

An abstract painting of a tree with dark, gnarled branches and large, rounded leaves in shades of green and purple. The background is a mix of light and dark tones, creating a textured, layered effect.

The Christian Community

Perspectives

September–November 2016

Learning from Life

Contents

Why me, O Lord?	3
<i>Douglas Thackray</i>	
Seize the day: reflections on 'Brexit'	7
<i>Luke Barr</i>	
Priest training: the unfolding future	11
<i>Bastiaan Baan</i>	
Learning for human happiness and the good of all	15
<i>Jens-Peter Linde</i>	
Of what use are priests anyway?	17
<i>James H. Hindes</i>	
The Act of Consecration of Man near a nuclear power plant	23
<i>Ute Lorenz</i>	
Christ at work in the world	26
<i>Matthias Giles</i>	
Ready, willing, and able	27
<i>Emma Heirman</i>	
Text for Melody of St. Oran	29
<i>John Roy</i>	

The cover pictures are by Georgia O'Keeffe
front: Gray Tree Lake George, 1925
back: Black Cross with Stars and Blue, 1929

Deadlines

December 2016–February 2017 issue: 26 September 2016
 March–May 2017 issue: 2 January 2017

Perspectives is published quarterly by The Christian Community, a registered UK charity. It appears at the beginning of December, March, June & September.

Editors:

Donna Simmons, Tom Ravetz

Editorial Team:

Peter Howe, Deborah Ravetz, Kevin Street

Subscriptions & Advertisements:

Gabriele Kuhn, Tel: +44(1383)821204
 subs@perspectives-magazine.co.uk

All correspondence: Perspectives,
 21 Napier Road, Edinburgh, EH10 5AZ
 editor@perspectives-magazine.co.uk

Lay-Up: Christoph Hänni

Subscriptions:

UK £15

Europe £18

Rest of World: £22

(not USA, Canada, NZ & Australia)

Please send cheque, payable to
Perspectives, to Subscription
 Manager (address above), or send
 for more information.

USA: US\$26

c/o The Christian Community,
 906 Divisadero Street
 San Francisco, CA 94115

(Cheques payable to: The Christian
 Community San Francisco)

Canada: CAN\$30

c/o Dean Rachel,
 5279 Oak Place
 Delta BC V4K 1L8, Canada
 email dnjrachel@yahoo.ca
 (Cheques to: Dean Rachel)

Australia: Enquire for price at:

Julie Sedgmen, 87 Ian Nicol St
 Watson, ACT 2602
 Mobile : 0428 991 397

New Zealand: Enquire for price at:
 Elizabeth Heybrook, 293 Winterslow
 Rd. Staveley RD1, Ashburton 7771
 Phone: 03-3030780

Advertisements:

Send ads five weeks prior to
 publication to the Editor at the
 above address.

Quarter page £45,

Half page £75, Full page £140

ISSN: 0967 5485

Printed by:

MBM Print SCS Ltd, Glasgow

Perspectives

Volume 86 No. 4
September–November 2016

Learning means far more than simply acquiring skills or new behaviours. When we learn, we make meaning out of our experiences. This meaning has the paradoxical quality that it is unique to us as well as being part of the universal truth that we have grasped.

What a difference it would make if we thought of ourselves not as *homo sapiens*, the one who already knows, but as *homo cognoscens*, the one who is learning. We would embrace change and uncertainty as opportunities to learn, rather than experiencing them as threats to our stability.

Can the angels learn anything new? Their consciousness is all-embracing and uninterrupted. Logically, there is nothing for them to learn, because they already know everything. Just as children often bless us by making unexpected connections, even by their misunderstandings, we could imagine that our learning is significant for the angels. Then all the changes that we face and the meaning that we make from the experiences that we have would have a significance far beyond our own horizon; they would be nourishment and fulfilment for those spiritual beings who have placed us into this world and who look with eager interest to see what meaning we will make out of it.

TOM RAVETZ

Riding the Silence

*Standing in the silence that surpasses time
aged worlds break open to receive it's soundless space*

*We, stretched beyond our daily forms
flinging longing to the empty skies
drowning spectres in the ocean depths
standing in the centre between sky and sea-
forget who we were supposed to be*

*waiting
as embryos
as Angels
exhaling galaxies
falling as the past sinks, like ashes
swallowed by the seas
the future, in longing, soars through space toward us
like an answer
free*

*It is our pregnant death
It is our birth
It is our blessed end
where from the old the new is rent.*

IOANNA PANAGIOTOPOULOS

Student at the seminary in Stuttgart

Why me, O Lord?

Job and the question of suffering

Douglas Thackray

As a retired priest, I have become part of a team of hospital visitors giving pastoral care. On one visit, the ward was busy as I swept my eyes over the beds. I caught the attention of a man in his early fifties, and I went over to his bed. He whispered 'Yesterday I was told by the doctor that I had terminal cancer. Why me, minister, why me?' he asked, holding back his tears. He felt that he had been given a death sentence. He saw his life swept away as he looked into a future where he simply would not be there watching his children growing up, nor to hold their hand as they skipped down the road. His life was already over. His cry was one among many hundreds of people in the world who on that particular day had suddenly found that a trap door had opened from under their feet and that they were falling into the terrifyingly unknown, calling out as they fell 'Why me?'

The book of Job focuses wholly on this question. Job, God's good and faithful servant, suffered losses and torments beyond human endurance. He demanded that God answer his question 'Why me?' In Job's story we witness how he discovers the capacity to transform pain into justice, not only for himself, but as a path for everyone who, trusting in the Spirit, seeks to understand what lies behind suffering. Job's story is important for this reason.

The drama begins in heaven. God is giving audience to his angels who have gathered around the throne. Among them is Satan who appears to be quite at ease in this heavenly environment. God converses with him, remarking on the virtues of his true and devout servant Job who 'fears God and shuns evil.' Satan is unimpressed. He asks God's permission to test Job by stripping him of all that he owns and exposing him to trials that are sure to break him. Permission is granted. Job, the wealthiest man of the East, loses all his possessions and also his children who perish. Astonishingly Job does not lose his faith. He exclaims, countering his wife's admonitions, 'God gives and God takes away. Blessed be the name of the Lord.' (1: 21)

Having failed to break Job's fidelity to God, Satan reappears in heaven now asking for permission to inflict Job with boils from his head to his toes. God agrees to this with the proviso that he

*Douglas Thackray
is a retired priest
of The Christian
Community
living in
Falmouth, UK.*

should spare his life. 'So Satan went out from the Lord and inflicted Job with painful sores from his head to his feet.' The text continues 'Then Job took out a piece of broken pottery and scraped himself with it, as he sat among the ashes.' He describes himself as being clothed by worms and scabs and that his skin is broken and festering. His wife says to him 'Are you still holding on to your integrity? Curse God and die, to which he replies 'You are talking like a foolish woman; shall we accept good from God and not trouble?' (2: 7–10)

In Job's reaction to his plight we discern two contrasting moods: on the one hand, acceptance and on the other, tirades of anger directed at God's injustice. He laments:

If I hold my head high, you stalk me like a lion and display your awesome power against me. You bring new witnesses against me and increase your anger towards me, your forces come against me wave upon wave. Why did you bring me out of the womb? I wish that I had died before any eye saw me, if only I had never come into being, or had been carried straight from the womb to the grave. Are not my few days almost over? Turn away from me that I can have a moment's joy, before I go to the place of no return, to the land of gloom and deep shadow. 10: 16ff

Having reached the point of utter despair, he is provoked even further by his so-called comforters. They accuse him of spiritual pride and of being a sinner who does not accept God's judgment. Job counters these arguments with yet another attack on God's injustice. 'Though I am blameless, I have no concern for myself. I despise my own life; it is all the same to me. That is why I say, He destroys both the blameless and the wicked. 9: 22

Some say that evil is there to bring out the greater good in man. If this is true, can we find this transformation in Job? As we have seen, he is subjected to an ever increasing scale of suffering, mourning, depression, anger, despair, confrontation. Nevertheless, he comes through all these terrible trials to be graced with the illumination of God's glory which heals him from his wounds. We join him again when he reflects on his condition:

What is man that you make so much of him? That you give him so much attention, that you examine him every morning, and test him every moment, will you never look away from me or let me alone even for an instant. If I have sinned what have I done unto you, oh watcher of men! 7: 17–20

Something seems to have changed in Job: by treating God as a person, he is beginning to find his own centre in the midst of all the uncertainty. Rudyard Kipling captures this mood in his poem, If.

*If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make allowance for their doubting too...*

In affirming his innocence, Job is standing by the authenticity of his inner self which is anchored in God. He has discovered the reality that St Augustine described: 'God is more myself than I am myself'. This intimates that God is revealing to Job new aspects of his being which hitherto were unknown to him. 'I will not deny my integrity till I die. I will maintain my righteousness and never let go of it, my conscience will not reproach me for as long as I live.' (27: 6) In the unfolding of the events he begins to see that what is happening to him is part of a divine plan.

In his solitary contemplation, reaching out, he realises that he cannot bring about this transition on his own. He knows that the gap between God and himself is too great to be bridged solely by himself. 'Who will put up security for me?' (17: 3) In response to this question Job is given the glorious revelation of Christ's redeeming love.

Even now my witness is in heaven, my advocate is on high. My intercessor is my friend, as my eyes pour out tears to God on behalf of man. He pleads with God as man pleads for his friend. 16: 19

Having received the pledge of Christ's love in his heart, tears of relief well up; relief at the thought that the friend and advocate is not only there for him but for everyone who needs healing. This is Job's moment of illumination, his rebirth. Paul summed this experience up centuries later: 'Therefore if anyone is in Christ he is a new creation, the old has gone. The new has come.' (II Cor. 5: 17)

Now that Job has had an encounter with his 'friend', he seizes the opportunity to get a foothold to climb into heaven itself. Job knows that God gave him the revelation so that he can now approach the throne to hear his healing Word that brings peace and joy into his tormented heart. 'I know that my redeemer liveth and that in the end he will stand upon the earth and after my skin has been destroyed yet in my flesh I will see God. I myself will see him, with mine own eyes, and not another. How my heart yearns within me.' (19: 25)

The subject of suffering and God's justice can never be exhausted. In the Gospel of St John, Christ speaks on this theme when his disciples ask him whether the man born blind was this way because of his sins or the sins of his parents. Jesus answers: 'The blindness does not stem from his sin nor from his parents but rather that the working of the divine in him is to become

manifest' (John 9: 3). We are told that no outer explanation suffices to account for the suffering in the world; rather that suffering works to bring about a transformation in the soul which leads to the experience of the divine, a golden treasure and an intimate secret.

We began with the cry of the man diagnosed with cancer; to finish, we return to the wards where I am constantly surprised and filled with admiration for the patients. An older lady had previously had a leg amputated. Now she had returned to face a life-threatening operation. As she was being wheeled along the corridor by the porters she gave me a nonchalant wave with her hand and smiled at me in a way that spoke of her complete trust about what was going to happen. I thought that I could see in that smile the glory of God revealed in her.

*The passages quoted are taken from the
New International Version of the Bible.

Seize the day: reflections on 'Brexit'

Luke Barr

Early morning in Aberdeen, Scotland, five o'clock. It is the morning of St. John's Day. There is a sudden tremendous thunderclap and the tremors roll steadily across the sky. Thunderstorms are rare in this part of the world. It seems that everyone I speak to the next day was woken by the roar of the thunder.

John the Baptist appears like a brief but mighty thunderstorm in the Gospels. His presence in the desert appeared like a wrathful thundercloud, clearing the stifling atmosphere of a world without orientation, a desert-world. And his thunder-call ushers in the replenishing force, the Christ.

John has a close connection to the elemental world. One might say, that he 'bore around' his body, the old father-world of elemental forces. On his person it manifests as his coat of camel hair and his leather belt. Where all men strove at that time to civilise themselves with wearing robes, and the aspirants to the Holy Mysteries wore white, John clothes himself with the world of the elements. He eats of the locusts and the wild honey. John is so attuned to the elemental world in which he starkly lives, that he initiates men in collaboration with the elementals, the undines, in his water-baptism.

And he proclaims one is coming who will become Lord of these elements, who will truly master them, and whom they will serve.

Aberdeen is in North East Scotland. It is a small oil-city very much affected by the economic vacillations of the world. It is also the city that received the refugee Karl König, a man whose fiery temperament lends him some of that quality of John the Baptist. On the morning of St. John's Day, the elements once more bellow out their presence. These mighty friends and servants of John awaken the people of Aberdeen on the morning of a significant potential turning point in the island's history. The elements themselves are affected by the events of that night, when a country's future is being decided. And perhaps it is not simply their own concern that they voice; but they carry the thunder to remind us that this momentous event takes place on the day of John.

A member of the congregation told me that her husband, on being woken by the thunder, jumped out of bed at five o'clock that morning, and exclaimed: 'that's the Brexit!'

*Luke Barr
is a priest of
The Christian
Community
in Aberdeen,
Scotland.*

It seems that the impossible had happened. That which no one had reckoned with, has somehow come about. The referendum produced a result that wasn't quite expected. Everyone that I spoke to was taken aback by the result. Particularly as in Scotland, this result was not generally seen as a favourable one. Once more, it seems that the English have dragged the Scots, and the Welsh and the Northern Irish with them, wherever they wish to go.

When we Brits want to go abroad to our European neighbours, then we often speak of 'going to Europe.' We don't really see ourselves as being part of the main landmass. Geographically, we are an incontrovertible island. The elements have made us this way, and there is something stubborn in the islander's refusal to be part of the mother continent.

The same day that Brexit was announced, the Prime Minister resigned. I heard this as I was standing amongst the crowd at the original Camphill, watching Karl König's cosmic St. John's play being enacted.

Once the shock subsided, life returned to normal. The elementals remained quiet now, watching with interest. Petrol prices rose immediately. We anticipate further such disadvantageous fiscal effects. Everyone is aware that the process still requires time. And as it requires time, it seems that we have entered a temporal window of opportunity.

Whatever happens in the immediate coming time is now open. Things are 'up in the air.' Previously, one had the impression that politically, economically (and culturally), Britain, like much of the Western world, was set on a course that had been designed for it by our political and economic masters. But now those figures, who have been the main actors on the stage up until now, have been cleared away. And one can be sure that the various interested parties with their agendas are scrambling at the moment, in order to re-form and reassess their positions, and to take advantage of the current chaos.

All this is because we find ourselves at the moment in a time when everything is possible, and the ramifications of the referendum are nowhere near being finalised. Whether 'Brexit' is a good thing or a bad thing is really beside the point. It is now a fact—a 'fact' which has entered unexpectedly onto the stage of world history.

It reminds me of the situation in Germany in 1990, when particularly in the East, there was the unnerving excitement of everything being in flux and chaos; it was a time when anything could happen, and, regardless of what eventually did happen, our human souls were given a mighty challenge: to envision and implement new ways forward, ways that broke out of the hitherto 'usual' modes of operation.

The media implied that the major issue of the European referendum concerned the refugee 'problem' in Europe and in Britain. Some newspapers reduced the referendum to a vote for open or closed borders. Where Germany had opened her borders and welcomed the wanderers, Britain appears to have opted for the opposite gesture. Possibly, the majority vote gathered force under the momentum of this particular reason. But for whatever reasons that a majority voted to exit the EU, we now have a great moment of opportunity in Britain.

The opportunity seems to point towards the issue of sovereignty, of self-governance. Perhaps the opportunity here is that the mask of political sovereignty could fall away and reveal the challenge to each individual to find their own inner sovereignty, responsibility and independence. It includes the possibility of creating new community. bears the signature of the Archangel Michael.

Sadly, it is easy to doubt whether we will rise to the opportunity. The British are not radically orientated. We are famously liberal, tolerant and conservative. We don't go in for revolution. And there is the infamous British phlegmatic temperament to take into account. People understandably desire political and economic stability, and the British are a little shocked still to find that they have unleashed the possibility for all sorts of destabilising effects to break into their routines. I cannot see major change happening in Britain. If anything, we may be heading for the ignominy of becoming something like the 'Airstrip 1' that Orwell demoted us to in his terrible vision of the future 'war of all against all' in his novel *1984*. In that scenario, we are ostracised from mainland Europe, and have become a tiny military stepping stone into Eurasia, serving the ominous Leviathan, the sinister Oceania.

But the fact that we, a major 'European' country, have voted to step out of the EU, will cause, like the thunder of that night, tremors throughout Europe. And this may lead to more of the unexpected and unanticipated to enter into the scheme of things. It is as if the folk-souls of nations are being given a very particular opportunity by the Time-Spirit (the cosmopolitan Michael, who has precipitated this new age of mass migrations). It is as if we are at a certain turning-point in time.

The elementals feel the potential enormity of the imminent future. Human routines have been upset: routines and habits of thinking, perception, and action have been de-railed. When this happens, the elementals take great interest. They themselves may not leave their routines. They are compelled to maintain and fulfil their duties and never deviate from them. Only

human souls may do this; only human souls may operate in freedom. And now we have one such opportunity for freedom. We have an opportunity for the folk-soul to manifest once more. Will human beings understand that their opportunity is not to use sovereignty to become insular, but to find a truly cosmopolitan human culture that might surpass the technocratic and diluted impulse of the EU? The elementals will be greatly affected by the decisions of human souls. The ramifications of Brexit will roll steadily across Europeans skies, and further out into the world. All depends on whether human souls are sleeping through events; or, as the elementals hope, awaken to their import.

This event also stands under the auspices of the Day of St. John. As in König's St. John's play, he is a macrocosmic figure. He is no longer a human soul on earth, but bears now the Spirit of Metanoia. John appeared before the great turning-point in time. And now his spirit, carrying metanoia, appears again. For we are being challenged at this time by John's mighty spirit: Change your ways of thinking and perception. Change radically! For the one is coming and it is critical that we awaken to his coming. Otherwise, there will be only the inevitable coming of the other one, 'the prince of this world', who renders us incapable of perceiving the Christ (John 14: 30).

It may often seem to us as if politics and economics are the particularly effective tools of the 'prince of this world'. But it need not be so. They are in fact expressions of human beings' striving to manifest the spirits of equality and fraternity. Whatever comes out of Brexit will demonstrate how much human souls wish to act out of liberty; to act out of the spirit of freedom, in order to implement right-seeking political forms and brotherly economic forms.

It is vital what we and the coming generation or two, do; it is vital what we decide, how we act. The future of the human being may depend on seizing the spirit of this day.

Priest training: the unfolding future

Only the evolving remain involved with me.

Bastiaan Baan

In order to recognize how priests' training in The Christian Community is developing in our time, it is helpful to see it in a historical perspective. Where have we come from? In a short sketch I will describe several moments in the development of training before I try to answer the question: Where are we now? Where are we going?

When I studied at the seminary in Stuttgart from 1979 to 1981, several of the founders of The Christian Community were still active. They told us the story of the beginning of this 'children's crusade'—as Rudolf Frieling called the events after the founding of The Christian Community. Our images of these events are often too idyllic, as if there was nothing but idealism and enthusiasm. 'It was terrible!' Frieling used to say. He was referring to the fact that all the priests of the new-born Christian Community had to fight for their existence after the foundation, without being prepared for what they met. Rudolf Steiner knew this in advance, but he pointed out that at the beginning their enthusiasm would be a substitute for the qualities of experience and professionalism that could develop later. It is important to bear in mind that many of the founders of The Christian Community had no other training in priesthood than what was taught by Rudolf Steiner in the few weeks of courses that he held for them. However, these courses contained everything that he had to give! When one compares his lectures to the priests with lectures and courses for other professions, it is remarkable how deeply he devoted himself to this group and their future tasks. No other pioneers in anthroposophy were given so many lectures and courses as the priests. After the founding of The Christian Community, Rudolf Steiner wrote to the members of the Anthroposophical Society: 'I myself count what I experienced with these theologians [...] in September 1922 as one of the high-points of my life' ('The Goetheanum in its Ten Years', GA 36). Looking back to these events, Kurt von Wistinghausen, one of the founders, told me after my

*Bastiaan Baan
is one of the
directors of the
Seminary in
Spring Valley,
New York State.*

ordination: 'I have felt the blessing hand of Rudolf Steiner on my head every day since then.'

In the 1980's the seminary in Stuttgart (founded in 1933) had developed into a professional training with dozens of students. The teachers at that time, Friedrich Benesch, Hans-Werner Schroeder and Gerard Klockenbring, were authorities in their profession. In fact the whole priests' training, after more than 50 years of steady development, had achieved the highest possible quality. In the 1970's and 80's it was well known that the best training in anthroposophy in the world was given at the seminary in Stuttgart. Flocks of students came to study here. In 1980, I was part of what was called at that time 'the Dutch Empire', because at that time many Dutch students were attracted to this training—not only with the intention to become priests, but also to study anthroposophy. A parallel trend began in 1962 in Leipzig (DDR) as a result of the division of Germany. This training came to an end shortly after the fall of the wall in Germany. In 2001, a new priests' training was developed in Hamburg—in part due to the fact that there were different and conflicting ideas about how to develop the training further. Hamburg was more or less a 'creation out of nothing': the founders wanted to rethink the entire concept of priest training. This new model has continued to develop with much input from the students. The newest development in Hamburg is a training that is offered for students who are working in a profession. In 2003 another seminary started in Chicago, focusing on a complete English speaking training. Here again the goal was to develop a new style of training for the English speaking world. The motto of the founders of this seminary was: 'We learn by going where we have to go.' We now have three different trainings that find themselves in different stages of development, from the pioneering phase to consolidation.

All the more interesting and surprising was the moment when these three seminaries with their students and teachers met for the first time this Summer. This meeting, which had taken a long time to prepare, took place first of all at the Goetheanum in Dornach, where we studied and worked during a week with members of the board of the Anthroposophical Society. We then spent another week together with 55 students at the seminary in Stuttgart. During these two weeks, we discovered unexpected qualities that unite us in spite of all the different features of the three trainings. During our conversations in a big circle, one of the students expressed it in the following way: 'In earlier times there were teachers who knew what had to be taught and students who were listening, eager to learn. In our time, none of us, neither the teachers nor the students, really knows the way things should

develop further. But we together, students and teachers, can help each other to find the next steps.' In fact, this quote shows what is relevant nowadays in all circumstances of life. I found an interesting expression for it in an article, written by Steffen Hartmann and Anton Kimpfler:

The genius is present more and more in working together, not in the achievement of a single person. The most important developments take place in between, in the fruitful connection from one person to the other. A single person cannot bring the heavens on earth in the era of freedom (although this is suggested again and again by pop stars and through giant commercial enterprises). The mysteries take place between people. Our social life opens the portal of the temple of humanity. Working together in love grants us admission.

(*Geistesgegenwart und Schöpferkraft*, Hamburg 2015, Trans. B. Baan)

In many situations today, the old recipes don't work anymore. We cannot simply copy what was developed by our predecessors. Our students in the North America seminary make clear that they need to 'digest' each piece of content before we can move on to the next theme. We try to work according to the principle 'read it and eat it'. Here is an example of this way of working: In the book *Knowledge of Higher Worlds*, Rudolf Steiner points out that the student has to develop an organ to recognize the processes of growth and decay in the world of plants, beginning with the patient observation of growing plants. So we did this. Each of the students sowed some seeds and followed the process of unfolding from day to day, carefully describing and drawing what could be seen. When the results were shared, we were amazed to see that each of the students had different observations of the same process, which was far more differentiated and complicated than we had expected. Sharing these experiences made clear how much we need each other in order to make our personal observations more complete. Although I can't say that all our lessons follow this pattern, this example shows the direction that we try to follow.

Another newly developing element can be summed up in the typically American way of life: 'Learning by doing.' This was an essential part of our training last year. For example, we had a geology course in the mountains and deserts of Utah, Colorado. In 'The House of Peace' in Ipswich, near Boston, we worked during a week with the theme of the communion: 'I am at peace with the world.' Not only did we try to grasp the meaning of these words, but at the same time the founders of this peace initiative, John and Carrie Schuchardt, told us about 26 years of experience with peace work, with victims of war, refugees and veterans. We met several victims and had

conversations with them. We were confronted with wounds, physically and spiritually—and felt the powerlessness and despair of refugees far more deeply than reading about it in the media could ever make possible.

Together with our new director, Rev. Patrick Kennedy, who joined the faculty in 2016, we have started to develop a new curriculum in which there is more space for ‘digestion’ of the content of the main lessons. We decided to prepare and give open courses (in which guests join the students) with the two of us together. This means an extra effort to develop a social art in which we work closely together. The better we are prepared, the more flexible we are for improvisation and unexpected moments. Although this is only a small beginning, the direction in which we have to go appears clear. In a few years we hope to have developed this seminary into something that seems asked for by the time we live in: a training in which the living spirit works to prepare individuals for the renewed priesthood through social, collaborative learning, direct experiences and healthy breath for the internalization of the spiritual content.

During the two weeks in which the three seminaries joined, this was appreciated most of all by the students and teachers: none of the trainings is the same and nevertheless we belong together. Surveying much of this history and development of the seminary over our nearly one hundred years of The Christian Community I see there is hope for the future—as long as we are willing to embrace change!

Meeting of the three seminaries in Stuttgart, June 2016



Learning for human happiness and the good of all

Jens-Peter Linde

At school we learned to understand grammar, mathematics, romantic poetry, and much else—and much has been forgotten. But we also learned to learn! We learned not to be content with the status quo, but to evolve intentionally. We learned that we might understand the world; we understood that we could work in the world.

This last sentence is referring to a passage in the Sunday Service for the Children as it is used in The Christian Community—Movement for Religious Renewal. The passage continues that it is 'Love' that enlivens all our work and that without this love our existence would be 'desolate and empty'. It points to the source of such love: a teacher who helps us to evolve enlivened and lovingly. In the service the teacher has a name. He is called Christ.

His help may have been called upon already in the Baptism in which the child has been received by us that it may 'be, live and grow' within the communion of this teacher, Jesus Christ, here on earth. By attending a Baptism, we as a congregation may want to learn to become the 'womb' in which such evolving can happen. In the Act of Consecration of Man, the adults' communion service, the concept of learning is not mentioned explicitly. However, when we cross ourselves, praying that the Father-God 'be' in us, that the Son-God 'create' in us and that the Spirit-God 'enlighten' us, we are pointing toward an evolving future which we would learn to relate to in this way. We have this intention; we wish to engage in our own Christening process.

Thus, during the threefold crossing in the service, we also can see how Christ is a teacher, an impulse giver for evolution. If we allow his creating to become the creator in us, we learn to evolve in tune and in harmony with world evolution. This loving creation is an expression of Being in Love and being Enlightened by Love: Being, Creating, Enlightening: Trinity is experienced in loving unity!

Whilst referring to love, we also may want to look at the Sacrament of Marriage. In the text we do not find 'learning' mentioned explicitly. However, both bride and groom are asked individually if they intend to take communal life with their partner into their

*Jens-Peter Linde
is a retired priest
of The Christian
Community
living in Neustadt
in Holstein,
Germany.*

spiritual evolving. They are made aware by this question that they cannot merely promise to do so, but that they are embarking on a course on which they undertake to learn to integrate the mystery of communal living creatively into their evolving.

Communion with a partner's life-constitution helps us to evolve in that realm where subconsciously (and often naively) we are conditioned by gender, race, culture on an individual, and often habitual level. Opening up this realm to our consciousness by living together means rubbing-off unknown corners; every marriage faces this challenge of getting to know each other and oneself.

This learning journey towards working uninhibited by our unconscious habits is an echo of the ancient mysteries: we find ourselves on a path on which we have to learn to live in a body, and at the same time, to become aware of sub-conscious and super-sensible spheres.

The troubled state of marriage in our time is an indication that we have not yet learned to bear the pain of bringing light into our subconscious realms for the sake of the super-conscious world by living—and suffering—together willingly. However, by learning to do so we could transform this common striving into joy, which would radiate into our social realm, bringing 'good and happiness' to the world around us.*

We may, however, learn to come closer to this by learning to let Christ's creating become our creating: In the Sacramental Consultation we are invited to learn to offer our old consciousness to the spiritual world and then to become aware of the answers from that realm within our lives. We learn too that within the impulses which arise in our actions—and in our passions too—we can 'understand the world' and 'work in the world'. We learn this communally in married life and generally with the help of the sacraments in the social life in which we are engaged—in families, communities, neighbourhoods, in political life and, yes, as bearers of the spirit of our time: as citizens of (all) our worlds. We learn to do so not for ourselves, but for human happiness and the good of all; for the evolution of creation.

* More on this in the booklet: *The Mystery of Marriage—Relationship as a Spiritual Path* by Jens-Peter Linde, available through the author.

Of what use are priests anyway?

James H. Hindes

Recently a member wrote to me because of her surprise at finding the text of the Act of Consecration of Man on the Internet, posted by a friend. She wrote to the friend explaining that the service was meant to be heard and prayed not published and read or examined as a theological text. He responded by pointing out that texts of all The Christian Community rituals had already been published in German, indeed, by the organization that had the legal rights to Rudolf Steiner's legacy. He added that in our time there is no need for churches, priests or organized religion in any form. Anyone, he asserted, could use these texts to celebrate their own sacraments. These ideas were disturbing to the member so she asked me what she should think of them. Here is my response:

Dear Friend,

Fred (name changed) is right about some very important things. Since the corporation legally responsible for Rudolf Steiner's literary works in German (and world rights) published all the lecture cycles to the founding priests in the past ten to twenty years the Act of Consecration of Man has been available for anyone to purchase in any German bookstore. They were forced to do this by the laws governing copyright in Germany and Switzerland; it was a good idea for two reasons. A literary work must be published within 75 years of an author's death or the copyright is lost and his name is no longer attached to the work. A copyright protects the work from distortion by others. The other reason was that pirate copies of the lectures were in circulation, editions with changes and falsifications. It was necessary to put something out to the public that was definitive and authorized as correct.

This development was inevitable in keeping with the spirit of the times. Esoteric no longer means hidden away from the public at large in any physical way. Esoteric is what a person does with the material. It's not what you have; it's what you do with what you have that makes it esoteric. Steiner once said that all the deepest wisdom of the Seven Indian Holy Rishis had been revealed in the

*James Hindes
is a priest of
The Christian
Community in
Denver, USA.*

writings of Hegel—but it is still esoteric because only a few can actually understand Hegel.

The text of the Act of Consecration is, of course, meant to be heard. As you said, its full reality is only present when celebrated by an ordained priest with the congregation, both dead and living, present. But printing it today, publishing it on the Internet, does not mean that its spiritual potency when celebrated under the above conditions is in any way reduced. Your shock comes from seeing the skeleton of a religious celebration with all the life removed. Those who do not know the service will see some religious, intellectual ideas in print. Hopefully, the abstractions in print will not detract from what that individual experiences personally when he or she one day does experience the service. But it is inevitable that all our sacraments and meditations become public; this is the karma of the age in which we live. And as Fred says, ‘Most people will not show any interest in it.’

Fred is also absolutely correct that every individual human being can find Christ and experience transformation in his or her life. No pastor, priest or church or community is needed. This insight or knowledge is about 500 years old but some people must still fight for the truth that modern man’s spiritual autonomy must be inviolate. Indeed, in our time it is entirely legitimate that atheists, like all modern people decide what they believe and live their lives based on their own convictions, not those of some other authority. These are Fred’s truths, which are profound and an absolute necessity for our time.

However, he is apparently not aware of the power of community in prayer and the spiritual efficacy of a sacrament carried out following instructions from the spiritual world. All The Christian Community sacraments and rituals were found by Steiner in the spiritual world and then passed on to the original community of priests. Just as with the doctors, teachers and First Class readers to whom he lectured, he told the original circle of priests that their lecture cycles were not to be published and that the Act of Consecration of Man and other sacraments were to be published only verbally, i.e., through public celebrations. But, in my opinion, one area in which Rudolf Steiner erred was in his estimation as to how fast our world would change. Those who have published all these ‘esoteric lectures’ felt that the time had come for everything (well, almost everything) to be made public. Protection of esoteric materials is now achieved through different means—not by hiding it from the public. Even the Catholic Church no longer publishes its ‘Index,’ that is, the list of books that Catholics are forbidden to read. In keeping with the spirit of the Catholic Church, however,

the list has not been abolished. In spirit I feel exactly the same as Fred about freedom and openness today but I also feel that there are some experiences that he may not have had, that there are some spiritual dynamics involving communities that he may not be aware of.

For example, he does not seem to understand the principle of priestly authority, which today rests upon an entirely different foundation than in the past. The spiritual power to fulfill a sacrament is actually only what an initiate would once have had. If I may use a superficial comparison with totally arbitrary numbers: a true initiate, someone having attained continuity of consciousness, who lives awake in the astral world as well as in upper and lower Devachan, I will assign the arbitrary number of 95 degrees of spiritual development compared to most of the rest of us who bounce up and down between seven and, on a good day, maybe 17. However, initiates, of which there are truly very, very few, have other tasks than fulfilling sacraments.

But the world needs the sacraments, so God, or if you will, the spiritual world, strikes a 'deal' with suitable souls: if someone promises to constantly be working on him- or herself and is in this sense 'on the way' to becoming an initiate (if only three incarnations later!), then for the time of celebration of the sacraments that individual is invested with enough spiritual power to perform the sacred act. I used the word 'suitable' very advisedly because, of course, no one is really worthy to be a priest. The question is: who can be used. That determination is made by a group within the priest's circle entrusted with this task. In concrete terms, in order to become a priest in The Christian Community, there must be years of training followed by a vow to meditate three times per day for the rest of one's life. This means one promises to be a priest for the rest of this incarnation. One also promises to work in the congregation to which one has been assigned and to follow the internal rules of the circle of priests. Basically, one can teach anything one wants, there is no orthodoxy with one logical exception: one vows never to voluntarily change the words of the rituals and it is against the rules for a priest to teach anything that directly contradicts the ideas contained in the rituals that the priest celebrates publicly. That would be contradicting oneself. In practice I have never known of any colleague to get into trouble for this. The priest's spiritual autonomy is, of course strictly respected by his or her colleagues, especially those in a position of leadership. This has to be, otherwise there would be no priests, i.e., no colleague I know would be willing to subject him- or herself to any kind of obedience in the spiritual realm.

Furthermore, the spiritual authority to celebrate a sacrament is only present in an individual at these special times because he or she is a part of a community of priests working together worldwide, all of whom have taken vows to meditate the same verses for the rest of their lives. Rudolf Steiner made this all very clear when The Christian Community, Movement for Religious Renewal, was founded. He did not give the sacraments to everyone, but only to the priests to celebrate. (Before the formation of The Christian Community the Waldorf School movement had received from Steiner a ceremony for a children's service. But a ceremony is not the same as a sacrament.) The circle of priests forms a sacred vessel able to receive and protect the sacraments and their power because its members strive together spiritually making the same sacrifices. The priests have limited their freedom with respect to vocation (you can't change it again in this lifetime) and location of work (we are assigned to our congregations). And because the priests limit themselves in this way internally within the organization, yielding authority to others to decide these earthly matters for them, they are creating a spiritual home of total freedom for members and anyone who wants to look in on our religious practices. No one must promise to believe anything to become an official member of The Christian Community. One can disagree with any part of the theology and write books about the problem and still be a member. In our modern world participation in religious events must be entirely free. If people don't like what they find, they simply need not come back. Occasionally a member drags a friend or spouse to church on Sunday who really does not want to be there, i.e., the newcomer is very reluctantly present. I can sense this immediately and just hope their discomfort doesn't bother them or others more than necessary. In the past everyone in a community had to be in church or they were in trouble socially. Today, no one should be pressured to enter into any church unless they expressly want to attend.

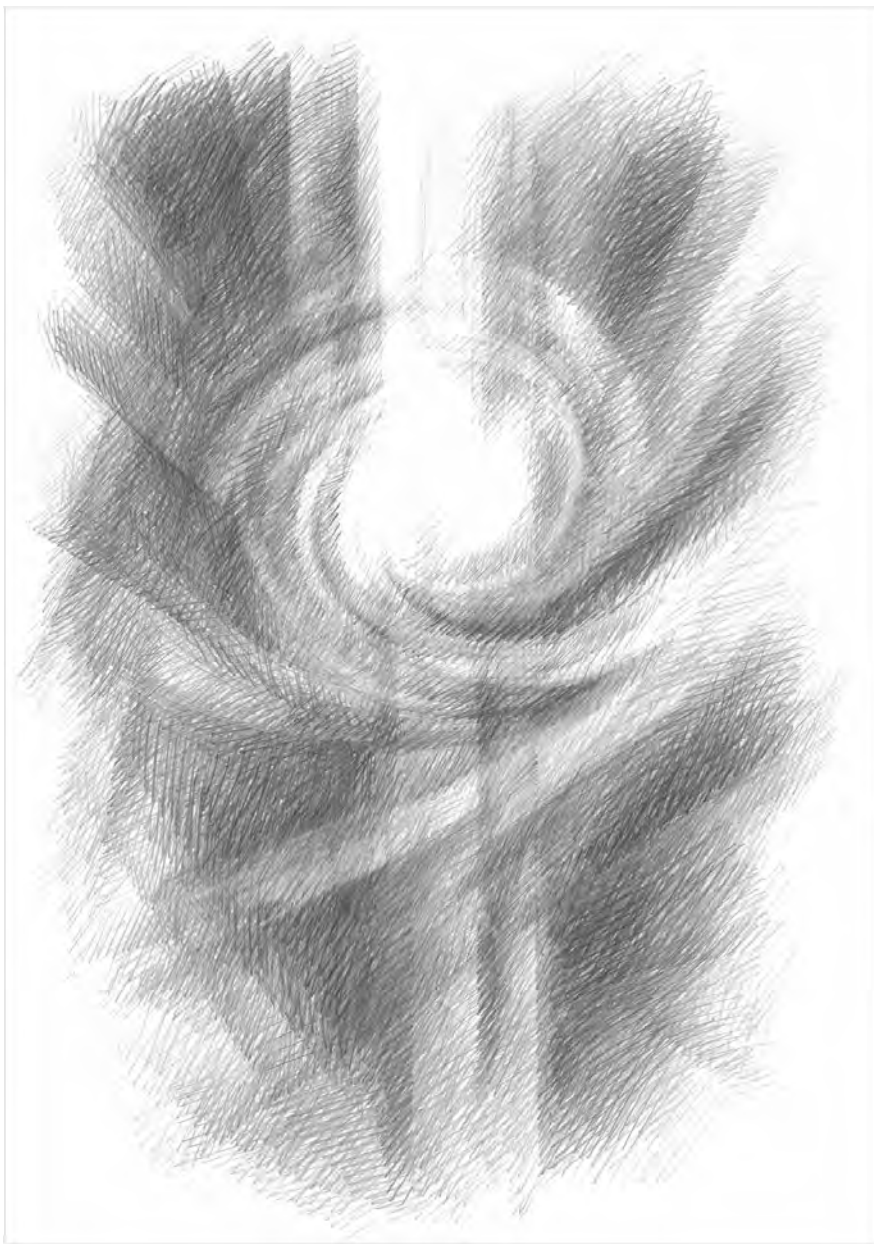
Fred is very clear about representing an overarching truth for our time. But there are other spiritual truths, truths concerning spiritual communities which he does not seem to be aware of. Fred said that 'the time has come when we need to take personal responsibility for this' (our relationship to Christ). This means that anyone can be 'in charge of doing the Eucharist.' The first sentence is absolutely true. But the second sentence certainly does not follow from the first. It is true that anyone can make up his or her own service today (it's done often for weddings for example). And anyone could take the Act of Consecration of Man and try to celebrate it according to their whim. But without the event being embedded in a worldwide spiritual web of prayer and meditation sustained by individuals whose entire lives are

dedicated to the celebration of Christ's renewed presence in the sacraments, without such grounding upon spiritual bedrock an isolated service would be of limited significance.

Communities are governed by laws different than those for individuals. Individuals do not need leaders, communities do. The Eucharist does not only help bring Christ to individuals in the form of bread and wine; just as importantly it actually builds community. Rudolf Steiner spoke at length about the community building power of ritual in his June 1921 lectures to the people who a year later founded The Christian Community. It is not the case that churches today must be the same as the church in the Middle Ages and that the priesthood today is also the same as in the Middle Ages. They are not the same or Rudolf Steiner would not have inaugurated The Christian Community, with his emphasis on what it means to be a priest today which is contained in the 1921 lectures now available in English. There one can see that from the beginning The Christian Community was intended as a renewal of the Christian church, and not merely as a nebulous 'religious renewal.' Of course, not everyone agrees with everything Rudolf Steiner said. It is true that not everyone needs to worship God in any church or community setting. But this does not contradict the fact that something is possible through worship together with others that is not found elsewhere. Those who, for karmic or other reasons, do not need or want corporate worship should not project onto others what is karmically correct for themselves. Of course, the reverse is also true. No one should ever imply that someone else should attend church.

I would not worry too much about these text publications and Fred's ideas. He seems to be aware of most great spiritual truths of our time and defends them in a public forum. That is good. Not everyone understands how a religious community should work today. Many may well have had a belly full of church in past lives. They may even have experienced, or been in some way touched by the worst abuse that the medieval Christian priesthood perpetrated in centuries past. If that were the case, then it is no small wonder that such individuals have an instinctive aversion to anything priestly or church like, unconsciously assuming inevitable abuse of power. Such people in my experience are often devoted Christians with an interest in the deepest truths of life. But they may have a deep karmic need to be free of church in this lifetime. I have no idea if Fred is one of these people for I have never met him. But he is certainly right about one thing: today no one needs to be a member of a church in order to be a good Christian.

Warmly, *Jim Hinde*s



Michaelmas As a culmination of all stages, this is the most dramatic, and the most insecure. It has to be obtained with difficulty again and again. But in the greatest storm and turmoil, order can be found through the vertical and the round, a balancing act and an opportunity given to us through St. Michael's silent gesture, his beckoning. Light and darkness are now closely working with, even within and through each other. It is the many shades of grey, the many different and often mysterious ways in which the best way forward or through a difficulty can be found.

It is never a static rule, a fixed right or wrong, light or darkness, but an all-inclusive, creative and clear-sighted decision-making process, taken in freedom.

Gertraud Goodwin

The Act of Consecration of Man near a nuclear power plant

Ute Lorenz

In summer 2015, our family decided to visit Scotland in a search for silence and solitude and to get away from the restless, metropolitan pulse of Berlin. I discovered a wee cottage to let—presumably in the middle of nowhere—in the vicinity of the small Highland town of Thurso at the very Northern end of Scotland.

Soon after I closed the letting contract, I did some research on the cottage's surroundings. It soon became clear that we would be spending our vacation in the immediate neighbourhood of a massive nuclear power plant and factory for atomic submarine reactors, the Dounreay facility, only 10 miles across the bay. It is a decommissioned nuclear plant that suffered a catastrophic mishap in the 1970s. To this day, radioactive particles are found scattered on the nearby beaches. Yet it boasts a visitors' centre for tourists as the authorities do not acknowledge any danger. What was I to do? Renege on the contract?

Because I am familiar with the work of Anna Cecilia Grün, who has the ability to communicate with elemental beings, I was aware of some of the effects a nuclear plant has on the environment and on the elemental beings. Likewise, I know of the health-bestowing power of the Act of Consecration of Man.

I soon saw that I was to celebrate our communion service in Northern Scotland and give back some of the lost health and strength to the elements that had been taken from them by man. But could I? And who would serve with me at the altar as Dounreay is so far from any congregation of The Christian Community?

The next morning, as I kept these thoughts in my mind, just as I was leaving after the service at the Prenzlauer Berg church in Berlin, I happened upon an unfamiliar woman with red hair and fair complexion. We introduced ourselves and it soon became clear that she was a first-time visitor to Berlin, and a Scot. I told her of my Scottish travel plans, the planning error, and the nuclear plant. She swiftly volunteered: I'll come and serve! It was Joanna McLeman of Castle Douglas, Galloway. What a 'coincidence'!

*Ute Lorenz
is a priest of
The Christian
Community
in Berlin.*

After coordinating with the UK Lenker, I gathered all the vestments, linens, substances and utensils I had at my disposal, borrowed our travel chalice, and packed the car for Thurso.

Everything had to be just so. The right hand server would be there in time, my husband, Sebastian Lorenz, would take care of the other side.

And so it happened. Joanna arrived, after her long journey by car at shortly after ten o'clock on Sunday, 2 August 2015 at our cottage, a disused mill house in an old fishing port. I myself was already in vestments, so my husband led her in and we spoke nothing before the service save for a brief greeting and an exchange of joyful glances.

It was a very special Act of Consecration. The German language that I celebrated in became somehow blurred. In my recollection, Joanna as right hand server, used German in her replies—or was it English? I became aware of not celebrating in one particular language at all.

The improvised altar toward the East meant that Sebastian, as left hand server, had the full view of the nuclear station with its ominous spherical fast reactor dome. When we were finished, we noticed that coastal fog had fully enshrouded the eyesore in spite of the otherwise sunny Scottish Sunday morning.

I am happy and grateful to have been able to serve thus through and with The Christian Community.

Joanna McLeman, who served with Ute Lorenz, writes:

The whole experience of being in Berlin for the first time, attending a Confirmation Service in Prenzlauer-Berg, and meeting Reverend Ute Lorenz, was very powerful from the outset. When Ute said she and her family were travelling to the North of Scotland, to near Dounreay, and that she felt a Service was necessary, I immediately thought, and said: 'I could help with that!' However, even having grown up in the Highlands, I hadn't quite realized just how far North the North coast of Scotland is from where I live now, on the South coast of Scotland!

After following his careful directions, I met Sebastian outside the cottage, and he said that the priest was ready, which was a shock. Reverend Lorenz and I acknowledged each other quietly, though cheerfully, when we met. The vestments were hanging in the porch from the rafters, so I changed and entered the chapel. The kitchen had been transformed.

The Service was very powerful. I started the responses in English, but eventually the two languages merged, and I'm not sure if I had been speaking English or German.

I was aware that the effects of the Service grew throughout the following week as I travelled back south. It really felt that we had been able to offer something of real power, strength and healing to the world, and I felt, and still feel, truly grateful to have been part of it.



The Dounreay nuclear reactors in the very north of Scotland

© Hjalmar Lorenz

Christ at work in the world

Matthias Giles

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

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

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

Ready, willing, and able

Emma Heirman

As I begin to serve the Denver, Colorado, congregation for the first time as a priest, having received the Sacrament of Ordination a month ago, I still ask myself, 'Am I ready to work as a priest? Can I do this? How?' My question is not unique; many of us wonder how one is prepared to be ordained and enter the priesthood. In searching for an answer, I hear 'ready, willing, and able' repeat within me. But what does this phrase mean? How we become ready will depend on what we are preparing for, but in every instance thoroughness and completeness are expected. We are often tested to see how ready we are, and we may even depend on the results of these tests to decide to, or to have the option to, proceed toward our goal. My own readiness for priesthood is not tested externally, and yet there has been a constant process of checking in—with myself, as well as with friends, classmates, and teachers. What we are all looking for by checking in is not whether I have arrived at a particular state of completeness, but rather whether I am moving along a path, a path that not only I can see and recognize, but that others can identify as well. In becoming a priest, I realize that there is a defining moment, which I alone cannot see, but that others also must see in me.

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

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

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

*Emma
Heirman
was
ordained in
February
and has
started work
in Denver.*



Michaelmas

The culmination is achieved through a gesture which stands tall and strong, in moving communication with all the directions of space around itself, holding and protecting the inner space.

The double-bent plane engages in the wind of the times: a gesture of a wakeful and open presence, receiving, intensifying, beckoning.

Gertraud Goodwin

*Please see
Gertraud's article
'The metamorphosis
of the cross—A
contemplation of the
Christian festivals' in
Perspectives December
2015–March 2016*

Melody of St. Oran

unknown
transcr. Chris Lyons



Text for Melody of St. Oran

John Roy

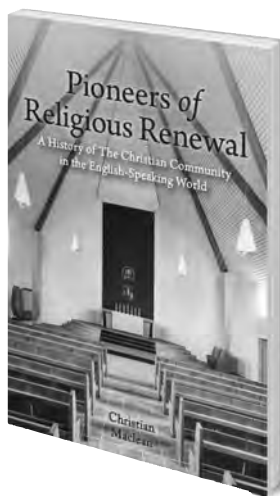
I was visiting the Iona Community in Scotland and I heard some beautiful music being sung in St Oran's chapel. A small group of psychiatrists had been staying on the island and had gone into St. Oran's Chapel to sing together. The Iona Community allows any group to use the chapel as long as they are respectful of

John Roy is a member of The Christian Community, and an associate of the Iona Community. living in Reading.

its history and spiritual atmosphere. I was attracted by the beauty of the singing and went inside. At the end of their song I asked a man who wrote the piece. He said he did. I asked him if I could pass the song to other people and he said: 'Do you think they would like it? It is called 'Michael''

I kept the song in my memory for 20 years until was transcribed this year. I hope you enjoy it and use it. It seemed to me it has a natural home in our Community. It is *not* mine but we have permission to use it.

NEW BOOKS FROM



PIONEERS OF RELIGIOUS RENEWAL

A History of the Christian Community
in the English Speaking World

CHRISTIAN MACLEAN

The Christian Community is unique in that it values the rhythm and ritual of the sacraments whilst at the same time, proclaims the right of individuals to form their own beliefs, rather than what the church tells them.

This book looks back to the founding of The Christian Community in 1922, following inspiration from Rudolf Steiner. It includes accounts of the key personalities who brought the organisation into existence, such as Friedrich Rittelmeyer and Emil Bock, as well as the priests and leaders who pioneered it in Britain, North America, South Africa, Australia and New Zealand.

192 pages | paperback | 978-178250-315-6 | £20.00

FESTIVALS IN THE SOUTHERN HEMISPHERE

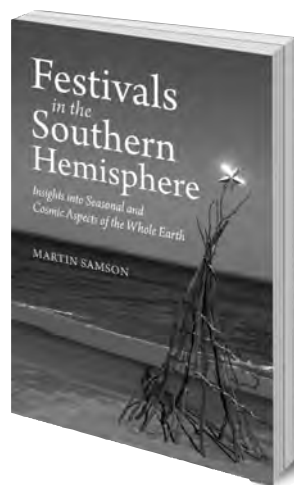
MARTIN SAMSON

This insightful book considers the issues of celebrating Christian festivals with imagery and symbolism drawn from northern hemisphere festivals, in the southern hemisphere.

The author thoroughly reviews all of Steiner's words on the subject, as well as the writings of other anthroposophical thinkers, and develops a useful equivalent guide for the southern hemisphere.

Martin Samson has been a priest of The Christian Community for over twenty years, and has worked in Australia since 1992.

192 pages | paperback | 978-178250-247-0 | £14.99



Available now from your local bookshop and florisbooks.co.uk



Quote PR1016 to receive a 10% discount on these titles
(discount only valid on the Floris Books website)

Temple Lodge Club

a quiet oasis
in the middle of London

Temple Lodge—a Georgian Listed Building in the middle of Hammersmith—was once the home of the artist *Sir Frank Brangwyn*. Whilst his studio has been converted into a chapel with a **vegetarian restaurant** on its former mezzanine floor, the house itself is given over to accommodating bed and breakfast visitors. They come from four corners of the world to enjoy the *quietness and tranquillity* of the house. Many have described it as a really peaceful haven, despite being a stone's throw from the centre of Hammersmith and its busy traffic interchange. The absence of a television in the house and rooms *adds to this atmosphere*.

There is a quiet secluded garden. Most rooms look out over this large and sheltered garden. Two rooms look out over the front courtyard and garden.

Upon becoming members of the **Temple Lodge Club** (£1.00 annual membership) visitors seeking Bed & Breakfast accommodation may share in all the facilities the house has to offer.

Breakfast is served in the ground floor Dining Room looking out over the quiet, secluded garden. A library provides a space for relaxation or quiet reading. All the rooms are well appointed and comfortably furnished, the two double rooms being deluxe rooms.

All prices include breakfast and are per room:

Single room from £64 per night,
with/without shower and second companion bed;
Twin-bedded room from £88 per night.
Deluxe double room from £102 per night
(£75 for single occupancy)
All rooms have hot and cold water.

For any further information or to make a booking, contact:

Temple Lodge Club
51 Queen Caroline Street
Hammersmith
London W6 9QL

Tel: 020 8748 8388

e-mail:
info@templelodgeclub.com
www.templelodgeclub.com

Becoming a subscriber of *Perspectives* or renewing a subscription*

please go to our website

<http://thechristiancommunity.co.uk/perspectives/>

and fill in the online form.

Payment can be done through a **Paypal** account or by the most common credit or debit cards.

For the following countries please
apply to the addresses listed below:

USA: US\$26
c/o The Christian Community
906 Divisadero Street
San Francisco
CA 94115

Canada: CAN\$30
c/o Dean Rachel
5279 Oak Place, Delta BC
V4K 1L8, Canada
email dnjrachel@yahoo.ca

Australia:
Enquire for price at:
Julie Sedgmen
87 Ian Nicol St, Watson
ACT 2602

New Zealand:
Enquire for price at:
Elizabeth Heybrook
293 Winterslow Rd.
Staveley RD1
Ashburton 7771

If you are unable to use the webpage,
or any other queries
please contact our subscription manager:

Gabriele Kuhn
Perspectives
21 Napier Road, Edinburgh
EH10 5AZ

Tel: +44(1383)821204

subs@perspectives-magazine.co.uk

* For UK subscribers:
to receive a **cheque** from you remains for us
the cheapest way to process your order.
The price for a year's subscription is £15.00.
Please send to above address with clear
instructions.

PUBLISHING WORK PLACEMENT OPPORTUNITY



Do you have an anthroposophical background, love books, and would like to gain experience in publishing?

Floris Books is delighted to announce a new programme of six-week work placements, offered in our Edinburgh office, to those looking for publishing experience.

We have been at the heart of the anthroposophical community for forty years. We publish books on religion, education, spirituality and well-being, as well as traditional children's books such as those by Elsa Beskow and Isabel Wyatt. We're also a commercial publisher with a focus on Scottish children's fiction. Visit www.florisbooks.co.uk to find out more.

The placement can be tailored to the interests of the individual candidate but will primarily focus on work in the sales and marketing department. The placement will also offer an on-the-job overview of the publishing process in a small company. Dates are flexible to suit successful candidates. The programme will run throughout 2016 and 2017. The placement is paid in line with the living wage but no accommodation or expenses are provided.

Candidates must have a demonstrable interest or background in anthroposophy, including (but not limited to) Steiner-Waldorf education, biodynamics, The Christian Community and Camphill. The placement would be particularly suited to recent graduates or those considering a mid-life career change.

MORE INFORMATION AND HOW TO APPLY

Full details on the programme and how to apply are available on the Floris Books website at www.florisbooks.co.uk/recruitment



www.florisbooks.co.uk

Guest Rooms

The Christian Community, 23 Chapel Street, Buckfastleigh TQ11 0AQ

The Christian Community in Devon is situated in Buckfastleigh, halfway between Exeter and Plymouth. It is located on the edge of Dartmoor and is 40 minutes drive from the coast and South West Coastal Path. The attractions of Cornwall, including Tintagel & the Eden Project, are within 1 to 2 hours away by car.

There are four small guest rooms at the top of the building. Three of the guest rooms have a wash basin; toilets and shower are separate. There is a kitchen for self-catering needs.

Unfortunately we do not have disabled access and there are steps and stairs inside and outside the building.

**Suggested contribution
at £16 to £20 per person per night.**

Further information and reservations:

Sabine Haus: 01364 64 42 72

sabine.hauslakeman@gmail.com

Advertise in Perspectives

Find your customers
among our readers,
and support
our magazine.

Quarter page £45

Half page £75

Full page £140

**Discounts apply
for repeat adverts.**

Centres of The Christian Community

AUSTRALIA

Adelaide (08) 8339 6466

3 Anzac Ridge Road (P.O.B

216) Bridgewater, S.A. 5155

Canberra (02) 6295 3752

Civic Square P.O. Box 651,

ACT 2608

Melbourne (03) 9029 2769

and (03) 9029 7812

319 Auburn Road, Hawthorn 3122

Sydney (02) 9810 6690

PO Box 965, Rozelle, NSW 2039

CANADA

Toronto (905) 709 4544 901

Rutherford Road,

Maple, ON L6A 1S2

Vancouver (604) 415-0600

5050 Hastings Street,

Burnaby, BC V5B 1P6

NAMIBIA

Windhoek +264 (61) 225791

Windhoek Street 3, (Box 11359)

Windhoek

NEW ZEALAND

Auckland (09) 525 2305

10 Rawhiti Road, Onehunga

Hawkes Bay (06) 878 4463

617 Heretaunga Street East,

Hastings

SOUTH AFRICA

Campbell Village

(021) 572 5922

PO Box 1451 Dassenberg 7350

Cape Town (021) 762 0793

39 Timour Hall Road, 7800

Plumstead

Johannesburg (011) 789 3083

46 Dover Street,

Randburg 2194

(Box 1065, Ferndale 2160)

KwaZulu Natal (031) 768 1665

148 Kangelani Way, Assagay

Box 1093, Hillcrest 3650

UNITED KINGDOM

Aberdeen (01224) 208 109

8 Spademill Road,

Aberdeen AB15 4XW

Botton (01287) 661 312

Danby, Whitby, N. Yorkshire,

YO21 2NJ

Bristol c/o Meyer: (0117) 9502 512

20 St. John's Road, Clifton,

Bristol, BS8 2EX

Buckfastleigh (01364) 644 272

23 Chapel Street, Buckfastleigh,

Devon, TQ11 0AQ

Canterbury (01227) 765068

57, Wincheap or 730882

Canterbury, CT1 3RX

Edinburgh (0131) 229 4514

21 Napier Road,

Edinburgh, EH10 5AZ

Forest Row (01342) 323 205

Hartfield Road, Forest Row,

E. Sussex, RH18 5DZ

Hollywood (028) 9042 4254

3 Stewarts Place, Hollywood,

Co. Down, BT18 9DX

Ilkeston (0115) 932 8341

Malin House, St. Mary Street,

Ilkeston, Derbyshire, DE7 8AF

Kings Langley (01442) 245603

The Priory, Kings Langley,

Herts. WD4 9HH

London (020) 8748 8388

51 Queen Caroline Street,

London W6 9QL

Malton/York (01653) 694 391

The Croft, Highfield Road,

Old Malton,

N. Yorkshire YO17 9DB

Mourne Grange (028) 4176 0110

Newry Road, Kilkeel, Newry,

Co. Down, BT34 4EX

Stourbridge (01384) 377 190

22 Baylie Street,

Stourbridge

W. Midlands DY8 1AZ

Stroud (01453) 762926

73 Cainscross Road,

Stroud, Glos. GL5 4HB

IRELAND

East Clare +353 (061) 640967

Dewsborough

Tuamgraney

Co. Clare

UNITED STATES

Boston (781) 648-1214

366 Washington Street,

Brookline, MA 02445

Chicago (773) 989 9558

2135 West Wilson

Chicago, IL 60625

Denver (303) 758 7553

2180 South Madison Street,

Denver, CO 80210

Detroit (248) 546 3611

1320 Camden at Wanda,

Ferndale, MI 48220

Los Angeles (818) 762 2251

11030 La Maida Street,

North Hollywood, CA 91601

New York (212) 874 5395

309 West 74th Street,

New York, NY 10023

Philadelphia (610) 647 6869

212 Old Lancaster Road,

Devon, PA 19333

Sacramento (916) 362 4330

3506 Eisenhower Drive,

Sacramento, CA 95826

San Francisco (415) 928 1715

906 Divisadero Street

San Francisco, CA 94115

Spring Valley (845) 426 3144

15 Margetts Road

Monsey, NY 10952

Taconic-Berkshire Region

(413) 274-6932

10 Green River Lane,

Hillsdale, NY 12529

Washington, D.C. Baltimore

Area, also Chapel Hill, NC

(301) 935-2727

The Parish House

4221 Metzert Road

College Park, MD 20740

OTHER CENTRES IN:

Germany, Switzerland, Austria,

Czech Republic, Netherlands,

Belgium, France, Denmark,

Norway, Sweden, Finland, Estonia,

Brazil, Argentina, Peru, Japan

September–November 2016

£ 3.75

ISSN 0967-5485