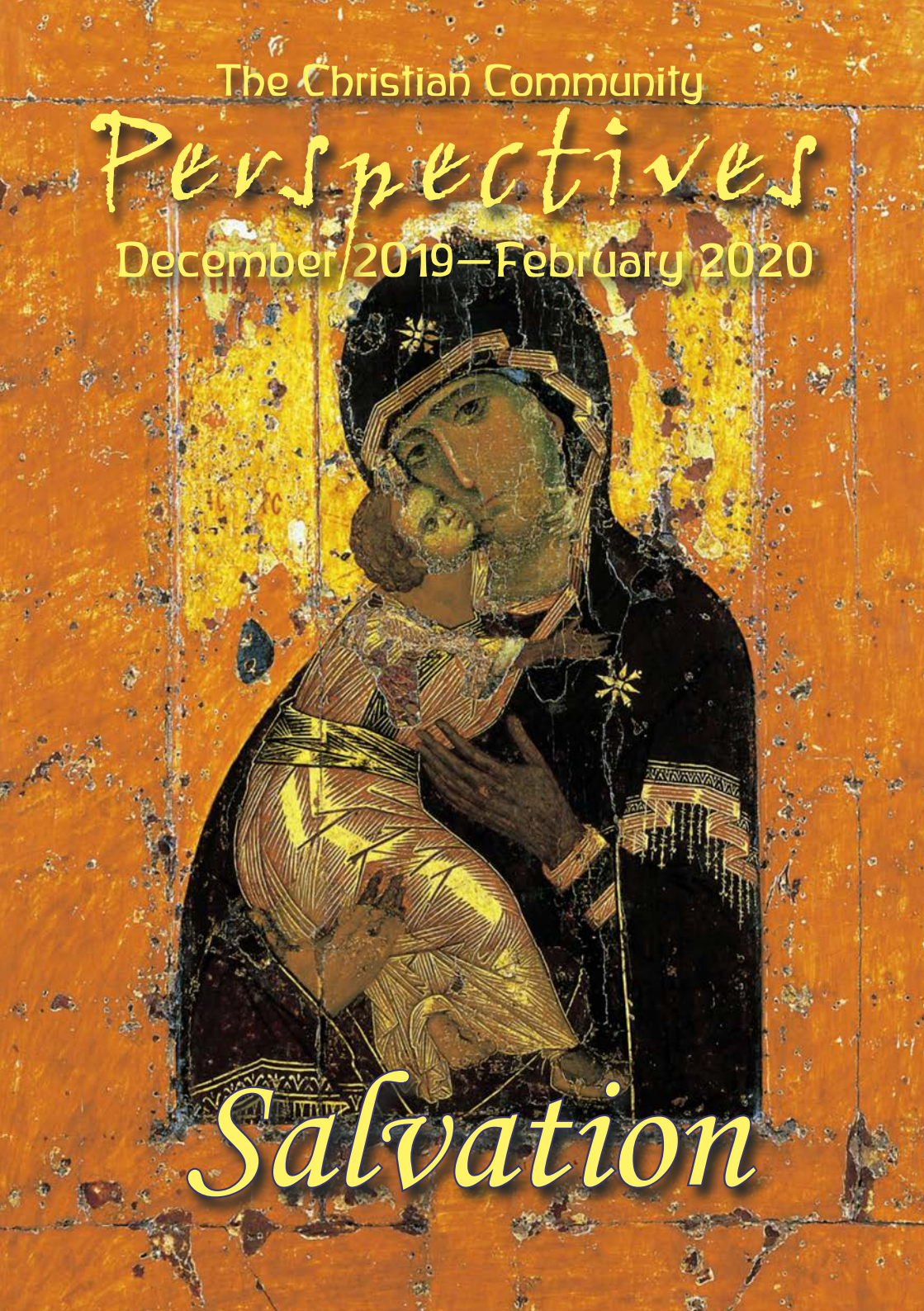
The Christian Community

Perspectives

December/2019—February 2020



Salvation

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Cover picture:
The Virgin of Vladimir,
a twelfth century Byzantine icon in Vladimir, Russia

Deadlines:
March–May 2020 issue: January 6, 2020
June–August 2020 issue: April 6, 2020

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

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Subscriptions:
tinyurl.com/yakwhjgl

UK £15
Europe £18
Rest of World: £22
(not USA, NZ & Australia)
Please send cheque, payable to *Perspectives*, to Subscription Manager (address above), or send for more information.

Subsribe with PayPal on our website:
tinyurl.com/y9qqc9ru

E-Subscriptions are available for £15 per year. You will be sent a link to download the new issue as soon as it is produced. See
tinyurl.com/y9qqc9ru

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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

Perspectives

Volume 90 No. 1
December 2019–February 2020

Sometimes, knowing the history of words can bring them alive, particularly if they have become familiar through centuries of usage. *Salvation* is one such word. For many people today, salvation means more or less 'what the church promises' and seems to be of interest only for Christians. However, its origin is one of the root words of the Indo-European language, that ancient progenitor of most of the languages spoken in Europe which was taken from there around the world. The root is *'sol-'*, which means 'whole' or 'well-kept'. When the angels proclaim a message of salvation, their promise is that we will be preserved and made whole again. The genius of the English language has allowed us to combine these meanings in the communion prayers of the Act of Consecration of Man, which refer to the 'medicine that makes whole'.

Such an ancient word transports us into a world of spiritual experience. From the earliest times, human beings experienced that they were incomplete, only a part. A part of our being is elsewhere, waiting to become realised. This experience can be a driving force that makes us want to learn and develop. Taken to an extreme, it can become unhealthy. Without it, though, we would become like the trolls in *Peer Gynt*, with their motto: To your own self be enough!

Beyond the experience of our own incompleteness, the yearning for wholeness has a cosmic dimension. It rests on an experience that the world we perceive with our senses is not the only world that there is. When we feel the holiness of a special place or time, we experience the reality that sustains our own—that keeps it whole. Reflecting on such moments can help us to understand that the break in the continuity of reality is located inside us. Our way of knowing divides reality into two parts—the part that we experience, and a part that we can think about. The Act of Consecration of Man invites us to join a path of knowing or 'higher divining'. This culminates in the moment that bread and wine are lifted up: Holy Spirit sends the truth about the bread and wine downwards to meet what our human spirits send upwards as they strive to recognise a new reality, which is just emerging in this moment: the reality of 'let it be…' Receiving the 'medicine that makes whole' is an act which itself knits up the severed parts of the world. It heals us as we heal the world in our tender efforts to grasp its reality.

Tom Ravetz

Contemplation for the festival season

Heaven and earth shall pass away, my words shall not pass away. Luke 21

Ioanna Panagiotopoulos

At Advent time we are asked to bear in our hearts the falling away of all that we know as heaven and earth. It is like the long night that stretches before us: we cannot yet see the light of the new day that will come.

Birds begin their chorus before the light of dawn can be seen. They sense the coming of the light, and in those deep hours of the morning, their song stretches through the darkness to sing in the new day.

When we find ourselves longing in the soul's night, our prayer can become a faithful song that calls in the first ray of morning's light within us.

And when we listen through our praying, there is something that speaks to us: the Word. The Word, in the falling away of the world, is already moving towards us; just as the light moves toward the dawn. When we hear it, we stand already in the twilight between the night that has been and the day that is to come. Where we can sense the fulfilment of our humanity already standing before us.

In stillness, in silence, the Word is the light that weaves through the depths of our prayer. In answer, it reaches us, like a quiet ray of light streaming towards us from the future.

It weaves with us the shining womb that carries the future world, wrought by love. So that the Word that shall never pass away can find a home in us.

The Word is the ground in our darkest hour, the ground that comes beneath our feet when we stand, and pray. It is the Word that we hear, that we speak, that speaks to us, in our prayer, in the prayers we offer in our longest most difficult night.

Already it is reaching us.

'Faith is the bird that feels the light and sings when the dawn is still dark.' Rabindranath Tagore

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The Individual and the Community

Sin and the sacrament of confession

Matthias Giles

Setting the stage

Humanity, through the course of millennia, has been in a process of evolution. This evolutionary process is both a story of the relationship of humanity to the divine and a story of the individual in relation to the community. Beginning from the event described in the Hebrew Bible as the expulsion of Adam and Eve from heavenly paradise to the events narrated in the New Testament, humanity became ever more separated from the spiritual world and enmeshed in the physical earthly world. Intimately connected to our entanglement with matter, with entering the physical body, is our entanglement with what we can call the 'sickness of sin.'

By virtue of living in physical bodies, we do violence to the world. We cannot, for example, avoid the necessity of killing plants and animals for nourishment, or breathing out poison into the air. This condition is a given to which we are subject by nature of living in our bodily organization. It is also the root and source of our moral and ethical weakness. It is why we so often fail to do the good and, even when we wish to do the good, lack the strength to do so. As Paul laments in Romans 7:19: 'I do not do the good that I want to do. But the evil that I do not want to do—that I do!' In religious language this is called Original Sin.

In conjunction with this gradual separation from the spiritual world, human beings also became increasingly separated from one another. That is to say, our sense of identity underwent a process of differentiation. This process can be found throughout the stories of the Old Testament, from the separation of peoples and languages in the tale of the Tower of Babel, through the singling out of the nation of Israel, to its further separation into the twelve tribes.

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In the New Testament we can find that this process of differentiation and separation of self-identity had reached its final step: the individual human being. Many of Jesus' most challenging statements become understandable when seen from this perspective: 'Do you think I have come to bring peace to the world? No, but rather division (Luke 12:51).' Or, 'If anyone comes to me and does not hate mother and father, wife and children…such a person cannot be my disciple (Luke 14:26).' Just as today the adolescent must rebel against the parents in order to find their individuality, in such words as these, Christ Jesus is leading humanity into individual selfhood, the first foundation for attaining freedom.

This treasure of individuality came not without a danger however, for without something entirely new coming into the world, human beings could have continued on the path of separation to the point of complete egotism and destruction. Humanity needed to be guided to the point of individuation at which freedom could be gained, but not so deeply that individuals could no longer understand one another, or find a bond between one another. Thus we can imagine the delicacy and precision of the moment at which this new and powerful impulse needed to come into the world, this Christ force, which could turn the tide of separation upward towards unification.

Just as humanity's separation from the divine entailed individuation or separation from one another, so can we imagine that the goal of humanity's reconnection to the divine world will coincide with a reconnection of human beings one to another, but this time bearing the treasure of freedom. So also, just as the sickness of sin was tied to humanity's descent into matter, humanity's ascent into the divine must be accompanied by the overcoming of the sickness of sin. Thus, we stand now at a point in human evolution where we look towards the overcoming of the sickness of sin, towards developing an increasingly closer relationship to the divine, and towards uniting with other human beings in freedom. It is to serve and strengthen this process that the sacraments are given.

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To understand the work of the sacrament of confession throughout its development we must look more closely at the nature of sin. As we have

noted, through our embodiment we are burdened with an embedded weakness, original sin, because of which we are subject to death and often fail to do the good. When we commit an error or harm another being through our deeds, we become weaker than we were before committing that deed and, in a certain respect, lose some of what we had gained in our personal development. This effect I will call 'personal karma' or *subjective sin*. This debilitation from the wrong that we have committed can be righted in the future through meetings and opportunities that come toward us through destiny, which help us to regain the strength and development that we lost. In this way, through the workings of karma and destiny, we can ourselves redeem the effects of our own misdeeds, and thus progress in our development.

At the same time, however, a deed cannot be undone. The violence it has caused remains objectively written into the world. This aspect of sin I will call *objective sin*. Because the deed itself cannot be undone, un-created, we cannot redeem this aspect of sin through our own power. We can redeem ourselves but not the earth. Yet it is this very earth that we need as the theatre of our continued becoming. How then can this aspect, and thereby the earth itself, be redeemed? Surely, only one who wields the creative power that brought the earth into being, the creating Word power, is able to take up this objective aspect of sin and transform it. That is, the Christ-logos, through whom 'all things came into being' (John 1:3), and who came, as John proclaims, to 'take away the sins of the world (John 1:29).'

We now have three aspects of sin to consider: the *sickness* of sin, which is written into our bodily constitution and is the root weakness that leads to all other sin, the *subjective* aspect of sin, which we can overcome ourselves through meetings brought to us by destiny, and finally, the *objective* aspect of sin, which is written into the world and can only be redeemed through the creating power of the divine being we recognize as Christ. Which of these aspects of sin do the various forms of the sacrament of confession address?

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Theological writings of the second and third centuries show that Christians at that time believed that the cleansing power of baptism brought

the individual into a state of purity. Yet experience made it clear that the inclination and weakness to sin (original sin) nevertheless remained after baptism. In most early Christian theology, baptism may be best understood as a once-and-for-all balancing of personal karma. In the eyes of the early Christian, each misdeed tarnished this new baptismal purity and distanced the individual from the kingdom of God. Thus entered in the earliest forms of confession.

In the earliest forms of both public and private confession, penance preceded absolution (ritual words proclaiming purification from sin). Penitential practices, often ascetic in nature, served to purify and strengthen the soul of the Christian. These acts of penance such as prayer and fasting thus served as a means of quickening the natural course of development to re-balance the *subjective* aspect of sin, and thereby return the penitents to their previous (baptismal) stage of purity. Here, absolution can logically be seen as an outer recognition of an inner process that has already occurred.

In the later form of confession, established by the thirteenth century, penance began to be performed *after* receiving absolution. If absolution is given before this rebalancing has taken place, what is it doing, and what is its purpose? In a lecture to young theologians preceding the founding of The Christian Community, Rudolf Steiner suggests that in giving absolution the church collectively took the sins of individuals upon itself.[1] In absolving the individual, the church transferred the responsibility for that person's personal karma, or *subjective* sin, to itself.

If we take this seriously, we might speculate that there was a time in our evolution when humanity did not yet bear the capacity for individual responsibility, a time when our self-identity was synonymous with that of the community. Perhaps at that time it was right and good for our personal responsibility to be borne by the community. Then, as a member of the community, the later execution of one's penance could have contributed to the compensation of this communally carried karma.

Today, however, we stand as individuals. We identify first and foremost as ourselves and only secondarily as members of a group. If our errors and weaknesses were absolved or taken up unconsciously by

a body other than ourselves, we would in fact hinder our own development. After all, it is through the burden of our subjective sins that destiny brings us the opportunities and encounters that make it possible for us to grow and build greater capacities. Though absolution may sound nice, it appeals only to our cowardice. Ultimately we would not wish for it. The more we recognize that these sins bear a precious substance, one through which we attain the treasure of our own future growth, the more we are impelled to actively and courageously take up responsibility for them.

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When we turn from *subjective* sin to *original* sin and the *objective* aspect of sin, we move beyond the realm of the individual into the sphere of community and, ultimately, the whole earth. And, we may ask, how can these too be healed and addressed sacramentally?

In a lecture to the founding priests of The Christian Community, Rudolf Steiner speaks of a force that is able to counteract the weakness of original sin. This power, awakened by our intense and devoted love for Christ, becomes an active, healing force.[2] It is the streaming love that flows between ourselves and Christ that works to heal this weakness, strengthening us so that we *can* do the good. Thus, we can see a path toward the healing of original sin through cultivating our love for Christ.

I mentioned earlier that only the power of Christ can take up and transform the wounds of sin that live objectively in the world. But how? We can find the beginning of an answer to this in the creed of The Christian Community. There, we hear that it is through Christ that human beings can 'attain the re-enlivening of the dying earth existence.' This re-enlivening can happen only through the power of Christ and his deed on Golgotha. And yet, it requires our activity. 'Human beings' is the active agent, the grammatical subject: it is they (we!) who attain the re-enlivening of earth, *through* Christ. The sins of the world are there because of our deeds; it is our objective sin. Yes, Christ has come to 'take away the sins of the world', but this is not given without our participation.

This is one of the most challenging theological thoughts I have wrestled with. Christ needs us. Humanity needs us. The earth needs

us. Christ can only take up the objective aspect of the sins if we hand it over to Him, for He holds our freedom in highest sanctity.

Here we find a new meaning of absolution, one that could rightly be at work within the Catholic and Orthodox Sacrament of Confession. The task of the priest becomes one of discernment: Is the Christian before him conscious of his/her guilt and united with Christ? If this is the case, the priest can then rightly say behind the words of absolution: 'You must still meet the karmic repercussions of your deed, but Christ has transformed the fact of your deed and its destructive power.' [3] With words such as these, the absolution no longer addresses the *subjective*, but rather *objective* aspect of sin. It does not bring about absolution, but rather speaks aloud something that has come to pass through the individual's relationship to Christ and their own deeds.

If absolution can be thought of in this sense, we can begin to see the way toward our renewed form of the sacrament of Confession and a renewed relationship between the individual and the community within the sacrament. The individual does not come to quicken the rebalancing of his/her subjective karma, to reattain purity and regain entrance to the community, nor to transfer responsibility for his/her sin to the community. Rather, the individual comes to unite with Christ in love, to bear the weight of their cross, and to hand over the destructive power of their deeds into Christ's transforming power so that humanity and the earth may have a future. Here confession becomes truly Christian. It is approached not only for the good of one's self, but also for the good and development of the whole of humanity. It becomes a deed of love.

1 Steiner, Rudolf. Autumn Course 1921, Lecture 21.
2 Steiner, Rudolf. Autumn Course 1921, Lecture 19.
3 Steiner, Rudolf. *Christ and the Human Soul*, Lecture 3.

From Michaelmas to Advent
A new way to Salvation

Willem Boonstoppel

What is Salvation? '*Sola fide, sola gratia*—by faith alone, by grace alone—was the motto of the Reformation. If we have faith in the fact that Christ died to redeem our sins, we will be saved. We cannot do anything to earn this. A phrase in our Act of Consecration seems to echo this: 'Before thee we can do no works'. Nothing we can do on this earth will make God change his decision whether he will bestow his grace upon us, if he will grant us justification and redemption. This is what is called sola gratia. Only through the grace of God will we receive salvation, no matter what we do or say. For the Protestant sensibility, any 'good works' we do will be a result of the faith we have and the salvation we receive, but no longer a condition of our receiving it.

Rudolf Steiner gave us a key to understand the events of our time when he told us that in 1879, the Archangel Michael took on his reign as spirit of our time by defeating the dragon in the spiritual world. Something has changed since that time. The dragon has been thrown down to earth. It had to find a new place to dwell, a new body to occupy. The days where adversary beings could still roam the earth in physical form lies far behind us; the days of Saint George fighting a dragon embodied in flesh and blood are long gone. Now the adversary powers have to find a different place to dwell.

Each and every human being has a space inside of him, a space we could call the 'God space'. It is a space reserved for the divine to take its residence. It is the space that can be permeated by Christ when we resonate to the words: 'Christ in you', or, as we can hear in the Sunday service for the children, when we give him 'a dwelling in our heart'. But there is always a danger that this space might be found and occupied by other beings as well. Here it is that the dragon who was cast down from the heavens

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found a place to live, to become embodied: in us! So what is Michael asking of us in the present age? He is asking us to be wide awake, to be alert and join him in the ongoing struggle with the dragon, the one in us.

As the struggle with the adversary forces, with the dragon inside us, has become the challenge to modern mankind, so has the question of salvation. Salvation can no longer be received through faith and grace alone. We need a renewal of religious concepts. This is where 'the Movement for Religious Renewal' finds its purpose and starts to play its role in the world in these times where we as individuals have to work with the Archangel Michael on a spiritual level. This is where the task we have set ourselves as a spiritual movement begins, as Rudolf Steiner made clear: the ultimate goal of the church is to make itself superfluous. If we do things right, ultimately, we will not need organized religion any longer, we will grow past the need of fixed altars in purpose-built spaces, we will no longer need ordained priests to guide us through the Act of Consecration of Man.

In a future which is still far distant, but whose outlines we can discern, our body truly will become the temple, and we, as the 'priesthood of all believers', will celebrate an act of consecration over and over again ourselves, in an ongoing communion with Christ. However, we can only achieve this goal if we submit to a long and difficult process of learning, practising, and most of all: doing, acting in the world. Passive faith is not enough any longer; passive receiving of grace will not get us there. We have to become inwardly active.

We could hear in the epistle in the weeks of Michaelmas that the archangel beckons us and invites us to follow him when he leads us to 'a higher divining' of Christ's deed in embracing death and resurrection. The one who is called 'the countenance of Christ' continues to accompany us through the weeks of Advent, when we hear about the renewed presence of Christ in the realm of life. This is what modern salvation is all about. In his Letter to the Ephesians St Paul calls upon us to put on armour so that we 'may resist the well-aimed attacks of the adversary', that we can fight against 'the cosmic powers whose darkness rules the present time'. We have to arm ourselves with truth, knowledge of the higher life, we have to be prepared to spread the message of peace, and

above all, 'grasp the sword of the Spirit which is the word of God which you utter'. It is no longer about receiving salvation as a gift, a grace of God, through our mere being inside the church of stone that we have built in the past; now it is about getting ready to achieve salvation in co-operation with Michael, who needs us to take up an active role in the battle with the adversaries. He needs us to school ourselves and gain an insight, a 'knowledge of the higher worlds', in order to attain the higher divining of the deed of life and death.

Now it may seem as if the festival of Michael is the pinnacle of the Christian year, after which everything that could possibly be achieved has been achieved. But now we are in the time of Advent once more. The cycle of the year starts anew. Once again, we are awaiting the birth of our saviour; we are striving to become quiet in anticipation of the moment that is spoken of in the Advent epistle, when we hear about 'the picture of man's becoming', that holds an even greater mystery: the 'becoming of God'. This in itself is a difficult concept to grasp. How can a being that is supposed to be perfect, still be in a process of becoming? Does that imply that God never was perfect? Can a being that is perfect still develop and become even more perfect? Can this becoming be hidden, and therefore be the cause *and* effect of 'the becoming of mankind' as a whole?

One reason to celebrate the festivals every year could be that it serves our remembering. When we remember the victims of the world wars every year on Armistice Day, we can feel a deep respect, love and gratitude for the contribution those many brave human beings gave to the free world in these terrible wars. However, even such moments of civic remembrance bear as much on the present and the future as the past. In such moments of reflection on the past, we resolve to strive towards a better world where the atrocities of war will not be repeated.

The process of 'becoming' enshrined in the Christian festivals is also far more than a mere memorial of past events. Its circular movement draws us into a spiral striving upwards towards the higher worlds, the divine. Just as nature goes through the cycle of the seasons every year in a process of evolution, we go through the Christian festivals every year. To celebrate each festival once would not be enough for us to grow. Our festivals commemorate the life and deeds of Christ, the workings

of John the Baptist, the war which Michael fought in heaven, but at the same time they draw us into the future development of mankind.

Here we have to find the connection between the year that lies behind us and the one that is about to begin—to find the bridge between the mood of Michaelmas and that of Advent. In the Michaelmas time, we *girded ourselves about the loins with truth, putting on the breastplate of higher life* and getting ready for action. Now in the four weeks of advent we will hear from the altar the gospel of Luke, which contains a kind of apocalypse:

> *And signs will appear in sun, moon and stars, and there will be distress amongst the peoples of the earth and helplessness in the face of the surging sea and its mighty waves.*

How typical for our day and age it is to hear about 'human beings who will lose their heads for fear and expectation of what is breaking in upon the whole earth'. And this is our challenge in the time of the year when we strive to become calm and contemplative like the shepherds in the fields, quietly waiting for the message of the angels about the birth of Jesus. We are asked to hold both extremes in our hearts and minds. To overcome fear, have faith and hear the word of the heavenly messenger: 'See, I proclaim a great joy to you , which shall be for all mankind' (Luke 2: 10), and at the same time to

> *be of wakeful spirit at all times….so that you may become strong to live through all that is coming without being harmed, and to be able to stand before the Son of Man* (Luke 21:36).

Entering such a modern Advent mood is greatly helped if we have tried to live consciously with the message and the force of Michael in the period beforehand; we might even reach back further and build upon the message of John the Baptist when he urged us to change our hearts and minds in time for the events to come.

Here we can see how times have changed, how we have evolved from a period where we could receive salvation through the power of the Church by doing good deeds, going to confession regularly and even paying for indulgences, through a period where we learned salvation could only come through faith and the grace of God, and showing this faith by regularly praying in church, to a modern time where we are asked to become inwardly active, true followers of Michael, the guard-

ian of the Act of Consecration of Man. Peter says in his first letter: 'You are chosen: a royal priesthood, a priestly kingdom'. We are all called to strive towards salvation and the reunion with the divine world from which we have fallen so long ago.

The final sentence of the Creed of The Christian Community tells us that *they may hope for the overcoming of the sickness of sin*—referring to the past when we fell from grace—*for the continuance of man's being*—that is the present where we are struggling to survive as mankind—*and for the preservation of their life, destined for eternity*—looking towards the future. The 'they' in this sentence refers to all who are aware of the health-bringing power of the Christ and who *feel the Christ within themselves*. The faith we need to have in order to receive salvation, the grace that will be bestowed upon us by God now call on new qualities in us: they require awareness, being awake, watchful and prepared as well as a schooling of the mind. They require the schooling of our feeling as well, the development of our heart-forces, our capacity to open up our 'God-space' and truly *experience* Christ. Then can it become real what Paul said: 'not I, but the Christ in me', then, in 'walking with Christ', we can set out on a new way to salvation.

Sacrament

To be seen –
turning cartwheels in a meadow.
To be heard –
transforming shards to facets.
To be touched –
moving from gray to pink.
To be tasted –
sharing the wine.
To be sensed –
blooming as a damask rose.
To be met –
finding the Christ within each other.

Janet Clement

Albion Contemplating Jesus Crucified,
from 'Jerusalem' by William Blake

Some aspects of salvation

Douglas Thackray

The word salvation often comes packed with misconceptions and distortions. They portray a dualistic kind of thinking which bestows rewards on the elect in heaven and damnation in hell for those who have not been chosen. We need to look at this in a broader context if we are to take it further. For instance we may translate salvation to mean 'the way to freedom' or as Jung would say to 'individuation.' By giving salvation this interpretation it now becomes accessible to all faiths and all people. It is quite remarkable, that despite their differences many world religions have a similar understanding of what takes place when the soul enters the afterlife and passes on to its final judgment. There is a common belief that humanity has been created in God's image, and that every soul will be brought to account for his or her actions or omissions. This moment is captured in a painting taken from the Egyptian Book of the Dead created some 1300 BC. The scene depicts the divine world and its representatives assembled for the weighing of the soul. In this ceremony the heart of the individual is weighed against a feather, this being the symbol of the spiritual virtues of mankind. The picture portrays the successful outcome of the trial. The soul which was saved progresses and awaits his or her next incarnation safely stored away in a drawer while those souls who have not shown the necessary virtues and are too heavy for the feather are eaten by the crocodile dog.

In the cut and thrust of daily life there is often a tension between a person's aspirations to be tolerant, kind and considerate and his or her limitations when they struggle to cope with certain people or situations. This was brought to light to me in a recent encounter when I was talking to a colleague who like me is a pastoral carer at the local hospital and whom I thought I knew quite well. During our conversation she suddenly changed the subject and burst out, saying: 'My son has a mental problem. He is in my face the whole time.' It was clearly important to her to share this with me. I was surprised as she was normally very calm and composed, qualities which she had gathered from the daily grind of being on the threshold of tolerance with

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her son. Simone Weil comments on this condition as, 'A blind mechanism heedless of degrees of spiritual perfection, continually buffets men hither and thither and flings some of them to the foot of the cross.'

The theme of finding freedom, or individuation, is at the centre of Jesus' encounter with Nicodemus. Weary of his condition, Nicodemus goes to Jesus in the night to enquire about an assured way to enter the Kingdom of Heaven. But instead of a direct answer he is given a riddle to solve: 'The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes nor whither it goes, so it is with everyone born of the spirit.' (John 3:7). As he does not grasp the meaning of this, Christ repeats: 'You have to be born anew', and he continues: 'Even as Moses lifted up the serpent in the wilderness, so must the son of man be lifted up, that whoever believes in him may have eternal life' (John 3:14). Nicodemus was to remember this prophecy and its meaning when he saw Christ on the cross. At that moment he woke up to his role in this world event. He and Joseph of Arimathea took Christ's body from the cross and laid him into the tomb.

The encounter of Jesus with the Woman of Samaria (John 4:6) sheds another light on the theme of salvation. It takes place at Jacob's well in the middle of the day when the sun is at its highest point, and the woman he meets there is on her own. She comes from a different faith and is full of contradictions as far as her private life is concerned. Yet, as Jesus finds out, she is fully versed in the scriptures and the practice of prayer, seeking like Nicodemus the way to freedom and salvation. Her hopes are focused on the coming of the Messiah: 'He will show us all things.' In saying this she has inadvertently called him out, so that he could do no other than say 'I who speak with you am he.' This is the first time that he has revealed himself outside the circle of twelve disciples. This encounter had clearly moved him as on the return of the disciples he is offered food but retorts: 'I have had food that you know not of, my food is to do the will of God.' The revelation that he is the Messiah is not just a private matter between him and the woman at the well. She is so overwhelmed by this realization that she hurries back to her village and calls out the people to come and hear Jesus. Afterwards they confess: 'We do not believe because of what she said, but having heard you, believe that you are the Saviour of the world.'

There are many different roads which lead to salvation and it is up to each one of us to find the path that belongs to us as individuals. As we have seen above, this may be through our active involvement in the tasks we were given to fulfill, or as in the case of the Woman of Samaria through meditation and prayer which prepared her for her encounter with the Messiah. But mostly it is life itself which through pain and suffering leads us to the foot of the cross. Here we may experience an act of grace that leads to our reunion with the world of spirit. An example of this is given in the Book of Job. His destiny was to lose his family, his sheep and cattle, then to suffer boils and the exclusion from the community of which he previously was the leader. Perhaps the worst blow comes from his wife who mocks him saying: 'Do you still hold fast to your integrity? Curse your God and die', to which Job replies: 'Shall we receive well at the hand of God, and shall we not receive evil?' Out of Job's whirlwind of abject despair and anger he raises his arm, thrusting the dark clouds aside, and as he looks for God, the light breaks through and he experiences the divine which makes him exclaim: 'I know that my redeemer liveth!' He is then restored to himself. However, he bears the marks of his suffering as he begins to come close to God again.

In looking more closely at these three examples and the personalities involved, we discover in them a common characteristic: they were all outsiders. Nicodemus is racked by his sense of divided loyalties between the Law and what Christ is indicating to him. We can infer that the woman of Samaria was ostracized by her community, as she came by herself to the well to draw water—normally, this was a social event. Job was humiliated in so many ways that he became an outcast amongst his people. What we learn from this is that although human beings are social in disposition they only begin to show their true humanity and their spirituality when they are alone with themselves, confronting the truth: 'Naked we come to earth, naked we return.' This aloneness and our true identity become in time fused together. This aloneness is different from loneliness which is related to the world, because our aloneness is linked to the secret of our being with God, however close we may get to this. That said, our relation to God can only be felt in a remote way. We are like a grain of sand in the desert of his creation.

Where do we find God?

We find God at the cross, as Nicodemus did. When in meditation we stand and look up at the cross, we can sense the presence of God anchored

there eternally. Here is the place where he gave the life of his Son away and where the pain of Christ and that of the Father became one: 'I and the Father are one'. The words ordained by Christ in the Act of Consecration of Man lead us into the mystery of the cross and the resurrection. What was previously our secret with God is now revealed for now it is consummated in our receiving the communion with his Son Jesus Christ. He speaks to us from above: 'Take—eat—this is my body; Take—drink—this is my blood', words that resound in us as the continuous fulfillment of what he said to his disciples: 'In that day you will know that I am in the Father and you are in me and I in you'. (J 14:20) His words can work in us as an ongoing revelation when our faith meets with his divine grace.

In closing let us now return to the hospital and my colleague and her mentally ill son who is 'In her face the whole time'. She was revealing an intimate aspect of herself that she wanted to share with me. She was taking up her cross every day of her life, and this bore fruit. It was perceptible that this was the source of the deep calm and peace which she conveyed to the patients she visited. She had achieved the transformation of peace in her voice as she comforted them at their bedside. She continues unstintingly with her duty to her son, knowing how to place her burden at the cross, where the divine mystery of suffering and redemption continually takes place. Giving it every day into his keeping, she was able to experience something of the suffering and glory of Christ. We can finally understand through people like her what strength it takes to find freedom and to become a true servant of God.

Last judgment of Hu-Nefer, Book of the Dead 1275 BCE (British Museum)

Paul and Christ

Cynthia Hindes

The apostle Paul was a contemporary of Jesus. His given name was Saul of Tarsus, and he was a Jew educated in the Greek language and thought of his time, as well as being a Roman citizen. After his experience at Damascus, he took on the name Paul, which means 'little or humble.'

Paul plays an extremely important and powerful role in relation to Christ. At the turning point of time, the spiritual life for the entire future of humanity and the earth was dependent on Paul's contribution. Without Paul's experience at Damascus, Christianity could not have spread, for humanity of his time was not developmentally capable of understanding Christ without an interpreter. The Hebrew people were in a transition out of the old natural clairvoyance based on bloodline and tribe, and into egohood, so Saul was called upon to create a bridge between ancient Judaism and Christianity.

Because of his Jewish background, Saul was aware of the subtle connection between the Divine I AM and the earth. This connection had already been illustrated in the experiences that Moses had with the burning bush and when he struck a rock and a spring of water gushed out. According to Rudolf Steiner, Saul, who had been initiated into the Jewish mysteries, had been able to see into the spiritual world fourteen years before Damascus. At that time, he still saw the sun-being of Christ above, in the spiritual world. He knew of the secret teaching that an individual would appear in the flesh, whose life would demonstrate that the spirit lives beyond death. Saul also knew that when the Messiah rose victoriously from death, the spiritual sphere of the world would change.

At the same time, however, Saul also strongly felt that it would have been impossible for those learned in the law and the prophets to condemn an innocent man to be put to death. Therefore, he was convinced that Jesus, who had been crucified, could not be the Christ, the Messiah. Saul spent three years passionately persecut-

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ing the followers of Jesus. He was present at the stoning of Stephen, the first Christian martyr.

Then came his experience near the gate of Damascus. From Acts 9, 3–9:

As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, "Saul, Saul, why do you persecute me?"

'Who are you, Lord?' Saul asked.

'I am Jesus, whom you are persecuting,' he replied. 'Now, get up and go into the city, and you will be told what you must do.'

The men traveling with Saul stood there speechless; they heard the voice but did not see anyone. Saul got up from the ground, but when he opened his eyes, he could see nothing. So they led him by the hand into Damascus. For three days, he was blind and did not eat or drink anything.

Rudolf Steiner fills in some of the details and meaning of this event. According to him, Christ, the great creative sun-being, appears to Saul in the clouds, as spiritualized fire in an etheric, living form. Saul saw what Moses had seen in the burning bush, and in the pillar of fire and cloud that guided the Israelites by day and guarded them by night as they wandered through the desert. Shocked, he also saw that the power of the sun which was shining out of the clouds was Christ, who through the Mystery of Golgotha had descended to earth and united with it. The sun now lived on earth as a healing, moral power, bringing the kingdom of heaven close. And Saul saw not only a life body but also a fully perfected archetypal human physical body here in the spiritual atmosphere of the earth. He saw that Christ Jesus had risen out of the grave as the supersensible physical human form rescued for the sake of all human beings. He saw that Christ is always here, present in the earth's atmosphere as a light form. This was not the case in pre-Christian times, as Paul well knew. He experienced first hand the words from the end of Matthew's gospel, Ch. 28:20, 'And see, I am in your midst all the days until the completion of earthly time.'

Christ was the first divine being to go through death. What was revealed to Paul was that death is now a source of life. Paul was aware that we would have lost our eternal nature, had Christ not risen from the dead. What we lost through Adam's Fall, the organizational forces of the archetypal body, we regain through Christ's resurrection as a spiritual

body. In 1 Corinthians 15:45, Paul says, 'The first human being, Adam, took on body in a life-bearing soul sheath; the last Adam [Christ] in a life-creating spirit form.' (Madsen rendering.) The first Adam gave us the fallen mortal body. Christ, the second Adam, gives us the eternal, immortal body, which can gradually replace the first. The 'new Adam' is a capacity laid into human beings as a potential to become Christ-like. It gives human beings the potential, here on earth, to connect with Christ's overflowing life.

We must do something while still in the body on earth so that we bear something into death with which we can raise ourselves and maintain our consciousness in the face of the overwhelming superabundance of the spirit. Taking Christ's life into oneself, through 'Christ in us,' we can gradually make our soul being more and more alive until it is fully living, and thus overcome death. Paul saw that, had Christ not risen, the soul would have been chained to those parts of the body that are scattered to the elements after death. Christ freed human beings from the inevitability of this fate. When it has connected with Christ fully, the soul does not die with the body.

At the same time, however, Paul was the first to experience that as the soul and ego become stronger and more alive, something is necessary to counter that strengthening of the ego so that it does not become dangerous. It is the power of Christ's selflessness within the soul that counters the overly strong ego force.

Rudolf Steiner said, 'We moderns tend to say, "I in me, and Christ as far as I can admit of him."' The secret connection to overcoming egotism and death is expressed in the oft-repeated sentence from Paul's letter to the Galatians, 'It is not I who live, but Christ lives within me.' (Galatians 2:20) Or, as Rudolf Steiner paraphrased it, 'Not I work, but Christ works in me. As human beings actively work to take Christ into themselves, more and more of our soul content will come from Christ. We find Christ only when he is working within us. He is a helping power within, not merely an external example or role model.

Paul also understood that Christ's blood, the carrier of his pure, selfless ego and his life, entered the earth at the crucifixion. Christ's blood changed the soul body of the earth. The seed for overcoming death was taken not only into human beings but also into earth evolution itself.

'Not I, but Christ in me' means that we work, not only for our own redemption but for the redemption of the whole earth. In his letter to the Romans 8:19-22, Paul said,

> *All around us, creation waits with great longing that the sons of God shall begin to shine forth in humankind. Creation has become transitory, not through its own doing, but because of him [Adam] who, becoming transitory himself, dragged it down with him. ... When the sphere of the Spirit grows bright, unfreedom will be replaced by the freedom that is intended for all God's offspring. We know that the whole of creation suffers and sighs in the pangs of a new birth until the present day.*

The Damascus experience was given to Paul so that he could stimulate a proper understanding of the Christ impulse. After Damascus, Paul wandered the earth for three years until he was 37 or 38, in the regions where the olive tree grows. Reaching out especially to non-Jews, he brought the teaching of Christianity into earth evolution. Exoterically he taught from his experience in simple form for the people, much of which is contained in his sometimes simple but powerful letters. He influenced the course of Western theology and Western spiritual experience, stimulating such figures as Augustine, Francis of Assisi and Thomas Aquinas.

Paul also worked esoterically, establishing an esoteric school in Athens. The Greeks were particularly receptive to him because Socrates had prepared the spiritual and philosophical ground. Paul's esoteric school laid the foundation for all of Christian esotericism, many hints of which also appear in Paul's letters. His friend and student, Dionysius the Areopagite was a fully rational soul, filled with the Mystery of Golgotha, who was instrumental in preserving this orally transmitted occult knowledge. Our understanding of the ranks of the angelic hierarchies can be traced back to him.

Paul's relationship to Christ also continues to be particularly significant for our present age. Paul was 'a premature birth' also because his Damascus experience was the prototype for something that is happening now and will happen with greater and greater frequency in the future. Beginning in the last century and for the next three thousand years, Christ will appear to human beings as a living form on the soul plane. People will know, as Paul did, that Christ lives in the earthly

sphere and is the source for the original physical archetype of the human being, which we received from the beginning, now renewed by Christ, and which we need for our full development. As our life bodies become more and more sensitive, we will experience Christ in the way Paul did, as a kind of natural phenomenon.

Paul's relationship to Christ was both intimate and of world-historic significance. Without Paul there would have been neither an outer exoteric spread of Christianity nor any real understanding of the cosmic and esoteric significance of Christ's deed.

Descent of the Christ Being

Christ
Breathes Light
Holy, Pure, Wisdom
Glistening in the Cosmos
of our bodies
Now kisses
Earth

Sanctify
The Bread
Transform the Wine
In sweetest love reveal
Heart-soul magnificence
Beholding beloved
Christ

Rainbows
Radiant Rays
Arch upward, bend
Anchoring this green earth
To Cosmic Love
For us
Now

Janet Clement

Written as part of a 'Descent of the Christ Being' workshop lead by the Rev. Carol Kelly, now serving as a Christian Community priest.

The Free School for Social Work in Eisenach 1932

The world situation poses the question—an anthroposophical doctor and a priest answer!

Regine Bruhn

This impulse for training and further education of specialists in the field of social work, the medical section and The Christian Community is hardly known today. After the war, social therapeutic and social pedagogical areas of work were established, but no project in this comprehensive sense, including pastoral-medical aspects, has been realized since then. The letters and documents quoted are from the Karl König Archive. Hans Müller-Wiedemann described this foundation in 1992 in his biography of Karl König. (p.90ff. in: Hans Müller-Wiedemann: *Karl König. A Central European Biography*. Camphill Books, 1996). It also seems to be a significant step in the search that led König to found Camphill.

At Whitsuntide 1932, the Free School for Social Work was opened in Eisenach by Dr Karl König and three priests of The Christian Community: Emil Bock, Gertrud Spörri and Hilmar von Hinüber, together with a number of social workers and nurses. The initiative came from the directors of the local College for Social Welfare, who no longer wanted merely to satisfy the demands of the state training curriculum, but wished to incorporate the possibilities of an anthroposophical image of the human being into social work, in connection with the 'forces awakened by the work in religious renewal of The Christian Community.' (Director Erika Berg in *Nachrichtenblatt* Nr.1)

Emil Bock spoke to the almost 100 people present about the Sermon on the Mount as the content and goal of social welfare. Other topics included the social position and the anthroposophical image of the human being as well as crime and karma.

Forty people stayed for the following two-week opening course. Under Bock's guidance there were group exercises on social threefolding. There were also discussions on pastoral medical practice held jointly by Karl König and Emil Bock on the basis of concrete examples.

The historical context

The commandment to love one's neighbour had covered the care of the sick and needy for many centuries. However, as a consequence of the industrialisation of the 19th century, great masses of the urban poor were living in inhumane conditions. This placed the so-called 'social question' into the centre of political discussion. Various voluntary initiatives arose, which found more and more support from the state. In addition, the women's liberation movement took the initiative to open up occupational fields that would give

women financial independence outside of marriage and family.

In 1908, Alice Salomon opened Germany's first Social School for Women in Berlin, offering an extensive range of training courses, which were soon followed by others. She chose the term 'social worker' derived from the task of social aid work.

Her colleague Gertrud Israel wrote in 1917:

Social work is the form of work out of love adapted to the changed circumstances of helping people in need.

(S.29f. in: Peter Reinicke: *Die Ausbildungsstätten der sozialen Arbeit in Deutschland 1899–1945*. Berlin 2012)

History of the anthroposophical impulse

Already in a letter to Ita Wegman on November 13, 1929, Karl König reported about a course in Hamburg with Emil Bock and the cooperation of the medical section of the Anthroposophical Society with The Christian Community:

There were about 150 participants in the afternoon and evening each day. Of these, more than two thirds were outsiders, including many social workers, directors of homes, etc... The course was much better than the one in Berlin, because Mr. Bock and I were already very familiar with it. We were able to talk about all the areas of social work that were listed on the program. The problems of homosexuality, birth control and abortion as well as euthanasia were discussed in particular detail. Mr. Bock and I were also able to offer some pastoral medical consultations. I am very happy about the success of the course and the intensive cooperation with Mr. Bock. We have found many new things in our common work...

He also described his work for the Association for Social Aid in Berlin and Hamburg, where he is able to bring about the integration of the philanthropic trust founded by the Werbecks.

The first project (...) will be that two pastoral medical consultation sessions will be held weekly (...) In addition, intensive cooperation between priests, doctors and social workers will now begin in Hamburg.

In Berlin the situation was such that Rev. Palmer... founded an association for Free Social Work in which a larger number of people of rank and name promised their cooperation. Palmer is thinking above all of help for people who are being devastated by today's big cities. (...) Immediately after I had presented him with the new situation of our Social Aid Association, Rev. Palmer offered me to integrate his association completely into the framework of our Social Aid Association. König feels that things are being guided by the spiritual world (...) so that social help can enter into the broad framework that you have always wanted for it.

On January 22, 1930, the Social Aid Association was founded in Berlin. Founding members included

Dr Charlotte Mellinger, Dr Eberhard Schickler, Albrecht Strohschein, Dr Grete Bockholt, Dr Karl König.

The purpose of the association is to promote social action through recognising the spiritual nature of every human being. The aim is to help any endeavours towards realisation which wishes to enhance work in social life on the basis of Rudolf Steiner's spiritual science. The association has set itself the task of helping and healing in social life and therefore works in close accordance with the Medical Section at the Goetheanum (from the Memorandum and Articles of Association).

For a public course in March Dr Stein was to begin with general anthroposophy, reincarnation and inheritance; then the other speakers covered topics such as reincarnation as a key to understanding genetics; anthroposophy as a source of strength for effective action in life; despair and violence in the younger generation as a cry for help in finding a world view relevant to modern times.

The invitation to this course states:

From our experiences working with pastoral medicine in anthroposophical medicine and pastoral care practised in The Christian Community, an attempt will be made to provide help and suggestions for practical social work. By considering as many concrete examples as possible and questions about the areas of suicide, narcotics, crime, sexuality, etc. from a spiritual scientific point of view, we would like to show how problems can be addressed in a new way. The participants should hand in questions or individual cases for discussion before the start of the event.

For the course in Berlin in June, the Central Office for Private Welfare had approached The Christian Community with a request to take on probation for adolescents at risk and the like. Social workers in Hamburg also came with a similar request. In November 1930, a discussion course on problems of social welfare took place in Hamburg with Dr König and Emil Bock. There were always two presentations, one from the medical and one from the pastoral side, about each problem.

In January 1931 a continuation took place at The Christian Community in Hamburg with the title *New Ways to Heal Social Needs (social care in cooperation with doctor and priest)* and the programme of a similar course a week later in Hanover was printed in the journal of the Anthroposophical Society of 25 January 1931 in the context of a critical, anonymous article. This article says:

How little one is guided by what Rudolf Steiner has given as necessary guidelines for maintaining a strict, spiritually pure level of the Anthroposophical Society is shown by the following

…followed by a comparison with quotations from a Steiner lecture of January 20, 1914 on 'Pseudoscience of the Present'.

In the issue of February 15, 1931 we find a critical answer to this, defending the courses, by a participant, Paula Spitta, which culminates in the statement:

It is a remarkable phenomenon of our time that people from public social work expect help from Anthroposophy. The world situation poses the question—an anthroposophical doctor and a priest answer!

This is immediately followed by a reply from Marie Steiner, who expresses criticism above all of Karl König:

Revelations (would) be presented in a certain exalted mood, with the claim to occult inspiration; thus having a suggestive effect.

She emphasises that Rudolf Steiner felt it necessary that, if one

wanted to be an occult teacher, one should not be only 35 but 42 years old. Only then could one be aware of the full responsibility that is necessary when talking about occult facts.

The accusation that König was too young, however, certainly also applied to some of the young priests. Marie Steiner also addressed a concern about the public nature of the very detailed programmes and themes that would attract the masses. In addition, they had included content by Rudolf Steiner not intended for the public, truths about timelessly valid human facts, which were not just spoken out in a momentary situation. Her statement:

Anthroposophy through Rudolf Steiner still gives the purest answer when the world asks questions.

This debate certainly also reflects how differently this impulse was received by those already planning König's expulsion from the Society which took place in 1935. Possibly this quarrel within the Anthroposophical Society triggered the impulse to re-organise and form a completely independent association outside the Medical Section.

The Free School of Social Work

At Whitsun 1932 the school was founded in Eisenach with the first block course followed by a second one in July. In October 1932 the first *Newsletter of the Free School of Social Work* appeared, in which big plans were announced: regular publication of the newsletter every 2–3 months; a week-long artistic course with singing, and lectures by Emil Bock and a nurses' course. In January 1933, the full training was to begin with a three-month theory block, open for guests on a weekly basis.

In the end there was only this one newsletter. In a letter to Karl König on October 24, 1932, Emil Bock finds it a great pity

that we have not had the opportunity to confer with each other for so long.

He expressed concerns and doubts about further joint courses: more preparation was needed. In Berlin and Hamburg the courses had met a real need; in Hanover, on the other hand, it had been a one-off venture, as was the case in Bremen. In this respect, Bock is sceptical about similar plans for Eisenach or Königsberg. There was only a small beginning of The Christian Community there at that time, which would have been necessary as a foundation for their common work.

You have a better and more organic basis with your work, if you appear alone, than when we are both

together. And for our cooperation to continue, I would like to see very real situations, situations in which the question already exists to which we then respond.

Bock proposes to postpone the event planned in Königsberg and to consolidate the congregational work there for the time being.

Perhaps there is a lot that can be done, which will benefit our working together afterwards.

A continuation was therefore difficult for internal reasons, but then became impossible due to political circumstances:

Shortly after Hitler's National Socialist seizure of power at the end of January 1933, there was a forced unification of almost all social institutions. In National Socialism, welfare work was carried out within the framework of the Nazi welfare ideology, whereby its restructuring was determined by a 'dehumanizing paradigm shift.' (p. 23 in: Blum: Mathias: Geschichte der Sozialen Arbeit. Studienbuch Nr. 643. Bad Sooden-Allendorf 01/2016)

Despite a ban on speaking, Karl König continued lecturing on social topics in Germany until his emigration in 1936—but without the support of the Anthroposophical Society, from which he had been expelled. With the development of social community work in Scotland, Karl König wanted to take up these impulses from Eisenach in various ways and felt committed to them throughout his life. In the early emigration period there were plans to establish an anthroposophical university with a social, scientific and artistic character together with Eugen Kolisko, but Kolisko died unexpectedly in London, in 1939. König wanted to establish the social-therapeutic village community as a 'pastoral-medical settlement' in conjunction with the formation of a Christian Community congregation. In an essay on social threefolding, he wrote in about 1944:

In order that this is done in the right way, a common consciousness is needed. But this consciousness can only be created by the congregation. For this process of a growing consciousness can only arise when everyone can partake as an equal of the most precious goods of the earth; bread and wine as the true body of Christ… that is when the congregation gathers round the sacrament and becomes the brotherhood of Christ.

(p.163 in: Karl König: *Becoming Human: A Social Task.* Floris Books, 2011)

This 'social experiment' could begin later in Botton Village, England. Peter Roth, one of the founders of Camphill, who was ordained by The Christian Community in 1944, moved into Botton with the first group of young adults in 1955.

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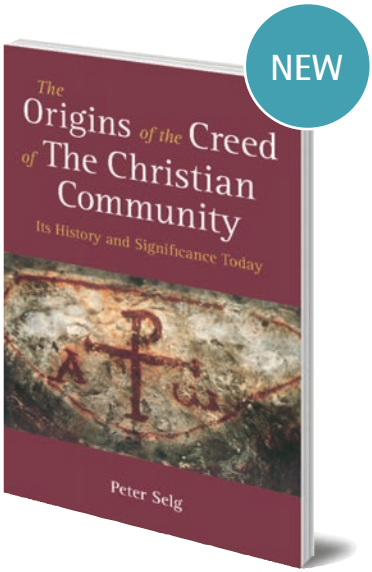
The Origins of a Community

Floris Books

Tracing the roots



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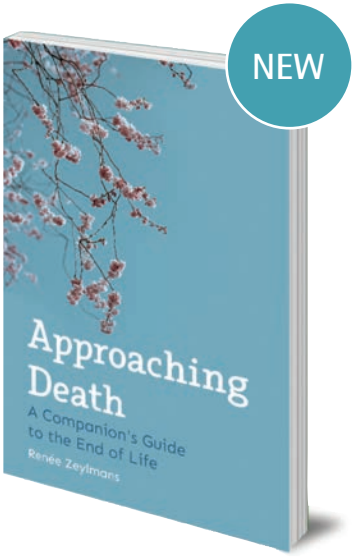

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Gospel Readings 2019–2020

Advent
Sunday, December 1 ..... Luke 21:25–36
Sunday, December 8 ..... Luke 21:25–36
Sunday, December 15 .... Luke 21:25–36
Sunday, December 22 .... Luke 21:25–36

Christmas
Wednesday, December 25
Midnight ..... Matthew 1:1–25
Dawn..... Luke 2:1–20
Morning ..... John 21:15–25

Epiphany
Monday, January 6 ..... Matthew 2:1–12
Sunday, January 12..... Matthew 2:1–12
Sunday, January 19..... Luke 2:41–52
Sunday, January 26..... John 2:1–11
Sunday, February 2..... Matthew 9:1–8

Sunday, February 9 ..... Luke 8:5–18
Sunday, Feb. 16... Matthew 20:1–16
Sunday, Feb. 23..... Luke 18:18–34
Sunday, March 1 ..... Matt. 4:1–11
Sunday, March 8 ..... Matt. 17:1–13

Passiontide
Sunday, March 15..... Luke 11:14–36
Sunday, March 22..... John 6:1–15
Sunday, March 29..... John 8:1–12

Holy Week
Palm Sunday, April 5 ..... Matt. 21:1–11
Thursday, April 9 ..... Luke 23:13–32
Friday, April 10 ..... John 19:1–15
Saturday, April 11..... John 19:16–42

Easter
Sunday, April 12..... Mark 16:1–8
Sunday, April 19..... John 20:19–31
Sunday, April 26..... John 10:1–16
Sunday, May 3 ..... John 15:1–27
Sunday, May 10..... John 16:1–33
Sunday, May 17..... John 14:1–31

Ascension
Thursday, May 21 ..... John 16:24–33
Sunday, May 24..... John 16:24–33

Whitsun
Sunday, May 31..... John 14:22–31

Wednesday, June 3.... Rom. 8:18–27
Sunday, June 7 ..... Romans 8:18–27
Sunday, June 14 ..... John 1:43 –51
Sunday, June 21 ..... John 3:1–21

St Johns Tide
Wednesday, June 24..... Mark 1:1–11
Sunday, June 28..... Mark 1:1–11
Sunday, July 5 ..... Matthew 3:1–12
Sunday, July 12 ..... John 1:19–28
Sunday, July 19 ..... Mark 8:27–37

Sunday, July 26 ..... Mark 8:27–38
Sunday, August 2 ..... Matt. 7:1–14
Sunday, August 9 ..... Luke 15:11–32
Sunday, August 16 ..... Luke 9:1–17
Sunday, August 23 ... Luke 18:35–43
Sunday, August 30 .... Mark 7:31–37
Sunday, Sept. 6 ..... Luke 10:1–20
Sunday, Sept. 13 ..... Luke 17:5–24
Sunday, Sept. 20 ..... Matt. 6:19–34
Sunday, Sept. 27 ..... Luke 7:11–17

Michaelmas
Tuesday, September 29.... Matt. 22:1–14
Sunday, October 4..... Matthew 22:1–14
Sunday, Oct. 11..... Ephesians 6:10–20
Sunday, Oct. 18..... Revelation 12:1–12
Sunday, Oct. 25..... Revelation 19:11–16

Sunday, Nov. 1 .... Revelation 5:1–14
Sunday, Nov. 8 ..... Rev. 13:1–10
Sunday, Nov. 15..... Rev. 21:1–7
Sunday, Nov. 22..... Rev. 22:1–16

Advent
Sunday, November 29.... Luke 21:25–36

There is a basic annual pattern for these readings within which there can be local variations.

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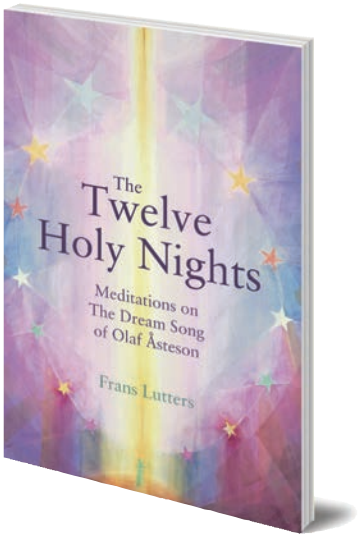

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Please get in touch by email or post (details below) to share your recommendations with us. We look forward to hearing from you.

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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

Guest Rooms

at

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23 Chapel Street
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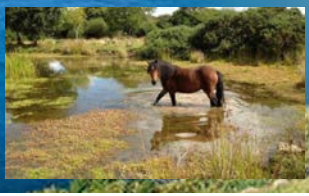

There are four small guest rooms, three single and one double room. Three of the guest rooms have a wash basin; toilets and shower are separate. There is a kitchen for self-catering needs. Local shops and pubs/restaurants are within a couple of minutes walking distance.

Unfortunately we do not have disabled access and there are steps and stairs inside and outside the building. We ask for your consideration regarding the other guests and our events taking place in the house.

Suggested contribution £25 per person per night, one night £30.

Weekly rates available, also pick-ups and drop off for Two Moors Way.

For further information and bookings:

Rev Sabine Haus

01364 64 42 72

Email: *sabine.hauslakeman@gmail.com*

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ISSN 0967-5485