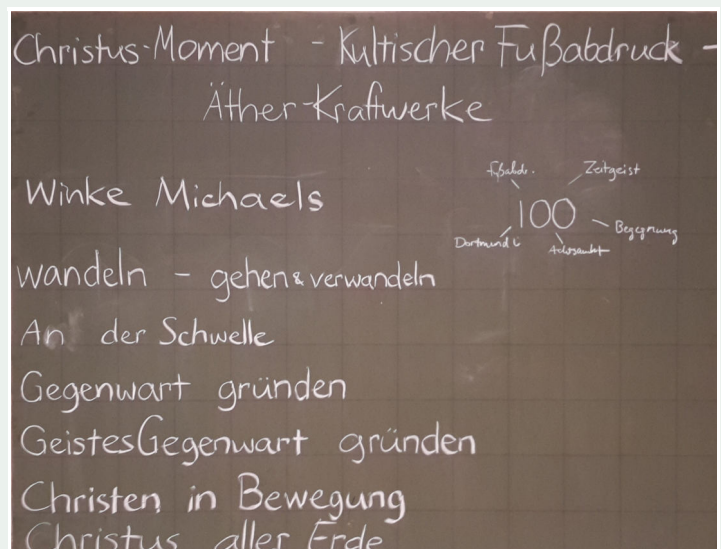


**100 YEARS  
THE CHRISTIAN COMMUNITY**  
Worldwide Festival in Dortmund  
Oct 7 – 11, 2022

**CG  
2022**

# In search of the leitmotif

Jaroslav Rolka opened a brainstorming session with a large planning team on Feb 8, 2020 in Dortmund: what could be the main topic of the 2022 festivities? Laurens Hornemann wrote the thoughts on the blackboard.



## Meetings 2020

### Large planning team Saturdays 11 am - 18 pm

Applications: [info@cg-2022.org](mailto:info@cg-2022.org)  
Apr 25 Congregation Essen  
Jun 20 Congregation Dortmund  
Oct 3 Congregation Witten  
Nov 21 R.-Steiner-School Dortmund

### Young people's planning team

Applications: [youth@cg-2022.org](mailto:youth@cg-2022.org)  
Jun 13 - 14 Congregation Köln-Ost  
Dec 27 - New Year's Eve Meeting  
Jan 1 Maison Oberlin, Vosges ( F )

### Württemberg meeting Saturdays 9 am – 16 pm

Applications: [m.gerhardts@posteo.de](mailto:m.gerhardts@posteo.de)  
Jul 4 Congregation Tübingen  
Dec 12 provisionally Congregation Filderstadt

## What moves you?

Enthusiastic, stimulating, thoughtful, critical, worried - these are the many responses to our appeal "What moves you?" in the 2019 St John's newsletter. One thing is already clear: the topics raised would be enough to make for a very exciting and interesting conference in autumn 2022! And I promise: wherever possible, all these topics will be taken up at the conference.

### Who are we? What makes us different?

What does The Christian Community - Movement for Religious Renewal mean? Are we living up to our name? This also raises the question of our identity. What is it actually that makes us what we are? What is our unique characteristic?

One particular topic which will hardly be dealt with if we do not take it up is the question of transformation, of the sacrament. This has been so clear to us in the team that we are now looking for a name that is central for the main theme and for the title of the conference.

One detail regarding the Movement for Religious Renewal: Joseph Beuys once said in an interview, "The mysteries take place in the central station". A wise person added, "The mysteries do not take place in the central station or anywhere else, if they do not take place in the hearts of the people". This can probably also be said with regard to our task: "Movement for Religious Renewal" does not take place anywhere unless it takes place in human hearts. In this way we could understand our Christian Community as an institution that creates a space where people want to cultivate religious renewal in their own hearts.

### Worship, rituals

A whole series of responses dealt with our service:

- Is its language still up to date?
- A series of linguistic corrections - should be considered!
- Regarding the celebration of the service, i.e. the further development of the service; not only the priesthood but also the membership should be included in future!
- How do we find a sacrament for same-sex partnerships?
- A "contemporary" approach to gender issues is also called for.

Very serious questions then arise in this area. First and foremost, those concerning the service itself, its nature and its origin. The Pentecost epistle tells us that the rituals were inaugurated by Christ. This must be understood and preserved for the future. So, in all ritual questions a kind of conversation - in all modesty - must also be sought with Him. But how can that be achieved?

And what is contemporary? Who decides? There are very contradictory views in different countries and cultures about what is contemporary. How can we enter into a fruitful discussion?

### The Christian Community itself

And what about ourselves? What is our concept of community? How do we live in a social threefold way? How do communities develop, how do we deal with the generational question? How do we combine the needs for reliability and consistency with those for creating and renewal? How do we transform the social organism into the body of Christ, as Paul envisioned it? What awareness do we have of the return of Christ?

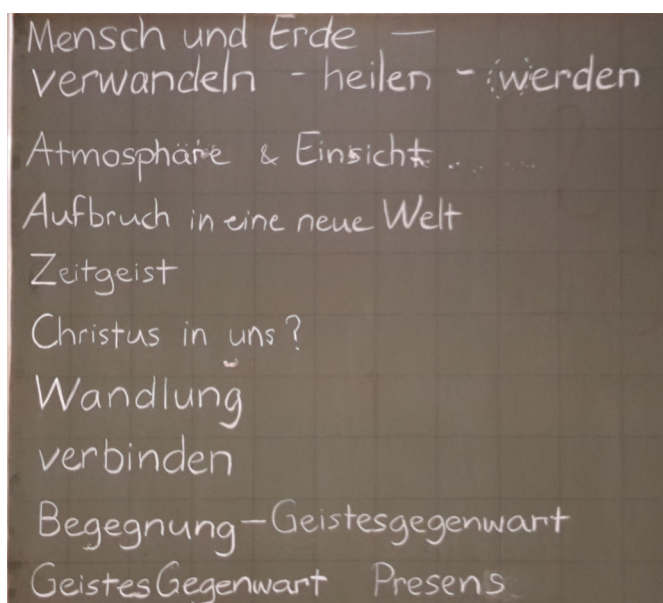
Questions are also raised about our image of the priest, about the relationship between priesthood and membership. Some people still notice far too strong remnants of old authoritarian ideas and miss the simple encounter and cooperation between mature people.

### Challenges of the time

Environment, health, education, poverty, transhumanism, artificial intelligence, gender issues, political and social extremism and populism - the list of issues and challenges of the time knows no bounds. What are our contributions? How do we as a Christian Community participate in general life, how do we engage?

It seems to me that behind many contemporary questions, the question about the image of man is hidden. The human being is often reduced to a few of aspects or faculties. Starting from such a point of view, solutions or ways forward are sought that hardly allow for comprehensive paths in the real world. This goes so far that in some respects a real struggle for an appropriate image of man is being fought for - with an uncertain outcome. This is an area in which we could and should perhaps get much more involved in discussions than we have done so far.

ULRICH GOEBEL, Reverent, Bonn, Germany



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## Our public relations work

At present we are concerned with the presentation of the content of the preparation of the 2022 celebrations within The Christian Community. The survey "What moves you?" from St. John's 2019 served this purpose, and Ulrich Goebel has summarized the contributions on page 2. The complete contributions can be found in a journal under the title "This moves us." It is a PDF, which can be requested by e-mail: [newsletter@cg-2022.org](mailto:newsletter@cg-2022.org). The special feature of this journal is that you can enter your comments and send them to the editors. The result is a bilingual, printable document of an ongoing discussion.



An interesting document of 2012 is the bilingual brochure *Offen gesagt - Frankly speaking*, edited by Christine Berg, Christward Kröner and Jaroslaw Rolka. These are the results of the worldwide survey "from congregations - for congregations". This is also available as a PDF at [www.cg-2022.org](http://www.cg-2022.org) (click on Dokumente, look for Offen Gesagt)

You can register to join the Internet forum at [www.cg-2022.org](http://www.cg-2022.org) where you can raise issues, enter information and opinions. This method is fast and wide in scope. A moderator is supervising the contents of the entries.

Our tried and tested written journals naturally continue to play their important role. There are journals like *Perspectives* (<http://thechristiancommunity.co.uk/PVS-test/>, in English) or *Die Christengemeinschaft* (<https://christengemeinschaft.de/zeitschrift>, in German) as well as various newsletters in different countries. Links are going to appear on [www.cg-2022.org](http://www.cg-2022.org).

The linchpin is our homepage [www.cg-2022.org](http://www.cg-2022.org) with all the documents mentioned, including this newsletter in five languages. On this homepage you will also find the dates of the meetings regarding content and organization for the preparation of the CG 2022 celebrations.

WOLFGANG JASCHINSKI, Congregation Herdecke, Germany

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## Meeting in Wurttemberg

When was this term "The Christian Community 2022" first used? Maybe by João Torunsky for the invitation at an event on July 12, 2014 in Wurttemberg under the motto "Working from the Future". This was the start of a series of meetings (so far 18), which take place under the title "Meeting, Discussion, Setting Impulses" in various communities in Wurttemberg. This can be understood as a preparation in terms of content for the now planned celebration from October 7 to 11, 2022 in Dortmund, long before this event was even considered.

A PDF with all the invitations to these Wurttemberg meetings can be downloaded from [www.cg-2022.org](http://www.cg-2022.org) (German only). A group of organizers, currently consisting of Barbara Wagler, Martin Merckens, Anneli Larkin, Ursula Hausen, Paul Gerhard and Dorothea Henning, is preparing the meetings. The past invitations are still very interesting today, as they briefly explain the contents of the previous meetings. This proved to be a good practice, so that we can now follow the basic thoughts in retrospect and use them for the 2022 celebration.

The meeting on February 21, 2020 took place in the Lazarus Church in Bietigheim-Bissingen and had the theme "Letting go and seizing anew". It was essentially about the fate of Lazarus, who had to let go through illness, even death, before he could take up his great new task as John. Questions were also raised about what letting go and the new grasping could mean for the Christian community of today.

The small number of younger people was bemoaned and concern expressed about how the congregations would carry on in future. However, we cannot force younger people to come to us. They are more likely to come to The Christian Community at youth conferences and camps. Young people should experience us as open, that we take their questions seriously and that we are up to date.

Letting go could also refer to the priests, who do not have to be present at every event. Rather, individuals from the congregation could take initiatives and take responsibility for them.

As early as 2014, i.e. already 8 years before 2022, a process of thinking about the future began in Wurttemberg. This is exactly the time we need to come prepared to Dortmund. We still have 30 months to intensify this process.

Perhaps similar groups will meet in other regions, countries and continents. The whole Christian Community should be able to participate in this. Therefore our request: Please let us know where and when you have already thought about the event 2022.

WOLFGANG JASCHINSKI, Congregation Herdecke, Germany

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## Crises call for change

In addition to streams of refugees, climate change and the extinction of species, humanity is now experiencing a pandemic and a global economic upheaval. These crises and diseases call for a comprehensive change, for healing.

Christianity has transformation, the healing medicine, the sacrament as the core of its work. Volker Harlan spoke to the larger planning team on February 8, 2020 about "What is a sacrament?" His lecture is summarized below.

After this lecture and before 2022 we are faced with the task of deepening our understanding of the sacraments so that we can really live with them, for the world.

WOLFGANG JASCHINSKI, Congregation Herdecke, Germany

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## What is a sacrament?

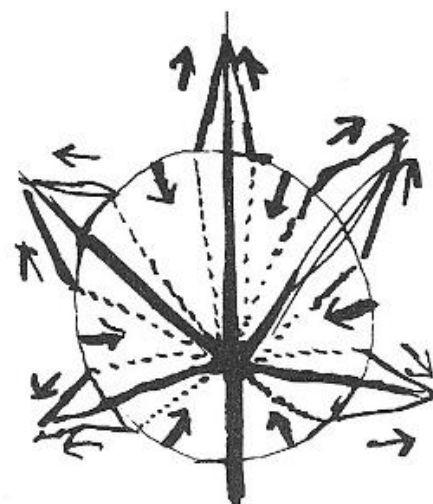
The power of the wind that turns the smooth surface of a lake into waves is invisible. The power of the image that forms the edge of a leaf is invisible. Paul Klee contrasts it in a drawing with the flow of material in the growing leaf (see right).

"Sacramentalism consists in incorporating physical and biological orientations, directions that have their origin in the spiritual. One carries out sensual processes, into which the spiritual flows in the fulfilment of oneself. Spiritual reality manifests in a sensual way in religious worship." (Rudolf Steiner).

We perform sacraments in order to supplement the one-sidedness of humanity, as it has existed and continues to exist since the Fall, with a "healing remedy". This "sickness of sin" shows itself most strongly in consciousness when it cannot directly perceive or even deny the ever-present reality of the spiritual world - although every birth reveals to us the appearance of a spiritual being in the material. It also shows itself in the consequences of our own actions in previous earth lives, which are experienced as fate.

In the Act of Consecration of Man, we ask that the power of the sickness of sin be healed, that the soul be strengthened in the struggle for worthy action. But we ourselves cannot change our existence in a body that binds the soul to the world of the senses. For this, we need the help of Christ, who entered the earthly world as a human being in Jesus, in order to completely deprive the adversary forces from power over this body. When people seek and find a relationship to the work of Christ to overcome the sickness of sin, this body can be experienced as a purely spiritual resurrection body, free of all material substance. The resurrection body of Christ can be connected with the substances that we extract from grain and vine, from chaste plants, in the sacrament in such a way that they help to overcome the sickness of sin through communion as a healing medicine. "He will in time unite for the advancement of the world, with those whom, through their bearing, he can wrest from the death of matter" (Creed).

VOLKER HARLAN, Reverent, Witten, Germany



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Please send your comments and short contributions to [newsletter@cg-2022.org](mailto:newsletter@cg-2022.org)  
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