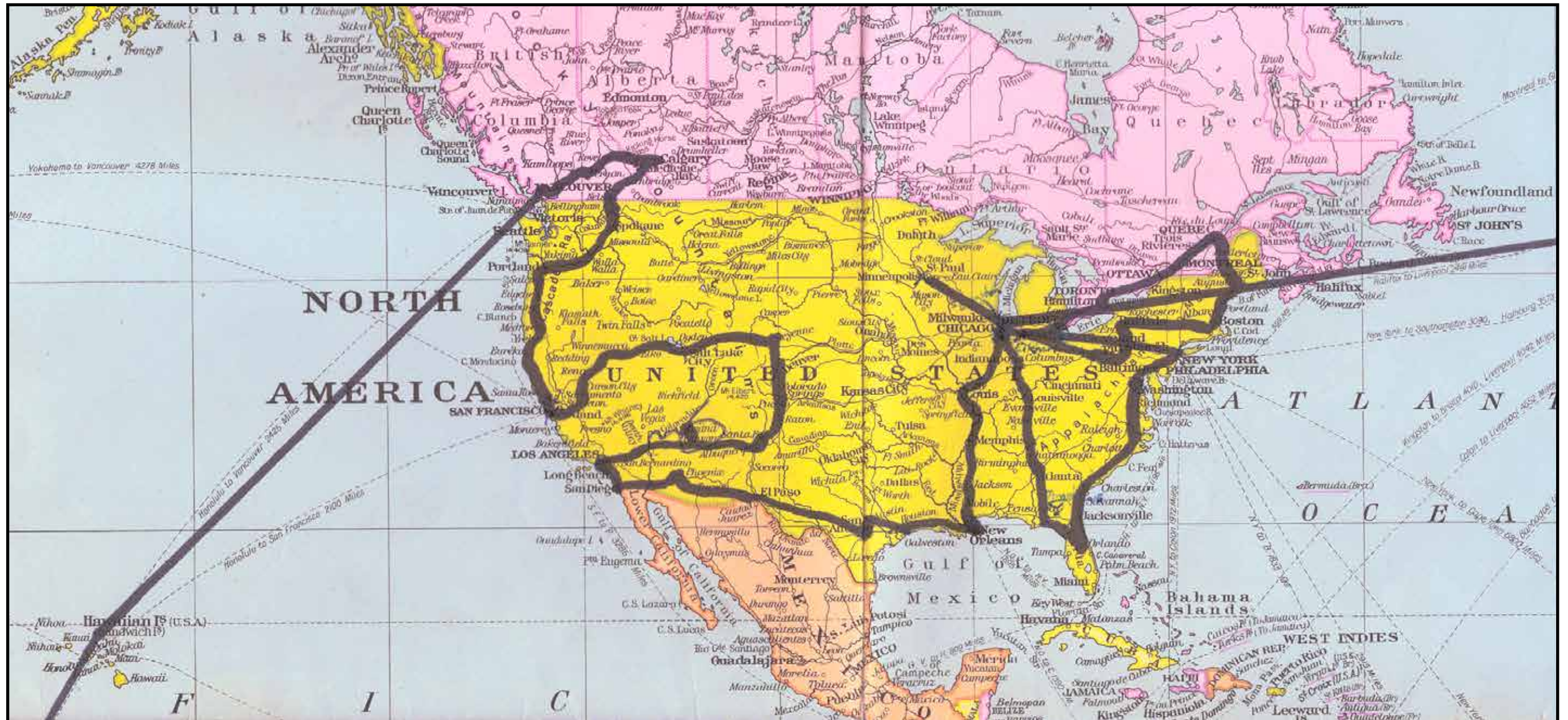


**MAL & JENNY GRAETZ**  
**VISITING CHRISTIAN**  
**COMMUNITIES IN THE U.S.A.**  
May - September 1977







We departed **Adelaide** Airport on the 19th May 1977, having stop overs in **Melbourne** and **Sydney** to catch up with friends and several Christian ministries before flying to **Nandi** in Fiji and then on to **Honolulu** in the Hawaiian Islands. After exploring Oahu Island for a few days, we flew to **Vancouver**, Canada, arriving on the 30th May. We spent 4 months travelling on Greyhound buses in Canada and the USA before relocating to the United Kingdom. From Vancouver, we made our way across the Rocky Mountains to **Calgary** in Alberta, Canada. We then headed south across the border in to USA. We passed through **Spokane** in Washington and then on to **Portland** in Oregon and then followed the Pacific coastal route through the Californian Redwood Forests on to **San Francisco**. Our next leg took us through **Reno** in Nevada, and on to **Salt Lake City** in Utah and then through the state of Wyoming to get to **Denver** in Colorado. We then headed south to **Santa Fe** and **Albuquerque** in New Mexico before a stop at **Flagstaff** in Arizona to check out the Grand Canyon. We made our way west to **Los Angeles** to visit numerous Christian communities and churches.

Departing LA, we called in to **San Diego** before heading east, following the Mexican border through **Phoenix**, Arizona and New Mexico to **El Paso** in Texas. We then made the long bus trips across Texas through **San Antonio** and **Houston** before arriving in **New Orleans** in Louisiana. Heading north, we made our way to **Jackson**, **Memphis** and **St Louis** passing through the states of Mississippi, Tennessee and Missouri. We then bussed on through Illinois, arriving in **Chicago** on the 23rd July. After acquainting ourselves with Jesus People USA (JPUSA) and Reba Place Fellowship in Chicago, we headed west to **Iowa City**, **Des Moines** and **Minneapolis** in Iowa State before flying back to **Chicago**. We then travelled east to **Ann Arbor** and **Detroit** in Michigan before arriving at **Buffalo** to sight the magnificent Niagara Falls. We then headed along the Canadian side of the border to check out **Montreal** and **Quebec**. We then made our way south through Maine to end up at **Boston**, Massachusetts. Heading west again, we passed through **Albany** and **Syracuse** to end up at “The Love Inn” community at **Freeville**, in New York State. From here we ventured south into Pennsylvania passing through **Scranton**, **Harrisburg** and on to **Pittsburgh** before crossing Ohio and Indiana to arrive back in **Chicago**.

After spending a week at JPUSA in the last week of August, we were on the road again heading south to Florida. We checked out ministries near **Indianapolis**, Indiana and moved on through Kentucky and Tennessee taking in the Autumn (Fall) colours. We visited Koinonia Farm near **Americus** and visited President Jimmy Carter’s country town of **Plains**, both in the state of Georgia. After a night in **Tallahassee**, the Capital of Florida, we made our way to **Orlando** to visit SeaWorld and the Kennedy Space Centre at **Cape Canaveral**. We then headed north along the east coast through South and North Carolina and Virginia to arrive in **Washington DC** on the 17th September. After checking out the numerous sights and different Christian ministries in Washington DC and **New York City**, we returned to **Chicago** on the 1st October. We made our preparations to leave the USA and said our goodbyes to our JPUSA family who had become our “family” away from our home in Australia. We made the 6.5 hour flight from Chicago to **London**, United Kingdom on the 3rd October 1977, not knowing what to expect in a new country. We were about to begin our next leg of our world back-packing adventure



## CARL PARKS & ASSOCIATES

Spokane, Washington, USA

*Incorporating "the Voice of Elijah",*

*"TRUTH" Jesus Paper, Wilson McKinley Band.*

The Jesus People community was very much as I imagined from my previous written contact with the group. My first Jesus Paper was the July '71 edition of TRUTH which John Smith gave me in September 1971. This reporting of what God was doing inspired my faith as a 16 year old.

Carl and Sandra Parks had eight children (aged from 3-22) and lived at 'The Ranch'. The property, 60km NW of Spokane was bought several years ago. They had 'dug in' waiting for direction from the Lord. Most of the people involved are ex-hippies and ex-druggies aged between 20-30 years. There were about 45-50 people involved in the core group at the time of our visit.

In 1971-72 there was a spiritual stirring amongst young people. Carl Parks felt he should leave his well paid job to witness on the streets. Carl feels that the media destroyed the 'natural' move of the Holy Spirit which was behind the Jesus Movement. It affected him markedly. After two years he ordered the kids off the streets of Spokane and they went to surrounding towns and cities. They spent more time setting up 'The Ranch'. Carl felt stifled by coping with the masses of people feeding off the group. Most people now are in or establishing businesses - builders, leather work, electrical etc. Many work as partners and live together in girls and fellas houses. Fifty percent of the group are married with some young children.

Sandra Parks has a heavy emphasis on women and submission- Proverbs 31. I found her approach a bit hard to handle. There was a beautiful gentle spirit amongst the womenfolk which is not seen in many groups. The women are silent in church and they have separate bible studies with the men and women. Men are leaders in the church. Women have many areas of responsibility on committees and ministries within the group. The Bible is taken literally- scriptures relating to women weren't just cultural, but relevant for all times.

It seemed to be a close knit group with much dependency on Carl for teaching and direction. I felt the teaching was bringing many in the group under pressure and guilt. There was an emphasis on being totally committed and to go out witnessing - the more they share the Gospel, the sooner the kingdom will be established. There was not much interaction with other churches.

Most of the songs seemed 'second coming' in content. A lot of 'negro spiritual' songs and they seemed fairly shallow in content. It was a bit difficult to see the workout in the group of what Carl was saying about the church structure and the body of Christ in the little time we stayed there. Jenny felt the approach to discipling children in the group was with a 'cold' attitude rather than warm and affirming. Overall, we were greatly encouraged and could identify with their community and the changes they were facing.

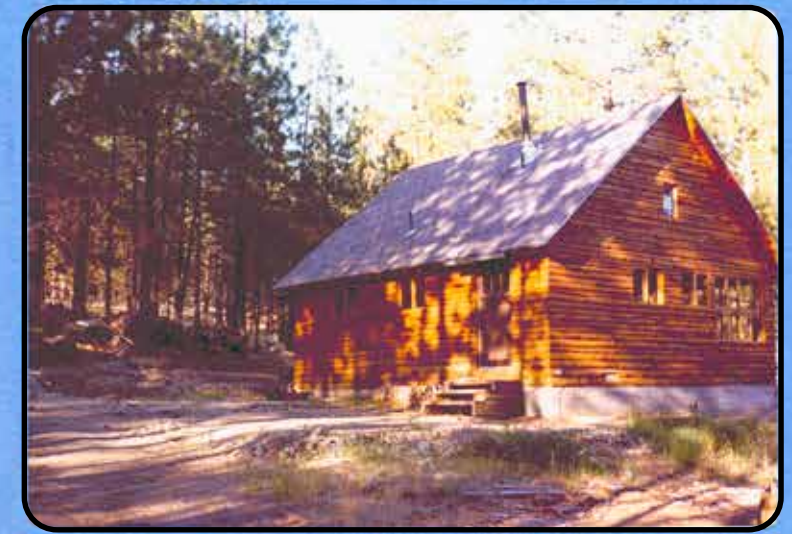
CARL A. PARKS President

A FULL BODY MINISTRY

*the Voice of Elijah inc.*  
Spokane, Washington USA 992200



Above: Sunday worship group at "The Ranch".



Above: A chalet at "The Ranch".



Above: The leather Shop in Spokane run by Jim, George and Elsie.



Above: Carl Park's house on their property near Springdale.

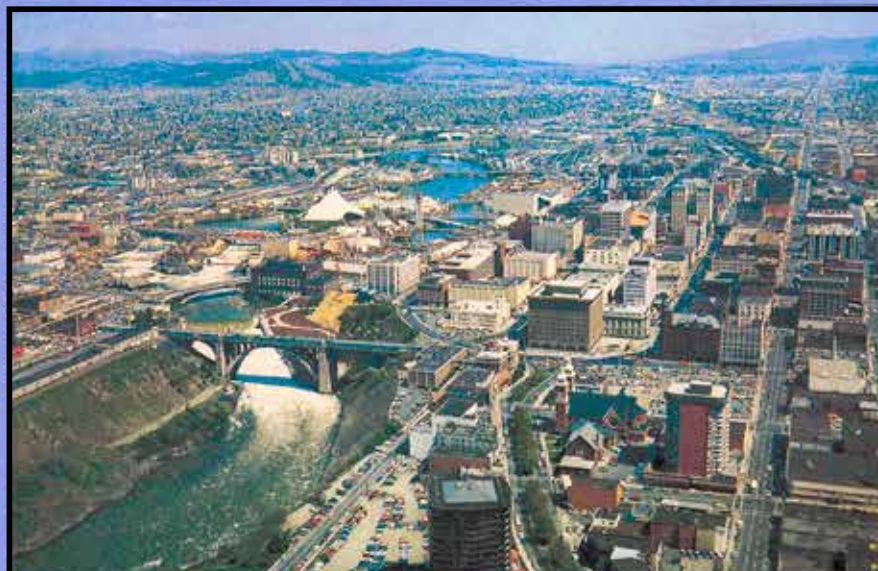


"TRUTH" newspaper of the Jesus People in Spokane.

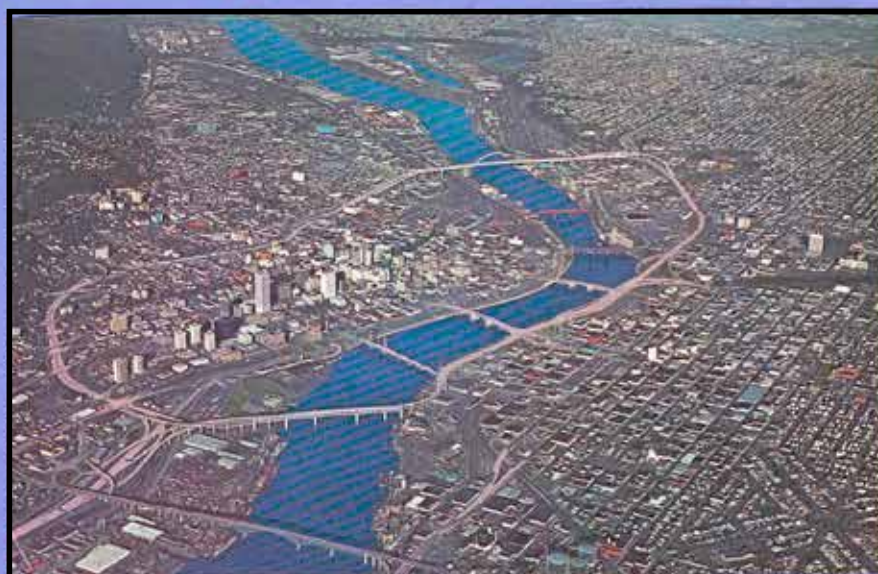
WILSON MCKINLEY

- Christian Rock Band

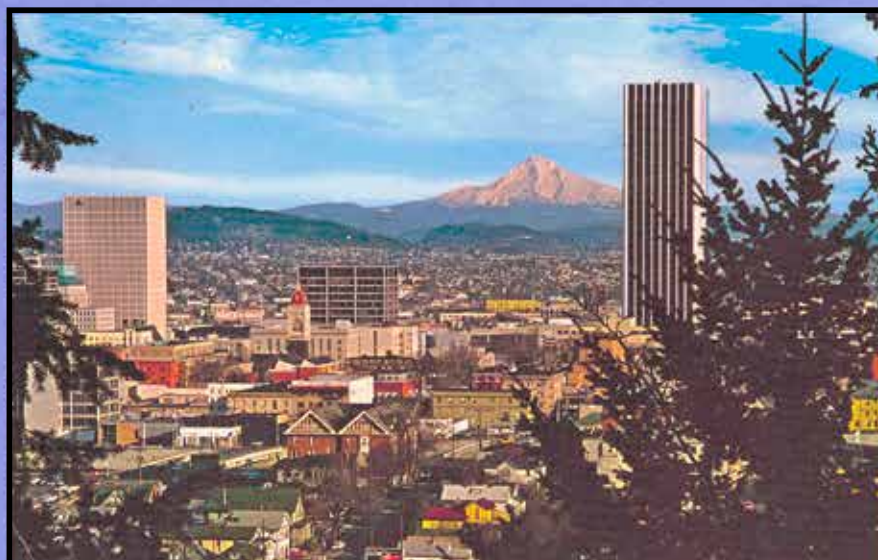




Above: Spokane River runs through the City of Spokane, Washington USA



Above: The Willamette River flows through Portland, Oregon USA



Above: Portland with Mt. Hood in the distance.

"WE KNOW THE TRUTH NOT ONLY BY  
THE REASON, BUT BY THE HEART"  
PASCAL 1623-1662



#### "ABOUT THE EDITORS"

Carl and Sandra Parks have been married 19 years. Carl is the President of Carl Parks and Associates, the Publisher and Executive Editor of the TRUTH and the President of the Voice of Elijah, Inc.

The two met in Bible school 19 years ago. They live in the country with their seven (almost eight) children, four horses, and numerous chickens, dogs and cats!

Their full and abundant life is rich with the joy and satisfaction of a Christian marriage based on God's Holy Word.

Those of you who are familiar with the TRUTH know that Sandra's articles have appeared in each issue for the past year. Your overwhelming response has influenced us to give her this Special Woman's Edition to edit.

You will find this issue a treasure-house of information for Christian women the world over. There's a point behind every story, so don't miss any of them!

BEN JOHNSON 1573-1637  
"TRUTH IS THE TRIAL OF ITSELF"

# TRUTH

August 1, 1974

Volume 5 Number 3

## SPECIAL WOMAN'S EDITION

WOMAN'S EDITOR:  
SANDRA PARKS

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FRONT COVER: Front cover picture is of Nina Chapman and her three-year old daughter, Celeste. Nina is the wife of Jeff Chapman, whose story appeared in TRUTH, Volume 2, Number 9. Nina has written a heart-warming article for this issue which appears on page 5.

BACK COVER: The picture on the back cover is Bev Church, enjoying the many wild flowers on the Parks' ranch. Don't miss her exciting story on page 16.

**PUBLISHER & EDITOR: CARL A. PARKS**

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# CHRISTIAN GROUPS IN BERKELEY

San Francisco, California USA

Berkeley Christian Coalition & Bartimaeus Community

The **Christian World Liberation Front** (CWLF) was formed in 1969 as a ministry to a great diversity of people living in Berkeley. There were street people, university students, hitchhikers, political radicals, occultists, religionists and everything else normally found in a large college community. Jack Sparks lead CWLF which was very evangelical at the time for 4 to 5 years. "Right On" Jesus Paper was produced from 1969 until it changed its name to "Radix" in July 1976.

In 1975 the **Berkeley Christian Coalition** (BCC) was formed. Many of the staff were involved. Jack Sparks and a few others split on the issue of apostleship, submission and oversight. Jack and a group of ministers were convicted that Jack was a later day apostle. Jack presented a paper to the group saying who he was and what was expected of the group. It was rejected by most in CWLF people. Jack recently left to set up a Bible School in Santa Barbara.

From what I sensed, a lot of hurt and tension developed over the split. The Berkeley Christian Coalition has grown into different ministries:

1. 'The Crucible' study programme.
2. Spiritual Counterfeits Project.
3. 'Radix' Newspaper.
4. Dwight House.
5. The 'Abrigo' Ranch.
6. Whitestone Theatre Company -it was discontinued by the time we visited.

I felt that there was not much 'community' consciousness and fleshing out of what they were saying or putting into print. There were many well thought out issues but it didn't get too much past the intellect. The 'Radix' office was located in Dwight House. Most of the people at BCC are full time and come from all over the country. The public perception to me seemed bigger and brighter than it actually is. There seems to be a tapering off in ministry there. They have no connection with Berkeley University at present. Our stay at Dwight House didn't feel very homely. Their Sunday meetings seemed similar to ours in the Jesus Centre back home.

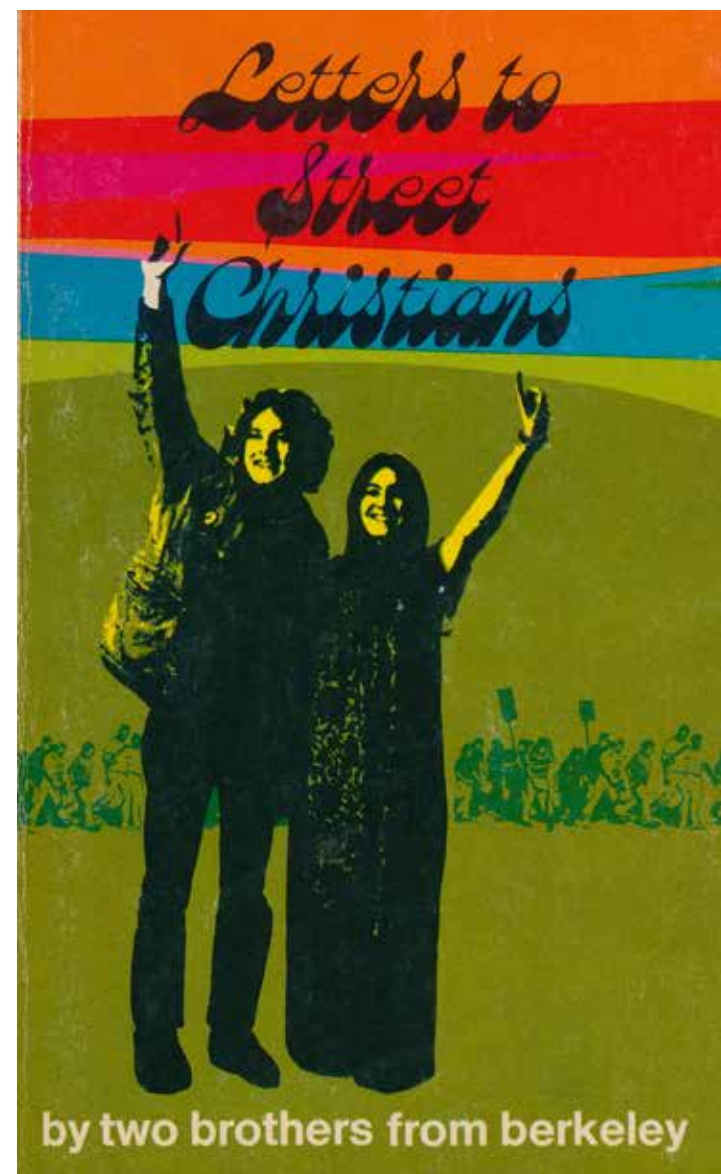
With John Hirt's (Australian Jesus Movement leader) presence at Berkeley, his teaching on 'radical discipleship' has spurred a group to act on what they had been saying. Another division occurred after John and his crucible class were accused of heresies. A group of 12 to 15 were now living in two houses in Grove Street. They formed a community called **Bartimaeus** which is led by Skip Wilson. We sensed a much more loving and active acceptance in their households - we felt much at home. There was sharing of responsibility - money, work etc.

They are concerned about being a family together. Strong ideas about nuclear power, the energy crisis, resources, social injustice and types of food consumed. Jim Rowley is supported by the group to be a handy man. He also helps out in the soup kitchen in San Francisco with a Catholic group and takes part in demonstrations against the "Triad". Most others in the group have part time jobs. At present the group is not doing much outreach. There's an emphasis on vespers - confession, meditation, prayer, silence and passing of the peace - similar to the Anglican and Catholic traditional order of devotion.



Right On staff  
circa 1972

Join us on a journey  
through the catacombs of Berkeley



Above: In 1971, Zondervan Books published "Letters to Street Christians". It covers Romans through to Jude in hip street language of the day and was written by Jack Sparks and Paul Raudenbush. Jack Sparks was from CWLF in Berkeley.

## Subscribe

We are offering a special sampler packet of fifteen issues of *Right On* which includes: September 1973; January, March, June, November 1974; December-January, March, May, June, July-August, September, October, November 1975; December-January 1976. Also, we are offering our mini-library probably for the last time due to extremely limited supply. This contains copies of all available *Right Ons* from 1969 to our latest *Radix*.

Radix brings you:

Interviews: Mother Teresa, Malcolm Muggeridge, Theodore Roszak, Mark Hatfield, John and Yoko, Paul Stookey, Paul Krassner, Robert Bellah, William Stringfellow.

Special Issues: International Women's Year, Nuclear Apocalypse, the Easternization of the West, Simple Living, The Violent Bicentennial.

Critiques: Sun Myung Moon's Unification Church, Transcendental Meditation, and Est.

Exchanges: Evangelical / Ecumenical Dialogue with Harvey Cox, The Madalyn Murray O'Hair / Clark Pinnock debate on, "Has Christianity ever done anything good in history?", Christian / Humanist Dialogues I&II.

Please check appropriate boxes

Enclosed is:

- ☐ \$7.00 for *Right On* sampler  
☐ \$20.00 for mini-library

- ☐ This is a renewal, expiration date \_\_\_\_\_  
☐ \$5.00 for 10 issues (\$6.00 foreign)  
☐ \$5.00 gift subscription (\$6.00 foreign)  
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Make checks payable to:

**Radix**  
box 4307  
berkeley, ca. 94704

Below: Jesus Music advertised in the May/June 1977 edition of RADIX

Going On Right now at all participating Record stores is a giant ...

**JESUS MUSIC**

Your local Christian Record Store and Myrrh Records present the most complete collection of Jesus Music anywhere. And right NOW, you can see and hear this outstanding array of albums and give-aways right here in your area! Drop by and check into the Great, Great Joy in Jesus T-shirts, album samplers, and other specials wherever the "Jesus Music Sold Here" banner is displayed.

You can get a FREE copy of the Jesus Music News featuring photos and stories about your new and old favorite Jesus Music artists plus FREE SOUND-SHEETS, a unique new concept to let you hear the latest from your favorite artists.

**JESUS MUSIC SOLD HERE!**

**myrrh**  
A division of Word, Inc.

STOP AND SEE what's happening NOW at your local Christian Record shop.



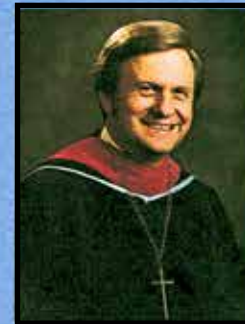
Los Angeles

## Melodyland



Above: Melodyland was located next to Disneyland.  
Right: Dr. Ralph Wilkerson - pastor and founder of Melodyland.

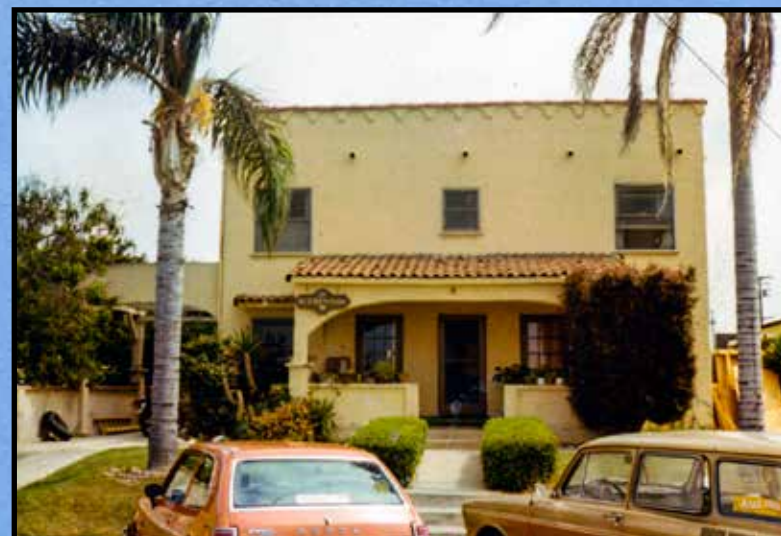
We attended the Thursday 10am service on 7 July 1977. About 1,500 people were present. The gifts of discernment and knowledge were operating. Most people Ralph Wilkerson prayed for were "slain in the Spirit". It seemed that God touched and healed many people.



Below: Inside the circular Melodyland auditorium.



Left: Becky Lawther with her St. Bernards dog. Her brother John had met up with Mal's sister in her travels overseas. We stayed a couple nights at their parents home in Orange, Greater Los Angeles.  
Below: We stayed two nights at "The Lord's House" at Newport where 27 single people lived. It was part of Calvary Chapel and a nurture household for young believers.

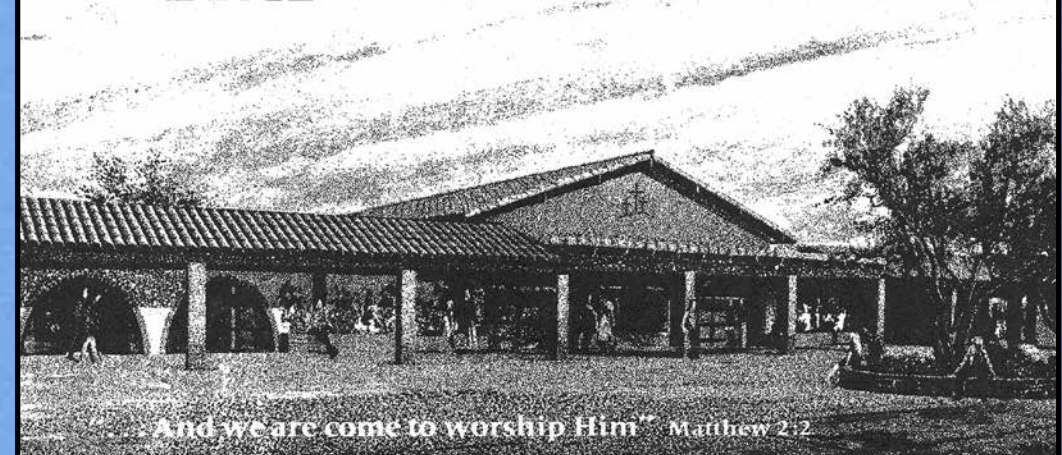


## California - USA Maranatha Village



Maranatha Village and Calvary Chapel are located on the border of Costa Mesa & Santa Ana, Los Angeles. Chuck Smith was senior pastor and was a key part in the Jesus People movement from 1968. About 15,000 people attended Calvary Chapel when we visited.

## CALVARY CHAPEL



And we are come to worship Him" Matthew 2:2



## CALVARY CHAPEL

Santa Ana, California USA

About 15,000 people attended Calvary Chapel when we visited early July 1977. Calvary Chapel is located on the border of Costa Mesa & Santa Ana, Los Angeles. Chuck Smith was senior pastor and was a key part in the Jesus People movement in the late 1960's. In the 1960s, California was home to hundreds of thousands of long-haired hippies. Pastor Chuck Smith looked past their unkempt appearance and saw souls hungering for Jesus Christ. These rebels rejected traditional churches as being too stodgy and restrictive.

Calvary Chapel began in 1965 with 25 people in Costa Mesa, California. In 1969, it became a hub in what later became known as the Jesus Movement. Chuck Smith's daughter introduced him to her boyfriend John Higgins Jr., a former hippie who had become a Christian, and who went on to head the largest Jesus Freak movement in history, the Shiloh Youth Revival Centers. John Higgins introduced Smith to Lonnie Frisbee, the 'hippie evangelist' who became a key figure in the growth of both the Jesus Movement and in Calvary Chapel. Frisbee moved into Smith's home, and he would minister to hippies and counter-culture youth on the beaches. At night he would bring home new converts and soon Smith's house was full. Frisbee was put in charge of a new rental home for the steadily growing crowd of Christian hippies and he named the commune "House of Miracles". Other Houses of Miracles would be set up throughout California and beyond. As Calvary Chapel grew explosively, a huge circus tent was erected while a new building was under construction.

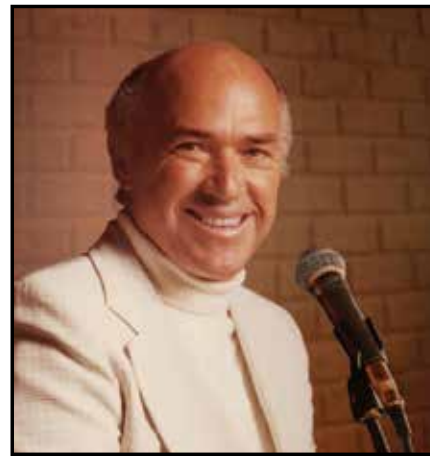
When Calvary Chapel's 2,200 seat sanctuary was dedicated in 1973, three services had to be held to accommodate all the worshipers. Soon more than 4,000 were attending each service, forcing many to sit on the carpeted floor. What people saw was different. No one judged visitors by appearances. Smith preached in an open-collared shirt, pacing back and forth across a platform instead of standing glued in a pulpit. He placed his emphasis on the teaching of the Word of God. The music was contemporary, the forerunner of Christian folk and rock. Among the converts were musicians who now were writing music for praise and worship. This became the genesis for Jesus music and Christian rock concerts. This movement of the Holy Spirit spread from the West Coast to the East Coast of USA, and now, throughout the world.

We found Chuck Smith's teaching very inspiring and sound. The spiritual climate was very high with a great enthusiasm and desire to learn and share with others. We noted this especially in "The Lord's House" where we stayed for a few nights.

The church supported many ministries including weekly film nights, Maranatha Music concerts, Maranatha printing, many Bible study and fellowship times, a bookshop and producing music, records and tapes. Kids were lined up for two hours to get into a Saturday night concert that we attended. Two bands played along with a gospel message and a call for salvation.

Apart from 3-4 nurture houses for young Christians, there seemed to be no emphasis on living together in community and sharing a corporate life. Calvary Chapel had also built a primary school along with other shops and office space. There was a large percentage of Christians in the Orange County area. There was a Christian directory which included Christian businesses such as markets, jewellers, Maranatha village, radio stations, bakeries etc. There were lots of billboards for Jesus and bumper stickers on cars.

We sensed a self-sufficient attitude among some at Calvary Chapel. A typical statement from some was, "Pray about it, the Lord will provide". It was as if they didn't want to go out of their way to do something themselves -taking the American way of life as the norm and for granted. Probably they were unaware of it and needed to be awakened to the practical application of what they said. We also met some really beautiful Christians who had 'a not-so-affluent' background. We met Chuck Smith after one of his Sunday two hour Bible studies in which he covered Matthew chapters 6-8.



Above:  
The Maranatha Logo

Left: Pr. Chuck Smith



Above: The circus tent used at Calvary Chapel.

Below: The new Calvary Chapel auditorium was opened in 1973.



Below: The First Baptist Church at 490 E St., Chula Vista.



## FIRST BAPTIST CHURCH - Chula Vista

San Diego, California

It was a renewed Charismatic Baptist Church when we visited in July 1977. Some 10 to 15 years ago Pastor Ken Pagard was baptized in the spirit. He saw that Christianity was to be alive and dynamic. Eighteen months later he became pastor of First Chula Vista Baptist Church. Many members were baptized in the spirit. Different structures began to evolve -elders were recognized while church committees decreased. The Church became more ministry orientated.

Community households naturally grew out of their renewed life together. They began to share and have all things in common. Currently, they have 12 to 13 households living in this way. About 350 people go to the church and 120-150 are living in community households.

Some of their ministries include healing, arts and crafts, a rescue mission, drama and dance, a bookstore, printing, choir, Christian day school etc. They have stayed within the American Baptist Convention and helped to start the American Baptist Charismatic Renewal Network.

The community households have accommodated a lot of people with special needs. In the 'Lincoln Court' household where we stayed, they have taken in a paralysed guy in a wheelchair, another with an arm and side paralysed, a divorced elderly guy etc. Two married couples also lived there with young children. Some work while others are supported in full-time Christian ministry. They pool their money and possessions. Life in this house is quite disciplined during the weekdays while weekends are fairly free. We found it quite refreshing staying there, sharing with household members.

There was a real expectancy amongst the 10 to 15 elders and a real spiritual awareness. The Sunday meetings were really refreshing - a real spontaneity and willingness to share. People contributed with personal songs, the choir assisted with their praise times and communion was celebrated. About 6 to 8 electives were taken by adults before church. Children had Sunday School at the same time as the adults. During church children have various activities. Women are on roster one month in every three months. Many in the church are still hesitant to live in a community and lack an eagerness to go to Bible studies and be involved in outreach. Overall we really enjoyed our visit.



PS There was some local community unrest about the large household numbers and court proceedings were taken to challenge this practise.

PPS There were also critics of Ken Pagard for abusive practices in their households. eg "The church, many of whose members live in communal households, has also been criticized for certain aspects of its 'inner healing' ministry." Dick Hensgen who was mentored by Ken Pagard has some comments about these accusations: <http://theministering-community.blogspot.com/2009/12/elder-ship-abuses.html>

Left: Pr. Ken Pagard





San Diego, CALIFORNIA

While in San Diego, we visited the new theatre facilities at National City as well as witnessing a performance at a local church.

Lamb's Players Street Theatre travelled the country in the tradition of the roving troupes of actors in Medieval and Renaissance Europe. They set up their portable stage in public open air spaces and perform their original comedies free of charge.

*We find our inspiration for creative expression in the example of our Creator and Lord and in the perfection embodied in Him.*

Lamb's Players is a non-profit corporation, with a vital community of artists dedicated to their Creator and their crafts. Young performers, many of them part of the Jesus Movement of the early 1970s, were drawn to this exciting exploration of Faith & Art. In addition to the Street Theatre, the organization includes a mime troupe, "Hands and Feet", and a puppet troupe, "Quimby Co."

It was exciting to find a group with such talented people presenting the Gospel in a full time capacity.



Above: Lamb's Players first resident theatre was scheduled to be opened in a renovated church building at 500 E. Plaza Blvd., National City in 1978.

## Southern California - USA



Above: Mike & Cheryl Little from Calvary Chapel - we stayed with them at Huntington Beach, Los Angeles.



Above: Lincoln Court Community house. The household was connected to Chula Vista First Baptist Church, San Diego.



Above: Lincoln Court Household LtoR: Chris & Bud Miller and their kids Jill & Heidi. Alex (Asian features) and Bobby (right). Front: Jack (left), Rob (wheelchair).

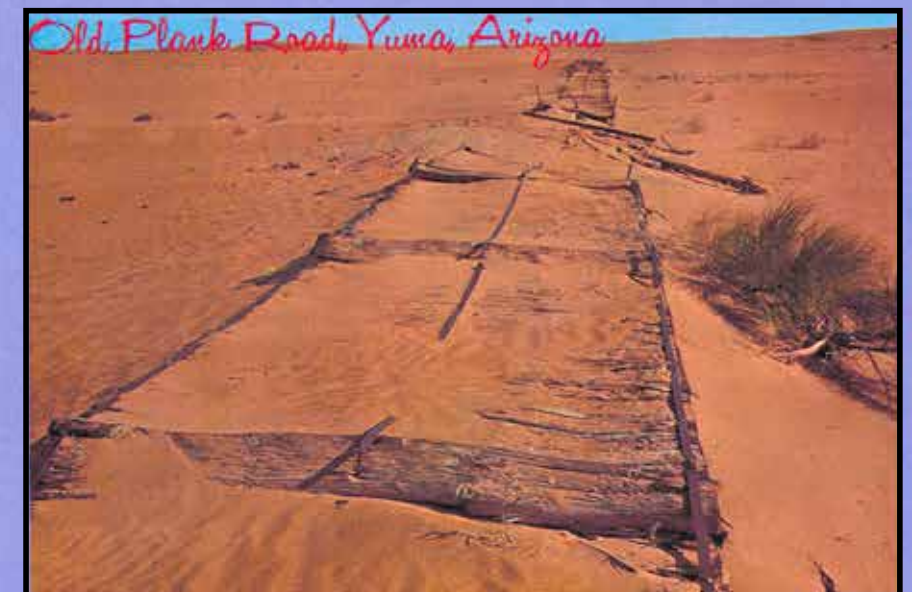
## California - USA



Above: San Diego, California

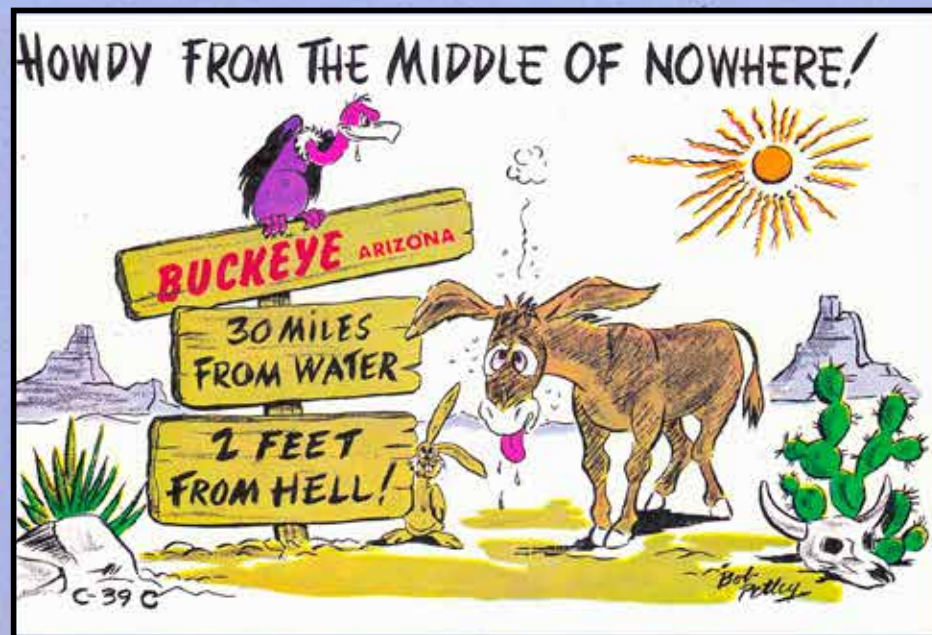


Above: Southern California - Highway 80, 15 miles east of Yuma, Arizona.



Above: The 'Old Plank Road' was the only highway between Yuma and El Centro until 1925 when US80 became a paved road.





EVERY-  
THING  
GOD DOES  
IS LOVE-  
EVEN  
WHEN  
WE DO  
NOT  
UNDER-  
STAND  
HIM.

M. Basilea Schlink

*Phoenix, Arizona USA*

The Evangelical Sisterhood of Mary

Below: "JESUS DELIGHT" - Canaan in the Desert



The Spirit you have received is not a spirit of slavery leading you back into a life of fear, but a Spirit that makes us sons, enabling us to cry "Abba! Father!"

Romans 8/15

CARRY YOUR CROSS

not under compulsion  
but out of love  
for JESUS-

and it will begin to shine. Mg



Above: Youth Hostel in Phoenix Arizona







Above: The entrance to Canaan in the Desert.

Below: A view to the desert garden where visitors can contemplate on Jesus' suffering, death and resurrection.



## THE EVANGELICAL SISTERHOOD OF MARY Canaan in the Desert

Phoenix, Arizona

Just north of the Phoenix Mountain Preserve, lies "Canaan in the Desert", the American branch of the Evangelical Sisterhood of Mary with its Prayer Garden. A sanctuary of peace and blessing, a place to meet with God. Founded by Mother Basilea Schlink in 1968, Canaan in the Desert also serves as a base for their literature, audio/radio and video ministry.

On our visit on the 12 July 1977, there were four Sisters of Mary, five Sisters of Thorns and another six helpers. Sisters of Thorns are women over 30 who are married or single who feel called to be part of their life and ministry.

They have a large block of land enclosed by a wall and have cactus and vegetable gardens. They have a guest and dining area, a chapel, sleeping quarters and workshops. The sisters have a heavy emphasis on repentance and forgiveness. They are very hospitable and gentle women. They have faith in the Lord to provide their personal needs. They don't buy food but believe God will provide. Any guest donations go to the literature and tape ministry.

Each afternoon at 3 pm, they have a short liturgy on the seven days leading up to Jesus's death. They have great respect for and follow after Mother Basilea's teaching. They also have a radio ministry throughout the USA and the world. They print lots of books and pamphlets. An excerpt from their website:

*Many stories could be told of the Prayer Garden with its sculptured reliefs depicting Jesus' Passion and Resurrection: stories of release from despair, marriages restored, lives healed of addictions - all in answer to prayer. Spring is a favourite time for school classes to visit. It's a little bit like being in Paradise - with birds singing, rabbits scurrying under the nearest bushes and children, hand-in-hand, chattering delightedly, "We're going to see Jesus!" Many return with their parents. People on their way to work like to stop by before facing another busy day. Retirees enjoy a quiet moment to reflect on their lives, while the bereaved find peace of soul.*

*Prayer is a way of life for us, whether trusting God to supply our daily needs, celebrating His redemption, or engaging in intercessory prayer for society and the nation at large. Called by God from various countries to serve in Phoenix, we long to help others enter a closer walk with Jesus, to bring encouragement to those who are hurting, to see a return to God's directives for living: the Ten Commandments. We seek, in the spirit of repentance, to work for reconciliation, and over the years bonds of love have been formed with Holocaust survivors and members of ethnic minorities such as Native American Indians. We also explore ways of contributing practically to those in need. As prison populations increase and budgets provide nothing for Christian literature, chaplains are thankful for free, faith-inspiring printed messages to encourage prisoners and their families.*

*Living near an area of such outstanding beauty as the Grand Canyon, we felt led to set up plaques pointing to the Artist, our God and Maker. God touched the hearts of officials to give permission. Meanwhile plaques have also found their way to the Rocky Mountains and other parts of the country.*

We saw many of these plaques on our travels around North America. We were very impressed by the Sisters openness, enthusiasm and sincerity. We found them very encouraging. We maybe found the 'repentance' side to be a bit over emphasised.



The Sisters have a strong connection with Israel and long for its full restoration. An excerpt from their weekly Friday evening prayer for Israel:  
*May God protect His people from the hatred of nations and may they place their trust in His almighty power alone, in all oppression. May He work in them, in everything that happens, in all threats endangers and in the miraculous help that He provides for them, so that they become more and more conscious of their calling as God's people.*



Above: The Sisters welcoming guests at Canaan in the Desert.

Below: Jesus praying in the Garden of Gethsemane.





# CHURCH OF THE REDEEMER

Houston, Texas USA



In September 1963, Rev. Graham Pulkingham (photo left) took over as rector of the Church of the Redeemer in Eastwood, a Houston suburb. Few people attended, and there was a sense of terminal decay.

Around Easter 1964, Pulkingham had a vision: *of real creative power: the organism of God's people in love and in faith, openly sharing the fullness of their entire lives with each other - a power to become Christ himself... Christ available in the world today, still doing the works of compassion done once in His own flesh by the power of the Spirit.*

In August 1964 Pulkingham drove to New York to seek counsel of David Wilkerson, whose book "The Cross and the Switchblade" had made him famous. Wilkerson prayed over Pulkingham to be "baptized in the Holy Spirit," a post-conversion experience mentioned several times in the New Testament Book of the Acts of the Apostles. This experience transformed Pulkingham and he returned to Houston a changed man. He began preaching dynamic sermons, people started getting miraculously healed at Redeemer's altar and visitors began pouring in.

In the late 1960's the Redeemer Church set up a downtown coffee house ministry to street people, which also drew in university students. The venue on North Main Street was called the "Way Inn". This disbanded in the mid-1970's as musicians and worship leaders of that group went to the UK to become the "Fisherfolk" teams in the Community of Celebration.

The same style of informal worship continued at the church on Friday nights, and on Sunday mornings with traditional hymns. The music embraced a full range of musical styles, including several full settings of the Eucharist set to music by Betty Pulkingham.

Rev. Pulkingham drew around him a group of lay elders, including Lawyer Jerry Barker, Doctor Robert Eckert, Houston Light & Power lineman John Grimmett, and men from a variety of business backgrounds, Ladd Fields and Andy Austin. During the 1970s, young adults drawn to the worship were invited to live in extended family households. Each household had a common purse, and all took part in the weekly food co-op distribution of fresh vegetables, fruit and milk. The community also sent young men registered as conscientious objectors (to the Vietnam war) to work in their medical clinics. The church had a noticeable effect on the surrounding neighbourhood, as residents improved their care of houses and yards.

The household experiment peaked at nearly 400 people in thirty eight households. By 1972, the average weekly church attendance figure had reached 2,200 and Sunday morning worship attendance alone was 900-1000 people.

In September 1972, Pulkingham relocated 27 church members including himself and his family to Coventry, England to start a community there. His assistant, Rev. Jeff Schiffmayer, eventually replaced him as rector.

On our visit to Church of the Redeemer mid July 1977, we experienced a Friday night praise service and a Sunday morning worship service. We attended the adult Bible School before the worship service at 10am. Eucharist was part of the 2 hour service.



Above: An excerpt from a newspaper interviewing Rev. Jeff Schiffmayer.

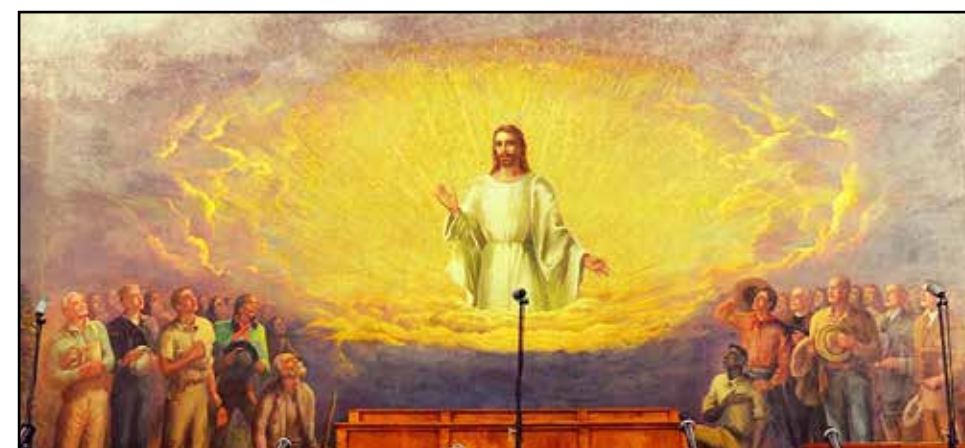
We weren't able to stay in any households while we were there but got to catch up with Mary Kay, one of their guest masters. Mary gave us a tour of the facilities and updated us as to where the church was at:

*The Lord had shown leaders at Redeemer that they had made 'community' a 'Redeemer-thing'. They were falling into the mistake of institutionalizing community. People were living in houses because it was the 'in thing', tending to rely off counselors for every move. So much time was taken up counseling people that they banned all counseling for several months. They now only counsel those with real problems. A rumor amongst some was that God had left Redeemer!*

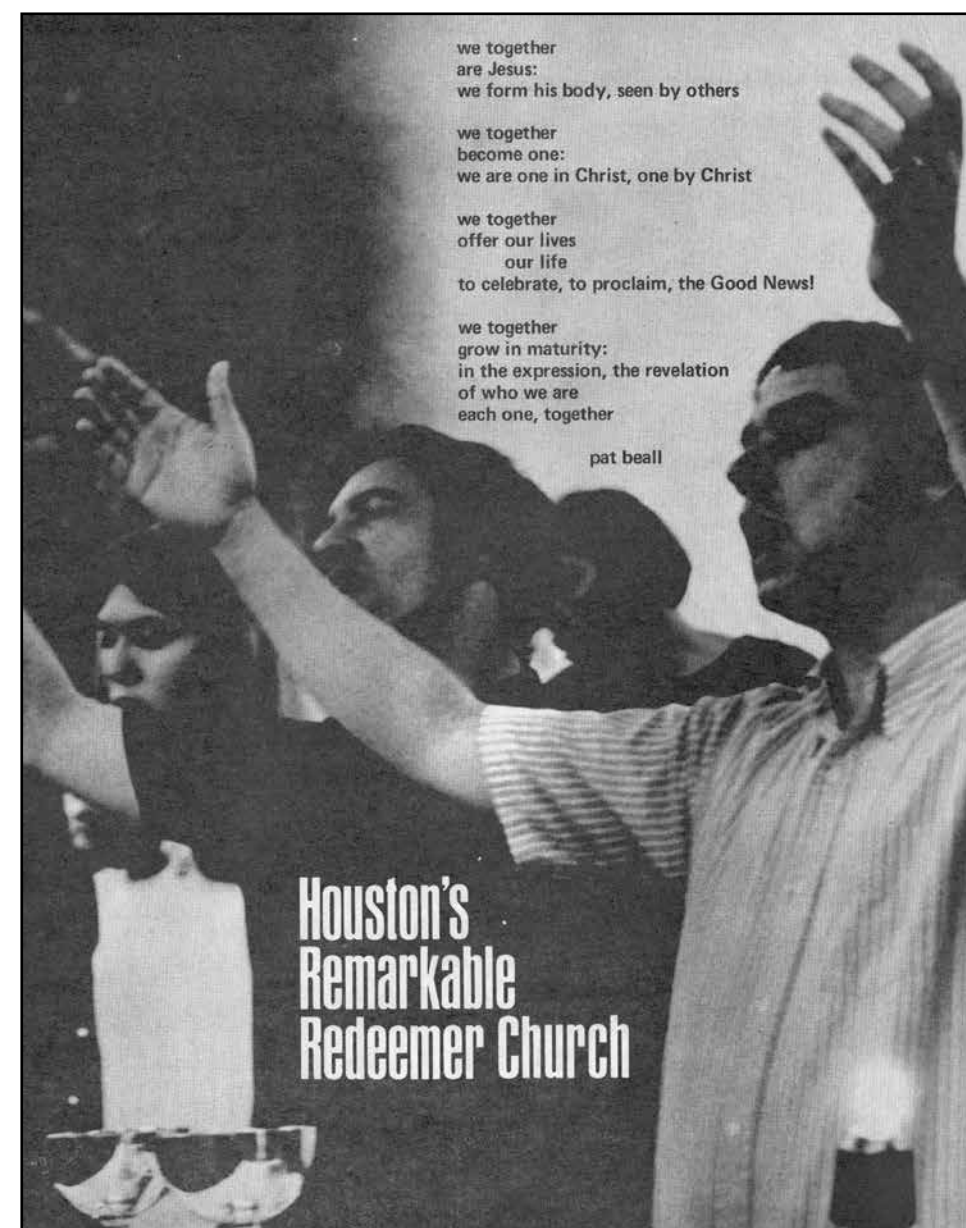
Rev. Jeffrey Schiffmayer encouraged all of the congregation to come together to seek God and for his power to descend on them afresh -to seek new direction and love. The community houses were cut down in size to about 6-10 people and there was emphasis of sharing more intimately as a family. Most households now have one couple with children plus other singles and/or deserted wives. They have reduced the household numbers to about half of what they were in the early 1970's. They sent some households to England, Scotland and Colorado.

The church has scaled down on meetings and are encouraging people to reach out to neighbours. They run a day school for preschoolers for those children whose parents attend language class. There is a food cooperative for households, an 'all sorts' store for neighbours and a retail arts and crafts shop.

*We are sending out household teams to live with different churches for six months. This encourages those remaining to rise up into leadership positions. About 600-800 presently attend Redeemer Church.*



Above: The mural of the glorified Christ painted by Jon Orth in the Redeemer Church in 1952. The mural depicts the followers of Christ in modern dress "as if they came from the ranks of mankind today". They actually were workers of the Tellespen construction company that built the church.



The lessons learned at Redeemer were helpful for us when we returned to the Jireh Community which was in a new formation stage, having relocated to Norwood. PS. In the early 1980's Graham Pulkingham with a Fisherfolk team stayed in our house in Jireh Christian Community for a week while ministering in Adelaide. I was interstate for that week. Jenny and our kids stayed with the Harris family.





Above: JPUSA main residential house at 4431 N. Paulina



Above: The JESUS Bus taking people to church on Sunday.

Right: Randy Matthews playing with Resurrection Band at a concert venue on the south side of Chicago. 27 Aug 1977

Below: Worship time in the basement at 4431 N. Paulina.



BACK TO THE BIBLE LIVING AT

# JESUS PEOPLE USA

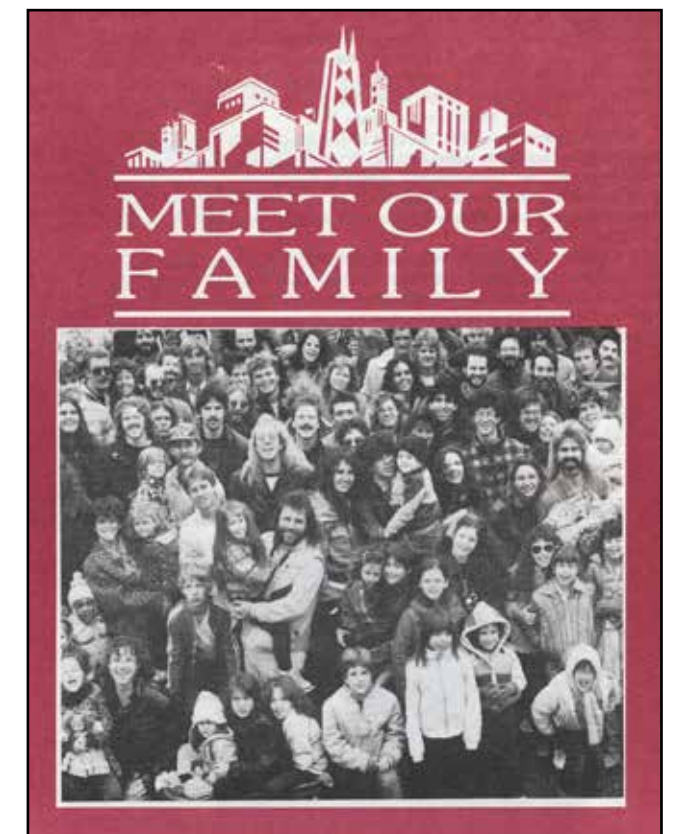
**Discipleship Training School**  
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**Radical Christian Worship**  
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 CALL US AT 728-4049

We visited JPUSA three times during our travels in the USA. There were about 180 full-time in the ministry including kids. They had a shared lifestyle where any monies earned went into a 'common purse' and all were provided with accommodation, food and other necessities to live. They had a council of elders, deacons and deaconesses that oversaw life in the community.



Below: Mealtime with Brad & Linda's family and other sisters.



## Jesus People USA

**JESUS PEOPLE USA**, a non-profit Christian community, is a Discipleship Training School purposed to teach believers a mature and consistent walk with Jesus. We preach the gospel through personal witnessing on the streets and sharing our newspaper **CORNERSTONE**. **RESURRECTION BAND** presents salvation through music and **THE HOLY GHOST PLAYERS** through drama.

The full-time disciples of our ministry are under the direction of a council of eight: Richard Murphy, Glenn Kaiser, Denny Cadieux, John Herrin, Victor Williams, Tom Cameron, Neil Taylor, and Dawn Herrin. We encourage you to write or stop by if you have any questions or need help in any way.

**CORNERSTONE Staff** —  
**EDITOR:** Dawn Herrin

**WRITERS:** Tom Cameron, Wendi Kaiser, Micki Johnson, Chris Ramsey, Jon Trott, Kevin Hrebik, Eric Pement

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**TYPISTS:** Sandy Ramsey, Barb Turner

**SUBSCRIPTIONS:** Pegge Taylor, Melodie Franklin, Karen Spurrier, Sherry Momaly, Karen Johnson, Debbie Murphy, Sharon McMullen



**J**ESUS PEOPLE USA never started out to be a Christian community; our roots were in the early Jesus movement of the late sixties and the early seventies. When Jesus called, many of us were social rejects in search of something worth living for. You might say community living simply evolved as the practical expression of Christianity in our everyday lives, the working out of agape love.

Dietrich Bonhoeffer said in *The Cost of Discipleship* that Christianity without discipleship is Christianity without Christ. "Costly grace was turned into cheap grace without discipleship." When we talk about community living we are essentially talking about discipleship. This is not to say that to be a disciple you must live in a community situation. You can have discipleship without community, but you cannot have community without discipleship.

A Christian community is really what the Book of Acts talks about. The early Christians simply practiced Jesus' teachings. The Bible says, "He who has two coats let him share with him who has none" (Luke 3:11). It is taking this principle and applying it to every facet of your life. James wrote that if a man comes to you and you send him away with empty blessings you profit neither him nor yourself (James 2:15-16).



# JESUS PEOPLE USA

Chicago, Illinois

Jesus People USA (JPUSA) is a non-profit Christian community. It is as discipleship training school teaching believers a mature and consistent walk with Jesus. The core group that started JPUSA came from a group called Jesus People of Milwaukee that was founded in the early 1970s. Glenn Kaiser, John Herrin and four others went to Florida in 1972 as part of a travelling missionary outreach of the Milwaukee Jesus People. From Florida they went to Chicago for a series of concerts and visits to friends. The organisation set up house in inner-city Chicago in 1973.

When we arrived in 1977, there were about 180 full time in the ministry (including kids). They had a council of 10 deacons, deaconesses and elders which were recognized by the group. They were housed in a 3 storey apartment block, a house parsonage and a church basement. They also had a farm in Missouri.

They lived a shared life with a 'common purse'. New people coming in were expected to give up their outside jobs and pool their money and possessions. The community members all lived in and were provided with food, accommodation and 'treat money' was given on top of their basic needs. About 25-28 couples each had a room and kids lived in dorms as do singles. Everyone ate together in the basement. Duties and work crews were rostered on each day by the deac-of-the-week. Each person/couple had a buddy to work and pray with during the day.

Group meetings of 10-12 were held once a week. Family meetings for singing and prayer were held each weeknight after dinner. Singles

met once a week as do married couples. We found their group and married couple gatherings very open, encouraging -a balance of good humour and being serious. Found the leadership, although quite young (in their 20's), mature and had a lot of wisdom through experience. With 80 people living in an apartment block, you need good leadership!

The working week is Tuesday to Saturday and Monday is a day off. They have Sunday worship in the church building which includes singing, bands playing, drama, teaching, gospel message, dedications etc.

People go out in pairs witnessing on the streets while work crews help cover the living costs of the community. They have painters, furniture removalists, builders, mechanics, typesetters and printers. About 10 full time staff work on publishing 'Cornerstone' Jesus Paper.

Children are disciplined well and they do not 'spare the rod'. There is a day nursery so mothers can witness or do other jobs. They have a Christian school for the kids of all age groups at the church. It has been going for two years and at the time was only for kids living in the community.

A recording and sound studio was being built at 4431 N. Paulina. Resurrection Band hope to record in their new studio soon and make the facilities available for other artists.

In winter a three day a week 'discipleship school' operates. Their teaching seemed fairly sound. Had some questions about the group believing someone can lose their salvation if they deliberately turn away from God. (the "once-saved-always saved" debate)

During our three visits to JPUSA from late July to early October 1977, we sensed a beautiful spirit of hospitality and warmth. We were made to feel part of the family.

Below: JPUSA Sunday Worship Service



Below: Neil & Peggy Taylor



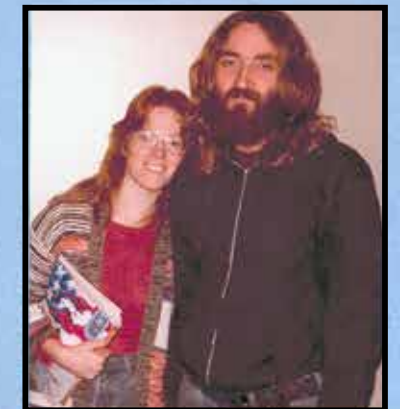
Paul & Star's wedding and reception at JPUSA. 27 August 1977



Below: Glenn Kaiser teaching session



Right: Jill & Carl



JESUS PEOPLE  
USA  
*Chicago*



Above: Phil & Sandy Ahearn  
Jennifer and Sarah

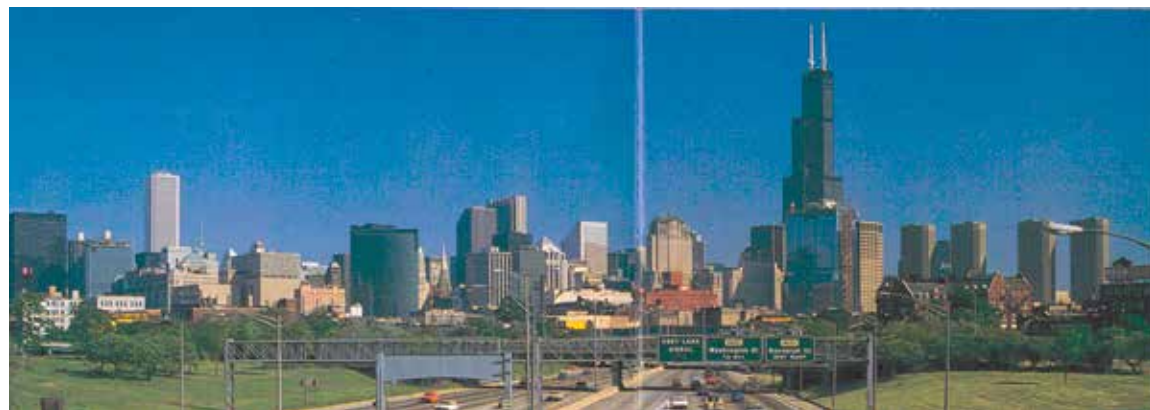


Above: L to R: Jim Love, Neil & Peggy and Debbie Taylor,  
Kids-Robbie & Laurie.





Below: Looking east on the Kennedy Expressway to Chicago. Above: Different ministries of JPUSA.



Above: Views of downtown Chicago from YMCA Hotel.



Below: Taking stock of food for our travels at Chicago YMCA Hotel. 9 Aug. 1977.



Above: View of downtown Chicago on Lake Michigan.



Above: Chris & Geoff McLennan with kids Rebecca and Ben - Iowa City, Iowa.



Above: Downtown Chicago with 110 storey Sears Tower in foreground. Sears Tower is 1,454ft (443m) tall and was the world's tallest building in 1977.





*T.A. Hegre*  
T.A. Hegre  
President



Bethany Fellowship is a centre for deeper life teaching and for the recruiting and training of missionary candidates. Its members are a company of God's people in search of the answer to the question, "How can I give myself and all that I have to God?" We offer a four-year missionary training course. One hundred and fifty missionaries are now serving God on the foreign field as a result of this program.



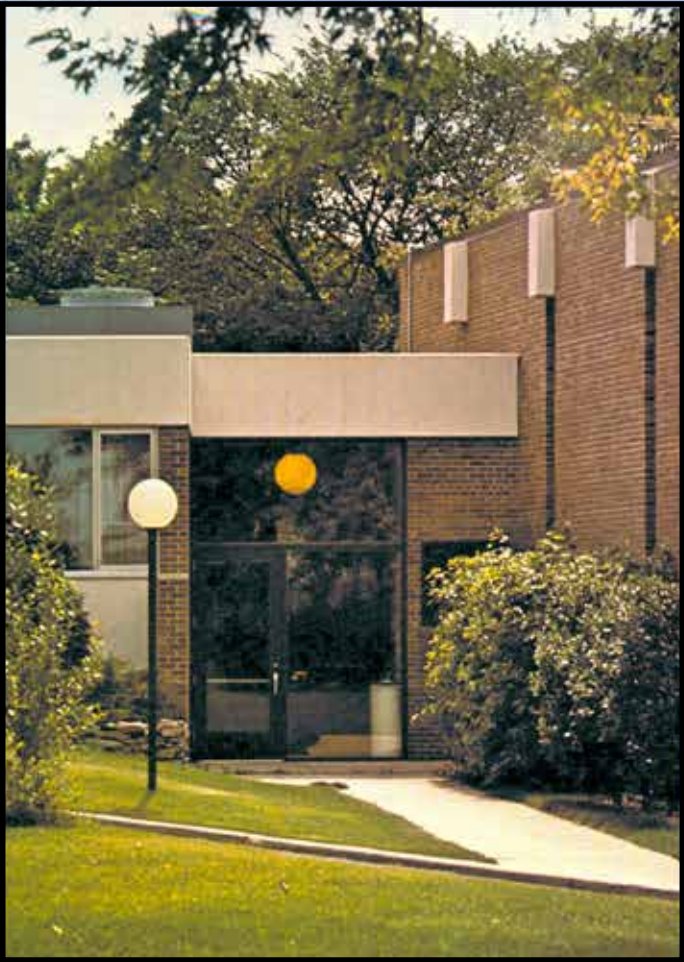
Above: The site for manufacture of Bethany camper trailers.



Above: Some of the women including Carol Woods who showed us around Bethany Fellowship. Carol had been involved with Dilaram Houses in Asia.

# Bethany Fellowship

6820 Auto Club Road Minneapolis Minnesota 55438



Bethany Fellowship was founded by Christians who sought to give themselves and all they had to God. Their common vision was worldwide missions, but most of their time and money was needed to support their families and maintain their homes. They sought for a solution and were guided to sell their possessions, pool their resources and purchase a headquarters where they could be united to fulfil their goal. This was a drastic step taken despite opposition from families and friends, but the years have proven its wisdom.

Many others have since joined the ranks reenacting the Biblical narrative, "They sold their possessions and parted them to all, according as any had need." (Acts 2:45)

Fellowship members live on the Bethany campus and work full time in the Bethany program. Each one contributes to the combined effort for the extension of Christ's kingdom. They testify with the Psalmist, "How good and pleasant it is for brethren to dwell together in unity."



Above & Below: Campus buildings on the Bethany property.





# BETHANY FELLOWSHIP

## Bible & Missionary Training Institute Minneapolis, Minnesota

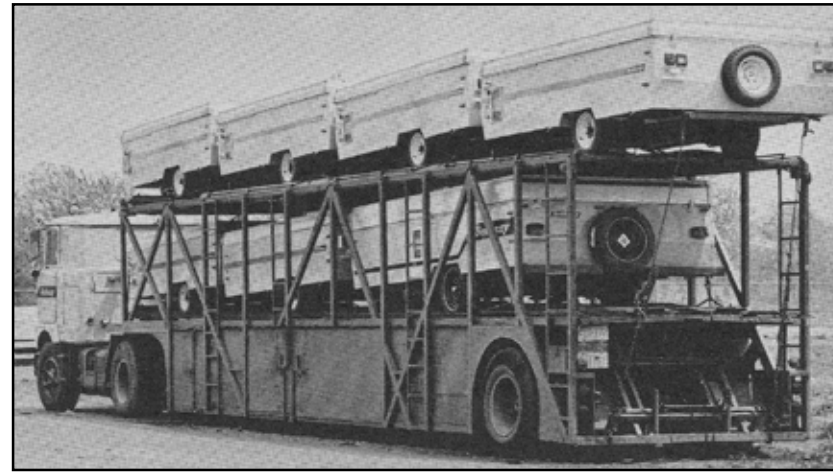
In 1945 five families were challenged to sell their homes and pool their resources and live together. Bethany Fellowship was chosen to be the name of the body and they began to function as a deeper life and missionary centre.

The Lord led them to purchase 60 acres in Bloomington, 10 miles SW of the Minneapolis City limits. They started building in 1947 and a year later moved to this new location. In 1948 an interdenominational missionary training and Bible Institute was started with 12 students. This number has grown to the present enrolment of around 225 students. The combined family of staff and students now numbers about 400.

Bethany Missionary Fellowship offers a 4 year missionary training course. The emphasis is on missions and a victorious Christian life. At the time of our visit, 150 missionaries have been sent out to foreign fields. The residents of the fellowship and others from the area make up the congregation of Bethany Missionary Church.

The members of the fellowship pool their possessions and live together at the centre. Workshops provide income for the largest part of their expenses. Different departments include book publishing and shipping, tape duplication, electronic appliances and manufacturing caravan trailers. Housekeeping, maintenance and the above businesses are all part of this practical living. About 70% of the money derived from these businesses goes to missions.

A Day School for children of parents in the church and fellowship has been going for two years. They are using the Accelerated Christian Education (ACE) course. It is proving very successful. Students have chapel each day.



Above: A truck load of pop-top caravans being dispatched.

The fellowship have Sunday morning worship, an evening service and a Wednesday prayer meeting. Sharing was encouraged in the meetings. The fellowship is very sympathetic with the charismatic movement. It seemed quite a conservative group with all elders being older men.

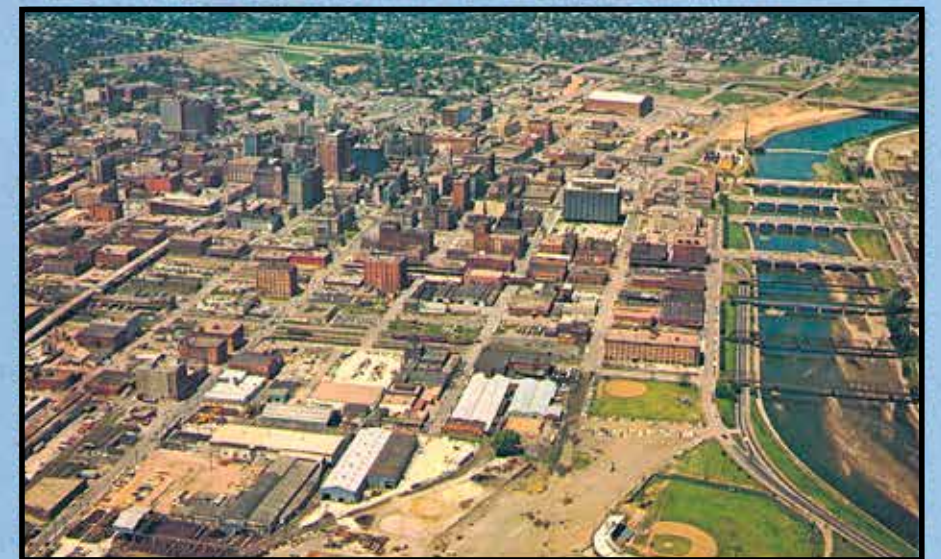
We thought it was a very good setup for missionary study and work. A good atmosphere for cultivating and preparing missionaries and also supporting those in the field. Bethany found earlier on that missionaries didn't have the interpersonal skills for resolving conflict on the mission field. Students now spend half the time working together as part of their training for the mission field. So sustained working on home businesses and home duties have helped them to overcome this issue. It is also encouraging to know there is a fellowship underpinning missionaries in prayer and practical support.

We enjoyed our time working and catching up with people at Bethany early August 1977. It seemed to be a good environment for all age groups -kids, elderly people, families and singles.

Below: The Bethany Fellowship property SW of Minneapolis.



Above: Minneapolis, Minnesota - Mississippi River.



Above: Des Moines, the capital of Iowa - Des Moines River.



Above: Iowa State Capitol Building - Des Moines.





Above: This is the first community house of Reba Fellowship that was established in 1957 at 727 Reba Place, Evanston.



## Reba Place Fellowship

### *Evanston - Illinois USA*

Evanston is situated 12 miles (19 km) north of Chicago CBD on Lake Michigan.

Above: A worship gathering in Reba Place Hall.

Right: Three of the church elders of Reba Place Fellowship. They still had a connection with the Mennonite Church.



Above: A meal with Reba Place folk. L to R: Charlotte, Jenny Graetz, Maureen, Nathan, Dennis, Janice, Bjorn, Fred and Aska.



Above: Dance was a part of their Sunday worship which was attended by about 190 people.



Above: Reba Place Hall which was used for community gatherings and their Nursery School.



Above: We stayed in this apartment block from 26-31 July 1977.



Above: Summer craft school run in basement by Reba Place Fellowship.



Above: House of Julius & Peggy Beiser at 722 Monroe Street.



# REBA PLACE FELLOWSHIP

Evanston, Illinois

Reba Place Fellowship (RPF) began in Evanston in 1957 with their first house at 727 Reba Place. The community had its roots in the Mennonite tradition. When we visited in late July 1977, about 100 adults and 40 children formed the close knit fellowship. They had around 11 elders who took responsibility for the spiritual oversight.

The driving vision for the early members of the Fellowship was to live out a life of radical Christian discipleship as they observed it in the Gospels and the book of Acts. They believed the words of the earthly Jesus were meant to guide the community of his disciples in every area of life, not only then, but now. Jesus' daily life with his disciples and the common life of the early church in Jerusalem were the normative examples of how Christian life should be lived.

The first 14 years at Reba were full of blessings for many members and visitors, as well as notable stories of God's providential care for the community as a whole. But those years also left many unmet needs throughout the congregation. The need for more spiritual power to live out the sacrificial Christian life, more expressive worship, more freedom to express the Gospel openly to seekers etc. These generally unarticulated needs were the kindling onto which God was soon to pour the fire of His Spirit.

In 1971 Reba members took the then radical step of approving Virgil Vogt's sense of leading that he should quit his job with the state mental health system and be available full-time for pastoring and other leadership at Reba. Some months later he returned from a charismatic renewal conference convinced that Reba needed to hear the teaching of Rev. Graham Pulkingham, rector of Church of the Redeemer in Houston, Texas. Others from Reba who talked with Pulkingham confirmed the proposal.

Graham's powerful teachings and direct prophetic words to the gathered Reba Place community had a transforming effect. Many individuals experienced a season of spiritual healing and renewal. Personal devotions and corporate worship became much more free and

expressive. Speaking in tongues and words of prophecy broke forth in our midst. A new willingness to give testimonies and talk "evangelistic" talk appeared. The variety of gifts in the body was strongly affirmed, as was the role of the designated leadership. The ministry households at Graham's Church of the Redeemer in Texas were a powerful model of fruitful life together; several Reba households formed. Certain old-timers found the changes to be too much and moved on.

When we visited in late July 1977, this summary from Reba Place's own reflections may suffice:

*The heightened spirituality and intensification of life and leadership roles during the 1970s brought blessing to many, but they also revealed the very real dangers of grandiosity and group conformity. Certain households and pastoral relationships became authoritarian and coercive. At one point it seemed that almost everyone at Reba was living in one of the twelve households. The excesses and violations which occurred were a reflection of several elements: faith that almost anything was possible for those who believed; overcrowded living arrangements; lack of wisdom about the need of persons and families for space and varied accountability arrangements; unduly strong leadership roles; and much more.*

We sensed some of the above from our six day visit. Recently household numbers had been reduced. There seemed to be a lot of regrouping of people. Their community shared all things in common. Part of the membership was to pool all their money, possessions etc. Money was given to each house according to the number plus allowances to each person. Each month excess funds were distributed outside of the group. The question of non-members relating to the group was still being examined. Only a few Afro-American people attend the group. They have found it hard to break through to the black community. There is an emphasis on personal relationships.

Sunday morning worship was important in their community life. We sensed a beautiful atmosphere with their praise songs, dance, drama, sharing, prayer and exhortation. The sermon was acted out with the children involved. The older children went out after the drama and



Above: Reba Place Fellowship housing project for needy families.

had activities together. So far parents and members of each house have been responsible for teaching the children. They have other ministries including vacation school, nursery school, Just Builders etc.

I felt that the group was too serious at times and not quite sure what was expected from us. I felt like we were being 'watched'. People on the whole seemed fairly conservative. There was a bit of a reaction when we mentioned that we had stayed with Jesus People USA, who embraced 'alternative' lifestyles.

They were very disciplined in their meals, quiet time, prayer and house duties. There was an emphasis on peace and non violence.

*Reconciliation in everyday relationships becomes a prerequisite to worship. This involves a willingness to admonish and be admonished, the necessity of confession and forgiveness. How can I serve my brother or sister?*

Overall we found our time living in the community very encouraging. It would have probably helped the group to have more of an 'evangelical' outlook and an outward community focus so introspection didn't creep in.

Below: Sunday worship in Reba Place Fellowship Hall.



Below: Water baptism in Lake Michigan.



# THE WORD OF GOD

## Ecumenical Community

Ann Arbor, Michigan



Above: Picnic in the park for 'The Word of God' guests.



**THE WORD OF GOD** had its beginnings in a move of God amongst Catholic Uni students. Ralph Martin, Steve Clark and two other brothers moved to Ann Arbor in 1967 and began a "covenant community".

In August 1970 they called themselves "The Word of God" after a prophecy. The group numbered around 1,500 when we visited. The key emphasis of the group was "Loving Him and Loving Others".



Above: Family Night Concert at The Word of God

What started with four men is now a community of over 1000 men and women and over 500 children. Entirely Catholic at its beginning, The Word of God was at the time of our visit only 58% Catholic with a total of 64 congregations of many denominations from around Washtenaw County represented among its members. While the community began on the University of Michigan campus, now only about one third of its members are students. The remaining two thirds are both established families and younger singles and families, all who have felt the Lord calling them to community life.

*All of the members of The Word of God experience God transforming their personal lives with the power of His Spirit. Over the course of the years, God has also acted in the life of the community as a whole to lead and guide us. He has named us, spoken to us of His covenant with us and taught us about living together, family life, service, varieties of headship and other relationships, and many other aspects of the life of His body. Much of this wisdom is now embodied in the community's "Life in the Spirit" course in Christian living.*

*Living together under one roof or putting our salaries and material possessions in common are not essential aspects of community life. The relationship of brotherhood and sisterhood with each other is essential. It can be expressed in a variety of ways.*

Their life together as a community extends beyond gathering together for prayer meetings twice a week. The community is broken down into 11 geographic districts where community members can get to know each other and care for one another in a more personal way. Everyone in The Word of God is also a member of some smaller household grouping. The Lord has brought about a variety of households to adapt to individual's differing needs, desires, and circumstances, but all serve as the place where the community relationship is expressed. There are about 46 non-residential households where a number of families and a few single people, who all live close to each other, gather once or twice a week to share their lives, pray, and often share a meal as well.

About 168 community members live in 30 apartments and houses of relaxed organization and moderate commitment called "Christian living situations". In the university dormitories, about 160 community members meet together in "dorm households". Also, there are 44 residential households, most of them built around families. These have a high degree of commitment, internal headship and 15 of them have an additional commitment to hold their finances in common. All of these living situations are the building blocks out of which the community is built up in unity.

*People in The Word of God are involved in a variety of community-related volunteer services and occupations. There are people responsible for a weekday child-care programme, youth activities programme, for the arrangements for our guests, and people who are responsible to coordinate our facilities, weekends, seminars and courses. There are others we have given the responsibility to provide us with teaching, guidance, and personal care and direction. Each district coordinator is responsible to see that everyone in his district is cared for, and is assisted by district and household heads. The head coordinators together with the district coordinators are responsible for the life of the community as a whole. We have asked some people to take a concern for such developmental areas as the growth of the community in spiritual gifts such as prophecy and healing.*



Above: Members wore mantles and veils at Sunday afternoon worship.

There are also those involved in special outreaches such as "New Covenant" magazine, "Word of Life" books and tapes, music distribution, the "Lighthouse" performing group, and other ministries designed to spread the news of what God is doing today. There are presently some community members living overseas, engaged in building community there and fostering the growth of the international renewal.

The majority of the members of The Word of God do not have a full-time community service they perform, but rather are employed at their particular occupations at work, school, or home. All the members of the community seek to reach out to others - to fellow community members, to neighbours and friends, and to people who visit The Word of God - both with acts of kindness and words of support and encouragement, sharing with them the joy of life with God and with one another.

*Over 1500 people from across the country and around the world are expected to visit us this year. We welcome you with the hope that you will be able to experience God's love and understand Him as He speaks, very individually, to you.*

We really enjoyed our 5 day stay soaking up the Holy Spirit's moving in this visionary community. The guest house had an encouraging ministry to promote charismatic renewal, expecting the Lord to speak and direct all involved.

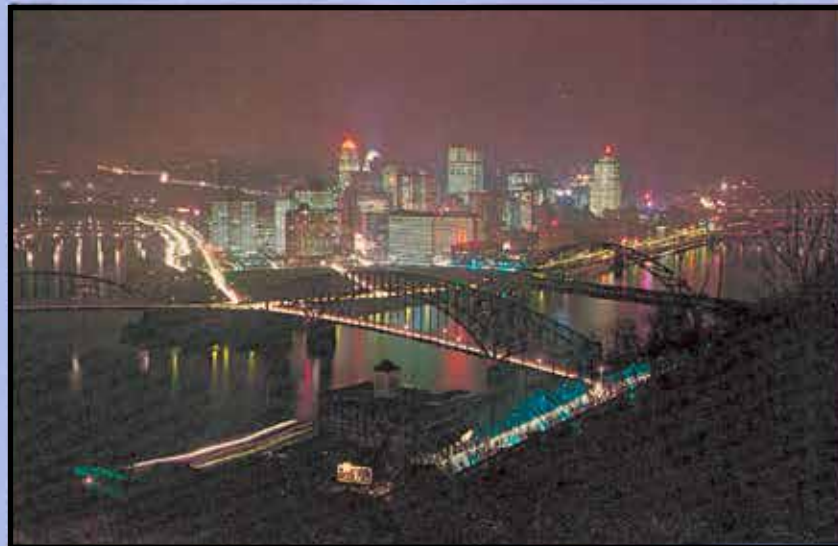


Above: Some of visitors at The Word of God guest house during our visit. LtoR: Sister Bernadette Cupen & Mathilda D'Souza (from India), Jenny Graetz, Father Jerry (from Ireland), ? and Maureen Fernandez (from Bombay, India).





Above: The Governor Nelson Rockefeller Empire State Plaza is a complex of several state government buildings in downtown Albany, New York.



Above: Pittsburgh, the "City of Bridges" located in the SW of Pennsylvania at the junction of the Allegheny, Monongahela, and Ohio rivers.



Above: Pittsburgh is also known as the "Steel City".

## Love Inn Ministries

Freeville, New York State, USA

An article in the New York Times newspaper reported on the Christian ministry in June 1971:

*The sign on the big barn right off Highway 13 reads "Love Inn," and it's well known in the area as a crash pad. The long-haired youths who congregate there are clearly middle-class dropouts. Love Inn, though, is one commune with no public relation problem. On the contrary, its members receive invitations to speak to the Kiwanis Club and in the local schools about drugs.*

*"They may not agree with us that Jesus is the answer," said Scott Ross, the commune's leader, "but they know that we get results when they don't." Mr. Ross and his fellow occupants of Love Inn are "Jesus People," part of a nationwide movement of youths who are "turning on to Jesus" and dressing up the old-time religion in hippie garb.*

*They live and work together in the rambling barn and an adjacent brown frame farmhouse, hold Tuesday evening Bible studies and operate a telephone counseling service called HELP. On weekends, the barn becomes a coffee house for local youths who want to drop by for live rock music and rap with the performers about Jesus.*

Love Inn was founded in 1969 by Scott Ross who was a radio announcer. After Peggy Hardesty was healed of arthritis, she offered her old barn to the ministry. When we visited late August 1977, the barn had been renovated and extended. About 250 people worshiped there on Sundays. Within an 8km radius, there were 150 members living in community. The members were divided into regional house groups with 12 elders leading these groups. Members came from all over the USA to be part of a close knit community with pastoral care.

Love Inn Ministries reaches out across the USA with a message of hope through contemporary Christian music, a newspaper called "Renaissance" (formerly "Free Love") and "The Larry Black Show" broadcast weekly over 150 radio stations. They also had the "Love Inn School" run by Ragnhild Kjeldaas, a Norweigan.

We felt it was a great set up for community living and reaching out to people searching for a meaningful life in Jesus. We appreciated the welcome from our hosts and staff during our 2 night stay.



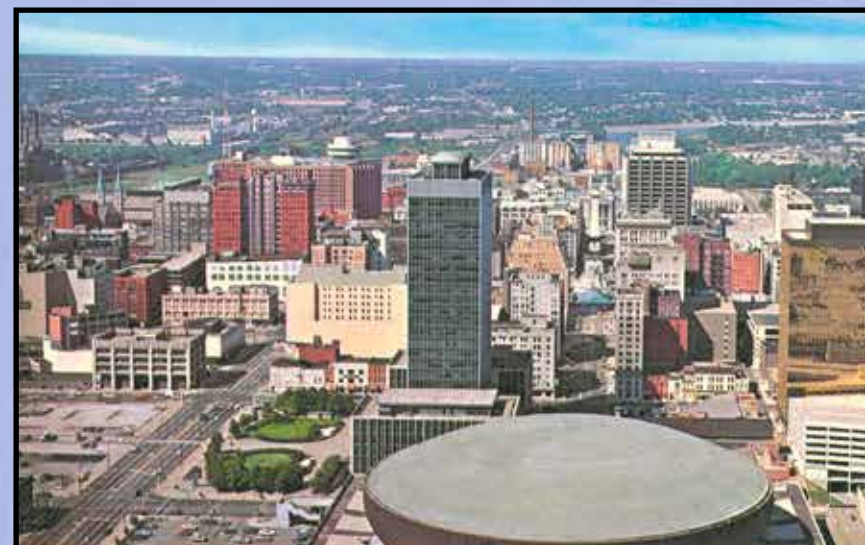
Scott Ross



Founder of Love Inn.  
His book is titled "Scott Free".



Above: Love Inn's renovated barn and worship centre.



Above: City of Indianapolis, Indiana.



Above: Ken & Maxine Wilkins, Sarah, Suzanne and Jennifer.  
Our hosts for our stay at Love Inn Ministries.





Above: Koinonia Village Housing Project.

## KOINONIA PARTNERS Americus, Georgia USA

When we visited Koinonia Partners from the 8-12th of September 1977, they occupied 1,367 acres land. The principal crops grown were peanuts, corn, soybeans, pecans and grapes, along with a 5 acre vegetable patch. There were 35 partners involving 50-60 people. The "Partnership Industries" provided employment for surrounding neighbours who became shareholders. The income to meet the needs of "Resident Partners" came through pecan shelling and the mail order sales of fruit cake and candy.

Work was a major part of life. The community was energy conscious and many were peace lovers, protesting about involvement in war. Partners who come from all over America, undergo periodic teaching to refocus on Kingdom of God values.

We sensed Koinonia community were "anti-legalistic" in their Christian faith, avoiding unnecessary doctrine and theological divisions. They met in small groups during the week and rotated leadership for Sunday worship. They had a very low key, ecumenical and loose leadership structure. They were against one strong leader dominating community life.



Above: Ferro-cement low-cost housing in village.



Above: Clarence Jordan.



Below: Sharing in a community meal at Koinonia.



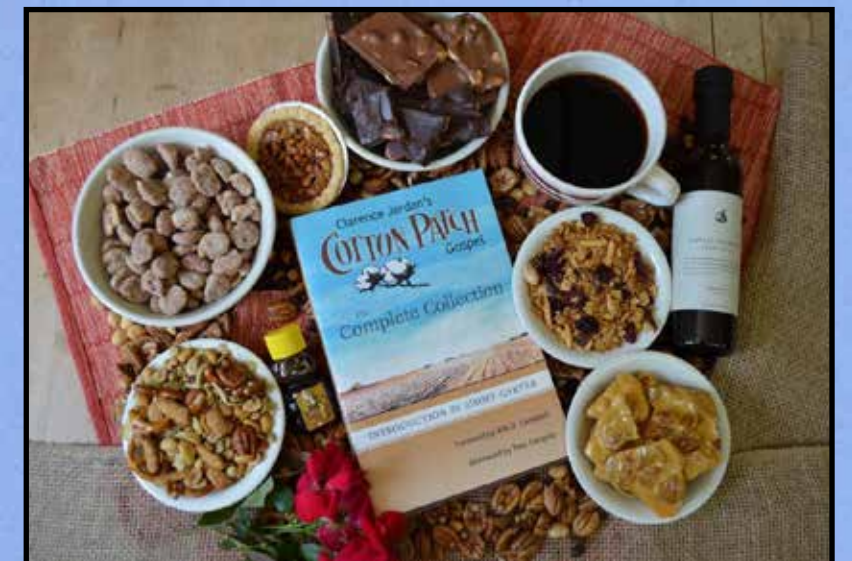
The "Fund for Humanity" provided over 60 houses for poor people (mainly Afro Americans) in Koinonia Village and Forest Park.



Above: Experimental low-cost dome house at Koinonia Village.



Above: The Community Cooperative Food Store provided cheaper goods for community members.



Above: Samples of the farm products that are sent out by mail order. Also Clarence Jordan's "Cotton Patch Gospel" book.



Above: The Kindergarten and the Child Development Centre which catered for around 20 children from ages 2-6.



## KOINONIA PARTNERS

### Americus, Georgia USA

Koinonia Partners was founded by Clarence and Florence Jordan and Martin and Mabel England in 1942 as a “demonstration plot for the Kingdom of God.” For them, this meant an intentional community of believers sharing their lives and resources, following the example of the first Christian communities as described in the Acts of the Apostles. Other families soon joined, and visitors to the farm were invited to “serve a period of apprenticeship in developing community life on the teachings and principles of Jesus.”

*Koinonians shared not only faith and resources, but also work. We farmed the land for our livelihood, and sought ways to work in partnership with the land, “to conserve the soil, God’s holy earth” (Clarence Jordan). We preached, taught, and were members of local churches. From the beginning, Koinonians emphasized the brotherhood and sisterhood of all people. When we could afford to hire seasonal help, Black and White workers were paid a fair, equal wage. When the community and its guests and workers prayed or ate a meal, we all sat together at the table, regardless of color.*

Their commitment to racial equality, pacifism, and economic sharing brought bullets, bombs and a boycott in the 1950s as the KKK and others attempted to force them out. They responded with prayer, nonviolent resistance, and a renewed commitment to live the Gospel. A mail-order business was created which sustained their community through tough times.

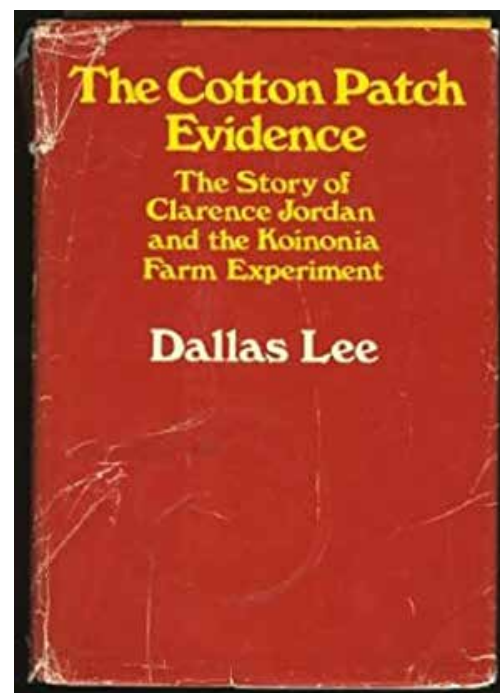
As the threats of violence dwindled, they focused on the poor quality of local housing and began a project to build decent, affordable homes for their neighbours. Clarence Jordan also focused on a passion he held to pen a version of the New Testament from the original Greek to south Georgia vernacular.

From his writing shack nestled in one of Koinonia’s pecan orchards, he wrote the “Cotton Patch Version” and prepared for nationwide speaking engagements. On the 29th October 1969 while working on a sermon, Clarence Jordan suddenly died from cardiac arrest at the age of 57.

Below: Florence and Clarence Jordan.



Below: The book of the Koinonia journey.



Below: Florence Jordan (front left) and 'Coffee' Worth (back left).



The titles “Koinonia Partners” and “Koinonia Farm” seemed to be interchangeable names over the decades. It was officially renamed “Koinonia Farm” in 2010.

**Timeline of Koinonia Partners and Koinonia Farm history:**  
<https://www.koinoniafarm.org/koinonia-history-timeline/>

During our three day stay we got to share with various members of Koinonia and taken to a prim and proper Southern Baptist Church service at Americus which finished on the dot of 12 noon! We also participated in an adult Sunday School 'coffee and cake group' with a lesson on "Thou shalt not steal".

We were picked up from the Americus bus depot by Florence Jordan and "Coffee" Worth. We were appreciative of the generous hospitality shown by brothers and sisters of Koinonia.

## HABITAT FOR HUMANITY

The concept that grew into “Habitat for Humanity” was born in the USA at Koinonia Farm, a small, interracial, Christian farming community. Koinonia Farm was founded in 1942 outside of Americus, Georgia, by farmer and biblical scholar Clarence Jordan and others to promote racial reconciliation.

Millard and Linda Fuller first visited Koinonia in 1965. They had recently left a successful business and an affluent lifestyle in Montgomery, Alabama, to begin a new life of Christian service.

At Koinonia, Jordan and Fuller developed the concept of “partnership housing.” The concept centered on those in need of adequate shelter working side by side with volunteers to build simple, decent houses.

The houses would be built at no profit and interest would not be charged on the loans. Building costs would be financed by a revolving fund called “The Fund for Humanity.” The fund’s money would come from the new homeowners’ house payments, no-interest loans provided by supporters and money earned by fundraising activities. The monies in the Fund for Humanity would be used to build more houses.

An open letter to the friends of Koinonia Farm told of the new future: *What the poor need is not charity but capital, not caseworkers but co-workers. And what the rich need is a wise, honorable and just way of divesting themselves of their overabundance. The Fund for Humanity will meet both of these needs. Money for the fund will come from shared gifts by those who feel they have more than they need and from non-interest bearing loans from those who cannot afford to make a gift but who do want to provide working capital for the disinherited... The fund will give away no money. It is not a handout.*

In 1968, Koinonia laid out 42 half-acre house sites with four acres reserved as a community park and recreational area. Capital was donated from around the country to start the work. Homes were built and sold to families in need at no profit and no interest. The basic model of “Habitat for Humanity” was begun.

In 1976, the community decided not to take the Koinonia Partnership Housing Movement worldwide, but supported Linda & Millard Fuller doing so. The community helped them move into Americus and begin Habitat for Humanity.

Below: A selection of Koinonia mail order goods from their catalogue.





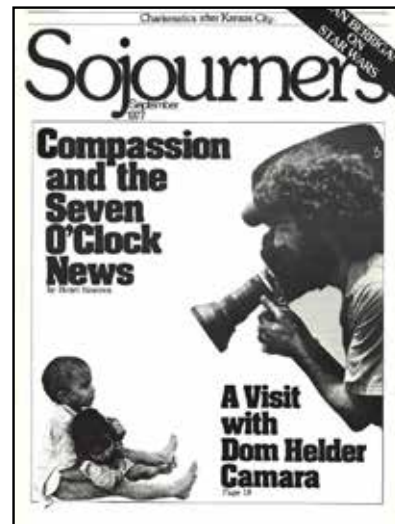
# SOJOURNERS

Washington D.C.

The community began at Trinity Evangelical Divinity School in Deerfield, Illinois, in the early 1970s when a handful of students began meeting to discuss the relationship between their faith and political issues, particularly the Vietnam War.

In the fall of 1975, the fledgling community including Jim Wallis, moved to Southern Columbia Heights, an inner-city neighbourhood of Washington, D.C. The community and the magazine took the name "Sojourners". The biblical metaphor "sojourners" identifies God's people as pilgrims—fully present in the world but committed to a different order. The community lived together in common households, had a common purse, formed a worshipping community, got involved in neighborhood issues, organized national events on behalf of peace and justice, and continued to publish the magazine.

*Sojourners are Christians who follow Jesus, but who also sojourn with others in different faith traditions and all those who are on a spiritual journey. We are evangelicals, Catholics, Pentecostals and Protestants; progressives and conservatives; blacks, whites, Latinos, and Asians; women and men; young and old. We reach into traditional churches but also out to those who can't fit into them. Together we seek to discover the intersection of faith, politics, and culture.*



We got to talk with Joe Roos who was publisher of Sojourners magazine at the time of our visit late September 1977. On Sunday morning we attended the Sojourners worship gathering. This was attended by about 60 people. A Dutch film crew were recording at the time. Jim Wallis, the founder of Sojourners and Steve Perkins led the meeting which followed a liturgical format. Our interaction with the group encouraged us to consider pacifist beliefs. Sojourners differentiates from other evangelicals in its condemning of militarism, corporate excesses, and the exploitation of people in the Third World.

Below: The Sunday morning Sojourners worship gathering. 25 Sep 1977



Above: View from the Washington Monument to Capitol Hill.



Above: The White House which accommodates the President and his family.



Above: We were invited for dinner at "Fellowship House" by Dr. Dr. Joe Griggs.

## Washington D.C.

**Washington D.C. (District of Columbia)** is the capital of the United States of America. After the American Revolution, it was founded in 1790 as the seat of government of the newly independent country. It was named after George Washington, the first president of the United States and a Founding Father.

The city, located on the Potomac River bordering Maryland and Virginia, is one of the most visited cities in the world, with millions of tourists paying a visit annually.

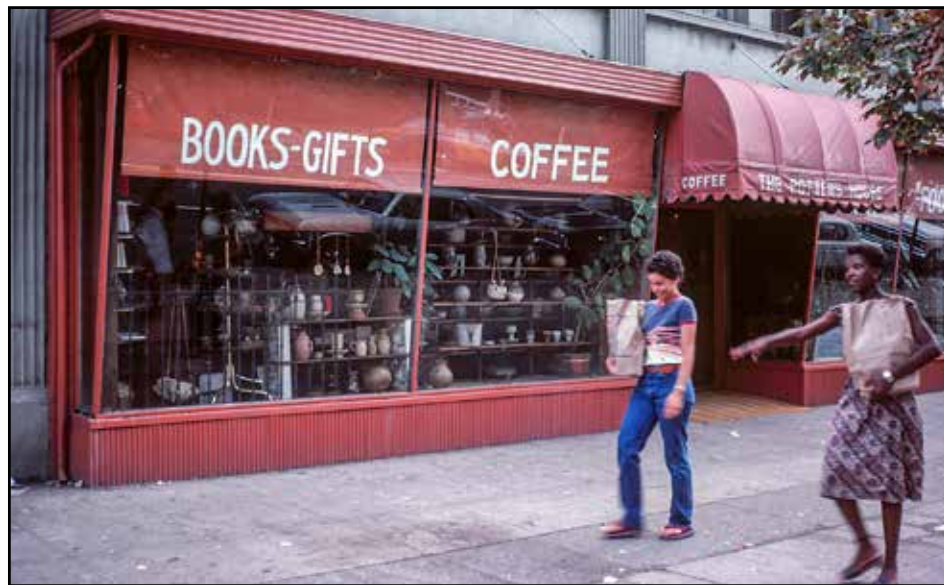


Above: The Dome at Capitol Hill



Above: A Panda Bear at Washington DC Zoo.





Above: The Potters House is one of the ministries of "Church of the Saviour".  
Below: Inside Potters House -coffee house, book corner, art gallery & crafts.



Below: "Mozart Apartments" –one of the Jubilee Housing projects in 1977.



## THE POTTER'S HOUSE

### An arm of "The Church of the Saviour"

#### 1658 Columbia Road N.W., Washington DC, Capital of the U.S.A.

Since opening their doors in 1960, the story of The Potter's House has been entwined with that of the suburb of Adams Morgan, which is about 3km north of the White House. Celebrating the neighbourhood's gifts, as well as sharing in its struggles, this rustic church-run coffee house on Columbia Road grew into a vibrant centre for activism, the arts, and community development.

The vision for The Potter's House was born when Gordon and Mary Cosby spent the night above a noisy tavern in New England. Surmising that Jesus would have been more at home there than the staid church they had just visited, they began to imagine a place that would welcome everyone, Christian or not, to explore life's big questions. Members of "The Church of Saviour" rallied around the idea, and "The Potter's House" soon became a reality. Reclaimed barn wood walls and candlelit white tablecloths set the scene. Specialty coffees and desserts drew in crowds for deeper conversations. An artists guild curated rotating exhibitions and soon started a gift shop up the street to share their creative works. By the mid-1960's, The Potter's House had become a national phenomenon, spurring similar coffeehouses in churches and on campuses across the country.

Awakened by the 1968 riots following the assassination of Dr. Martin Luther King, Jr., The Potter's House began to connect more deeply with its African-American neighbors. Years of racially motivated disinvestment had begun to take their toll on the area, and hundreds of families were living in slum conditions while paying exorbitant rents. Building relationships across poverty and privilege, "Jubilee Housing" was formed in 1973 to rehabilitate the "Mozart" and "Ritz" apartments and ensure their affordability. Other buildings soon followed, along with an after school program and free health clinic for Jubilee residents and beyond.

Throughout the 1970's Adams Morgan was a swirling centre of social activism and cultural change. Longtime neighbourhood residents fought discrimination and displacement under the banner of "Black Power". The Mayday Tribe planned massive anti-war actions from their communal house on Lanier Place. Those migrating from Latin America to Adams Morgan and nearby Mt. Pleasant brought their rich cultures with them, coming together annually for the highly attended Latino Festival. Reflecting these developments, programs at The Potter's House increasingly explored themes of liberation, solidarity, and care for the earth. While not without conflict, the church's vision of 'our people' was expanded beyond earlier boundaries, as

Below: Gordon and Mary Cosby –the vision for "The Potter's House".



Elizabeth O'Connor chronicled in her book "The New Community". In 1976 The Church of the Saviour dispersed into smaller churches, several of which came to call "The Potter's House" home. These churches would become important bases for community development and provide critical infrastructure in an era of decreased funding for the inner city. A number of direct service organizations emerged in the following decade. "Jubilee Jobs" provided a path to employment for those struggling to find work. "L'Arche" offered a human-centered alternative to institutionalization for those with intellectual disabilities. "Sarah's Circle" enabled Adams Morgan seniors to age in peace. "Christ House" gave homeless men and women a place to rest and heal. "Samaritan Inns" supported those taking steps in their recovery from chemical addiction. "Academy of Hope" came alongside adult learners furthering their education.

While spending a week in Washington D.C., we attended an ecumenical service at "The Church of the Saviour" on Massachusetts St. With about 120 people present, Gordon Cosby, the founder of the church, spoke on "Preparing for Death". It was quite a formal and liturgical service. We checked out the "Mozart" Jubilee Housing project and attended several gatherings at "The Potter's House". We were taken out to their retreat centre at Dayspring Farm in Germantown, 40km NW of Washington D.C. We stayed the night at the beautiful location with fruit orchards and took in the colours of "Fall" (Autumn). Mal found an apple tree that was the same variety that he had on his fruit block as a child!

A quote from Gordon Cosby:

*The one journey that ultimately matters, is the journey into the place of stillness deep within one's self. To reach that place is to be at home; to fail to reach it is to be forever restless. In contemplation we catch a vision of not only what is, but what can be. Contrary to what we have thought, contemplatives are the great doers. The inward journey is not only centering prayer and listening for God, it is also a journey of self-knowledge and restraint, of surrender and courage for non-violent action.*

We were thankful for the overall hospitality we received. Dr. Joe Griggs who worked for the US Department of Health showed us the sights of Washington D.C. and even took us to "Fellowship House" for a meal with the 'upper class' Christians of the Capital. They welcomed us - we felt at home despite our back-packer "best-dress" outfits.

Below: "Church of the Saviour" home base at 2025 Massachusetts Ave.







Jenny and I travelled about 13,000 miles (21,000km) on Greyhound buses in North America over 127 days. It cost us just under \$15US per day for accommodation, food, local transport, entry to tourist venues and other general living costs. We prepaid our airfares and bus passes before leaving Australia. The exchange rate was pretty good as we could get \$1.10US from one Australian dollar. We didn't have to book buses ahead. If the bus was full, they would put on another bus. Very convenient.

Below: Jenny checking out one of the Redwood trees in California during a bus stop.

The downside of travelling by bus was that it was hard to take photos because of tinted windows. We bought many postcards of the scenic views we passed through. We carried two Ricoh 500G cameras, one for slide film and the other used 35mm negative film for prints.



Below: Time out reading Prince Caspian. Mal found this straw hat in the Grand Canyon.

Above: The tapestry cushion we both worked on while travelling on the buses. Jenny was intrigued with the chipmunks (and squirrels) that we encountered.

