

The Christian Community

Perspectives

March—May 2024

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A detailed mosaic of Christ Pantocrator, the Son of God. Christ is depicted with long, wavy brown hair and a beard, wearing a blue outer garment over a gold and purple inner garment. He has a halo with a cross-like pattern. His right hand is raised in a gesture of blessing, with the thumb and two fingers joined. The background is a textured gold mosaic. In the bottom right corner, there is a small, partially visible mosaic of a figure, possibly a saint or a donor.

the
Son God

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Deadlines:

June–August 2024 issue: 8 April 2024
September–November 2024: 8 July 2024

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)

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Manager (address above), or send
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**E-Subscriptions are available for
£15 per year. You will be sent a link
to download the new issue as soon
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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 94 No. 2
March–May 2024

The Trinity Epistle provides the ground tone for the year, always returning when there is no particular festival to be celebrated. To hear it with fresh ears is always a challenge.

Can we hear the three names that appear in the second part of the epistle, not as different titles for one being, but as the names of three beings that interpenetrate each other? This may seem a strange question, until we realise that in the spiritual world, lower beings find their fulfilment and personhood by opening themselves to higher beings.

The Trinity Epistle directs our attention first to our humanity, in which we can experience Christ. This is the one of whom G. M. Hopkins says: ‘I am all at once what Christ is, for he was what I am.’

Through Christ we come into connection with the ‘Son, born in eternity’. This was the revolutionary realisation that dawned on Thomas eight days after Easter, when he addressed the Risen Christ as Lord and God.

Then we become aware of the Creative Word, the Logos, the counterpart of that eternal source of all becoming in the created world, who is at work in the creation of the world, as well as in our creativity – the essence of our humanity. In this way, the prayer circles back to its beginning, drawing us through its poetic form into the experience of mutual interpenetration and indwelling.

TOM RAVETZ

Christ, the transforming, saving power of the world

Ioanna Panagiotopoulos

Do not conform to the age, but strive for a transformation of your soul through renewal of your awareness.

ROMANS 12:2

When things don't go right in life, there is much one can do to avert, avoid, or prevent matters becoming worse. In so doing, much effort can be spent in preserving and sustaining the course of one's life. But sustaining and preserving are powers in opposition to the genius one sees at work in nature—in her lives a different, unseen power.

At work in nature, this power has the capacity to turn illness to health; darkness to life; death into life. It is a power that does not avoid limitation or death, but surrenders them to undergo a transformation.

This power can be called a saviour—see how it wrests nature's seeds from death, when the flower or the fruit become the tomb. The seeds—nature's children—must be buried. The transforming power that works without ceasing lives within the soil, and in all the elements around; it will inspire them with power to grow.

Within the garden of the Earth lie many secret, hidden gardens—they are the souls of human beings. Look how these inner gardens are tended. Every morning they wake within a constellation of forces, seen and unseen, within currents of life that uphold and sustain them.

But within these gardens, these human souls—*our souls*—there is also a tomb to be found. Again and again, the human soul is invited to enter it.

What if one stopped all the aversions, the avoidances that one's weaknesses and limitations bring, and found the courage to bring them before this tomb, to surrender what cannot be changed?

We stand before the tomb. The innermost depth of soil. How devastating to have to bury the seeds of our

*Ioanna
Panagiotopoulos
is a priest of
The Christian
Community in
Canberra.*

dreams there. The seeds of our hope; the seeds of our former joy. To let go of the need to preserve.

Grief. Surrender. The possibility to divine the holiness that resides here is the alchemical power that stirs an awakening to sense, to feel, to see who resides in the midst of the tomb:

He who powers nature, heaven, and the hidden power in the human garden; the Saviour, who will in-spire the buried seeds, who will transform illness to health; darkness to light; death into life.



Byzantine icon depicting Christ as the Ancient of Days, flanked by the symbols of the four evangelists. Made in 1297 AD.

The broken vase

Douglas Thackray

The picture shows us the Japanese art of *Kintsugi* whereby a broken bowl or vase is repaired rather than discarded. The fragments are put together with a glue-like resin, and the cracks are adorned with gold. There is no attempt to hide the damage; instead, the cracks are highlighted. This practice has come to represent the idea that beauty can be found in imperfection. Even if the result does not look beautiful straight away, with the passing of time we may be able to appreciate the beauty of those imperfections as an image of where our failures show us how we have been able to overcome ourselves. The golden cracks are what makes the new object unique, as a sign of how a person has been transformed through experience.

It is said by some that our failings, our errors, have their root in the so-called 'Fall of Man' when Adam and Eve fell into temptation and were expelled from the Garden of Eden.

It all began in the beginning, when God created the world and everything in it. The Genesis event continues: 'Then God formed man from the dust of the ground, and breathed into his nostrils the breath of life, and man became a living being'. Earlier it repeatedly says that man is made in God's image. Alas, as we know, where there is light there is also shadow, and so the serpent was not long in moving events forward and out of control, bringing about the Fall of Man, whereby Adam and Eve lost their innocence and could no longer remain in God's garden. Naked and alone, bereft of their integrity, they were in pieces, like broken pots unable to bring themselves together again.

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

There were loud lamentations from the angels and archangels who looked down upon what had happened in the Garden of Eden; a mist of tears enveloped the space between heaven and earth as they asked each other who will go, who can find a way for the healing of mankind. There was a deep silence in response to this question, as each looked



Kintsugi bowl

to the other for an answer. Then from beyond, from the highest level, where a rainbow separates off the throne of God from the rest of the kingdom, from a light-filled cloud, came a voice full of tenderness that said, 'Here I am; send me.' And so it was that the Father heard what his Son had said and replied, 'My beloved Son, it will be a great sorrow for me but you must go if mankind is to be saved.'

And so it was that the Father God sent him. His love was so great that he humbled himself to suffer death on the cross. Through his sacrifice, through his suffering body and his sacred blood, the power of healing was brought to a broken humanity.

There are moments in life when we feel somewhat blue, and look back on the road we have trodden, finding rejection, pain and guilt as part of our past landscape. Christ teaches us that even as he was reject-

ed, made to suffer, and humiliated in the end by false accusations, this paradoxically became his way of unfolding his becoming as the Saviour of the world. His power of love overcame all obstacles. Knowing this, we should look upon our strokes of destiny not as negative factors but as signs that we have tried our best in what we did, hoping to make a difference in the world. On looking back we may see that only through going through error and suffering we find the maturity to become true human beings, and can begin to come to an acceptance of who we truly are. A step further can be taken when we look at the whole of life and the gifts that it has bestowed upon us, with a deep sense of gratitude for the destiny we have lived. We come to realise that our destiny is unique to us, because it belongs to the uniqueness of the personality that God has reserved for us alone. At the end of the day, what we have brought to God as our final offering tells us who we are. We can consider this position to apply to everyone equally, including those who may have done us wrong but who have also played a major role in our life's development. If we can bring our gratitude to Christ, then wait to see what happens... The warmth of this contemplation rises up so that, in time, we begin to see Christ's life, death and resurrection as a distant metaphor for our own wounds, which can be seen to have created the new self, formed from the woes that have been put upon us. This is not a final victory but a dawning of the realisation of who I am, on the way to becoming a free individuality. The breaking through of this force is described by Gerard Manley Hopkins* as, 'In a flash, at a trumpet crash, I am all at once what Christ is ... immortal diamond.' In such a moment we may realise that we have been touched by the healing wings of the resurrection. The sign that you have been graced is when you can pray to God for those who have caused you injury and 'Forgive them for they know not what they do'—and genuinely mean it.

Then, with giving closure to our darker side and in the rising up of this offering, we can experience Christ's deed on Golgotha as the means through which he can pour gold into the cracks of the past, and we can give thanks and glory to Jesus Christ that through him we are becoming whole.

*In his poem, 'That Nature is a Heraclitean Fire and of the comfort of the Resurrection.'

Son of God

Cynthia Hindes

There is a sense in which we are all sons and daughters of God. We have all come from the creative forces of the divine Father, for in Genesis 1:26, God/Elohim said, 'Let us create (earthly) humankind in our image, in our likeness...'

Historically, the Hebrew use of the term Son of God meant angels or human beings with a special relationship to God.

In Christianity, God the Son, the Son God, is Christ, the Logos, the Word of God. One way to think of the creation of the human being is that when God/Elohim speaks the words creating the immortal archetypal human, He is initiating the blueprint of the true perfect human being. Simultaneously, His speaking becomes, in fact, itself the Word of God, God's Son, the Christ Being, the Creator Spirit creating the human image and likeness of the Father. Christ, the perfect human, was there from the beginning.

The Son of God, God the Son, refers to the Logos, the second aspect of the Trinity, Christ, the living Creator Spirit of the Father. Christ, this great trinitarian spiritual being, inhabited the body of Jesus of Nazareth, making Christ Jesus a new, unique version of a Son of God, the perfect image of God within a mortal body.

After the expulsion from paradise, human awareness of being a child of God, of having emanated from the divine, had gradually diminished. Those who managed to maintain a relationship and awareness of spiritual beings could still be called 'Sons of God' in the Hebrew sense. But eventually, the light of awareness dimmed. The living connection to spiritual beings died away, and humans lost their connection and love for the non-material world. This resulted in a kind of death of the creative forces in human evolution, an inability of humanity to move forward. It even resulted in souls and spirits being unable to rise into the spiritual after death, to traverse the spiritual worlds, rest in the

*Cindy Hindes
is a priest of
The Christian
Community
in Los Angeles.*

bosom of the Father, and then reincarnate. We became 'the souls of the dead who had lost their divine nature' (Creed of The Christian Community).

It would take the mighty spiritual effort of a tremendous spiritual being to turn the tide. It would need a Being of Light to stimulate the growth of human souls. It would take a Being of Love to warm and heal sickened human spirits. It would take the very Being of Life itself to give new creative direction to human evolution, to redirect souls' attention and growth heavenward.

Who else was capable but the very Creator Spirit of the Father, the Son of God, the Word of God who continually urges us to become...? Who else could fulfill this tremendous task, which amounted to a renewed re-creation of the human being?

So, with great hope and at great risk, God the Son answered the Father's call: 'Who will rescue humanity?'

God the Son volunteered to descend from the vastness of the spiritual spheres, from the stars, from the sun, shedding layer after layer of glory, painfully contracting, condensing himself, and ultimately confining himself to the limits of a human body. By the end of his three years on Earth, he had fitted himself fully and completely into the body of Jesus of Nazareth. As a powerful spirit and compassionate soul confined to a human body, he had to suffer intensely what all humanity suffers: loneliness, betrayal, distress, sorrow, helplessness and unimaginable spiritual and physical pain.

There is a spiritual law that says that anything accomplished from within a human body enters the heavenly spheres, where it is preserved as a treasure, available to be shared with other human souls and spirits. So Christ Jesus' great deeds of incarnating, living, healing, teaching, loving, dying and resurrecting have since then been available as potential capacities for all human beings precisely because he lived in a body. God has literally gifted himself to us as the creation of a new, fully realized kind of human being.

With his incarnation, the light of the Trinity's vast awareness began to enlighten the human soul. The warmth of the Trinity's love can heal the sickness of sin. The Trinity's creating life can permeate the human soul, spirit and form, down to blood and bone.

Christ Jesus' last words from the cross can perhaps be seen as an outline of the accomplishment of his mission. 'Father forgive them, for they know not what they do.' (Luke 23:33–34) He did not demand divine retribution for his undeserved execution but forgave out of compassionate love. Because he did so, he created the potential for forgiveness and love in all human beings.

To the 'good thief' he said, 'Truly, I say to you, today you will be with me in Paradise' (Luke 23:39–43). Humanity is given the capacity to continue to live and rise into the spiritual world again after death.

His words to John the Beloved and his mother were, 'Woman, behold, your son!' and 'Behold, your mother!' Since they were not blood relatives, it indicates that our love for and connection to our fellow human beings is no longer confined to bloodlines. Relationships of love are broadened and redefined.

The fourth and middle line of the seven represents another transition: 'Eli, Eli, [or, Eloï, Eloï] lema sabachthani?' (Matthew 27:46, Mark 15:34). It can be understood in two ways. The traditionally understood translation is, 'My God, my God, why have you forsaken me?' As such, it directly quotes Psalm 22 and suggests an experience of abandonment. At the same time, those hearing those words misunderstood him as calling on Elijah. Rudolf Steiner (*Gesamtausgabe* 97, p.60) suggests that the substitution of one Aramaic phoneme at the end (*sabachthanü* instead of *sabachthani*) renders this as an old mystery word meaning 'My God, my God, how you have transfigured me.' As the spirit being of Christ begins to exit the dying body, Jesus' soul (and body?) gives an amazed acknowledgment of the privilege of having housed God the Son, the Father's Creator Spirit. This second translation suggests a renewal of the old mysteries and perhaps a glimpse of the body's potential for future resurrection.

'I thirst' (John 19:28). This expresses compassion for the body's distress and, on another level, a thirst for continued existence.

'It is finished or, It is accomplished, fulfilled' (John 19:30). A triumphant sigh of relief—he has fulfilled his task within the body. He has fully united with the human body, renewing its lost original potential, the potential for all humans to become likenesses of God. Now, he can carry this new human-spiritual form into the realm of death,

carrying life into death and thereby illuminating and enlivening all who enter there.

'Father, into your hands I commend my spirit' (Luke 23:44–46). Now, his creating spirit can begin to expand again to include the whole world. He places his mighty accomplishment into the Father's creating hands as a revelation of what is possible on earth, to be woven into future world karma. We, too, can offer our accomplishments as gifts to the Father's treasure house for the good of all humankind.

To the degree that we take in Christ, he is the power through which the human being can bring new life, a new beginning to an endeavour, an experience, or anything else that dies away. Taking in Christ becomes the power that makes it possible to affirm and shape our destiny, even when it is difficult. Christ in us is the power that joins the single individual into a voluntary community. Humanity was created as an image of God. Through Christ, we can fulfill what God intended from the beginning, that we develop into his likeness.

Elemental

*Green vines of birdsong
Slender heaviness of summer
Slight lull of rain delights, delights
Eyelashes long like willow leaves
like willow branches
Yés, I retúrn
to yóu now
I retúrn now
to yóu*

MOIRA WALSH

Originally published in
Bennington Review, issue 10

*Moira Walsh is a published poet and member of
The Christian Community in Stuttgart, Germany.*

Your good health!

Roger Druitt

Good health is a major concern for most people; and for the spiritual life altogether it is wise to conduct the earthly life in a healthy way. Within everyone there is a deep-seated sense for health—or rather the lack of it. Cultivating this sense gives warning of an approaching illness so that precautions can be made. But what is true healing?

To become ill there needs to be a source of illness nearby. Many illnesses are not severe but they ‘go around’. There are colds, flu and gastric problems for everyone, measles and chickenpox mainly for children. It used to be that when one child was infected, the parents would visit to have their own child infected because it was known that these illnesses, if they were not fatal, improved a child’s health. After chickenpox, when the scabs had fallen away naturally, the child was freer and fresher. Or after measles, the very high temperatures would have had a purging effect and the child would emerge cleaner and clearer.

Gradually, however, medical science decided, on the basis of fatalities, that these illnesses should be banished and vaccines promoted. Parents have to choose between the difficult path of nursing a child through something possibly serious or going the vaccine route. With a certain instinct and what one can know about the true nature of the human being and of the illness, one finds the right way *for each individual case*. This is where assessing health issues by statistics is very misleading; for where is the *individual* life and destiny? Is not one’s illness very much one’s own?

Personally, I am glad of a childhood that preceded vaccines. Living on a farm amongst worms, mud and animals, we developed resistance and suffered the childhood illnesses. I still prefer to have a cold or flu when it comes, for I can always notice a weakness in my lifestyle that has brought it on. Although the battle through that cold or flu might have been quite tiresome, I always felt healthier afterwards and happy that my system had not been burdened with artificial treatments. The illness needed not only pathogens at hand but weaknesses in my own lifestyle, and has earned me wisdom and healing.

But this path is not available to everybody. One might not have had the kind of childhood that brought about a healthy immune system and state of soul; or one did but one's overall situation of destiny nonetheless predisposed one to less than perfect health. A healthy upbringing does not necessarily guarantee a healthy adult.

Moving now to the more problematic illnesses, humanity has learned to treat each individual with care, especially if they suffer from a 'disability'. Those who care for such people often describe how they are their teachers: we learn to put ourselves inside the skin of the sufferer, who must rely on someone else for things I do without a thought.

This realisation helps overcome the other, negative, attitudes to minorities that unfortunately prevail. To the extent that I can empathise, I become aware that I actually also suffer from ailments, albeit minor. What is before me is an example of what would happen if those minor ailments were magnified. This alerts me to the consideration that everyone suffers in one way or another through inhabiting a physical body. The difference is one of degree. But that small amount of empathy can lead me to judge another person's situation as I would judge my own. We put on the earthly body in order to learn. I can practise on myself the question, what has brought about this condition? Soon the barrier between myself and others, which may have enabled me to look askance at their plight, starts to fall. Such attitudes gradually open up a sensitivity towards destiny, although this is a long and detailed study. If I then begin to read in anthroposophy how destiny comes about, I soon find an exercise of imagining that when an accident befalls me, I myself have arranged it, and with utter precision. Additionally, an accident could be avoided by a very narrow margin, where one actually had escaped death by a hair.

Even if we plan carefully, what we actually do comes out of our unconscious will. We are walking along and suddenly we turn to the side. No thought occurred, but we could observe our will at work by itself. Penetrating anthroposophy further, we may meet the idea that during our lifetime one is conscious of what is going on; but during the time between death and the next birth we are unconscious, but living in a realm of *will*. Our will is mingled with the will, and the goodwill, of the higher beings who guide earthly life. We become at ease with whatever happens because the question of whether an illness is a punishment or

not becomes irrelevant. Experiencing life to the full, everything that *happens*, or is *done*, generates in the life after death a seed-force for a future life. I believe that the change in attitude from the pre-Christian treatment of infirmity to the present, where we can look with eyes of karma instead of making a sharp distinction between the suffering in our own life and that of another, is the fruit of the presence of Christ in the realm of life, which is the realm of health and relationships. Christ helps us to meet other people's suffering and joys as our own.

Some pondering may be needed here to penetrate the widespread thought that the spiritual world is cruel in building fate; but just observe how people and their close companions go through severe illnesses. It becomes clear to the unbiased eye that what may seem at first to be a punishment is actually a blessing, a task or an opportunity. Often, a victim or their family has publicly forgiven a perpetrator. Modern attitudes to punishment have changed. Rehabilitation and transformation have become the key words. In Rudolf Steiner's book *Theosophy*¹ the way personal 'tragedies' are planned for the next incarnation derives from one's own attitude. One experiences the 'passion' one has caused more powerfully after death than was possible during life and this works on in the will. In the communion of will with the beings of cosmic order, the intentions are formed to perform positive acts towards an erstwhile victim, and to develop better faculties in oneself. So where one previously had little imagination for the possible blessings of an illness, a hidden healing of the soul is uncovered, on an unimagined path of redemption.

People go for icy dips to stimulate circulation; but one must positively welcome the cold into oneself. If one rejects it, one does not warm up as quickly. Likewise with health: a positive attitude to becoming ill either protects one from contracting illness altogether or helps carry one through it. Now, what if the government and the media declare a universal health risk? What actually happens? Because of the unknown element, people will rush for medicines, to protect themselves and each other. Perhaps they will confine themselves to home and keep visitors away. It is all to do with one's attitude. Others will purposely embrace it. There is no right or wrong here. Because illness is always an *individual* destiny, either past or future, even if delivered by a plague (there is also a plague called fear), to follow one's own guidance, even erroneously, is to

be true to one's own destiny. If we are willing to work through the results of that mistake in the wider context of health, and to welcome whatever diseases come to one with confidence, we are on a good path and will benefit in some unknown way from the ailment. Following a course against one's instinct, this conviction will be lacking; and it is known in the medical world that that actually weakens our protective system. So 'to thine own self be true' works here as a valuable maxim to guide our lives.

But as social beings, we encounter different attitudes. The last few years showed what strife can arise and what ostracism can take place against those wanting to go against the flow. This is group attitude over against the one presented above, that everyone is also an *individual*. I would call this 'Michaelic'. We are not 'humans', i.e. homo sapiens, but *human beings in the becoming*. This openness, even in disagreement, promotes stronger thinking and feeling, and has a very real positive effect on health.

Where one goes into a difficult conversation confidently and openly, one does better, is less apologetic or feeling slightly disadvantaged or guilty. To go from the negative to the positive requires strength of personality, to believe in oneself; and this requires readiness to admit when we are wrong. Likewise with health: how to mix with others of different views there. What one considers healthy is felt by others to be irresponsibly reckless. Success in this varies widely. There may be no universal solution but it is abnormal to prevent somebody having their own conclusions to their own questioning. Here, the free attitude to infection, outlined above, helps towards a feeling of inner protection.

How should we proceed in another health crisis? What is really there that we can all, of whatever scientific, religious or social conviction, agree upon? And isn't this the foundation of The Christian Community: that we are looking for *renewal*? We want to renew our religious life and that requires scientific and social renewal too. So which health doctrine should we follow? Are they rooted in the old attitude of being part of a species or in the Michaelic attitude that what is most important in human life is that we think for ourselves and decide for ourselves and honour each other likewise? Within our spiritual community we look for the healing of the sickness that is based on these attitudes: the *sacrament*. Would it not be possible, if faced with a similar situation in the near future, to remind ourselves that this is the age in which the

powers of evil raise their heads against the sacrament but also the age where Christ has been revealed anew in the world of Life?

‘Sickness of Sin’ is an expression used in the sacrament for the illness that St Paul refers to when he says ‘I fail to do the good that I want to do; and the evil that I want to avoid, that is what I actually do.’ This fact is surely also connected with illness. What is surprising—and truly encouraging—is that illness of the ordinary kind can bring about the healing of this sickness, supported by the sacramental substances. Then our moral life is built up, promoting more health, even if that only manifests in a subsequent incarnation. An illness lived with positively raises general consciousness and more importantly mutual consideration (a dry expression for ‘love’). It can be easy to love walking on a cold floor and greeting its coldness but far less so to engage with a difficult and antipathetic person who doesn’t like us. But isn’t the hardest thing of all to engage with an illness that one really does not want, is uncertain about, or fears? Isn’t that the next worst thing to death, with its parable of cold feet in the bodily realm?

The kernel of the sacrament is something that Christ has done, not historically verifiable, unseen in the present, unless enacted by somebody else, which nevertheless results in our feeling healthier. Some perception of these matters gives further comprehension of the Parousia², which in more homely terms is known as the ‘presence of Christ in the realm of life’, where souls live and meet with others, mutually supporting through coldness, separation, illness—and in death.

What brings about the difference in our well-being when we attend a church service, the ‘before’ and ‘after’? Part of the answer must surely be that one has glimpsed an intimate encounter, a relationship in action, taking place *inside the Trinity*, a transaction between Son and Father. This portrays something that is unverifiable, unseen, yet can be ‘remembered’. Its verification is in this feeling, in the same way as our sense of health. This is the realm of Parousia, that is, ‘Christ with mankind in this and future aeons’ bringing that secret from the heart of the Trinity into manifestation before us.

1 *Theosophy*, Rudolf Steiner; ‘The Spirit in the Spirit Land after Death’ (Fifth Region).

2 Article in *Perspectives*, Spring 2023, Roger Druitt.

The Word that makes whole

Lory Hess

At the moment of communion in the Act of Consecration of the Human Being, there is an echo of words from the New Testament: while lifting up the bread, the priest speaks of the sickness of the dwelling into which Christ is entering, and of the soul-healing that takes place through Christ's Word.

This recalls the story of the healing of the centurion's servant, in which the boy's master says to Jesus, 'Lord, I am not worthy to have you come under my roof, but only say the word, and my servant will be healed' (Matthew 8:8; see also Luke 7:1–10). In the Roman Catholic Mass the same statement is repeated almost verbatim in preparation for communion: 'Lord, I am not worthy that you should enter under my roof, but only say the word, and my soul shall be healed.'

Such a direct quotation of a human being speaking to Christ is unusual in the Eucharist ritual, pointing us away from general statements about the nature of God and humanity, and placing us within an individual healing story. What can we gather from this statement? What task does it challenge us to take up, and how might our understanding of it have changed through the transformation of the old ritual?

The word usually translated as 'worthy' is *hikanos*, which can also mean 'sufficient'. The soldier of Rome, who has given his will over to the service of worldly power, knows that he is lacking in something which would make him able to receive Christ. His house is, of course, an image of the body, and the 'roof' pictures the limitations our human bodily nature places on our higher development. The brain, in particular, as it evolved to foster our survival in the physical world, became a

kind of shield that worked to cut us off from heavenly forces. When invoked at the moment of symbolically taking Christ's body into our own body, the centurion's plea reminds us of the fundamental flaws in our nature, and of how our soul has been weakened by its sojourn in the world of matter.

Lory Hess is a member of the congregation in Bern/Biel, Switzerland.

The change in wording in the new sacrament creates a subtle shift, focusing our gaze more clearly on the sickness that has taken hold of our bodily sheaths. We are not encouraged to consider the 'I' unworthy, a misunderstanding of the original statement that may lead to a kind of self-hatred, most detrimental to the spiritual life. Yes, our self can be pulled out of balance and led badly astray, but we must trust in a core of goodness that can help us remember our spiritual origins, or else we lose all sense of direction in our journey. The sickness into which we have fallen is a condition, not an essential quality of our being.

Moving on to the second half of the statement, note that the healing body to be taken in is a *word-body*, not a thing of matter. We do not say 'Lord, let me only eat your body...' in order for healing to take place. The healing of the soul has to happen through a soul-process that is equivalent to digestion in the body. We take in words and understand the thoughts they bear, unfolding their forces inwardly. We learn and grow through them. A shining world of meaning takes hold in the darkened, labyrinthine recesses of our material brain.

Again, there is a subtle shift in the renewed ritual that clarifies this statement's true significance. 'Only say the word' has become for us a catchphrase, meaning 'just tell me what to do and I'll do it'. This might initially make sense to us in conjunction with the centurion, who commands the souls of other human beings. It seems to denote a command that works from outside, one being's will overpowered by another, greater will.

But there is something peculiar about the statement in Greek. There is no article, no 'the' as in the English translation; rather, 'word' is in the dative case, used for indirect objects, implying 'to'. 'Only say to word,' it might be translated. The centurion goes on to describe how he speaks 'to this and to another'—pronouns also in the dative case—saying, 'you go, and you come.'

It seems that the centurion is asking Jesus not to speak a word, but to speak to the word. The creative will in us has become inactive, unhearing, inert. But when the word of Christ penetrates into our inner being, this will may be brought to life again, for it is akin to his will. The inwardly working Word is what Christ commands, analogously to the soldiers serving under the centurion. The new phrasing which speaks of

our soul becoming whole through Christ's word, the spiritual substance that we are symbolically taking in and digesting, is more accurate and helpful than the old version. Something is to be inwardly enlivened and restored in us, rather than commanded from outside.

We must only look to our own early childhood to see what it is that needs to be reawakened. During the first three years of life, as Rudolf Steiner describes in *The Spiritual Guidance of the Individual and Humanity*, we accomplish the most incredible, awe-inspiring deeds: we learn to raise ourselves to a standing position, to communicate through human language, and to think independently of instinct, all before we attain individual self-consciousness and say 'I' to ourselves. The loving will of higher spiritual beings works these wonderful deeds in us, while our brains are still in a malleable, flexible state, and our souls completely open and trusting.

As we grow, that openness closes off, and we become self-directing, conscious beings, rather than being guided by a higher will. It must be so, if we are to attain freedom and inner independence. But with the possibility of freedom comes the risk of becoming lost, confused and utterly estranged from the original intentions of our true self.

Within our worldly, competent outer self we still bear a part that is young, vulnerable, in need of care and support—and yet it is this part that will lead us into the future, when we reconnect to the wisdom which guided our earliest steps in life. For many centuries, such mighty wisdom could take hold of us only in the un-self-consciousness of very early childhood. When Christ incarnated in Jesus upon the earth, it lit up briefly in a way that mature human beings could perceive with their physical senses. But they could not yet fully understand it, and as humanity became further entangled in material existence and cut off from the spirit, great confusion arose even within Christianity. The Word had to go into the earth, to be further transformed, before we could perceive it with the light of our minds. It had to undergo a process of digestion, through which a new phase of human evolution could begin.

This process has now reached a point where new capacities are arising that may help us understand the Word that Christ implanted in the earth, calling us to reawaken to our original purpose and intention. Things that were fixed and static have begun to move, challenging us to

move with them, to become more flexible in our thinking again. Even the brain—at one time thought by scientists to be immutable once formed, and damage to it largely irreparable—has been shown to be capable of great transformation well into later life, the site of amazing deeds of regeneration and growth. A new healing impulse seeks to enable people to recover from past trauma, to connect with others where relationships have been disrupted, and to become creative, loving builders of a truly human future.

When this word speaks to us, and we respond with joyful assent, the healing of our souls has begun.



Ancient icon of Christ the Good Shepherd, c. 220, Catacomb of Saint Priscilla, Rome

Searching for Christ – finding Christ – making Christ known

Excerpts from the writings of Friedrich Rittelmeyer
compiled by Louise Madsen

Towards the end of his life Rittelmeyer wrote two books: Ich Bin, about the seven I AM sayings in the gospel of St John, and Christus. Shortly before his death he also gave three lectures which he called 'Christ as he describes Himself'. Of these lectures only his preparatory notes remained; they were published in English in the same year.*

In these writings Rittelmeyer approaches his deepest and most pressing concern, that of finding and depicting Christ, particularly as he is represented in the gospel of St John.

What follows are excerpts from these works concerning particular themes and topics.

I

What is needed? The most necessary thing is that a more vivid image of Christ should emerge. Even among seriously searching people a staggering 'Christ-blindness' can be found. Dogma, the teachings of the church, no longer provides a living picture of Christ. What they offer is too little, is not 'impressive' enough and does not inspire enough enthusiasm. Where individuals really stand behind it, it is still effective for many people, but there is not sufficient divine greatness in it. ... The Gospel of St John, to which many are blind, offers itself as a possibility [to find a living image of Christ], as it makes the strongest claim: 'I in you!' Did Christ

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

say anything more concerning this 'I in you'? How does he want to live in people? The Gospel does not fail to provide answers to appropriate and essential questions. There, Christ three times says 'My'. He does not speak of human qualities in the ordinary, normal sense; rather they are states of soul, spiritual attitudes. The answer to the question, 'What does Christ call *mine*?' produces—

and this is a very remarkable thing—an all-embracing picture of Christ, a picture of a human being.

The first inner quality to which Christ says ‘my’ is Peace: ‘My peace.’ He says this three times emphatically, in the Farewell Discourses and after the Resurrection. ‘Let your hearts not become troubled, neither let them be afraid! ... Peace I leave with you, my peace I give to you; not as the world gives do I give to you.’ In Christ’s sayings all the world’s conflicts are ‘taken as read’. We recall: the outer world has threatened this peace. Now comes something great and universal; something that the world can neither give nor take away: MY PEACE. Jesus demonstrates this to his disciples. Then the whole world immediately rises up against him: ‘Already the master of this world is coming.’ But Christ looks at him fearlessly. ... The world can do nothing against this peace; it cannot reach it at all. But it is only to be won at a price: Man must learn to love his destiny. It looks at him with a deep gaze, full of wisdom and goodness. But even more: he will need to learn to love the destiny of the world; to know the divine aim of the world—that it become the realm of love. And to love it. ...

Christ does not say, ‘Peace I give you—now enter a cloister,’ but, ‘Now go out into the world!’ Peace is not submission but exaltation. Peace must be won in one’s ego, one’s ‘I’, but only in the ‘I’; it must be contained just in the ‘I’.

Peace is not the goal but the beginning. The world can only be understood out of its evolving, the evolving that can come to pass. Being, on its own, has something sad about it, something that makes us melancholy. Peace makes us to be at one with the world’s evolving.

II The Holy ‘I’

The holy ‘I’ is the true redemption from the egotism of our time. Christians who do not grasp this become fearful when one speaks about the holy ‘I’. They think that egotism will enter into the realm of Christianity itself. ... Whoever has fully felt, maybe only just once, how the word ‘I’ sounds when spoken by Christ, they know: here is the divine strength of the true I which, when they have been made aware of it, will cope with all [human] egotism. Having once read John’s gospel with that in

mind the immediate experience is that one no longer wants to use the word 'I' for oneself. It is as if a precious stone would be dipped into mud. And—one discovers that the author of the gospel himself must have had a similar feeling: he never says 'I', rather he refers to himself as, 'He whom the Lord loved'.... It is not some ethic that a human being has espoused, however lofty or elevated it may be, but a divine I that speaks freely in him....

For it is Christ in whom alone the human being sees their true I flash up, as if they could at every moment unreservedly take from him, 'I' in you.

It is good to look at the human I more specifically. The I is the small mirror to the world. In the human I the world can experience itself once again, but now as consciousness, as spirit.

Every sight of an animal can demonstrate what a regal gift an I is, that is created to carry the world as I in itself.

That is why John's gospel, the I-gospel, is also the spirit-gospel. 'God is spirit, and those who worship him must worship in spirit and in truth.' 'You must be born anew of water and of the spirit.' 'I send you the Holy Spirit.' In that lies, amongst other things, also: I send you the spirit in its 'I form'.

The I can say yes to the world spirit that mirrors itself in it. The I can out of its own freedom become united with the world spirit.

On different levels of consciousness the I can wrestle to make the 'I and the father are one' part of its own content. Outwardly that shows itself as 'holiness'; inwardly as 'peace'.

The more the normal human I becomes similar to the Christ-I, the more it takes in to itself the Christ-I, the more it feels the meaning of the I, the more the ideal of the I is realised in it. That is why Christ says again and again in John's gospel: believe in me, in the I, that full of purity, clarity and greatness, stands before you. Christ brings the I to life for us in all its greatness, clarity and purity.

III On Baptism

Theologians have often regarded the Baptism in the Jordan as the calling of Jesus. They said it was the divine hint which he had been

quietly waiting for: that he should now begin his work. But that conception/view does not convey the meaning of that hour. It is not a calling, but a revelation. It is not a hint, but an ordination. This is not a new step, it is a new reality.

The gospel writers were much closer to this riddle when they reported Jesus' relations as saying, 'He is beside himself' (Mark 3:21). From that moment Jesus speaks out of another 'I', the 'I' that stands at the centre of St John's gospel. One could rather say, at that moment the Christ is awakened in Jesus. For when we say, rightly, a new spirit is awakened in us, often, however, the true reality is that a spirit has been able to find a new dwelling in us. Therefore the old Christians understood the meaning of this moment better when they celebrated the day of the baptism as the true birthday of the Christ.

We see how Christ, as a divine I, permeates a human being who has completely given himself over to him, and has, so to speak, become completely engrossed by him. Looking upwards, this divine I is carried by the divine Father; in this way the divine Son stands before us. Looking downwards, this divine I permeates the human organism in spirit, soul and body; so stands the Son of Man before us.

Enlightened by the account of Jesus' baptism we can now accompany the life of Christ through the gospels. Again and again we can recognise the baptism as being the actual, real background to this life. And where one sees it shining through, there Christ radiates out into the world.

Even in the three mighty pictures of the Resurrection in John's gospel the threefold baptism-experience still shines bright and clear, and through that experience—Christ himself (John 20 and 21).

The first resurrection picture shows Christ in conversation with Mary Magdalene: 'Go to my brothers and say to them, I am ascending to my Father and to your Father, to my God and your God.' Again heaven is present, but now not opening out above him but receiving him into itself.

The second resurrection picture shows Christ in the circle of the disciples on the evening of Easter Day. 'As the Father has sent me, even so I send you.' The divine 'Son' stands before us, but now not to hear of the Father being well pleased, but to exercise the rights of the Father.

In the third resurrection picture Christ speaks to Peter at the Sea of Gennesaret; he speaks of love, of the strength of discipleship, of the will to care for the world. The spirit is again present, but now Christ does not receive it, he gives it. With his spirit he consecrates the leading disciple.

And when from there we look ahead to the last, the very highest revelation of the Resurrected One in the Revelation to John, it is like a renewed augmentation over against the Transfiguration, a final enhancement of the baptism.

Not only did 'his face shine', but 'his face was like the sun shining in its full strength' (Rev.1:16). Heaven was in him. He himself was heaven.

* Friedrich Rittelmeyer, 1872–1938, first Erzoberlenker of The Christian Community

What to do if you are swept away

*Water
of its own accord
never flows straight

The riptide will not carry you
clear to nowhere

At some intrinsic limit
it will curve
ever so gradually
back to shore

Depositing you
on the same beach

Although
of course
not the same*

MOIRA WALSH

Originally published in *Dunes Review*, issue 25.1
(Michigan Writers, 2021)

The wounded human being (II)

Elements of a Christian Study of Man

Ulrich Meier

At first sight, it may seem surprising that Christians should choose the image of the wounded and crucified Christ as their inspiration. Isn't religion more concerned with strengthening our morality than with confronting us with human frailty? Yet this tension between the reality of our mortality and our aspiration to immortality shapes our lives as Christians. In this and subsequent articles we will explore this area. Our exploration will be aided by elements of the Lord's Prayer.

The first article in this series focused on the fundamental upheaval that is felt by every human being as a result of their separation from God at birth. This loss of relationship with God, recounted in the expulsion of the first human couple from Paradise, causes the fundamental insecurity of our human existence. The feeling of God's absence arises in the consciousness of the growing human being from the uncertainty of their own existence. The illustrator Chlodwig Poth expresses this feeling, which overcame him as a confirmand in Berlin in 1945, in these words: 'Just as I was about to be solemnly received into the community of adult believers (...), I had to realise that I no longer shared in the grace of being able to believe.'

However, the unity of the divine being and the existential division of the human being are not as absolutely opposed to each other as it might seem at first sight. After all, the Creator God allows spiritual beings to turn away from him. As adversary powers, they are in their own way related to God, but at the same time separated from Him. At

the teachers' conference of the Stuttgart Waldorf School on January 14, 1922 Rudolf Steiner was asked which stories would be suitable for the third year. He referred, among other things, to an edition of the Old Testament which contained legendary material: 'One should begin before the story of creation with the fall of the angels.' This sequence is also found in the depiction of creation in the Grabow Altarpiece by Master Bertram (1414/1415), which is on display in the Hamburg Kunsthalle. The first painting, entitled *Light and Darkness, the Fall of the Angels*, is followed by the painting of the parting of the waters.

Hallowed be your name

We now come to the second element of the Lord's Prayer, which immediately follows the solemn naming and proclamation of the 'Father in heaven.' This is the name of God, which in many religions is not to be spoken aloud as a means of sanctifying it. In the Hebrew Bible, therefore, the tetragram, the four consonants YHWH, which mark the name 'Yahweh' for liturgical reading without speaking it, is found where most translations today offer 'Lord'. Instead, Adonai (my Lord) or HaShem (the Name) is spoken. In his extensive work on the Lord's Prayer, the Polish philosopher of history August von Cieszkowski (1814–1884) outlined three stages in the development of the biblical name of God, based on the idea of a gradual change and maturity of religious consciousness. According to Cieszkowski, God, unlike man, is eternal and absolutely unchanging, but

contains within Himself 'the infinity of all changes and developments.'

He describes the first name of God as the unpronounceable 'Yahweh' spoken to Moses from the burning bush: 'I am who I am' (Exodus 3:14). Cieszkowski explains:

This absolute being, (...) this absolute substance, this omnipresence, is the original basis of all religions. In 'Yahweh' it is '...the being that has already come to life (...) And therefore Yahweh [as opposed to the earlier 'Elohim' (the author)] is already a proper name of the true God, who is rightly recognised as the living God.

Cieszkowski considers the second name of God to be the 'Logos' mentioned in the prologue of John, '... who in the beginning, before he was manifested in the flesh, was only with God, but who was God and through whom all things were made.' He writes:

As long as this Logos was only with God, he was hidden from humanity, and humanity had to content itself with worshipping Yahweh or some other deity or being (...) But by coming into the world through Jesus of Nazareth, the Logos revealed to the world the second, purely ideal face of God, the second element of the living God. In the third stage of development, the name of God must finally be 'Spirit,' '... because today it is no longer a question of a one-sided idealisation of nature, of all being, nor of a one-sided realisation of the idea, of the Logos, but of the knowledge of God in all its fullness, or as the Saviour himself says in his own original words: 'in spirit and in truth.'

For Cieszkowski, this third stage in the development of the name of God is expressed in the midday conversation of Jesus Christ with the Samaritan woman at the well: 'But the time is coming, indeed it is already here, when people

will worship God as Father in spirit and in truth. These are the true worshippers; this is how the Father wants those who worship him to be' (John 4:23). In the first two steps, the focus is more on the objective side of God's nature as revealed in the corresponding names; in the third, it is also about the actions of those who pray, who seek to sanctify themselves by naming God.

From this line of development we can see how the Incarnation, on the one hand, and the gradual development of a growing religious consciousness, on the other, make possible a subtle rapprochement between the name-giver and the named, which can gradually make possible a reconnection of the human being with God.

The second wound: the separation between essence and appearance

We have described the division of God and man as the first layer of imperfection resulting from separation ('the sickness of sin'). A second wound, which belongs to the woundedness of humanity in the Christian sense, can be described as the difference between name and essence, between the inner core of the personality and the outer appearance. The names of God are true revelations of His essence; with our human names, the extent to which we remain in line with our true essence, or come into contact with it again and again, remains open. In other words, even if we always meet our I within, the names given to us or by us often remain precarious and sometimes questionable shells or masks that hide rather than reveal those who wear them. The admonition to the angel of the Church of Sardis in the Book of Revelation speaks to the extent to which appearances can deviate from the essence: 'I know your works: you have a name that you are alive, and yet you are dead.' The mere name of the living can-

not hide the death that has taken place in the being. A little later, however, the angel is told that there is another quality to the name in his congregation: 'But there are some names in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy. Whoever overcomes, I will clothe him with white robes.' The living being appears here as the writing, albeit erasable, in a book from which the Son of Man reads his confession to those who are alive in their essential being. What a sublime divine archetype can we glimpse here, which has its human counterpart in the liturgical readings of the living Word of God in the Christian sacramental life!

The hallowing of the name and the healing of division

The archetype for the prayer 'Hallowed be your name' in the Lord's Prayer is found in the vision of the throne in the Book of Revelation, when the four living creatures proclaim God's holiness to the One on the throne: 'And each of the four living creatures had six wings, full of eyes on the outside and on the inside. They do not rest day or night, and they cry out: Holy, holy, holy is the Lord God, ruler of all creation, who was and is and is to come' (Rev. 4:8). We can join in this perpetual praise of God, in the 'song of sacrifice' of the angelic hierarchies, as it is called in the Act of Consecration of Man at Christmas, as a congregation, but also as individual worshippers. What is revealed in such liturgical celebrations? Clearly, the circle around the One seated on the Throne is part of a dynamic movement: they call him 'Holy' in poly-



From the Grabower altar, Meister Bertram

phonic choir. God is of course holy by nature, and yet his name is called holy again and again by the beings who stand around the throne. Man is not holy in the same way, but by participating in the sanctification of God's name, will he not also share in its holiness?

Chlodwig Poth never completely abandoned his relationship with God. His doubts about the inaccessible God later turned against the purely mechanical Big Bang as a scientific creation myth. One night, as he grew older, he saw a drawing in which thousands of lines were in exactly the right place, and '...he was enlightened: art is the goal (...) The finished work of art is the end and the resting point of chaos.' He took this as a religious experience.

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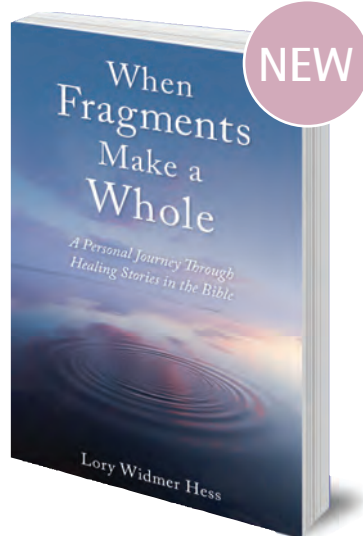
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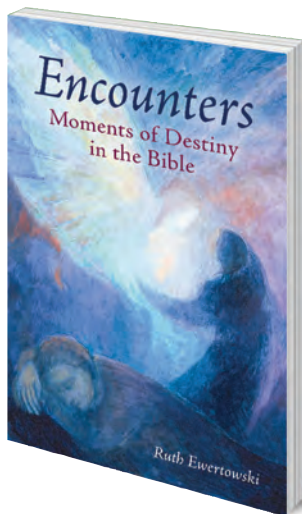
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Hermann Beckh Collected Articles 1922–1938

Trans. by M. & A. Stott;
Ed. by N. Franklin & K. Binder
Temple Lodge 2023
656 pages, £35/ \$60.00
ISBN 9781915776020

Reviewed by Michael Jones

It is nearly ten years since the first publications undertaken by Alan and Maren Stott, Neil Franklin and Katrin Binder devoted to the writings of Hermann Beckh, initially with Anastasi Ltd, and now (in revised editions) by Temple Lodge. This initiative received a boost in 2006 with the publication in *Der Europäer* of three of Beckh's articles exploring musical creativity—a discovery which motivated Alan Stott to research extensively all surviving material (some of which only existed in manuscript form in Australia). This collection of articles amounts to a unique and considerable literary achievement, involving ancient Indian languages, religion, artistic criticism, anthroposophy, and Beckh's close participation in co-founding The Christian Community in 1922.

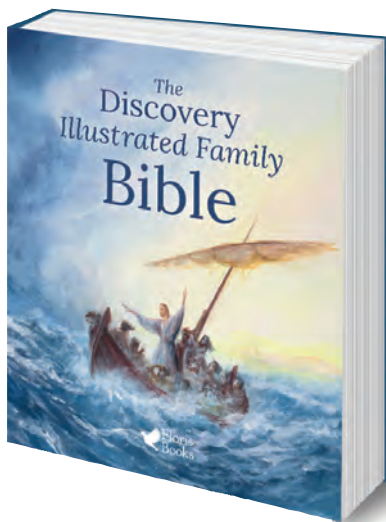
Hermann Beckh (1875–1937), lawyer, philosopher of language, musician, Christian priest, all-round universal scholar—ein Original, as the Germans would say—originally trained in law, but as a circuit judge was soon disillusioned. He gave it up to focus on ancient Indian languages, particularly Sanskrit; soon he was appointed Professor of Oriental Studies at the prestigious Humboldt University in Berlin. In 1911 he attended a lecture on Elijah given by Rudolf

Steiner which changed his life—in article No. 21 (1925), he expressed this encounter:

To meet Rudolf Steiner is to become acquainted with the living word ... To awaken through this word means to find the forces that hitherto slumbered in depths of the soul, and then through one's own will to use these forces consciously.

In 1920, disappointed with the narrow academicism at the university, Beckh resigned his position, resolving to work as a freelance lecturer in anthroposophy. Later he joined the founding of The Christian Community, which he experienced as the goal of his life. The group photograph of ordinands on p. 3 is revealing—Beckh is sitting right at the back, slightly detached from the main group '... as if leading from behind?' says the caption. Another way of saying it is that his writings are also for posterity, which could be our present. The fact is, he was never allotted a congregation, although he helped out in Dresden and elsewhere, but was assigned by Friedrich Rittelmeyer to lecture at the new seminary in Stuttgart. There he inspired a generation of priests and lived in his own attic apartment, affectionately known by everyone as 'the Professor'.

This substantial volume of 642 pages contains a staggering seventy-two individual articles grouped under various subjects, of which fourteen are posthumous publications appearing after Beckh's death in 1937. Grouped chronologically, each year is preceded by a brief but informative editorial of the historical context of The Christian Community in Germany, together with events in the Anthroposophical



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Society, and later references to the developing difficulties under the rise of National Socialism. *Collected Articles* can be grouped into: (a) ‘Word and Language in the Light of Anthroposophy’—sixteen articles starting with the principle of the Primordial Word and forming links with the Indian languages, Hebrew, German, English and others. Beckh’s mastery of word-association is particularly revelatory; (b) twenty-five articles cover his very thorough insights into Buddhism, the Rig Veda and other texts, and in particular the relationship of the Buddha and his last pupil Ananda, who failed to ask the vital question. In retrospect, as Beckh clearly relates in several articles, it was inevitable that the Buddha was not to unite with the Earth but to attain nirvana; he died some 500 years before Christ—who was destined to remain united with the Earth, making the Buddha the great forerunner of this future ‘Turning Point of Time’. (c) Christology and The Christian Community are described in more than a dozen articles, including the ground-breaking first draft of ‘the cosmic rhythm’ in Mark’s Gospel. (d) Goethe, Novalis, Wagner, Nietzsche (in relation to his *Zarathustra*) and other literary figures are discussed, some in book reviews written for the monthly journal *Die Christengemeinschaft*. Finally, Beckh gives us astonishing insights into the esoteric background to the fairy tale ‘Snow White’; his own delightful children’s story ‘The Little Squirrel, the Moonlight Princess and the Little Rose’ ends this impressive collection.



As one would expect from such a thoroughly prepared volume, the helpful notes are extensive; a list of Beckh’s other works and publications is also given. Consequently, *Collected Articles* must rank as one of the most important collections of writings by any largely unpublished author in recent times. A higher price, perhaps, than some anthroposophical publications, but indisputably worth the outlay; the abundant material surveyed from so many facets will enormously reward all efforts to absorb it. And not to mention Beckh’s own pick of articles published in *From the Mysteries—Genesis—Zarathustra* (TL 2020), as well as items from the literary estate, *Hermann Beckh: Celebration* (forthcoming 2025).

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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** (£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 8338**

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.

Bedding and towels included. Fully equipped kitchen for self-catering. Local shops (including health food) within short walking distance.

There are steps and stairs inside and outside the building.

Suggested contribution £35 per person per night, Minimum stay 3 nights.

Cleaning fee £30. Priority given to several people staying longer.

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
 Unland Street 3, (Box 11359)
 Windhoek

NEW ZEALAND

Auckland (09) 525 2305
 10 Rawhiti Road, Onehunga

Hawkes Bay (09) 525 2305
 617 Heretaunga Street East,
 Hastings

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Campbell Village (021) 572 5922
 PO Box 1451 Dassenberg 7350

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 39 Timour Hall Road, 7800
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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

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Botton (01287) 661 312
 Danby, Whitby, N. Yorkshire, YO21 2NJ

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 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

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

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 Stroud, Glos. GL5 4HB

IRELAND

East Clare +353 (061) 640967
 Dewsborrough
 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,
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Detroit (248) 546 3611

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Ferndale, MI 48220

Los Angeles (818) 762 2251
 11030 La Maida Street,
 North Hollywood, CA 91601

New York (212) 874 5395
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 New York, NY 10023

Philadelphia (610) 647 6869
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 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 Metzertott Road
 College Park, MD 20740

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March–May 2024

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