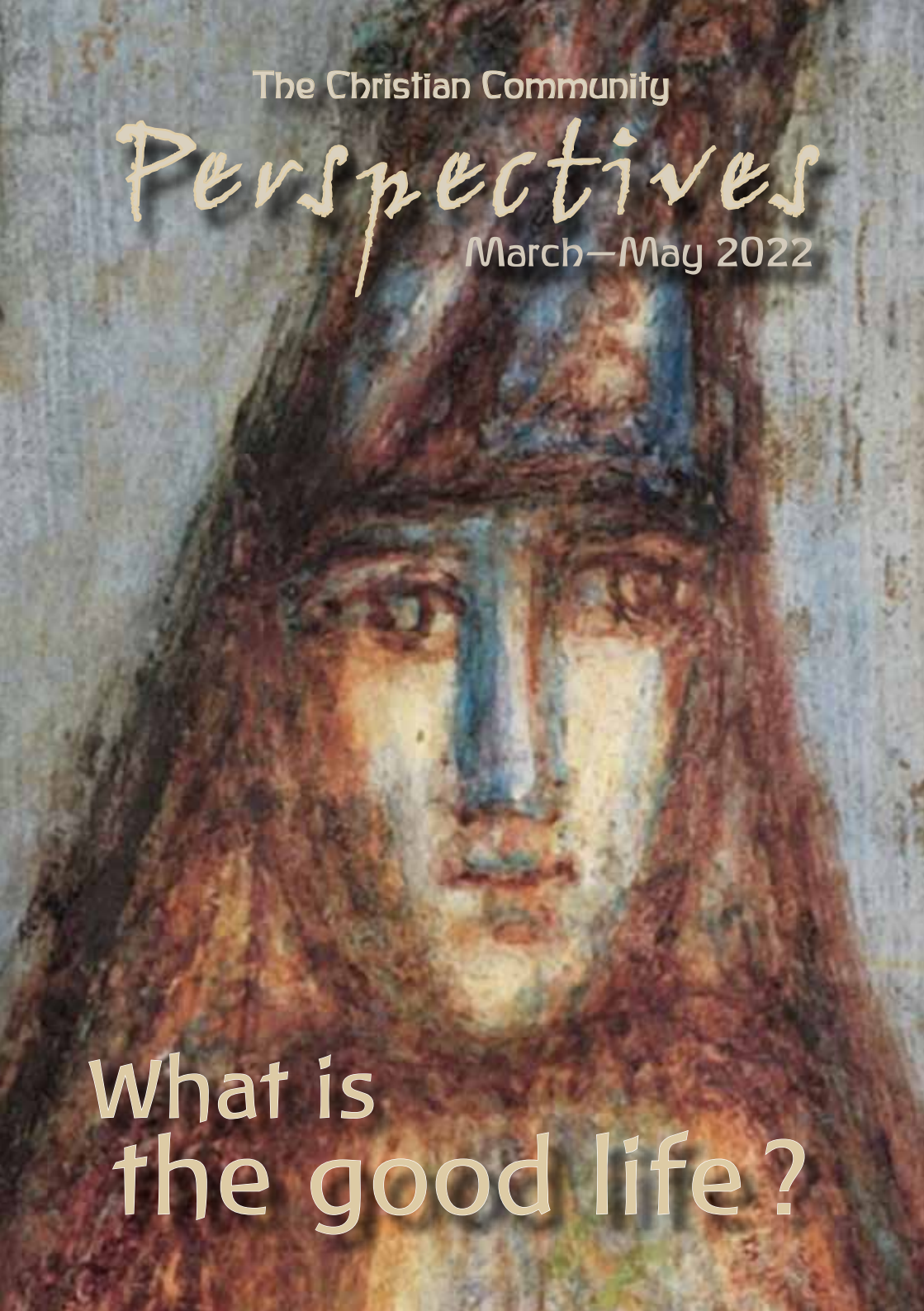
The Christian Community

Perspectives

March—May 2022



What is the good life?

Contents

Cover pictures by Cecil Collins
Front: Fool (Head)
Back: Head of a Fool

Deadlines:
June–August 2022 issue: 4 April 2022
September–November 2022 issue: 4 July 2022

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

Editor:
Tom Ravetz
11 Upper Close, Forest Row, RH18 5DS

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:
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

USA: US$26
c/o The Christian Community,
906 Divisadero Street
San Francisco, CA 94115
(Cheques payable to: The Christian Community San Francisco)

Australia: Enquire for price at:
Matthew Bond
C/- 319 Auburn Road
Hawthorn East, Victoria 3123

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

Perspectives

Volume 92 No. 2
March–May 2022

Time was, when human beings were so embedded in the spiritual world there was no question about how to do the good. Only as we became separated from our source did it become harder to tell what was was right and wrong, what was good and bad. Now the philosophers have been wrestling with this question for over two thousand years. How do we decide what is good? Does it mean obeying God's law, or the dictates of another authority? But who interprets the laws that have been handed down through the generations, in cultures far removed from their origin? Or does doing the good mean choosing what maximises the happiness of those around us? But how might we judge where their true happiness lies?

Jesus gave a summary of the vast library of moral teaching that existed in his day, drawing on two sayings from the Hebrew scriptures:

> *'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbour as yourself.' All the Law and the Prophets hang on these two commandments.* (Matthew 22:37–40).

Truly to love someone or something means to pass beyond the narrow bounds of our self and to enter another world of experience, sensing what this other world is asking of us. In this way, we are released from the separation that afflicts us. We discover what is good to do in this moment, for a world that needs something from us.

Tom Ravetz

Head, Cecil Collins

Divining the possibilities of conscience

A contemplative letter

Ioanna Panagiotopoulos

Evening

...You look, and soon these two worlds both leave you, one part climbs towards heaven, one sinks to earth, leaving you, not really belonging to either, not so hopelessly dark as that house that is silent, not so unswervingly given to the eternal as that thing that turns to a star each night and climbs—leaving you (it is impossible to untangle the threads) your own life, timid and standing high and growing, so that, sometimes blocked in, sometimes reaching out, one moment your life is a stone in you, and the next, a star.

Rainer Maria Rilke

I share these contemplations from the Sapphire Coast of New South Wales, Australia, where the sea is brimming sometimes grey, sometimes night blue, as the sun weaves in and through the gathering cloud. Is not our moral life the same? Sometimes breaking through with the clarity and transparency of light through water, other times concealed behind the storm clouds of our hindrance. We are still grappling with two worlds. Like Rilke's 'Evening', we find ourselves either locked within the stone of a spiritless life, resolute, gripping the earth like the rock-face of the sea while the events of our times crash over us. Or, we allow our consciousness to forget the earth, as we rise like a star towards the memory of our origin, our heaven, reaching for the moments of grace, of illumination, leaving the earth to sink beneath our knowledge as we ascend to higher shores of light. To follow either direction with single purpose is to be led into the vices of the soul.

Ioanna Panagiotopoulos is priest of The Christian Community in Canberra.

Even so, we can find our conscience born anew when we experience the two worlds meet and touch, each from the farthest reaches of their reality. It is a new gesture, for have we not in the past hoped desperately to keep them apart? To bury fast our imperfections, keep them at bay, along with every allure of earthly experience, and reach onward to moral heights, and let no spirit be muddied in the earthly dangers of our vice?

We live in times where the moral life speaks no truth to us at all when it is lived out in the traditions of the past. Once, as a humanity new-born, we were simply told: do not do wrong, only do what is right. We have endowed ourselves with our ideas of the good, doing what we consider to be virtuous from a picture we were given from the best of us, the saints, the philosophers and the artists. Even the warriors cut down the supposed evils of our earth to defend the ideals of whichever cause they served. And like the garment worn conceals another reality beneath, the untransformed reality of our human-ness has waited patiently, painfully below the surface of our lives. Have we not longed to truly find our conscience born from that wakeful place of life, walking the line of the shore between sea and earth, between good and evil, between our surrender to the resoluteness of earthly life and the demands of the spirit?

Feeling this longing while asking this question can help us divine the possibilities, the gifts of the Easter mystery. And while the collective moral life appears to be in tatters through the ideas, battles, physical and social illness spurred on by the pandemic of our times, there is a path before us, possible through our religious act which will not separate our moral life into the sphere of opinion, apathy and hatred, but rather elevate it to the true working of faith, of hope and of love. The writer considers that it is not a matter of thinking the good, feeling the good, and doing the good. Rather, to seek to find, through our religious act, how the moral life can be born within the sphere of all our faults, and like the archetypal light that descends in darkness, works there to hold each darkness and brighten it.

If our life resembled the journey of a long walk beside the body of the sea, the first step in our religious act would be to allow the salt to work upon us. We carry through our journey the sum of all our deeds.

We can be aware that as we walk, the sea of life, the threshold of the spirit, the salt water moves beside us. This is the gospel of the world. It reveals a truth within the body of the water. It both moves, cleanses and clarifies. When we hear the gospel, and it touches our thought and our heart, we are reminded of our origin. But it is not the origin of our fall, rather, it is the origin of our new ancestry. The gospel clarifies for us a new way to be human, and because it is new, we are cleansed and enlivened through it.

Sometimes, we are acutely aware of this powerful body of the sea that accompanies our life. At other times, we walk, and it seems our feet sink into the sand, we feel the rough grains sharp against our feet, the sharpness of the trials we are given. But they are, in reality—if we look closely—treasures. Each grain bears a form of heaven, concealed in size. Our tread meets the will of the earth—can our trials, our denials, our strayings and our weaknesses, when lifted up into the willing hands of our conscience, be seen anew, each one forming a bridge to our new humanity through our will to offer them up for transformation?

Dear reader, each time we make an offering of those sharp and painful things, in full awareness of our shortcomings, we offer a part of our being, we offer our stone (we dare to take it out of its locked state in the centre of our soul) into the watery salt of the heavenly sea. What a fearsome thing to do. What will the spirit make of it? Thousands of human stones—the fallen parts of our being—when offered up into the sea, and seen from the eyes of angels and of gods, will appear as miniature as grains of sand. And if I do not fling my whole self within the sea, but stand and offer my offering, let it sink into that place in trust, do I not begin to feel the first, bright stirrings of conscience?

We walk on, with an open ear, with an open heart. Faith and hope.

We are looking for the middle place, the crux, the centre point, out of which the moral human is born. Through the highest presence of the sun above, through its warmth and light darting between the movements of the sea, warming it, stirring it, we begin to see, between the earth and the sea, a rising mist, like airy layers of salt-cloud. A new substance, neither rising nor descending once we see it, but imbuing the air between earth and sky with a freed clarity. We breathe it in, the salt-cloud, and the power of cosmic forms is breathed into the crux

of our destiny's star, awakening the spirit in our heart as the sun stirs the contents of the sea. Our conscience has brought us to this place, through seeing what we have failed to be in the light or in the imagination, the knowledge of what we are not.

The stone and the star will always call to us.

Sometimes we will sail, led by the star, other times we will be led inland to arrange the stones. But with every step, every glimpse of stone and star, in conscience, through our offering, we can create new substance, a new world where both reside.

Golgotha

Janet Clement

My fist passes through
Quicksilver,
Brushes of white sable,
Wisps of tangerine peels,
Pieces of silver.

Golgotha,
Bloody scaffold,
Bloody name,
Bloody shame,
Bloody mess.

Tides eating sand,
Leaving pomegranate stains
Between two thieves

Stripped, striped, maimed
You hung there.
The sky darkened.
The earth shook, as you
Descended to crouch among
The dead, in their dirty
tunics and feet,
Rye-breathed, clutched
your crumpled fabric
Rough as sack cloth,
Smooth as silk.

Through desolate spaces,
Groping
Murders, marauders,
Psychopaths, pedophiles,
multitudes
Reached out.
Screams streamed in
accordion pleats.
You wrapped your cloak over
their bony shoulders
weeping.
You held them like babies
in their mother's arms,
You with the punctured forehead
Spittle on your cheeks
Unwalkable feet
In only a loincloth.

Where do the forces of self-sacrifice come from?

Nilo E. Gardin

We can consider that every soul quality is based on the physiological function of a certain organ of the human body. Just as an example, the proper functioning of the liver is expressed in the soul as the mood and willpower to implement decisions taken, the liver being the centre of our metabolism, the great organizer that provides energy for the organism. When the liver doesn't work well, there is a lack of vitality, inertia, procrastination and even depression.

This is related to something broader and more primordial than the organs and the human being, which is: the *archetypes*. Archetype (from the Greek, *arché*: principal or principle, and *tipós*: mark, impression) is a primordial model. For philosophers, archetype is an idea, a logos, of everything that exists. 'In the beginning was the logos.' Psychology also uses this term, as a set of primordial images originated from the progressive repetition of a same experience over many generations, stored in the collective unconscious. So, returning to the example of the liver, we can consider that this organ expresses the Jupiter archetype, which is characterized by organization, synthesis and authority.

Following this thought, we could question: what are the physiological bases for the quality of self-sacrifice in the soul?

We start from a profound aspect of this quality: self-sacrifice is a contradiction, or even an illogical characteristic. Sacrificing oneself means voluntarily giving up or depriving oneself of something. It implies overcoming one's instincts. In the animal kingdom there is no self-sacrifice, except on one occasion: motherhood. The mother will protect her cubs against aggressors and predators, if necessary putting her own life at risk. But that has a meaning, also linked to an instinct: the species' preservation. In all other situations, what prevails is the instinct

Nilo E. Gardin is an anthroposophic doctor, member of The Christian Community in São Paulo, Brazil.

for individual preservation. Thus, self-sacrifice means overcoming instincts, which are deeply ingrained in our soul, and taking a step up to the level of self-awareness. Here we are not in the sphere of sympathy and antipathy but in the realm of empathy, which belongs to the spirit.

The heart is supplied with blood—that brings oxygen and nutrients—through the coronary arteries. The cardiac muscle (myocardium) constantly needs this supply, as it is always in intense activity. Usually, the heart beats 72 times a minute, 4,320 times an hour, 103,680 a day! We can estimate that the heart of a person who has reached the age of 80 has already beaten more than three billion times! This blood irrigation, so vital for the good functioning of the myocardium, happens in diastole, that is, when the heart relaxes, because when it contracts (systole) the arteries that penetrate the heart muscle are compressed by the myocardium contraction. For a brief moment, the heart has its own blood flow interrupted. Just at the moment of its peak work, it is deprived of nutrition and oxygen. We can say that, when contracting, the heart stops receiving life in order to be able to give it away. Here we have the quality of the sacrifice of an organ for the sake of others, or the whole organism.

If there is already a pathological factor that reduces coronary blood flow, such as atherosclerotic plaque, it is at this time of reduced blood flow to the myocardium that a heart attack (or acute myocardial infarction) can occur. Therefore, cardiac function implies a sacrifice that endangers the organ's own survival.

We thus find a similarity of this physiological fact with the words of Jesus Christ: 'Greater love hath no man than this, that a man lay down his life for his friends' (John 15:13). There are three key words in this profound statement: *love, life, friends*. Let's look at each of them.

When we love, we don't put a hand on our head nor on our stomach. Intuition indicates the left side of the chest as the seat of this feeling. That is where the longing for a loved one springs, the thrill of seeing them, or the desire to meet them again. These feelings are in the heart.

Life exists while the heart beats (and obviously while all vital organs are functioning). There are, in several languages, various expressions to attribute to the heart the centre of life or an essential impulse. In English: *heart of the matter* (essence), *put their heart into* (conviction,

enthusiasm). It is not clear, but maybe the word 'core' (centre) came from 'cor' (in Latin, heart).

About friends, it is interesting to note that those who have good friends live longer and better. A lot of scientific research has demonstrated this fact. When a person is lonely, they have a greater chance of having heart disease. It doesn't mean that one thing leads to another, but that both are aspects of the same problem. The disorder shows itself, on the one hand, on the physical-vital level: the heart disease, evidenced by clinical and laboratory tests; on the other hand, on the ensouled-spiritual level: the difficulty of establishing healthy affective bonds. But the origin is the same. Loneliness is itself a heart disease.

Let's go back to the Gospel of John, when Jesus Christ affirms what is the greatest demonstration of love. He offered himself in sacrifice for the beloved humanity. His willing attitude to die was revealed with absolute clarity on the cross: none of his seven sentences was a request for himself, to relieve his suffering. He didn't ask for punishment for his evildoers either. On the contrary, he asked the Father to forgive those who did it all without knowing it.

Paul, in his Letters to the Corinthians, wrote:

> *Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonour others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when completeness comes, what is in part disappears.* (1 Corinthians 13:4–10)

Love is, in a word, self-sacrifice.

When we deal with the forces of love, we enter a realm of apparent contradiction. Love is a 'wound that aches yet is not felt', or 'a discontented contentment', as the poet Luís de Camões wrote in his book *Rimas* (Rhymes, transl. by N. G.), in the sixteenth century:

Love is a fire that burns unseen;
It is a wound that aches yet is not felt;
It is a discontented contentment;
It is a pain that maddens without hurting;

It is not wanting more than wanting well;
It is walking alone in a crowd;
It is never feeling pleased when pleased;
It is believing you win when you lose;

It is wanting to be captive by choice;
It is serving who wins, the winner;
It is having loyalty towards those who kill us.

But how can love bring friendship
In human hearts,
If it is so self-contrary?

This apparent contradiction results from a mixture of joy and suffering—like two streams that flow and come together in a centre, in the heart. In fact, love is as powerful as it is enigmatic.

Rudolf Steiner, quoting Aeschylus, the poet of Ancient Greece, uttered this sentence, that we can prove with our own experience: 'From suffering knowledge is born.' And then: '...pain, like much else, can be understood only by its fruits.' This is in *The Origin of Suffering* (GA 55), Lecture III, given in Berlin, November 8, 1906. It is recommended that the reader study it thoroughly. It is available and easily accessible. Here, a key excerpt stands out:

> *The origin of suffering is found where consciousness arises out of the element of life, where life gives birth to spirit. We have shown that from suffering something nobler and more perfect is born. It is therefore comprehensible that an inkling should dawn in human souls for the fact that a connection exists between pain and suffering on the one hand, and knowledge and consciousness on the other.*

[...] Thus, Christianity rightly sees in the pain and suffering, in the anguish and misery to which Christ Jesus' earthly nature succumbs, the victory of eternal life over the temporal and transitory. It is also the reason why our life becomes richer, more satisfying, when we can widen it so that we absorb and make our own what lies beyond our own self.

When we, as beings possessing life, overcame the pain caused by the beam of external light, something higher was born, that is, consciousness. Likewise, something higher is born from receptiveness to suffering when we, in our widened consciousness, transform out of compassion the suffering of another into our own. Therefore, at the highest level suffering gives rise to love. For what else is love than widening one's consciousness to encompass other beings? It is love when we are willing to deprive ourselves, to sacrifice ourselves to whatever extent for the sake of another. Like the skin that received the beam of light, and out of the pain became able to create a higher entity: the eye; so will we, through widening our life to encompass the lives of others, become able to attain a higher life. There will then, out of what we have given away to others, be born within us love and compassion for all creatures.

Again, here we face something apparently contradictory: even though suffering brings, as a result, a higher knowledge, when we are facing a suffering being, it is our task to offer help to resolve or at least alleviate such suffering. Jesus Christ healed many sick people. There are many examples of healings contained in the Gospels. But his first healing that was described in the first Gospel (Matthew's) was different from most of the others that followed. In this one, it is as if the patient asked him, 'Do you want to cure me?' And he answers, 'Yes, I do.'

When Jesus came down from the mountain, great crowds followed him. And then a leper approached, did him homage, and said, 'Lord, if you wish, you can make me clean.' He stretched out his hand, touched him, and said, 'Yes, I do. Be made clean.' His leprosy was cleansed immediately. Then Jesus said to him, 'See that you

tell no one, but go show yourself to the priest, and offer the gift that Moses prescribed; that will be proof for them.' [Matthew 8: 1–4].

In accompanying people in the final stages of life, we can enrich ourselves with profound experiences. We know that the period before death is like a 'seed' for the afterlife. The experiences, reflections and changes in behaviour taken due to the suffering of this period have a deep impact on what is presented to the soul after crossing the threshold. It does not mean that caregivers should spare efforts in alleviating the symptoms of the person near death. On the contrary, every effort must be made to alleviate what is possible. But let us note what happened to the man with leprosy mentioned above. In leprosy or Hansen's disease, skin sensitivity is severely affected. With the advance of the disease, if left untreated, degenerative changes occur. The sick person may unknowingly get burned, cut or injured. Repeated injuries can, for example, lead to the loss of part of the fingers. Christ gives back to this man affected by leprosy the ability to feel pain, that is, he has the possibility of suffering again. Obviously, he suffered before, but in another way, in a pathological way. Now he can have the 'normal' suffering of life. At the same time, leprosy drove the sick away from their relationship with healthy people, who viewed them with disgust. If the sense of touch (the first of the twelve senses) was affected in the sick person, the ego sense—or the sense of the I of the other (the last of the twelve) was also affected in people who segregated the sick man; for they didn't realize that inside all that deformed skin there was a human being.

After healing that man, Jesus Christ gives him the recommendation to go to the priest and comply with what his religion directed him. Here, the cure deepens: the man who was sick reconnects with his spirituality. And more: 'that will be proof for them', that is, so that the truth may be established and that it helps other sick people. We never stop delving into studying the healings in the Gospels! They truly attest to what Steiner postulated, quoting Aeschylus: 'From suffering knowledge is born.'

The organ that provides the foundation for the forces of self-sacrifice is the heart. In it resides the fundamental act of Christ Jesus: giving his life for his friends. Greater love hath no man than this!

Do the right thing!

Connecting to the spirit of goodness

Jeana Lee

'Do the right thing!' This is what we are taught as children, whether explicitly or implicitly. We learn it from our family, culture and religion. But how do we determine what is right, and set our will to do it? An important role of religion has long been to provide guidance on what is right, what is good. This makes sense when we rightly recognize that the 'good' is working in alignment with divine will. We can recognize a 'spirit of goodness' that inspires the deep longing of many, arguably all human beings, to fulfill their divine aims. We have freedom to choose what we will do, and yet we find it intensely difficult to do what we determine is right.

We need not be surprised or chagrined by this. We are all living with a chronic illness, the 'sickness of sin', or the 'human condition'. No one is immune to it and we cannot cure it by our efforts alone. In the Gospel of Luke when Jesus is called 'Good Master', he responds, 'Only God is Good', and continues by reminding the rich young man, who has asked how to attain eternal life, about all the commandments he is to follow. The man has followed them all but not yet attained the good. If only God is good, does this mean we can forget about trying to do the 'right' thing and just do whatever we can get away with? Or is there another way to relate to God and goodness, a way to grow towards our deeply divinely willed aspirations?

A visiting priest to the Seminary told a story about two girls in Religious Instruction class. One day one of the girls wore a new white leather jacket. As the priest described it, the other girl was seized with a fit of impishness and slashed a big crayon mark across the shoulder of the jacket. The first girl started to cry and immediately the second girl did too. The priest went to the one who had made the mark and said, 'If you get a sponge with some warm soapy water and rub really well, I think you can take that mark off the jacket.'

Jeana Lee is a priest of The Christian Community in Chicago.

The girl was so relieved, she went joyfully for the sponge and worked diligently until there was almost nothing visible of the crayon mark. From that day on, the two girls became best friends.

This story illustrates a way that we can work with our chronic sickness of error and towards healing and goodness. First we can recognize that the misdeed does not come out of conscious intention, not out of our higher, wiser self. In his letter to the Romans, Paul expresses his own experience of sin coming from a place in him that is distinct from his conscious intentions.

> *For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me. So I find it to be a law that when I want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will rescue me from this body of death? (Rom 7:19-24 NRSV)*

He wills the good, but is unable to fulfill it. The sickness of sin is at work within him, even as his conscious, higher self strives to do the will of God. The literal translation of the Greek word *hamartia*, which we know as 'sin', is 'to miss the mark'. It is so particularly human to find oneself saying, 'I have missed the mark yet again, I have caused harm where I intended good.' There is a disconnect between what we desire and what we actually do. We are all, like Paul, subject to sin and error, but this is not coming from our intention but rather from our common human sickness.

We will make mistakes, it is unavoidable. What do we do then, when we recognize we have made a mistake? In the story of the two little girls, the priest saw the situation and offered a solution, a way to make amends. The girl perceived in his instruction her own true will, to do the good, and eagerly took the opportunity.

Through her action, goodwill was created between the two girls. The action of making amends for her misdeed was a conscious choice coming from the girl's wiser self. Unlike the misdeed arising from un-

consciousness, the good deed, done consciously, added to the overall virtue present in the world. The ongoing friendship between the girls is evidence of this.

This is possible for adults as well. When I heard the story of the little girls I realized that I had had a similar experience with another student at the seminary. It was early in my second year and I did not know the new students well. Several of us were working together to set up for an event. I was anxious about something that seemed important at the time, and when one of the new students offered advice, I responded with a sharp tone and thinly veiled rejection. That night I realized that my reaction had nothing to do with his suggestion but that I had been reacting to another stressor. A few days later I had an opportunity to talk with him and I apologized. He accepted my apology and then the conversation continued. He shared an experience of his own stress and we connected over our similarities. That began a friendship that remains strong until now.

In my story, the role of the priest who gave instructions for making amends came from my own inner reflection. My wiser self, which is connected with the divine, saw that I had been in error and conceived of the action of making an apology. This is a simple situation. In other cases, it can be much more difficult.

Sometimes when we make a mistake it reaches the severity of a crime, and sometimes we repeat the same error many times over. There can be grave hindrances to our ability to recognize and acknowledge what we have done. Lack of sound moral capacity can be such a hindrance, but so can an expectation that we must never make mistakes at all. If we expect perfection of ourselves, then only what is perfect is allowed to be part of our sense of self. When we make mistakes, we may feel we must reject that part of ourselves. We dissociate from it, cut off the part of us that erred, and do not experience it as belonging to us. We can deny it and become totally blind to it. We become inwardly divided and can continue a pattern of transgression, unacknowledged, for years. This is how some of the most honoured members of a community can be the very persons committing the most grievous misdeeds.

However, we can become conscious of the negative effects of our deeds when we allow mistakes to be a part of our humanity. When

we can admit our wrongs and allow ourselves to be imperfect, flawed, chronically sick human beings, we can begin to integrate our failings into our sense of self. Having acknowledged the misdeed, the desire to come back into alignment with our higher self, with divine will, and to make amends, grows within us.

We can begin to heal. We gain acceptance and humility in this process, virtues themselves, as we allow our errors to lead us to develop towards greater goodness. When we transgress out of our sickness of sin, it can become an opportunity to engage in the work of bringing greater health through making restitution for our errors.

How do we make amends? Sometimes it is obvious, like removing the crayon mark, or a simple verbal apology, but other times it is more complicated and less clear. As children we have wise adults to guide us, but as adults we can look inward to our own wiser self, to the spirit of goodness working in us. We can desire to act in alignment with divine will, which does not demand or coerce. It is through our own conscious intention that we can become receptive to divine guidance. A creative inspiration about how to remedy a given situation can appear to us. We can accept that on our own we will make mistakes, that we will sin. We can become genuinely willing to amend our errors. In doing so, we can turn our will towards the One who is truly good. The spirit of goodness can work in and through us, and we can bring about an increase in moral substance and virtue in the world.

Carnations

Janet Clement

You placed
two scarlet
carnations,
one in each hand.
Their petals
grazed my life.
Their scent pierced my heart.

Getting real with forgiveness

Douglas Thackray

Sailors use the term 'swinging the lead' to assess how much water is under the keel of their boat. They throw a lead weight attached to a line with fathoms marked on it. When this reaches the bottom, they can read the number. If the intention is to anchor offshore they place a piece of ordinary kitchen lard on the end of the lead. When they pull the string up, the material deposited on the sinker will reveal whether it is sand or rock under the boat. This information is critical to determine which anchor to use to secure safe attachment.

There is an equivalent to swinging the lead in the matter of forgiveness. The lead can be seen as a metaphor of our willingness to find out what lies at the bottom of ourselves and through this find a firm anchorage from which to forgive.

The vulnerable self

There are many causal yet hidden threads that lead us back to an understanding of past influences on our conduct—hence the difficulties of knowing ourselves. The quest for forgiveness, which is integral to the Christian faith, is beset with challenges and obstacles. It does not come naturally. Anger and resentment at wrongs done to us and to our fellow men can so easily triumph and occupy vast areas of the mind. For which the only relief is forgiveness.

The blind spot

When we fail to forgive, we create a blind spot. We are no longer able to see the person who caused the harm but only see the injury they have caused us. Hence, an emotional dark cloud comes between us

Douglas Thackray is a priest emeritus of The Christian Community living in Cornwall.

and them, a cloud of oversimplification. They get labelled the aggressor and we the innocent party. But invariably we fail to perceive the full causal chain, and the full ontological picture, that brought about this offence in the first place. So we dehumanise the person who could merit forgiveness.

Facile solutions

But the challenge is not just to forgive in some nominal way, but to do so from the heart. Often we make the mistake of saying, 'If I forgive then I will rid myself of this burden', or some other mental trick that spells good riddance. As much as we might try to wriggle off the hook, the emotional inadequacy that results will lead to a sense of failure and frustration. We may be reminded of St Paul's remark when he says that we can only see 'through a glass darkly'. It is the dark that estranges us from reality and throws us back on ourselves yet again.

Being humbled

In turning inwards and confronting our character we may acquire a deeper understanding and discover new aspects of the darker side of our nature. Our suffering is greatest when we do not accept responsibility for our role and part in the causal chain. In his lectures on reincarnation and karma Rudolf Steiner remarks, 'It is better to go through a pain and overcome it as part of our development, rather than avoid it'. When we begin to confront the pain, we may even remove some of the barriers we have erected around ourselves and begin to see the offence from another aspect. To deny the power of forgiveness compromises our true selves and limits life's possibilities.

Trying to understand one's destiny

When Rudolf Steiner was asked about our way to salvation he replied, 'Through our guilt.' In a similar vein Rumi wrote, 'Our wounds are the places where the light enters'. Unforgivingness is like a canker on the soul. It impedes development and weighs down the spirit. The question for all of us then becomes whether we will continue to suffer the frustrations and pain of this unresolved conflict or transform it by way of forgiveness, wisdom and light.

Trying again to get a grip; disciplining one's thoughts

Although the forgivable deed occurred in the real and concrete world, the origin of our wounds of rage and injustice, say, comes from the spiritual world, and it will hold us down for as long as we do not find an acceptance of God's will that we should forgive the other. The Sacramental Consultation of The Christian Community can be a great help when there is a lock-out situation like this. A person's encounter with the priest and the defining of the issue at hand, is brought into the spiritual realm when the priest reads the prayer of instruction that lifts up what has been spoken as an offering. What has been said rises up to the realm of the angels seeking the grace of forgiveness which if conceded can free the soul from these earthly shackles. On the other hand it is presumed that the person will to continue trying to forgive out of themselves as well.

Our thoughts of revenge will not disappear overnight. The process will take time. Yet when we work persistently on trying to forgive, in reviewing the past a small piece at a time, we slowly erode the hurt, slowly tame it and take the sting out of its tail. Whereupon we may no longer react so negatively to past memories, especially when we accept our part in creating the situation. Our darker feelings can then learn restraint so that they no longer feed our resentments. Like the lion tamer, we need to keep a watchful eye on our charges and see that they keep their places on their podiums. New thoughts may then begin to open up that lead us to an awareness of our own false judgments, misperceptions and false expectations of the other, our possible complicity, plus our inattention to warning signs and clues. After all, real forgiveness can only be grounded in total truth that embeds all perspectives.

Sympathy and antipathy

Wherever a community exists sympathy and antipathy are seeded among its members. Jesus's disciples were no exception. When Peter (Matthew 18:21) asks Jesus how many times he should forgive his brother and suggests that seven times is quite enough, Jesus comes back with seven times seventy as more fitting. Is he setting the bar so high that forgiveness is beyond our reach? No, he is telling us that forgiveness needs to be practised until it becomes as much part of our

spiritual constitution as, say, compassion, contemplation or devotion. I believe that Peter, at this moment, understands that only with Christ's help can this goal be achieved and asks for his faith to be increased.

The cross of Christ as our inspiration to forgive

In turning to Christ as our inspiration, we may hear him speak from the cross: 'Forgive them Father for they know not what they do.' With his last breath he exonerates those involved in his crucifixion and fulfils the mystery of Golgotha. He recognizes that conflict, suffering and injustice are part of the worldly reality which can only be transformed through the power of love and sacrifice. Yes, it is a high bar and a challenge to all souls but still within our power to achieve.

Breaking the ties of repeated failure

Trying again lies at the heart of all our spiritual endeavours; it is the fire and the light of life hidden in the depths of the soul. One of the last parabolic teachings of Christ is given in the lake shore experience of the disciples with the Resurrected One (John 21). The figure on the shore appears at dawn and asks the disciples if they have caught any fish, and is told they have toiled all night and have caught nothing. This can be a parable for us to question whether we have toiled all night to forgive the other. Are we continually casting our nets into the dark depths, despite nothing having been caught, still retaining the hope for a change of fortune? When the disciples cast their nets on the other side of the boat they came into a great abundance of fish. So, too, the faithful who feel the hidden presence of the Lord in the Act of Consecration of Man, standing on the shore of the sacramental threshold, know that he who asked for the forgiveness of others, looks upon the sickness of our sin and shows us a way to throw our net of forgiveness on the other side of the boat.

What is the good life?

Deborah Ravetz

Like all great novels, Tolstoy's *Anna Karenina* weaves many stories together. The story of Levin is acknowledged to be very close to Tolstoy's own personal journey. Throughout the novel, Tolstoy shows Levin grappling with the ideas developed by many thinkers in relation to the issues of the time. New forms of governance, the consequences of the emancipation of the serfs, the place of organized religion all occupy him; what bears on him most, however, is his fear of death. Levin engages with all these issues as he attempts to try and find out how to be a good man and how to live a good life. With all his intelligence and sincerity, he is socially awkward and he is seen as embarrassing. He doesn't seem to understand the unspoken rules that demand that he do nothing to rock the status quo. His marriage, his home and his work on his estate become his refuge, where he can be himself.

Through Levin, we meet Dolly, his sister-in-law, and her husband Stiva. Stiva is portrayed as a mercurial and amusing man. Unlike Levin, he knows exactly how to behave socially. He skims over the surface of life, parroting the accepted opinions of his social set.

One incident reveals the motivations of Stiva's life. Asked to be a go-between by his sister Anna and her estranged husband Karenin, Stiva finds himself talking with Karenin and his close woman confidante. They both try to inspire him to help his sister break off her love affair and come home to her husband. Although he has contrived to live in such a way as to pass from pleasure to pleasure avoiding any discomfort or personal accountability, their pleadings penetrate his defences. The conversation threatens to take him deep below the surface of life. This makes him so uncomfortable that he abandons the conversation and leaves the room in panic. By doing this, he slams the door shut on this deeper reality and returns to his perfectly organized life of self-interest and pleasure.

Deborah Ravetz is a member of The Christian Community in Forest Row and part of the editorial team of Perspectives.

Towards the end of the novel, Levin has an equally important encounter, which reveals what kind of man he is. Unlike Stiva, he is fully aware of the idea of a moral universe. His suffering comes from not finding a teaching or an analysis of life which shows him how to be a good man. He has now married, and he and his wife begin to find the beginnings of peace, rejoicing in the arrival of their first child. Living on his estate and working in the fields with the peasants, he experiences the silence of the early mornings, the demanding but satisfying work and the camaraderie of the peasants eating and drinking at the end of the day. One morning he falls into conversation with one of the workers. They are speaking about an older peasant who has died. The peasant calls him a good man and Levin, touched by the epitaph, asks him urgently what he means by this. The peasant says that his old friend was kind and honourable; he lived for higher values and never just for his own selfish aims. He calls this living for the soul. Living like this he didn't lie or cheat, and his word was universally trusted in their village community.

The conversation reveals to Levin that all the abstract ideas he has tried to live by are incapable of embracing the complexity of life. He sees that ethics are found in the cultivation of a sensitivity to the people and situations he meets. It is as if he has found the tools to live the good life not in systems but in the realm of his own soul and the choices to act well or not. All the glamour of power and ambition, all the modern theories of his time have no substance in the face of sincere and honourable goodness. He had looked everywhere in the world for the answer to his questions only to find the answer at the hand of a simple good man who lighted up the world around him without ever realising his own worth.

Head, Cecil Collins

Alfred Bergel
Sketches of a Forgotten Life
From Vienna to Auschwitz
paperback, 24.5 x 19 cm, 308 pages (32 colour plates), £25.00
Temple Lodge Publishing
ISBN: 978-1912230846
by Anne Weise

Review by Cherry How

This is the story of one man and one family who lived in Vienna in the first half of the twentieth century. But their story is emblematic of the millions of Jewish people who suffered and died under the Nazi rule of the 'Third Reich'.

The Bergels were cultured middle class people. The father, Arnold, was an accountant and there were three children. The elder son, Alfred, studied fine arts and became an art teacher. The second son, Arthur, trained as a doctor and there was a sister Marianne. Ten members of the extended Bergel family were murdered in Auschwitz/Birkenau.

Anne Weise has devoted herself to researching and documenting these people and it is truly astonishing how many photographs and documents have been found and reproduced here. Significant people, places and works of art come to life through the pictures as Anne Weise's thorough, original and meticulous research reveals the destiny of this family.

The book was published in German in 2014 and this is the English edition, published by Temple Lodge in collaboration with the Karl König Archives. The format of short sections breaks up the intense narrative. The amount of German and other foreign names and addresses is rather overwhelming for non-German speakers but the effect of the detailed documentation reinforces the impression of the countless victims and their lives before and after persecution.

The book is dedicated to Christof König, the elder son of Dr Karl König who founded the Camphill Movement in Scotland in 1939/40. Christof, with his wife Annemarie, lived in Camphill communities in Northern Ireland and England most of his adult life. He died in 2016 but was aware of the original edition of the book and its story and was very taken by it.

It was Karl König who led Weise to the Bergels because König's surviving diaries frequently mention his dear teenage friend Fredi. Who was Fredi? Anne wondered.

Alfred Bergel 1920

At the Prater in Vienna
Back row from left: Karl König, Alfred Bergel, unknown, Arthur Bergel; *front row from left:* Jeanette Bergel, Arnold Bergel, Marianne Bergel

We learn about Alfred Bergel through Karl König as Alfred himself did not keep a diary, and the extracts from König's very early diaries included here are of special interest to people who know the Camphill Movement.

The Bergel family were like a second family to Karl König who was an only child with busy working parents. And moreover their cultural, artistic and philosophical interests were nourishment to the searching soul of young Karl. Classical music, opera, poetry entranced him and his connection to all these was to last throughout his life. The father Arnold was a mentor and example to the teenage boy.

But life was not serious all the time: there were outings to the woods and countryside and hikes in the nearby mountains, not to mention youthful pranks, falling in love and midnight rambles.

'He is my best friend,' wrote Karl of Alfred.

However, when the young men were 23 years old a fateful rift developed between them. König had discovered anthroposophy, the spiritual scientific world view of Rudolf Steiner, and felt increasingly drawn to it and to Christianity. He tried to share this with Bergel but they could not agree and from then on they were estranged. König left Vienna, each of them married and developed his own career. Even though König returned to Vienna in 1936 he was able to escape Austria after the Nazis took over the country and he entered Britain as a refugee in 1938.

Gradually Nazi oppression restricted the Bergels' lives. Their apartment and belongings were stolen and they had to endure all the oppressive measures, indignities and discrimination forced upon the Jewish population. They were unable to emigrate to Palestine as they wanted to.

The beginning of the end for Alfred was when he and his wife Sophie were transported to Theresienstadt, a ghetto near Prague, in 1942. His mother and his brother with his wife were also sent there.

Theresienstadt was not really a concentration camp. It was a large

walled off area of a town where Jews were forced to live, but conditions were dreadful: dirty, freezing cold, with only starvation rations. People had to sleep on the floor or in three-tiered bunk dormitories. The process of dehumanising 'undesirable' people began and from there regular transports left for Auschwitz, a long journey east.

Eyewitness accounts of survivors and research by historians and strongly motivated people such as Anne Weise have produced detailed accounts of life in Theresienstadt and they also reveal the unusual occupation of a small number of inmates, including Alfred Bergel.

They had to work in workshops where they made drawings, posters, catalogues and such like, colouring them by hand, and also craft items, all for the use of the Nazi leadership and the state.

Less widely known is the art forgery when the artists were forced to copy famous works of art for Nazi enjoyment or for sale in order to raise money for the Reich. These counterfeit copies of masterpieces were sold as originals, as is described by witnesses whose recollections are collected in the book.

This is one of the most interesting things about the biography and Anne Weise herself suggests the necessity of further research into it.

Another falsehood was perpetrated by the sanitised drawings of conditions in the ghetto which were shown to foreign agencies like the International Red Cross to 'prove' that conditions were good, 'a false, beautified image of the ghetto' (AW). Thus the prisoners had to invent lies about their own suffering. Some of these works survive and are reproduced in the book.

This artistic role came with slightly better conditions but nevertheless there was the mental and emotional stress caused by loss of freedom and family and the uncertain future. And the workshop was subject to arbitrary inspections and punishment.

The prisoners, including Alfred Bergel, also gave the other inmates lessons in drawing and painting and lectures on artistic techniques and art movements. Professor Bergel was highly appreciated and remembered and the educational events were up-

Alfred Bergel, self-portrait 1918
(rights: Ghetto Fighters Museum Israel)

lifting and nourishing especially for the younger people there. Touchingly, the artists also made drawings of other inmates which were treasured by their relatives.

Many accounts tell of how the prisoners kept their spirits up by artistic and cultural activities: opera, classical music, study groups, all to a high standard.

Weise includes moving testimonies about how people strove to maintain their humanity through uplifting experiences, supporting each other and feeling part of a community. She points to the redeeming power of the arts and the mutual support which the victims of the Holocaust experienced in many ways. Many individuals are named and their further destiny described, if known.

Anne Weise concludes that Alfred Bergel must have encountered anthroposophy in Theresienstadt because several leading anthroposophists were in his circle and met to study and read works by Steiner which miraculously existed there, and to read the words of the Act of Consecration of Man.

'We felt helping forces to be with us,' said Martha Haarburger about these moments.

This had to be disguised as philosophical discussions.

Martha Haarburger was able to speak the words of the Act of Consecration by heart (except the seasonal prayers) and it was suggested by the others that she do this every Sunday.

It is touching to read how the little group earnestly asked themselves if it was allowed to do this since none of them were priests, but they concluded that their 'extraordinary situation would permit an exception to a rule'.

They then experienced that they were doing the right thing and 'felt as though enveloped and flooded through by a strong power. Then I knew that the divine world approved of what I was doing.' (M.H.)

The words were written down and hidden in case something happened to Haarburger and were later destroyed. Martha Haarburger survived the war. Her memories were published in *Die Christengemeinschaft* 5 (1978).

The group numbered from thirty to eventually ten people. They met at 10 a.m. every Sunday and celebrated the festivals together.

At times they had to sit outside in all weathers, when no room was available, softly murmuring the words. This gave them enormous strength and solidarity. 'None of us was alone.'

Alfred and Sophie Bergel and their six-month-old daughter Rachel were transported to Auschwitz on October 16, 1944, two years after arriving in Theresienstadt.

Alfred and Rachel were murdered almost immediately but Sophie survived. She escaped from a labour camp and later remarried, dying in 1970.

Arthur Bergel, his wife and mother were sent to Auschwitz twelve days later.

Alfred was 42 years old when he died. His boyhood friend, Karl König, was 63 at his death in 1966. Both of their lives carry the rhythm of the seven year cycle of human development.

The last chapters of the book focus on anthroposophy and the help it offers in understanding these kinds of events.

The Bergels 'disappeared' into the Holocaust. But through dedicated and painstaking scholarship Anne Weise has rescued them from anonymity and through this book they also represent the millions who suffered the same fate, yet each in an entirely individual and personal way.

That was also Karl König's intention: to dignify apparently unimportant lives.

König never knew what had happened to his friend Fredi or the family which had supported him in his teenage years.

He lived another 21 years and in that relatively short time he founded the Camphill Movement which has touched thousands of lives through its work with people with disabilities and socially marginalised groups, in communities where each person is an individual, not a number.

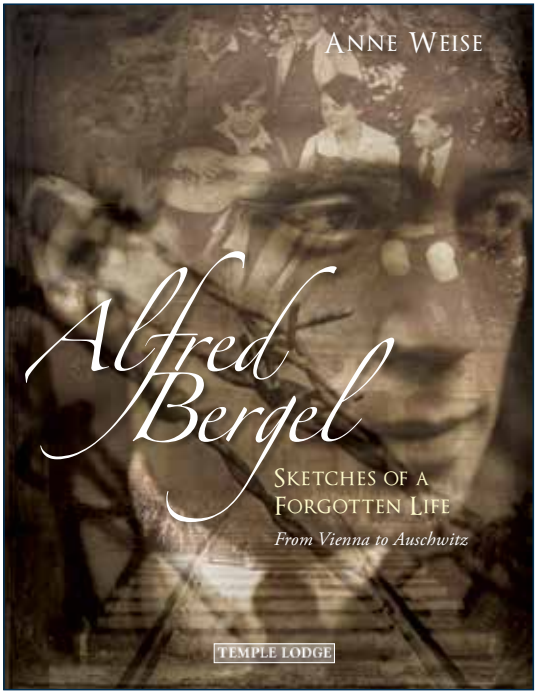
One can see how one of the tasks of Camphill, as envisaged futuristically by Karl König, was a direct response to the destruction of human values perpetrated by Nazism. In this way König humbly tried to compensate for what he himself, his immediate family and his friends had been spared.

Anne Weise points out that it was anthroposophy which caused the separation between Karl and Fredi. But just as much it was their youth and headstrong characters, as Karl himself acknowledged. The later realisation of this must have caused both of them immense pain and regret.

One cannot help but perceive that the threads of destiny which connected Alfred Bergel and Karl König must have continued to work after their parting and into the future. Each of the two young men remained true to their youthful impulses and tried to alleviate the suffering of people who were 'forgotten'.

There are, thankfully, many Holocaust memoirs; however, there can never be enough because each represents an individual experience.

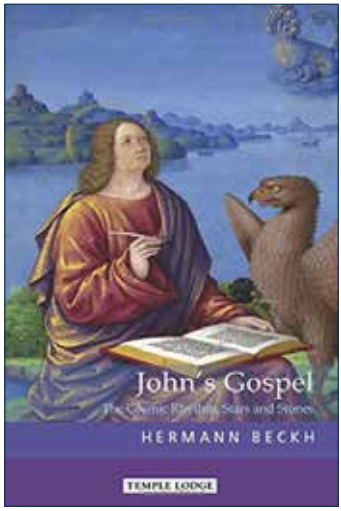
Perhaps we may be allowed to feel that our interest in and compassion for the Bergels now is something we can still offer to them, and also to Karl König, and in fact to all who died as well as those who, in spite of everything, lived.



John's Gospel
The Cosmic Rhythm, Stars and Stones
Hermann Beckh
Translated by A. Stott
434 pp, paperback, £22.50
ISBN 9781912230815

Review by Douglas Thackray

Herman Beckh reveals the living stream of Johannine Christianity in this recently published book translated by Alan Stott. His insights have been sourced by correlating the events depicted in the Gospel with the star signs which accompanied Christ as he walked the roads of Galilee with his disciples. Beckh was a scholar of Sanskrit, philosophy and other disciplines such as mythology, music and poetry. However, when he met Rudolf Steiner and learnt about anthroposophy and The Christian Community, this world view became the nexus of all that he had mastered before. He recognised that sum of all truth is the outpouring of love that is manifest in the person of Jesus Christ. This review is written in the centenary year of the founding of The Christian Community. Beckh was one of the founding priests of The Christian Community and was present at the celebration of the first Act of Consecration of Man. His writings show him to be a person of deep devotion, which along with his poetic imagination helps to illustrate what he has to say. However, a word of caution is needed here, as the reader requires some stellar knowledge to be able to follow the indications that Beckh gives in the reading of the constellations. Beckh describes the individual events of the gospel and shows how these influence each other in the broader canvas of development, for example the wedding at Cana, the transfiguration, the raising of Lazarus and the witness of the beloved disciple at the crucifixion. We are familiar with these events, and what is new is in the cross pollination that Beckh brings in his vision of how one event affects another. It is as though we are seeing these relationships for the first time as he opens the doors to the heavenly pastures.



Beckh places the raising of Lazarus at the pivotal point of the gospel. 'One can say that the raising of Lazarus was the outer deed that incorporated in this one individual, through his initiation, the Knowledge of Truth, in the light-filled consciousness that Christ wanted to lead humanity to.' In this respect, Lazarus is born again as the first free man. This moment already anticipates the deed of Golgotha, when from the cross Christ surrenders his divine 'I' to the 'I' of humanity. The Act of Consecration of Man today celebrates this

fact where the faithful express their longing in their aspiration to commune with the body and the blood of the Resurrected One, in the hope of one day becoming free.

Hermann Beckh gives us the opportunity to discover new aspects of the gospel which can broaden our basis for understanding these mysterious truths. As an example he says of the Last Supper, 'Christ gives a sop to Judas and in doing so Christ took the dark deed of betrayal on to himself. He had to will this dark deed itself because without it the great mystery for the advance of the earth and humanity would not be brought into effect'. This insight puts in a starkly different light whatever we may have thought about Judas as the betrayer, and indeed the position of Christ who effectively releases him from the dreadful weight of guilt by taking this onto himself. In contrast to this sombre mood we have another example of Beck's poetic description of the Last Supper, made as though he had been there as a witness of the great tenderness that flowed in the Upper Room at that time. 'In the image of the one on Jesus' breast as the inspirer of the outpouring of what goes beyond the gospel—one is brought into the intimacy of the love of Christ for his disciples and how he lovingly prepared them for the future.' The love of Christ for his flock permeates every word of the farewell discourses and the high priestly prayer which has become the cornerstone of our sacramental life.

The reader who perseveres with this book will be rewarded by being excited at moments, inspired at others. They will also have to labour hard to read the signs to navigate round the rocks that are in the way. However, for the more experienced traveller, these same rocks may be experienced as beacons of light.

World

I am the world that does not let you move,
And so you beat against me, strike and pound,
And struggle to press back, and only prove
How helplessly within my grip you're bound.
I am the world that does not let you breathe,
And crushes your chest in my talons' clasp;
I weigh upon your heart, and glide and wreathe
About your ribs, and crack them in my grasp.
I am the world that does not let you think.
I mutter lies into your mind, distract, confuse
The person that you think you are. I sink
Your hopes within the self you'll lose.
And when that self is buried in my tomb,
Your soul, reborn, will soar in fragrant bloom.

Michael Ronall

Creating Sacred Spaces

where present and future meet

Annual Meeting of The Christian Community in Great Britain and Ireland 10th–12th June, 2022 in Forest Row

Opening talk by Vicke von Behr:

The Founding of The Christian Community in the Spiritual World

Further contributions on the theme | Discussion in groups and plenum | Artistic activities | Open Artistic Evening on 11th June

For more information and to apply: tinyurl.com/CC-22-sacr

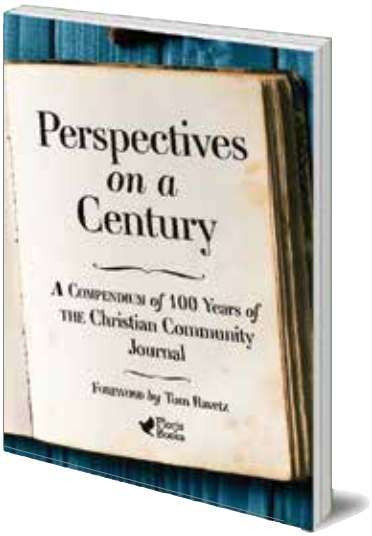
The Christian Community, School Lane/Hartfield Road, Forest Row, RH18 5DZ

picture by Deborah Ravetz

New From Floris Books

Floris Books

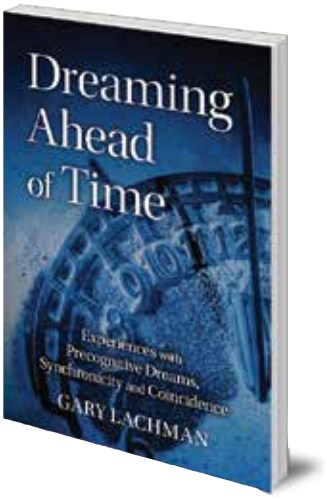
Celebrating 100 years of Perspectives



This landmark compendium gathers a wide-ranging selection of important articles spanning one hundred years of The Christian Community journal from 1922 to 2022.

The articles include contemplations on the Bible and festivals of the years, essays on the lives and work of artists and writers, and explorations of ideas about science, the natural world and the earth as a living entity. The collection includes key articles from the likes of Emil Bock, Evelyn Capel, Alfred Heidenreich and Rudolf Frieling alongside more recent contributions to Perspectives and a foreword by current editor Tom Ravetz.

Perspectives on a Century
256 pages | paperback | 978-178250-788-8 | RRP: £14.99 | OFFER: £11.99



Exploring the potent dreaming mind

Renowned esoteric writer Gary Lachman has been recording his own precognitive dreams for forty years. In this unique and intriguing book, Lachman recounts the discovery that he dreams 'ahead of time', and argues convincingly that this extraordinary ability is, in fact, shared by all of us.

This is a personal exploration of precognition, synchronicity and coincidence drawing on the work of thinkers including J.W. Dunne, J.B. Priestly and C.G. Jung to reveal the illusion of our careful distinctions between past, present and future.

Dreaming Ahead of Time
208 pages | paperback | 978-178250-786-4
RRP: £20.00 | OFFER: £16.00

Visit florisbooks.co.uk for 20% off these books & free UK postage.
Enter offer code **PR322** at the checkout.

SAVE 20%

Sign up to our mailing list for special offers and a FREE BOOK with every order.

Offer code valid until 30/04/2022.

Children's Summer Camp

An initiative of The Christian Community in Stroud, Glos.

For children from 8 to 14 yrs of age of all backgrounds

23rd July – 2nd Aug 2022

Colin Godman's Farm, Furners Green *nr Forest Row, Sussex*

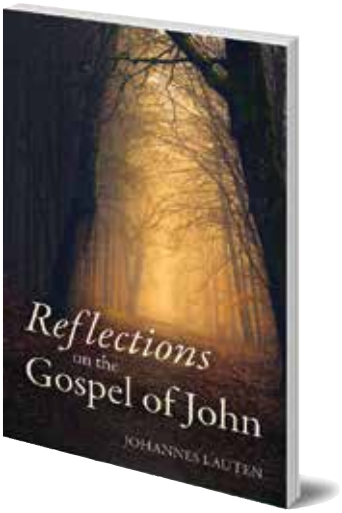
Games, Singing, Art and Craft projects, Organic Farm food, Treasure Hunt, Hiking, Improvisation, Swimming…

WWW.CC-CAMPS.ORG **cc.camps.stroud@gmail.com**

Creating experiences for children where they can most wholly and truly be themselves. Every child is precious and has something important to bring to the world, regardless of their apparent challenges. The Helper team comprises mostly experienced Waldorf Upper School & College Students and Parents under the leadership of Phileighda Finch, Dominic Corbett, Iona Charter and Aaron Mirkin. Aaron has 20 years of experience running such camps in South Africa and England. The children grow in social awareness and confidence through shared initiatives and activities together with 80 other children. They gain new skills, and experience the challenge and joy of taking a creative project through from beginning to end.

Iona Charter 07554 728135 **Phileighda Finch 07432 465956**
Dominic Corbett 07523 862811 **Aaron Mirkin 01453 299311**

Tracing origins and exploring truth



In this perceptive book, Christian Community priest Johannes Lauten reflects upon the many layers of meaning in John's Gospel. He explores some of the less well-known figures surrounding Christ, examines recurring words and phrases, and illuminates themes like knowledge, faith, the workings of grace and Christ's path to the Cross. He also considers the origin of the gospel, and that the account of the raising of Lazarus holds the key to its author's true identity.

This thought-provoking book will be of interest to biblical scholars and those wishing to gain a deeper insight into the central meaning of Christianity.

Reflections on the Gospel of John | 144 pages | paperback
978-178250-791-8 | RRP: £14.99 | OFFER: £11.99

Dear Friends,

At Floris Books we constantly strive to publish books you want to read.

So we'd like to take this opportunity to ask for your advice:

- What fascinating books would you love to see translated into English?
- What works or essays should we rediscover?
- Have you written a manuscript that we should read?

We're also interested in hearing about books and authors writing on:

- religion and spirituality
- all aspects of anthroposophy
- biodynamics

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

Best wishes,

The Floris Books Team

Email: floris@florisbooks.co.uk

Floris Books

Temple Lodge Club

a quiet oasis in the middle of London

Temple Lodge is a Georgian listed building in the centre of Hammersmith and was once home to artist Sir Frank Brangwyn. The house is now a guest house welcoming visitors to London from the four corners of the globe. The large studio he built for his work has been refashioned into a space for worship by *The Christian Community* in London. The mezzanine floor has been kept for its historical associations and has been home to *The Gate* vegetarian restaurant for the last 30 years.

Many visitors have described the peace and tranquillity they experience upon entering the house as an oasis amidst the turmoil they leave outside. An experience of the garden can be gained from most windows, and this will be enhanced as a redesigning and replanting of the garden takes place.

The work in the garden follows work to build three new double-bedded garden suites, each with its own en-suite facilities. Guests now have access to and through the garden on their way to the dining room. A hearty and substantial vegetarian/vegan breakfast provides just what is needed for the new day ahead.

Upon becoming members of the **Temple Lodge Club** (£2.00 annual membership) visitors seeking accommodation may share in all the facilities the house has to offer. There is the Reading Corner with newspapers and the Library for reading, relaxing or quiet conversation, the well-used Conference Room with seating for twelve around the table and the unique Lantern Room taking its name from the large octagonal skylight which provides an exceptional, comfortable and adaptable space for many and varied meetings.

All prices include breakfast:
from £59 per night single room,
from £93 per night twin room,
from £108 per night double room
To make a booking:
Tel. **0044 (0) 20 8748 83388**
email: ***booking@templelodgeclub.com***
Or please refer to our website:
www.templelodgeclub.com
for full and up to date prices and offers.

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

The Christian Community
23 Chapel Street
Buckfastleigh
South Devon
TQ11 0AQ

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.

Please note that 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 for retreats.

For further information and bookings:

Rev Sabine Haus

01364 64 42 72

Email: *sabine.christian2003@gmail.com*

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 2769/7812
319 Auburn Road, Hawthorn East,
Victoria 3123

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
Uhland 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

Camphill 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
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

Holywood (028) 9042 4254
3 Stewarts Place, Holywood,
Co. Down, BT18 9DX

Ilkeston 07716229409
Malin House, St. Mary Street,
Ilkeston, Derbyshire, DE7 8AF

Kings Langley (01923) 269523

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
Dewsbororough
Tuamgraney
Co. Clare

UNITED STATES

Boston (617) 277 6266
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) 548 4224
10030 Fair Oaks Blvd.
Fair Oaks, CA 95628

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
christiancommunityhillsdale.com
10 Green River Lane,
Hillsdale, NY 12529

Washington, D.C. Baltimore Area, also Chapel Hill, NC
(301) 935-2727
The Parish House
4221 Metzerott 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

March–May 2022

£ 3.75

ISSN 0967-5485