

The Christian Community

Perspectives



September—November 2012

Contents

- What we might need to embrace
in the next ninety years of
The Christian Community** 2
Martin Samson
- Fighting the stigma of AIDS in Uganda** 7
Deborah Ravetz
- About the paintings of Pearl Goodwin** 10
Peter Selg
- Images of a confrontation with natural science** 11
Pearl Goodwin
- Horses as helpers on our spiritual journey** 19
Christine Hudson
- Conflict as an evolutionary impulse** 27
Audrey Flynn
- A dream** 28
Agnes Burns
- Book Review** 29
The Quality of Numbers Wolfgang Held

Cover pictures
by Rev. Pearl Goodwin

See centre spread and articles on pages 10 and 11.

Deadlines:

December 2012–February 2013 issue: 24 Sept. 2012
March–May 2013 issue: 7 January 2013

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

Editors:

Peter Howe, Deborah Ravetz,
Tom Ravetz, Kevin Street

Subscriptions & Advertisements:

Kevin Street Tel: 01384 443 268

All correspondence: *Perspectives*,
22 Baylie Street, Stourbridge DY8 1AZ
Tel: 01384 377 190

Fax: (UK only) 0871 242 9000

email:

editor@perspectives-magazine.co.uk

subs@perspectives-magazine.co.uk

Lay-Up: Christoph Hänni

Subscriptions:

UK £14

Europe & Rest of World: £16

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

USA: US\$26

c/o The Christian Community,

906 Divisadero Street

San Francisco, CA 94115

(Cheques payable to: The Christian
Community San Francisco)

Canada: CAN\$28

c/o Dean Rachel,

5279 Oak Place

Delta BC V4K 1L8, Canada

email dnjrachel@yahoo.ca

(Cheques to: Dean Rachel)

Australia: Enquire for price at:

Julie Sedgmen, 205 Cowper St,

Goulburn NSW 2580,

Tel. 04821 6122

New Zealand: Enquire for price at:

Gerald Richardson

62A Redvers Drive, Belmont

Lower Hutt, tel: 04 565 3836

Advertisements:

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

Quarter page £40,

Half page £70, Full page £130

ISSN: 0967 5485

Printed by:

Neil A Robertson Printers, Forfar

Perspectives

Volume 82 No. 4
September–November 2012

How different is today's world to that of 1922? We are accustomed to thinking of history as a succession of revolutions, overthrowing what went before. Recently however, some commentators have noted that the 19th century was the time of the greatest change; for all the revolutions in communications and information technology of more recent years, we still live in the world that was shaped by the agricultural and industrial revolutions and the social changes that followed from them. And if we look from the point of view of the spiritual world, we might find that the challenges we face today are not so very different from those of 90 years ago. What use will human beings make of the freedom that technology has bestowed on them? How will human beings find social forms that foster initiative whilst protecting the weak? What will give meaning to lives that have been freed from old dogmas and institutions that guaranteed meaning from outside?

It is good to reflect on these questions as we celebrate 90 years of The Christian Community on 16th September this year. Although 1922 may seem to lie far in the past, the relevance of The Christian Community seems if anything to grow rather than to shrink. Now more than ever, there need to be places where the help of the spiritual world can be sought and received in freedom, as we grapple with such questions as those outlined above. It is wonderful to reflect that in 90 tumultuous years, the Community has grown and is now present on every inhabited continent. Equally wonderful to think of the inner expansion—the steady deepening and enriching of human souls that has been made possible through ninety years of celebrating the Act of Consecration of Man and the other sacraments.

TOM RAVETZ

What we might need to embrace in the next ninety years of The Christian Community

Martin Samson

During my time as a student in Stuttgart in the 80's one of the seminary leaders visited the United States of America for his first time. I remember him coming back and telling us of a question he had been asked at the end of one of his lectures: are you up to date? I experienced him addressing this question in his own way through his teaching, study and writing. I believe that we can ask this question of The Christian Community as an organization: are we up to date? We who feel a part of the community perceive ourselves as being an organism that allows the forces that flow on from the Mystery of Golgotha to work in the world in a contemporary way. By contemporary I mean in a way that both the spiritual-divine forces can work into the world, and in a way that the people of today can feel their religious needs being met. How do we present ourselves to a changing world in a way that maintains our integrity to our task? Are we up to date?

I feel it is important for the life and growth of a religious organization to keep developing its forms and activities to meet the religious needs of contemporary society. Recently the international leadership asked for feedback from around the world as to what works and does not work in The Christian Community. The published findings are called 'frankly speaking' and they are a wonderful tableau of themes and suggestions from communities around the world which reflect many common experiences amongst our communities. While this could set an agenda for our organizational learning and evolution, and hopefully will be part of how we reform certain aspects of our community life, I would like to point out some things I believe we will need to digest and gestate into our organisation in the coming decades.

*Martin Samson
is a priest of
The Christian
Community
in Adelaide,
Australia.*

Futurists like Peter Elyard work with organizations to help them to recreate themselves. The key to such work is to imagine the needs, technologies and resources that will be needed in that field of work in twenty five years' time, and then act accordingly now! This anniversary of 90 has that kind of clarion call.

The Christian Community was formed by a group of people who found themselves at odds with the current theological

teaching and religious practices of their times. The foundation group of young theologians and pastors worked with the advice of Rudolf Steiner and within a few years many of the community and cultural gestures of The Christian Community were established. One area where I think The Christian Community stands in strength is our understanding of the Christ. This includes a profound understanding of Christ as the Lord of the elements and of destiny and gives people an opportunity for deep insight into creation and their own lives. Many people come to our communities and experience the sacraments, lectures, studies, community festivals, children's and youth work. They either feel at home and that the community religious life we lead addresses their inner core and step into community or they move on. This is not unique to our community life. This is what happens with all organizations and religious bodies. I know in the communities where I have worked or visited we all try to work out how to present our life so that more people feel they can step in. Yet we face a dilemma!

All over the world there is a growing dissatisfaction with 'Religion.' Much of this is an expression of individualisation and enlightenment. Many people prefer dialogue and free liturgy to being told what the truth on any particular matter is, or having to comply with a particular form for their mystical or religious experiences. In many ways these are very good things and they challenge us in The Christian Community to take a look at where we may or may not be addressing the current religious needs of people.

Part of the dissatisfaction people have with religion is the apparent inflexibility or 'dogma.' When pushed people will often admit that what they call their 'atheism' is actually not a denial of subtle ordering forces, but a stand against the dogmas of organized religions. People do want religious experience, but may term it spiritual or mystical. They also want to understand what their experiences mean and how they can become meaningful for their work and their place in the world. While organised religions facilitate the religious experience and hold too tightly to the interpretations they will lose ground.

In many ways The Christian Community is in an ideal situation for growth and meeting the growing realizations of culture and individuals. From our very inception the core reality of our religious life has worked with the transubstantiation taking place through and with the understanding of the people present in the ritual. Many community members know how we concelebrate The Act of Consecration of Man and experience their inner devotion and understanding supporting and affecting the Christ's light in the world for today. This understanding of sacramental efficacy

means we have a journey to go together. This path requires the priests to educate the community on how to concelebrate the sacrament with them. The sacrament cannot take place without the community: for the living consciousness of the community before which, and with which, the sacrament takes place is an essential part of transubstantiation. If on a particular day there are no servers or community the sacrament does not take place on an outer level, but is fulfilled in a prayerful meditative process by the priest. I think we can also teach community members how to attune to this process each morning if they cannot make it to the altar on a particular day.

In my experience community members feel a need to be led, and taught the inner realities of how and what the sacrament really achieves in the life and light of the world. Through constructive schooling people grow to be present to the actual processes that the priest fulfils. We tell people that the sacrament is fulfilled in a worthy manner because the priest and servers are but an outer ritual form and articulation of the inner reality of what each community member is fulfilling in their inner sacramental working. I think a time is coming when this dynamic will need to change. I think during the next phase of The Christian Community's growth the community members will need to have a spiritual schooling which includes a daily meditative or prayerful task relating to our spiritual effect in the world. This will need to be in conjunction with the priestly work.

Our community has been entrusted with an extremely important liturgy. Those of us who have participated in the annual cycle of the year many times attest to the depth of spiritual and personal growth it affords. In order for this gift to be further integrated into the world we will need to find further ways of presenting what it contains so that the broader community can engage with it beyond a liturgical experience only. We have a wellspring of spiritual insight that can flow into the unfolding realizations of the broader Christian community. I think we will need to have more theologians writing on what can be gleaned from our Liturgy and Spiritual understanding. I am always amazed at how much spiritual scientific and metaphysical thinking is becoming part of mainstream theological consideration. I have often thought how close our understandings are to some of our contemporary theologians and biblical scholars. If we find ways to illuminate our liturgy for others we will find it easier to remain in serious dialogue with the broader community. This will mean finding a path where the integrity of what is needed for conserving our custodianship of the rituals, and being able to let them influence the world beyond the liturgical experience, is possible. We may need to take charge of how the rituals

are presented and interpreted, or someone else will take the step and then we will become more and more the respondent or defendant against what has been said about us.

On another theological or doctrinal point of view, which is different to a dogmatic one, we will need to look at our understanding of the Divine Feminine. One of the more radical issues that Rudolf Steiner addressed was that of revisiting the Osiris-Isis Mystery and he challenges Christianity to include a reworking of the mystery as the crucifixion and resurrection of Isis-Sophia. He even states that in time a new cosmic imagination of the Trinity with a mother figure in it will arise. How can we as a religious movement that works on the renewal of religious practice take these indications and gestate them into our religious life?

On this theme I find it important to consider the unfolding of our doctrinal and theological writings. While we do not have dogma, that is unquestionable teachings of truth, we do need an ongoing, unfolding theology and doctrine about our liturgy and spiritual philosophies. At our foundation ninety years ago many of the priests were theologians and a lot of very good writing has been produced. Over the years the number of classically trained theologians has waned and the writing, while important, relevant and good, has taken on a more pastoral approach. This does meet a need in the community. I see that there are a number of theologians and biblical scholars in our communities, both priests and community members. We will need to place a priority of some kind to supporting the collaboration of these people in producing more current theological works from within our ranks.

And then there is the current hot topic of same gender relationships. It is possible that this theme will cause great division and/or great harmony within communities. I think we in The Christian Community have an ideal opportunity in that we have a non-issue with at least two related themes; that of homosexuality not being an issue for a decision to ordination, and of communion not being withheld from people depending on their sexual orientation. This is not yet a given in many other churches. I know the issue of marriage and a sacramental blessing is on another page, and possibly holds a seemingly inexhaustible and unanswerable list of imponderables. We might ask how can we know what is right in developing new forms and adapting existing ones to facilitate religious experiences? I think we can rely on two processes to keep a healthy balance in this journey. The first is that we are an organization with ninety years of tradition and experience. We have teachings, insights and important documentation from our founding

that give us a solid source of guidance. We have used these treasures to adjust some things already. The changes in the length of the Whitsun season or the way we went about the retirement from office of our international leader serve as an example of gestating the needs of the community and making positive decisions for the future. The second is that of liturgical theology or knowledge that arises out of experience. We all have religious and mystical experiences and bring them into dialogue with the community so as to conceive new forms together. I think The Christian Community will have to further develop this aspect of valid spiritual insight beyond the traditions and teachings of our foundation if we are to grow into the needs of the future.

The Christian Community has a very strong access to the light of insight that I think can be opened and shared in the constructive ways explained above. I further feel that the life of our communities will flourish when people come into them for the first time and meet a real openness to the peculiarities of their own lives and conceptions and the complexities of societal issues. When we can genuinely embrace all issues into the full gestures of religious renewal then we will be a truly loving community.

The Christian Community was founded out of an awareness of the religious and spiritual needs of its time. Its task is to remain faithful to that foundation, and to be in dialogue with its time. I have touched on some issues that I believe will be important in the coming years—issues where the Community will meet and respond to what comes towards it from the world, drawing on its spiritual core. Whilst it is hard to imagine what challenges will face us in 90 years, I believe that by remaining faithful to this dialogue, we will thrive and grow as a community and our substance will radiate ever further into the world.

Faite Romhat - Welcome to Clare so Fair!

Guest Rooms at The Christian Community, Co Clare, Ireland

Tuamgraney is situated near Scariff and Lough Derg, north of Limerick and forty minutes from Shannon airport. Just a good hour away are the Atlantic coast and Cliffs of Moher, the Burren, Galway etc.

Bed and Breakfast (£/Euro 25 pppn) and special rates for longer stays and self catering.
(all rooms are on the ground floor)

For further enquiries and bookings contact us on
(00353) 061 640 967 or 087 2185560



Fighting the stigma of AIDS in Uganda

The Life of Gideon Byamugisha

Deborah Ravetz

The psychiatrist Victor Frankl dedicated his life to the search for meaning. When working with people in crises he suggested they should ask themselves the question, 'What is my life asking of me?' Recently I conducted an interview with a man called Gideon Byamugisha. He was the first Anglican minister in Africa to come out publicly as being HIV positive and I wanted to ask him to share with me the process by which he came to terms with what had happened to him. To hear his story was to see the words of Victor Frankl put into practice.

Gideon and his wife, Kellen, were just about to travel to England when his wife became seriously ill and very suddenly died. They had been married for only four years and the shock was profound. Unknown to him, his wife's sister had arranged for Kellen to take an AIDS test before she died. The test was positive but she decided not to tell Gideon until he had completed his exams thinking he would not be able to function with yet more trauma. When she finally told him it took Gideon three months to go and get the test because he was so frightened of the outcome. He finally went saying to himself if he could survive the death of his beloved wife nothing could destroy him.

When he was handed the positive result of his test the Counsellor responsible looked at his priestly collar and said with mocking contempt, 'What will you do now, man of God?'

Gideon was very surprised because up until that moment he hadn't realised how much his clerical collar defined him. Even more shattering was the realization that he was experiencing a hitherto unknown land, the land of stigma. To have AIDS or an HIV positive diagnosis in Uganda meant the end of life as one had lived it prior to the diagnosis. It was seen as an illness contracted by prostitutes, long distance truck drivers who had many partners and homosexuals who were considered deviant. It was seen as a curse and a punishment and its one outcome was death. Gideon was a minister and a lecturer in a theological college.

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

He knew from that moment his life was over. His wife had just died. This had been the cause of huge suffering. He couldn't believe there was more to come.

Sitting in the taxi, he had to consider how he would deal with the news. He knew he could keep quiet and protect his reputation. He also knew that as a man of faith it wasn't part of his value system to lead a double life. This time in the taxi was a defining moment, a spiritual struggle. He knew that he needed support from his fellow Christians and that the only way that was possible was if he was honest. His decision to be open was simply realistic. He had a small salary and there was no health insurance or free medicine. He was completely dependent on support from friends and family. Silence would not only be against his principles as a man of faith, it would also mean death. He decided to put his trust in God and face shame, discrimination and stigma.

Gideon made a decision to tell the Principal of his College, the staff and his students and his wife's sister. The College administration agreed to support him if he didn't bring its reputation into disrepute by going public with his HIV positive status. Gideon refused to budge—he wanted to talk about his experience and warn other Christians and church leaders that what was being talked about AIDS as being a disease of deviants (which good Christians had nothing to worry about) was simply not true. When he told his students, there was a stunned silence. One student who is now Bishop in Northern Uganda said, 'let us not be impotent,' and folded his hands saying, 'let us pray for our Lecturer.'

That prayer, together with the unconditional support he was getting from his sister-in-law's family gave him courage to slowly build up a circle of care from amongst the people who mattered most in his life. There it was possible to learn, explore, teach and be publicly open. This kind of openness has a particular character, for in the process of disclosing an HIV positive status, one can choose to benefit from the confidential support of a close-knit circle of trusted friends and family members without being publicly open.

However Gideon began to feel he wanted to follow a different path, one which meant being completely open about his condition in order to break the stigma, silence, shame, denial and discrimination that, unfortunately, still surround HIV and AIDS. He said that this kind of openness is not necessary for everyone. The path of complete openness is very tough and demands sacrifice. It is a calling which brings life and health outcomes that one cannot always plan for and guarantee. It means becoming a kind of prophetic voice speaking on behalf of the shamed, stigmatised and mis-understood everywhere, and sometimes prophets pay the price of 'speaking the unspoken' with their own lives. Gideon made the decision to do what it took to rise to that challenge and take up that calling.

As he spoke with me, he told many stories. He told me the many different reactions to his openness. Some people were happy and praised his bravery, acknowledging the need for more people like him who are willing to be open and to share their pain and vulnerability as a way of encouraging others to face theirs honestly, courageously and with hope. Others were not enthusiastic about the tough choice he made to become publicly open. They said he was washing his dirty linen in public, seeking undue sympathy and bringing shame onto the Church. Some thought he probably deserved his fate and should be prepared to face the music while others think he has made the story up to make a living as he doesn't look like someone who has AIDS! Some didn't know how to react to his story and often took their lead from the majority opinion of whoever was there at the time Gideon was speaking.

The most beautiful story he told for me was about his relationship with his Bishop, Bishop Samuel. He went for a job interview with the Bishop and omitted to tell him about his HIV-positive diagnosis for fear of not getting the job. He found himself being prompted by his inner spirit to return to the office to tell the whole truth. After he had taken the risk and spoken, he shut his eyes, expecting rejection. As he sat there he felt the Bishop put his hands on his head and heard him calling him his son. The Bishop was overjoyed that Gideon had found it possible to be open with him and took him into his own home. Gideon described how during that time he became desperately ill and lost 20 kg. The Bishop wrote a letter detailing Gideon's dire condition to the Ministry of Health of Uganda whose staff made contact with a friend of theirs in America. This woman got in touch with everyone she knew in America and people went visiting door to door finding anyone one who would share any medicines they had left-over as a result of their switching to better regimens. Through these 'left-over medicines' and the intervention of friends from Uganda, USA, the UK and many other places, Gideon has survived long enough to marry again, produce two amazing children (thanks to the HIV transmission Prevention Science that blocks HIV from positive mother-to-child), see his child from the first marriage grow and to tell me this story!

Listening to Gideon speak had a profound effect on my own feelings and life. It was a healing experience to listen to what had happened to him and how he had dealt with it. He said that there were so many stories to tell about the effect his illness had had on himself and others that it was like the end of the Gospel of St John where the evangelist says that if all the stories about Christ were told there would not be space for enough books to write them down. With complete authenticity and absolute sincerity he went on to say that he really had to thank the counsellor who spoke to him so harshly, because that experience meant he had found his life's work amongst the stigmatized and with that, the meaning of his existence.

About the paintings of Pearl Goodwin

Peter Selg

I first met Pearl Goodwin a few years ago at a conference. Interestingly, she, the priest, had been asked to speak about embryology, i.e. the scientific aspects of the incarnation of a human being, while my theme was the healings in the gospel. It looked as if our tasks had been swapped.

Pearl's lectures were very impressive. Never had I experienced anybody being able to make visible on a blackboard the processes and forces at work in the developing embryo as subtly and artistically, and speaking with profound knowledge of both contemporary natural science and anthroposophy. On the blackboard she described the germ and its development with artistic sureness. The fluid world of becoming, of life and of creative form became tangible as did the mystery of incarnation, of the human being becoming flesh. In her lectures she showed the connections of this development to the celebration of the Act of Consecration of Man and thereby the mystery of Christ. The audience was deeply impressed.

While still in Vancouver I learned upon my determined enquiry that Pearl Goodwin had been engaged for many years in high-level scientific research (among other places at the MIT, the Massachusetts Institute of Technology), and that she was a painter before she was ordained a priest of The Christian Community in 1977. She had completed an extraordinary path from (natural) science through art to religion.

During a visit to Forest Row in 2010 I requested to see some of her paintings. Reluctantly she pointed to a small, rather neglected and overgrown garage that served as a storeroom for this testimony of a bygone area. Eventually she relented and showed me a few photographs and told me about an exhibition she held at Emerson College in the 1970s, that was not understood. She apologized for the earlier paintings that resulted from the time before she had met anthroposophy and without its help, from a time of profound struggle with natural science, the problem of knowledge, the chasm between the outer, natural and inner soul worlds. These paintings, which I could only appreciate on some small photographs, however, seemed important to me. They are testimony to the intense struggle Pearl Goodwin describes in the following article; they

are of high artistic quality, profoundly serious and dramatic. The drama these pictures speak of is the drama of the human being on this earth.

I believe Rudolf Steiner would have been very interested in these images because of their authenticity and expressiveness. He was always looking beyond what is commonly known as 'anthroposophical art' to art as testimony of the human soul sincerely wrestling with the ultimate questions of knowledge. Therefore I am glad that Pearl Goodwin found the courage to release her paintings from the forgotten garage, against the command of her own modesty and humility.

Peter Selg is Professor of medical anthropology at the Alaiunus University of Arts and Social Sciences in Alfter, Germany.

Images of a confrontation with natural science

Pearl Goodwin

At the time when these pictures were painted, in the late 1960's and early 1970's, nothing was known to me of the work of Rudolf Steiner. They came about simultaneously with a personal meeting with the natural science that was unfolding during the 20th century. This encounter took place in the realm of thinking. However, the paintings themselves were not directly connected to this thinking process in any abstract way. Rather, they emerged, it would seem, out of themselves. Now, 40 years later, it has become clear that the thought processes were being accompanied by their existential counterpart in paint, existential in the sense that it created for me as well as for many others since then a real desperation. It is a situation that has become embedded in our culture and has become accepted as normal. For me, at that time, it was anything but normal.

This article is necessarily somewhat biographical, but I believe it to be also 'suprapersonal' since its content belongs to the condition of humanity in our time.

It is important to begin with the scientific context: from a particular perspective, the 20th century was more materialistic than this one, the 21st. The 1950's saw the dramatic beginnings of molecular biology with the discovery by Crick and Watson of the structure of DNA, and of its wonderful and rational way of working. With this the scientific world rushed with great speed into what came to be called 'reductionism'. It took a firm grasp of the thinking and also the research of most biologists i.e. that the real meaning of the organic was to be found in its molecular components, particularly DNA. No other explanation of 'life' was needed. Of course, it would take time to unravel the complex workings and interactions of all the molecules—but it was only a matter of time and then the living world could be fully understood. The culmination of this conviction came with the book by Richard Dawkins, *The Selfish Gene* in which DNA is endowed with an ego-like quality, in that it wills its own continuity. This was hugely influential. The obvious consequences of this view, made clear in all Dawkins' books, is that any consciousness of 'self' which human beings experience is an illusion, a trick

*Pearl
Goodwin
is a priest
emeritus
living in
Forest Row.*

played on us by blind nature. This meticulously argued assertion has helped to undermine the authenticity of human experience in our time. It is the consequence of a point of view that, although extreme, has been argued with a seemingly infallible logic and therefore it must be accepted as a dose of unpleasant but necessary reality. It is the illness of our time. Becoming conscious of this illness was a deeply painful experience.

These were the ideas that were in the ascendancy in the later 20th century, in the sense that they were not met with much opposition. If, like myself, one was educated as a scientist, there was little alternative on the horizon. On the whole, the question was not asked. Some scientists had misgivings, but the research programmes to substantiate these were few and not well known, including everything that was developed out of Spiritual Science. And, of course, these convictions rapidly spread to other fields, particularly medicine and psychology, all telling us that we are the victims of mechanisms over which we have no control and which work for the most part unconsciously in us.

Now in the 21st century there are other voices: there are many streams of holistic science that are well-grounded and which form a right polarity to the reductionist one-sidedness. There is even much that can unite these two; for example, the understanding of DNA has gone well beyond the fixed concepts of the early years into an exciting new mobility.

This is a mere sketch of the situation as it existed then. Much has been written about it from all possible perspectives. Here it is enough to mention in a few words what has worked deeply into human beings depriving them of self-identity i.e. of freedom.

For myself, it was possible to keep all this separate, for a while, from a search for a field of enquiry that acknowledged a 'self' that was not reducible to other components. Like many other people I found the work of C. G. Jung. His psychology is even more subjective than most in that he places the forces, not only of the soul, but also of the spirit within the human being. The 'self' is real but it has no objective counterpart in the world. That Jung knew of an objective spirituality is clear from his autobiography, but he clearly was not able to stand up for this in the scientific-medical climate in which he was working at the beginning of the 20th century.

For a long time this presented no problem until a certain, decisive question arose: If everything that has meaning is inside the soul, then what is the world outside, the table, the sky, the tree; in fact, everything in the sense world? It was clear that there could not be inner meaning if the outer world had none, other than the explanations that are given to it through the Dar-





2



5



3

6





4

7





A

B



Pictures C and D are on front and back cover.

winian/reductionist view. So the confrontation with natural science could no longer be avoided. The books of Rudolf Steiner that specifically address this question, such as 'Goethe's Theory of Knowledge' were not known to me. This is the central, 'burning point' of anthroposophy, and it can only be worked through in thinking, for what has been lost through thinking can only be found through thinking, in order to save the whole human being.

I had to give much time and a good deal of inner upheaval to this dilemma. No scientist that I knew could help, or even understand the problem. To me it seemed to be a disaster of apocalyptic dimensions, not only personal, but for humanity as a whole, for if it is true that the world around us is 'nothing but' then it seemed to me that we were all doomed.

This is the background to these paintings. As was said above, they did not come out of the thought processes themselves, in any abstract way. They came out of the effect of these battles on life itself. But I did know when an image was right, or not, and some things were certain: in the 'brown' paintings, the figure had to be neither male nor female, and while there was no intention to make that figure deliberately ugly, there had to also be no deliberate beauty. The horizon in these 'brown' paintings was always the place of the meeting of dark and light, and the flowers, hydrangeas, have this property that even when they have withered, the form is retained.

But in retrospect, 40 years later, other images have become clearer, and this is best shown by regarding the paintings individually.

Picture 1: Human Being with a Leather Parachute: here the parachute, which could not lift anything into the air, could be seen as the brain, or brain-bound thinking, which can never free one from the earthly. The threads, or strings, give an impression of the intensity of such a situation. **Pictures 2 and 3:** But the brain also gives security. It can be used as a vessel to explore the depths, and can be a protection against drowning—we need our brains. Brain exploration, or one could say here, scientific exploration, uses methods that are 'bony'—a kind of image of instrumentation, physical and unable to apprehend 'life'. **Picture 4:** Trying to be born out of what is the unredeemed earth. Here, the threads, white threads, seem to say that there is something of great value that in this earthly that needs to be born with the human being. A spiritual embryology. **Pictures 5, 6 and 7:** After these, came the 'blue' paintings, which show a certain healing of the wound. They bring an entirely different perspective. Although this is an entirely retrospective interpretation, some things are clear: the figure is female, and all these paintings have a certain fourfoldness.

The second series: **Picture A:** A crystalline form, perhaps the physical body, no longer so dense, being born out of the grave. **Picture B:** A fluid, or plant filled, space, a place of life. **Picture C** (front cover): In this space, a figure swimming or floating, or looking down into the life sphere. An image of the human soul, usually depicted as female. **Picture D** (back cover): The sun, perhaps still fractured, an image of the emerging 'self'.

Although all of this is an interpretation made after 40 years and in the light of the work of Rudolf Steiner, one can see that in these 'blue' paintings there is in fact a fourfoldness that corresponds to the image of man, of body, life, soul and spirit. It is this image of man that has been so reduced in our time. Even although there are now many streams of holistic science, only anthroposophy goes as far as placing the visible human being within a limitless spiritual reality. Holistic science is based on the conviction that the wholeness of the individual is the organizing force for the underlying cells and organs of the body and this is now well supported in research. But there is little suggestion that this individuality can grow, invisibly, spiritually, as far as the stars, and beyond, and that with each step of spiritual growth into the invisible, the visible organic, the human body, also goes through transformation. These transformations may be subtle, but in the end, it means that textbook anatomy and physiology are but a stage on the way and are not fixed as eternal truths. What is said in the Gospels and is also unfolded in the Christological works of Rudolf Steiner makes it clear that the Resurrection Body is a latent power for every human being, and that Christ showed the way. Put in a very oversimplified way, that body of resurrection is the spiritual transformation upwards that can reach as far as the physical body, so that heaven and earth are united.

It has far-reaching consequences, i.e. that the human being has, in principle, no upward limit to development, and is certainly not limited by death. The religious climate of today, full as it may be with good will, is nonetheless permeated through and through with the limiting Darwinistic image of man. There is the 'leap of faith' that Kant described, that allows human beings to believe in the Divine even as far as the Resurrection, but it leaves a deep gap between knowledge and faith that leaves a kind of anxiety in the soul. It also means that Christ remains forever on the other side of that unbridgeable gap, so far away that for most people He is unreachable. Only a true image of man can heal that gap, and that true image lies behind and within all the Sacraments of The Christian Community.

My thanks go to Peter Selg without whose encouragement these paintings would never have come out of 'hiding'.

Horses as helpers on our spiritual journey

Christine Hudson

'In history and in legend, horses represent the highest of human ideals and are associated with the bravest and the best of humanity. '

Sadly, this is only partly true. In its dealings with horses, humanity has also sunk to the most cowardly and cruellest, even though, or perhaps just because of the wonderful nature of horses, as the second part of this quote says:

'Integrity, dignity and grace are part of the horse's natural being.'

Franklin Levinson

So, what is the nature of horses?

Horses are herbivores. Therefore, they are prey animals, they are the hunted ones. Put yourself into the 'hooves' of the hunted animal and think about what would help you to survive: big eyes on the side of the head to give you nearly 360 degree vision; ears that can swivel in all directions, skin so sensitive it can feel the landing of a mosquito, lightning fast reactions and feet so swift as if they had wings. Also, large lungs and, not least, a big heart.

Equines live in herds, in large family groups, following a highly sophisticated social order which exists for the good of the group. This order is assessed and maintained through rituals performed on a daily basis. I have studied and observed these rituals and never seen anything more beautiful, fairer, wise and considerate.

These noble creatures are so sensitive; they perceive every slightest change in their environment. When we are in their presence we are observed by them into the depths of our being and every tiniest move of every part of the body bears meaning, tells them about how we feel and about our intentions. In the ritual of greeting the horse asks: 'Who are you, how do you function and what is your intention?'

The herd has leaders. The leader's task is to take care of the herd, nothing more and nothing less. It is an entirely selfless task which is performed by horses who are strong of character, not in need of reward or close companionship, independent souls.

If a human joins a horse, he must take on this task, in the same spirit as horses do, or he gives his horse no choice but

*Christine Hudson
is a member of the
congregation in
Stroud.*

to take leadership himself. What then, if neither horse nor human are up to the task? This is where the conflict begins. The conflict which has caused so much injury, even death, and which most of the equestrian world tries to solve with training methods getting ever more cruel and with gadgets which can only be likened to medieval instruments of torture.

Horses have been intimately connected to man's advancing civilization, playing an instrumental role in warfare, transportation and agriculture.

Times have changed and technology has replaced horsepower. The relationship has changed. Horses fulfill our need for recreation and competition, and never, ever is the relationship a neutral one. It explores the heights and depths of feeling, makes humans act in the most demeaning manner, but also, importantly, causes others to search the world and their own hearts for a better way forward. In the opinion of the enlightened horse trainer K. F. Hempfling (www.hempfling.com.au), it was never so that in ancient times man caught the horse because it was useful to him. No, the horse joined man when the time was right.

We learn from Anthroposophy that the kingdoms of nature have taken on to remain in each stage of development which we have to overcome on our journey to becoming human. Christian Morgenstern expressed this in one of his most beautiful poems, 'The Washing of the Feet', which is also clearly imbued with the sentiment of gratitude.

So, what do we owe to horses? What is the horse waiting for us to develop? Rudolf Steiner's speaks about this in a lecture on The Apocalypse of St. John:

To what do we owe the fact that we have become intelligent? What animal form have we put forth from ourselves in order to become intelligent?—Curious and grotesque as it may appear, it is nevertheless true to say that if there were not around us the animals which belong to the horse nature, man would never have been able to acquire intelligence.

I have lived with a question for many years: What can we learn from horses?

I have read countless books, searched websites, watched video clips on YouTube and gone on many training courses. I have also spent countless hours sitting or walking in the company of horses, stilling my mind, listening and asking the horses themselves.

Two things stand out for me:

Firstly, being with horses always causes strong feelings. These need to be channelled in the right direction or, from the horse's perspective, the herd's safety is in jeopardy. And when the horse perceives a threat to its safety it reacts with natural flight or fight behaviour which is usually not what the

trainer had in mind and is sometimes extremely dangerous. For us, this provides a constant challenge to penetrate our feeling life with consciousness and morality.

This brings me to the second point, which is the power of thinking. Horses react to their environment to the point where they seem to mirror our very souls. As humans, we are asked to consider our actions, not merely to react. We are not naturally wise, at least I am not, but I know that I can school my thinking in order to one day in the far future be part of the fulfilment of man's journey. In the shorter term, through engaging my intelligence in the study of the nature of horses and the development of my skills as a horsewoman, I can choose my own actions more wisely.

In the last ten years or so, more and more people have come to similar recognitions through interaction with horses. People with no previous religious inclination have told me that when they changed their way with their horse from a domineering, competitive way to a more listening and understanding one, they began to think about God.

There are those who recognise in the horse the messenger between Earth and Heaven, which it has always been in mythology and fable, who feel that horses can help to lead us on our spiritual journey to become better human beings. There are those who allow horses to join in healing body and soul. One such woman is Liz Mitten Ryan, who has written books inspired by her animals. In one, her horses say: 'We are waiting. Waiting for you to take the next step and redeem us.' (www.lizmittenryan.com)

To end, I would like to share an experience. I myself have treated horses at times in less than a worthy manner and our communication has been one dimensional, with me as the—failing—goal oriented, proud and self-righteous director.

Then, after an accident during which I heard my horse, or my angel (I don't know which), say: 'For Goodness sake, wake up!' our conversation became two dimensional and we communicated across the worlds of two different species, acknowledging each other's differences.

Then something extraordinary happened. In moments of harmony a third dimension enters, an energy which lives in the movement of selfless communication.

And in those moments, we can dance together in a constant flow of communication from one to the other.

Maybe, one day, we will learn to communicate with our own species in the same spirit.

Thank you to my horse Shadow!

Conflict as an Evolutionary Impulse

Audrey Flynn

'Increasingly in the future the inbuilt sense that one human being has for another will so diminish that even mothers will not automatically love their children.' My heart plummeted at the bleakness of this image as I sat in the hall in Dunshane Camphill Community, Co Kildare with the other participants of the Leadership Training Course, listening to Margarete van den Brink speak, 'all instinctive, automatic motherly behaviour will disappear.' Once my heart stopped plummeting I thought to myself 'So how will children be loved then?' And straight away the answer—'Mothers will love their children by consciously connecting with them out of their deeper inner self and love.' They will choose to love them!—and my heart soared. They will be free—they will choose to love out of freedom, out of who they are as free individuals. Without the instinctive, the automatic, what will appear, (or be born), is love out of freedom, out of the mothers as free individuals who understand the needs of the child and want to help them become who he or she really is, love out of freedom for us all as free individuals, for our fellow human beings. What greater sign of personal freedom than that you don't automatically love your child, or automatically have a fellow feeling for another human being—isn't evolution a wonderful thing altogether! Of course the challenge is, as always, to manifest that freedom as a positive.

In the nature of things, as one thing diminishes, another increases—so what will replace this sense, this inbuilt fellow feeling for the other?—The answer—Conflict!—What?—Conflict, chaos, bitterness, fight-

ing?—No, not conflict as a destructive force, (unless we free people choose that), but conflict as a blessing, conflict as a gift. It will be the conflict between people that will allow us to notice that, 'Oh, here is someone else, another individual, different from me—What do we have to learn from each other?'—Thus placing Conflict Ability—conflict management and conflict resolution in a particularly sacred place for human kind.

Putting in place the structures in your life/family/workplace, that allow you to:

- a) *notice conflict as early as possible*
- b) *consciously choose to face the conflict and learn its lesson*
- c) *do so in an informed and supported way.*

opens up a world of self-knowledge and potential for peace, or at the very least, the accurate placing of realities of life into a context—a practical application of Love.

To face conflicts in a healthy and open way, (such as the process outlined so clearly by Margarete as part of the Leadership course), gives us a tool of love, a process of respectful empathy for the self and the other that not only allows, but actively encourages the light of healing/light of consciousness/an angel/the spirit, (take your pick), to enter the conflict and, once that happens, the individuals truly meet and a resolution or path to resolution opens.

A brief description of the essentially simple process is:

Step 1: Notice or feel there is a problem or a conflict.

Step 2: Take responsibility for the solution of the conflict.

Step 3: Bring up the problem. Ask questions and listen. Be especially open to feelings.

Before expressing yourself, let the other party express her/his complaints, problems, inhibitions, hurts as freely as possible, do your best to understand them.

Step 4: Ascertain the real problem. Put it properly into words. Best to write it out in a couple of sentences.

Step 5: What is the aim the parties can see arising out of this? What changes in behaviour are needed? Make agreements, draw up an action plan.

Step 6: Put into practice. Carry out the plan.

Step 7: Evaluate. Does the solution work? Are the agreements kept? Do they have to be readjusted? or maybe amplified?

FOUR PRINCIPAL RULES

are important here:

- 1. Everyone should be open and honest.*
- 2. Everyone can tell his/her side of the story and will be listened to carefully.*
- 3. Everyone will listen to the other party without objections and take on a positive attitude aimed at understanding the other person(s).*
- 4. Opinions and feelings must be supported by facts or examples of specific behaviour.*

A dream

Agnes Burns

Sometime in 2008 I had a dream.

As often happened, it was a dream about sitting an exam, and me totally being unprepared for it. This time it was very clear what

It can be done very informally one to one over a cup of coffee or more formally with a supportive witness/process holder or with a professional as the conflict requires.

A point to note—It may not be wise to start with your longest standing, most tangled conflict. There is an observable process called the 9 steps of Conflict Escalation which, (paradoxically), is a downward spiral of destruction. The most important thing you need to know about it is that you don't want to go much beyond step 3 on it. Once you are firmly entrenched further along or sliding on down—professional help is needed for resolution.

So the earlier you pay respectful heed to your conflicts the better—embrace your conflicts, appoint conflict spotters in your organisation, inform yourselves of the process and use it, find experienced people who can support you in it, put conflicts as a standing point on agendas, and manifest an evolutionary dynamic today!

Audrey Flynn is a member of The Christian Community congregation in Tuamgraney Co Clare.

Margarete van den Brink, Consultancy, Communications and Leadership Development, is currently running an International Leadership Course, part time, in Ireland. www.margaretevandenbrink.nl

the question was 'Give the latin symbol for copper.'

I didn't know it, I was anxious in the dream to the point of distress. In the morning I

carried still this heavy feeling of not having known the answer. It was so uncomfortable that I asked my son to look it up on the computer.

Periodic Table of Elements.

Copper—Transition metal General 29.

Cuprum. Cu.

So the answer had been Cu.

I repeated this many times to understand the meaning of it: Cu Cu Cu Cu ...

I said it out loud, until I heard myself say: 'See you, See you See you!!!'

I was amazed because I understood that someone was saying to me 'I see you' and in my heart I knew who it was.

In my childhood I had a dear friend Willy R. (a cousin once removed) He was a bit older than me; he was my brother's best friend. He was a much loved only child, and he came to play with us often. He was clever, and my brother was very practical, so they invented great games, and I was always allowed to join in.

Willy R. was very kind to me, and I realized later in life how very important his kindness had been to help me survive. Our home life

was heavy and sad and I was deeply oppressed by this atmosphere. His presence brought light into my life. Later he got married and I moved to England. We really lost touch but I sometimes thought of him. Then my sister told me that Willy R had cancer of the throat and with the illness had lost his voice. I was so shocked and so sad and when he died I could not utter my grief because there was sadness here too in my present circumstances.

Then one day I just overflowed with grief and distress, I just cried out: 'dear, dear cousin, dear Willy, I can't bear it that I've never seen you again, and could not give you a bit of support in your illness.'

I cried myself to sleep and then sometime after I had this dream of Copper—Cu. And I knew it was Willy R., yet again coming to comfort me, as he had done with kindness in my childhood. I was full of gratitude. Since then, my dear cousin has appeared in a few dreams, talking to me, reassuring me that he was well.

I cannot express enough how this kindness has warmed my heart. In his life, my cousin Willy R. was a chemical engineer.

Book Review

The Quality of Numbers 1 to 31 Wolfgang Held

Floris Books, ISBN: 0863158641

Review by Maarten Ekama

I still remember the day my daughter came home from school bursting with excitement with her latest Guess-what-we-learned-at school-today question: 'What is the biggest number?' I tried a million?, a billion?, a zillion?, a googolplex?, infinity?. All wrong. The answer she informed me gleefully, is ONE. Now my daughter had been very interested in numbers and arithmetic for some time, and had already explained to me why six was afraid of seven* a few weeks earlier, so I

asked her to explain: 'Because one contains all the other numbers.'

Wolfgang Held would have approved of her answer, for he writes, in his fascinating book *The Quality of Numbers 1 to 31*, 'One is the whole from which all the other numbers grow.'

The numbers we use to count are often referred to as natural numbers to distinguish them from integers which include both the positive and the negative whole numbers. We learn to count by learning to recognise that five fingers have something in common with five oranges, five gold rings or a picture of five cats. This is the quality of five. Once

we recognise it, we no longer need to think about it.

The ability to count is one of the characteristics which distinguish human beings from even the most highly developed primates. Chimpanzees can be trained to recognise and take, say, seven bananas from a larger bunch, but are they really counting? Numbers are concepts used by all people in all cultures to express quantities. We count without having to think about how we actually do it, a bit like walking or riding a bicycle.

It is of course possible to count using negative numbers and whereas children would not normally be expected to count things which do not exist, banks and governments have during the past few years done a great deal of counting of non-existent things, using some very large numbers indeed!

Given that the process of counting depends on the quality of numbers, it is surprisingly difficult to try to think of a number as a quality, fiveness, say, without imagining five objects or a big 5 (or five or V or IIIII) in our heads. Trying to think of the nature of the number without the help of imagined objects, signs or symbols, is like trying not to think of pink elephants having just been asked not to think of pink elephants.

How can we learn to understand the quality or inner nature of numbers, the fiveness of 5, or the twenty-nineness of 29? Held uses three approaches:

- *the mathematical approach based on arithmetic and geometry*
- *the manifestation of numbers in nature (mineral, plant, animal, and human)*
- *the manifestation of numbers in culture and religion*

A short chapter is devoted to each number in turn, starting with one, and going as far as 31, so that there is at least one number for everyone – the date of our birthday. In these 31 numbers we meet eleven prime numbers, five square numbers, seven triangular numbers, two perfect numbers, five rich numbers, but no befriended—or amicable—numbers. Prime numbers, square numbers and triangular numbers are known to schoolchildren across the world (and are likely to have been forgotten by most adults). Perfect and rich numbers were studied by the Greeks and depend on whether the sum of their factors is equal to or greater than the number itself. Plato was able to prove that the smallest befriended number pair is 220 and 284 (because the sum of the factors of the one equals the other).

It was not until 1636 that Fermat discovered another pair of befriended numbers (17296, 18416). Later Descartes found the third pair (9363584, 9437056). By the end of the 18th century, 62 amicable pairs were known. In 1866 a 16-year-old Italian schoolboy startled the mathematical world by proving that the numbers 1184 and 1210 were befriended. It was the second lowest pair and had been completely overlooked until then.

Is this interesting? Yes, in the sense that Mount Everest is interesting to mountaineers. It is also important because work on number theory forms the foundation of encrypting, which is essential in our modern-day e-world.

But for those who are neither number crunchers nor mountaineers, there is much else of interest in the book. Many numbers are related to the human being (5, 23, 29, 31).

Some are down to earth (4), some point at the sun (11, 22) while others include a more spiritual quality (3). There are numbers indicating new beginnings; the eighth day is the day after God rested and the day of the resurrection.

17 plays a similar if less obvious role. The flood both began and ended on the 17th day of the month,

The ROWAN TREE B&B

Need to stay in Edinburgh? Come and stay with us!
Our quiet and comfortable B&B is close to the city centre.
Good breakfast choice with locally sourced organic and
biodynamic ingredients where possible.

Huw & Jane Sheppard
39 Merchiston Avenue
Edinburgh EH10 4PD
Tel: 0131 229 7803 Email: therowantree39@yahoo.com
Mobile: 07792029608 www.edinburghrowantreebnb.co.uk

Off street parking
From £30pppn
(long stay/child discounts).



and 17 days after conception the incarnating individual (Rudolf Steiner calls it the spirit germ) unites with the physical embryo. For many women it is around this time that the first outward signs of pregnancy appear.

There is only one instance of algebra in the book, and this occurs in chapter 24. 24 is a very important number (24 elders round the throne of God in the book of Revelation) but also very impressive is the fact that if any prime number greater than 3 is multiplied by itself and the answer divided by 24, the remainder will always be one. Even if you know all about factorising the difference between two squares, it's still pretty remarkable and Held's proof using algebra does not diminish our sense of wonder.

There is much to think about and ponder and readers must decide for themselves whether the many details and relationships explored do in fact have meaning at a deeper level. For example, does the fact that human beings have 23 chromosomes (as does the ash tree) reveal something of the quality of 23, or do we have 23 chromosomes because the (unknown) quality of 23 is somehow linked to our humanness?

This is a book not just for those who enjoy maths but for everyone interested in the order and structure of the world. Every chapter is an invitation to consider and reflect and, with or without a calculator to hand, explore for ourselves the relationships and harmonies revealed in this absorbing and very readable little book. A sentence written by one of my students many years ago provides a fitting summation.

One question on a GCSE maths paper I was marking asked for the definition of natural numbers (possible answers: whole numbers, counting numbers, or positive integers). One student however, was able to see the larger picture. She had written:

Natural numbers are numbers made by God because God does not do anything by halves.

* because 7 8 9 (7 ate 9).

Temple Lodge Club a quiet oasis in the middle of London



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

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

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

Breakfast is served in the ground floor Dining Room looking out over

the quiet, secluded garden. A library provides a space for relaxation or quiet reading. All the rooms are well appointed and comfortably furnished, the two double rooms being deluxe rooms.

All prices include breakfast and are per room:

- Single room from £55 per night
- Single room with ensuite shower from £60 per night
- Shared room with ensuite shower from £70 per night
- Shared room, no shower from £66 per night
- Twin room from £77 per night
- Deluxe Double from room £89 per night
- Same, single use, from £65.50 per night

All rooms have hot and cold water.

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

Temple Lodge Club
51 Queen Caroline Street
Hammersmith
London W6 9QL
Tel: 020 8748 8388

(020 8563 2758 if unobtainable)

Fax: 020 8748 8322 (will also take messages)

e-mail: info@templelodgeclub.com

www.templelodgeclub.com

SAINT PAUL

Challenges for Contemporary Thinkers

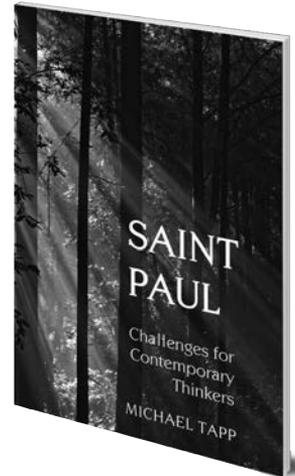
MICHAEL TAPP

The writings of St Paul in the New Testament are full of challenges to contemporary ways of thinking. Paul was carrying Christianity beyond the Jewish community and inevitably that resulted in cultural and social clashes.

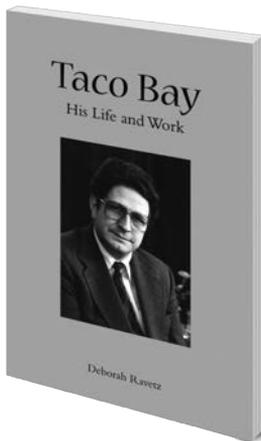
In this readable little book, Michael Tapp explores Paul's claim to spiritual authority. He looks particularly at the themes of freedom and morality in Paul's epistles, and how they are connected to individual responsibility. This is a fascinating exploration of the issues raised in St Paul's epistles.

72 pages | paperback | 978-086315-922-0

NEW



£6.99
Available
Now



£8.99
Available
Now

TACO BAY

His Life and Work

DEBORAH RAVETZ

Taco Bay was born in 1933 in Switzerland to a Dutch mother and Swiss father. For a time he worked in Camphill, but at the age of 28 was ordained a priest of The Christian Community.

He worked in Edinburgh for many years before becoming lenker of the Netherlands. In 1977 he moved to Stuttgart taking on many of Rudolf Frieling's tasks as erzoberlenker, leader of the whole movement, a role he took on fully after Frieling's death in 1986.

Taco always had a world-wide perspective, and during these years The Christian Community expanded to Australasia, Japan and eastern Europe. Breaking with the practice until then, he stepped down from his office, consciously handing it over during his life. He died in 2011.

This is the first biography of this influential and spiritual man.

96 pages | paperback | 978-086315-919-0



**Floris
Books**

www.florisbooks.co.uk

If you have difficulty obtaining these books from your local bookshop, you can order them direct from:

BookSource, 50 Cambuslang Road, Glasgow G32 8NB, UK
Tel: 0845 370 0067 Fax: 0845 370 0068

Quote **PR0912** to receive a **10% discount** on these titles

Kaspar Hauser

Celebrating the 200th Anniversary of His Birth



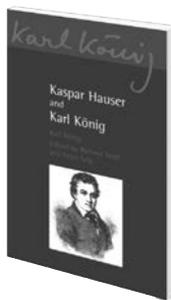
In 1828, a ragged young man of about sixteen wandered into the city of Nuremberg in Germany. He could barely speak, and appeared to have been released from a strange captivity.

Many people at the time were drawn to him and felt great compassion, not just for his fate and mysterious background, but because of the impression his presence made on them. Kaspar Hauser had a remarkable purity and innocence, and people were touched by his sensitivity and perception.

The background and true identity of Kaspar Hauser was never discovered, despite numerous attempts to uncover his origin. The theory that he was of high birth and had links with the court at Karlsruhe, was never proven and to this day, he remains the strange enigma he was at his own time.

Kaspar Hauser stayed in Nuremberg for almost four years before going to Ansbach. In December 1833 he was stabbed and died of the severe wounds. The mystery of this murder was never solved.

He was called 'The Child of Europe' as he became famous through his sudden rise and sudden death. His fate was widely discussed all over Europe, and people from all walks of life were moved by the tragic destiny of the foundling.



Kaspar Hauser and Karl König draws together Karl König's thoughts on the enigma of Kaspar Hauser, as well as exploring König's deep connection to the young man. The book includes König's essay 'The Story of Kaspar Hauser', as well as essays from Peter Selg and Richard Steel.

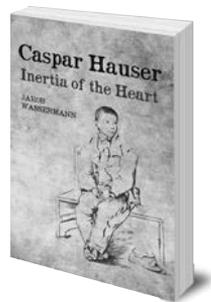
168 pages | paperback | £14.99 | 978-086315-879-7

10 b/w photographs | Karl König Archive, Volume 12 | Available now

Caspar Hauser: Inertia of the Heart tells the story of Kaspar Hauser's remarkable, short life and his effect on those who met him. This classic book is a highly researched and engaging novelisation of the life, and mysterious death, of this remarkable figure.

NB: Throughout the book Kaspar Hauser is spelled 'Caspar Hauser', as it was originally published in English in 1928.

468 pages | paperback | £16.99 | 978-086315-880-3 | Available now



**Floris
Books**

www.florisbooks.co.uk

If you have difficulty obtaining these books from your local bookshop, you can order them direct from:

BookSource, 50 Cambuslang Road, Glasgow G32 8NB, UK
Tel: 0845 370 0067 Fax: 0845 370 0068

Quote **PR0912** to receive a **10% discount** on these titles

Guest Rooms

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

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

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

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

**Suggested contribution
£12-£15 per person per night.**

Further information and reservations:

Steve Eyles 07792-805154
or the church: 01364 644272
tccdevon93@yahoo.co.uk



NEWTON DEE COMMUNITY

WHAT ARE YOU LOOKING FOR?

A long-term or short-term career change or break

- A sabbatical
- A gap year
- Something different
- An opportunity to meet special people
- A very different experience of life
- A possibility to lead a holistic and inspirational life
- The chance to live in and create a home with adults at risk
- Work on the land, in craft workshops, homemaking, administration, producing plays, music, celebrating the Christian festivals, training opportunities

If any of this appeals to you as a short-term opportunity or a long term commitment and you would like to discuss your aspirations and our opportunities - please contact
Vibeke Sunddal - Sunddal@onetel.com

Further information about Newton Dee Camp Hill Community is available at newtondee.org.uk

Newton Dee is a Camp Hill Community living and working with adults at risk.

Centres of The Christian Community

AUSTRALIA

Adelaide (08) 8339 6466
3 Anzac Ridge Road (P.O.B
216) Bridgewater, S.A. 5155

Canberra (02) 6295 3752
Civic Square P.O. Box 651,
ACT 2608

Melbourne (03) 9029 2769
and (03) 9029 7812
319 Auburn Road, Hawthorn 3122

Sydney (02) 9810 6690
PO Box 965, Rozelle, NSW 2039

CANADA

Toronto (905) 709 4544 901
Rutherford Road,
Maple, ON L6A 1S2

Vancouver (604) 415-0600
5050 Hastings Street,
Burnaby, BC V5B 1P6

NAMIBIA

Windhoek +264 (61) 225791
Uhland Street 3, (Box 11359)
Windhoek

NEW ZEALAND

Auckland (09) 525 2305
10 Rawhiti Road, Onehunga

Hawkes Bay (06) 878 4463
617 Heretaunga Street East,
Hastings

SOUTH AFRICA

Camp Hill Village
(021) 572 5922
PO Box 1451 Dassenberg 7350

Cape Town (021) 762 0793
39 Timour Hall Road, 7800
Plumstead

Johannesburg (011) 789 3083

46 Dover Street,
Randburg 2194
(Box 1065, Ferndale 2160)
KwaZulu Natal (031) 768 1665
148 Kangelani Way,
Assagay 3610

UNITED KINGDOM

Aberdeen (01224) 208 109
8 Spademill Road,
Aberdeen AB15 4XW

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

Bristol (0117) 973 3760
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 (0115) 932 8341
Malin House, St. Mary Street,
Ilkeston, Derbyshire, DE7 8AF

Kings Langley (01442) 216768

or (07949) 324349
The Priory, Kings Langley,
Herts. WD4 9HH

N. London (020) 8563 2758
34 Glenilla Road,
London, NW3 4AN

W. 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

Oaklands Park (01594) 516 658
Newnham, Glos. GL14 1EF

Stourbridge (01384) 377 190
22 Baylie Street,
Stourbridge

W. Midlands DY8 1AZ
Stroud (01453) 762926
73 Cainscross Road,
Stroud, Glos. GL5 4HB

IRELAND

East Clare +353 (061) 640967
Dewsborough
Tuamgraney
Co. Clare

UNITED STATES

Boston (781) 648-1214
366 Washington Street,
Brookline, MA 02445

Chicago (773) 989 9558

2135 West Wilson
Chicago, IL 60625

Denver (303) 758 7553
2180 South Madison Street,
Denver, CO 80210

Detroit (248) 546 3611
1320 Camden in Wanda,
Ferndale, MI 48220

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

New York (212) 874 5395
309 West 74th Street,
New York, NY 10023

Philadelphia (610) 647 6869
212 Old Lancaster Road,
Devon, PA 19333

Sacramento (916) 362 4330
3506 Eisenhower Drive,
Sacramento, CA 95826

San Francisco (415) 928 1715
906 Divisadero Street
San Francisco, CA 94115

Spring Valley (845) 426 3144
15 Margetts Road
Monsey, NY 10952

Taconic-Berkshire Region

(413) 274-6932
10 Green River Lane,
Hillsdale, NY 12529

Washington, D.C. Baltimore Area, also Chapel Hill, NC
(301) 935-2727

The Parish House
4221 Metzert Road
College Park, MD 20740

OTHER CENTRES IN: Germany, Switzerland, Austria, Czech Republic, Netherlands, Belgium, France, Denmark, Norway, Sweden, Finland, Estonia, Brazil, Argentina, Peru, Japan

September–November 2012



£ 3.50

ISSN 0967-5485