. We set the tents on wooden floors and installed wood stoves and some insulation.

While the Army tents were quite comfortable, there was no running water or indoor plumbing, and we used kerosene lamps. We also had to gather and split wood for the stoves.

Within days of first living in them, we realized that storing food and cooking in the tents was virtually impossible. Therefore, we decided to build a temporary kitchen and common dining room where families could all eat together and take turns preparing the meals. This solution had unexpected benefits. The daily cooking chore was spread around and no one had to prepare all three meals every day. The schedule also freed people up to give additional time to the construction project when they were not working at their outside jobs.

Our next challenge was the King County Building Department, with headquarters in Seattle. After 18 months of paperwork, meetings, and public hearings, we got a Conditional Use Permit and our water system permit. The latter was for a deep well and a Class II Municipal water system, which included a 60,000-gallon storage tank, 1 mile of 6-inch water mains, fireplugs, fire pumps and a system pressure pump. This all had to be operational, inspected, and approved before the county would issue our first building permit.

The construction schedule was strenuous. After community members returned from their outside jobs, they worked on the community projects from 7 p.m. to 10 p.m., Mondays, Tuesdays, and Thursdays, with community Bible study on Wednesday evenings. We took Fridays off, but Saturdays worked from 7 a.m. to 4 p.m., followed by our worship celebration from 5 p.m. to 7 p.m. Sundays were family day. One of our members didn't take an outside job but worked five days a week getting everything organized and ready for the work crews.

During the following 10 years, we built

The community is strong and stable, and our members have bonded together into a real extended family.

ter. We would purchase three large van trucks for the move. The plan was to send furniture and personal possessions out first, then drive the trucks back filled with cedar shakes from Washington to sell for a profit in Illinois, making several round trips. The move would take place over one year to allow members time to sell homes, resign from their jobs, or complete school commitments.

The land and buildings would be held in common under a legal trust agreement. Each home would be designed especially for, and in consultation with, the family that would live in it. If an individual or a family chose

tion at any level from alcohol. There would be no outdoor pets without community approval.

One of our first orders of business was to form a new church. On Easter Sunday, 1977, we formally organized the Wesleyan Community Church. We turned over all the books and keys of the Ingleside United Methodist Church to the proper church officials.

In order to purchase our new property, we unanimously committed to contribute \$300 per month each to the project Development Fund. Those who could afford it

a two-story, 7,000-square-foot community building; a second large structure used for tools, maintenance, office, and laundry; and 14 large brick and tile-roofed homes.

Even though our construction schedule was difficult, especially since the weather rarely altered—it rains a lot in the Puget Sound area—there were some very real, tangible benefits to our owner-builder construction method. For instance, a home with a normal market value of \$175,000 cost us only \$65,000. Most families had their homes fully paid off in eight to 10 years. This arrangement has resulted in most families having a considerable amount more discretionary income each month.

Waiting for their houses to be built, families lived in the Army tents for up to five years. However, most will tell you this was one of the best experiences of their lives. We realized that living in big suburban homes with a private room for each person, each coming and going with his or her own activities, had created a situation in which family members really didn't know one another. However, living in a 16-by-32-foot tent with no dividing walls required major adjustments by each individual in the family. Each person had to learn to cooperate and respect the feelings and needs of other family members.

Today, with the buildings finished and retreat ministry, though very active for years, is in transition. The purpose and goals of the community are being redefined through endless meetings similar to those held when the community first began. Currently, occasional retreats are held, and counseling is available on an individual basis.



THE REV. LOU HILLEDAHL

The completed brick and tile homes were energy efficient, with composting toilets and massive Russian masonry stoves.

We do not have a common purse. Rather, each individual or family takes care of their needs and, in addition, contributes to the community Development Fund and Kitchen Co-op. Members are committed to helping each other through financial difficulties. If needed, financial counseling is available.

We have now lived in community for 19 years. The community is strong and stable, and our members have bonded together into a real extended family. People feel happy and content with their lives. A bonus has been the group of stable, well-adjusted young people we raised. We strive to live by the

teachings of Jesus Christ and are dependent on His guidance. This, we are certain, is the basis of the sustainability of our community. God has richly blessed our ministry. Ω

The Wesleyan Christian Community is a member of the Fellowship for Intentional Community, the Northwest Intentional Communities Association, and Wineskins, a network of intentional Christian communities on the West Coast. Lou Hillendahl, one of the founders of the community, was pastor of the Wesleyan Community Church until June 1996, when he retired.

'If You Have Love for One Another ...'

GOD SEEMS PLEASED TO CALL TOGETHER IN CHRISTIAN communities people who, humanly speaking, are very different, who come from very different cultures, classes, and countries. The most beautiful communities are created from just this diversity of people and temperaments. This means that each person must love the others with all their differences, and work with them for the community.

These people would never have chosen to live with each other. Humanly speaking, it seems an impossible challenge. But it is precisely because it is *impossible* that they believe that God has chosen them to live in this community. So then the impossible becomes possible.

They no longer rely on their own human abilities or natural sympathies, but on their Father who has called them to live together. He will give them the new heart and spirit which will enable them all to become witnesses to love. In fact, the more impossible it is in human terms, the more of a sign it is that their love comes from God and that Jesus is living: "By this all men will know that you are my disciples, if you have love for one another." (John 13:35)

—Jean Vanier

Excerpted with permission from Community and Growth, Jean Vanier (Paulist Press, 1989).



LeClaire, left, joined St. Benedict's Farm in 1968. The community's original dwelling is in the background.

No Place to Run, No Place to Hide

by John Kelly

The Rule of St. Benedict is one of the oldest guides for life in intentional Christian communities, and is still very much in practice in monastic settings worldwide. Since St. Benedict drew up his Rule, many thousands of believers have followed it, including this small but faithful contemporary lay monastery in Texas.—J.V.P.

ST. BENEDICT'S FARM IS A PLACE to seek God ... with "no place to run and no place to hide" from God, as the monastic tradition requires. Made up presently of three celibate men and two celibate women, "owning all things in common" (Acts 2), St. Benedict's Farm is a

Catholic lay monastic community in Waelder, Texas. We started in 1956, well before the recent communities movement, when George Gannon built a one-room shack on a 100-acre farm in Gonzales County, intending to create a contemporary community based on the 1,500-year-old Rule of St. Benedict.

The term "farm" was chosen over "monastery," because in Catholic tradition, canonical (official) houses customarily are homes for priests. However, non-canonical doesn't mean non-authentic. In the sixth century, before there were canons or official rules, Benedict of Nursia (founder of

the Benedictine Order), began living as a hermit, founded his monastery, and compiled his Rule. By the time the Church's canons were first set up, *The Rule of St. Benedict* had been in use for centuries. Many religious communities today use this ancient document, which Benedict called "a rule for beginners." Written for "those who would hasten to perfection," the Rule points the monk to the Bible and to the Fathers of the Church. The Bible and the writings of the Church Fathers are the main diet of religious reading here at St. Benedict's Farm.

Everyone knows about the troubled beginnings of Christianity. For the first three

and a half centuries, depending on who was in power, to be a Christian could cost you your life. Many believers found themselves in the middle of a Roman coliseum facing hungry lions, with no place to run and no place to hide. This difficult situation gave birth to monastic life for two reasons. Fleeing from persecution, St. Paul "made a virtue of necessity," by seeking God as a solitary hermit in the desert. And, as the age of martyrs passed, Christians longed for an expression of *total self-giving* and found it in monastic communal life. Many, like Paul and the great St. Anthony, became hermits. Carving out a sparse living in remote, uninhabited wastelands, these anchorites "engaged in the single-handed combat of the desert," challenging Satan in the name of Christ (in those days, the Adversary was thought to dwell in the deserts). In his determination to persevere in his face-to-face encounters with God, one anchorite chained himself to his cell; another had himself walled in. Others climbed trees, or dwelt on tops of pillars. They wanted to make sure they would have no place to run or to hide from God!

Coming across the monk chained to his cell, Benedict told him that chains of the heart were better. Jesus delivered Himself up to the Father's will, and from birth to death, his prayer and service were altogether voluntary, he said. Benedict insisted on this for his monks, and the *Rule* he eventually wrote was built to encourage "obedience rather than sacrifice." Furthermore, the Pa-

triarch from Nursia had discovered that the monks who lived in community were "the strongest kind." (*Rule*, Ch. 1.) As it says in Scripture: "Two are better than one: they get a good wage for their labor. If the one falls, the other will lift him up. Woe to the solitary! For if he should fall, he has no one to lift him up. ... Where a lone person may be overcome, two together can resist. A three-ply cord is not easily broken." (Ecclesiastes 4:9-12.)

The chains of Benedict's monks were self-imposed. After a year's probation in the monastery, the monks "chained themselves" with lifetime vows of stability, obedience, and conversion of manners. Stability meant staying in one place; obedience meant always obeying God and, through the *Rule*, the Abbot and the community; conversion of manners meant the monk would ever seek to grow "in wisdom and grace." The vows are signs that we seek no place to run and no place to hide from the eyes and the will of God. The vows are the monk's pledge of confidence that the very best place on Earth to live is in the House of God, and that the best thing that can happen to him is the will of God. Our practice at St. Benedict's Farm is to allow a newcomer from one to three years to "try" our way of life before making the lifelong Benedictine vows.

We view the monastic life as a calling ... one that is clearly for the few. Over the years many people have stayed for a time in our community and decided it wasn't for them. Some of these were truly called else-

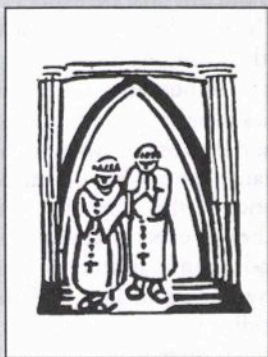
where; some, we feel, were just too timid for it. They did not take Benedict's counsel to heart: "In founding our school for the service of the Lord, we hope to introduce nothing harsh or burdensome. But if a certain strictness results ... do not at once be dismayed and fly from the way of salvation, whose entrance cannot but be narrow. For as we advance in the religious life and in faith, our hearts expand and we run the way of God's commandments with unspeakable sweetness of love." (*Rule*, Prologue.) Deciding to commit oneself to a way of life in which there is no place to run or to hide is usually a harrowing experience for everyone. If not in the beginning, then in a little while ...

The first Christian model for the monastic life is described in Acts: "All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one's need." (2:44-45.) And again: "The community of believers was of one heart and mind, and no one claimed that any of his possession was his own, but they had everything in common." (4:32.) A marvelous practice, but one quickly destined *not* to be the norm of Christian discipleship. Certain marks of that first community, to be sure, did become normal for Christians in later centuries, such as devoting oneself "to the teaching of the apostles and to the communal life, to the breaking of the bread [the Lord's Supper] and to the prayers." (Acts 2:42.) But selling



ST. BENEDICT'S FARM

Members recite the Benedictine vows of Stability, Obedience, and Conversion of Manners at a Mass at St. Benedict's Church in 1989, when Rosalba (left, at table) joined them.



Selections from *The Rule of St. Benedict*

Very little is known about Benedict of Nursia, father of the Benedictine Order, apart from his biography written by Gregory the Great, through which Benedict's Rule became widely known and followed. Benedict was born at Nursia, in Umbria, Italy, and studied in Rome before withdrawing to live as a hermit. He wrote his Rule during his early years as a monk. He died at Monte Cassino, Italy, about 547. The Rule of St. Benedict is based on two activities, prayer and work.—J.V.P.

IN EVERY ASPECT ALL SHALL FOLLOW THE RULE AS THEIR GUIDE: AND LET NO ONE depart from it without good reason. Let no one in the monastery follow his own inclinations, or brazenly argue with his abbot. ... The abbot, for his part, should do everything in the fear of the Lord and in obedience to the *Rule*, knowing that he will have to account to God for all his decisions.

If a brother is insubordinate or disobedient, proud or a grumbler, or in any way acting contrary to the holy *Rule* and despising the orders of his seniors, let him, according to the Lord's commandment, be privately warned twice by his seniors. If he does not improve, let him be publicly rebuked before them all. ...

The brothers shall take turns to wait on each other so that no one is excused from kitchen work, unless prevented by sickness or taken up with some vital business. ... An hour before each meal the week's servers are to receive a cup of drink and a piece of bread over and above their ration, so that they can wait on their brothers without grumbling or undue fatigue.

At the brothers' meal times there should always be a reading. ... There shall be complete silence at table, and no whispering or any voice except the reader's should be heard. The brethren should pass to each other in turn whatever food is needed so that no one needs to ask for anything. ...

In winter ... as far as possible they must get up at the eighth hour of the night, so that they rest for a little over half the night, and rise when they have had a good sleep. But the time that remains after 'vigils' shall be spent in study. ...

As the prophet says, "Seven times in the day do I praise thee." We will complete this sacred number seven if, at lauds, at the first, third, sixth, ninth hours, at vesper time and at compline we carry out the duties of our service.

Idleness is the enemy of the soul. Therefore, at fixed times, the brothers should be busy with manual work; and at other times in holy reading.

A mattress, woolen blanket, woolen under-blanket, and a pillow shall be enough bedding. Beds are to be searched frequently by the abbot for private belongings. And, if anyone is found to possess anything he did not receive from the abbot, he shall be very severely disciplined. To abolish private property everything necessary shall be given by the abbot: a hood, tunic, shoes, long socks, belt, knife, pen, needle, handkerchief, and tablets, so that they can have no excuses about needing things.

A monastery should, if possible, be built so that everything needed—water, mill, garden, bakery—is available, so that the monks do not need to wander about outside. For this is not at all good for their souls.

We intend to found a school to train men in the services of the Lord, but where we shall not make the rules too strict and heavy... If we seem to be severe, do not get frightened and run away. The entrance to the path of salvation must be narrow, but as you progress along the life of the Faith, the heart expands and speeds with love's sweetness along the pathway of God's commandments. Ω

one's property and homes and laying the proceeds "at the feet" of the Church (4:34-35) certainly goes far beyond ordinary fidelity. Those who are willing to do so answer Jesus' further call: "If you would be perfect, go sell what you have and give to the poor, and come follow me." (Matthew 9:21; Mark 10:21; Luke 18:22.) Once the "more perfect" route has been chosen, what else is there but to follow through with it?!

The business of "leaving all things" is very much at the heart of the monastic calling, and so it is for all of us who feel called to live at St. Benedict's Farm. After his censure of "murmuring" (obeying outwardly while complaining inwardly), Benedict reserved his strongest censure for private ownership of property: "This vice [that is, for monks to own anything] is to be cut out of the monastery by the roots. Let no one presume to give or receive anything without the abbot's leave, or to have anything as his own—anything whatever, whether book or tablets or pen or whatever it may be—since they are not permitted to have even their bodies or wills at their own disposal." The monastery, of course, "owns" things, often very many things, administered by the brethren according to custom, common sense, and common concern.

Decisions at St. Benedict's Farm are by consensus, but the head of the household, the abbot, has the final responsibility for all that takes place in the house. Benedict teaches: "The abbot is the one believed to hold the place of Christ in the monastery." The brethren can expect to receive from the house and the abbot "all their personal necessities." "But let them not complain about the color or the coarseness of these things," Benedict writes concerning the clothing allotment. We at St. Benedict's Farm believe strongly in the principle of wearing distinctive, symbolic clothing. Called a "habit," in the monastic tradition, ours consists of one-piece coveralls with a black belt for the men, and for the women, a simple dress with a black belt. Burning one's bridges indeed leaves you very much with the feeling that you have no place to run and no place to hide.

None of us "claims anything as our own," nor do we receive wages, keep savings, or inherit anything. We each make handwritten wills assigning any and all property to the community. In the beginning, our poverty was much more than a monastic ideal. For several years we spent 37 cents a day per person on food. And for at least 10 years, we didn't make enough money to pay income tax. Since then, the Lord has blessed

us economically. And whereas our home and lifestyle continue to be characterized as "early American poverty," the fact is we have never really wanted for material things. Compared to Benedict's monks, who were expected to remain all their lives on the monastic grounds, we very much belong to the neighborhood. (We titled our 1981 book *Your Friendly Neighborhood Monks*.) Most, however, will feel our social life leaves little room to run or to hide, for we do not customarily leave home except for church or business.

Ours is a lifetime of "celebrating the resurrection with the unleavened bread of sincerity and truth." (I Corinthians 5:8.) We do this collectively, usually in the form of spontaneous discussions. They erupt at meals, when someone has a problem or a question, or by accident. Our asceticism is to enter these discussion "whether convenient or inconvenient," whether or not we want to, whether or not we think we are "on trial." In this area we have, to be sure, "a little room to squirm," but no place to run and no place to hide.

Come to the table, we say; seek the truth, give the other "the benefit of the doubt." We are here to help. These are our principles of dialogue. Poverty is at the root of it all: I belong to God; my opinions belong to the Him and to His community. "I am not my own, I have been bought at a high price." (I Corinthians 6:19-20.) We pursue questions doggedly, surely, deeply, honestly, even unto "the division of the soul and spirit." (He-

brews 4:12.) When trained, we can do this with a calm soul because we believe with all our hearts that God's Truth, and God's will, is salvation. That's something we definitely don't want to run or hide from.

How do we pray? Always! We pray as Jesus advised, connecting prayer as He did to "not losing heart." (Luke 18:1.) To the casual observer, it might seem like we seldom pray. We do not gather as a community for public prayer, other than grace before the Sunday meal, which we each take turns leading. Our Sunday Eucharist is usually celebrated in St. Patrick Church in

Anyone who makes a full-time effort at seeking God is constantly praying.

Waelder. Our constant meditation on the word of God, privately and in our discussion, elicits prayer. Anyone who makes a full-time effort at seeking God is constantly praying.

Not having a regular round of formal religious exercises leaves the monk at St. Benedict's Farm nothing to hide behind. This is an occupational hazard for monks! At the Trappist monastery in Georgia, where George Gannon learned the monastic life, the community gathered eight hours a day

for public prayer. This was far beyond the modest two and a half hours laid out by *The Rule of St. Benedict*. And back in the 1950s we prayed the *Divine Office*, the regular round of psalmody, seven times a day, as Benedict advised. First we prayed in Latin, then, with the changing of attitudes that began in the early 1960s, in English. Coming to the conclusion that contemporary Americans are not really comfortable with group psalmody, we terminated the expectation that our community would engage in it every day. That does not stop individuals here from saying the *Office*, however. The unmitigated determination to seek God 100 percent, however, is the cardinal principle of this way of life. This daily worship is the very stuff of monastic life! Once tested, there is little desire either to hide from it or to run from it. On the other hand, if human weakness should cause one of us to yield to the temptation to do so, the brethren are here to see it and to lift the straying one upon their shoulders. No one at St. Benedict's Farm has a problem or difficulty that anyone else is free to ignore. To face our brother or sister monastic is to seek God, and that is why we are here.

Someone once said, "It's hard to live like a monk, but easy to die like one." Surely when we get to heaven, no one will want to find a place to hide, or seek any road to run down. We will, after all, be home. Ω

John Kelly is a member of St. Benedict's Farm in Waelder, Texas.



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Monastics to Moravians

Twenty Centuries of Christian Community

by Russ Eanes



COMING TOGETHER MAGAZINE, FELLOWSHIP OF HOPE COMMUNITY

Prosperous Hutterites in the 16th-century, their "Golden Period."

Christian intentional communities—not secular groups—have pioneered models for communal living in our culture.—J.V.P.

FOR CHRISTIANS, THE IMPULSE TO live in community usually arises when society as a whole is changing—when old values, norms, and structures are being lost—and when people call for spiritual renewal across the land. This has often meant a return to the model of primitive church in Jerusalem (Acts 2 and 4) as well as a renewed obedience to the teachings of Jesus, especially the Sermon on the Mount. Over the centuries, whenever societal change and the need for religious renewal have occurred together, new Christian communities were born.

AFTER THE FIRST-CENTURY ACTS 2 communities, the next communal renewal movement to emerge was monasticism, beginning in the third and fourth centuries. At first this movement was limited to solitary ascetics, attempting to live the "perfect" Christian life. These isolated monks gradually began to join together, and eventually created the early monasteries. Besides wishing to isolate themselves in their own ascetic Christian societies, they yearned to return to the model of the early church, to recapture authentic Christianity in its primitive fervor. Their basic disciplines to this end were vows of poverty, chastity, and obedience. While some have criticized the early monasteries for their isolation and insularity—

making little difference to the outside world—monastic communities have continued until the present day. (See "No Place to Run, No Place to Hide," p. 42.)

New Christian communities also emerged in the 12th and 13th centuries, when Europe was undergoing rapid change (the rise of cities, the creation of universities, and the emergence of a new middle class) and many believers were calling for renewal in the Catholic Church. Several groups broke off and formed their own sects, among them the Waldensians and the Hussites. The Catholic Church was also transformed from within, with the rise of the "Mendicant" monastic orders: the Franciscans, the Dominicans, and the Carmelites.

Named after their founder, Valdes or Waldo (approximately 1140–1218), the Waldensians attempted to revive a New Testament way of life. They translated the Scriptures from Latin into vernacular European languages (they especially emphasized the Sermon on the Mount), practiced voluntary poverty, rejected privileges of rank and clericalism, and were chaste and simple in dress. The Waldensians practiced non-resistance to violence, opposed bloodshed and capital punishment, and refused to take oaths. They rejected all acts of worship not found in the Bible. Laymen were allowed to hear confession and absolve sins (duties which the Catholic Church reserved solely for priests). Like the early Apostles, the Waldensians witnessed to others in villages

and marketplaces, teaching and explaining the Scriptures. Persecution as heretics soon followed. (The Franciscans, who arose only a generation later, were accepted by the Catholic Church.) Eventually the Waldensians found unity with those involved in the Protestant Reformation. They have continued in some form to the present.

THE RENEWAL MOVEMENTS OF THE 12th and 13th centuries foreshadowed the greater upheaval that was to come in the 16th century with the Protestant Reformation. This was a time of great change, partly in society, but especially in the Catholic Church. Of the many groups that split away from the Church at that time, three primary streams emerged: the Reformed, the Lutheran, and the Anabaptist.

From among the Anabaptists, so called because they practiced adult conversion and baptism, emerged the communal Hutterites, who trace their origin to Moravia (now part of the Czech Republic) in 1528. Moravia had become a sanctuary land for many of the Anabaptists fleeing persecution. Led by necessity to pool all their resources, one small Anabaptist group moved to the Moravian town of Austerlitz, where they founded a community. This group grew with a large influx of refugees, especially from Tirol in Austria. An early leader, Jacob Hutter (from whom the group takes its name), was an able and effective organizer and helped mold them into a strong community. Distinguishing themselves from other Anabaptists by

their practice of communally owned goods, the Hutterites in Moravia continued to grow in numbers, reaching over 20,000 by the end of the 16th century.

Life in this Hutterite "Golden Period" was characterized by effective leadership and strong organization. Their communal households practiced a wide variety of trades and crafts, earning the respect of outsiders. Their schools were so acclaimed that many noblemen sent their children to them to be educated. Hutterite doctors were sought out for their cures. Hutterites also practiced an extensive mission effort; their missionaries particularly sought converts in German-speaking lands, and brought their converts to refuge in Moravia. Many Hutterites were martyred, and eventually persecution, by both secular magistrates and the Catholic Church, drove them from Moravia. Thus they began the first of many migrations around Europe that saw their numbers dwindle. In 1874 the Hutterites began migrating from Russia (where they had been allowed to live without serving in the military) to Canada and the United States, where they live today. By 1984 their numbers in the New World were around 20,000. (See *The Plough and the Pen* in "Reviews," p. 19.)

IN THE 1700S, ABOUT TWO CENTURIES after the origin of the Hutterites, another group organized themselves as a community in Herrnhut, Germany. Known as the

Moravians, they were a synthesis of two earlier Christian movements, the Unity of Brethren (descendants of the Hussites), which predated the Protestant Reformation, and the German Pietists. The Moravian community began in 1722 when a small group of Czech believers, fleeing religious persecution in Moravia, settled on the lands of Count Zinzendorf at Herrnhut. The count, who had studied for six years at Halle, the center of German Pietism, welcomed fugitives of many religious traditions. A spiritual awakening began among this group, and soon other refugees from many denominations—Lutheran, Reformed, Separatist, Anabaptist, and Catholic—joined them. The assembled groups eventually grew into a strong, committed community, although not without challenges. This diverse collection of believers endured several years of intense internal struggle and outside persecution before they could bind themselves together as a community. Their central belief was the pietistic emphasis on personal religious conversion and faith which guided each individual.

Moravian community life at Herrnhut was marked by worship and piety. Worship services were held three times daily, as well as occasional "love meals" and communion. All members were part of a "band," a small group that met together to share about the state of their spiritual lives, including confession, exhortation, and prayer. Family life was regimented and subordinated by mem-

bership in "choirs," which were grouped according to one's age and marital status. Property and possessions were not owned in common; however, all labored together and shared readily as needed.

The focus of the Moravians' community life was their missionary outreach throughout the world. It was Moravian missionaries who profoundly affected Methodist founder John Wesley when he traveled to Savannah, Georgia, to be a missionary to the Indians. Wesley later traveled to Herrnhut and adopted some aspects of Moravian life into Methodism, particularly the "bands." The Moravians eventually did form their own church. Their early witness to ecumenism and unity from diverse groups stands in stark contrast to the wars of religion that had raged a century earlier.

These historic Christian communities emerged out of the needs of their time. Today's Christian communities are no different—arising from the current call for renewal in the churches and an ongoing search for wholeness in our fragmented society. Ω

Adapted with permission from "The Witness of Community in History," by Russ Eanes, published in Coming Together magazine, April 1984.

Russ Eanes wrote this piece when he was with the Fellowship of Hope community in Elkhart, Indiana. He now lives in a Bruderhof community.



Contemporary Christian Communities in Communities Past Issues



Diversity Issue, Spring '96

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"Age, Gender, and Influence in Hutterite Communities," Gertrude Enders Huntington, p. 24.

Growing Older Issue, Winter '95

"Communally Shared Sex: Some Gently Skeptical Questions," Jon Trott, in "My Turn," p. 14. (Jesus People USA)

"We Do Not Retire from this Mission," Sister Martha Wickham, p. 57. (Catholic Women Religious, ASC Order)

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"My Son Michael," Isaac Dawson, p. 36. (New Social Order in Messiah)

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"You've Gotta Be a Baby"—The Power of Spirit," Joe Peterson, Anna Peterson, and Bobby Ingram, p. 45. ('70s-era Jesus People communes)

"Starving Myself to Death' in Community," Joel Clement, p. 49. (Bruderhof)

Women in Community Issue, Spring '94

"From Liberation to Freedom: Life in a Christian Community," Diane C. Fox, p. 23. (Bruderhof)



Jesus People gather at the river for a day of baptisms. Political radicals as well as fundamentalist Christians, these House of Elijah members emblazoned "Jesus '72" on their panel truck. Guest Editor Joe Peterson, left.

MIKE FRAZEE

Where Have All the (Seventies) Communities Gone?

by David Janzen

David Janzen, Dale Gish, and others have visited Christian intentional communities across North America, conducting wide-ranging surveys to discern the Spirit's movement among these groups. This article is excerpted with permission from their book, *Fire, Salt, and Peace: Intentional Christian Communities Alive in North America* (Good Books, 1996). (See "Reviews," p. 17.) —J.V.P.

ONE MIGHT ARGUE THAT WRITING a history of the intentional Christian communities movement in North America over the past two decades is almost impossible. There is no one event that brings these groups together, no one publication to which they all rally, no public figure or spokesperson for the movement,

and no single vantage point from which they can all be seen or counted.

And yet, many of these communities know each other and enjoy significant exchanges of mutual support. Some of them are connected in regional clusters, or by family affiliations, such as L'Arche communities, Catholic Worker hospitality houses, Bruderhof communities, Hutterite colonies, Shalom Mission Communities, and others. All of them are inspired by a common vision and calling. These communities believe they are invited and empowered by Jesus to give flesh to his presence in the world through a life of "all things in common." These communities also have similar struggles within themselves and against a common social environment.

The Christian communities movement flourished in the '60s and '70s, along with parallel moments for civil rights, war resistance, and the environment. Individualism was "out," love was "in," and community founders were local celebrities—at least for a while. Christian intentional communities were riding the waves of a much broader cultural movement that also included the birth of many secular intentional communities. The manifest flaws of society all called for a new radical synthesis.

The vision and scope of this broad Christian communities movement was summarized by David Jackson in his 1978 book, *Coming Together: All Those Communities and What They Are Up To* (out of print). Jackson listed 86 communities with communal ele-

ments in North America. This period of intense communal life and spiritual renewal had a profound impact on tens of thousands who took part in it. Most will tell you that they never lived more sacrificially or more close to the Lord Jesus, or were never more meaningfully engaged in ministry. I cannot read this list of communities now without a deep sense of loss, because most of them are no longer. What happened?

MANY FORCES CAME TOGETHER IN THE 1980s to disperse a movement that seemed to have so much potential. For some, it was personal exhaustion from too much activism, or communal living arrangements that had pressured everyone to be extroverts. Many young communitarians entered a new stage of marriage and family life, and had less time for ministries and meetings. Countless wounded persons came to community for healing; having received it, they experienced community as the "parent" from which they then needed to individuate, and left. The power of the Holy Spirit to heal led many "shepherds" or leaders to become grandiose about the benefits of others submitting to them, and of making prophecies for their members' lives. (See "Authority and Submission in Christian Community," p. 51.) And lastly, idealism had died in the youth culture of the late '60s and '70s, and lucrative careers took over as dominant self-interest seemed to sweep all before it. None of these anti-community forces in the 1980s amounted to active persecution. They were more like stomach acid within the belly of the beast that slowly dissolved all forms of sacrifice for a common good.

More overt persecution was not absent, however. Government surveillance and dirty tricks dogged the more activist Christian communities. The Reagan administration used the Internal Revenue Service to investigate and hound many nonprofit organizations, including many Christian communities. (See "The Rise and Fall of Shiloh," p. 60.)

Many other communal churches saw the direction the new wind was blowing and shifted to a less intense congregational life, retaining community features such as small sharing groups, neighborhood living clusters, and creative liturgies reflecting the daily life and ministry of their members. Paradoxically, as these communal groups dissolved and their members dispersed, many elements of community pioneered by communal groups became widely accepted and incorporated into Christian churches.

CHRISTIAN COMMUNITY IS ALWAYS A battle against our ageless selfish human nature and against the particular divisive spiritual forces of each age. This struggle for community would be unequal were it not for the power of God breaking into history on the side of community. Each age has its prophetic people who discern and choose to fight against the barriers in our human family, not just with words but in a radically shared life. In Jesus we find the most powerful resource for living this life of community.

The communities that were hastily built during the '60s and '70s, and their many troubles in the '80s, were highly publicized. However, daily love, hidden service, and humble forgiveness are what build and sustain community—a million little stories that never get into books. Christian communities that have survived the 1980s are in it for the long haul. They have been tested in leadership, and have gained many lessons about humility, flexibility, and the balance of gifts.

With little fanfare, many new communities have appeared during the anti-community '80s. Of all the communal groups profiled in our 1996 survey, half were formed since 1980. The Christian communities movement is growing again with an amazing diversity of ministries and denominational connections. Our research suggests that there might actually be *more* Christian intentional communities today than twenty years ago. The Catholic Worker movement lists about 130 houses of hospitality—several times as many as during the lifetime of their founder, Dorothy Day, who died in 1975. The Bruderhof communities have experienced steady growth in converts and new "hofs" during this time.

L'Arche communities worldwide have multiplied from a handful to 37, through careful planting and nurture from their larger network. L'Arche founder Jean Vanier has offered profound spiritual guidance and practical wisdom to the whole Christian community movement through two editions of his influential book, *Community and Growth*. (See "If You Have Love for One Another . . .," p. 41, and "Reviews," p. 17.)

Meanwhile the rural Hutterites, despite an acknowledged need for renewal and with few outside converts, keep on having children and planting new colonies. They list 400 communities across the northern prairie states and Canadian provinces, with perhaps 30,000 members altogether. The Hutterites are probably the largest intentional Christian community group in the world.

Thoughtful and widely read social analysts like Robert Bellah, author of *Habits of the Heart*, and M. Scott Peck, author of *A Road Less Traveled* and *A Different Drummer*, have called attention to the corruption of our minds and of our civic life by the current social ethic—"Seek ye first the kingdom of self." The poor, the unborn, children in broken families, and minorities are pushed to the margins of our society by increasing violence.

Many are once again drawn to a way of life that promises grassroots solidarity with the poor, authentic spiritual formation, and growth in the habits of love. The cost of discipleship is high, but a surprising number have counted the cost and are finding the rewards greater still.

Wherever God wants to renew history, the initiative always comes from those at the grassroots level, people with the least power



House of Elijah members witnessing on the streets, 1971.

socially. Christian communities are preceded by Abraham, father of faith for three religions, who was an alien and wanderer; Moses, the emancipator of his people, who was the child of a slave; Joseph, the dreamer, who was in prison; Hannah, a great-grandmother of Jesus, who was known as the barren one; David who slew the giant and became a great King, who was just a shep-

herd boy and littlest brother; Mary, mother of Jesus, who was an unwed mother; Jesus, Lord and Savior, who was born in a stable to a teenage mom and executed as a criminal; and Saul, who was to become the Apostle Paul, who was blinded and lost on the road to Damascus. And it goes on to our day. Community life is a sure way to be humbled and broken, but it is with the poor in com-

munity, rather than in climbing socially to leave them behind, that we find God's presence, eternal and ever new. Ω

David Janzen, coordinator of the Shalom Mission of Christian communities, lives at Reba Place Fellowship in Evanston, Illinois. He is a regular contributor to our "Christian Communities" column.

'Success' and 'Failure' in Intentional Communities: The Problem of Evaluation

Very few Christian communities are "old," if you consider that Christianity itself is about 2,000 years old. Yet Christian communities by and large do last, at least in the "faithfulness" of their believers, if not as geographical entities. Many of the people I have lived with in Christian community over the past 26 years are still around and still vital in their faith, even though the geography of their community experience has adjusted, in some cases many times over. I consider these colleagues "my community" as much as I do the people I happen to live with presently. Community, at least for Christians, is more a heartbeat than a geography.—J.V.P.

In the scholarly literature as well as in ordinary conversation, the discussion of "utopias," "communes," "alternative societies," or other intentional communities is frequently accompanied by judgments concerning the "success" or "failure" of these ventures. The legitimacy of such judgments seems to be taken for granted, even though few historians and social scientists would entertain similar questions about the "success" of San Francisco or of a village in New Guinea. This is not to say that such judgments are philosophically invalid—indeed, some have argued that normative judgements ought to occupy a more respected place in the study of human cultures. All the same, the concepts of social success and social failure are by no means an established part of historical, anthropological, or sociological scholarship. Unless the terms "success" and "failure" are carefully defined, their use may lead to confusion or even to deliberate obfuscation.

Unfortunately, many discussions of community "success" beg important questions. Although such discussions may appear logical and persuasive on the surface, they often employ undefined, poorly defined, or shifting criteria of success. Even when the criteria are defined, the appropriateness of the particular choice of criteria is rarely defined, nor is the existence of other logically defensible criteria usually acknowledged. The question-begging becomes compounded if an author proposes, for example, to "explain" why it is that "communes always fail." Such an argument indirectly asserts that (1) there exists a single, known set of criteria by which it is possible to judge decisively the success of a communal society, and that (2) according to such criteria, all or most of the communes of the past have failed.

In fact, it is possible to formulate several different and potentially conflicting sets of criteria for assessing the success of

an intentional community, each of which can be logically defended and none of which is without some significant shortcomings. The various criteria are potentially independent of one another, and a community may "succeed" according to one criterion while "failing" by another.

Let us now consider seven different criteria that might be used to evaluate intentional communities. These seven are by no means a comprehensive list of the possibilities, but they are intended to represent the major strategies employed or suggested by the literature on intentional communities. Each involves its own peculiar set of assumptions and methodological problems.

An intentional community is successful:

1. To the extent that it accomplishes its own goals.
2. To the extent that it approaches objective social perfection.
3. In proportion to the length of time it exists.
4. In proportion to its size.
5. To the extent that it is socially cohesive.
6. Insofar as it has an important influence on society.
7. To the extent that it provides for the personal growth of its individual members.

The seven criteria of communal success ... do not ... exhaust the possibilities, but they do include those most frequently expressed or implied. ... It makes a good deal of difference which of these criteria one uses in discussing the success of intentional communities, for the groups most successful according to one criterion may be abject failures according to another. ...

By using ambiguous and shifting criteria of success, one can make almost any argument that suits one's designs. ... No argument that shifts its criteria arbitrarily, for the sake of arriving at a desired conclusion, deserves to be taken very seriously. ... Since the assessment of "success" in intentional communities is dependent on one's choice among numerous possible criteria, and since no single criterion has an unqualified claim to superiority over the other, an element of arbitrariness seems inherent in all discussion of success. Yet it would be unrealistic to expect an end to such discussion, for how can we learn anything from social experiments unless we can render discerning, critical judgments about them? Although we may be stuck with a certain degree of arbitrariness, we can choose what to make of it: to use it dishonestly in order to confuse and obscure, or to acknowledge honestly one's choices, the purposes they serve, and the limitations they impose.—John Wagner

Excerpted with permission from Communal Societies: Journal of the National Historic Communal Societies Association (now the Communal Studies Association), Volume Five, 1985.



SHILOH ARCHIVES

Mealtime at Shiloh's University Street House, Eugene, Oregon, 1977.

Authority & Submission in Christian Community

by Julia Duin

Power and leadership have long been issues in Christianity. The Bible is essentially a document about power struggles, above, below, and between; past, present, and future. Here Julia Duin explores the authoritarian "shepherding" phenomena that occurred in some of the largest intentional Christian communities over the past three decades. Keep in mind, however, that powerful, dominant leadership has not only created havoc in some communities, it has also been a powerful attractor. Many of the largest and longest-lasting Christian communities have strong and often authoritarian leadership. —J.V.P.

WHEN I WAS 23 I BELONGED TO AN INTENTIONAL Christian community in Oregon. We lived in group houses, submitted to our household "heads," and turned our paychecks over to the community treasurer. There were 70 to 80 of us in 12 households with names like "Jubilee House," "Beth

El," and "Abba's Way." Most of us were in our 20s. We patterned ourselves after some of the famous Christian communities of those days, such as Church of the Redeemer in Houston, Texas, with roots in Anglican Christianity; Word of God, a Catholic charismatic lay (not monastic) community in Ann Arbor, Michigan; and Reba Place Fellowship, a Mennonite community in Evanston, Illinois.

No doubt about it, community living could be exciting. My household was in a rambling Victorian home with lots of roommates. It sure beat being alone in an apartment. Our leaders were submitted to the pastor and elders of a large charismatic church. It was a status symbol at church to be "living in a household."

Yet there were still some unsettling questions among some of us about leadership and authority. Even though we froze our savings and turned our earnings over to the common pot, there was never enough money to go around. The two male leaders of the community, who could have commanded good salaries, were working full-time in the community with the rest of us supporting them and their families.

We believed our lifestyle put us in the vanguard of evangelical and charismatic Christianity. We never would have thought to question the headship or leadership. After all, there were plenty of people with broken lives who needed the support a community could bring.



Graham and Betty Pulkingham welcome a visitor to "Celebration House" in Pennsylvania.

JULIA DUNN

Submitting to human beings, Clark explained, was a way of submitting to the Lord.

In the 1970s there were approximately 1,000 similar Christian communities across the United States. About 70 of them were quite large, with 125 members or more. The influence of these communities was phenomenal; many of them served as wellsprings for renewal within Christian circles. Up until 1975, almost all the music sung by charismatic communities and churches came out of the Word of God and Church of the Redeemer communities. By the millennium, we thought, much of American Christianity would look like our social experiment.

That was 21 years ago. Of all the Christian communities that lasted into the 1980s, several of the larger ones have collapsed or splintered in the past three years. Word of

God, the largest community with 3,000 adults and children, split into factions in 1990. Ralph Martin, their principal leader and an internationally known Catholic charismatic renewal leader, has spent much of his time since then seeking repentance and amends for the wrongs perpetrated by this community over its 20-year history. Reba Place Fellowship, a community with roots

(December 1990). "We knew only too well that this same struggle had gripped all the communities with which we had shared friendship over the years—and most had not survived it."

Why have these communities crumbled? The answer, as I see it, lies in inadequate and unbalanced concepts of authority and submission. Most communities were overseen by a group of mostly male leaders who could control the lives of hundreds of community members. Although there may have been accountability to an outside bishop or denomination on paper, there was none in actuality. The lack of outside accountability was compounded by a faulty theology of authority inside these communities.

A typical household consisted of five to 27 non-related adults with a household "head," who was usually the person who owned the house. With the exception of Sojourners Community in Washington D.C., most communities had a hierarchical authority system wherein you submitted to your "head," who in turn submitted to other "heads," working up to a coterie of elders at the top. The Word of God community was organized in 12 districts, each with coordinators who provided pastoral care and supervised 10 people. Eventually some 25 coordinators and 250 people were involved in governing the community. Word of God leader Stephen Clark's 1984 book, *Patterns of Christian Community*, specified that elders should determine which community activi-

in the Mennonite Anabaptist tradition, survives in a much smaller form today. Sojourners Community in Washington, D.C., founded in the early 1970s (and publishers of *Sojourners* magazine), lost three-quarters of its members in just the last few years. With the possible exception of Jesus People USA (JPUSA) in Chicago, most Christian communities that began in the 1960s and 1970s, the peak period of their growth, have met with disaster. (See also "Where Have All the (Seventies) Communities Gone?" p. 48, and "The Rise and Fall of Shiloh," p. 60.)

Why has such a dreary end cut short this experiment in Christian communalism?

"Each of us . . . asked ourselves if the pursuit of shared life was worth the energy and risk," wrote Joyce Hollyday in *Sojourners*

ties each individual could participate in and what services they should perform. In other words, if a member wanted to join the community orchestra, his or her elder or "head" could veto it. Submitting to human beings, Clark explained, was a way of submitting to the Lord.

Where did such theories come from? They are not directly stated in Scripture, although some claim they are principles derived from Scripture. Beginning in the 1970s, people fresh from a charismatic experience learned that spiritual gifts were like an engine with no car; such gifts needed a structure through which to function. Community provided this structure through the submission of an individual to an authority. In many ways, submission served as an effective way to tame people's obstinate personalities. People joined up so they could grow as Christians in a way that was not possible by simply attending church on Sundays.

Authority teachings were not limited to community. In the early 1970s, a group of traveling evangelists based in Ft. Lauderdale, Florida, formed Christian Growth Ministries and published the magazine *New Wine*. They founded the discipleship or "shepherding" movement, wherein Christians around the country submitted to their authority. In turn, these people had others submitting to them, who had others submitting to them, and so on. Marriage, work, money, time, and many other aspects of life were never decided on one's own; they had to be submitted to one's "shepherd."

Although innocent-sounding in theory, this kind of authority was often deadly in practice. Leaders could—and did—control their followers' lives far beyond that which the New Testament mandates. This authoritarianism stifled freedom, in contrast to authority. Authoritarianism works only when people surrender their wills; authority works only when people give free and critical assent.

how God deals with us. God, according to Nee, delegates all authority through a chain of command. One is never to question a human authority, he wrote, for to question authority is to rebel against God. Instead, we should obey our authority figures, *right* or *wrong*. This is because, Nee said, God does not hold *us* culpable for wrong decisions if we obey our leaders; rather, He holds our leaders responsible. Right or wrong is

His words "Discipleship was wrong. I repent. I ask for forgiveness" were emblazoned on the cover of *Ministries Today*.

Although the Florida-based Christian Growth Ministries group did not form an intentional community as such, their teachers visited the Word of God community in the early 1970s, conferred with its leaders, and wrote articles for its magazine, *New Covenant*. Discipleship concepts also made their way into the Church of the Redeemer community in the mid-1970s through an elder who had personal ties to Christian Growth Ministries leaders.

What is not generally known is the part that Watchman Nee, a Christian teacher in China, had played in creating charismatic authoritarianism. Nee had tremendous influence on the renewal, as his books were avidly read in the mid-1970s by Jesus People and charismatics alike. Nee's 1948 book, *Spiritual Authority*, systematized

not as important as obedience. Thus, if there is a conflict between what you feel God is telling you and what an elder is telling you, ignore the former to obey the latter. The way to experience spiritual victory is to submit to whatever human spiritual authority figure has a revelation from God about you, which is considered more accurate than what God may be saying to you directly.

This whole scheme of leadership was made even more popular in Christian circles outside of the charismatics and intentional communities through inspirational Christian public speakers. Taught to thousands at a time in mass gatherings, the message of the virtues of the "chain of command" spread to countless individual Christians.

This authority concept created havoc in

'If You Can Possibly Avoid Doing It ...'

SO MANY PEOPLE TALK ABOUT ESTABLISHING A COMMUNITY or living in community, but probably no two people mean the same thing, even though both of them mean something very concrete and very specific. ... If this group of people was attempting to share their lives together at a very deep level, I would then give them some very strange advice: If you can possibly avoid doing it, do so. If this group can accomplish its lifestyle and purposes and dreams in some other way, then my counsel is to do it the other way. To give that kind of an answer may sound like a cheat, but I have seen literally hundreds of groups of people attempting to share their lives together, not just sharing a common task or even a common set of goals. But it was in the manner of a trial or an experiment or a hope or a wish or a dream. Eventually the attempt disintegrated, basically because they weren't called by God and

therefore not given the grace. I don't think God gives us the grace to experiment in that sense with our lives.
—Graham Pulkingham

Excerpted from an interview with Graham Pulkingham in Sojourners, May–June 1976.

A significant "mover and shaker" among Christian communities in the '70s and '80s, Graham Pulkingham headed the Community of Celebration in Scotland, and later was affiliated with the Community of Celebration in Colorado and the Church of the Redeemer in Texas. In the early '90s, after witnessing the decline and disbanding of much of the Christian communities movement, he was revealed in a scandal (see above) and fell from grace with his followers. Nevertheless, I appreciate his contribution and grieve at his outcome. RIP, Graham.—J.V.P.

many Christian communities, especially in the Word of God community. In 1976, men who were full members of the community wore white cloth vests or "mantles" at community meetings, symbolizing headship. The women covered their hair with waist-length white veils, symbolizing submission. The mantles and veils eventually went by the wayside, but in their place husbands were taught to make up a weekly schedule for their wives to follow at home. Husbands were never to do the dishes, clean the house or change diapers, coach their wives during childbirth, or perform other "feminizing" activities. Women were supposed to rein in their emotions so as not to use them to manipulate their husbands. Such rulings were a major reason for the breakup of Word of God in 1990.

Even though leaders in most communi-

ties lacked minimal professional expertise to deal with the emotional complexities of members who sought them out for help, that did not stop the leaders from advising hundreds of people. About 200 of the married couples in Word of God community had sought out counseling or therapy, according to an estimate in a 1992 article in the *Detroit Free Press*.

Authority was not the only faulty theology floating around. There was also a subtle gnosticism that set up community elders as near-perfect beings with their own conduit to God. The best example of this was the Church of the Redeemer in Houston, Texas, which, led by its well-known rector, Graham Pulkingham, formed an affiliated intentional community in 1965. It was fabulously successful. At its zenith in the 1970s, 300 to 400 members of the Church

of the Redeemer community lived in more than 40 households. Christians traveled from around the world to see how community was done there. Pulkingham, a contributing editor of *Sojourners* magazine, was responsible for spreading charismatic renewal in communities such as Reba Place and Word of God. (See "If You Can Possibly Avoid Doing It ...", p. 53.)

But to this day, most Church of the Redeemer members probably are not aware of the strange theology behind their famous community. A key aspect of it was Pulkingham's disdain of the nuclear family as an institution centered around a husband and wife. He called that "an idolatrous invention" and said that the father-son relationship was the real heart of the family. He taught that there must be a father-son dynamic going on in community life between elders and those under them. Elders were perfected human beings to whom subordinates related in an effort to become like that elder, he said. The fastest way to accomplish this was to move a subordinate (and his or her family) into the household of an elder, where the elder could observe and correct the responses and behavior of the subordinate 24 hours a day.

That system worked for quite a while at Church of the Redeemer community. Unfortunately, some of the supposedly perfected Redeemer elders begin to engage in sexual misconduct, and by early 1977, the households began to collapse. Defilement flows from the top down, and the community remained crippled through continued sexual misconduct among its leaders.

But by far the worst shock to the community came in August 1992, when Church of the Redeemer members learned that Graham Pulkingham had been engaging in homosexual relations with several men during their community's golden era—a fact that came to light when the Episcopal Diocese of Pittsburgh launched an investigation of him. Before he died in 1993 of heart failure, Pulkingham was asked if he would have done anything differently in the past three decades. He said he would have made himself accountable to an outside spiritual director or confessor.

True accountability is hard to maintain. Various Catholic charismatic communities have claimed to be under the authority of bishops. Later, these same bishops have admitted they had not known what was going on during episodes of authoritarian abuse in their communities. One of the earliest critiques of the Catholic communities came in 1976 when University of Notre Dame



theologian Josephine Massyngberde Ford pointed out the absence of priests or bishops in the leadership of the Catholic lay communities. Clergy, she pointed out, tend to be more theologically aware than the average layperson and can catch doctrinal error faster.

Despite these massive problems, intentional community remains an option that many churches and fellowship groups still wish to try. The following are some suggestions to help avoid some of the mistakes many Christian communities have made.

1. *Include theologians as advisors to your community.* They are the first to pick up error. Too often, communities suffer from a "theological AIDS"; they have little or no immune system to deception. Says a co-founder of Sojourners community, Jim Wallis, "The capacity for self-correction is critical for a community." Be accountable to outside leadership that has the power to affect changes in the community.

2. *Refer members to professional counseling sooner.* Don't assume that conversion or baptism in the Spirit automatically brings healing.

3. *Learn from the traditions and mistakes of those who have created community before.* One of the amazing factors in the life of Catholic renewal communities is how little research was done on community life in monastic communities. Monastics were not perfect, but over a 1,500-year span, they learned a few things about living together.

4. *Watch out for extremism.* Church historian Richard Lovelace says extremism is a

natural outcome of religious renewal.

5. *Make repentance and taking responsibility a centerpiece of your common life.* When Bob Mumford, one of the key founders of the Fort Lauderdale "shepherding" formula, decided to repent further for his part in the movement, he made it public. His words "Discipleship was wrong. I repent. I ask for forgiveness" were emblazoned in yellow lettering on black on the cover of *Ministries Today*, a leading Christian journal. A lack of repentance has haunted Pulkingham's Church of the Redeemer as

The story of the crumbling of Christian community is a powerful lesson to the rest of the renewal movement. Christian community founders pushed back the boundaries and lived radical lifestyles to advance the kingdom of God. Many of their efforts have ended badly. But community is again "in" nowadays, and doubtless there will be more efforts to re-create Acts 2. The current up-and-coming baby boomer church leaders are not known for learning from the past. It is imperative that we learn from these communities and humbly realize that we would have

It is imperative that we learn from these communities. ... If we do not, we may tragically repeat their mistakes.

well as other communities. The embracing of repentance helped stop abuses at Reba Place and may yet bring healing to the Word of God community. Community leaders and teachers are responsible for how their teachings are applied. Many still need to take responsibility and ask forgiveness.

6. *The charismatic renewal has been short of two concepts—holiness and repentance.* The First and Second Great Awakenings in America's vivid and vital religious history had a lasting effect because holiness and repentance were part of the warp and woof of those revivals. Perhaps God is finally calling the present-day renewal to account for its need to repent and be holy.


probably made the same mistakes had we been those leaders. If we do not learn from them, we may tragically repeat their mistakes. Ω

Julia Duin has written for a variety of publications including Christianity Today, and currently is assistant national editor and culture page editor for the Washington Times, in Washington, D.C. For her 1992 master's thesis she focused on authority and submission in charismatic renewal and Christian community. In the late 1980s the Oregon community of which she was once part sought to become an order in the American Baptist Church, but was turned down. Several years later they became Roman Catholics and moved to North Dakota.

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The Highway Missionary Society advocated a single status and celibacy for its members, although many of its leaders were married. Young HMS tree planters in Colorado, 1987. Author Keith Warner, seated, far right.

Responding to Sexual Misconduct in Christian Community

by Keith Warner, OFM

Keith Warner has experience with two quite different kinds of Christian intentional communities. The Highway Missionary Society was a classic Jesus People community that drew some of its inspiration from the film "Brother Sun; Sister Moon," based on the life of St. Francis of Assisi. The Franciscan Friars originated in 1208 with Francis of Assisi's first community of brothers. The loosely defined "Franciscan Family" is the largest movement in the Roman Catholic Church. It includes men and women in various Religious Communities (vowed to poverty, chastity, and obedience) as well as lay followers, called "Secular Franciscans."—J.V.P.

I JOINED THE HIGHWAY MISSIONARY Society in 1979 at the age of 18, and remained there until we decided to disband in 1988. Because I had a strong aversion to conventional suburban lifestyles and values and a strong commitment to a Gospel vision of community, I then joined the Franciscan Friars, a religious brotherhood in the Roman Catholic Church with a community tradition going back nearly 800 years.

In both communities, sexual abusers took advantage of those who were vulnerable. But the misconduct only came to light several years after the fact. The Highway Mission-

ary Society had ceased to exist when the victims began to speak out about their experiences, but the Franciscan Friars, with their longevity and experience, heard and responded to those injured. The Franciscans have sought to respond to the victims with compassion, to educate their members about psychosexual maturity, and to renew the effective dimension of our spirituality in an integrated way.

Sexuality is a scary, confusing thing. As I reflect on my early years with the Highway Missionary Society, I remember how "dis-integrated" I was as an insecure teenager in

community, living and working in close quarters with women to whom I felt attracted. It was my desire to love and be loved that led me to want to live in community.

In 1979, while I was a student at the University of California at Davis, I had a profound experience of prayer with members of the Highway Missionary Society. I decided to live out my Christian ideals with them on their land in rural southern Oregon. The Highway Missionary Society combined rejection of the consumerism and militarism of contemporary American society with a desire to return to the power and authenticity of New Testament Christianity. Taking our inspiration from the primitive church described in Acts 2:42-45, the Highway Missionary Society was strongly committed to sharing everything, to having no individual property beyond clothing and body essentials.

Our community was composed of about 40 young, highly idealistic men and women of an average age of 23. We were, in the words of Jean Vanier, founder of the worldwide L'Arche communities, "an explosion of idealism." The Highway Missionary Society leaders had previous experiences in communal living in earlier Jesus Movement communities in the United States, Canada, and Europe. They had sufficient wisdom to realize that with so many youth, boundaries and structure had to be provided.

When visitors stayed with us and appeared to be prospective new members, they received an unequivocal orientation about "dating." We invoked our "Eleventh Commandment"—"Thou shalt not even consider dating anyone during your first year in the community." Men who joined were associated primarily with the men, and women with the women. We were clear that we lived in the Highway Missionary Society because we believed it was the best way to express our love of God and faith in Jesus Christ.

This "Eleventh Commandment" had a corollary: After the first year in the community, if someone fell in love, he or she had to discuss it with a community leader. We were so intentional in our decision to live in our community that we never really developed relationships with people outside of the community. Therefore, no one in the Highway Missionary Society ever considered dating someone outside of the community.

During my first summer in the Highway Missionary Society, before my first year was completed, I had the difficult experience of falling in love with a young woman. It was extremely painful to see her every day and yet be told that I could not share my feelings with her. Over time, my feelings sub-



KEITH WARNER

Unlike the now-defunct Highway Missionary Society, the Franciscans have sought to take responsibility for past misconduct whenever it came to light, and to educate their members about psychosexual maturity. Keith Warner, far right.

sided and life went on. Our community read, discussed, and advocated St. Paul's belief, expressed in I Corinthians 7, that a person can better serve the Lord if free from worldly anxieties associated with marriage. (For example: "It is good for a man not to touch a woman," and "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord.") For most of the

in Servant Community in Ohio, so after the community ended I returned to my native California and began my journey towards becoming a Franciscan Friar.

I remember very clearly having a discussion about sexuality with my vocation director, the Friar who helps a new person through the application process towards membership in the Franciscans. I felt ner-

Someone who makes a life commitment to refrain from sex is seen as sick, bizarre, or frigid.

Highway Missionary Society's history, 75 percent of the members were single people.

In our efforts to live a Gospel frugality, we saw how many more expenses were incurred by a married couple, and how much more available a single person was for work and ministry. Tensions grew over this issue, however, because almost all of the elders in the leadership of the community were married. These married couples had easier access to funds, and there was a perception among some single people that their own needs were given less priority.

For a long list of reasons, the Highway Missionary Society left Oregon in 1985 to regroup in Ohio, although with smaller numbers. It was renamed Servant Community and continued there until disbandment in 1988. I had worked with the Franciscans my last two years

and confused. Why did we need to talk about sex if we, as celibate men, simply "didn't"? He asked me if I felt comfortable making a public commitment to celibacy, and I said, "Not really! I wouldn't if I didn't have to." He smiled and said that in my training that topic would be treated.

In contemporary society, the vow of celibate chastity taken by Catholic religious men and women is viewed with fascination and skepticism. Poverty and obedience are seen as interesting, but someone who makes a life commitment to refrain from sex is seen as sick, bizarre, or frigid. Although the adjustments to a celibate lifestyle are difficult, in my case I have found celibacy to be far easier and more loving than the confusion and insecurity of dating as a single person. For me, celibacy consists of making a conscious de-

cision to make my relationship with the God of Jesus Christ the primary relationship of my life. People generally place unusual trust in those who identify themselves as religious celibates, and for this trust to have integrity, celibacy must be respected and defended.

Obviously, celibacy is not an easy option. I have greatly benefited from the training I have received as a Franciscan. Some religious communities in the Roman Catholic tradition don't speak of sexuality any more than did the Highway Missionary Society, but through the courageous leadership of many of my brother Franciscans, we have begun to speak of it in an honest, concrete, and personal way. Through sharing our life stories we can draw together as brothers and support each other in our journeys. Although such intimacy is challenging and scary, the alternatives are even less appealing and can

foster a community environment in which members can act out in harmful ways that injure not only the victim but the integrity of the community.

My first religious-training formation director was insistent that new Franciscan members acquire the psychological and communication skills that would allow us to share appropriately our experiences of intimacy and sexuality. We were trained in conflict resolution and acceptance of each other's differences. A process of sharing our sexual orientations and histories began through helpful discussions on how to express our intimacy needs and how to have them fulfilled appropriately. We were also given information on sexual abuse, especially of minors.

After my first year with the Franciscans, several former members of the Highway Missionary Society began to tell me of inci-

dents of sexual misconduct in my former community. I was shocked and horrified to discover that one of the leaders of the community had taken advantage of his position there by exposing himself and fondling several of the women. I was outraged that some of it had occurred in the same house I had lived in 10 years previously. I felt dismayed that good friends had suffered from the abuse of power by this one leader. If this behavior had occurred in a workplace environment, it would have been called "sexual harassment." Because of the serious inequality of power between this leader in the Highway Missionary Society and the women in the community he violated, it is more accurately defined as "sexual abuse."

These experiences explained why the women spoke of their experience in the Highway Missionary Society community very differently than I did. When I heard their stories I shared in their pain. I had not had to deal with the shame and humiliation, nor the agonizing frustration of trying in vain to secure some justice. It was difficult to reconstruct the responses of the other Highway Missionary Society leaders to these incidents of 10 years ago. While some of the abused women felt that nothing was done to correct the situation, the leaders described their own frustration with attempting to identify the problem and with not knowing how to respond appropriately. We didn't have the psychological tools to address sexual misconduct in the Highway Missionary Society. When the leader doing the abuse was confronted, he responded with denial and projection. Counseling forced upon him did no good. When he left the community many years previously, I had thought it was because of the financial difficulties we had then. Now it is difficult to know what his motivations were.

I was all the more taken aback when my Franciscan community in the West Coast province discovered there had been a number of incidents of sexual abuse at a high school seminary they had operated but that had been closed for a number of years. A few accusations had been made, so the provincial leadership decided to have a full investigation conducted to establish their veracity.

As Friars, most of us were shocked, dismayed, and disheartened by the results of the investigation, which revealed the number of boys who had been abused. Most of the abusers had been trained as Franciscans under a system that provided a rigid yet clear structure for behavior. But when the Roman Catholic Church and the Franciscan society underwent dramatic changes in the 1960s,



The Prayer of St. Francis

Lord, make me an instrument of thy peace.

Where there is hatred, let me sow love;

Where there is injury, pardon;

Where there is doubt, faith;

Where there is despair, hope;

Where there is darkness, light;

Where there is sadness, joy.

O Divine Master, grant that I may not so much seek

To be consoled, as to console;

Not so much to be understood as to understand;

Not so much to be loved as to love;

For it is in giving that we receive;

It is in pardoning that we are pardoned;

It is in dying that we awaken to eternal life.

a few of the Friars had not internalized a strong moral ethic. A small number of men were abusers. Some of the abusers suffered from arrested psychosexual development.

I found the revelation of this abuse even more troubling than the misconduct in the Highway Missionary Society; sexual abuse of adults is a terrible evil, but sexual contact with minors is a criminal offense, punishable by law. The revelation that there had been a number of abusers in the seminary set into motion a whole complexity of feelings and emotions in the local Catholic church, which invited a pastoral response to the needs of the victims. We sought to adopt a corporate stance of penance toward these sins and felt a moral obligation to make amends to those injured by the abusing Friars.

Responding to the needs of the victims became the highest priority of the Franciscans' western province, which has offered to pay for their counseling and therapy. We are cooperating as far as we are able with the requests for financial compensation for the victims. The second priority has been to help the offending Friars, making sure that they receive the counseling and therapy they need to preclude the possibility of repeating the abusive behavior. A statistically disproportionate number of those who sexually abuse minors were themselves victims of abuse when children. The western Franciscan province seeks to break this cycle of destructive behavior.

The third priority, and potentially the most far-reaching response, has been to educate ourselves and others about intimacy,

sexuality, and sexual misconduct. The province retained a priest and a religious sister to help facilitate a process that would engage the brothers in a dialogue about sexuality, effectivity, and fraternity. The province was not satisfied with giving its members a list of "do's and don'ts"; the provincial leadership wanted to address the issue of the overall spiritual and psychosexual well-being of the Franciscan brotherhood.

The province began with a series of dialogues that took place on a local level, designed to give the Friars an opportunity to share their life stories, their wounds, and their intimate feelings. Many of the older Friars were reticent because they had been wounded by the more clumsy attempts at dialogue during the 1960s known as "Sensitivity Sessions," so a primary goal of the initial meetings was to establish a groundwork of trust and security.

To do this, a series of guidelines were proposed and followed. The most important of these were encouraging an appropriate level of self-disclosure; using "I feel" statements; avoiding interrupting or correcting others; promoting active listening; and, perhaps most important, holding each member of the group to a mature standard of confidentiality.

Friars shared their difficulties with accepting differences in others, the struggles of having a homosexual orientation, wounds associated with their psychosexual development, and how the misconduct at the seminary had impacted them. These dialogues were referred to by the Latin term *conversatio*,

which communicated the expectations of trust and respect that were associated with these dialogues.

After a year of these meetings, the province had a weeklong gathering to share what we had learned and to celebrate the sense of renewal being worked in us by the Spirit of God. Because of the courage of our leadership, we were able to begin confronting our failings directly and responding creatively to a painful situation. We realized that this process of dialogue was not just to address past problems, but rather to create an environment in our communities that would foster psychospiritual growth and create conditions that could prevent abuse from happening in the future. Other religious communities have expressed interest in this process, and some Friars have wondered if it would be possible to share our experience with other religious groups.

While the circumstances of the abuse were quite different within the Highway Missionary Society and the Franciscans, there are some similarities. Members of both communities were given power or responsibility but with little accountability and few places they could turn to for help if they wanted to address their mistakes. In both communities, the human need for authentic intimacy was not fully recognized, nor were structures established that would foster these kinds of relationships. Such relationships in community are essential in order for there to be enough trust to inquire about a fellow member's well-being, and to confront behavior that could be perceived as inappropriate.

The Highway Missionary Society was a holy and idealistic experiment in community living, but when its shortage of tools for communal living was exposed through abuse of its members, the members were not able to respond in a mature way. Although more victims were abused at the Franciscan high school seminary, the institutional continuity of the Franciscans allowed the province to respond generously to the abused and their families and to initiate a process of reform and renewal that has many positive implications for the future direction of the Franciscan community. Ω

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SHILOH ARCHIVES

Guest Editor Joe Peterson felt highly apprehensive the morning he arrived at The Land to become Shiloh's new administrator (January 1983), a year after his first visit.

The Rise & Fall of Shiloh

by Joe V. Peterson

In the late '60s and early '70s the Jesus People movement captured the imagination of thousands of youth as well as religious scholars and the news media. Hailed as a remarkable movement in church and community history, it spawned hundreds of "houses" or communes. Shiloh Youth Revival Centers, Inc., was the largest organized communal network of the Jesus People movement. Few people know, however, why and how this mega-communal group dissolved, and the details of its last years. Guest Editor Joe V. Peterson tells this story publicly for the first time.

NO ONE HAD ANTICIPATED THE Jesus People movement—certainly not the scholars who studied these groups, including the largest of them, the Shiloh Youth Revival Centers, Inc. (Shiloh YRC), which existed from 1968 through 1978, and 1979 through 1989.

In less than a decade after its inception, Shiloh YRC had established more than 175 communal centers or "Shiloh Houses." These houses probably represented the largest centralized communal group in American history. Today there are none. Except for

the sheer size of Shiloh YRC, their story is similar to the rise and fall of other Jesus People communal groups of that era.

In the Beginning It Was "Light"

Jesus People were usually fundamentalist, Pentecostal-type Christians, which means they believed and took seriously the basic doctrines of infallibility and inspiration of the Bible, the person and work of Jesus Christ, personal conversion and salvation, baptism in water and spirit (including the spiritual gifts), heaven and hell, and other basic beliefs. However, the

Jesus People's fundamentalism was often physically adapted to many of the counter-cultural trappings of the days in dress and other aesthetics. They were, in the hippie lingo of the day, "Jesus Freaks."

Jesus People were a doubly alienated class of people. As hippies, they were alienated from the dominant "straight" culture of the day. As Christian "Jesus Freaks," they were alienated from their countercultural peers, as well as from other, mainstream Christians and even other "Jesus Freaks" (Christian groups were often highly competitive). This alienation, along with other factors, encouraged their living together for survival purposes, usually in large, low-rent houses.

Their beginnings were usually very unorganized. There were no clergy or churches in the usual sense. They had little use for traditional theology, creeds, rituals, committees, corporations, or other worldly trappings such as mainstream economic systems. They were mostly white, middle-class, high school graduates and college dropouts who had been experimenting with the counterculture of the times. Most were in their late teens to early twenties, single, and very mobile—baby boomers.

Organizing the Miracles

It all began in the spring of 1968 at Fontana, California, when John Higgins, Jr., an itinerant magazine salesman from New York City in his early thirties, converted to Christianity. Higgins was enthusiastic about sharing his faith in Christ. Some of those he converted moved into his home. In May 1968, they rented a larger house in Costa Mesa, California, and called it the "House of Miracles."

A year later, in April 1969, about 30 of these recently converted young commune members went to Oregon. They settled near Eugene, tearing down old houses for building materials, picking beans for cash, and vigorously evangelizing all who would listen, adding to the community's growth on a daily basis.

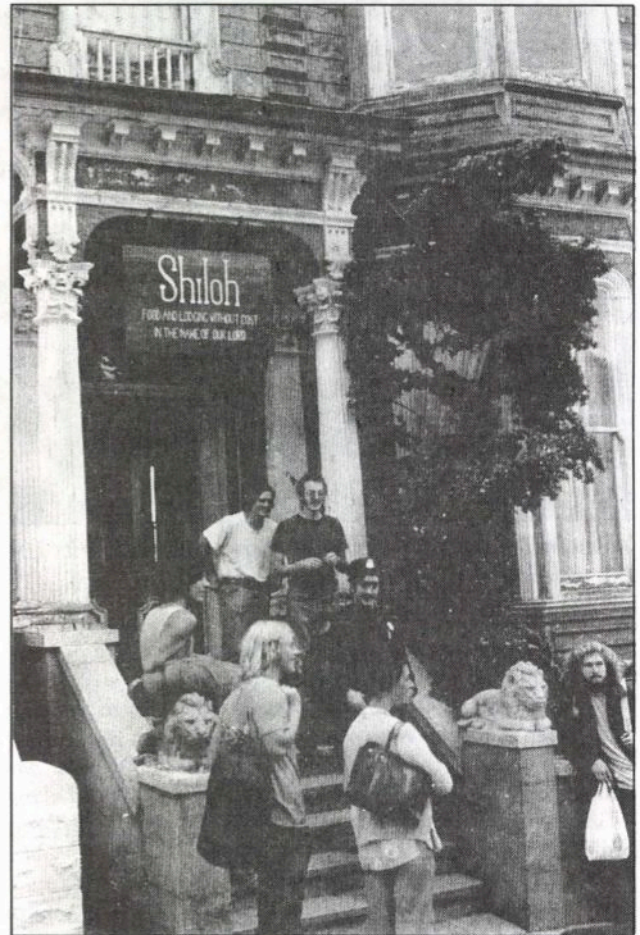
In Oregon their name was changed to "Shiloh"—a name plucked from the first book of the Bible: "The scepter shall not depart ... until Shiloh come; and unto him shall the gathering of the people be." It's a Bible passage poignant with meaning. They believed they were a "sign of the end times," the remnant before Christ (Shiloh) would imminently return. With their incorporation as a 501(c)(3) nonprofit corporation, they began long-term planning nevertheless ...

For the many restless youth wandering the

country, the "Shiloh Houses" scattered across the nation provided free food and lodging, some companionship and safety, and ample doses of Gospel, to anyone who availed themselves of their hospitality. But it was on the 90 acres of forestland they purchased near Eugene that Shiloh members built, from the ground up, their central commune. This was "The Land," with accommodations for more than 100 people. The Land was a sanctuary where many in the Shiloh community came to study, to work, and to rest. It was their "Garden of Eden," a focal point of the community's history to the very end.

Just about anyone could become involved in Shiloh if they were ready to "forsake all," which many had already done to some degree as hippie dropouts. All anyone needed to do was make a commitment to Christ and the community, and his or her needs would be taken care of. The Shiloh community was even a bona fide alternative for the Selective Service military draft that plagued many young men during the Vietnam War. One of Shiloh's own leaders spent a year in a federal prison for refusing to be inducted into the armed services. However, Shiloh's main motivation was not communal living, but rather Christian mission and evangelism. It was not an earthly utopia its members sought, but a "city of refuge" until the Rapture to the Kingdom "built without hands."

Shiloh members created a nearly self-sufficient, coast-to-coast empire. They owned farms, fishing boats, canneries, construction companies, auto-mechanic shops, a tree planting and logging company, their own credit union, a medical clinic, their own twin-engine plane, and much more. You could be as creative and entrepreneurial as you liked in Shiloh—as long as you followed the community's view of right doctrine and did not speak out against the leaders. Many business endeavors were tried. Some failed, but others were very successful ... maybe too much so.



Many "Shiloh Houses" like this one welcomed roving, restless youth with free food and lodging, safety and companionship, and "ample doses of the Gospel."

Charisma, Conflict, and the Coup d'Etat: "Smiting the Shepherd"

As much as communities are made of perfect dreams, communities are likewise potential nightmares played out among its most vivid dreamers. To understand leadership in a group like Shiloh, one must understand its underlying presuppositions of power and authority. (See *Authority and Submission in Christian Community*, p. 51.) Many Jesus People groups were founded and led by charismatic personalities with little or no Christian training or community experience. They had essentially "stumbled" into the leadership role as the movement engulfed them. John Higgins, Jr. was one such person.

For most of the rank-and-file members, a willingness to follow their leaders with respect and fear was tantamount to respect and fear of God. This view, they believed, was biblical: "Thou shalt not speak evil of the ruler of thy people" (the Apostle Paul quoting Moses), "Smite the shepherd and the



An estimated 100,000 people experienced Shiloh over its 20-year history. Reunions like this were hosted at the community's beloved Land.

sheep shall be scattered" (Jesus quoting the Old Testament prophet Zechariah), and many other religious teachings on leadership were taken seriously. With one's fundamental beliefs of authority ordained by God, one simply did not mess with the leader!

And there was the factor of finances. As Shiloh grew from, as the IRS put it, a "small group of penniless hippies [into] a multi-million-dollar nationwide network of religious communes," the need arose for careful accounting of the cash flow. The rule of thumb was "The head may do the thinking but the stomach is in control." Along with watching for the imminent return of Christ, they were to balance the checkbook. That balancing act, some former Shiloh members believe today, eventually surpassed the mission of "occupying till He comes."

As Shiloh's growth began to wane in the late 1970s, tensions rose between Higgins' "off the cuff" charismatic manner and other leaders' pragmatic management of available funds. There was a fundamental shift in leadership from charismatic to bureaucratic. The unexpected, unintended unraveling of Shiloh began in early 1978.

On April 15, a board meeting was called—but not in Oregon, in the early afternoon, as was the custom. Eight of Shiloh's top leaders, all members of the board, had flown to Savannah, Georgia, where Higgins was attending his sister's wedding. At 1:40 a.m. he was awakened and a letter was read to him by the leaders, the text of which said:

We find no other solution to the serious problems that exist, than to ask you to resign from your position and repent to

the body ministry for the sins of lordship over the flock, mismanagement of funds, respect of persons (favoritism), stubbornness, sowing discord and false teachings. ... You have established yourself as an Old Testament king with absolute power ... refusing the counsel of God and neglecting of the flock.

The biblical imagery was vivid. Shiloh's greatest asset, its founder, had become its greatest defect.

Much intense discussion followed. The board member who had made the motion to fire Higgins replaced him as leader, and the meeting adjourned at 4:22 a.m.

Shiloh and the lives of its members would never be the same.

"And the Sheep Shall Be Scattered": Community of Confusion

There had never been a serious threat to Higgins' leadership either from the general following or from within this group of leaders until this time. The men who removed Higgins did so, in their best estimation, in good faith, for good reasons, and legally—but not necessarily wisely. Though he was not actually "kicked out," his removal created pandemonium throughout the community. Almost everyone had been excluded from this decision. Higgins immediately left Shiloh, never to return.

It was a surprisingly sudden revelation to discover what these trusted leaders really thought of Higgins—a shocking display of disunity. Rumors were rampant. The task now was dealing with the hundreds of com-

munity members, many of whom had been quite content with the way things were before the coup. In the weeks that followed, there were open discussions on instituting changes. But with no clear line of succession after Higgins, the community's leadership was disintegrating. The meetings were chaotic.

In mid-June, Shiloh held its most sacred assembly, the annual Pastor's Council, drawing Shiloh members from across the nation. In that assembly, suddenly and unexpectedly, most of the remaining leaders submitted their resignations and left. The miracle had turned into a nightmare; the sheep were scattering. The members called it their "holocaust."

The sudden loss of their leaders was devastating. It was through its strong, top-down leadership that Shiloh had organized its large membership and run its business empire. Shiloh's cohesion, its community "glue," vanished overnight.

Over the next few months about 85 percent of its members—nearly 850 people—left the community.

"Render Unto Caesar": The Tax Man Cometh

That same summer, the Internal Revenue Service made a claim against Shiloh for \$1.7 million. Since the mid-1970s, Shiloh had been scrutinized by the IRS over "unrelated business income" (UBI) concerning the communal group labor, the income from which was deposited directly into a non-profit, exempt bank account in Oregon. Though Shiloh members paid individual income and Social Security taxes, the community as a whole did not pay corporate taxes on the profits or state unemployment taxes. The State of Oregon likewise levied a \$65,000 bill for back unemployment taxes.

By the end of 1979, Shiloh had shrunk from a thousand or so members in 30 states to a handful at The Land in Oregon. The Land became their "Wailing Wall." Shiloh's assets, estimated at about \$14 million in 1978, were depleted—mostly through paying off debts incurred during their period of rapid growth. A most unpredicted movement had experienced a most predictable problem ... all too common for such groups.

Although the failure of its leaders had exasperated the community, Shiloh's remaining leaders made a decision to fight the IRS tax allegations and maintain The Land and community until the tax suit was resolved. However, for many of those who had been so actively involved, Shiloh and the Jesus Movement appeared to be over. They scattered far and wide.

**Transfusions and Trespasses:
"Til Shiloh Come"**

During this period of languishing, lasting into early 1982, a handful of fundamentalist Christians, unrelated to Shiloh's history, attempted to "squat" on The Land in a futile effort to take control. Shiloh had always attracted a colorful and often unrealistic orbit of followers among those seeking to commandeer its "miracle." (Many Jesus People from that era sincerely believed that The Land at Shiloh was the place where Jesus would return during the Second Coming, and whoever controlled The Land controlled access to the Rapture and the Kingdom.) Even a number of former Shiloh people, most of whom had been expelled over the years, had encamped on the property, believing the "End of the World" was near.

A search was begun by Shiloh's remaining members to bring in "new blood": to find potential leaders who were unaffected by Shiloh's history and who had the ability and experience to make a commitment to tackle the community's complicated problems. In April 1981, three years after Higgins was removed, they selected me as that leader. I was a neutral force to be introduced into a



Shiloh founder, John Higgins, Jr., in the early '70s.

potentially volatile situation. I was taken to The Land for the first time to look around. I arrived on a cold, gray, rainy day. The place was empty and eerie. The shepherd had been smitten and the sheep had scattered. Realizing the intensity of the disaster and loss that had happened there in the lives of so many, I was overwhelmed. I couldn't get out of the car. After a few minutes we left.

For the next year I was persistently solicited by the remaining Shiloh members to get involved, and was finally sent to The Land with the blessings of my circle of com-

munity peers. In May 1982, my family and I, along with a few other experienced community people, reluctantly arrived at The Land to join the few remaining Shiloh members. Over the next few years we formed a strategy for dealing with the IRS tax case, with hopes of also bringing closure and healing to the many former members still reeling from their "holocaust." We had no plan to extend our mission beyond the outcome of the tax case or to call former Shiloh members back to the community—an action some of them feared. Nor did we intend to continue as a community elsewhere should the tax case be lost. We were simply a pragmatic occupation of The Land by a temporary, itinerant, intentional community. We called ourselves the "Community at Shiloh."

There was now a period of stability as various configurations of experienced community people and former Shiloh members participated in maintaining the "watch." We hosted retreats, camps, and conferences, as well as three memorable and rewarding reunions for former Shiloh members. Shiloh's beloved Land, with its beautiful accommodations and surroundings, were made accessible to individuals and other Christian communities for



**FORMING COMMUNITY
"HOW TO" AUDIOTAPES**

From the Community Quest Conference (Oct. '95)

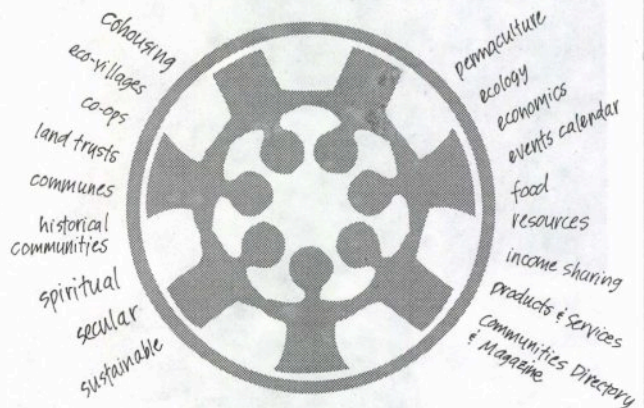
- **Communities as Change Agents**, Corinne McLaughlin
- **Community Founders as Visionaries, Leaders & Developers**, Stephan Brown
- **Facilitating Effective Meetings**, Laird Sandhill
- **Community as Context for Healing Center, Medical Practice**, Patch Adams, M.D.
- **Intentional Communities and Our Future**, Caroline Estes
- **Pitfalls & Possibilities—Helpful Lessons Learned**, Geoph Kozeny

Plus: • Finding & Financing Community Land • Retreats & Conference Centers as Community Business • Dealing Constructively with Community Conflict • Permaculture in Community Design • Sample Legal Options for Land Ownership • Divergent Views on Consensus—By People Who Teach It • Resolving Community Roadblocks • Community Businesses • And much more.

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Community Quest, 3121 Water St.,
Colorado Springs, CO 80904. 719-442-1820.

Intentional Communities
Web Site

The most comprehensive resource on intentional communities available on the World Wide Web.



<http://www.ic.org/>

A publication of the Fellowship for Intentional Community.

rest and renewal. We hosted several intentional Christian community gatherings there.

But in early 1986, a struggle erupted within the Community at Shiloh when some members attempted to take control by forming a "counter-community." After they were expelled, to avoid further confusion and conflict we placed a moratorium on incorporating new people into the community. About 12 people remained, determined to stick with our mission to bring all outstanding issues to closure.

With Shiloh's major assets long depleted, the task of collecting funds for the attorneys' fees resulted in our painful decision to log much of Shiloh's beautiful forest of Douglas fir, most of which were second-growth trees about 70 years old. Little by little the IRS case was eating away at what was left. The end of Shiloh was near.

The tax trial took place May 8 and 9, 1986, in the U.S. Federal Tax Court in Seattle. On March 12, 1987, the government ruled against Shiloh on the grounds that Shiloh's group work was unrelated to its tax-exempt purposes. In the spring of 1987, we sought funds to appeal the Tax Court's rul-

ing. John Higgins, Jr., gave his support to the effort, and a group of concerned community people, along with former '70s-era Shiloh members, some of whom had been involved in the "firing" of Higgins nine years before, formed another nonprofit organization with hopes of raising funds to purchase The Land and preserve it in Shiloh's name. Not enough money was raised in time. That summer an emotional final Shiloh reunion was held at The Land, with more than 500 former Shiloh members attending. Emotions ran high—from loss, grief, and bitter-sweet memories of youth coming of age in the "miracle" days to joy in Christ. Though I had not been a part of the Shiloh that the original members had known through the 1970s, at this final reunion, as their final act, they made me an "honorary Pastor" in Shiloh, YRC. The certificate hangs on my wall today, as one of the few "accomplishment" documents I truly value.

In September 1986, we sold most of the remaining corporate personal property and "parted [the funds] to all, as everyone had need." (Acts 2.) Those who were faithful to the end were not neglected. Shiloh's vast ar-

chives, one of the largest collections of an American communal group, were deposited with the University of Oregon Library's Special Collections. On February 26, 1988, The Land itself was seized by the IRS for \$1.7 million in back UBI taxes—\$730,631 tax judgment for the years 1977–1978, and nearly \$1 million in interest.

However, in November 1988, Shiloh's attorneys foreclosed on their lien on The Land for services rendered during the case. A remnant of the Community at Shiloh continued to caretake The Land until it was sold in April 1989, for well below its worth, to pay these attorneys. The IRS received nothing. The "mission" was completed. Today the property is the site of the Lost Valley Educational Center, an intentional community that teaches permaculture and other self-reliance skills.

It Was the Best of Times; It Was the Worst of Times

It has been estimated that more than 100,000 people experienced Shiloh at some level over its 20-year history. After Shiloh was officially dissolved, the University of Oregon in Eugene launched an extensive re-

Wanted: More families with young children



Join a cooperative intergenerational neighborhood with 24 townhomes and central community building. Shared optional meals, safe play areas, gardens, playmates and caring adults nearby. 4 wooded acres in town, radiant floor heat, fiber optics. Construction '96. A few homes left for sale, 3-5 bedrooms, \$128,000 and up.

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search project, interviewing former Shiloh members across the country.

As "flawed" as Shiloh might appear to have been, please keep in mind that almost all former Shiloh members interviewed said it was the "best experience of my life." (Those who said it was the "worst" had also said it was "the best"!)

Nearly all regretted that the community had ended the way it did, starting with the "coup" in 1978, through the "trespasses" in the '80s, to the final sale of their beloved Land to "strangers."

Most faulted their leadership's inability to process the conflicts maturely, as well as the squabbling of people hungry for power and control. Some thought the "hippie" movement was over and returned to a conservative traditional lifestyle. Very few of those involved in Shiloh's incredible history continued to live in community. Most were worn-out and disillusioned, including those of us who hung on to the end. Nearly everyone remained a Christian, though, becoming involved in a wide variety of mostly Evangelical (fundamentalist) churches, many in positions of leadership and mission.

Despite the problems, hundreds, if not thousands, of lives were changed for the better through the efforts of Shiloh and its people. Many other Jesus People communities likewise changed people's lives. Communities today such as Jesus People USA in Chicago, and similar groups with missions to disenfranchised youth, the poor, the sick, and the homeless, are in the style of the Jesus People, with a heart for community and sacrifice. Some of those missions were founded by those who have passed through Shiloh. I have encountered former Shiloh members as far away as remote regions in Southeast Asia. They may have scattered far and wide, but they "kept the faith."

Even today, a high percentage of those former Shiloh people still have that urge, according to the University of Oregon's research results, "to do it again"—but with far more wisdom and maturity. Most of them are still waiting "til Shiloh comes" and they can rejoin their brothers and sisters in that community "built without hands." Movements exist in people's hearts, minds, and souls and do not die easily. "Dreams," after all, "are instructions for deeds." (Hebrews 11:1, Clarence Jordan's *Cotton Patch Version of the New Testament*.) Ω

Guest Editor Joe V. Peterson was Shiloh's last administrator, from May 1982 through January 1989. He continues to be involved with intentional communities, doing research, writing, and lecturing on the subject.



'Behold How Good'

Shiloh, like many other Christian communities, wrote most of its own songs, published its own songbooks, made its own recordings, and organized its own musical groups. Sometimes this rush of creativity occurred because few, if any, of the early Jesus People groups knew any traditional Christian songs and

hymns. In my own experience in the early 1970s at the House of Elijah, a Jesus People commune in Yakima, Washington, we put songs from old hymnals to music we composed ourselves. Later, we were often amazed, if not amused, to discover what these famous old hymns actually sounded like!

Some older Christians were occasionally offended at our musical renditions, even accusing us of being "demonic." Varieties of Christian rock music, primarily introduced by intentional Christian communities in the 1970s, became a revolution that changed the nature of much Christian music in churches. The effect of the music of these Christian communities is obvious today in many congregations.

Many Christian community musical groups went on tour, playing for churches and public events. Musical events were a primary means of recruiting converts for many of them.

The following song was written by Shiloh brother Jeff Thompson, with a chorus drawn from Psalm 133. It was published in Songs of Shiloh, whose 88 pieces range from songs of praise and prophecy to lighthearted tunes about "Apple Pickin'" and other routines of daily community life.—J.V.P.

"Behold How Good"

*Behold how good,
behold how pleasant
it is for brethren
to dwell together in unity.*

We are one, members of one another. The way we treat one another is the way we treat all. From our hearts we're destroyed and divided, and Jesus desires to make His body whole.

*Behold how good,
behold how pleasant
it is for brethren
to dwell together in unity.*

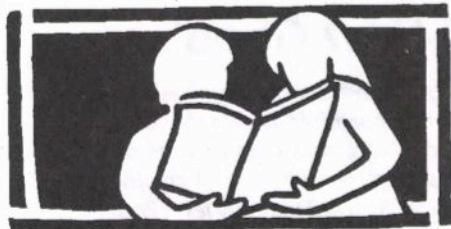
We have a job to do, we're not to be observers, we're called to love and surrender our lives. We're to hold fast to the head, He is Christ Jesus, and lift each other up in the pure love of our Savior.

*Behold how good,
behold how pleasant
it is for brethren
to dwell together in unity.*

When we yield and surrender to His will, He fulfills His promise and our unity is secure. For there the Lord has commanded His blessing, even life forever more, forever more.

—Jeff Thompson, Songs of Shiloh. © Youth Revival Centers, 1976. Reprinted with permission.

COMMUNITIES DIRECTORY FALL '96 UPDATE



One of the Fellowship for Intentional Community's primary objectives is to provide the most up-to-date contact information for intentional communities that we can find, and our Communities Directory is the centerpiece of that work.

While we do all we can to make the Directory as current and comprehensive as possible, it takes us more than two years to complete—and every week we receive new leads for communities, plus numerous address and phone changes. Rather than trying to create an updated directory every few months, we regularly publish the late-breaking information here in Communities magazine.

All of the information contained in this update was received after the 1995 Directory was released, and the Index Codes tell you which section of this update to look in:

[n] *New Listings*—these groups were not listed in the Directory.

[u] *Updates*—changes in contact info, purpose, size, or structure for groups previously listed here and in the Directory.

[d] *Disbanded or no forwarding address.*

The information here is condensed and abbreviated, and will be more thoroughly presented in future Directories. For example, the book format includes a cross-reference chart of many features including population statistics, number of acres, leadership and decision-making structures, diet, schooling, spiritual practices, and so on—plus maps showing approximate location. If you would like to examine a copy of the current edition, please contact us at the telephone number listed below and we can direct you to nearby libraries that have copies.

You can help us, too! Please let us know if you discover any leads about new communities, or find that we have incorrect information in current listings. Please send to Directory Update, Rt. 1, Box, 155-M, Rutledge, MO 63563, or give us a call at 816-883-5545. Thank you!

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BRITISH COLUMBIA

[n] Windsong Cohousing

CALIFORNIA

[u] Saint John's Order
[u] Sri Aurobindo Sadhana Peetham

COLORADO

[n] Eden Ranch Community
[u] Geneva Community

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[u] Peaceful Gardens

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WASHINGTON

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WISCONSIN

[u] House of Lavendar

INTERNATIONAL COMMUNITIES

[n] Palmgrove Christian Community

NORTH AMERICAN NEW LISTINGS

CASCADIA COHOUSING

835 NE 92nd Street
Seattle, WA 98115
206-528-1204
or 206-525-4073

Formed in December 1995, we are organized, committed, and solvent. Following the cohousing model, we will commonly own facilities and green spaces, while privately owning homes. We are looking for land within 45 minutes of Seattle and aspire to 20 households. Consensus decision making. 4/23/96

COMMON UNITY

PO Box 441713
Somerville, MA 02144

A community of people who support each other in personal growth, work for progressive social change, and celebrate and learn from our spiritual diversity. We have a small number of group households and a network of folks who come to events and rituals and help us plan our future. We are looking for people interested in building long-term community. We are currently urban-based, but may have a more rural component in the future. SASE. 5/10/96

EDEN RANCH COMMUNITY

(Forming)
PO Box 520
Paonia, CO 81428-0520

Located on 65 acres high on a western Colorado mesa. We are a nature-based spiritual community. Seek self-supporting core members who desire rural life utilizing permaculture applications. We plan an ecological cluster of member-built, simple homes. \$25,000 for membership (less for core membership), plus cost of home. Call or write for Community Plan and complimentary two-month newsletter subscription. Non-commercially produced video—\$10. 3/96

L.I.F.E.—LAND INVESTMENTS FOR EDIFICATION

657 Galilee Road
Gladstone, VA 24553

We are a partnership of nine families and collectively own 135 acres in rural Virginia. The idea was born in 1991 and residents moved onto the property in January 1996. We are building an intentional Christian community that can serve as a "retreat" environment as well as a stable, alternate lifestyle. Emphasis on "old-fashioned" extended family, simplicity, mutual ministry, hospitality, consensus, and financial freedom. 4/96

TERRA NOVA

1404 Gary Street
Columbia, MO 65203
573-443-5253

We are ecologically minded residents of a college town who want to establish a neighborhood of close-knit communarians. We currently share two houses in a quiet, convenient location with lots of garden space. We share income from our work to support a lifestyle that features much organic food and low-impact habits. We are a consensus group that devotes much time to learning to understand and appreciate one another, to look within, and to unfold our ability to live consciously and responsibly. We welcome inquires. 7/13/96

WINDSONG COHOUSING

#27 - 20543 - 96 Avenue
Langley, BC V1M 3W3
CANADA

Windsong is a cohousing community consisting of 34 homes and a 5,500-square-foot common house on a 6-acre site in Langley, British Columbia, Canada. The common house will have many amenities and 4 acres will be a nature preserve. Easy bus and Sky Train connection to Vancouver. A mixed community of families, singles, and seniors with a diversity of income levels. 4/23/96

**NORTH AMERICAN UPDATES
(PREVIOUS LISTINGS)**

CLEARVIEW COMMUNITY

PO Box 335
Moriah, NY 12960

New address and bought land since listing in the *Directory*. Earth-centered, spiritual community, 7 adults, 2 children, on 575 acres in Adirondack Mountains on Lake Champlain. Looking for like-minded, energetic, emotionally mature and financially stable founding members to join us. \$10,000 land share, sweat equity sometimes possible. 5/20/96

FOLKCORPS

(formerly FUTURES)
(forming)
111 Bobolink
Berea, KY 40403
606-986-8000

Changed name and address. Slightly different description. We pool living, labor, land, love, enterprise, worship, mission. FolkCorps seeks folks to grow organic, be our nurse, or be guardian of it all. Consensus government, few by-laws. Our purpose is to be a model and Leadership Training Center for pioneers. Learning is hands-on. See 12 points in Acts 4:31-35. 4/96

GENEVA COMMUNITY

4439 Driftwood Place
Boulder, CO 80301
303-581-9875

New address and phone. 6/96

GREEN OAKS LIGHT CENTER

Asheville, NC

Clarification: "We are not a community. We are a Light Center (domed building) where people come to pray and meditate. At this time people don't live here except for two people at our bed and breakfast lodge." (Will not be listed in future editions of *Communities Directory*.) 5/96

HEATHCOTE CENTER

21300 Heathcote Road
Freeland, MD 21053
410-343-DIRT

New phone. 5/13/96

MAHANTONGO SPIRIT GARDEN

(formerly Christiansbrunn Brotherhood)
RD 1, Box 149
Pitman, PA 17964

New name and description of themselves: a non-Christian hermitage and retreat center for gay men. The Garden is a self-sustaining farming community that emphasizes crafts and a life without electricity, phones, or running water. Short-term visits are encouraged and workshops are offered in traditional crafts. Write Johannes Zinzendorf for information. 5/31/96

NORTHERN SUN FARM CO-OP

PO Box 71
Sarto, Manitoba R0A 1X0
CANADA

New mailing address. 4/96

PEACEFUL GARDENS

PO Box 127
Sandpoint, ID 83864
208-265-2713
E-mail: pgarden@netw.com

New address, phone, and e-mail. Slightly different description. We currently occupy a large rental on 7 acres and are purchasing 61 acres of undeveloped mountain land. We are currently organized as a worker-owned cooperative and follow Gaia-centered principles. 4/96

SAINT JOHN'S ORDER

(Re-forming)
642 Myrtle Avenue South
San Francisco, CA 94080
415-615-9529

New address and phone. 4/96

**SRI AUROBINDO SADHANA
PEETHAM**

2621 W US Hwy 12
Lodi, CA 95242
209-339-1342, x 5

New address and phone. 4/20/96

WIND SPIRIT COMMUNITY

(formerly Christmas Star)
2300 Dripping Spring Road
Winkelman, AZ 85292

New address and structure. Christmas Star has become two separate, cooperating centers: a resident community (Wind Spirit) and a commercial healing center (now being built). The community is open to new members who are compatible with its ideals of knowing, loving, and serving God/Goddess and loving one another as ourselves. 5/96

INTERNATIONAL NEW LISTINGS

**PALMGROVE CHRISTIAN
COMMUNITY**

Utu Abak
PO Box 455
Abak AKS
NIGERIA
phone: 085 501022

Affiliated with the Hutterian Brethren. Founded in 1992, we already have a communal kitchen, dining hall, and a two-room health clinic among our buildings, and hope to expand our housing. The primary aim is to help meet the socioeconomic and spiritual needs of impoverished Nigerians. We are demonstrating what a little capital and much commitment can accomplish. 1/22/96

DISBANDED & BAD ADDRESSES

CAERDUIR

PO Box 45165
Kansas City, MO 64111

Mail returned/bad address. 3/13/96

HOUSE OF LAVENDAR

Milwaukee, WI

No longer a community. Couldn't find any more people willing to live communally in this area, so we became a two-flat housing unit instead. 6/1/96

**Northwest
Intentional
Communities
Association**



NW Communities networking
Newsletter and gatherings
For sample newsletter
send \$1 to:
NICA
22020 East Lost Lake Rd.
Snohomish, WA 98296



**Help us keep our Directory
Update up-to-date!**

If you represent or know of a community that is not listed in the current edition of our *Communities Directory*, please let us know! We want everyone to have a chance to be included, and we are always interested in new leads for our frequent updates. Please use this form to send us your referrals, or just give us a call at 816-883-5545.

NAME OF COMMUNITY

CONTACT PERSON

STREET ADDRESS

CITY/TOWN

STATE/PROVINCE ZIP/POSTAL CODE

PHONE

YOUR NAME

YOUR PHONE

DATE

Please return to: Directory Update, Rt 1,
Box 155-M, Rutledge, MO 63563

CLASSIFIEDS



Classifieds are for anything by, for, or related to communities and community living. Information on how to place an ad is on page 75.

COMMUNITY LAND FOR SALE, RENTALS

SEPARATE DEEDS FOR SEPARATE NEEDS. Got some friends you'd like to live close to? Maybe share babysitting and help each other build a fence? This *nearly 44-acre package* of tall pines and open meadows has a grand five-bedroom, three-bath main house with luxuries and country opulence (no, that is not located near Encinada), plus a nicely liveable (spell that RENTED) mobile home set up on its own lot, AND a total of at least 6 legal lots with 3 wells and three septic installed, all situated together near the several-acre bass pond for those who like water sports and fishing while enjoying snowcapped mountain views and privacy. GET IT TOGETHER AND HAVE YOUR OWN IN SUNNY SOUTHERN OREGON. \$575,000. With owner terms available. Pacific Rim Property Brokerage, Box 101, Gold Hill, Oregon 97525. 800-553-5734.

THINKING ABOUT COHOUSING? Why not spend your next vacation at Arcadia, one of four cohousing communities in North Carolina's Research Triangle Park area. Several communities are seeking members just like you. You can rent a furnished two-bedroom house by the week for only \$350. For more information call 919-483-6154, days.

ENCHANTED TAOS, NEW MEXICO! 360-degree views of the Sangre de Christo mountains. 40 acres or two separate 20-acre parcels in forming conscious community. Wildlife, privacy, and sustainable housing (strawbale, etc.) Excellent climate. Also excellent skiing. \$65K for 20 acres; \$115K for 40 acres. Must see!!! Call Reba Moyers for information, brochure, and/or appointment: 505-751-5985.



COMMUNITY PRODUCTS: CRAFTS, GIFTS, SHELTER

BUFFALO MOCCASINS. Custom made for exact fit. Artistically handcrafted Ankle, Calf, or Knee height. Sheepskin lining available. Free brochure. *Living Nature Creations, PO Box 3694, Sedona, AZ 86340; 800-430-7988.*

TIPIS AND YURTS: *Authentic Designs for Circular Shelters*, is available now! To order this book send \$30 to Living Shelter Crafts, PO Box 4069, West Sedona, AZ 86340. For free brochure on custom-made tipis and yurts, or schedule of 1996 Circle Living Workshops, call 800-899-1924.

SUSTAINABLE SERVICES

MOUNTAIN SOLAR—design, sales, and installation of off-grid and grid-connected solar, wind, and micro-hydro power systems. Free info, detailed catalog, \$5. *PO Box 495, Redwood Estates, CA 95044.*

BOOKS, VIDEOS ON COMMUNITY

BUILDERS OF THE DAWN. The classic book on today's intentional communities. \$20.45 ppd. *BOD, Box 180, Summertown, TN 38483; 800-695-2241.*

COMMUNITY BOOKSHELF. A mail order source featuring books on communal and cooperative lifestyles. Free catalog from *Community Bookshelf, East Wind Community, Tecumseh, MO 65760; 417-679-4682. Web page: <http://www.well.com/user/eastwind/bookshlf.html>.*

VIDEO ON INTENTIONAL COMMUNITIES. "Follow the Dirt Road" shows what's happening in today's North American communities—socially, politically, economically—and more! 53 minutes. \$28. *Monique Gauthier, FTDR, 207 Evergreen Ct., Landenberg, PA 19350.*

"LOOKING FOR IT" is a two-hour video diary/documentary on communities and the communities movement. Patch Adams says, "I was glued for two hours. You've done a great service for the communities movement. I think your goal of wanting people to come away from their viewing wanting more, has more than been met. This videotape deserves a wide viewership." © 1995, Sally Mendzela. Two-hour VHS. To order, send check or money order for \$24.95 to *Sally Mendzela, 36 North Center St., Bellingham, MA 02019; 508-966-5822 (w).*



PERIODICALS

EUROTOPIA: *Living in Community.* European quarterly magazine about community living—ecovillages, cohousing, communes, and more, in Europe and worldwide. German language. *Eurotopia, Hasenhof 8, D-71540. Murrhardt, GERMANY.*

PERMACULTURE DRYLANDS JOURNAL. Ideas, issues, information on sustainable living through natural systems. Postpaid sample issue \$5. Subscription (3/year) included with \$25 annual support of Permaculture Drylands Institute. *Dept. C, PO Box 156, Santa Fe, NM 87504. 505-983.0663.*

ENJOY RENT-FREE LIVING in desirable locations worldwide. *THE CARETAKER GAZETTE* is a unique newsletter containing job openings, advice, and information for property caretakers, house-sitters, and landowners. Published since 1983, the *Gazette* includes letters, caretakers' profiles, and classifieds. Free advertising for landowners. Each issue contains over 80 job opportunities worldwide. Bimonthly publication for only \$24/year (6 issues); \$15/half year (3 issues). *1845 NW Deane St., Pullman, WA 99163; 509-332-0806.*

OFF OUR BACKS, America's foremost and longest-running feminist news journal ("Outraged and Outrageous") is 27 years old. Help us make the next 27 years even more momentous for women. A subscription is two thumbs down to Newt! \$21/year (11 issues). Washington, D.C. residents add \$1.22 tax. Trial subscription (3 issues), \$6. \$22/yr outside U.S. *oob, 2337B 18th St. NW, Washington, D.C. 20009.*

EMPLOYMENT

POSITIONS AVAILABLE. Small, fast-growing nonprofit organization with innovative program of land reform and community development finance, including assistance to CSA farms, seeks *Business Manager, Loan Officer, Events Organizer, and Executive Assistant.* Also, *Property Manager, and/or Farmer.* Compensation modest, based on need, in rural community setting. Contact *Chuck Matthei, Equity Trust, Inc., 539 Beach Pond Road, Voluntown, CT 06384; 860-376-6174.*

ORGANIC VEGETABLE GARDENER/MANAGER for 40-share CSA vegetable garden in beautiful Colorado rimrock valley (54600 ft.). Greenhouse propagation/transplanting, sequential plantings, weekly harvests, training/supervising interns, educational programs for children. Innovative fully diversified farm (live-stock, dairy, bees, permaculture design, sustainable agriculture). Salary, room & board. Contact *David Lynch, 970-679-4274; 5569 N Cty. Rd. 29, Loveland, CO 80538.*

COMMUNITY CALENDAR



This is a calendar of:

- 1) events organized or hosted by community groups;
- 2) events specifically focusing on community living;
- 3) major events with significant participation by members of the "movement."

Most of these events occur with some regularity, so this calendar is a fairly accurate template for what to expect next year. Events listed as "hosted" are generally scheduled at a new site for each meeting.

Please send us suggestions about what we might include in future calendars (use form below). Also note that the Fellowship publishes a quarterly newsletter (free to FIC members) that includes announcements of and reports about similar events. Information about joining the FIC can be found on the inside front cover.

Sept 27-29 • Harvest Festival, The Farm

Summertown, Tennessee. Workshops, displays: Farm history & community living, renewable energy, permaculture, midwifery, strawbale construction, alternative healing, vegetarianism, arts & crafts. Music: E.J. Okemodé & the Nigerian Allstars, Mystic Meditation. 615-964-4391 or 615-385-2123. Box 394, Summertown, TN 38483.

Sept 27-29 • Divine New Order Community Weekend Seminars

Sedona, Arizona. Bimonthly seminar on the structure and foundation of a successful spiritual community. *Aquarian Concepts Community*, PO Box 3946, Sedona, AZ 86340; 520-204-1206; acc@sedona.net.

Oct 4-6 • East Coast Regional Cohousing Conference

Williamsburg, Massachusetts. Horizons Camp and Conference Center, plus Pine Street and Pioneer Valley cohousing communities in Amherst. Speakers, workshops, networking. \$75. *Bruce Coldham*, 155 Pine St., Amherst, MA 01002. 301-589-9262.

Oct 4-9 • Consensus Decision Making and Meeting Facilitation, with Caroline Estes

Siltcoos Station, Westlake, Oregon. Five-day workshop; \$500 fee includes workshop, meals, and lodging. *Alpha Institute*, Deadwood, Oregon 97430. 541-964-5102. Fax: 541-964-3102.

Oct 4-20 • Permaculture Design Course, Community & Village Design

Faber, Virginia. Certified Permaculture Design Course emphasizing community and village design. Permaculture principles, mapping & design, etc. Sponsored by Deer Rock Community and the School of Living. \$650 (tuition, meals, lodging). *Matthew Arnsberger*, 138 Twin Oaks Rd, Louisa, VA 23093. 540-894-5126.

Oct 10-12 • Communal Studies Association Annual Conference

Amana, Iowa. "Connecting Past and Present: Historic Communal Sites and Contemporary Communities." Presentations by scholars, tours of Amana villages, and social gatherings. Hosted by Amana Heritage Society. *Dr. Jonathan Andelson*, Dept. Anthropology, Grinnell College, Grinnell, IA 50112.

Oct 11-13 • Shalom Connections Gathering of Christian Intentional Communities

Evanston, Illinois. Workshops, overview of communities in the radical Christian community movement, sharing stories about various communities, dialogue about differences, worship and Bible-sharing. Sponsored by Shalom Mission Communities. *David Janzen*, *Reba Place Fellowship*, 726 Seward #2, Evanston, IL 60202. 847-475-8715.

Oct 11-13 • California Regional Cohousing Conference

Sacramento, California. Clunie Community Center and Southside Park Cohousing community. Speakers, workshops, networking. *David Mandel* or *Susan Scott*, 916-446-5066.

Oct 12-20 • A Permaculture Design Practicum

Summertown, Tennessee. *Ecovillage Training Center*, The Farm, Box 90, Summertown, TN 38483. 615-964-4324. ecovillage@thefarm.org.

Oct 13 • Meeting, Community-Seekers' Network of New England

Brookline, Massachusetts. Discussion and exchange of information among people seeking to join, start, or learn about intentional communities (and planning group visits to established communities). *Second Sunday of each month*. 6:30-9:30 pm, at Workmen's Circle, 1762 Beacon St. *CSN/NE*, 15 Marcus Rd., Sharon, MA 02067. 617-784-4297.

Oct 18-20 • "The Value and Future of Simple Living"

Yellow Springs, Ohio. Annual conference of Community Service, Inc. Presenters include Scott Savage, Eileen & Jim Schenk (Imago community), Joe Jenkins, Peg & Ken Champney. 513-767-2161 or 767-1461. Box 243, Yellow Springs, OH 45387.

Oct 18-20 • Pandanaram Communities Conference

Pandanaram Settlement, Williams, Indiana. Open forum discussions on community-related topics, slide shows, videotapes. All are welcome. 812-388-5599.

Oct 23-26 • National Association of Housing Cooperatives Annual Conference

Alexandria, Virginia. *National Association of Housing Cooperatives*, 1614 King St, Alexandria, VA 22314. 703-549-5201.

Oct 25-27 • Northwest Regional Cohousing Conference

Seattle, Washington. University Plaza Hotel. Speakers, workshops, networking. *Marci Malinowycz*, 206-763-2623; sodance@msn.com.

Oct 31-Nov 3 • Annual Meeting, Society for Utopian Studies

Nashville, Tennessee. Papers, panels, and intellectual interchange on utopianism, especially literary and experimental utopias, in a cooperative, convivial environment. \$45; \$20 students. *Society for Utopian Studies*, Dept. Political Science, University of Missouri, St. Louis, MO 63121-4499. 615-898-2981.

November 1-4 • Fellowship for Intentional Community (FIC) Fall Board Meeting and Communities Networking Day

The Farm, Summertown, Tennessee. Biannual working Board meeting and regional community networking opportunity. *Jenny Upton*, *Shannon Farm*, Rt. 2, Box 343, Afion VA 22020. 804-361-1417, after 5 pm.

Nov 15-17 • Rocky Mountain Regional CoHousing Gathering

Prescott, Arizona. Chapel Rock Conference facility. Speakers, workshops, networking. *Jeff Zucker*, 520-445-8531; *Paul Moore*, 520-634-1003.

Nov 29-Dec 1 • Divine New Order Community Weekend Seminars

See Sept 27-29.

Dec 3-6 • Federation of Egalitarian Communities, Annual Assembly

Louisa, Virginia. Twin Oaks Community. FEC programs, values, yearly budget. Open to the public. Two extra days, celebrating FEC's 20th anniversary. *Valerie Renwick*, 540-894-5126.

Jan 3-May 7, 1997 • Geocommons College International Communities Semester

Spring semester study/participation in innovative intentional communities in Europe (Plum Village, Findhorn), India (Auroville, Mitrani Ketan), and USA. College credit available through University of New Hampshire. *Geocommons College Year*, *Derbyshire Farm*, Temple, NH 03084. 603-654-6705. geo@igc.org; [www: http://www.ic.org/geo](http://www.ic.org/geo).



TELL US ABOUT YOUR COMMUNITY EVENTS!

NAME OF EVENT _____

NAME OF SPONSOR OR HOST _____

CONTACT PERSON _____

PHONE _____

DATE THIS FORM COMPLETED _____

STREET ADDRESS _____

CITY/TOWN _____

STATE/PROV _____

ZIP/POSTAL CODE _____

PROPOSED DATES OF EVENT _____

- Check here if dates are firm.
- Check here if dates are tentative, and give alternative dates being considered.
- Check here if you would like information from us on other events scheduled for the dates you have listed.

Deadline: 4-6 months before event. Please enclose information describing the event(s) that you wish to have listed.

Please mail completed form to:
Community Calendar
 PO Box 169, Masonville, CO 80541



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yurt*

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THE YURT, SINCE ANCIENT TIMES, HAS SERVED COMMUNAL PEOPLE. OUR PRESENT NEED FOR COMMUNITY HAS BROUGHT THIS CIRCULAR HOME BACK AS AN ANSWER. COMMUNITIES CAN BE STARTED, ADD MEMBERS, OR HAVE VISITOR SPACE WITH THE YURT.

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*"So you live in a commune, huh?
Bet you had to check your
brain at the door."*



We think life together sharpens minds, not dulls them. Take our magazine, **Cornerstone**. It's the voice of our Chicago-based intentional community, Jesus People USA. Exploring the boundaries of creativity, community, and the Christian faith, **Cornerstone's** award-winning journalism will leave you thinking.

Ask for a free issue or send \$15 for 8 issues (two years) to **Cornerstone** magazine, 939 W. Wilson Ave., Chicago, IL 60640; or call (312)561-2450 ext. 2096.

REACH



Reach is a regular feature intended to help match people looking for communities with communities looking for people. As the most up-to-date and widely read clearinghouse available to you, Reach reaches those who are seriously interested in community.

Please use the form on page 74 to place an ad. Note: THE REACH DEADLINE FOR THE WINTER 1996 ISSUE (OUT IN DECEMBER) IS OCTOBER 12!

The Reach rate is only \$.25 per word (up to 100 words, \$.50 per word thereafter) so why not use this opportunity to network with others interested in community? Now we offer discounts for multiple insertions as well: \$.23 per word for two times and \$.20 per word for four times (and you can even make changes!) Please make check or money order payable to Communities, and send it, plus your ad to: Patricia Greene, PO Box 335, Moriah, NY 12960.

Listings for workshops, land, books, etc. belong in the classified column, so please contact Editor Diana Christian.

COMMUNITIES WITH OPENINGS

ACORN, Mineral, Virginia. We've been living and working together on 72 acres since 1993; now 20 members and growing to at least 30. Values include non-violence, equality, ecology, cultural diversity and self-sufficiency. We share income and make our decisions by consensus. Visitors and prospective members welcome! Write or call for more information. *Acorn*, 1259-CM6, Indian Creek Rd., Mineral, VA 23117; 540-894-0595.

ALPHA FARM, Deadwood, Oregon. We are a well-established, close-knit, extended family-style, income-sharing community on 280 acres in the Oregon coastal range. We seek to change the world from the inside out by shaping ourselves into fit citizens of a harmonious sustainable world, by cultivating such a world within our community, and by actively sharing our journey with others. We wish to expand our core of committed members and are actively seeking folks with significant experience in cooperative endeavors, group process, spiritual practice, sustainable agriculture and forestry, mechanics, construction, small business and manufacturing, accounting, or conference/workshop organizing. One year

trial period required before membership. Families, couples, and singles encouraged to apply. Write for information: *Alpha Farm*, Deadwood, OR 97430.

AQUARIAN CONCEPTS COMMUNITY, Sedona, Arizona. Planetary Divine Government. God-centered community based on teachings of the Urantia Book, continuing Fifth Epochal Revelation—The Cosmic Family Volumes as transmitted through Gabriel of Sedona. Clean air, pure water, organic gardens and farms now developing. Starseed schools (all ages), medical clinic, and healing center. Founded in 1986. Currently 100 members full-time. International flavor. Growth potential unlimited. Acquiring new land as needed. Some living on land, others nearby. Income from community businesses, work available nearby in town. Gabriel of Sedona and the Bright and Morning Star Band and Future Studios art and film productions. Serious spiritual and personal commitment required. *Aquarian Concepts Community*, PO Box 3946, W. Sedona, AZ 86340; 520-204-1206.

BREITENBUSH HOT SPRINGS is a wilderness retreat and conference center operated by an intentional community and organized as worker-owned cooperative, with hot tubs, natural hot springs, and a steam sauna. We're off the grid. Our work and business ethic is one of stewardship: caring for the land while ensuring accessibility of the healing waters. Breitenbush hosts events involving human potential: meditation, yoga, shamanism, theater, dance, etc. We provide housing and a variety of benefits for our staff of 60 people. We are looking for talented, dedicated people: administrators, housekeepers, cooks, builders, and massage therapists. Our mission is to provide a safe and potent environment for social and personal growth. *Breitenbush Hot Springs*, Detroit, OR 97342; 502-854-3320.

DU•MA, Eugene, Oregon. We are a small, stable community. We have created a calm, supportive environment for nurturing community, supporting interpersonal communication and personal growth in our spacious 3-story home. Our interests include: gardening, music, art, feminism, progressive politics, serious and humorous discussions, and more. We seek new members who are compatible, have time and energy to contribute, are financially stable, and are looking for a well-established community to live and grow with. Visitors welcome by arrangement. Contact: *Membership Coordinator, Du•ma*, 2244 Alder St., Eugene, OR 97405; 541-343-5023.

EAST WIND, Tecumseh, Missouri. A large Federation of Egalitarian (FEC) community, est. 1973, located on 1,045 acres of land in the Ozark foothills of southern Missouri. The topography is heavily forested and scenic. Like other FEC communities, East Wind members value ecological awareness, equality, cooperation, and non-violence. Personal freedom is

important to us. We enjoy flexible work schedules, incorporating choices from our successful businesses and domestic labors. Write or call *East Wind Community, Box CM-R, Tecumseh, MO 65760; 417-679-4682 or fax 417-679-4684.*

GANAS, Staten Island, New York; G.R.O.W. II (Group Realities Open Workshops), Parkville, New York. Ganas, a NYC intentional community, is now creating G.R.O.W. II, which consists of a small hotel, campgrounds, and diverse workshop programs on 72 acres in NY state's beautiful Catskill Mountains. This new country project will add physical fitness, emotional growth, and many cultural activities to our lives. G.R.O.W. II programs will begin in 1997. Renovation, landscaping, and other preparations are happening now. We're also expanding our NYC retail businesses and need new people for both projects. Ganas started in 1980, grew from six (all still here) to about 75 adults of all ages, philosophies, and ethnicity. We meet daily to learn how to communicate with love, truth, intelligence, and pleasure, and to make decisions together. Visitors welcome. Ganas welcomes visitors. Write: *135 Corson Ave., Staten Island, NY 10301; 718-720-5378. Fax: 718-448-6842.* (See ad on inside front cover.)

L.A. ECO-VILLAGE, Los Angeles, California. In process, near downtown. We seek friendly, outgoing, eco-co-op knowledgeable neigh-

bors. Auto-less folks preferred who want to demonstrate and share low consumption, high-quality lifestyles in an interesting, multi-cultural, high-visibility community. Spanish or Korean-speaking helpful. Lots of potential for right livelihood, but must be initially financially self-reliant. Call or write: *Lois Arkin, 3551 White House Place, Los Angeles, CA 90024; 213-738-1254. E-mail: crsp@igc.apc.org.*

SUSAN B. ANTHONY MEMORIAL UnREST HOME, Athens, Ohio. Feminist/Lesbian community on 150-acre land trust. Intentionally intergenerational, politically active, seeking new members. Near Ohio University, Hocking College, and other intentional communities. SASE to: *SBAMUH, PO Box 5853, Athens, OH 45701; 614-448-6424.*

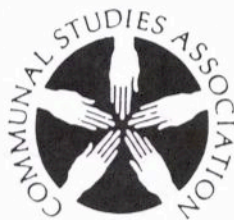
TEN STONES COMMUNITY, Charlotte, Vermont. We're a vibrant and diverse intentional community near Burlington, VT. Our 88 acres is rural and only 20 minutes south of Burlington. We are a group of people who hold values of community, ecology, and support for each other's personal and spiritual growth. Our land includes woodlands, meadow, a pond, and community gardens, and we are near Lake Champlain. We have 1/2-acre home sites available for \$52,000, including utilities. Please contact *Ed at 802-425-4525 or Tim at 802-425-2263* or write *RR2, Box 2116, Charlotte, VT 05403* for more information.

WINSLOW COHOUSING, Bainbridge Island, Washington. We have new openings. Four-year-old established community. All are welcome. Walk to all amenities. Excellent schools. For general info and homes for sale call *206-780-1323* or <http://www.cohousing.org/specific/winslow.html>.

COMMUNITIES FORMING

ANTONITO, COLORADO. Looking for folks to help create an inclusive, high-quality rural lifestyle. We are human service professionals in our 40s, now off the career track, relocated to 29 irrigated acres to simplify our lives and support our young friend with severe disabilities. Seeking honest, secular, progressive, mostly vegetarian folks, all ages, willing to share the work, be active in disability issues, model inclusivity and a low-impact lifestyle. We have hens and a small garden. Plenty of room for larger garden, greenhouse, other animals, other ideas. Tell us about yourself. *Marcia and Gary, PO Box 832, Antonito, CO 81120.*

CASCADIA COHOUSING, Near Seattle, Washington. Newly formed cohousing group seeking members. We are organized and committed. We value family, sharing, environment, and diversity. We are in the early stages, looking for land within 45 minutes of Seattle.



"Connecting the Past & Present: Historic Communal Sites & Contemporary Communities"

Communal Studies Association Conference
October 10-12 • Amana, Iowa

One of the longest-lived and largest of the 19th century communities, the Amana Colonies retain a rich architectural and cultural heritage. The Amana settlements were founded in 1855 by the radical German Pietist Community of True Inspiration. In addition to formal presentations, the Conference offers informal social gatherings, tours of the Amana villages, and a Saturday evening banquet. Lodging is available in nearby motels, B&Bs, low-cost indoor camping, and outdoor camp facilities.

Mr. Lanny Haldy, Amana Heritage Society
PO Box 81, Amana, IA 52203 • (319) 622-3567

Live Sustainably



Dancing Rabbit will be a diverse collection of individuals, families, cohousing, and intentional communities working together to be a truly sustainable rural ecovillage.

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- Alternative transportation
- Appropriate technology
- Non-profit land trust
- Sustainability demonstration project

We will be moving this fall to Missouri or southern Illinois to buy land and start building. Write us today for more info or to arrange a visit.

Dancing Rabbit

PO Box 414
Palo Alto, CA 94302
dancing-rabbit@ic.org



Communities Forming (cont.)

Join us in our exploration and experience of community. Call *Leslie* at 206-525-4073 or *David* at 206-528-1204.

CLEARVIEW, Moriah, New York. 175 acres in Adirondack Mountains on Lake Champlain with extraordinary lake/mountain views, lake front cabin, beach, waterfall, caves, 25 acres fields, dramatic wilderness. Earth-centered, spiritually focused, hard-working and playing, creative core group of six welcomes new members. Creating economic sustainability now with profitable community recycled rope business and hammock weaving. Learning/retreat center/campground, natural forestry/certified forest-friendly wood products, other green businesses, organic agriculture, alternative school planned. Good sites for off-grid, strawbale/cordwood masonry eco-village. Values: follow joy, focus on solutions, consult inner guidance, love unconditionally, take responsibility for your own reality. Children welcome. Seeking emotionally mature, financially stable pioneers. \$10,000 land share, sweat equity possible. Send \$3 for info: *Clearview*, PO Box 335, *Moriah*, NY 12960.

COMMUNITY VISION PROJECT, Payson, Arizona. The Merritt Center, a nonprofit organization dedicated to adult education in renewal and empowerment, has begun a project to determine the success factors in creating community harmony over a long

period of time. A five-bedroom house on 11 acres is the setting for this research into dynamic living. Consideration for participation: spiritual openness, intellectual playfulness, diversity tolerance, and a willingness to work and play hard in creating this process in the physical, mental emotional and spiritual environs. Three processes used to prime the harmony pump: Scott Peck's four stages of community, David Bohm's *On Dialogue*, and Marshall Rosenberg's *Compassionate Communication*. The Goodenough Community Covenant from *Creating Community Anywhere* lays groundwork for agreement. Please fax *Betty Merritt* at 520-474-8588 for information and application.

DO THE RIGHT THING, Moab, Utah. Join our rural cohousing intentional community. 124 acres with creeks and springs. Seeking individuals willing to work, play, and grow. Families with children especially encouraged. Four spaces still available. Send SASE to Box 1171, *Moab*, UT 84532.

EARTHAVEN, Black Mountain, North Carolina. Meditators, permaculturists, celebrators, alternative builders, artists, and musicians unite! Site holdings and resident memberships available in small village scale project on 340 forested acres in the Blue Ridge Mountains. For "Infopak" and six-month subscription to newsletter, send \$15. *Earthaven*, PO Box 1107, *Black Mountain*, NC 28711; 704-683-1992.


ECOVILLAGE COHOUSING COOPERATIVE, Ithaca, New York. The best of both country and community. We're an environmentally oriented cohousing community on the outskirts of a culturally diverse, dynamic university town in upstate New York. 30 uniquely designed, moderately priced, passive solar homes will be finished this fall. Additional neighborhoods are being planned, surrounded by 175 acres of fields, organic gardens, ponds, and distant views. Inquiries welcome at *EcoVillage Cohousing Cooperative*, PO Box 25, *Ithaca*, NY 14851; 607-277-2072.

THE EDEN PROJECT, Glen Ellen, California. Egalitarian earth village. Freedom, sustainability, unification, solidarity, individuality, diversity, homesteading, stewardship, private spaces, shared spaces, balanced micro-economy, cool mountain spring water, warm natural healing environment, prospectus \$3. *The Eden Project*, PO Box 849, *Glen Ellen*, CA 95442.

EDEN RANCH, Paonia, Colorado. Seeking core members desiring rural, spiritual environment, sharing labor and resources on biodynamic, permaculture 65-acre farm. Your own home business or work in nearby towns. Ecovillage concepts leading toward ultimate self-sustainability. Diversity in thought and age, consensus decision making results from mutual respect and trust. Several community businesses possible; help plan your future!

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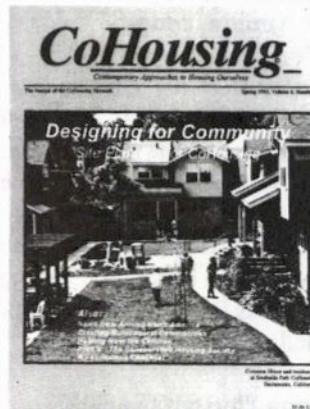
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CoHousing, the quarterly journal of The CoHousing Network, is the **indispensable resource** for people interested in forming, joining or just finding out about the new "micro neighborhoods" throughout North America. News, Resources, Group Listings and Practical Information on Every Aspect of Developing and Living in CoHousing Communities

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—Millenium Whole Earth Catalog



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Berkeley, CA 94702
510-526-6124

Maximum 15 families. Approximately \$20,000 land share, plus cost of building your earth-friendly home. Local housing available while building. Located on Western Colorado mesa, wondrous 360 degree views. \$2 for Community Plan and two newsletters. *Jim Wetzel, Nancy Wood, PO Box 520, Paonia, CO 81428; 970-835-8905.*

FOLKCORPS, Berea, Kentucky. On I-75 near I-64. Based on mutual aid and self-help! 100% co-op. Replace capitalism: no rent, interest, profit, tax, wages, much more. Small enough for consensus, large enough for expertise. Live where we work. Gather daily for meal, fun, worship, business. Which crew for you? Food/farm, health/care, business/office. Big hall with little houses. Seniors lend in lieu of labor. No hired hands. Equalitarian. Build model and leadership training center in Appalachia/Ozarks. Replicate. Network up from local to global. Hollows are homes for downsized and outcasts! Self-sustenance. New civilization. We need you. Character! Do you need us? Fraternity? For info: *Folkcorps, 111 Bobolink, Berea, KY 40403; 606-986-8000.*

NAMASTE GREEN, Barnstead, New Hampshire. Polylove/permaculture. "An active, uninhibited bonding with all living things." Seeking maturity, especially older folks, naturists, extended family, earth people. SASE 373 Peacham Rd., Center Barnstead, NH 03225; 603-776-7776.

NASALAM, Fair Grove, Missouri. This spiritual community is being built on sacred land in the Ozark Plateau of southwest Missouri. We are vegetarian, substance-free and dedicated to following a simple lifestyle that is easy on the land and respectful of all its creatures. As an established spiritual organization, we have our own set of beliefs and practices, patterned on traditional paganism combined with the esotericism of the Western mystery tradition, but we are open to residents following any spiritual path that is non-aggressive and compatible with the community. We are primarily interested in attracting polysexual (gay/bisexual) individuals oriented toward a polyamorous lifestyle with strong tribal overtones. Please write for more information. *Nasalam, Rt. 3, Box 332, Fair Grove, MO 65648; 417-759-7854.*

PERMANENT CULTURE VILLAGE, Tennessee or Louisiana. Proposed permaculture 'village' for bi, gay, lesbian, transgender people, building prospective membership list. Appropriate technology, healing community, economic empowerment. Desire ethnic, age, and gender diversity. Respect for cultural diversity a priority. Full and part-timers welcome. Ultra low start-up costs a major goal: 5-acre "farmettes" at \$300 per acre possible. Permaculture demonstration site. Collaborative polyculture projects suggested. We're investigating Tennessee and Louisiana sites. Consensus model. Interested parties corre-

spond through quarterly newsletter. Write: *Mike Littlejohn, Editor, Permanent Culture, 21 Diamond St., Brooklyn, NY 11222.*

POTASH HILL COMMUNITY, Cummington, Massachusetts. We are situated on 115 acres of woods and pastures in Western Mass, 25 miles west of Northampton, a five-college town. 13 privately owned two to five acre lots with share in 60 acres of common land ranging from \$23,000-\$30,000. An educational arts facility, large stone house equipped for group dining, and three workshop/studio buildings are also for sale to a community member. Our vision is to further the important things in life: establishing and maintaining meaningful connections with others who value a similar lifestyle, and the pursuit of the highest possibilities of living: relationships, business, the arts, natural healing, education, gardening, celebration and fun. We value personal autonomy and foresee a community of independent thinkers with the initiative to take responsibility for shaping their lives and their community. Call: *Neel or Deborah at 413-634-0181 or send SASE to Neel Webber, 9 Frazier Lane, Cummington, MA 01026.*

SASSAFRAS HOLLER, Middle Tennessee. Autonomous core groups forming for creation of communities on 413 acres in this magical rolling region near Ida and Short Mountain. One group will be a mixed-gender community including parents and children. Other

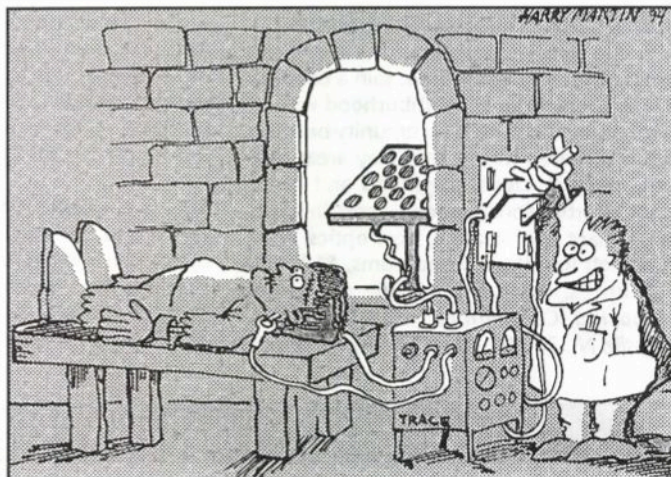
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A Short History of The Farm



By Michael Traugot, one of the Farm's founding members. This 25 year history gives insight into the dynamics of one of the nation's largest and oldest intentional communities.

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Communities Forming (cont.)

groups will define themselves. We seek wimmin, children, lesbians, bisexuals and alternative families of all races to expand this "neighborhood" shared by queer folk and friends. We move on the land in spring 1997. Projects include alternative architecture, permaculture, cooperative homeschooling, shared work as play, collective cottage employment, communal and private structure, rituals and celebrations, art, music, dance, writing, publishing, activism. Resident will be self-reliant. Contact: *Sunfrog, PO Box 372, Woodbury, TN 37190; 615-563-4397.*

SHARING FUTURES, Central Texas. Vision: "Re-builders of a world of beauty and grace." New style community incorporating two-person job sharing within all responsibilities. Short-term goals: establishing plant, fish, animal, human, and other shelter models utilizing greenhouses, cisterns, domes and earth-shelters. Long term goals: surviving drought, fire, earth-changes and social discontinuities with purification/preservation systems for food, water, air. Location: between Austin and Bryan; forests, hills, views, pastures, wildlife/bird habitats. Facilities: house, animal shelters; well; fences; garden; utilities; three-way access. Expected participants: realists, idealists, long-term optimists. *4001 Oakridge, Houston, TX 77009, 103360.2476@compuserve.com, http://ourworld.compuserve.com/homepages/SHARINGFUTURES.*

WESTWOOD COHOUSING COMMUNITY, Asheville, North Carolina. Wanted: More families with young children. Join a cooperative intergenerational neighborhood with 24 townhomes and central community building. Optional shared meals, safe play areas, gardens, orchard, creek, playmates and caring adults nearby. Four wooded acres in town, solar radiant floor heating, fiber optics. A few homes left for sale, 3-5 bedrooms, \$128,000 and up. Construction '96. *Westwood Cohousing Community, PO Box 16116, Asheville, NC 28816; 704-232-1110. WWW at*

<http://www.automatrix.com/-bak/westwood.html>

PEOPLE LOOKING

FAMILY OF THREE looking to live in community with an emphasis on Buddhist practice. This would include daily meditation and mindfulness practice. We envision a community garden, cottage industry, sharing of tools and other resources. We would prefer a rural setting, but will consider other options. Please write: *Richard Normand, 517 Highland Ave., Roanoke, VA 24016.*

NOVICE "TRACKER" (Tom Brown) student, in search of "primitive" commune with part-time cottage employment. Goal: Master all aboriginal "scout" skills. Don't wait till it's too late. *Greg Lohman, 204 Mallow Hill Rd., Baltimore, MD 21229.*

RETIRED WASP, 60s seeks to join existing or forming community or cohousing group in eastern or southern Texas, on grid. I'm Aquarian, straight, divorced, almost vegetarian, non-smoker/drinker, fair handyman, skilled plant grower. Like animals. Interested in alternative healing. No interest in cults, gurus, multiculturalism. *William Curnutt, 1702 Martha, Pasadena, TX 77502.*

SINGLE MAN, 37, who will be buying 100 acre farm in Tennessee, May 1996 to grow totally organic produce and live off the land. Looking for one woman whose freedom can meld with mine. Simply put—a natural woman. Please reread *Jonathan Livingston Seagull*. Please call or write: *4-Tuned Farms, 30 Hillcrest Ave., Ardsley, NY 10502; 914-674-6453.*

SEEKING FARM COMMUNITY in the country. Vegan, no smoking/alcohol/drugs/TV/dogs. Can offer gardening, childcare, food preparation. Brother Little Star, *Thakar Sevdar, PO Box 1086, Ben Lomond, CA 95005; Message Phone 408-425-3334.*

INTERNSHIPS

APPRENTICE BUILDING PROGRAM/Community Living Experience. Sirius Community, Shutesbury, Massachusetts. Free room and board. Learn carpentry with professional builder, passive solar, super insulation, modified post and beam, low toxicity building. Hands on and experience community life. Call: *Bruce Davidson, 413-259-1251 days, 413-259-1230 evenings.*

RESOURCES

ALTERNATIVE EGALITARIAN COMMUNITIES welcome visitors/potential members. Live in the country with others who value equality, ecology and nonviolence. For our booklet, write: *Federation of Egalitarian Communities, East Wind, CM92, Tecumseh, MO 65760, or call 417-679-4682. Free (\$3 appreciated.)*

COMMUNITY SEEKERS' NETWORK OF NEW ENGLAND. For joining, starting, and learning about intentional communities via: trips, meetings, and "Many to Many" style newsletter. *CSN/NE c/o 15 Marcus Rd., Sharon, MA 02067; 617-784-4297.*

INTERESTED IN JOINING A BRUDERHOF COMMUNITY? We'll put you in touch with former members of the Hutterian Brethren/Bruderhof. *Peregrine Foundation, PO Box 460141, San Francisco, CA 94146; 415-821-2090.*



COMMUNITIES MAGAZINE REACH ADVERTISING ORDER FORM

Please specify which section you wish your ad to appear under:

- Communities with Openings
 Communities Forming People Looking
 Internships Resources

Cost: 25¢/wd. to 100 words, 50¢/wd. thereafter.
23¢/wd.—2 Inserts, 20¢/wd.—4 Inserts. FIC members get
5% discount. Please include payment with submission.
Abbrev. & phone # = 1 wd., PO Box = 2 wd.

_____ **Word Count at 25¢/word = \$** _____

_____ **Word Count at 50¢/word = \$** _____

TOTAL PAYMENT ENCLOSED \$ _____

Please type or print text of ad on a separate sheet of paper. Make check out to Communities magazine.

NAME _____

ADDRESS _____

TOWN _____ STATE _____

ZIP _____ PHONE _____

Mall this form with payment to:
Patricia Greene, PO Box 335, Moriah, NY 12960

COMMUNITIES MAGAZINE ADVERTISING ORDER

Display Ads - Ad space reservation deadline for Winter '96 issue: October 18. Camera-ready art deadline: October 28.
Mechanical requirements for camera-ready art:

	Vertical	Horizontal
<input type="radio"/> Full Page \$250	7 1/4"w - 9 3/4"h	
<input type="radio"/> 2/3 Page \$185		7 1/4"w - 6 3/8"h
<input type="radio"/> 1/2 Page \$145	3 1/2"w - 9 3/4"h	7 1/4"w - 4 3/4"h
<input type="radio"/> 1/3 Page \$102	2 1/4"w - 9 3/4"h	7 1/4"w - 3 1/8"h
<input type="radio"/> 1/4 Page \$78	3 1/2"w - 4 3/4"h	7 1/4"w - 2 1/4"h
<input type="radio"/> 1/6 Page \$58	2 1/4"w - 4 3/4"h	3 1/2"w - 3 1/8"h
<input type="radio"/> 1/12 Page \$30	2 1/4"w - 2 1/4"h	

Covers & Their Facing Pages

- Inside Front Cover \$400
- Inside Back Cover \$350
- Inside Front Facing Page \$325
- Inside Back Facing Page \$300

Can we help you create your ad? \$20 per hour for design and computer-work.

All ads must include address and phone number. Abbreviations and phone numbers count as one word. PO boxes count as two words. Zip code is free.

Classified Ads

Announcements, Books/Magazines/Videos, Support Organizations, Services, Products, Personals. \$.50 a word, minimum \$10.
Word count _____ words at \$.50 = \$ _____

Classified Ad Copy - Please type or print clearly. Ad copy deadline for Winter '96 issue: October 18.

World Wide Web Placement - For \$10 per quarter, we'll place a Web version of your display ad or the text of your Classified ad on our World Wide Web "Marketplace" page -- the primary Internet source for Web travelers seeking information about communities and community-related products and services. For display ads, create your own Web version, or use our Web designers to create one for you, \$50/hour, negotiable (plus the \$10 quarterly placement fee). (See advertisement on page 64)

Reach Listings - Communities seeking members, people seeking communities, etc. (Please see order form on page 74)

Discounts: Ad agency discounts: 15% when accompanied by prepayment. FIC members: 5% discount (prepayment required). Call or write for discounts for multiple/consecutive insertions.

Terms: Established agencies - Net 30 Days. All others, payment must accompany the advertisement. Make check or money order payable in US funds to *Communities* magazine.

NAME _____ PHONE DAY/EVENINGS _____

STREET _____

CITY/TOWN _____ STATE/PROVINCE _____ ZIP/POSTAL CODE _____

Payment Enclosed:

Display Ad _____

Classified Ad _____

Web Placement _____

Discount _____

Total \$ _____

Please photocopy and mail with payment to:

Communities Advertising, Box 169, Masonville CO 80541-0169; Phone/Fax 970-593-5615

Communities accepts advertising only for goods and services that we feel will be of value to our readers. We reserve the right to refuse or cancel any advertising for any reason at any time. All advertising claims are solely the responsibility of the advertiser. Ads being repeated will be rerun from the latest inserted advertisement unless otherwise specified. Ad copy will not be returned to advertiser unless prior arrangements are made at advertiser's expense. Ad rates are subject to change without notice, except when previously contracted. Advertisers will be presumed to have read this information sheet and agreed to its conditions.

COMMUNITIES MAGAZINE, DIRECTORY ORDER, & FIC MEMBERSHIP

Communities Magazine— Subscribe Today!

Your source for the latest information, issues, and ideas about intentional communities and cooperative living!

Supplements the *Communities Directory* (see ad opposite on inside back cover) with update listings about communities in North America—including those now forming.

Fellowship for Intentional Community (FIC) Memberships!

The FIC is a network of communitarians promoting communication and understanding about and among intentional communities across North America. The Fellowship:

- publishes *Communities* magazine and the best-selling *Communities Directory*.
- hosts gatherings & events about community.
- builds bridges between communities and the wider culture.
- serves as an information clearinghouse for all aspects of community—for individuals, groups, and the media.

FIC membership supports these efforts and offers the following benefits:

- our quarterly newsletter
- discounts on selected products and services.
- advertising discounts in our publications.
- invitations to board meetings and other activities.
- first notice on whatever we're doing, and the opportunity to get in early!

Join the Fellowship team today!

COMMUNITIES MAGAZINE, DIRECTORY ORDER, & FIC MEMBERSHIP

- Communities Magazine** (Please check appropriate circle) Outside U.S. prices in parens.
 1 year, quarterly - \$18 (\$22) 2 yr \$31 (\$38) 3 yr \$42 (\$52) Single issue \$5 (\$6)

Communities Directory

- \$23 (\$25)- includes shipping, please call for quantity discounts!

Fellowship for Intentional Community Membership

- Yes, I wish to join the Fellowship for Intentional Community!
 (Please check appropriate membership categories)

New member Renewal

Individual, \$15-35 (sliding scale)

Community: \$20 for under 10 members, \$35 for 10-50 members, \$50 for over 50

Organization, \$25-50 (sliding scale)

Donor: Supporting, \$100 & up; Sustaining, \$250 & up; Sponsoring, \$500 & up

Amounts greater than basic membership are tax deductible.

Newsletter only (non-member), \$10 Please send more info on FIC services

Total Enclosed (check or money order payable to FIC in US funds) \$ _____

NAME OF INDIVIDUAL OR CONTACT PERSON _____

GROUP NAME OR AFFILIATION (IF APPROPRIATE) _____

STREET _____

CITY/TOWN _____

STATE/PROVINCE _____

ZIP/POSTAL CODE _____

PHONE DAY/EVENINGS _____

Please photocopy and mail to: FIC, Rt 1, Box 155-C, Rutledge MO 63563
 Phone 816-883-5545

#92

A GUIDE TO COOPERATIVE LIVING

Communities Directory

Now in a revised second printing.

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Thirty-one feature articles cover various aspects and issues of cooperative living.

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Published by the Fellowship for Intentional Community, a network of communitarians promoting communication and understanding about and among intentional communities.

See order form on opposite page.



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ever published on
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