



THE CHRISTIAN COMMUNITY
Queensland Newsletter & Program

April/May 2016



Dear Members and Friends,

In the healing practices of medicine there is one principle (amongst others) where if you want to address an illness you create its antidote out of the same kind. We create a vaccine out of the poison of a snake. Even in naturopathy we sometimes address an issue with the same substance that is in the illness itself. It seems that part of healing can at times require the like to work with the like.

And so when we come to Easter, one of the questions that raises itself, very commonly especially today, is *“Why did the death of Jesus have to have so much suffering in it? Where possibly if the suffering of the World was to have an antidote, it could only come through suffering. And this is a deep riddle and*

a very counter cultural picture today for us to embrace ever more, deeply and realistically that part of our life is allowing suffering to be at work in ourselves so that our suffering can also come to a new level of maturity and wisdom within ourselves. One of the sayings about wisdom is persons wise is someone who has suffered a lot in life because they learn to let go the things in themselves that are adamant and the humans then become more open to be able to address things with more patience and with more compassion and therefore can become more transformative out of that gesture.

But then it is also a question *“How is it that the Christ even needed to die?”* It is not only the suffering but also the death so that death itself could be changed.

There is a story where a young man discovers he was a wandering minstrel and had been given this grinding organ by his father with some magical levers. And when he played his organ, at times he would be able to push the lever forwards and everyone would be filled with joy or if he pushed it in another direction everything became sad. And the third direction that he could push it came to the fore when after having come to a town, he was told that a young princess was to be married to the Lord of the Underworld, to Death himself, and that no music was to be played. He erred, out of his instinct, playing the happy music on the night before she was to be taken by death and everyone danced. The King saw that this young man had some magic and asked if he could save the princess from that death and the Lord of the Underworld coming next morning. He promised that he would. However, being a young man he slept through the dawn and when he awoke the princess was gone and he was given a year to go into the Underworld to find her.

And to make the story a little shorter, he finds his way to the Underworld of course because it is a good story, and there he discovers that everything is beautiful, but it is made of glass. There are trees and there are houses, there are people, but they are all frozen solid in absolute clear glass. And he sees the princess lying asleep there but he cannot reach her with his voice. And so he tries to reach her with the music of his organ.

At first he thinks that happy music is the answer because it is very sombre down there that nothing stirs. And then he thinks well maybe if everything was sad but nothing happens. On the third setting of his organ, which when played, causes everything to die. The Underworld shatters and the young princess awakens. But even more so when he tries to escape with the princess he can only find the way out of the Underworld for her. And he must wait there. He goes to meet the Lord of Death to say *"You have to show me a way out of here"*. But when he gets back to the core of the Palace of Death all he finds is a spring of water and a young man and green plants around him and this young man greets him heartily and said *"You have overcome Death by death"*.

And of course the story ends with everyone living happily ever after by the end of the story. However this core moment for this young man was to realize that the true mystery of resurrection is that only through suffering and death can we and The Christ, transform the things in the world.

Of course we need to keep our dances of joy and sadness in our life and our active engagement to the world as part of our life too. Through suffering, by bringing compassion towards those un-transformable situations, and to sit quietly and look suffering and death in the eye, can forces of resurrection break through.

This requires us to have a deep peace within ourselves. To be able to hold that because it is not something that one can do as a public event. That is why Holy Saturday, in its own way, is such an unknown quantity in the Easter Mystery. We know so little of it because this place of sitting, facing death with death, is something we must do in our own lives, in our own heart so that when we come into the world, we can bring with it the transformation of life through death.

PROGRAM OF EVENTS

Friday 20th May

3.00pm – 5.00pm: Chapel set-up, Eurythmy Room, Noosa Pengari Steiner School, any offers of help greatly appreciated

Saturday 21st May

10.00am: The Act of Consecration of Man

11.00am: Morning Tea, please bring a plate to share

11.30am to 1.00pm: Martin Samson will lead a Seminar on **“The Role of the Stars in the Southern Skies in the cycle of the year.”** Please see following note. Recommended donation for Seminar is \$25.00

1.00pm to 2.00pm: Shared lunch, please bring a contribution

2.00pm to 3.00pm: Seminar continues

3.30pm to 4.30pm: Committee Meeting, open to all who are interested in working together to carry the priest’s visits of The Christian Community to Queensland.

Sunday 22nd May

9.00am: Gathering for Children

9.30am: The Sunday Service for Children, depending on number of children attending,

10.00am: The Act of Consecration of Man

11.00am: Shared Brunch, please bring a contribution follow by packing up and putting away the altar and chapel.

Seminar: “The Role of the Stars in the Southern Skies in the cycle of the year.”

In October 1923 Rudolf Steiner gave four new cosmic imaginations for Christmas, Easter, St. John’s and Michaelmas. They arise as spiritual scripts in the heavens when humanity renews

the festivals. These have to do with the work of the Archangels and their mediation of the Star forces in the Sun's light within the seasons of the year. Martin has researched the natural, alchemical and spiritual processes that are involved with their establishment. Through his research he has found four complimentary imaginations for the Southern Hemisphere. The two together create a basis for creating new spiritual imaginations for our festival life in the southern hemisphere. This will in turn inform the renewal of the festivals worldwide. When the Archangelic activities of both hemispheres are fully integrated into our celebration of the festivals we can celebrate the transformation of the earth as a deep spiritual ecology. the transformation of the earth as a deep spiritual ecology.

(Many of the Christian festivals traditionally draw on imagery and symbolism from the northern hemisphere seasons. Christmas is often described as a light in the darkness of winter, and Easter reflects the new life emerging in spring. Rudolf Steiner also offered various descriptions of the relation of the festivals to the seasons.

This has led some to suggest that Christian festivals in the southern hemisphere should be celebrated at opposite times of the year: for example, celebrating Christmas in June, or Easter in September. Is that really what Steiner was suggesting?

This insightful book thoroughly reviews all of Steiner's words on the subject, as well as writings of other anthroposophical thinkers. Steiner shared cosmic, spiritual imaginations for the northern hemisphere, and in this book Martin Samson develops a useful equivalent guide for the southern hemisphere, as well as closely studying the liturgy of The Christian Community and its seasonal prayers.

From his research, he concludes that the essence of Christian festivals work at the same time for the whole earth, but take on subtly different nuances through the opposite seasons.)

The Christian Community in Queensland is most grateful that we can use the facilities for our activities during a priest visit to the Sunshine Coast. Many heartfelt thanks to

Noosa Pengari Steiner School

and to those people in the school who make this possible.

***Thank you for your continuing support of The Christian Community in Queensland; visits by
priests of***

***The Christian Community are made possible by generous donations; we have no other
source of income.***

BSB: 064424 Account No. 10277385

Make cheques payable to "The Christian Community", and please send all donations to:

**The Treasurer, The Christian Community in Queensland, Colin Allen, 33 Glenys St.,
Burnside. 4560**

Or contact Colin on 07 5441 6917 (h) or email: colallen@westnet.com.au

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