

# LOGOS

## Consecrating Humanity

Our time is characterized by events that bear apocalyptic features. What is at stake is the existence of humankind and of the earth.

Only points of view that look beyond the immediate technical solutions will be able to pass these tests.

How do we find a relationship to Christ, not as a historical religious figure, but as a living helping presence?

Heinz Zimmermann (1991)

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

OCTOBER 7-11  
DORTMUND **2022**  
GERMANY

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## The Blind Spot in The Christian Community

*Our erzoberlenker João Torunsky gave a lecture with surprising twists at the Kassel meeting of German Christian Communities on November 6, 2021. The talk is summarized here by the LOGOS Newsletter editorial staff in consultation with him. While this brief summary cannot reproduce the impressive lecture of an hour, it can perhaps bring something of the essence.*

“You have died,” Paul writes. That we do not notice this enough is the blind spot of every modern conscious human being. Social problems are often caused by the fact that we have “died”. A look at embryonic development helps to clarify this: the placenta serves the embryo by providing the physiological functions, but the body has to be egoistic in order to nourish itself and to grow. The individuality is connected with the placenta; the personality with the body. At birth the personality incarnates in the body, but the individuality –in the sense of the higher self – dies with the placenta.

“But, I experience myself as I!” everybody will object. We need to distinguish between our everyday consciousness of self and the higher I or higher self. Rudolf Steiner illustrates this with the analogy of our body being a “mirror apparatus”. Imagine that our own reflection in the bathroom mirror would become conscious and look out of the mirror. The mirror image would see everything in the bathroom except its human counterpart. In our everyday conscious we are the mirror image which is blind for the true, higher I, standing before the mirror. Our higher I and our everyday I are separated. Our higher I lives in the periphery of the everyday I, as the individuality lived in the placenta.

Our everyday consciousness depends on our body, and for the body egotism is a necessary and reasonable condition, because everybody has to take care egotistically of the needs of their body, for instance for nourishment. But for the soul egotism is a problem: if our everyday consciousness takes hold of our soul-forces of thinking, feeling and will, making our feeling completely selfish, and feeding on the conviction of our own will and thinking. This can then lead to the conviction that that our own thoughts are the right ones, and that we stubbornly think of anything to show that we are right. This is how ideologies can arise leading to many social problems.

Then it is time to pause.

Paul wrote to the Colossians, “You have died and your true life and true self is united with the Christ and hidden in the spiritual world.”

How can we connect with our true I that is in the periphery? If we strive for this connection, our true I will help us in two ways. It helps from outside when we come up against our destiny, especially through illness; and it helps from inside as the voice of conscience. This is not meant morally, but in such a way that conscience leads us to be true to ourselves in moments of decision.

A few centuries ago, people (like children today) were integrated in a much better way with their higher self. Nowadays, if we want to connect with our higher self, it requires a conscious process, and one that goes against the widespread tendency today toward an egotistic self-centeredness, toward a self-absorption that expresses itself, for example, in the proliferation of selfies. In today's life, true encounters with people are hindered, an anxiety about illness prevails, a de-individualization is taking place.

In this aggravated situation today, we can try to become aware to the fact that our higher I is willing to help us. If we pay attention to our higher self in our periphery speaking to us, then we will act out of our own conscience. In order not to become deaf to this higher I, we have to outwit our everyday consciousness.

Help and encouragement can be found in ritual services: We learn in order to understand the world, in order to work in the world, love enlivens all human work.

Without love and without interest in others, we will never be a master in any subject. By perceiving and taking an interest in others, we can outwit our self-centeredness.

Through sacramental consultation we can overcome the tyranny of our everyday consciousness. Working with other people is a training ground. If a team has an idea, enthusiasm is great at first, then divergence can occur. Let us learn to let go of our own beliefs. Things do not have to happen in the way I myself thought they would.

... My will turns to you, a feeling arises that unites with Christ, ...

If you sacrifice your will, thoughts are given to you.

All these ways enable love to manifest.

If we – each one of us – overcome the tyranny of our everyday consciousness over our own, true I, then we can solve social problems from this sphere.

*JOÃO TORUNSKY, erzoberlenker*

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## Working for, learning from, living with each other

A conference of The Christian Community took place in Hanover from October 8 to 10, 2021, with the theme of "Economy and Christianity: working for, learning from, living with each other". It was intended as a preparatory conference for the international centenary conference in Dortmund in October 2022.

The theme explored the relationship between The Christian Community and economic life. The golden seeds of this relationship were laid during the founding events of The Christian Community in 1921/22, as the organizers, referring to Rudolf Steiner's statements, wrote in their program. They continued, "Like many things in the young Christian Community that are in the beginning stages, this founding seed also wants to grow sometime."

Reading this, one can sense a strong will for the future. The program did not consist of a sequence of lectures and working groups, but to a large extent in conversations. Hanjo Achatzi, of Zeitgenossenschaft, a social cooperative, (German website [www.zeitgenossenschaft.eu](http://www.zeitgenossenschaft.eu)), and Yolanda Gums, of the German ethical bank GLS, led through the conference with warmth and skill. Again and again they encouraged conversations: with the person sitting next to or behind you, with a person who had drawn the same number by lot and had to be found. These conversations, according to my impression, multiplied, because an unbelievable openness and warmth arose between the people.

The main content of the conference probably took place primarily in the numerous working groups, as well as in a panel discussion of four people with the question, "How do I practice being there for others in my everyday life?"

Towards the end of the meeting, Frank Hörtreiter asked in a small circle whether we had now actually answered the question of how The Christian Community relates to the economy, or how the economy could become Christian? And he suggested that this was probably not the case, although, as he added, the potential was there. On the one hand, he was absolutely right in making this statement; the underlying questions of the conference were not answered. On the other hand, through its many encounters, this conference actually aimed at something else: at nurturing what wants to grow, what is in the process of emerging and what can only gradually evolve.

CORINNA GLEIDE, Editor *Die Drei*

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## The work of Christ in the present time

The reappearance of the Christ in the etheric world in our time is the greatest mystery of our age. Without evangelizing we need to learn to represent this appropriately in public. This was Rudolf Steiner's core concern, for the whole of anthroposophy was the "language" in which this new working of Christ could reveal itself to contemporary humanity. The first priests of The Christian Community never tired of pointing this out. After 100 years of The Christian Community, what can we contribute to this now? Through living anthroposophy and experiencing ritual, we are challenged in today's profound crises, to seek healing forces for ourselves and for the world through this new working of Christ.

People around The Christian Community who feel touched by this theme could exchange ideas with anthroposophical representatives from a wide variety of personal and professional backgrounds. The question is, how we can develop new forces today through this "greatest mystery of our age" not only for ourselves but also for the long-suffering world at large. This can also happen in a modest but specific context.

Concretely: Whoever feels interested in this question, can mail some lines to [newsletter@logos-2022.org](mailto:newsletter@logos-2022.org). The letters should contain a few sentences about your background, the reference to the topic and ideas and perspectives in view of the crises of our present. The letters will be uploaded to an online platform (nextcloud) and can be read there by participants. The platform is moderated by Dr Wolfgang Jaschinski, and the project is accompanied by Dr Thomas Stöckli (Dornach, Switzerland), who initiated the publication about the etheric working of Christ more than 30 years ago and has continued to research and publish on this topic ever since (*Das Ätherische Christuswirken*, Verlag am Goetheanum 1991).

Parallel to this, a similar initiative had already been formed in The Christian Community in South Africa. Michaël Merle called for small groups to be formed to work on this theme of the Second Coming of Christ in our time. The basis for such a work are his lectures and a summarizing text by Hans-Werner Schroeder available as a PDF from the LOGOS Newsletter.

We could try a multi-national and multi-lingual collaboration.

THOMAS STÖCKLI and WOLFGANG JASCHINSKI

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## Corona

The Corona measures are overshadowing 2022 and also LOGOS. This conference, which is so important for us, will definitely take place. The conditions that apply will only become clear nearer the time. We will keep you informed on [logos-2022.org](https://logos-2022.org).

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## Activities, dates

The Logos team usually meets on Fridays in Dortmund. If you would like to talk to us about a suggestion or a question, please contact us at [info@logos-2022.org](mailto:info@logos-2022.org) or by phone +49-2104-14 56 82.

In particular we welcome your suggestions to participate actively in the conference programme, for instance with lectures, workshops, seminars, music, art, culture etc..

## Young people's planning team

Young people meet regularly to work on the theme of the conference as well as on an artistic interpretation of the Logos theme. Anyone is welcome.

*Youth planning meeting:* Dec 3 to 4, 2021 in the Cologne congregation, Weyertal 96, 50931 Cologne, Germany

*New Year's conference:* Dec 28 to Jan 2 in the Stuttgart congregation, Werfmershalde 19, 70190 Stuttgart: *Logos - Origin and Future of the Christian Community*.

*Further dates for 2022* will be announced by email and Instagram. To receive notifications, register with Isabel and Nathanael Becker

[youth@logos-2022.org](mailto:youth@logos-2022.org),  
phone +49-177-239 1106  
Instagram @iyfestival.

## Dortmund Initiative Day as a springboard for LOGOS

Preview and exchange about topics and content. February 27, 2022, 10 am to 5 pm, Dortmund congregation, Hainallee 40, 44139 Dortmund, Germany.

Registration: [info@logos-2022.org](mailto:info@logos-2022.org)

## The spiritual roots of The Christian Community

Dec 10–12. 2021, Conference with Michael Debus in the Bonn congregation, Am Büchel 57, 53173 Bonn, Germany

Michael Debus: *The Christian Community – 1000 years ago? Rudolf Steiner and religion. The Christian Community is born.*  
Michael Rheinheimer: *Friedrich Rittelmeyer – Christian priest and anthroposophist.*

Apply before Dec 9, 2021, Tel: +49-228-3862 8109 or [michael.rheinheimer@christengemeinschaft.org](mailto:michael.rheinheimer@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

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## Conference office

Ulrich Goebel, Tim Gottschalk  
Hainallee 40, 44139 Dortmund, Germany  
Telefon + 49 – 21 04 – 14 56 82  
[info@logos-2022.org](mailto:info@logos-2022.org)  
<https://logos-2022.org/wp/>

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## Impressum

This newsletter is published four times a year. German speaking communities receive printed issues by mail. Multilingual editions can be found as PDF documents at <https://logos-2022.org/wp/> translated by Bruno Bichat, Anna Geyer, Rüdiger Heuer, Gabriele Kuhn, Christian Maclean, Dania Lucas. Printed by Druckerei Paffenholz, Design: Helmut Stabe  
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## Young people's planning team



Isabell and Nathanael Becker  
phone +49-177-239 1106

[youth@logos-2022.org](mailto:youth@logos-2022.org)

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## Editorial office

Wolfgang Jaschinski  
Contributions welcome to [newsletter@logos-2022.org](mailto:newsletter@logos-2022.org)  
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## 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/>