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The modern world-view was formed in three great moments: the idea of geologic time, which was first presented in the West by James Hutton in 1785; the acceptance of the idea of evolution by natural selection in the middle of the century, with the publication of Darwin's *On the Origin of the Species* in 1859; and the gradual acceptance of the theory of the subconscious mind around the end of the nineteenth century.

It is a great tragedy that the official representatives of the Christian religion in large part resisted the acceptance of these ideas, and that a polarity came about between science and religion. A tragedy both because it increased the divide between matters of the spirit and observable facts, but also because the discovery of evolution—both in the formation of the earth, and in the emergence of species—is profoundly Christian, if the raw data are interpreted in a way that takes account of the spirit. And the discovery of the soul's depths gives us access to that realm where spirit and matter meet: to the mystery of the human heart. The articles in this issue are an attempt to integrate these facts from the sense-perceptible world with insights and experiences from the spiritual world.

Tom Ravetz

Forward

IAIN CRANFORD HUNTER

I was on a slow train, sitting alone, and the knowledge came to me (the sight met me) that angels had white wings not gold ones; their figures were there before the inside me; they had no feet, flitted footless, flew.

Spring repeated around me, leaf-patterned, surging toward flowering in every inch, as I travelled the metal tracks, and thoughts went outside me, escaped me, and became pictures in the greenery, and in the empty carriage of cold chairs, swept over with shadow; in the bright leaves, sunny, my thoughts lived, brought new growth, never seen on earth, or heard, or handled. Unusual flowers bloomed to say the least, the littlest. And I wondered if even the trees knew.

What grew there was grotesque or beautiful, and talked, one being to another, them to me, them to each other.
Creamy whites and shining yellows, magenta tongues wagging, appearing and disappearing among the common, veiny green, and shadow-cold twigs. I wondered if the flies knew. I felt sure the bees did.

Then blue angels filled the cloudless blue sky till the blue sky was just angels and nothing else: moving together creatively, surging like waves, winging, swimming, in a surrounding way, listening to the moon at their backs, following the words of the sun in front, doing its will, acting in harmonious motion, praying.

The train slid along below: monotonous, linear, track-bound, and sad, like a man dying who thought he was his body and his body was him. He ran the risk of making this real.

But the angels...

the spirit-blooms...

Christ's Coming calls for my Becoming

Hartmut Borries

For many of us, the last month of the year is a time of additional work and stress. As school and other activities draw to a close we seem to become busier than ever. But in the Christian year, December is a time of beginning. Advent refers to the coming of Christ. It represents the beginning of our path of spiritual development. As a small child looks up to its mother, so does our life begin with looking up from our small concerns and connecting with the source of life or the Being that we call Christ.

At Advent time, we are presented with a spiritual challenge. Our sense organs of eye and ear are accustomed to perceiving physical matter. How then do we become aware of the being of Christ in the spiritual realm?

Each time we celebrate the sacraments we open ourselves to the realm of the Divine in our thinking. As the source of life, Christ offers Himself to us in bread and wine. In this way, we are able to touch and taste Him. Yet still the question remains: how might we become aware of Christ as a spiritual presence?

As the year draws to an end we may also become aware of endings in our personal lives. Where have we 'hit the wall' and no longer know what to do? We might have tried hard to make a friendship or relationship work and yet the problems continue. Perhaps we've stopped praying and asking others for help. When we go to a church service, it feels as if nothing can move us. Our inner life seems to have died.

When we feel inwardly numb and dead, sometimes we compensate by being outwardly overactive. One appointment follows another—there is always someone else to see and something else to be done. Having no time to stop and listen, we run away from ourselves.

It takes strength and courage to slow down and begin listening to oneself. Sometimes it takes exhaustion to force a halt. There is often such a clamour of thoughts and feelings, inner chaos and noise echoing within me from my busy life that I would rather not listen at all. It's a relief to turn on some music or watch a movie. Rarely do I realise

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Angels Worshipping, Benozzo Gozzoli, Detail, Palazzo Medici Riccardi, Florence

that I'm still escaping from myself, this time into a world of entertainment.

However I could choose another path. If I hold still for a moment and persevere with making a silent space for myself then I realise that beyond all the clatter and chatter I feel empty and lonely. Is this what I've been looking for? Is this the company I crave that will bring me joy and fulfilment? Again I'm challenged not to rush into some other business, even something as simple as heading to the fridge for a bite to eat or a quiet drink. Instead, even though it doesn't seem much fun, I might try and strengthen the moment of listening to and living with myself. If this is my choice then something new can happen.

I may not hear it with my ears because it is more an inner sensing that is felt rather than a physical sound, but gradually I become aware of a calling. Within me there resounds the word, `become'.

This is the turning point. Christ's coming calls for my becoming. The 'I am' of the world is calling me to inner activity. By facing myself, I overcome the urge to escape. In meeting myself, I take the first step on the spiritual path and make a fresh start with the work of self-transformation. Out of this inner activity of listening awareness, my spiritual perception may grow. Although I may not yet see Christ, I can begin to sense Him in the process of my becoming alive again. From my inner activity I will find inspiration and strength for deeds of love and selflessness. I begin to walk the Christian path to selfhood when I stop running in order to listen for the call of my own becoming.

Working With the Angels

Cynthia Hindes

There are nine ranks, or choirs of angel above the human realm. The third group of three, the angels, the archangels and the Primal Powers or Archai, are the three choirs we want to focus on in this article.

In artistic renderings of angels there are three characteristics that are frequently pictured. The first characteristic is that angels have wings. When we think of the earthly creatures that have wings, the birds, we realize that they inhabit a sphere above the earth, the airy regions. They live in a world of light and uplift; they are not limited by earthly gravity. Picturing angels as having wings is an artistic way of saying that angels, too, are not bound to the earthly. They are limitless; they live in expanses. They live with the world of eternity at their backs.

In Ezekiel 10:12 there is a mighty description of great angelic beings covered in eyes. Therefore angels' wings are sometimes artistically rendered as having eyes on them, often by portraying their wings covered in the feathers of peacock eyes. Eyes convey consciousness. Angels take things in, into a consciousness that is broader, brighter, clearer, purer, and more transparent than human consciousness. Eyes also shine forth; the gaze of an angel radiates love and recognition.

A third artistic motif used in picturing angels is to depict them as musicians. A good piece of music opens up heaven for us. In music, spiritual creative forces permeate space. Music tunes and harmonizes souls, ensouling and spiritualizing community; tuning souls to one another. These three motifs, wings, eyes and musician, can help us to understand the relationship between the human and the angelic realms.

Angels

The lowest of the angelic choirs, the angels, are the ones closest to the human realm. Angels are intimately connected with individual human beings. We each have an angel assigned to us, a guardian angel, who accompanies us along our paths through lifetimes. The following poem by Rose Ausländer conveys something of the mood of our relationship to our angel:

Our angel's 'wings' give it the overview that it is not possible for us to have. The angel's 'eyes', angelic consciousness, see, take in, and remember everything for us. Our angel can remember what we have been and who

The Angel in You

The angel in you Rejoices over Your light Weeps over your darkness

Out of his wings whisper Words of love Poems, tender affection. He watches over Your path

Direct your step
Angelwards.

Rose Ausländer

we want to be. Angelic consciousness is, like that of a chess player, able to anticipate the results of our moves. Our angel is the carrier of our higher self. Angels listen to our thoughts. To become aware of one's angel is to feel oneself to be watched, seen and recognized. Our angel's eyes radiate love, recognition.

Our guardian angel is the musical director in our lives. Together with our angel we have decided what our life, our piece of music shall be—a light-hearted piece? A grand tragic symphony? A simple folk melody? Our angel sees to it that the events, the people we are to meet, the instruments so to speak that we need to make our

music, are presented at the proper time.

But our angel and the spiritual world have given all of us a particularly precious and important gift—our freedom. Nothing is determined. Opportunities are presented to us. Angels gently suggest through inspirations, thoughts, atmospheres, will impulses. But whether we respond, or not, and how we respond, is entirely up to us. How we play our life's music is our choice.

To the guardian angels themselves, this connection with the human realm is not a matter of indifference, for the angels have bound their destiny to ours. They not only walk with us; they have connected themselves with our thoughts, our feelings, our will, at great danger and possibly great pain to themselves. They have devoted their being to ours. Our destiny is their destiny. Human truth, beauty and goodness, as well as human passion and darkness reach up into the spiritual world through our angel.

How can we strengthen our connection with our own angel? How can we work in community with our angel? Every quieting of feelings of irritation or anger or envy, creates space for our angel's clarity and conscious overview to enter our souls. Everything done in tranquil prayer or meditation, all religious practice, contributes to this. Our angels are particularly connected to us in the sacraments. We will say more about that aspect later.

Our angels are particularly interested in our thoughts, in what we are able to generate voluntarily as thoughts. Following the 8-fold path that Buddha laid out—right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, requires that we give thought to our lives. The eightfold path is an exercise in thinking, in walking with our angel, a way of 'directing our steps in the dance angelwards'.

Archangels

The next choir of angelic beings is the archangels. They work out of deeper reaches of eternity. Their wings are broader, their eyes, their consciousness more penetrating. They are like a teacher who works with a group of children for many years until the teacher becomes deeply heart-connected with each one of them and they with the teacher. Under the archangel's wings

are a whole people, nation or folk. The archangel receives souls conceived into a people and permeates them so that they become Russian. or American. or Japanese. They do so primarily through the particular language. They are the inspiring geniuses of the languages, the structure, the sound, the pictures and phrases and

An Angel Speaks

CHRISTIAN MORGENSTERN

O if you knew how your countenance is changed, when in the midst of that pure gaze which can unite you with me Your hold upon yourself is lost And you turn away.

Just as a landscape in clear light
May suddenly cloud over, do you close
Yourself against me, and I have to wait
And wait in silence, often long.
And if I were like you a human being
The pain of disdained love would kill me.

But since the Father has given me unending patience I wait for you unshaken and expectant, whenever it may be you come.
And even this gentle reproach
Take not as reproach—only as a pure message.

sayings, the feeling tone. In ancient times, Archangelic inspiration in song and poetry worked to form the souls of a people in a language group, just as adult language and speech works to form the child in its development. Archangels inspire language in order to give the possibility of developing particular special faculties within the souls embedded in the language group. Archangels work in the soul landscape of groups of people, in which individuals shine like centres. Speech is the connector, the bridge between people. Speech is the archangelic atmosphere, the archangelic ocean in which we swim.

There are three forces that work in any nation or people. The first is archangelic inspiration. In opposition to that stand adversary forces, which attempt to eradicate what the archangel brings. And the third element is the individual human beings with their own weaknesses and their own destinies. As a result of the interweaving of these three forces, there is a wrestling over the proper progress and evolution of the individual's and the folk destiny. In ancient times, the archangel could inspire, and work through kings and statesmen. The king was the carrier of archangelic consciousness. Now the archangel must find others, the artists, the poets, the thinkers, to be the carriers of their inspirations. We need to become more conscious about how this folk destiny will be decided. We need to become more conscious of how our own destinies work in harmony or in opposition to the archangel of our country. We need to become more aware of what our archangel wishes to bring, more aware of what the opposing forces are doing to thwart that.

The archangels are greatly concerned with the current growth of the forces of darkness. They are looking for possibilities to expand and strengthen their connection with human beings. They need our spiritual knowledge. They need the effectiveness of a religious ritual that awakens spirit consciousness. They need the initiative of single individuals who begin to understand.

How do we strengthen our relationship with the archangel? One way is through the proper use of language. That we begin to use words thoughtfully, creatively; that we use words not to wound, but in such a way that truth and selfless spiritual meaning shine through them. We also strengthen our relationship with the archangel when we develop in ourselves the twelve kingly graces that Shakespeare, that master of the English language, mentions in Macbeth: justice, truthfulness, temperance; stableness, bounty, perseverance; mercy, humility, devotion; patience, courage, fortitude.

Primal Powers—Archai

Our guardian angel watches over our uniquely irreplaceable selves; they are particularly interested in our thoughts. The archangels integrate us into a nation and people through the feeling tone of language. The Primal Powers, or Archai, are the highest members of the third hierarchy of angels. They weave and coordinate the various peoples and nations into a whole. They work to make us into human beings, a part of the whole human race.

The Primal Powers are responsible for the great rhythms of human history; the time periods of the great cultural epochs. A single human life unfolds in seven year rhythms: at seven, the change of teeth; at fourteen, puberty; at twenty-one we receive our majority (our ego takes hold); at twenty-eight there is an experience of loneliness; at thirty-three to thirty-five an encounter with death experiences. In like manner mankind as a whole undergoes a rhythmic development—the great cultural epochs. The Primal Powers are the conductors of the heavenly orchestration of those greater time periods. Thus it is the Archai who stand behind the rhythmic unfolding of the great cultural epochs, ancient India, ancient Persia, the Graeco-Roman period, etc., in which human capacities are developed for all of mankind. Each of these great epochs lasts approximately 2100 years.

Furthermore, within these larger cultural rhythms there is a smaller rhythm of about 350 years in which one of seven archangels is asked to be something like a soloist in the orchestration of the symphony of mankind. Just as a soloist in an orchestra sets the tone and colour and voice for the rest of the instruments, so too does each of the seven archangels offer a different specific quality to the human orchestra. In the 1400s Gabriel, the archangel of birth and incarnation, began leading mankind fully into earth circumstances. The result was the full blossoming of science, of world discovery, business, industry, and technology. Mankind conquered the earthly spheres, and rightly so.

In the late 1800s the archangel Michael took over for the period we are currently in. He brings a totally different character and mood. Gabriel's emphasis was on the birth portal, the incarnational portal of earthly life. Michael leads us to the other portal of earthly life, the portal of death. There we experience him as the spiritual leader of mankind back into the spiritual world. He is often pictured holding the scales in which we are weighed after death.

The ball that was set in motion by Gabriel continues to roll; we continue to be interested in the earthly. But what is good in one time eventually

becomes over-ripe, and then it can fall into the hands of the adversary powers when its proper time is past. Michael wrests us out of too strong or too one-sided a connection with the earth. Becoming fully earthly was a necessary stage in humankind's development; but it was a stage to pass through, not a goal. All the human initiative and strength and activity that went into conquering the outer world need now go toward the spiritual, so that we become explorers, discoverers, masters in the spiritual sphere. And we see that happening—the rise in interest in the angelic world, in the hospice movement for the dying, in reports of near death experiences, the rise in interest in spirituality altogether. Human beings are now seeking spiritual experience. Things, ways of thinking, institutions that do not serve this current human task can be taken possession of by the adversary forces. Therefore, outmoded ways of thinking, outmoded institutions need to be dismantled to prevent them from falling prey to the adversary and destroying mankind.

Michael, like all the angelic beings, respects our freedom. So he uses crises, blows of destiny, shocks, in order to awaken us to our true contemporary calling. These crises are initiated by the angelic world, not against us, but against the adversarial forces that would chain us in slavery to the earthly, now that the earthly is no longer our primary task.

The guardian angel is interested in what the human being thinks; the archangels concern themselves with soul capacities. The Archai themselves are fiery spirits, enkindling and purifying love; they live in glowing enthusiasm for the awakening of human beings into free understanding and free action. The Archai are intensely interested in what the human being does, in human work. They are interested in what significance our work has for wider circles of people and for nature. In the end, everything we do has such a significance. When human beings consecrate their work as service to divine beings, (not to the adversaries) then it is acceptable to the Archai.

The spirit of the current time, now under the regency of Michael working for the Primal Powers, requires of humanity three things: First, human encounters are to become sacramental. Every human being is to be met,

Cynthia Hindes is a priest of The Christian Community working in the Los Angeles area. not at the level of appearances and earthly identity, but in his or her true eternal being. Second, as a consequence of seeing the eternal in the other, all religious life is to be built on absolute freedom. And third, the human being is to become capable of grasping and knowing, experiencing the spiritual realities of the world consciously, through and in and with thinking and thought.

This is how we begin to work with the Primal Powers and with Michael in the current orchestration of humanity—that we meet others as eternal beings, that we practise (and let others practise) religion in absolute freedom, and that we begin to experience within ourselves the spiritual reality, the eternal, in everything we do in the temporal world.

Heavenly Cultus, Earthly Cultus

What do the angelic hierarchies have to do with The Christian Community? How does The Christian Community work with angelic hierarchies?

In Revelation 1 we hear:

...upon turning I saw seven golden lamp stands, and in the midst of the lamp stands I saw one like the Son of Man clothed in a long robe and with a golden sash across his chest...In his right hand he held seven stars...the seven stars are the angels of the seven churches and the seven lamp stands are the seven churches.

And in Rev. 5

Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne,...the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints.

REVELATION 5:8

After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands.

REVELATION 7:8-10

Another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, with the prayers of all the saints, on the golden altar before the throne. The smoke of the incense, together with the prayers of the saints, went up before God from the angel's hand.

REVELATION 8:2-5

There is a heavenly altar and a heavenly cultus that is always ongoing. The Christ Lamb, appearing amidst the seven lights, is continuously making His offering. He holds the stars of the angels of the communities in his right hand. From the being of Christ there issues forth a continuous and everlasting stream of love, of devotion, of grace out into the world. This is His offering. Each of the hierarchies continuously makes their own offering of love and devotion that streams upward to join with those beings above them toward the Lamb. Multitudes of human beings in white robes also participate.

The earthly divine service is an image and imprint of the heavenly. The heavenly offering service plays out on the earth when human beings open themselves to it. This is what the angels are working towards—the weaving together of what streams forth from the Christ Lamb's offering, to weave it into the future of humankind. The angelic world created the heavenly cultus. The Act of Consecration of Man is an image of it; a vessel that human beings can dip into and draw out spiritual substance that can flow into the earthly.

The guardian angels of individual destinies draw closer during the Act of Consecration of Man because they are particularly interested in those moments of quiet prayer, of thoughtful contemplation, especially within the divine service. The result is that during the Act of Consecration of Man, human beings are strengthened by the approach of their angel. And the individual's guardian angel itself becomes stronger, more radiant through what lives in the human being during the sacrament.

The Angel of the Community

There are also angels who have grown into the larger task of being responsible not only for individuals, but also for groups of people who come together, not out of national or family connections, but simply because they voluntarily want to. They are the angels of the communities.

These angels are a little higher, a little closer to the working of Christ. They live in the Act of Consecration of Man and the sacraments and strengthen them. They lead hearts and thoughts to a higher unity, to something that can be more powerful than anything any single individual can generate, something wherein the sum is greater than the parts. As individuals we can open not only to our own guardian angel, but also to the angel of the community.

The community, like the individual, has a destiny. Just as in a human life, the community, too, experiences its joys and sorrows, its triumphs and tribulations. The angel of the community is also at work within the life tasks, the trials and tests of the community's destiny. Further, the community angel also integrates the community's efforts into the geography, the landscape, and the cityscape where the community is.

So individual guardian angels take an interest in the sacraments; and the angel of the community draws near whenever the sacraments are celebrated; the national archangel also takes an interest in what happens. Especially through the spoken word and its purity and the truthfulness of its meaning in the service, the archangel can take up the substance

of what we offer and use it to guide and strengthen our nation on its evolutionary path.

The Primal Powers, the Archai, the orchestrators of humanity, are also interested in partaking in and strengthening that part of the sacrament which will best serve humanity as a whole in our cultural epoch. Through Michael as their current soloist, the Primal Powers draw near and partake in what streams out from the sacraments. They help humanity to practise religious life in freedom, to grasp spiritual realities, not only in dreams or in the dreamlike quality of feelings, but also to experience the divine in knowing, thinking, wakeful consciousness, and then to take that experience out into the world in which we work.

We know the Christ in freedom so that we can take him into the way we think, so that along with others we can begin to offer to Him and to the angels, the best of ourselves: our gratitude, our love, our devotion, our purest thoughts. We offer them as bread, as incense for the angels, as a positive contribution toward the true evolution of all of humankind. We offer ourselves so that our own eternal true core, our I AM, is given what it needs for earthly life. So that our thinking is clear and objective toward the spirit; so that our feeling is freed from subjectivity to become an organ of perception for other beings; so that our will is perceived as coming from others, even from the Father, and affirmed as our own.

We offer ourselves so that religious facts are not merely taken on faith, but become fulfilled as the experiential knowledge and fact of Christ walking with us, working in us.

One could think of this verse given by Rudolf Steiner as the voice of our angel, through whose voice Christ speaks to us:

Be still and recognize
That I am the power
in you.
Not might in the personal;
not might in the circumstances.
Only power in you,
I, who am the source of your being.

This address was based on several lectures by Rudolf Steiner, collected in volumes titled Angels, and Guardian Angel, (Steinerbooks) as well as in a volume titled Angels in the Light of Spiritual Science, self published by Richard Lewis. Also very inspiring were Our Spiritual Companions, by Adam Bittleston, (Floris Books), and Mensch und Engel (Man and Angel), by Hans Werner Schroeder (Urachhaus, not yet translated into English).

Mary's Soul in the Festivals and within us

Peter van Breda

The extraordinary deed of the baptism of Jesus in the Jordan river heralds the beginning of the incarnation of Christ into the being and body of Jesus of Nazareth. It also creates the golden backdrop for the first of Jesus' miraculous signs, the Marriage at Cana.

Jesus is invited along with his disciples and his mother to attend a wedding festival in Cana, Galilee (John 2) At a certain moment the wine runs dry. Mary observes this lack and turns to her son for help; 'They have no wine, she says. To which Jesus replies: 'Woman, what do you want from me?' The reply he gives her is often understood to mean: 'What have I to do with you, woman, now that my destiny situation has changed.' Delving a little deeper into the original text we hear something very different being spoken to Mary. 'What is it, woman, that weaves between us, what is it, woman, with whom I share such intimate destiny that connects us inwardly with one another?' This searching question that arises like a profound opening bar at the start of Christ's mission here on earth sets the tone, posing as it does this the profoundest question of all questions. 'What weaves eternally between the human being and the Christ, the son of God, the son of Man?' Paul expands on this question when he writes: 'We may possess all knowledge and may have all power but all of this is of no consequence if we have not inwardly sensed what it is that weaves between the spirit of Christ and our seeking souls.' (1 Corinthians 13)

This marriage festival becomes even more significant when we see how the consequence and response of Mary's initial statement that the wine has run dry leads over to a sacramental act. Mary goes on to participate in this, the first of Christ's so-called miracles, in a unique, priestly man-

Peter von Breda is a priest of The Christian Community in London. ner. She is directed to perform a high ritual act. Infused with the living power that now streams through Jesus who has become the Christ, water is turned into the new good tasting wine.

The inner thrust and gesture of this deed continue into our time. Wherever the old wine in earthly life has run dry

we are challenged through His power working within us to aid in the reenlivening of the earth's dying existence, in the ongoing consecration of man. He especially appears when we turn to Him with genuine questions of concern for our fellowman and for the plight of the earth. Following the Marriage at Cana Christ appears both to individuals and to groups of people, and puts this far-reaching Mary-question to them and to us. Our answer is as important for Him as it is for us; the future depends on our collective response. He challenges us to become co-workers with Him in the fulfilment of the ideals and goals of the Spirit. A meeting with the Christ in this intimate manner always leads over into a deed, into the realm of discipleship.

What we perceive with our senses, how we think about it and make the world our own, but also what we feel for others through empathy becomes not only our destiny but also our responsibility. We may in our time identify with Mary who has become part of our innermost soul nature. She continually draws into her pondering heart all that she encounters, all that she experiences. Her perceiving soul feels acutely the deeper mysteries of life, the joy and pain of earthly existence. She knows and points out that the old wine has run dry. Mary understands that for humanity to move forward, to make the next step, the old which has become increasingly stuck and petrified must be re-enlivened, quickened with new hope, strengthened with the good wine.

Throughout the year we may feel Mary's gentle presence working within our souls. Her presence can be sensed at each festival, each time with a different gesture. As Advent dawns and Christmas approaches the Mary of our innermost soul becomes aware of the gentle approach of the Child. This holy Child desires to be born within us and into all creation. We hear once again the central question of Cana, but now spoken at Advent. The child speaks out of the depths of our souls: 'O man, what weaves between you and me? Do you sense my coming? Can you understand that your response is vital for all that will come in the year ahead?' Thus speaks the Christmas child filled with hope within us. He is always on his way towards us, seeking those places to be born where need and pain are most present. The deep longing for renewal by an ageing and threatened creation is heard by the child, needy of healing. The question of Cana can be heard as an ever-sounding Christmas carol announcing the birth of the child. It sings within us: 'O Man, do you feel and perceive what weaves between you and the spirit-worlds? Open up the Bethlehem of your receptive souls to the birth of the child.' Pregnant with hope stirring within us we begin to muse and ponder the nature of his coming.

Then at Christmas at the midnight hour when we gather before the altar we may feel ourselves freed from the weight of the earth. We hear of his coming and of the preparation that preceded his birth. At daybreak as the sun rises we return to the altar and experience how our lips are opened, we rejoice at his coming. We join with the shepherds of the fields as they are guided by the angelic worlds to make their way to the crib where the child will be found in a lowly stable. Our souls are filled with deep Christmas joy and goodwill.

At the third Christmas service in the full light of day we hear that this spiritual revelation of the heavens is not a mere promise, but unfolds into the full incarnation of Christ into the earthly realm, for our sake, as a human being. The eternal song of the hierarchies sounds forth proclaiming that through the One born at Christmas, healing is now possible for all of creation. The third Christmas gospel reading can be surprising as it brings an earnest and testing note to this light of day service. It is not the usual well known Christmas gospel, but is from the very last words of the John's gospel. On the shores of the lake of Galilee the Risen One re-fashions and raises his first question in Cana. Now He no longer asks what it is that weaves between us, but poses an even more far-reaching question: 'Do you truly love me?' Have you more than just a passing interest in me, He asks. Do I matter to you in every moment of your life, do you feel the plight of the dying existence and a humanity in dire need of help?

The opening question of the Marriage at Cana in Galilee remains forever! Here it is only augmented and raised up with this final challenge put to Peter at end of the whole gospel by the Risen Christ: 'Do you truly love me?' Our answer counts! Maybe we can only respond and say that we are but beginners in the art of loving truly. He will surely recognise that our hearts are in the right place and call on us to become his disciples. He sends us out into the new year with an ongoing task: 'Go out and fill the jugs that have run dry with the new, good wine of the future. Receive the child of Christmas into your hearts; preach to those who have ears to hear a new priesthood of all mankind, one that is filled with Christened hope and love. Be ever mindful of what it is that weaves between you and me; between your Mary-soul and the holy Child; between you and your fellowman, between us all and God's creation.'

On the 150th Anniversary of Darwin's The Origin of Species

Pearl Goodwin

Near the end of Darwin's life, he had an experience that profoundly altered him and that gives us some insight into the soul of this man who has had such a mighty impact on western scientific thought. He fell asleep one day in the woods under a tree, possibly in his own garden at Down House near Lewisham. As he wrote, in that moment between sleeping and waking he saw nature not as a consequence of that long process of chance evolution with which his name will forever be connected, but as a being, a presence full of beauty and meaning in itself, not as an abstraction. It is said that he would have given away all his life's work to have that experience again. As far as can be known, he never did have that experience again. But he had caught a glimpse of reality and he knew that what he had done would forever make that reality less accessible to people. Perhaps it could still be available to artists, but scientists had to live with some colder truths. A wedge was placed between, not only art and science, but also between religion and science, for how could God have created a world such as Darwin envisaged?

And yet, what Darwin did was an absolute necessity at that point in history. He introduced to the world a rational principle of evolution into an understanding of nature and the human being. As a young man, he was not academic. He preferred simply to look at and collect things. So he became part of the now famous voyage of the Beagle where, on its journey around South America, he painstakingly gathered a vast body of data from his observations of the forms in nature that he met. He spent years ordering what he had observed. Only much later in 1859 did his seminal book *The Origin of Species* appear. His ideas about how species evolved broke

into the world like a bombshell, not so much because he brought the idea of evolution to the forefront—it was not an entirely new idea—but because of the way, even the mechanism, in which nature would have to evolve to meet what was shouting out at him from all his observations. Two phrases by which Darwinian evolution is character-

Pearl Goodwin is a retired priest of The Christian Community living in Forest Row. ized have become almost household terms; evolution through *natural* selection and through the survival of the fittest. In a few words, and much oversimplified: a species of plant or animal undergoes small changes and whichever of these changes can best adapt the organism to its environment or set of conditions will enable it to survive and reproduce, because it is best adapted—'fittest' to do so. Those characteristics that adapt it in this way will be passed on to successive generations. They have been 'naturally selected', not through any kind of plan, or preference or direction, but one could say, automatically, because they enable survival.

With one stroke, the creation, which had always been seen as the work of God's hand, was diminished into a soulless consequence of chance change. Whatever one saw in nature, whatever is beautiful and wondrous in nature: a butterfly wing, a cheetah's power, the eyes of a child, wherever one is bound to think 'that has meaning' one could be answered with a Darwinian certainty; 'That has come about only through million of years of small changes, selected by the environment. Of course, it is beautiful because nature has many tools with which to work, but it is none-the-less devoid of meaning, in the sense of the intention of any being, divine or otherwise. So it is clear that human beings descended from animals and not from God. We are simply a bit cleverer because our brains have evolved further. Darwin was himself convinced of the inevitability of his theory of evolution. He knew that he had brought a dead hand into human culture, but he thought it unavoidable. People continue to think in this way. His work pervades every aspect of our cultural and educational life.

However, one of the most positive aspects of scientific endeavour is that it does not remain stationary. In Darwin's time, no one knew *how* these small changes took place in an organism that could then be selected. Darwin himself had no idea. He only knew that there must be some means or mechanism by which they occur.

The explanation had to wait for the work of the monk Gregor Mendel, near the end of the 19th century in Eastern Europe, and his breeding experiments with sweet peas in the monastery garden. So the science of genetics was born. This began to be applied to Darwinian theory only at the beginning of the 20th century. The small changes were brought about by naturally-arising but random mutation in the genetic material, the DNA, of the germ cells of an organism. These would either be selected and become a stable component of the DNA of a species—or the mutation would die with the *less fit* organism. And so there arose the seem-

ingly watertight union of evolution theory and genetics—out of which almost all questions could be answered.

For years this has been at the centre of biological science, adhered to with a kind of misplaced religious conviction. The 'dogma of DNA' as it was called was unassailable and indestructible. This came to be known as the reductionist view of nature when the working of DNA was, and still is, seen as the ultimate explanation for all form and development. Opposed to this is the holistic view, that it is the organism itself that is the master, and the DNA is in the service of the organism. But what is of greatest interest is that it is the development in genetics itself that might ultimately bring about a real co-operation between these two views, the reductionist and the holistic. There has been a vast development in genetics, in the mapping of the genetic structure not only of human beings, but of many organisms. Contrary to what might have been expected, it is becoming clear that the DNA of all species whether bacteria, plant or animal, is largely similar, i.e. the DNA (genotype) of all organisms is not nearly so variable as the appearance (phenotype) of all organisms. A bacterium is certainly very different from a rose, which is very different from a cow, or a human being. But they all seem to share a great ancestral past of DNA, with only relatively small differences. What then creates the difference? How does a rose get to look so different from a cow, or a human being? It is as if there is something else at work, and the DNA itself can metamorphose in its working according to the needs of this 'something' else, be it the being of a rose or a human being. That means that instead of saying that we are just cleverer monkeys, since we share about 98% of our DNA with them, we should be asking about the differences between monkey and man in spite of the genetic similarity. It will be interesting to see how science will find answers to these questions, which are becoming ever clearer. Genetics is going through the eye of the needle. It is the serpent biting its own tail, and it may in the end be the means by which a greater perspective is gained, which can understand the form and variety of organisms, as well as their evolution. It is always the most powerful thing when reductionism itself gives rise to the opposite.

It will still be a long time before natural science is able to accept the possibility that every species is an idea, and an idea is something spiritual. There is a rose idea, a cow idea, and above all, an idea of the human being. That idea is a reality—it is able to take hold of the DNA and in the co-operation between idea and DNA a rose, a cow, or a human being

emerges. The new advances in genetics seem to suggest that this could be an answer to the question—where do all the differences (phenotypes) come from? It may take some time, and it may never happen. Other answers, approximations, will be found. But if it could happen, then there could be something like a new renaissance—a healing of the breach between art and science, and religion and science. Darwin brought the reality of evolution to the world. He brought it in the narrowest form, which mechanized both nature and the human being. But he brought it in its most rigorous form so that it could be thought. Now it is time to expand the ideas of evolution with the same rigour, so that creation is not diminished, but enhanced by our being able to think it. Perhaps, if Darwin were alive today and if he were to fall asleep under a tree and waken into that transcendent experience of nature, he would know, with his thinking, that his experience was not outside of his theory of evolution, but its very crown.



Angels Worshipping, Benozzo Gozzoli, Detail, Palazzo Medici Riccardi, Florence

The Threefold Form of the Sacraments III

Michael Debus

Continued from last issue

The Grace of the Sacrament (res tantum)

We now come to the third aspect of the sacrament: the sacramental grace. It occurs when one can say: Claire proves herself baptized (see previous article). What does this mean? And how, then, is the other grace to be described, as in: Claire proves to be someone who has received communion? The Council of Trent arrives at the following formulation (historically conditioned and with a strong counter-reformation accent): 'The sacraments confer 'justification" upon the recipient and are accordingly signs of grace, 'through which all true justification begins, increases or is reinstated after having been lost'. Justification—a central issue of the Reformation—in this context means that which puts us right with God. The sacraments transmit 'sanctifying grace'. What the concrete meaning of this is remains rather unclear, at any rate in comparison with the normal precision of scholastic theology, which is otherwise unsurpassed. Nor is it easy to detect an overall view in the distinctions made between the individual sacraments according to the differing effects of grace.

Sacramental grace (res tantum) is the actual aim, yet this grace is not at the Church's 'free disposal'. Indeed, after it has been received, it can even be lost again. It is not in the power of the Church to make Claire prove herself baptized. The Church only has the power of the sacramental act

which causes Claire to be baptized. So Catholic sacramental theology regards the sacramental reality (res et sacramentum) as the most important thing (and this is also the crux of the expectations of the believers); it has an enduring effect and works objectively (ex opere operato). Theologians of note today 'place that which is called res et sacramentum in the centre of every sacrament'. [FN (8) Auer/Ratzinger (see previous articles for reference) Vol. VI, p. 50] Sacramental grace, however, stems from God's free will to bestow it. On the other hand, it must be admitted that God also is free to grant His grace outside the sacrament; every other conception would imply limitations on His freedom. Thus as early as the 12th Century, Catholic theology concedes (Petrus Lombardus): Christ has not bound his grace to the sacraments. Thomas Aquinas also states in several places: 'The divine healing power is not fettered to the sacraments.' For him, the 'spiritual communion' seems especially important, the partaking of the mystical, not the sacramental, body of Christ. The theologian Johann Auer comments: 'What remains decisive is that the sacra-

ments should be received not only in bodily form, sacramentaliter, but in the spirit of Christ, spiritualiter and in the right way.' Here, within

Michael Debus is a priest and a leader of The Christian Community seminary in Stuttgart. Catholic theology, we find an initially surprising bridge to Rudolf Steiner's conception of 'spiritual communion'. In reality, of course, the Catholic Church is none the less far from actually recognizing in practice a healing action of God outside the sacraments. It would be 'detrimental to fail to acknowledge the great significance of the sacramental path of salvation within the Church of the Son of God become Man'. The Council of Trent even—despite everything—speaks of the necessity of salvation: 'Whoever says that the sacraments of the New Covenant are not necessary for salvation, but rather are super-

fluous, and that human beings can attain justification from God by faith alone without them or without yearning for them—admittedly not all are necessary for every individual—he shall be excluded.' (Not all are necessary for every individual: for instance marriage or ordination). The current theological argumentation today is that the sacraments are not a totally necessary but an appropriate path of salvation. Within conventional theology, the actual aim of the sacraments, the grace of the sacrament (res tantum), is the least tangible, however; it eludes the power of the Church.

Was St Luke not the only doctor among the evangelists?

A threefold healing in chapter 5 of St Mark's Gospel

Sophia Turner

The chapter contains three distinct stories. They seem at first totally disconnected, possibly following chronologically. Yet the more one contemplates this chapter, the more of its hidden structure and purpose reveals itself.

The first story describes a man with an unclean spirit (or one possessed by a demon); the second, which is inserted into the third, is about a woman suffering from blood loss for many years; the third involves a young girl on the verge of dying, whose father intercedes on her behalf.

The events take place near or around the Sea of Galilee, but Jesus and his disciples cross from one shore to the other before and after the first story. All three involve a sick person who recovers following the encounter with Christ. In each case, a person seeks out and actively approaches Christ (the girl's father makes the initial move). Christ speaks to each face to face, as individuals. Then, after this health-restoring encounter, the individual is left alone to carry out a task.

The differences become apparent as we look at each story in turn. It is worth noticing that in one short chapter, Christ's healing power encompasses every stage of humankind: a man, a woman and a child.

In the first story we encounter the demonpossessed man who dwells in the tombs, and wanders night and day among moun-

tains and tombs. He lives in isolation, in a deserted place, in the land of the dead. He shouts and strikes himself with sharp stones. When bound, he breaks the chains and no one has the strength to subdue him. When he sees Jesus in the distance, he runs, throws himself down and cries with a loud voice, seeking an answer.

This man's illness is evidently not on the physical level. He has great strength and agility and makes use of this when approaching Christ. The man addresses Jesus as the Son of the highest God, with a clear insight into who it is before him.

The man pleads not to be tormented when the unclean spirit is told to leave him. Eventually, many demons come out of him. They beg not to be driven out of the country, but to be sent into a herd of pigs—unclean animals—feeding on a hill-side. Jesus gives them leave to do so and the herd runs violently down a steep slope and drowns in the sea.

After the herdsmen spread the word of what has happened, the people of the city and the country come to Jesus and see the man who was possessed, now sitting clothed and in his right mind. They are afraid and ask Jesus to depart from their district.

Jesus enters the ship and the man asks to be allowed to go with him. Instead, Jesus sends him home to his own people to proclaim what the Lord has done and the love he has shown him.

The picture presents itself of a human skull and the thinking processes that work within it. Here is a realm of death, a desolate space of the tombs, of rigid thoughts like sharp stones with which we often strike ourselves; it is a place where 'unclean' or unholy ideas can take pos-

session of us. But it is also a place of the mountains, where thoughts can soar high; where we are strong and can break binding chains, where no one can subdue us.

This is the place where we can become conscious of Christ's presence and run to Him; where we recognise Him as the Son of the highest God. It is the place where we come face to face with Christ and where we can talk to Him and engage His help.

The pigs feed on a hillside, on the slopes of a mountain, before one reaches the top or as one comes down. After we become filled with Christ's presence, the 'demons' come out of us; they run down the steep slope of the discarded thoughts and drown in the sea below.

After the healing of our destructive thought patterns or, as the Gospel says, 'now in our right mind,' for a while we can sit listening at Christ's feet, clothed in a garment worthy of a human being. However, our next task is to go among the people and through our words and deeds proclaim the love of God.

The second story tells us of a woman who has been suffering from blood loss for 12 years. The number alone, mirroring the age of the young girl from the third story, invites a contemplation, implying—as it does—a full cycle. It also signifies that these two stories have a definite connection.

The woman has suffered at the hands of the physicians from whom she sought help. She has spent all she had in seeking a cure, but nothing has helped Sophia Turner is a member of The Christian Community in Johannesburg. her; on the contrary, she has become much worse. When she hears of Jesus, she makes her way through the crowd to approach him from behind, with the conviction that a mere touch of his garments will make her well.

This middle story interweaves with the third. Unlike the other two healings that take place in isolation, free from outsiders, the woman and Jesus meet in the middle of a crowd. On several levels, the story of the woman takes place in the middle.

Why does the woman approach Jesus from behind? Is it perhaps to indicate that this encounter is on a different level? Jesus feels inwardly that power has gone forth from him. The woman's faith has led her to the nearness of Christ and she feels no need to be seen with his physical eyes for her bleeding to stop.

There is a flow and rhythm throughout the story. We need only think of blood circulation with its ever present rhythm and of rhythmic bleeding in mature women (except in this woman's case the rhythm is lacking). The visits she has made to many physicians, paint a picture of repeated raised expectations, each followed by yet another ineffective cure and disillusionment. It is like a wave moving up and down. She vacillates between life and death, between hope and despair.

Even in the closing moments of the story there is a rise and fall. When her bleeding stops, the woman immediately feels in her body that she is healed, but then trembles as she feels inner fear for having been discovered. The feeling of faith for a moment gives way to fear, to a death force entering the heart, resulting in a rapid rhythmic shaking. She has just

received a life force and now the opposite pole is manifesting. This leads her to disclose the whole truth, from the heart. Then Jesus tells her directly that she has been made whole and to go on her way in peace. Madsen's translation has a wonderful expression: 'My daughter, your heart's faith has healed you.' Peace will restore her inner balance and allow her to become whole.

In the middle of this chapter Jesus speaks three words that pertain to feeling, forming a rising and falling triad: faith, fear and trust. The woman of the second story hears about faith and the third story resumes at this point as Jairus hears the words, 'Have no fear, only have trust.'

At the beginning of the third story we meet Jairus, one of the leaders of the synagogue. When he sees Jesus, he falls at his feet and begs him to help his young daughter who is near death. 'Come and lay your hands on her and she will become well and live,' he asks. Jesus sets off with him and at first a great crowd follows.

The story continues after the healing of the haemorrhaging woman. While Jesus is still speaking to her, messengers come and tell Jairus not to trouble the Master, as his daughter is dead. Jesus replies, 'Have no fear, only have trust.' He allows no one but the three chosen disciples to follow and they go to the house of the synagogue leader. At the house he questions those making noise and weeping, telling them the child is not dead but sleeping and they ridicule him. Then he drives them out of the house and goes in accompanied only by the girl's father,

mother and those who are with him. He enters the room where the daughter lies, takes her by the hand and says, 'Young maiden, I say to you, arise!' At once she arises and walks about. She is 12 years old. They are all overcome with great astonishment. He impresses upon them that no one must know of this and commands that she should be given something to eat.

What is so vivid in this story is the reference to the limbs and movement. Jairus comes to Jesus and falls at his feet; he asks him to come to his house and lay his hands on her; Jesus sets off with him; a great crowd follows him. Messengers come; Jesus goes to the house with the three disciples; he drives away the crowd of mourners; he enters the room with the parents and the disciples; he takes the girl by the hand; she rises and walks about.

Those present are specifically told to give the girl something to eat. Why is this emphasized? She is a young person, whose body is still developing; her metabolic functions are being established. She is at the age of puberty, when the reproductive system comes to the fore, but in her case something prevents this from being accomplished. Her metabolic-reproductive-limb system fails. When restored, following the meeting with Christ, she needs physical nourishment to recuperate and complete her development.

Thus, with the three stories, we have a threefold healing, demonstrated on three levels. Also, we can observe several polarities between the first and the third story. In addition, with a more careful search, we can find the middle factor in the centre.

One polarity points to the consciousness (death) pole and the life pole of a human being, with suffering along the way. The opposite polarity of this three-fold gradation can also be discerned: from running to walking to lying down. Another polarity is the actual location of the three healings: we are led from open spaces to a house, with a road in between

A further polarity can be perceived in the injunctions each receives after recovery. In the first story, the man is told to go and tell his people, as others too can benefit from his restored consciousness. At the girl's bedside, those few present are instructed to tell no one; this revival is to remain silent and for the individual alone. These two opposites are held together by the silent and personal—yet public—healing in the middle story. Christ's power works on many different levels.

Here, in Mark's Gospel, we have anthroposophical medicine in a nutshell. Looking at the three stories from the perspective of man's threefold organism, as Rudolf Steiner described it, we can distinguish three systems: the upper part, mainly the head, which Steiner called the Nerve-Sense System (thinking); the middle part, around the chest, which he called the Rhythmic System (feeling); and the lower part, below the diaphragm (but also including all four limbs), designated as the Metabolic-Limb System (willing).

There is much more that can be worked on in this chapter; even as I write, new questions emerge. It is indeed a lifelong study.

Pastoral Points Grieving and only partly grieving

Julian Sleigh

Most of us will be able to recall times in our life when our soul was gripped by grief: a period of sadness, regret or remorse due to the loss of someone dear to us, a loss through death or through the breakdown of a relationship. The pain of the grief indicates that one was to a lesser or greater degree dependent on that relationship. The loss touches the feeling life in the soul deep down. It presents itself at first as an unreachable pain.

Soul pain has its immediate effect: desolation. The 'sol' in this interesting word can have two meanings: sol as in the Latin for 'sun' or as in the Latin for being alone as in 'solus'. So de-sol-ation can mean the extinguishing of the sun-power of the soul, or the soul finding itself bereft or isolated-alone. For no one else can touch that person's feeling of loss. Consolation can be what a grieving person needs, and indeed that person has to achieve this alone by engaging a higher power of soul: the individual Spirit. A person in grief is intensely self-absorbed and hence the only one who can dissolve that grief is indeed that very self. A friend, counsellor or pastor can help through equanimity, positivity, warmth and inner peace. But no-one

Julian Sleigh is a retired Lenker of The Christian Community and lives in South Africa. can experience what the grieving person is experiencing. So it is not sympathy but empathy that is called for:

stillness, confidence, courage, and understanding. Not to teach, not to preach, but to reach!

For grief is something special. Like a high temperature in an illness, it has the potential to bring healing. It is like a shaft of light coming from the spiritual level of the person which illuminates areas of the soul which may have become atrophied, routinized and stale. It calls for renewal and refreshment, a stimulus for changing one's habits and reviewing one's props: metanoia. Hence the pain.

Pain brings with it an enhancement of consciousness. It 'spring cleans' the soul; it can bring healing and grace. But the challenge of grief is to penetrate it with purified soul forces: a path of positivity leading to acceptance: of being in the 'now', the now that touches eternity.

So, how to deal with grief? Lift up your heart! From emotion to thinking, from thinking to intuiting. From body and soul to Spirit, your own Spirit. This is an opportunity to allow pain to purify the soul, the feeling and to engage the higher faculties of the True Self. The loss is an opportunity to gather memories and suffuse them with recognition, evaluation and gratitude. To seek the wider perspective, to push back the frontiers of one's soul and to rise and embrace that higher life.

But what happens when a person tries to avoid grieving? Many of us are brought up to stifle our deeper feelings, to practise the 'stiff upper lip'. And so we try to

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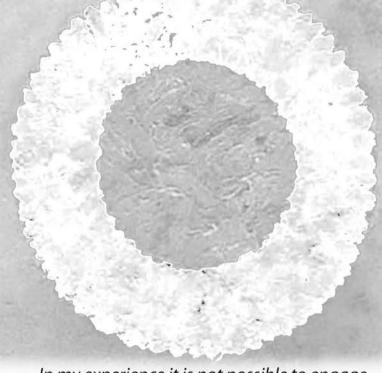
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In my experience it is not possible to engage fully with the world without a growing understanding of spirituality....We are, as Jesus said, all branches on the vine of life; as St Paul says, 'members of one another' in the Body of Christ.

Soil and Soul - People versus corporate Power, Alastair Mcintosh

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The Christian Community

February, May, July 2009 avoid showing our grief and indeed not to allow its process. Grief rightly accepted works itself through and goes away. But if we force it underground it will lodge itself in our unconscious soul and act deep down as a retarding element. If we do not engage in its process it will not be able to clear up our dependencies and enhance the growth of our individual selfhood.

And in our suffering grief let us be aware of others who are also grieving and try to console them.

Review

Did Jesus Come to Britain?: An Investigation into the Traditions That Christ Visited Cornwall and Somerset Glyn S. Lewis

Clairview Books

Review by Jane Sahin

This insightful book focuses on the early life of Jesus and the possibility of his having come to Britain. It is investigating poems such as Blake's *Jerusalem* and the traditional carol *I Saw Three Ships* and it is linking the facts that are now known about the Phoenicians who traded with the tin merchants of Cornwall and Glastonbury at the time of Jesus. Tin and other metals such as copper and lead were highly sought after and their sources a guarded secret.

Joseph of Arimathea, Jesus' uncle, was a rich metal merchant, well known at the time.

Glyn Lewis marries Biblical knowledge with historical and scientific facts—something that too often is kept separate— thereby moving awareness on from blind faith and traditional thought. He questions our assumptions that because we know nothing of the life of Jesus between the ages of twelve and thirty, the child in the Temple and the Baptism in the Jordan, he must have been secluded somewhere and then just appeared with all his gifts. Glyn Lewis shows that he may well have been a much-travelled man with many life experiences and that these together with his inherent gifts flowed into his ministry transforming the dying cultures.

He also may have visited places such as Pakistan. Lewis adds colour to places and names that we imagine we know but have sunk into a sort of greyness. He doesn't weave fantasies but adheres to facts, presenting them logically, which brings the facts as close as our everyday life.

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THE LIFE AND TIMES OF RUDOLF STEINER

Volume 1: People and Places

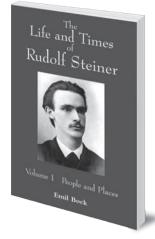
EMIL BOCK

Emil Bock lectured widely on Rudolf Steiner after the Second World War, and uncovered many previously unknown aspects of Steiner's life. This book, the first of two volumes, explores the great range of people who surrounded and influenced Steiner. From Steiner's youth, Bock tracked down the mysterious 'Felix

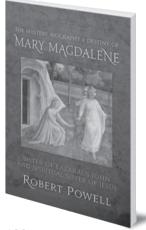
the herb gatherer', and he goes on to describe the Viennese social circles and coffee houses frequented by Steiner in his student days. The book also includes Steiner's meeting with Friedrich Nietzsche, and various artistic and eccentric people in Berlin.

Emil Bock was one of the founders of the Christian Community in 1922, and led the movement until his death in 1959.

Volume 2: Origin and Growth of His Insights will be published in spring 2009.



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THE MYSTERY, BIOGRAPHY AND DESTINY OF MARY MAGDALENE

Sister of Lazarus John and Spiritual Sister of Jesus

ROBERT POWELL

There are many conflicting views on Mary Magdalene, from the early church's focus on her as a sinner, to her incarnation in Dan Brown's infamous novel. Through all the theories and distortions, the reality of her life and mission is still largely unknown.

In this concise book, Robert Powell sifts through the stories to uncover the true Magdalene, whom he finds in the work and visions of an eighteenth century German nun and mystic, Anne Catherine Emmerich. In particular, he describes Mary's relationship with her siblings Lazarus and Martha, and controversially links Lazarus with the author of the gospel of John.

Robert Powell is a eurythmist and movement therapist living in Kinsau, Germany. He is the author of numerous books and is a cofounder of the Sophia Foundation of North America.



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Gospel Readings 2008–2009

Advent Sunday, November 30Luke 21:25-36 Sunday, December 7Luke 21: 25-36 Sunday, December 14Luke 21: 25-36 Sunday, December 21Luke 21: 25-36 Christmas Tuesday, December 25 MidnightMatthew 1: 1-25 DawnLuke 2: 1-20 MorningJohn 21: 15-25	Ascension Thursday, May 21
Epiphany Sunday, January 6	St. Johnstide Wednesday, June 24
Sunday, February 8 Matthew 20: 1-16 Sunday, February 15Luke 8: 1-18 Sunday, February 22Luke 18:18-34 Sunday, March 1Matthew 4:1-11 Sunday, March 8Matthew 17:1-13 Passiontide Sunday, March 15Luke 11: 29–36	Sunday, July 26
Sunday, March 22John 6:1–15 Sunday, March 29John 8:1–12	Sunday, Sept. 20 Matthew 6: 19–34 Sunday, September 27 Luke 7: 11–17 Michaelmas
Holy Week Sunday, April 5	Tuesday, September 29 Matt. 22: 1–14 Sunday, October 4 Matthew 22: 1–14 Sunday, October 11 Revelation 12: 1–12 Sunday, October 18 Revelation 1: 1–20 Sunday, October 25 Ephesians 6:10-19
Easter Sunday, April 12	Sunday, Nov. 1Revelation 1:1-20 Sunday, Nov. 8Revelation 14: 1-20 Sunday, Nov. 15Revelation 21:1-7 Sunday, Nov. 22Revelation 22:1-21 Advent Sunday, November 29Luke 21: 25-36

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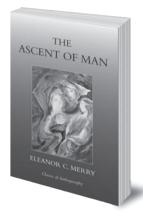
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