

NEWSLETTER

MICHAELMAS 2021

LOGOS

Consecrating Humanity

The term LOGOS means neither word,
nor reason, nor law, nor thought
in the present meaning of the word.

One can only do justice to it if one reaches
a more profound view of the essence of
human speech and asks oneself:

For which side or activity
of the being of God
is this image “word”,
taken from of human speech,
a symbol?

From: Wilhelm Kelber.
Die Logos-Lehre (1976)

MICHAELMAS CONFERENCE
AT THE BEGINNING OF THE
SECOND CENTURY OF THE
CHRISTIAN COMMUNITY

OCTOBER 7 - 11
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GERMANY

Church life in the future

In the Johannine Newsletter we read an article by Arnold Suckau on the significance of the sacraments. This article was written in response to a question Ulrich Goebel had put to experienced pastors. Arnold Suckau has gained considerable experience in his more than 70 years of priesthood, and not only in terms of time. Therefore it seems to make sense to deepen the contents of the previous compact contribution. This takes the form of an interview conducted by Wolfgang Jaschinski (WJ) with Arnold Suckau (AS), not by telephone, not by e-mail, but by letter post - but after a visit to him. Sentences and emphasis in italics are from Arnold Suckau's manuscript.

WJ: Mr Suckau, you begin with a review of the founding in 1922 and then write:

"Rudolf Steiner was the representative of a completely different current, which also goes back to the Christ event, but had worked esoterically in secret (Grail, Rosicrucians). They had now become public in a first stage, because humanity will no longer have a prosperous future without the inclusion of an expanded consciousness."

WJ: In relation to the prosperous future of humanity, the task of the Christian community is surely the cultivation of the cultus and the sacraments. Would it matter for the effectiveness of the cultus whether the Christian Community is a social minority or whether it could spread substantially?

AS: In all promising endeavours, Rudolf Steiner speaks again and again of the fact that not all people have to participate actively - but that a sufficiently large number is important. Of course, the cultus also has an effect on a large scale, starting from small circles. Rudolf Steiner speaks of the clearing up of the aura of place and of the stronger reality of cultus in relation to the existence of nature, "if it is practised correctly". There is a great task for priests and parishioners to strive more intensively, more prepared and more consciously.

But the movement must grow! So many people are leaving the traditional denominations; and a part of them are spiritual seekers. We cannot make ourselves more "attractive" in the banal sense - but we need not continue to drag along old habits in insider mentalities, if only the essentials remain untouched. Theoretical doctrinal paternalism and practical paternalism of lifestyle no longer belong in a modern religious community. Everything non-sacramental-cultic may only be free stimulation.

WJ: Mr Suckau, you write:

"A century has passed since then. The mentality of the people has changed".

WJ: At first this is a matter of course. But it sounds as if you mean something specific. After all, we are concerned with changes in people that could be significant for the Christian community and its future. This leads to the tension that, on the one hand, spiritual truths are permanent and not subject to arbitrary fashions, and that, on the other hand, we have learned that people at the turn of time were not the same as people in 1922. And now people in 2022 have a changed mentality compared to your great-grandparents in 1922. Could these changes, especially within the last 100 years, be significant for worship, the sacraments, the forms of our congregational life?

AS: Yes - for the forms of our congregational life! And of course this can vary from place to place. Dealing "at eye level"! People no longer like the smell of the "institutional", which somehow covers the personalities. But firm membership out of conviction for the future of evolution, reliability in this respect, remain important - along with welcome friends and interested parties. But people want to be taken seriously with their observations or objections and want to be involved in our Christian community. The priesthood remains responsible for the form of worship conveyed by Rudolf Steiner from the spiritual world.

WJ: Mr Suckau, you write

"Where should the priests consider the future of the Christian Community with the members and interested parties at eye level, consider them more as co-subjects of the Christian-religious renewal...?"

WJ: So here you are not giving the laity a reduced role in the sense that the laity may take over the practical, economic tasks in the community. You talk about eye level in Christian religious renewal. What motives and experiences have led you to believe that such an understanding of lay participation is important?

AS: There have always been congregational days and congregational meetings where free discussion was possible - not only about economic matters, e.g. about how we can interest more people in the Christian community, etc. But such a thing cannot be done uniformly. But you can't do something like that in a uniform way, you can collect the most different points of view and suggestions. Each individual then does it as he or she is able (or keeps quiet). You can't patronise that either. But it should always move us in the community.

I have only a few experiences about this, for example from one or two dissatisfied people. My motives for thinking about it come more from observing the general changes in the times.

WJ: You formulate this as a "where" question. How did you mean this "where"?

AS: Participation in everything that does not concern the celebration of worship. Why shouldn't "lay people" also be able to present theological contributions if they have dealt with them and then there is a debate about it. This has already happened to some extent. Or presentations from their professions with special attention to their handling from the spirit of the Christian community. I could also imagine that the leadership of the Christian Community would call in a committee of non-priests, in which some things could be discussed together - especially for contact with the so-called "outside world", so that important experiences and processes reach the central leadership sufficiently.

Arnold Suckau, priest, Bonn

Wolfgang Jaschinski, Editor of the LOGOS Newsletter

Youth in the Christian Community 75 years ago.

My parents were close to the Christian Community from the beginning. My mother was a member, my father supported the Christian Community out of his basic anthroposophical attitude. I was born in Breslau in 1933 as the third child. The Christian Community was part of my life from the beginning. After the ban by the Nazi regime, meetings of the community members and the performance of the cult took place as far as possible in domestic living rooms. The Christian Community was carried through the war in a protected private setting.

Due to the events of the time, the family came to Halle in 1947. There a small congregation was able to revive. As children, we took the Sunday service quite naturally with inner devotion as something sacred. I was confirmed in 1948.

Our youth groups were self-supporting. Inquisitively we read books and texts that were available to us at that time. Much was typed out page by page, with as many carbon copies as possible. Laborious. The language of the Steiner texts was no obstacle for us. Lectures by priests and also youth meetings had a supra-regional significance. We travelled to events in other cities like Leipzig or Dresden under the most adverse circumstances, even on the running boards because of overcrowded trains.

Halle did not have its own pastor at that time, a pastor from Leipzig or another city came about every fortnight. Nevertheless, a sustaining congregational life developed because strength emanated from the circle of people. Traumatic war experiences and great deprivation led to a longing for spiritual orientation, which we found and created in the Christian community.

Roswitha Wolff, Halle a. d. Saale congregation

Thinking, feeling, wanting - Deeds in social movements

Thinking, feeling, wanting. We know this on an individual level. What about in the social sphere? Gerald Häfner (head of the Social Science Section at the Goetheanum) talks about this in a lecture on "100 Years of Social Threefolding" with a view to social movements in Germany in recent decades (Youtube): the student movement around 1968 was primarily a thinking process. The eco-movement in the 1980s was characterised by feeling, affected by the dying of the forest. Today's movements Fridays for Future etc. show a strong will: Enough has been thought, researched, planned, promised, now we act before disaster strikes.

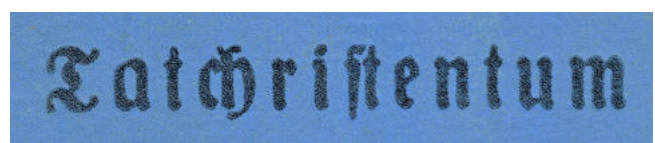
There are two types of need for action. When disasters strike suddenly, like the recent floods or fires, there is a strong willingness to donate and act. There is a strong will to act immediately. But when weaknesses creep up, one hardly notices them, one comes to terms with them. The will to make an active change slackens and disaster approaches. We all know examples in our society: the school system, the nursing and health care institutions, the pension system....

If Gerald Häfner emphasizes today's importance of the will to action in "100 Years of Social Threefolding", does this also concern us in "100 Years of The Christian Community"? What deeds are at stake today in The Christian Community was already expressed in many aspects by worldwide congregations in 2012 in the volume "Offen gesagt - Frankly speaking". Today, about 10 years later, many of these aspects can be found again in the LOGOS journal "Dies bewegt uns - This moves us." These German-English documents can be requested as PDF files at newsletter@logos-2022.org.

Our present journal "The Christian Community" was called "Tatchristentum" in the beginning. Certainly "community" is important, but so is "action". I am for Christianity as community in word and deed. The world was created by the Logos and can only be renewed again and again through our deeds.

Time is pressing.

WOLFGANG JASCHINSKI, LOGOS Public Relations



Monatsblatt zur religiösen Erneuerung

Jahrgang 1923/24

Corona

The Corona measures are clearly overshadowing 2022 and with it LOGOS. This conference, which is so important for us, will definitely take place. The framework in which we can do this will become clear in the course of time.

We will keep you informed on logos-2022.org.

Activities, dates

The Logos team usually meets on Fridays in Dortmund. If you would like to contact us with a suggestion or a question, please contact us in advance at info@logos-2022.org or by phone at 02104 14 56 82. We particularly welcome your suggestions to actively participate in the conference programme, e.g. with a lecture, workshop, seminar, music, art, culture, etc.

This "Jour fixe" on Friday replaces the previous dates of the "Large and Small Planning Teams".

Young people's planning team

Info and registration: youth@logos-2022.org

Nov 5-6, 2021

Dec 3 - 4, 2021

Community Cologne Weyertal

New Year's Eve/New Year's Day

Meeting

Please ask for details and location when registering

Wurtemberg meeting: Working from the Future: The Christian Community 2022

Sat 23 October, 9 - 16:30, Reutlingen congregation

Info and registration: m.gerhardts@posteo.de

Activities in North and Northwest Germany

Info and registration: www.michael-kirche.de

With this regional conference for northern and north-western Germany, we take up a golden seed of the founding events of 1921: How does religious life interact with economic life? Many things in the young Christian Community are at the beginning; this founding seed also wants to grow at some point. The working meeting will not be a conference in the familiar sense, it wants to be a beginning of cooperation. We are asking for a learning from each other, a cooperation of economy and Christianity, of entrepreneurship and spirituality. "Consecration of man" means: people come together to perform the act of sacrifice, to act devotedly. People always come together to work for each other, to give something to each other. The source of the work is always love.

Joachim Paulus

Registration: eckhard.kalettka@christengemeinschaft.org

Working group in the community of Bielefeld

Info: <http://christengemeinschaft.org/bielefeld>

The working group "100 Years of The Christian Community –

Conversations about the Future" meets monthly

Conference office

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Impressum

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Multilingual editions can be found as PDF documents at

<https://logos-2022.org/wp/>

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Editorial office

Wolfgang Jaschinski

Comments and short contributions welcome to

newsletter@logos-2022.org

Next deadline: Nov 15, 2021

Online options

Listen to "Where the Word becomes reality".

Our LOGOS podcast is released on the 22nd of each month

<https://cg-2022.org/wp/index.php/logos-podcast/>

Suggestions for getting into the right mood

<https://logos-2022.org/wp/index.php/einstimmen/>

Go online to worldwide communities

<https://logos-2022.org/wp/index.php/gemeinden/>

shows the internet pages of all churches and their references to "100 Years of The Christian community". We are happy if you provide us with the latest information.

Connect with the world

Links for different institutions, initiatives, newsletters from the worldwide Christian Community at

<https://logos-2022.org/wp/index.php/links/>