

The Christian Community

Perspectives



June–August 2013

Contents

Gravity, Warmth and Light: Three Gifts of the Trinity	3
<i>James Hindes</i>	
Religious Renewal is Social Renewal	5
<i>Hartmut Borries</i>	
On the relationship of The Christian Community to the earth	11
<i>Martin Samson</i>	
The Yo-Yo experience or How summer camps contribute to building resilience in children and teenagers	17
<i>Veronika Plantener</i>	
2012 Seminar Trip to Poland	22
<i>Luke Barr</i>	
Book Reviews	24

Cover pictures

FRONT

Creation of the World tapestry 11th century,
museo de Toledo Spain

BACK

Solar tapestry by Jean Lurçat

Deadlines

September–November 2013 issue: 8 July 2013

December 2013–February 2014 issue: 23 September 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, 87 Ian Nicol St

Watson, ACT 2602

Mobile : 0428 991 397

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 83 No. 3
June–August 2013

What is the task of our age? In earlier times, human beings felt that their endeavours on earth worked towards a great purpose. They experienced that they had an angel, the guardian of their life's purposes; that they were part of great communities, peoples and nations, which were watched over by archangels. In our borrowed German word *Zeitgeist* (time spirit) the reality is still expressed that we are part of a yet larger grouping, our contemporaries in this age—what the gospels call 'this generation'. Discerning the task of the Time-Spirit—making real for ourselves the thought that all 7 billion human souls presently on the earth are engaged in a common enterprise—can be a challenge. If we look at the problems that beset us, we see the resistance the Time Spirit confronts us with, in order to strengthen the capacities in us that we need. What is work? How is value created? What is freedom? What does it mean to love? All of these questions—and there are surely many more—lie below the surface news of war, economic disruption, and cultural dissolution. They give us the key to understanding the great schooling we are undergoing. When we experience the challenges of our time in this way, they lose their power to daunt us, and they become truly our opportunities to collaborate with the Time Spirit in attaining our goal.

TOM RAVETZ

Gravity, Warmth and Light: Three Gifts of the Trinity

James Hindes

The earth has sometimes been compared to a spaceship, a machine hurling through the black void of outer space. In this scientific vision space is stunningly cold and inimical to all life. But this simplified picture is wrong; it leaves out the Sun.

The earth is not alone. The Sun's gravity, warmth, and light, a trinity of forces, bless the earth constantly.

- ◆ **Gravity** holds the earth in place, spiralling in orbit around the Sun so that it can never be lost in space. (And the earth's own gravity holds the earth together.)
- ◆ **Warmth** from the Sun gives the earth energy so that life can unfold. In all grasses, plants, flowers, trees and all animals, life is ultimately a gift from the Sun brought by its warmth.
- ◆ **Light** from the Sun allows life on earth to become conscious. Animals use many different senses to be aware of where they are and where they need to go next, but it is light that enables the predominant sense of sight. We human beings can only see and understand the things in the world, their connections to one another, and our own relationship to them because of light. Ultimately human in-sight, the inner light of reason begins with sunlight.

We human beings are like the earth with its unknown depths, (if the earth were an apple then the deepest well ever drilled goes no deeper than the red skin on the surface), abundant life on the surface, and a great being of light that sustains and supports it. There is also a trinity of forces that blesses us constantly. God in his threefoldedness is always with us.

James Hindes
is a priest of
The Christian
Community in
Denver, USA.

- ◆ *The power of the **Father God** is much like the earth's gravity that reaches us from unknown depths, holding us up and keeping us grounded. We can never be lost for very long from our destiny. The Father God's laws of destiny and karma give us a solid foundation for our lives. These laws are the manifestation of his love. He pulls us back to those with whom we are to work out the mysteries of love and forgiveness. The Father's power is seen both in the forces*

of our will that rise up from the depths of our unconscious and in the effects on us of all those people who are a part of our lives, past, present and future. The gravity of the Father may teach us through the pain of falling down, through teaching us balance that can only be learned when gravity is present, or sending us people who belong in our lives as surely as the earth is tied to the sun. We can never be far from the Father God because our substance is ultimately his substance as surely as all physical matter is governed by the force of gravity. His love guarantees that every human being has a destiny, a path on the earth that belongs to us.

- ◆ *God's **warmth** comes to us through the **Son God**. From this second aspect of God, the second person of the Trinity, God's son, the power to create is constantly flowing to humanity. His love is in the strength and energy he sends us so that we might deal with every situation in which we find ourselves. This is the power of resurrection available to us through Christ Jesus, in whom the Son God came to earth, gained an understanding of what it feels like to be human, and then overcame death. Since that time we have the strength to embrace any destiny given by the Father. We can live life fully knowing that we have the power to rise again after any failure, death, or defeat; we can create a path for ourselves where there was no path before. Christ's love is always flowing towards us, bearing within it the power to change things. All of our creating, our becoming, and evolving is ultimately the Son God's power to create at work in us.*
- ◆ *God's **light** is also always shining in our human consciousness. The spirit in our mind may not yet, or no longer be, holy but it is an ongoing gift from this third aspect of God's being, the **Spirit God**. The Spirit God sends God's love shining as light into our minds and our lives in all our insights into life's mysteries. Prayer is a conscious activity made possible only because God gave us the power to think. Sometimes the pain that life brings us is a riddle but it can lead us to pray. 'Given my present situation, where do I go from here? What future should I envision and work toward?' We have the power of thought in order to work through such questions, to try to discern God's wisdom in what is happening.*

*The Spirit God is known also as the **Healing God**. Just as light allows us to see each part of the world in relation to every other part, that is, to see everything as a whole, unified by our understanding, so the Spirit God helps us to bring wholeness to our fragmented lives. This is God's love as the power to unite, starting in human consciousness, what has been separated. Ultimately it is the love's power to heal human hearts and destinies through human consciousness. The more we seek to live*

*in the light of **God's Spirit**, the more everything we see will be drenched with understanding; God's wisdom at work in the world will be revealed to us.*

The structure of the physical world is not an accident. It is a reflection of the wisdom of God which originates in the invisible world of the spirit. That is why the substance, laws, and dynamic found in the physical universe are a reflection of higher truths. Just as the sun, earth's star, holds, warms and illuminates the earth, so too human souls are blessed by God's threefold being: his love, his life and his light shine on us every minute of every day of every year without pause.

Religious Renewal is Social Renewal

**Developing social awareness and skills:
Time Banking and Savings Pools**

Hartmut Borries

How does Christ speak to us today? In the sacrament we hear him say that he stands at peace with the world and that he makes us a gift of this peace! Why then do we have so much conflict and strife in our lives? Has it perhaps something to do with our lack of ability to receive and treasure what is freely offered to us?

When in our service we hear the words 'Christ in you' spoken from the altar, what do we think and feel? Do I hear Christ being addressed in myself or in all of us? Do we hear and experience 'you' as singular or plural?

Christ taught his disciples that they will find him in every human being they meet. In the past, people like Francis of Assisi and Elizabeth of Thuringia had living experience and proof of this. Elizabeth nursed a man sick with leprosy in her husband's bed while he was on a journey. Her mother in

law sent messengers to tell Ludwig who quickly returned home to see what his wife was doing. On entering the bedroom he saw Christ lying in his bed, who said to him that the Son of Man had nowhere to lay his head. Ludwig spent the night kneeling in prayer at the bedside. When morning came Christ was gone and in his place laid the leper, now healed from disease. For a while Ludwig and even his mother had been able to see Christ in him.

In his book *Return from Tomorrow*, George Richie describes his near-death encounter with Christ in some detail. After reuniting with his body he felt extremely lonely, missing Christ and unable to reconnect with him. Only much later, when he was helping to clear up Auschwitz, did he befriend a man who looked familiar to him although they had never met. As their friendship grew he was able to tell about his time and experiences with Christ. While he was speaking he suddenly realised why his friend had seemed so familiar. In the eyes of his friend, George experienced the same love he had met with in the presence of Christ.

In one another we meet Christ. After the First World War, Rudolf Steiner gave a series of lectures about the spiritual basis for a healthy social life. He spoke about what Christ is communicating to us today and how we need to give birth to ourselves anew in order to find Him. In this lecture, given in Dornach on 16 February 1919, he described what he called the greatest calamity, namely the separation of religious life from our everyday economic activities. Rudolf Steiner makes very clear that it is not enough to believe in Christ, or keep the 'faith' only when seated in church while continuing to live like everyone else the rest of the time. Christ wants to inhabit our deeds: whatever we do to one another, there he appears at the receiving end.

When celebrating the sacrament, we pray that He may help us grow strong in our recognition and overcoming of sin—that which keeps us separated from the Divine. We want to recognise the forces that separate us from one another and therefore also from Christ. We want to find ways of meeting, understanding and uniting with one another. We pray therefore that we may join with Christ in our thinking and willing. Through these two activities we may freely choose to work together with Him. Accordingly, in our life of feeling, we may experience peace as a pure gift received from Him.

Rudolf Steiner describes these activities as two paths that lead towards Christ: the path of thought and the path of will. About the path of thought, he mentions that we hear Christ speak to us when we listen to another human being as though they were com-

*Hartmut
Borries is a
priest of The
Christian
Community in
New Zealand.*

pletely right. Through our ability to put ourselves into the other person's thinking—putting aside our own thoughts, and listening even if we find the ideas illogical or incorrect—we will come to a deeper understanding of the other. As pure gift, we will be freed from our own prejudice. In our time we have a new word for this activity: empathy—a way of uniting with the other in thought and feeling.

About the second path, Rudolf Steiner describes how we are all born with ideals that die away in the course of time. We need to 'tame ourselves' into new ideals which will help us to work healthily in a social context. Unless we learn to do this, the separation between our religious-spiritual life and our economic-material activity becomes the greatest calamity for humanity. We will develop a relationship with Christ only by giving birth to our higher selves through walking these two paths. Not our thoughts about Christ, but His thinking in us; not our deeds divorced from our religious life, but Christ acting through us; not 'take me as I am, because this is how I have been born', but giving birth to ourselves always anew. This is what the renewal of religious life asks of us.

In New Zealand since 2005 two new initiatives have emerged which are making a difference to people's lives and about a year ago we introduced them in our Auckland community. One comes from the USA where Professor Edward Cahn first developed Time Banking; the other was inspired by the JAK bank in Sweden. Neither activity is a magic wand that changes lives without any effort. Both require a lot of input from a few people who unite with their ideals; both do wonders for people's lives and community; both enable us to reach out beyond our community and most importantly, to bridge the gap between religious practice and daily life.

With Time Banking people exchange services (and to a lesser extent goods) by accounting for time spent. For every hour I receive I undertake to do something for someone else. This means that society as a whole is two hours better off and in the process people develop their relationships and their understanding of each other. In olden times this would have happened naturally in every small community. These days we do not meet so easily on the streets or elsewhere. Therefore we must find a meeting place where people will take the time to speak about what they need help with and what they may have to offer. Often we have no idea what we can do that will make a big difference for someone else. So to create such a market place is a challenge. We do this of course in the community. However, making our time bank more effective will require more input from people who are good networkers. We have more than forty members at present

and people love the idea but it does take some effort to get beyond the deeply-held conviction that having debt is bad and asking for something is a sign of weakness. When we exchange our services for time without any monetary exchange, this is all different. When I ask for something it enables someone else to help who may then feel encouraged because (s)he is needed, no longer lonely and feels able to ask for something they have needed for a long time but couldn't afford. When I go into 'debt' I immediately enable others to be in 'credit'. And all while cultivating our social life! There are wonderful examples of time banks operating in America, Great Britain and elsewhere which you can read about on the internet if you wish to learn more.

In the Savings Pool, we are also challenged to overcome ourselves. Those who join a pool open a bank account into which each member deposits some monthly savings. Every month, the coordinator will inform everyone how much they have saved in total. At our meetings, which take place once a month over a shared meal, we ask whether anyone has a project they need money for. The group decides by consensus what is most urgent. Ideally, the money remains in circulation and isn't sitting in the bank for long. Its use is always interest-free.

The Savings Pool works by reciprocity, which means that whatever I take and use for myself I will also offer to others. A simplified way of putting it would be that when I borrow \$5000 to buy a car, I will not only repay the money as quickly as I can but will simultaneously save another \$5000 for someone else to use. Until I have fulfilled my obligations to the pool, the car is 'owned' by pool members as security, although I have on-going use of and responsibility for it. People are free to join or leave the pool at different times, as long as they are not bound by any agreements they have signed. Credit card debts, bank overdrafts and student fees can be quickly paid off by working with a savings pool. Financing mortgages is harder to achieve. In our modern society we still prefer to pay twice over for our homes—first the purchase price and second in interest to the bank—rather than work together in community and only pay for the house once. In practice we find we learn a lot as we go. We are lucky to have an experienced coordinator who volunteers his time to help us.

While working in New Zealand in our four small communities I have often heard it said that social work is not the responsibility of The Christian Community; that we exist to provide for the religious-spiritual side of things. But, in the parable of the Good Samaritan, we see how Christ demonstrates otherwise, therefore this view must be incorrect. Further-

more, while preparing our founding priests for their future work, Rudolf Steiner made it very clear that social and financial issues are a very important part of our work. Even as early as his second lecture, (13 June, 1921) he expressed how priests must know about the social needs in the community and make sure that those who have the means to help can do so. Time banking and savings pools are tools that can help The Christian Community in our task of community building and healing.

All too often we are not equipped to fulfil all our responsibilities equally well. It is clear that we can no longer afford to ignore the abyss that Rudolf Steiner called the greatest calamity—this gap between our religious-spiritual practice and our economic-material life. All that I do in my life affects others. As soon as I go shopping, drive a car, or eat my food there is nothing that is strictly my private business. Every day, every minute, I have the opportunity to work together with Christ. Whether I choose to do so; whether I have the will to make my life more congruent or not is entirely up to me. That is my private business for which I alone am answerable to Christ.

PS. I have attached an experience of Time Banking with New Zealand's first and most successful initiative in Lyttelton, the harbour-side suburb of Christchurch. At the time of the earthquakes this time bank was so well established that a crisis-support system was well in place long before Civil Defence was able to respond. Afterwards CD wanted to know how Lyttelton managed so well without them!

MY EXPERIENCE OF TIMEBANKING by JULIET ADAMS

As a person whose life has been turned around by Timebanking, I am happy to support any initiative in developing this system of community strengthening.

I came to live in Lyttelton in 2007, and found myself working full time in a family business. Then the February 2011 earthquake ended the life of the business, and I was left stressed and depressed. I went back overseas for a few months' respite and then returned to Lyttelton to search for a new kind of life.

I had previously heard that Timebanking existed but had no personal experience of it. I made enquiries and joined up, though I was unsure of what I could offer. Then almost immediately I suffered a stroke, which brought severe limitations to my ability to manage my life, let alone contribute to those of others. But then I found the real meaning of Timebanking. Immediately I was credited with hours so that I could request

hours of help from Timebankers, for example with transport for medical appointments etc. The ability to ask for help without paying in dollars was a huge help in my financially limited condition.

Then after a short time I was asked by the Timebank coordinators, who knew I must sit and rest a lot, to read and summarise the book about the origins of Timebanking, *No More Throwaway People* by Edgar S. Cahn. The summary could then be read by them and others who wanted to know about it. This was a challenge I was delighted to meet, and it earned me hours with which I could 'repay' physical assistance. So I was asked to read and summarise other books relevant to the concept of strengthening communities, reducing dependence on the national currency and developing greater self-sufficiency in all areas of life. I provided the summaries, learned a whole new approach to life, and was thus able to reward those who helped me with their time.

But the biggest effect on me was that I came to know and appreciate so many people in this town who had previously just been faces passing by. Strangers became friends. I became active in various ways in the community, on a voluntary basis, which brings its own rewards of satisfaction and widening friendship. For example, with the help of various groups, I started a small library of books and magazines about ways of strengthening societies in hard times, of developing sustainable ways of living, and so on. I can't imagine how this would have happened without the initiatives and support of the Timebanking community.

I was not the only one whose life was changed after the earthquakes. Because of the strength of the Timebank system, it was possible for those in immediate need to be given immediate help, even while the town was cut off from Christchurch city and services were down. Lyttelton became well-known for the way its citizens were helped by one another to adjust and cope in difficult, even tragic circumstances. Local health and emergency services linked in with the Timebank teams to bring quick results.

I have talked with many Timebankers about the value of this system, and all agree that, even if they don't trade very many hours very often, the chief value is in strengthening relationships with those around them. Every society needs more of this, especially during hard economic times.

Lyttelton Timebank was the first in New Zealand and is now clearly the largest and most successful, and a major source of assistance and advice to groups starting up and running Timebanks all over New Zealand, through a Coordinator based here, Lisa Bevan.

See www.timebank.org.nz and www.lyttelton.net.nz/timeban

On the relationship of The Christian Community to the earth

King Solomon's Temple and the ritual life of Aboriginal Australians

Martin Samson

People always seem intrigued when the theme of King Solomon's Temple and the cultural life of Aboriginal Australia are mentioned together. This is hardly surprising, as the ancient cultural heritage of the Judeo-Christian world seems, at first, so far removed from a culture that was, up until 300 years ago, invisible to the rest of the world. What do the cultural and spiritual lives of the indigenous people of Australia have in common with some of the more hidden or forgotten aspects of the Hebrew cultural spiritual life? What may they both teach us about our Christianity today? Can they inform us about the role ritual plays for the Earth?

It was an interesting coincidence that made me think of the mutually informing connection of these two seemingly different cultures. A few years ago I was preparing two presentations in Adelaide. One was for a course during the Holy Nights on the inner being of the earth and the other was for a group of people I was leading on an excursion to contemplate a landscape temple not far from the church. Two books found their way onto my desk. One was written by Margaret Barker, a biblical scholar in England who, for the last thirty years or so, has been working on a re-visioning of our knowledge of King Solomon's Temple. She has uncovered many new perspectives on our understanding of the First Temple. The other was a book by a Sydney-based musicologist Jill Stubington, who spent many years with the Yolngu people in northern Australia. In listening to their ritual music she researched their cultural understanding of music in ritual, creation and the land. I have subsequently met both of these wonderful women and their ideas and research have been key in my own thoughts on these things coming together. Ideas that I had roaming around in my head finally had a vessel or framework to mature in.

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

Over the last 60 years or so, many codices and texts have been found and uncovered. Margaret, along with many scholars such as Andrew Welburn, have studied these texts and created a platform from which we can look again at the biblical texts. A huge amount of information and knowledge is emerging through archaeology and scriptural studies that tells us that not everything was included in the Bible and that there is a lot more to the official story. While this is not the place to explore why many of these facts and events were neglected and edited out of the official versions, it is worth saying the obvious. The role of women in the cultural, spiritual and religious life of early cultures has been rediscovered. Not only that but many idioms, titles and mythological aspects of the narrative are no longer seen as being unique to the Christian story. This is exciting and challenging. A title like Son of God, or a temple to Yahweh and his consort the goddess Asherah rock many Christians' assumptions. Hopefully it also excites us enough to want to rediscover deeper, broader and liberating roots of our tradition. To my mind these discoveries give us an opportunity to do some real sorry business, as we call it in Australia, and make amends both to our story and to the effects of our Christian history. We have the opportunity to generate a humble starting point and acknowledge our deep commonality, our denied or suppressed heritage, and begin a process of mutual inter-faith working for the world.

In her work with Hebrew scripture and its translation, Margaret makes us aware that all translation is interpretation. In more ancient languages, words had a number of levels of meaning, certainly more so than most of our language today. One of the interesting passages that she refers to is the lament of Isaiah when the Israelites lost possession of the land. Isaiah 24: 4–6 speaks, in official translations, of Israel transgressing the Law and violating the statutes. The Hebrew word *Hwq* can mean 'statutes,' but can also mean 'something engraved.' While this may seem a minor detail, Margaret outlines a beautiful possibility that there was a Hebrew culture that understood the work of God in creation as the divine plan having been 'engraved' in the Holy of Holies before the manifested world became visible. The Creator and Wisdom worked together and engraved their vision and forms on the face of the deep. These engravings are the foundations of the created world. When we violate them we lose possession or custodianship of the land. This point of view is not unique to Margaret's work and is gaining ground in theological and religious circles.

This article is too short to discuss all the ramifications of this insight, but Margaret opens the door to the possibility that there was a pre-Christian

understanding of resurrection, not as a post mortem experience but as Theosis: the transformation of the human being into a divine being. She extrapolates that the rituals of Yom Kippur, the Day of Atonement, were a realigning of the relationship of the human being with the original foundations or engravings of creation; a divinization of nature also becomes possible as Paul tells us in his letter to the Romans and the ending of the book of Revelation has us contemplate.

How interesting it was then to read Jill Stubington's research on Aboriginal song and ritual. She observed that the Yolngu people understand what we popularly call song-lines as an inscription of the creator gods into the earth. They too understand the activity of the creating ancestors as a foundational inscription. In fact their stories are geomythical in nature. They are legends of the earth created to explain in poetic metaphor and mythological imagery natural features of the landscape. The stories of the dream time tell of creator ancestors, mostly animal in nature, who travel through the landscape. Wherever they do something: sleep, drink water, cry or meet, another piece of country appears. The inscription of creative activity in the landscape is renewed through the retelling of the creation story.

In Aboriginal culture a lot of time is given to holding the rituals of the song lines. In fact the whole totem system of their culture revolves around this. The people who are given care of a particular totem or song-line are not born in blood families like western dynasties. They are born into a totem by the timing and place of their birth within a landscape. Once you have a totem, you have brothers and sisters across the country and are joined into family through the responsibility to care for that aspect of creation. When the people of a particular totem feel the subtle energies shift in the land, the cosmos and the cycle of the year, they are 'called' to ritual. Once again the inscriptions of the creators need renewing in the earth's field and when human beings walk across the land, re-telling the creative inscription story in song, the land generates this re-enlivening.

Each time the custodians and carers of a landscape temple gather for ceremony, they listen to the earth. They sit and listen to the energy and try to find at what level of inscription the earth and cosmos need the ritual to address in its enlivening energy. Some years the earth is more tired than others and the people need to go further back into the inscriptions or deeper down into the life body of the earth. The ritual song and music is then tuned to a different pitch. The ritual dances are modified or intensified to touch and quicken that aspect of the energy of the landscape that year.

In the case of the Hebrew Day of Atonement, human beings have neglected the engravings which has caused their loss of possession or custodianship of the land. Now they need to reconnect to the responsibility and care for the land. It is hard to feel that the Aborigenes could lose their connection to the inscriptions of the divine world, but there is an understanding of caring for the earth as an Atonement which today is popularly called sorry business. When imbalance happens in a landscape temple, either through natural causes such as drought or earthquakes, or through human action such as mining or road-building, the energy ecology is imbalanced. The ecology of a landscape temple needs to be rebalanced and certain subtle energy flows need to be reconnected with each other. An analogy of building a dam in a river requires that a certain river course still needs to be created so that the river continues to be the river around the dam and trees need replanting. Or when certain indigenous people kill an animal for food they pray for the animal and return its life and spirit back into the world energy systems. So too can we work with our impact on the earth. In the two cultures named here the use of ritual is integral to balancing the energy ecology of a damaged landscape. This understanding and practice is also common to many other cultures. Gordon Strachan pointed out in his book *Jesus the Master Builder* similar parallels between the Hebrew and Stonehenge cultures.

The common element between the Atonement of Yom Kippur and the re-enlivening of the Creator inscriptions in Australia is the fact that human beings hold ritual to keep the inscriptions or engravings of the divine foundations or creative Word alive in matter. How far away from our Christian conception of ritual is that? Hopefully not too far!

The question of modern liberal human beings is why Christianity replaced all those beautiful cultures and destroyed so many possibilities for human beings around the world to continue nourishing the earth through their culture. Can there be any justification for that? The popular answer to that is: no there isn't any justification for colonisation and acculturation in the name of an emperor or god. One can track the impact of both imperial and religious domination in the name of progress. Many times it is done in the name of a singular power that wishes to dominate and convince the world to act in this singular way. The loss of indigenous culture and the damage to the being of the earth is painful and tragic. It is part of what leads many people today to dismiss religion in general and Christianity in particular. We desperately need to find another understanding of how the spread of Christianity could have worked out differently and how we can act now to remedy our role in the world.

I think there are two things we can embrace to create a renewed gesture in our Christian working. The first is to understand how Christ's death and resurrection changed the being of the earth, which in turn required a new cycle of festivals and rituals to continue nurturing the earth. The second is to begin real sorry business in collaboration with renewed indigenous culture and work together in the care for the inscribed foundations of the earth. The new inscriptions of Christ need to come to the original foundations. The one does not replace the other or have precedence over the other either. They are all needed and a multi-cultural care of the earth is a way of establishing peace and harmony in deep respect and understanding of the true ritual and cultural tasks of each people and culture on the earth.

Both these steps require of us an evolution in our understanding of the Mystery of Golgotha which many a reader may have already made. This understanding is so wonderfully expressed in the opening gesture of our ritual year in *The Christian Community* when we speak of God's becoming and how that is held within and happens through our own evolution of consciousness or becoming as human beings. As humanity has learnt to understand the world more and more, our conception of the divine workings, inscriptions, imaginations of the Creative Word, the foundational imaginations engraved in the Holy of Holies has also unfolded. Our conception of God has been a process of knowing God within us and each time the relationship of the divine evolves, so too does the role of ritual need to develop a new aspect. The event of Golgotha was one where the mediator between the dualities of the world finally took up dwelling within the human self. This required a whole new series of festivals and ritual to strengthen the inscription of the Light or the Christ personality into our human works. This is not an exclusive realisation as it has been held and enforced in the past, but one that there is a new aspect within all human beings that now inscribes another aspect into the earth. This aspect has words like harmony, peace and love that need to become part of the cosmos through our participation. Some cultures need to maintain the original works of the divine and others, such as *The Christian Community*, enliven, quicken and fructify the birth of the light in the human heart and the earth itself. We could say that a fourth aspect of the divine is being engraved in the evolution of the world through the divine indwelling in the human self.

The Christian rituals are not replacements of ancient ones. We have to stand side by side and let each carry its own aspect of custodianship. I think this would have been a more harmonious way to spread Christianity in the first place. All of my reading and experience show that this would

be in deep accord with the indigenous cultures who know that many ways and different practices are needed to maintain the being of the earth and the cosmic forces. I also feel that if Christianity can come to know that this is, we could reach a point of acknowledging that the old ways of oppressing and conversion were not so constructive. This could also help us reach a point of humble apology in the knowledge that we are an aspect of the world's care. We could then sit more constructively and humbly at the round table of religions and spiritualities. We would have a better chance of being welcomed as equals and co-workers in the care and transformation of the earth and humanity in the knowledge that harmony and peace can be born of the collaborative work of all cultures.

Further Reading

Barker, Margaret. *Temple Theology; An Introduction*.
SPCK, London. 2004.

Mayor, Adrienne. Geomythology in *Encyclopedia of Geology*,
edited by Richard Selley, Robin Cocks, and Ian Palmer.
Elsevier, 2004.

Steiner, Rudolf. *The Birth of Light*.
Mercury Press, Spring Valley, N.Y. 1984.

Strachan, Gordon. *Jesus the Master Builder: Druid Mysteries
and the Dawn of Christianity*.
Floris Books, Edinburgh. 1998.

Stubington, Jill. *Singing the Land; The power of performance in
Aboriginal life*.
Currency House, Sydney. 2007.

The Yo-Yo experience or How summer camps contribute to building resilience in children and teenagers

Veronika Plantener

Evening has come on the second day of our summer 'Children's Camp' on a farm near Melbourne/Australia. The evening circle is over, but the songs are still in our minds and hearts, and here and there on the campground one can hear the quiet humming of '... so how can you tell me, you're lo-o-nely, and say for you that the sun don't shine...'

The helpers have gathered their 'tent-group', all the children have brushed their teeth, they have slipped into their sleeping bag, and are listening to the good night story. Silence spreads over the campground that was filled with children's voices throughout the whole day. I am standing next to the tent of the 'little boys', and I hear Oliver, the 15 year old helper, finish his story:

That's it for tonight. Get yourself comfortable now, I will say the evening verse:

*Good night my friends
Good night
The Sun does share
His wondrous light
For the moon and the stars' delight
I lay my head on pillows soft
As feathered wings around me waft
On angels' wings I'm born aloft
Good night my friends
Good night.*

*And don't forget, we can have great times, and we can have hard times,
but we always have someone watching out for us!*

Oliver is one of hundreds of young people who have become helpers at Christian Community children's camps around the world. The teenagers who become helpers at the Children's camp have to attend several preparation and schooling sessions, where they learn how to be a helper. This involves learning how to recognize the children's needs, how to lead a workshop, how to be a good and inspiring role model and much more.

One of the requirements is to learn how to provide a safe and nurturing space for the children before they go to sleep, far away from home and from the familiar comforts of their room and family. This involves debriefing with the children, finding out how their day was, its highlights and their concerns. This is then rounded off with a story, especially chosen by their helper for them and finally a prayer or verse. Usually the helpers would have sought a verse or prayer from a book, but Oliver surprised me when he said two days before the children arrived, 'I will write them an individual prayer, just for them.'

It was amazing seeing this young man of just 15 years with his group of three nine and 10 year old boys, two of the boys with mild to severe ADS. Not only did he write them a wonderful good night verse but he was the reason why they had five amazing days on camp. Where most other people would have given up out of exhaustion due to the high maintenance of the group, he was just mildly challenged, as he himself was a child that would probably have been diagnosed with ADS, and he had inexhaustible energy. His own life experience allowed him to put himself into the position of those three little boys, and to sense what they needed from him, and how he could lead them.

Six months after the camp this young man has started seeing a counsellor, as he could not deal with his recent growing sadness, depression and feeling of being cut off from the world, of not having energy to live a vivid life like he used to. Oliver, like many young people I work with, struggles at times to maintain an inner balance, to remain resilient in the face of life's challenges and adversity.

Resilience is a word that is used a lot these days in the discussion around children and adolescent mental health. So how do we help young people like Oliver to develop resilience, the ability to bounce back like a yo-yo when going through a hard time like depression and anxiety? Which factors contribute to building resiliency, and how does the children and youth work of The Christian Community, like the running of the summer camps, actively support the mental health and wellbeing of this next generation?

*Veronika Plantener
is a priest of
The Christian
Community
in Melbourne,
Australia.*

What does resilience mean?

Andrew Fuller, an Australian based clinical psychologist defines resilience as: ‘... the fine art of being able to bungee-jump through life. The pitfalls are still there but it is as if you have an elasticised rope around your middle that helps you to bounce back from hard times.’

What are key factors to building resilience within young people?

According to Fuller’s research, there are three major factors that play a role in helping teenagers to ‘bounce back’ even from very challenging situations. The first factor was having a family member that really loved the child or young person. A family member in whose love the child could trust, knowing that their love would always be there, even when outer circumstances were extremely hard. The second factor was having a diversity of friendship groups, so if a child fell out with one group, he or she could fall back onto another group. Having different friendship groups allowed children and young people to have a greater understanding and definition of themselves, because the different groups allowed for different feedback. The third contributing factor to building resilience in young people was having at least one adult outside of their family who took a deep, honest interest in them. Not in a specific role like a counsellor, but just as simple as a sports coach, a family friend, youth worker or minister.

We find that the first factor, the love of a family member, is hard to influence or to support and is very much a concern of the family itself, whereas the two following factors—a diverse friendship group and a supportive and interested adult outside of the family—can very much be supported and nourished by others.

Developing and strengthening resilience key factors through youth work

This is where the children’s and youth work offered by The Christian Community around the world can make an enormous contribution to the lives of many children and young people around the globe.

Schools, and in particular Steiner Schools, where the children stay within the same class and group of children from grade 1 to 12 create a very strong set of roles. Once a child has attracted a certain role or ‘label’ like ‘the class clown’ or ‘the nerd’, it can be hard work to find a new role in the group. Leaving the ‘classmate community’ and group of school friends, and joining a youth group, or a children’s camp helper’s team, where many young people of different ages, and different backgrounds come together, allows a complete

new definition of oneself. The teenager gets the chance to ask: who am I in this group, and who do I want to be? This opens up the possibility of embarking on a deep new explorational journey, where many qualities and skills can be discovered. A helper once said after a successful children's camp: 'I never knew that I was actually good at drama, and how much peace it gives me to sing. I always thought I was bad at everything artistic and never enjoyed participating, because my first pictures in school were just terrible.'

In the same way that the young helpers prepare and take a deep interest in the children that come to the camp, especially their dedicated tent group, so do the adults prepare inwardly and take an interest in the helpers. In working together and setting up a tent, or preparing an afternoon of games, or a meal for the whole camp, a space is created between the adult and the teenager, where in an unthreatening, safe and at the same time casual setting the deepest questions can be asked or discussed. When preparing the route for a cross country game, 18 year old John told me about his fears of moving away from home. John, raised by a single mother, felt responsible for his mother's happiness, and her ability to stay connected to the world. He felt that if he moved out, she would spiral into a depression, and lose her sense of purpose. He was torn between the knowledge that it wasn't his role to be his mother's carer, but also feeling that he could not leave her. Our one hour work together scouting the route probably didn't solve his dilemma, but he found the space to speak and drew comfort from knowing that someone was listening.

In The Christian Community children begin their path with the sacrament of Baptism where two adults promise to accompany and lead that child not only on their path into young adulthood but also to lead the child so it can find and reconnect with the divine forces here on earth. Most of the time the children are too young to choose those guardians, and so the parents make the decision who they should be. However with puberty, which is marked with the sacrament of Confirmation at around the age of 14, the leading role of the guardian comes to an end as the young person needs to find an inner leadership. The leadership of the being that is inseparably connect with our destiny, that can be experienced as one's most loyal confidant, the center of the yo-yo going everywhere where we go in the ups and downs of life. They need to find the leadership of love, truth and life, of Christ himself. Now the young person can decide for him or herself which adults to have as companions on their journey.

Helpers at the children's camps also experience that they themselves are chosen to be guardians by the children; at least for the duration of the camp.

There is another factor for resilience in the life of young people, which is their own spiritual life. Many camps and youth events have shown me that young people who are given an example and an opportunity to explore their own spirituality, their own connection to the spiritual world, their thoughts and ideas about destiny, reincarnation and karma, about good and evil, forgiveness and justice, develop a strong resilience in their biography.

Allowing and creating all of those resilience factors is extremely important if we want to help and support our young people on their journey into adulthood. And we can do it practically if we allow them to step up, and to carry their share of responsibility. A fifteen year old teenager can be an amazing helper and tent group leader for three little boys.

We as adults are challenged in two ways. First we have to do everything to prepare the teenagers for when they take responsibility. We owe them good leadership training and self-awareness training; we need to give them the tools so that they can do their work in the world. And secondly we need to strengthen our own connection to Christ, and we need to learn to trust. To trust, that where we did not prepare them well enough, where we failed to see what was and is needed, Christ will come in and help. Our trust is the ground, the foundation on which this future generation can learn to stand, to walk, to bungee-jump.

They will fall and hurt themselves. But if we help them through their childhood and youth, they will have had the Yo-Yo experience; they will have developed resilience.

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



2012 Seminar Trip to Poland

Who is my neighbour? (Luke 10:29)

Luke Barr

In the autumn of 2012, the Hamburg Priest Seminary had the opportunity to travel to Poland for 5 days. It was planned as a chance to visit one of our European neighbours, a country which most of us hardly knew. We would visit The Christian Community there, and experience a country with a strong and trenchant tradition of Christian religion under the auspices of the Catholic Church.

I and several of my fellow students had often thought of Germany as being the centre of Europe. Poland however can also lay claim to this description. This country of the Western Slavs can be seen as a meeting point between East and West. Perhaps Poland is the actual heart of Europe.

A group of 13 students, alongside the Seminar directors, were accompanied by Rev. Jaroslav Rolka for the duration of the trip.

As preparation, I attempted to acquaint myself with Poland via the internet, reading through various entries in Wikipedia. As anyone who has attempted this will know, it is impossible to do this for too long, as firstly, there is too much to read, and secondly, it comprises one unending stream of dry facts and information. So, armed with a few prosaic facts, I set off to Poland with my colleagues.

I was therefore hardly prepared for the natural beauty, the historical tragedy and the cultural wealth that we encountered in Poland.

We drove as a convoy to the East. Crossing the border, we eventually left the monotony of the motorway, and entered into the magical countryside of the Sudetenland,

which hugs the Czech border. In the fading autumn light we travelled through one old village after the other. It was the last week of October, when the beauty of Michaelmas shines in its last brilliance: Cobble streets, pastoral moods, wood, brook and valleys, gloriously renovated churches amidst dilapidated houses. The serpentine road eventually led us to Stojkow, where we stayed for two nights, visiting a Camphill initiative, with a chapel consecrated by The Christian Community. Here, we heard The Act of Consecration of Man in Polish for the first time.

It is an unforgettable experience to hear the ritual Word of a language one can't speak, spoken over its own soil. Circumstances conspire to make it difficult for the Sacrament to be celebrated regularly in Poland. This seemed to lend the cultic words all the more power and resonance.

Having explored the countryside, and visited Koberwitz, the site in 1924 of Steiner's lecture cycle on Agriculture, we moved on to Krakow.

I personally found this City breathtaking. A vibrant, small city with an intelligent mood, it is one of Europe's best kept secrets. As we walked through the old town, so pregnant with culture, guided by the indefatigable Rev. Rolka, we learnt of the astonishing and often tragic history of this country.

Poland has a rich and important cultural history. The Western Slavs of Poland were united by the 14th Century. They sought in their political history (such as in the Declaration of Horodlo and in the Sejm) to develop and realise a new modern experience of free-

dom. Through this, the individual began to awaken in the heart of Europe. But in their high striving for freedom, they exhausted themselves. The institution in the 17th century of the *Liberum Veto* led to widespread abuse of the free right to disagree. Since all Polish noblemen in the Sejm, the Polish Parliament, were deemed equal, every measure that came before them had to be passed unanimously. The principle of *liberum veto* strengthened democratic elements and checked royal power. Through it, religious tolerance became the norm in Poland, in stark contrast to monarchical Europe. Hence, many Jews migrated to Poland. However, the co-ordination and government of such a society became impossible and led to internal strife and a hollowing out of society. By the late 18th century, Poland succumbed to pressure from her more conservative, authoritarian and Imperial-minded neighbours: Prussia, Russia and Austro-Hungary. In a series of partitions over 23 years, Poland was divided up and finally disappeared from Europe in 1795.

This death of the old Poland, led however to the birth of the new Poland. And this has significant ramifications for Europe.

The three powers that had divided Poland amongst them now imbued the Western Slavic peoples with their own qualities. Poland absorbed from the Russians their great imaginative capacity. From the Austrians, they acquired political and social skill. And from the Prussians, they learnt the virtues of active economic life. These three archetypes entered into the stream of the Polish folk-soul over the decades.

This trinity of virtues can be found time and time again in the little known work of the Polish Idealist intelligentsia, aware of their great task in Europe. Figures such as Mickiewicz, Trentowski and Ciesowski call our attention

to Poland's 'Messianic' task in Europe—a task whereby her people sacrifice their being in order to augment and be augmented by, others.

This is a humble and painful destiny. There is something unusual about Poland's destiny in Europe, so often swallowed up by her neighbours. One has only to think of her history in the second world war, when she suffered at the hands of two alien ideologies: in a pincer between the Nazis and the Soviets. The Katyn Massacre of 1941 and the 1944 Warsaw uprising are distressing illustrations of this.

Our visit on the final day to the bleak Auschwitz Concentration Camp only compounded this feeling of the degradation of the hallowed ground of the heart of Europe.

Erich Colman, one of the seminar directors, related to us his experience in business circles of cases of prejudice against Poland. It was then a shock to find also in ourselves this somewhat ambivalent attitude to the country. Several of us had to admit that we understood the Polish to have a reputation as untrustworthy. And yet none of us had been to Poland before, or even had much interest in the country.

How could this have happened? And why did the country have such a poor reputation?

Later that day, we sat in the church of St. Katherine's. The church began to fill up for evening vespers. All sorts of people came, children, students, businessmen. It was beautiful to see religious practice and community as an integral part of daily life.

Yet Herr Rolka had brought us here to see something else. Amongst the frescoes were the remains of a picture, beyond renovation. We took time to look at it and try and discern what had been there. It became clear that we were looking at an image of Mary, the mother of God. But where once the image had been, there was now an ambiguous space. It seemed

to me that into this space, each one of us could project ourselves. Each of us was a soul, preparing to mother the infant 'I am'.

And yet there was something else: It seemed that Poland too was like this space. Poland too, had for large parts of the modern era also disappeared from view. And this country was like the soul. It had developed in itself the three great social archetypes of the cultural, economic and political spheres. Could it be that Poland was the heart and soul of Europe, where the initiative for the birth of a new human being can find fertile ground? Could a human being of the middle, a being formed out of the virtues of East and West emerge here?

I wondered whether the one-sided polarities of East and West had tried to rid Europe of Poland, this image of the middle. Was there, in certain circles a conscious cultivation of the image of the Pole as untrustworthy and a good-for-nothing? Was there an attempt to degrade this people of the heart of Europe and divert their task?

And yet in this county itself it had only led to a deepening love for the image of the middle, of the soul. The veneration of Mary in

Catholic Poland is well-known. The particularly beautiful and mysterious Czestochowa Madonna is a wonderful example of this. This 'earthy' black Madonna is radiant with the golden light of the spirit, emanating from her halo. Her face is a picture of humble equanimity, a balance between earth and spirit.

Poland has particularly had to struggle to find herself. The third Republic has only existed since 1989. It is a country whose growth of self-identity has been severely and often traumatically interrupted. It is for this and several other reasons that she clings particularly obstinately to the continuity that the 'mother church' of Catholicism offers (and not least, to distinguish herself from Orthodox Russia).

Perhaps out of this mother, the individual will soon be born once more. In the precarious middle ground between East and West, Poland's unassuming folk-soul may be able to nurture in Europe the coming Man, the balanced Man of the Centre.

It was after all, in Jesus' parable of the Good Samaritan that this unassuming, derided outcast man of the Middle (Samaria) proved also to be the true neighbour

Book Review

Rhythms of the week And other explorations of time **By Wolfgang Held**

£7.99, 104 pages, ISBN: 9780863157929
Floris Books 2011

Reviewed by Anna Phillips

Wolfgang Held stresses the importance of our relationship to time as being one that is a fluctuating and undulating movement rather than marching along it in a fixed line.

Hence the word 'rhythms' is used in the title and 'time' is only mentioned in the subtitle. Rhythmically relating to time revitalises energy instead of sapping it. Life therefore need not be a battlefield in which to get things done against the clock but could be a rhythmic flow of activities and rest.

After a brief introduction into the reasons for writing this book and his inspirations for it, Held delves into the various time divisions that make up our lives, beginning with

our week of seven days. Starting with Sunday, each day is given a few pages of characteristics, particularly in relationship to our active (work) life and the influence the planet belonging to that day has on it. He states, for example, that it is not conducive with the influence of Venus to sit an exam on a Friday but that it is a good day to embellish any work we have done on the previous days and to beautify it. The rhythms of the week occupy about half of the book. The other half consists of very short chapters which can easily be accessed for future reference.

Other rhythms Held turns his attention to in these chapters are the year moving through the seasons, the different time frames with their different qualities belonging to every day and the largest rhythm of all—our will. He shows how the past and future need to be in balance, neither overpowering nor being forgotten by the present in order to enrich it. And the present mo-

ment he identifies as lasting for three seconds. Time is therefore more a succession of small waves rather than an endless ongoing stream. Likewise, events that come later can be the cause of previous events.

He speaks about the proverbial ‘blink of an eye’, which he says lasts about six seconds and increases or decreases according to what we are perceiving. Each blink can be seen as a little moment of gathering oneself, as in sleep or death. Heart rhythms are explored as a reality of the soul’s experience of perception. Rhythms that vary greatly to this natural rhythm of the heart become mechanical and therefore irritating. Awareness is brought to the fact that the new day actually begins on the previous evening and how reflecting at night on what has happened that day can serve as a guide for the tasks of the coming day.

Held, who works in the department of astrology and mathematics at the Goetheanum



Professional & Personal Development Training in MENTAL HEALTH

Led by experienced professionals working in the field of mental health

October 2013 to Summer 2016

Themes covered in the training include:

- Anthroposophic, psychodynamic, biographic and psycho-spiritual perspectives on developmental stages and psychological development. Related care and protection issues.
- The significance of relationship in the context of development,



mental health and care: Attachment, Dependency, Independence, Interdependence.

- Somatic perspective of psychiatric illness and a unique understanding of twelve fundamental personality disorders.

- Neurosis and psychosis: Anxiety, depression, bi-polar and obsessive compulsive disorders,



eating disorders, schizophrenia, autism and dual diagnosis.

- An exploration of meaning and spiritual emergence in the context of personal and social trauma, soul crisis and mental health.

Psychological Crises Therapeutic Response Self Development

Twelve five-day seminars spanning three years.

CPD Training to enhance therapeutic, social and personal competency for care professionals and managers in the field of Health and Social Care. Applications from others will be considered.

Applications to:

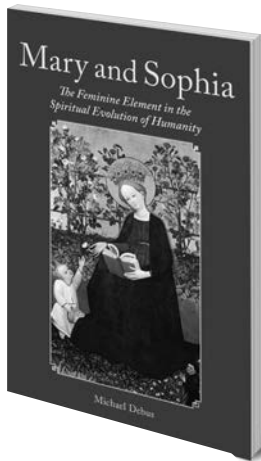
Karen Kamp, Administrator
Wester Lochloy Farmhouse,
Lochloy Rd, Nairn, Scotland
IV12 5LE

Tel: 01667 459343

E-mail:

mentalhealthseminar@yahoo.com

The course fee: £6600 inclusive of full board, and lodging



£14.99
Available from
25 July

MARY AND SOPHIA

The Feminine Element in the Spiritual Evolution of Humanity

MICHAEL DEBUS

Sophia, the Wisdom of God, has spoken to human beings since primeval times. What was her connection to Eve and to Mary? How has she been worshipped in the past and what is our relationship to her now?

Michael Debus discusses archetypes of the feminine and Sophia's relationship to Mary, Jesus and the Holy Spirit, and Sophia's significance for modern, seeking human souls.

This book compresses a wealth of ideas into a few chapters, and will serve many as a stimulus for further study of the role of the divine feminine in our spiritual striving.

Michael Debus has taught at the seminary of the Christian Community in Stuttgart since 1978.

208 pages | paperback | 978-178250-011-7

TACO BAY

His Life and Work

DEBORAH RAVETZ

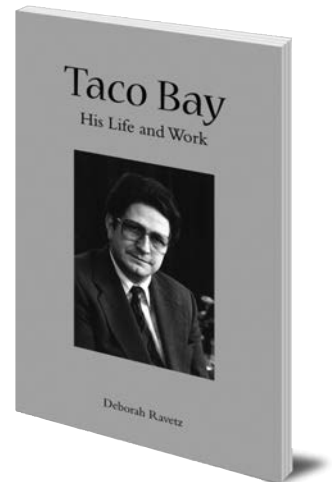
Taco Bay was born in 1933 in Switzerland and was ordained a priest of The Christian Community at the age of 28.

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*, 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



£8.99
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 **PR0613** to receive a **10% discount** on these titles

in Switzerland, shares his research in a condensed but very accessible form. I get the sense he writes from years of experience and knows his material very well. One could use his insights immediately in daily life because a simple observation taken in deeply can change one's attitude instantly with far reaching consequences. Held provides many examples and little anecdotes to illustrate his points. Though he doesn't shy away from using accurate mathematics, this book is not difficult or dull. I particularly liked the small quotes which help to summarise each short chapter. The layout is spacious and the chapters are ordered rhythmically.

Rhythms of the week may help you to make the most of your day whether in productiveness at a workplace or in relation to your soul life. Listening to our natural rhythms allows us to participate completely in our activities rather than forcing our way through a thought-out plan. In connecting to one's rhythms we connect to the cosmos and become whole instead of being fractured, a-rhythmical and mechanical in all we do and are.

Held seems keenly aware of the reader who would like to change their attitude to life but has little time in which to do so. The book aims to slot into a busy day, to be a quick read while delivering maximum impact through nonsense facts and figures clothed in a palatably efficient style, as well as being a work to which one can return any time to pick up another nugget of golden insight, to dig deeper or to refresh that sense of time when it is lost. For such a small book it contains a wealth of information without being dense. A profound and pleasant read.

Temple Lodge Club a quiet oasis in the middle of London



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

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

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

Breakfast is served in the ground floor Dining Room looking out over the quiet, secluded garden. A library provides a space for relaxation or quiet reading. All the rooms are well appointed and comfortably furnished, the two double rooms being deluxe rooms.

All prices include breakfast and are per room:

- Single room from £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:

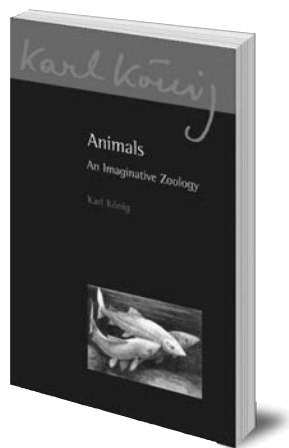
Temple Lodge Club
51 Queen Caroline Street
Hammersmith
London W6 9QL
Tel: 020 8748 8388

(020 8563 2758 if unobtainable)

Fax: 020 8748 8322 (will also take messages)

e-mail: info@templelodgeclub.com

www.templelodgeclub.com



NEW

£14.99
Available
Now

ANIMALS

An Imaginative Zoology

KARL KÖNIG

Karl König, the founder of the Camphill movement, had great compassion and empathy for people on the margins of society. He also felt the same brotherly feelings towards the animal world. This remarkable book offers a closer understanding of some specific mammals, fish and birds and, along the way, great insight into human nature as well.

König considers the mythological and historical background, and unique characteristics, of elephants, bears, horses, cats and dogs; penguins, seals, dolphins, salmon and eels; and swans and stork, sparrows and doves. Together, the lively sketches form a visionary zoology.

Previously published in three separate volumes: *Elephants: Bears, Horses, Cats and Dogs*; *Penguins: Seals, Dolphins, Salmon and Eels*; *Swans and Storks: Sparrows and Doves*.

Volume 13 in the Karl König Archive series.

256 pages | paperback | 978-086315-966-4

KASPAR HAUSER AND KARL KÖNIG

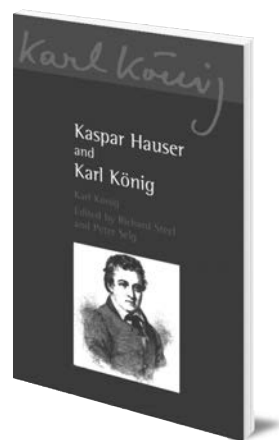
KARL KÖNIG

Kaspar Hauser was a young man who appeared on the streets of Nuremberg in Germany in the early nineteenth century. His innocence and mysterious background captured the hearts of many at the time.

2012 marked the 200th anniversary of Kaspar Hauser's birth. This timely book draws together Karl König's thoughts on the enigma of Kaspar Hauser, as well as exploring König's deep connection to the young man.

Volume 12 in the Karl König Archive series.

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



£14.99
Available
Now



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 **PR0613** to receive a 10% discount on these titles

RUDOLF STEINER'S
FIFTH
GOSPEL

WITH PETER SELG

PEARL GOODWIN

MICHAEL KIENTZLER

TOM RAVETZ

LONDON EURYTHMY

GLEN WILLIAMSON

Prices: Conference fee including meals
and refreshments: £195.00

Concessions / early bird booking
before 1st July £160.00

Fee with accommodation, meals and
refreshments: £265.00

Concessions / early bird booking before 1st
July: £230

Application form available:

www.5thgospel.thechristiancommunity.co.uk/

Email: bookings@emerson.org.uk

Emerson College

at the heart of Emerson Trust

www.emerson.org.uk

Emerson College

Forest Row

East Sussex

RH18 5JX UK

www.emerson.org.uk

THE
Christian Community
MOVEMENT
FOR RELIGIOUS
RENEWAL

www.thechristiancommunityinforesrow.org/

27TH - 29TH
SEPTEMBER 2013
EMERSON COLLEGE
FOREST ROW,
SUSSEX

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

+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

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

Bristol c/o Meyer: (0117) 9502 512
20 St. John's Road, Clifton,
Bristol, BS8 2EX

Buckfastleigh (01364) 644 272
23 Chapel Street, Buckfastleigh,
Devon, TQ11 0AQ

Canterbury (01227) 765068
57, Wincheap or 730882

Canterbury, CT1 3RX

Edinburgh (0131) 229 4514
21 Napier Road,
Edinburgh, EH10 5AZ

Forest Row (01342) 323 205
Hartfield Road, Forest Row,
E. Sussex, RH18 5DZ

Holywood (028) 9042 4254
3 Stewart's Place, Holywood,
Co. Down, BT18 9DX

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

Kings Langley (01442) 245603

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

June–August
2013



£ 3.50

ISSN 0967-5485