

The Christian Community

# Perspectives

September—November 2022



1922–2022

Sensing the future

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# Perspectives

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The Christian Community was founded out of the conviction that a renewal of religious life was desperately needed if human culture were to survive and thrive. In the turbulence of the early 1920s, it was clear to many people that human culture had reached a moment of crisis. The very fact that the religious life—once experienced as the central wellspring of culture—had been banished to the sidelines, showed this need. The founders of The Christian Community experienced Rudolf Steiner as one who was able to access the source in the spiritual world where the archetypes of all true religious rituals live, and to bring them to the earth in a form appropriate for modern humanity.

After 100 years, our community has become established, creating forms, building churches, and building up traditions. Within all of this, the centre of our community life has never been in doubt: human beings gather at the altar in the Act of Consecration of Man and connect their lives with the sacrificial deed of Christ. As their lives are renewed and transformed, the substance of renewal can flow with them out into the world.

As we come to terms with the fact that our world is suffering from outer turbulence that echoes what the founders

of The Christian Community experienced in the 1920s, the need for this substance becomes ever clearer. To take a recent example: how many people were inspired and nourished by their experiences of the Act of Consecration of Man through the last two and a half years, when it seemed so hard to find an orientation in the midst of the public health crisis? Even when we were dealing with the spirit of division within ourselves and our communities, what strength were we able to receive from the one who comes alive among us, whatever differences we may bring to his table? I do not believe that it is far-fetched to imagine that things would have gone differently in our world, had this source of peace and love not been cared for in our congregations.

We hope that the articles in this issue will serve to connect us to the founding impulses of our community and also to inspire us about the next 100 years.

TOM RAVETZ  
*for the editorial team*



# One hundred years of The Christian Community

João F. Torunsky

*First published in Anthroposophy Worldwide, 7–8/2021*

We live at a time when an Ahrimanic culture is spreading, with lies, fear, isolation, destruction and de-individualization. The experience of a spiritual void, both in the world and within ourselves, crystallizes into a burning pain that can, however, bring about transformation.

A fiery Michaelic will can arise from this pain: the impulse to do something in the world so that spirit light may shine in the midst of darkness, that human warmth may grow in the midst of social coldness, that future seeds may be sown in the midst of destruction, so that human hearts can overcome the emptiness and be filled again with blood: the blood of Christ.

## **Renewal of the Mysteries**

This is the task that, more or less consciously, many people in the world already have a sense of today. It is the task that we can consciously take hold of through Anthroposophy. It is the impulse that Rudolf Steiner served with such strength of spirit a hundred years ago, which shone out when he founded The Christian Community.

A hundred years ago, the First Goetheanum stood in Dornach, still unfinished. It was in the White Hall, above the south entrance, that The Christian Community was founded. Rudolf Steiner said that it was ‘founded in reality by spiritual beings on spiritual ground.’ The Christian Community was initiated as a movement for religious renewal. Two years later, after the Christmas Conference of 1923/24, Rudolf Steiner welcomed the entire priesthood into the School of Spiritual Science, giving them an esoteric task: The Christian Community was to become an essential part of the

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Community.*

New Mysteries. And that is important, because only with the forces streaming out of the sources of the Mysteries will we be able to do justice to our task in the world.

To grasp this task, we need to understand that the source of the ancient Mysteries has run dry. The Mysteries need to be renewed. This happened in Dornach one hundred years ago. But the renewal of the Mysteries must be kept alive continually. The big question that should burn in our hearts in all anthroposophical movements is how we can work together today so as to make an ongoing contribution to the renewal of the Mysteries.

We can nurture our memory of what happened in Dornach a hundred years ago—and this memory is very important. Rudolf Steiner even describes how the forces of memory used to bring impulses to all cultures. The ancient Indian, Egyptian, Greek cultures all received impulses through the forces of memory.

Western Christian culture, for example, found its source in remembering the event that unfolded in Palestine 2000 years ago. In relation to that, Rudolf Steiner asks what we can remember today. Our museum culture—where so much effort is put into the protection of monuments—is a wonderful cultivation of memory. But does this memory have the power which the ancient Mysteries used to have? Has our memory today the power to create a new culture, to overcome the spiritual void, to fill the heart of humanity with blood again?

Has our memory of what happened at the Goetheanum a hundred years ago the power to renew our Michaelic will? Can the mysteries continue to be enlivened out of the forces of memory?

### **Forces of renewal from the future**

Rudolf Steiner answers that last question with a sobering insight: humanity today cannot remember with sufficient strength that would enable us to renew culture, to renew the Mysteries. Today, the source of cultural forces, the sources of the Mysteries, can no longer be found in the past; they must be sought in the future.

Steiner refers to this change, which means that we must find ourselves in the forces that stream towards us from the future, as ‘apocalyp-

tic'. We usually associate this term with the great disasters of our time. But these are merely symptoms that want to shake us up, to make us aware that a culture wholly based on the past is no longer fruitful. We are woken up to realize that we have the task to create a culture out of impulses that come from the future. The biggest problem is that the future forces cannot be recognised with the kind of intellectual thinking that we draw from experiences and from studies of the past, which we then project onto the future.

### **Sensing the future**

The future cannot be thought, it can only be sensed—in an artistic, religious process. That may be the most important faculty of our time: freeing our sensing from subjectivity through self-knowledge in order to achieve, through higher sensing, a spirit knowledge that can reveal to us the future impulses we need today.

The Christian Community was founded in Dornach one hundred years ago with the help of Rudolf Steiner. In reality it was founded by spiritual beings in the spiritual world. Its task is to become an essential part of the New Mysteries. That means, it strives to be a religious path to help human beings to develop the faculty of working out of the future.

### **LOGOS — Consecrating Humanity**

From October 7–11 we will commemorate the centenary of The Christian Community's founding with an international conference in Dortmund (Germany) and try to sense what the future expects of us. We have chosen that time because it was important to us that this conference takes place during the season of Michaelmas. The words of the Michaelmas prayer will resound, which may be an expression of our human striving, not only the striving of people in The Christian Community but of all of us who seek to serve Michael out of Anthroposophy: 'And from human hearts he draws forth the free power, which can bear the earthly into heights of heaven, purging it and receiving spirit'.



*Sacred Heart*, Odilon Redon



*'All this took place to fulfill  
what the Lord had said through  
the prophet...'*

What ritual is and what it is not

Georg Dreissig

### **The task of the Church today**

Before the founding of The Christian Community, Rudolf Steiner spoke about a 'free expression of religion that will develop in the humanity of the future: the church, if it understands itself aright, must have the intention of making itself unnecessary on the physical plane, when the whole of life becomes an expression of the supersensible. (Rudolf Steiner, *The Work of the Angel in Our Astral Body*, 9 Oct. 1918, Zürich, GA 182).

The rituals of The Christian Community are intended to make life itself an expression of the supersensible. Our rituals do not stand in contradiction to Rudolf Steiner's statement; on the contrary, they are the way in which the church today can make itself unnecessary.

To make oneself unnecessary is a mighty task. Parents, teachers, nurses: all are called to do this, by encouraging the other person to develop those capacities that lie dormant as long as they need parents, teachers, nurses to do the work for them. Mother Church, too, must have as her aim to render herself unnecessary. Her calling is to lead human beings into the freedom of their own spiritual maturity.

If we find ourselves wondering whether there will be no need for worship in the future, we can take comfort from an image. Musicians learn to master their instrument so that they will be able to play on their own. Nevertheless, they continue to play in an orchestra because their individual achievement is enhanced and multiplied by playing with others.

The new task that is given to us is presented here from the perspective of the transformations undergone by

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the living word: how it was buried in the dead letters of scripture and how it can resurrect into an image and a being that reveals the divine in its reality.

### **The word becomes a thing**

With the introduction of writing as a universal faculty and method of expression, humanity entered a completely new era. The word exchanged its perceptible resonance, which could be experienced only for moments, for the permanent form of the written word, thereby shedding the feelings, the personality, which always resonate in sound. It renounced its capacity to enthuse, which comes about through emphasis, and became a thing. In reading, we do not experience the speaker as our dialogue partner, but the silent word itself, the extinct relic of the speaker's living thought. The content of what was written, which was formulated carefully, became the point of communication. All the efforts of scholarship were directed at making sure that this content should be very precisely defined: a term should denote this and nothing else. Nothing imprecise was to be allowed.

Over the centuries, we have come to see the word as a means of transmitting content and less and less as an expression of sound or feeling. The result is a cool language, detached from the personality of the speaker. This way of dealing with the word has shaped us and we owe many of the skills we have developed as modern people to this fact, to this daily exercise.

### **The word becomes an image**

Modern poetry has made us experience that there is also a completely different kind of language, which brings something to expression which cannot be expressed by ordinary speech, which eludes quick understanding and challenges us to listen with our soul, with our heart. The word frees itself from being a shell for intellectual content and becomes a vehicle for communicating something more essential. It makes more use of images than of defined concepts, because images penetrate into the inner being of the one who hears or reads the poem; they evoke a living effect in a way that the naked concept alone cannot.

A few random examples:

Paul Celan: *What happened? The stone came out of the mountain.*

Hilde Domin: *I took a step into the air and it carried me.*

Nelly Sachs: *O you weeping heart of the world! / Conflicted seed.*

This development does not force the word to renounce its form. On the contrary, it insists on giving the word a perceptible form; however, although it is taken from the world of the senses, this form is not defined; it leaves us free and stimulates us to listen inwardly to what is being expressed. It might be even better to say: to listen towards it. Yes, one can get the impression that the use of images itself explodes the sense-perceptible. When Celan writes: 'What happened? The stone came out of the mountain,' he allows the stone to express something more, something different than it usually does when we experience it with our eyes. The stone itself becomes a prophet of the supersensible reality which is connected to it and which communicates through it, which otherwise mostly eludes our perception, our everyday consciousness. In the images of modern poetry, what appears to the senses leads to the sensing of the supersensible that is connected to it and wants to fill it.

In the sacraments of The Christian Community, we find the same movement again. The development that we can observe in modern poetry is to be seen in some parts of the rituals, but also another movement: an event is poured into fixed words, images and movements, but now with a stringency that we hardly know elsewhere. This is quite different from what we experience in poetry. In the rituals, we experience modern language visibly, audibly, palpably, in crystalline, ritual garb; in line with the principle of our foundation, never to be changed or altered.

What is expressed in this? How can it be that something that we experience has a kind of lawfulness that removes it from the sphere of human whim?

### **The word becomes a being**

During the preparation for the founding of The Christian Community in 1922, Rudolf Steiner told those who were to be its first priests that the world of ritual is not merely what the senses perceive, what is performed at the altar, but that the soul must complement what appears externally by:

*...simply seeing what the physical eye does not see. You must bring these feelings and sensations to the ritual act; only then does what happens become what it is supposed to be. And only then can it be*

*said that you really take in what the ritual speaks of with the host ... I am telling you this today, so that you approach the matter with the right feeling; only in this way will you make these things true; for without your sensing this, they are not truths.*

This means that the images of the ritual need to be filled, ensouled, if they are to speak truly, to work truly, filled by those who enter into relationship with them, feeling with and feeling ahead of what appears in the image and is to be expressed through it. What they feel gives the ritual its essential content. Conversely, what appears remains an illusion—maya, says Rudolf Steiner—if this inner act of the soul is not performed. Strictly speaking: I cannot watch a ritual, I can only perform it myself. This accomplishment is devotion, an act of sacrifice. In concrete terms, this means that our feeling makes it possible for heavenly beings to connect with what we enact and also to pour themselves into it, to sacrifice themselves to it, to fulfil it. In this way, beings are created in the act of sacrifice, which can then continue to have an effect in the earthly world.

When this happens as we celebrate the rituals, the images at the altar are no mere husks; the words are not phrases. They are as full of life as nature, which we can perceive with our eyes. In the golden chalice that is lifted, we can perceive how the soul of the congregation blooms: the exterior is filled by the inner reality, by the living being that appears in it in the world of the senses.

We can and indeed we should carry what we practise in worship into the world of the senses in which we live. For worship teaches us to feel; indeed, it teaches us to see that everything that appears can only reveal its real meaning, its true essence, when its hidden supersensible nature, its essence, its purpose, its meaning, are seen into it, felt into it by us. In this way, however, the outer world also becomes for us an expression of the supersensible, for as our true sensations flow into our perception, the outer world can also be penetrated and filled by the divine, which unites itself sacrificially with our soul forces. Now we live the reality of the ritual, sacrificial action, apocalypse right into the world of things and into our encounters with each other. We truly see the world as a reality borne by God and permeated by God.



# Responding to Michael

Peter van Breda

Michaelmas is a time for deep inner reflection, the season in which we most feel the earnest and solemn gaze of Michael inwardly challenging us. He doesn't as such judge us in an outer way but his earnest gaze awakens within our souls questions of an inner nature. We are left in freedom to respond and to deepen the questions that arise in us as we look up to this exalted angelic being. What kinds of questions does Michael pose? If we step back from the extraordinarily confused and materialistic world we live in there is a leading question which is implicit in his name. The name Michael in Hebrew translates: Who is like God? Of course we can turn the question into a statement: 'Michael is like God', which wouldn't be untrue. It feels though it is more like an earnest inquiry. An inquiry which essentially is begging us to examine our personal relationship to the presence and relevance of God.

In the end every human being will have to at some point in their life, or the next, need to respond. It is the fundamental question of earthly life: do we embrace God's existence or do we deny that God exists?

This question of God's divine presence was strongly debated in the nineteenth century. Friedrich Nietzsche declared on behalf of a large number of people that in fact 'God was dead.' Within years of Nietzsche's statement a new Michael age had begun, the flowering of a new science of the spirit, Anthroposophy, was born. We see here that just at those moments when the good becomes visible in the world the forces of the adversary manifest themselves as well. Through Rudolf Steiner a new striving becomes possible filled with enlightened wisdom and hope. Born out of heartfelt questions put to Rudolf Steiner from a group of mainly young students—who sensed it was not that God was dead but that we as humanity had lost the bridge to the spirit—a new movement for the renewal of religious life was born out of the world of spirit.

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In September of this year we celebrate the 100<sup>th</sup> birthday of the coming into being of The Christian Community here on earth and with it the genesis of a sacramental life appropriate for both our time and consciousness.

We cross a threshold each time we pass through the door that leads us into the hallowed space of the church where on the altar the flames of the seven candles rise up beckoning us to participate in the greatest task of all tasks on earth: the Act of Consecration of Man. This task is ultimately why we come down to earth to unite with Christ to work together sacramentally in the transformation of the human being in the image of God.

Returning to the entrance door of our places of worship we may imaginatively read on the lintel inscribed—‘O striving Man know this: By entering into the unfolding flow of the healing sacraments you will in time become disciples of Christ in fulfilling this mighty task.’ Lifting up our gaze we meet the countenance of Christ, Michael, whose mere presence awakens in us the realisation that we have strayed from the truth, denied the living intimacy of Christ and that much is left undone through our frailty and weaknesses.

At the heart of the two movements, the Anthroposophical Society and The Christian Community, we meet Christ through Michael, the guiding archangelic being of our time. He stands before us. Michael serves Christ, constantly breaking through the outer deceit of materialism and the evil forces of the adversary who attempt to waylay us. The new sacramental life born a hundred years ago into our earthly midst can be compared to the sun rising on a new day. More, it is the Sun of Christ that rises at our altars. A century of the renewed sacraments has been spent; at this cusp we need to gather our strength and resolve once more and stride on into the next hundred years. With the help and guidance of Michael we can with reverence and devotion become servants of Christ.

Who then is like God? In truth are they not all like God who carry and recognise Christ in their fellowman and in themselves?

# What is Real?

Lisa Hildreth

I put on my headset, connect into the computer interface and I am instantly transported (virtually) to the conference room. There I meet others whom I recognise by their face or their avatar. I can move around in this space, greet different people, make eye contact, have side conversations, step up to the virtual white board and write, even manifest the item about which I am speaking and share it with others. Welcome to the metaverse, a three-dimensional, virtual reality world where one can attend meetings, play games, go to 'live' concerts, create a virtual home, etc. Some of the biggest technology companies in the world are investing billions into this platform so that we can live, work and play in alternate realities.

Some of us are still coming to terms with the regular use of platforms like Zoom, where we are limited to what can be projected in two dimensions on our screen. But this is nothing compared to what is coming. We've entered a time where what seemed fantastic, the domain of science fiction, is rapidly becoming possible. But is it real?

In a time where food is genetically modified, where you can 'grow' slabs of meat from a small number of cells, where Artificial Intelligence (AI) is predicted to surpass human intelligence, and you can spend time in virtual reality, the question of 'What is real?' is becoming increasingly central to our existence.

Consider the generation of meat from cells. The meat is produced from a natural source, from real animal cells. Yet much is different. This slab of flesh was never part of a living, breathing animal that stood grazing on the earth, living under the forces of the sun, moon and stars. How will the human body react to consuming this type of meat? How is it different on a spiritual level? Is it real meat?

Cell generation can be used for many more applications than just meat production. There was a recent announcement that doctors were able to successfully transplant an ear of human cells which was created on a 3-D printer. Other articles spoke of human skin being

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generated for artificial limbs. These applications can help those who are missing part of their body. If the missing lab-generated part is co-opted by the human body on a physical as well as spiritual level, do they become real? How would this be different if the artificially created human skin is only used to make robots appear more lifelike?

Questions about reality are not new. Humanity has been pondering this for millennia and has developed differing thoughts throughout the years. A quick look in a dictionary will show that the word real is defined as authentic, genuine, actual—rather than imaginary or fictional. Expanding this definition, one could define reality as the quality or state of being actual or true; that which exists objectively and can be commonly observed and experienced by the senses.

But reality is also subjective. My reality—all that I have observed, experienced, learned—can be distinctly different from another's reality. Consider how differently two witnesses will describe the same event. Neither is likely to be able to offer what actually happened.

What about things that are intangibles, and yet real? Is God real, or could he/she/it just be a phenomenon of mass hysteria? If we, as a culture, decide something is real, or imaginary, does that mean that our group decision is true? One can also see that each generation's experience of what is real can be different from the one that came before it.

As we approach and enter the second century of the existence of The Christian Community, one could ask, how do sacraments such as the Act of Consecration of Man fit into this new world? Christian sacraments have been in existence for two thousand years, other rituals for far longer. Many have argued that they belong to humanity's past. They do not experience religious ritual as either real or future oriented.

Yet Rudolf Steiner told the newly formed priest circle something quite striking about the new set of sacraments gifted to our movement for religious renewal. He said that 'the ritual, rightly practised, is actually more real than nature.' Steiner went on to say,

*...if this is understood not as mere theory, but in its full weight, it means something of tremendous consequence. It deepens the saying, 'Heaven and earth will pass away but my words will not pass away.'*

For the human being, the natural world is one of the most real things that we experience. It is the ground on which we stand, both literally



and figuratively. For those who are also spiritually inclined, the natural world and the spiritual world stand together as the two realms of our existence.

The sacraments offer one of the ways in which human beings can experience this other world—the world of the spirit. People who are given the grace to attend the Act of Consecration of Man with more open eyes describe how they feel on the deepest level—perhaps long before they can put it into words—how this sacrament not only brings them to the threshold of the spiritual world but also allows them to cross over into another more permanent realm. Gradually they realise that the wall behind the altar is the illusory part of reality; it is only the thin veil that separates one from the heights, widths and depths of the spiritual realm.

This reality experienced at the altar not only breaks through the confines of space but also of time. Through the sacramental act, one enters the world of the eternal. One realises that all the physical things of this earth, no matter how solid they seem, belong to time and will one day be no more. Even the stars, moon and sun of the heavens will one day pass away, yet the creative Word (Logos) that lives and weaves in the sacrament endures. It is more real than real.

Perhaps this realisation should come as no surprise to us, for the human being is no stranger to the eternal. We are drawn to the sacraments because we have a shared experience of ritual in our pre-birth existence. In the present, we have the opportunity to gather again and again in a regular rhythm to witness these services. In the future we will take these Christ-imbued experiences with us through the gate of death and eventually into our next incarnation where they can work on into our thinking, feeling and deeds.

These experiences act as a catalyst for transformation. All who participate in the sacraments, who stand witness to the transubstantiation of the bread and wine into the body and blood of Christ, are working towards a new world. Through the Act of Consecration of Man, we see and know that the things of this material world can be lifted once more to the realm of the spirit, and through the mediation of the Trinity, even become Christ imbued. They can become the seeds of the future.

Through the sacraments, building blocks are created for the future substance of this earth—that which is worthy of belonging to the New

Jerusalem. And what could be more vital or real than working towards the creation of a new heaven and earth, with a holy city where all can dwell, united with Christ?



*Closed Eyes, Odilon Redon*

# Talitha, Koum

## *Bleeding Woman and Dead Girl*

This poem is based on the linked stories of a young girl who dies and a woman with a haemorrhage. Though sometimes considered separate healings, they are clearly connected; the woman has been bleeding for twelve years, and the girl is twelve years old. The Aramaic phrase *Talitha koum/cumi*, translated as 'Young maiden, arise', is given only in the Gospel of Mark (Mark 5: 22–43). It is probably a mystery phrase, related to the awakening to new life of a candidate for initiation.

### *The Woman*

*I saw him from a distance,  
Moving through crowds, on his way  
To save that poor little girl —  
No, twelve years old, a child no more.  
Time to enter a woman's life,  
To pass through that gate of pain.*

*It was twelve years ago my own life ended.  
Two moons without blood —  
I walked in fear  
My secret would be discovered,  
My sin revealed to all.  
I did what I could, renounced my lover,  
Made sacrifice, and prayed for wisdom.  
But no word came; my heart kept silence.*

*Then the bleeding began.  
At first I was glad—the life in me  
Had ended itself, no one would know,  
And I'd not sin again.  
There was pain, but it passed,  
Bloody cloths, but I burned them,  
And thought that was the end.*

*The next day, more blood. And the next —  
And so on, and on, as everyone knows;  
My hiding days were over.  
They don't know why, but they do sense something  
Uncanny there, or cursed.*

*I can never be clean,  
Never make the rites of purification,  
And no one can touch me,  
No, not even the hem of my garment.*

*Of course, no man would ever have me;  
No child could come from my shattered womb.  
So my dark life flowed out,  
Abundant but useless,  
Love consumed by death.*

*Then I saw where he walked,  
Bright star mobbed by clouds,  
And a ray of hope pierced my darkness.  
He, too, poured out life  
From an endless source,  
But no death reigned in him.*

*If I could just touch his shining,  
Come in range of that radiance,  
My light might be rekindled,  
My empty heart cease its weeping.*

*I'll not halt his healing of the maiden,  
Not show myself or speak,  
Just come close in the crowd  
And reach out my hand,  
Nearer, nearer,  
Now...*



## *The Maiden*

*The day they brought me my woman's gown,  
Bound up my hair, and made the rites  
To mark my childhood's end,  
My mother kissed me, spoke words of pride —  
Only I saw her tears.*

*My blood had come, that secret stain  
Which no man sees, and yet we women  
Announce it to all with these outward signs:  
Here's a new one ripe to wed and bear.*

*That's when I started to die a little,  
As if some essence left my limbs  
Along with the bloody flow.  
I couldn't speak of it, too ashamed  
To say I might not have the strength  
For shouldering a woman's lot  
Of suffering and care.  
But day by day my life bled out,  
And I walked in a dream, unaware how I went  
Until I staggered and fell.*

*Laid out on the bed, as though in the tomb,  
My spirit left my body.  
I saw people like stars, most faint and dim,  
A few souls blazing brighter.  
Out in the market a great mob flickered,  
And at its center—  
A Sun.*

*All at once his flame  
Became too bright  
For even my inner eye.  
I saw no more,  
Swallowed up by the dark.*

*There was nothing then, no light, no sound,  
Without feeling or fear, I rested.  
Till in time beyond time the Sun spoke to me,  
Calling me maiden, bidding me rise.*

*How could I return  
To that life I'd failed?  
Wouldn't it happen again?  
The bleeding, the losing,  
The fainting, the dying?  
Better to just float away.*

*Then his hand in mine,  
And I felt flowing through it  
A woman's courage, that no man can know:  
Courage to bear impossible life,  
To strive against hope, and face down death  
For the sake of a future unborn.*

*Love asked me to live,  
And at last I could answer  
Yes.*

*Lory Widmer Hess is a member of The Christian Community living in Villeret, Switzerland, and attends services with the Bern/Biel congregation.*

# *A Christianity founded on the Resurrection*

## **A Tribute to The Christian Community**

**Louise Madsen**

In August 1922 the young people who founded The Christian Community in September that year, met for a preparatory meeting in a one-time cowshed in the little village of Breitbrunn, in southern Germany. The birthday of the Community is commemorated on September 16, the day on which Friedrich Rittelmeyer, who became the initial leader of the Community, celebrated the Act of Consecration of Man for the first time. Today The Christian Community is active in thirty-five countries and its services are celebrated in twenty-seven languages.

During Easter this year, as I inwardly looked at The Christian Community, the words which came to me were, 'I have overcome the world' (John 16). All at once these few words, spoken to the disciples by Jesus in his so-called 'farewell discourses', encapsulated for me all that The Christian Community stands for—as well as its place in the history and development of Christianity as a whole.

### **A Question**

On the one hand The Christian Community is a new creation: born, as it was, directly out of the heavenly world, which it was constituted to serve, under the guidance and through the mediation of Rudolf Steiner. On the other hand, it belongs to the story of Christian life and is an essential part of it, and it represents a crucial developmental step in its evolution.

This, though, raises a fundamental and problematic question: can we think of Christianity, of Christian life and practice, as able to develop and evolve, and not only as having been founded at a certain historical

*Louise Madsen is  
a priest emeritus  
of The Christian  
Community living  
in Stourbridge.*

moment as a new religion? Does what was established through Christ's life, death and Resurrection have within it the strength and vitality to create itself anew? The establishment of our Movement for Religious Renewal would indicate that it has, so maybe this is, fundamentally, the same question as that put by Nicodemus to Jesus: 'How can a man be born anew?' (John 4); how can Christian life on earth be born anew? Is it possible that Christianity can be given, so to speak, a new lease of life? Nicodemus is told that no one can enter the kingdom of God unless he is born of the water *and of the spirit, that he must be born (anew) from above.*

Since its inception the life of the Christian church has, so far, been based on the love, knowledge and understanding of Christ's short life on earth. The gospels tell us of his deeds and teachings; they have shaped, directed and inspired human souls to the profoundest degree in immeasurable ways throughout the centuries. Much of what we regard as belonging to living in a civilised, respectable and upright way stems from Christ's injunctions: note how he treats the woman caught in adultery (John 8), or hear his parables, for example the one about the good Samaritan (Luke 10). Much of what is contained in the Bible has become so much part of our soul life that to a great extent it has become what we today regard as common sense or 'just common decency'; maybe so much so that we no longer see these traits in us as having any connection with their origins, or even that such a relationship could exist. In a secular, materialistic world Christianity is viewed as a domain peculiar to those who wish to engage with it. The Christian church in the Western world is under pressure: it appears to be in rapid retreat—maybe even dying. Is it fated to suffer the same destiny as Jesus Christ himself did: his death on Golgotha? Are we really living in a post-Christian age? Or, by acknowledging the fact of the existence of a body striving for the renewal of Christian life, should we be asking a very different and very direct question?

### **Crucifixion or Resurrection?**

If the emphasis of our comprehension of Christian life is predicated (only) on what we can grasp of the worldly aspects of Christ's earthly life we focus mainly on what is accessible to our rational understanding.

And while we may 'know' or have learnt that he rose from the dead, it remains a belief that we find difficult to come to terms with; how is one to make anything of it? We say he has risen, and *believe* he died and was resurrected for our sake, and that through that great and mysterious deed humankind has been saved. But life continues much as before. What difference has it made? What impact has it had? What changes has it brought about?

Jesus says, 'I did not come to judge the world, but to save the world' (John 12: 47). If his deeds count for anything then surely matters cannot be left like that, hoping that by belief alone we will be saved, but rather that we should expect that the death and Resurrection of the Son of God must, through its very nature, *objectively* have had the most profound and far-reaching influence on life on earth.

This dilemma is demonstrated most noticeably by the events of that first Easter Sunday morning: the women who come to the tomb find it empty, the body has gone; they look into the bare space and find there is nothing (material) present. What they do see (for a moment) is a figure, *not* of this world, who tells them where they can find the Risen One. That signifies the great transition, the changeover, one could say, from this world to the supersensible, divine world. By taking to heart that part of the account we find we have a basis for understanding Christ's saying, 'I am with you always, to the very end of the age' (Matthew 28:20).

If we earnestly consider the Resurrection, if we take full account of it and deem it a *real* event that *really* took place, and say to ourselves that that event is as much a part of the picture as the events of Holy Week and Good Friday, then Jesus' words to the disciples, 'I will not leave you as orphans; I will come to you...because I live, you will live also,' (John 14:18) are not only a heartfelt sentiment, a deep, existential longing, but they become a statement of fact: it will be so.

## **A New Dispensation**

In the rituals of The Christian Community much can be found that exemplifies and demonstrates the working of the ever-present Christ in our time.

Here I will mention just a few instances which, I feel, are examples of his working. They are not at all intended to mark out what might be

regarded as being the most important or significant; others will find examples of equal or greater consequence.

A priest's ordination itself is a prime instance of the radical newness of our sacraments: priests receive their authority to celebrate the sacraments directly through the power of the ordination itself; they do not receive it through the apostolic succession, as it has been passed down since the founding of the primal Catholic Church. It is not linked to any physical inheritance but is bestowed upon the ordinand directly through the power of the spoken word.

Much has been written about the Christian year—marked by the celebrating of the festivals—as it is followed in our Community. Here I would only point to an aspect of it which, I believe, holds the potential for considerable further growth and development. We celebrate the traditional year from Advent (preparing for the birth at Christmas) through to Whitsun (the coming of the Holy Spirit). In the following months, from Whitsun to November we have a period marked by two additional festivals, St John's and Michaelmas. Both of these are, as festival periods, new and peculiar to The Christian Community. I believe they carry within them the potential for further development in future times, for in their present form they are placed into the cycle of the year *after* the festival of the Holy Spirit. That is to say, these new festivals are particularly imbued with the spirit of Whitsun, which is to bring us ever greater understanding of the working of Christ on earth. 'The Comforter, the giver of spirit-courage, the Holy Spirit whom the Father will send in my name, he will teach you *everything...*' (John 14) and 'When the spirit of truth comes, he will be your guide on the way to the all-embracing truth. He will not speak out of himself, but what he hears he will speak, and he will proclaim to you what is to come' (John 16). These words are portents of what is still to unfold, a promise awaiting its fulfilment. The Holy Spirit was active in the very first apostles and for a brief time in the very early Church Fathers, but then it withdrew until such time when it could once again reveal itself in a new way.

The Act of Consecration itself contains many pointers in the direction to go. In the very middle of the service, we are invited to receive what is taking place into our thinking—to engage our mind along with



our devotion to the ritual. With Christ the healing Spirit is at work in our prayers, shedding light and understanding on his death, Resurrection and revelation. And, as possibly one of the most momentous developments—one which, it could be said, all our endeavours depend—we are allowed and encouraged to say, ‘Christ *in* us.’ Without that, so much of what we think and say concerning him would be void, empty and meaningless. In the Easter epistle and prayers, we find described most movingly and powerfully how Christ enters into the very pulse of human life and how in the innermost chambers of the soul he brings his offering to all worlds, both near and far. Out of the heart of earthly man the ever-present Christ offers His sacrifice for the good and furtherance of human development in that He unites himself with the human self, our innermost being. And lastly, in our offering we unite with those who, before us, brought their offering to God.

### **And the Future?**

As human beings we have grown up and come into our own. We are capable of living and directing our lives out of our own resources and abilities; no longer do we need or want to be told what is ‘right’ by any external authority. We feel we have enough ‘nous’ to judge for ourselves. Yet there remains or lingers a kind of vacuum in us; what we do yearn for are leaders, world leaders, political leaders, people we can look to, to show us ways in which we can move forward; those with ideas or inspirations with which we can identify. Yet these days we feel the lack of such people. If we look to one or the other as a possible guide, do we know that we can put our trust in them?

Like the women arriving at the empty tomb, we find that we need to look elsewhere: external authority is something we can no longer abide (think of all the uprisings around the world calling out for freedom), life itself is telling us there must be another sphere of guidance and orientation to which we can turn. When Jesus asks the disciples who they say that he is, Simon Peter answers, ‘You are the Christ, the son of the living God.’ Jesus replies that he, Peter (Gr: *Petros*), is to be the Rock (Gr: *Petra*) and that on that rock Jesus will build his congregation (Matthew 16). In this manner we also can look upon the Resurrection, the spiritual rock, as being the foundation on which we can firmly stand

and put our faith in it. We can live and work with what has come, what is coming now and will continue to come to us from the world of the Father. In that way we have been given the resources and means 'to become'.

A modern malaise of ours is that we have to suffer the experience of not sufficiently believing in our self: we do not easily confess to being or having a self that constitutes the core of our being and as such stands in its own right. We refer to ourselves as 'I', but in some indefinable way assume it to be the product of some other part of our make-up. Here precisely is the crux of the matter: for us to truly find our self we cannot allow it to be the creation or outcome of any external bodily-physical part of ourselves; we need to accept it as being a sovereign entity. As such it can live and work in freedom. Then, out of itself, it can turn to Him who says of Himself, I AM; I am the Way and the Truth and the Life. Our true 'I' and the I AM form a kinship, and the latter becomes the leader to whom we can look to guide us. In community, gathered before His altar, we do this together, that His presence may become ever more realised among those who turn to him.

Referring to the meditative letters that he published ninety-three years ago, Friedrich Rittelmeyer said, 'Here is attempted, in a way suitable to the present time, a path that seeks the spirit of Christ; it has heaven within it but it seeks—the earth.'

Beyond the horizon the sun rises unstoppably. Invisibly it is already present.

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# *Celebrating 100 years since the foundation of The Christian Community*

**Douglas Thackray**

One hundred years ago a small group of people who founded the Christian Community met to prepare its beginning in a stable in Switzerland which had been loaned to them for the occasion. This group were mainly young though some of them were older; however all of them were fresh from their experience of the First World War. Despite the differences of their age they shared a common enthusiasm to open the way for a new spiritual impulse which was emerging and through which great things could be achieved. This initiative was born out of a lecture that Rudolf Steiner gave entitled 'Religion enkindles the spirit consciousness of the soul' in 1921. It was through this that they began to recognise Rudolf Steiner as the messenger who was able to mediate the spirit of the new age, to bring this new religious impulse to fruition and make it visible in the world. The following year they were gathered again but this time, imaginatively speaking, rose to an 'Upper Room Experience'. This took place in the South Wing of the Goetheanum. Rudolf Steiner was surrounded by forty five men and women all of whom were ordained into the priesthood by Dr Rittelmeyer. They solemnly vowed to devote their lives to Christ and to become the mediators through whom the sacramental powers of the Resurrection were able to be reborn in all those who received the Word of Christ.

We are fortunate to have the testimony of those who were present at the Goetheanum of how this impulse moved them to become part of this movement. Dr Heidenreich:

*We wish to introduce the Christian Community into our age as a body which serves to combine absolute freedom of thinking with common worship. It desires to celebrate the 'sacraments' as true festivals of life and as a core of real community, while leaving members completely free in thought and in belief. It*

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

*is possible today to have a religion of perfect individual freedom, a religion without dogma either in the sphere of doctrine or worship, and yet a religion in the full and strict sense of the word.*

He continued:

*This was the moment of the founding of a free church in which priests and members alike are seekers. The togetherness of the community arises out of the communal experience of the Act of Consecration of Man, the communion service which calls upon the presence of the living Christ. In this setting we are taking something on which is similar to Paul's experience on the road to Damascus which can lead to a firsthand experience of the Christ. Progress may be slow but it is safe and certain.*

One of his colleagues who was present at the foundation of The Christian Community was Rudolf Meyer. He also gave his testimony:

*Through thinking which deepens into meditation, one can experience the power within that enables us to share in the life of the World Spirit through which we can know that it will not be extinguished when our earthly body falls to dust. This is the key to the Spirit of Man which has to be discovered, and which offers an opening for a religious life based on reality, leading to the cultivation of devotion i.e. to prayer.*

The inauguration of the Christian Community, the ordination of the priests, and the possibility of bringing the sacraments down to earth in this new form was a blessing and a renewal for mankind that can be likened to the raying down of the sun on a flower which has never been seen before which opens to show us all its glory. From there they were sent out to towns and communities to lay the foundations for the Christian Community, the movement for religious renewal. Dr Heidenreich's task was to bring this impulse across the channel to the English-speaking people and in 1929 the first community was started in London from where it was taken by other priests to towns and cities in Scotland and Ireland. In 1948 John Hunter was sent to North America to start the Christian Community there, and in 1967 Julian Sleight and Heinz Maurer founded the first community in Cape Town, South Africa, followed in 1969 by Aileen Hersey who took it to Australia and New Zealand where Rosalind Pecover later became the first Australian priest. These were the

first English-speaking pioneers of the work who were sent abroad. The message and the teachings of the Christian Community were divulged through the Christian Community Journal and other publications, which to this day have greatly helped to spread the word and the ideals that surround the practice of the inner life which later on became Floris Book Publications whose success is due to offering a wide selection of other books sharing common life interests in the art of living.

It is fitting on reaching the hundred years' milestone of the founding of the Christian Community to remember and honour the founder priests. Much like the seventy apostles described in the Bible (Luke 10) they set out overcoming many obstacles with nothing more to take than their faith and their conviction that they would be provided for by the angel of the Community. We are indebted to them for the fire of their enthusiasm and perseverance as well as to the early congregations. In more recent times the Christian Community has spread to many other countries so that one can say that the Whitsun experience of the Act of Consecration spoken in many tongues has become a reality. This includes North and South America, Central and Eastern Europe, Russia, South Africa, Australia and New Zealand, as well as Japan and Korea. This said, we recognise that it is still small in comparison with the established churches. But then so were the group of early Christians at the beginning of Christianity. No matter where the Act of Consecration is celebrated in the world, the altar becomes part of the Christ's Resurrection and when the priest speaks the sacramental Word, a ray of hope and healing rays down to bless mankind.

As the saying goes 'we live in uncertain times' and as for the future it's anyone's guess as to what will occur, though most thinking people believe that we are at a crossroads in the history of our times. Be this as it may, when we the faithful look to the future we can have the feeling that when we attend the Act of Consecration of Man we begin to sense that the second coming of Christ is already present in our prayers and devotion. This feeling is echoed in Dr Heidenreich's comment:

*In this setting we are taken on something similar to the road to Damascus, that can lead to a firsthand experience of the Christ. Progress may be slow but it's safe and certain.*

*Quotations above have been taken from The Christian Community Journals.*





*Christ*, Odilon Redon



## ***The Complete Old Testament Studies***

**Rudolf Frieling**

464 pages, £20.00

Floris Books

***Review by Louise Madsen***

This is the second volume of Rudolf Frieling's biblical studies, produced to mark a hundred years of The Christian Community. The first volume, on the New Testament, appeared last year.

One may, at first, well ask: why publish some studies on the Old Testament to celebrate a hundred years of a movement for renewing religious life? Surely such a young organisation does not wish to be looking back into its heritage, to celebrate its standing in the world today?

That, however, would be to misconstrue the task Frieling set himself in writing these essays. Following the publication of successive volumes of E. Bock's work on the Bible, Frieling, in his own work, 'tried to preserve and substantiate this newly emerging world of insights'—i.e. presenting the history of human consciousness out of his anthroposophical knowledge—and anchor it in the details of the texts'.

A fundamental aspect of Frieling's approach shines out the moment one starts reading: his wide, deep and detailed knowledge of Hebrew, of the Bible and of other ancient literature. His unique ability to elucidate the meaning of words as they were used at the time of their writing, and to place them into the context of what precedes and what follows them, brings the text to life and makes stimulating reading. He is acutely aware of the pitfalls one can fall into

in attempting to do this: in the word 'morning' for example, he says,

*...it is a matter of grasping and encompassing the whole breadth of the phenomenon of morning with clarity of discernment. Then, without violating the scripture at all, we develop a relationship with, say, the morning of creation, or Easter morning. (...) It is not a matter of fixing 'meaning'...but of recreating the primordial and original wealth of meaning such terms once invoked.*

Frieling's comprehensive grasp of his subject allows him to show convincingly, in a most lively and inspiring manner, how stories and events in the Old Testament again and again transpire as precursors of what is developed further or which reaches its fulfilment in the New Testament; his recounting of the story of the sacrifice of Isaac, or even the story of Creation, seen in this light, are positively gripping.

About two thirds of the book is devoted to illuminating a selection of the Psalms: about the world, the path of life and the New Song—on the future of the earth (Psalm 37) and concluding with Psalm 24 on Advent. For each one he has made his own translation which opens up, in an entirely new way, the treasures hidden in them. Characteristically, Frieling concludes his book with the theme of what is to come; twice this psalm proclaims the Coming One.

Throughout, Frieling's commentary exhibits a truly religious approach to his subject whilst at the same time acknowledging his indebtedness to Rudolf Steiner's anthroposophy in opening up

*...a new detailed discernment of supersensible worlds ... and its insights into evolution that enable*

*us to understand and appreciate previous phases of cultural history. In Christ, God has turned his face to humankind; and in Christ, from whose face of solar radiance God regards the human being, the second line of the ancient blessing [Aaron's Blessing] is fulfilled. In Christ, God allows his face to shine 'towards us.'*

Investigated in this warm, sympathetic but also precise way, the Old Testament no longer appears as a relic from a bygone age but much more as an essential aid to grasping the place and role of Christianity in the world, to help preserve it from being made into some separate faction set up on its own for its own sake. Besides that, the stories themselves are ageless in their relevance to the predicaments and vagaries of human life.

To those who have read earlier editions of Frieling's works, it is worth pointing out that all the texts have been thoroughly edited and updated, making this book an enlivening and thought-provoking read. This is enhanced by the pleasing layout and good-sized print.

To my mind the note on the author is somewhat too brief, although two more of his books are advertised at the end, where there is also a bibliography, a list of biblical references and, immensely useful, an index.

Readers new to Frieling's works may find it helpful, before turning to the Foreword, to read the Afterword first—especially his remarks on aspects of interpretation of the Psalms—so as to tune in to his special way of approaching these great treasures of our culture and civilisation.

## Reflections on the Gospel of John

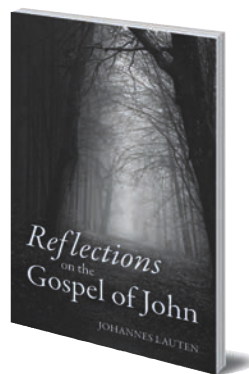


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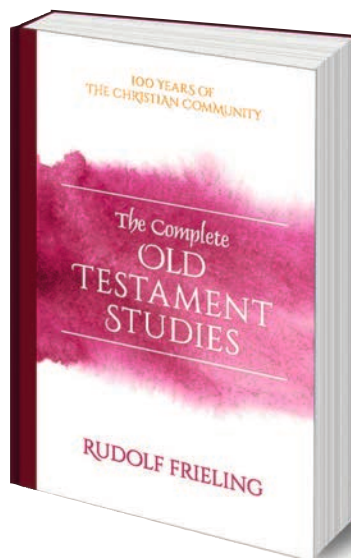
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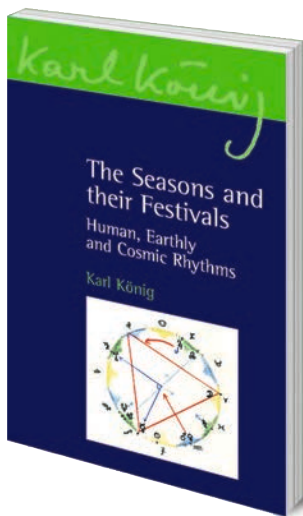
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# *Gospel Readings 2022–2023*

## **Advent**

Sunday, November 27.....Luke 21:25–36  
Sunday, December 4.....Luke 21:25–36  
Sunday, December 11.....Luke 21:25–36  
Sunday, December 18.....Luke 21:25–36

## **Christmas**

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

## **Epiphany**

Friday, January 6 .....Matthew 2:1–12  
Sunday, January 8 .....Matthew 2:1–12  
Sunday, January 15 .....Luke 2:41–52  
Sunday, January 22 .....John 2:1–11  
Sunday, January 29 .....John 5:1–16

Sunday, February 5.. Matthew 20:1–16  
Sunday, February 12.....Luke 8: 4–18  
Sunday, February 19.....Luke 18:18–34  
Sunday, February 26.. Matthew 4:1–11  
Sunday, March 5 ..... Matthew 17:1–13

## **Passiontide**

Sunday, March 12.....Luke 11:14–36  
Sunday, March 19.....John 6:1–15  
Sunday, March 26.....John 8:1–12

## **Holy Week**

Palm Sunday, April 2 ..... Matthew 21:1–11  
Maundy Thursday, April 6.....Luke 23:13–32  
Good Friday, April 7 .....John 19:1–15  
Holy Saturday, April 8 .....John 19:16–42

## **Easter**

Sunday, April 9.....Mark 16:1–8  
Sunday, April 16.....John 20:19–31  
Sunday, April 23.....John 10:1–16  
Sunday, April 30.....John 15:1–27  
Sunday, May 7 .....John 16:1–33  
Sunday, May 14.....John 14:1–31

## **Ascension**

Thursday, May 18 .....John 16:24–33  
Sunday, May 21.....John 16:24–33

## **Whitsun**

Sunday, May 28.....John 14:22–31  
Wednesday, May 31 .....1 Cor 12:4–13

Sunday, June 4.....1 Cor 12:4–13  
Sunday, June 11.....John 1:43–51  
Sunday, June 18.....John 4:1–26

## **St. John's Tide**

Saturday, June 24.....Mark 1:1–11  
Sunday, June 25.....Mark 1:1–11  
Sunday, July 2 .....John 3:22–36  
Sunday, July 9 .....Luke 3:7–17  
Sunday, July 16 .....Luke 7:18–28

Sunday, July 23 .....Mark 8:27–38  
Sunday, July 30.....Matthew 7:1–14  
Sunday, August 6 .....Luke 15:11–32  
Sunday, August 13.....Luke 9:1–17  
Sunday, August 20.....Luke 18:35–43  
Sunday, August 27.....Mark 7:31–37  
Sunday, September 3 .....Luke 10:1–20  
Sunday, September 10.....Luke 17:5–24  
Sunday, Sep. 17 .....Matthew 6:19–34  
Sunday, September 24.....Luke 7:11–17

## **Michaelmas**

Friday, September 29.....Matthew 22:1–14  
Sunday, October 1.....Matthew 22:1–14  
Sunday, October 8.....Revelation 3:1–6  
Sunday, October 15.....Revelation 12:1–12  
Sunday, October 22.....Revelation 19:11–16

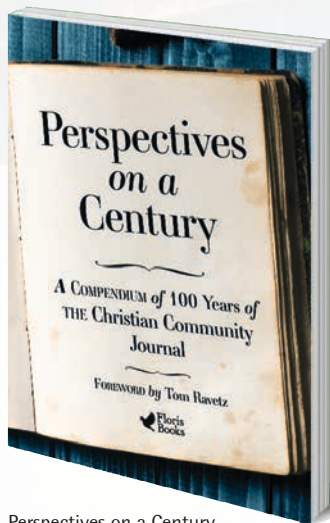
Sunday, Oct. 29 ..... Ephesians 6:10–20  
Sunday, Nov. 5.....Revelation 4:1–11  
Sunday, Nov. 12.....Revelation 19:1–10  
Sunday, Nov. 19.....Revelation 21:9–27  
Sunday, Nov. 26... Revelation 22:12–21

## **Advent**

Sunday, December 3 .....Luke 21:25–36

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

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# 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** (£200 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](mailto:booking@templelodgeclub.com)**

Or please refer to our website:

**[www.templelodgeclub.com](http://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](mailto:info@templelodgeclub.com)**

**[www.templelodgeclub.com](http://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](mailto: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  
 Uhlend 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

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 (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 Spadmill Road,  
 Aberdeen AB15 4XW

**Bottom** (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

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 Dewsborough  
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### UNITED STATES

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 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 74<sup>th</sup> 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](http://christiancommunityhillsdale.com)

10 Green River Lane,  
 Hillsdale, NJ 12529

**Washington, D.C. Baltimore**  
**Area, also Chapel Hill, NC**

(301) 935-2727

The Parish House  
 4221 Metzert Road  
 College Park, MD 20740

### OTHER CENTRES IN:

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