

# North American Newsletter

Autumn, 2020

## A Michaelmas Contemplation

Rev. Jonah Evans, Seminary Director

At this time of year, all around us we are witnessing the workings of death — the leaves are falling and summer is coming to an end. And yet, the time of death is also harvest time. Harvesting is the fruit of the death process. As we come close to Thanksgiving here in Canada, we celebrate the **fruits of death**. And we can celebrate the fruits of death in the life of our soul and spirit as well.

For the fruits of death in the human soul reveal themselves in different ways. Coming close to death, whether it is our own or a loved one, can awaken in us the fruit of seeing anew what is most essential and important about life. Coming close to death can call us into a time of re-examination of how we were living — calling us to change our ways. And so often, when our soul comes close to death, we can realize that it is our relationships that really matter most; our relationships to God, other human souls, and the beings of nature.

Seeing the essential, transforming our lives, remembering that our relationships are most valuable — all these are the fruits of death for the human soul. And yet, unlike nature, the human soul must freely lift itself with its own power into these fruits when death comes close or we risk falling into the darkness of death.

The fall of the human soul in the face of death means *not* awakening to what is most essential, but getting lost in insignificant details. Falling into the darkness of death means *not* awakening to the importance of our loving relationships, but allowing ideologies to divide us from our loved ones. Falling into the darkness of death means that the soul does *not* re-examine life but simply hardens into who it has always been, what it's always done.

In this light, we can see that the corona virus is bringing us all close to the reality of death. It is a messenger of death. The question is, will the corona be a crown that brings us new life in



Detail from *The Last Judgement* by Hans Memling. Image from Wikimedia Commons.

death or will Covid-19 be the catalyst for more division in our lives, more concern for things that don't matter, more anger and resentment with those who won't be convinced by our favorite ideas.

**This is the Michaelic battle we are facing right now.** May He fill us with courage, discernment and strength to lift ourselves into the crown of life, into the fruits of death.

## Wonder Tales

Rev. Cynthia Hindes

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Once upon a time, when the world was still magic, when wishing was still effective, where was it? Where was it not?

Fairy or wonder tales are not just made-up fantasies told for entertainment. They are oral reports of real spiritual events among spiritual beings, narratives couched in images and symbols. They recount actual spiritual events in which human beings participated or observed when out of the body. Many of the motifs and plots can be traced back thousands of years to the ancient Greeks and Egyptians or even earlier. Some come from later Manichean esoteric Christian centers.

These spiritual-historical events are embedded subconsciously in each one of us. We each recapitulate previous eras in our individual development. Wonder tales help us make conscious these past spiritual events in human spiritual history. They help us remember the spiritual lessons.

Wonder tales also contain prophetic hints of the goals and ideals of human spiritual evolution. They help give us a pathway into the future.

The human soul is a miniature cosmos. Wonder tales use symbolic language to describe the subconscious elements that live in every human soul. Each character is an impulse or capacity of the human soul. In each of us, there is a clever fox, a ravenous wolf, a king, a princess, a hero. The spiritual law of evolution says that what is lower contains seeds of the higher. Lower capacities, symbolized in the fairy tales by animals, must be metamorphosed into higher capacities. The frog is to become a prince.

Our soul has two sides. There is our mortal soul, with its thoughts, feeling, and actions. The mortal side of our soul is gifted to us with birth and dies with our death. The other side is our immortal, eternal soul. The secret that wonder tales try to reveal is that our immortal soul is not gifted but *earned* through free choices, through the work and trials that transform the lower into the higher – the Cinderella tasks suffered, the hero's journey.

Rudolf Steiner said that fairy tales, wonder tales, and sagas are like good angels given to us at birth to accompany us on our way through life. To receive a fairy tale by email weekly (in both written and audio format), go to [www.thechristiancommunity.org/subscribe-here/](http://www.thechristiancommunity.org/subscribe-here/) and check the box '*Invisible Kingdom*.'

## At the Cusp of Michaelmas

Rev. Rafal Nowak

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*Sermon given on the last Sunday before Michaelmas, for which the gospel reading is Luke 7, "The Raising of the Young Man of Nain."*

During the time that extends between two grand festivals, between the festival of John the Baptist and Michaelmas, we have wandered across the landscape of events described in different Gospels — events that have to do with healings. Every week we have heard and contemplated the stories of Christ meeting various individuals afflicted by different conditions, limitations, and illnesses. The blind, the deaf, the paralyzed, the lepers — almost every week of this period had to do with a specific medical but also spiritual condition related to our destinies here on Earth.

It is as if during those 10 weeks we have been reading a great scroll, a map, a spiritual *Materia Medica* stretched between two handles and supported by two mighty spiritual individualities: that of John the Baptists and the Archangel Michael. The scroll describes various aspects of our human condition — and Christ's response, His healing answer to these.

This journey began with the grand question read from the Gospel of Mark, the question Christ asks His disciples at the beginning of summer: "Who do you think that I AM?" It ends today, at the cusp of autumn, with the description of the raising of the young man of Nain, one of the three so-called resurrection acts described in the Gospels, which precede Christ's Resurrection on Easter Sunday.

The process which began with the question, with the ultimate personal question, finds its resolve in the open, in the social situation, visible to all. The answer to the question becomes an act; the act of will. It turns into a life-inspiring act of initiation, visible to all, benefiting many.

The individual and intimate question, "Who do you think that I AM?" or we could say "Who AM I for you?" transforms during this time into the will to live; it becomes a community-building, future-inspiring impulse of rejuvenation through our independent relationship with the truth of the Risen One.

Perhaps this is the reason why the young man of Nain of the Gospel of Luke has no name. We don't know who he is and what happens to him following his destiny-altering encounter with Christ. We only know that he is given back to his mother, to his community, and that the crowd recognizes a great prophet in him — the unknown prophet, the nameless prophet, a selfless prophet.

A prophet is a witness, a testimony, a confirmation, a sign. And so is everyone who can relate to this event and who can testify to Christ's redeeming power; to Christ's ability to restore what fell ill; to His ability to change the course of our history; and to His ability to "re-write the code" of the earthly necessities — not by means of grand words, theories, ideologies, opinions or intellectual capacities, but by the way of simple everyday acts of offering, the acts of freeing the light captured in the darkness, the acts of consecration of our daily lives.

This is the message we are equipped with as we stand on the threshold between summer and fall. The threshold which we cross when the festival of Michaelmas begins; when we face Him who as the rightful Spirit of our Times silently awaits our offering — the offering of that which

we hold most sacred, most valuable, and most intimate, the offering of our true selves, of our I AM for the sake of our life together. This is the only real answer we can give to One who has given His divine Self, who sacrificed His Cosmic Life, for the sake of our lives and for the future of the entire earth.

## A Year of “All-Nighters”

Rev. Carol Kelly, Camp Director

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We finally had to let go of the plan to hold the Christian Community Camp in Maine this summer. The decision was just another blow in a series of disappointments. I thought I would just take a vacation. But then one of the counselors commented that without camp, the whole year would be an endless series of pulling through the days after an “all-nighter,” and I realized that camp was a “healing balm” like sleep for these young people, carrying them through the whole year.

So I decided to gather them together in Hillsdale, NY (my new congregation), so that they could be together, sing, tell stories, decide on themes and games for next summer and live in the camp spirit for a few days. We all got tested, we came, we sang and we conquered the blues!

We found ourselves in a familiar groove, meeting to talk about the events of the current moment in time, hiking, singing, eating wonderful food prepared by our devoted chef Alexis Starkey, and coming to the altar at the end of the day to pray. There were long nights around the camp fire, filled with laughter and song. It was such a delight to be together again!

We had a Zoom hour for the campers at home too, so they could see their counselors and have a chance to sing with us from home. They were all so happy and joyful! It was so very sweet to see their faces.



While we have had many challenges along the way with this virus, I have to say that the gifts of appreciation for the smallest events, of being outdoors so much more than before, of realizing how precious community is and how great it is to be together have been a benefit.

We are ALL looking forward to Camp Harmony Lake in Belgrade, Maine next summer. What a wonderful reunion we will have! Meanwhile, the leaves are turning and we must turn with them and bring the sun into our hearts for the winter.



## A Letter from our Regional Coordinator (Lenker)

Rev. Craig Wiggins

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Office of the Lenker in North America  
Michaelmas, 2020

Dear Christian Communities in North America,

In this most unusual year, The Christian Community has been able to conduct some 'business as usual', albeit mostly in non-usual fashion. Most congregations shut down completely for a few weeks, while the priests, with or without servers, continued to celebrate the Act of Consecration of Man, some every day. Gradually opening up, many questions arose with which we have never had to deal, most pronounced the 'hygienic' aspects of serving communion as we have been doing since our founding. Without going into a diatribe this way or the other, it's good to know that individual communities have worked with each other and have done their best to accommodate all needs and concerns — never perfect, but always striving for wholeness. Now that California has loosened its restrictions, our whole region unites in celebrating the Act of Consecration of Man at our altars with congregations physically present. One can experience that the Spirit of our Region begins to move and live more freely among us.

In the last Newsletter I wrote about several sendings of priests that were to take place during this year. In the meantime, Rev. Carol Kelly took up her work in the Taconic-Berkshire community on September 13. Revs. Emma Heirman and Matthias Giles experienced a festive beginning in Washington DC/Baltimore on October 11. Some celebratory moments in New York City are still on the agenda for November.

Here is another celebration: the Regional Board has decided to re-enliven the work on Legacy Giving. To that end, Faith DiVecchio from the Taconic-Berkshire congregation has accepted the position of Legacy Giving Coordinator (LGC). Please open your doors and hearts when Faith comes calling in your community. The LGC wants to support each of you in making financial decisions which can help carry the work of The Christian Community in the communities, in the region or in the worldwide movement. You may contact Faith directly at 413-717-5249 or [faithdivecchio@gmail.com](mailto:faithdivecchio@gmail.com).

The North American synod of priests met in starkly reduced numbers during the second week of October, hosted by the most welcoming Devon congregation. Of the twenty-seven priests who live in our region, ten were present. On a couple of occasions those physically absent Zoomed themselves in for conversations and reports for the larger circle. We will be very happy when we can all be together in one place again!

As I write these lines, we are looking ahead to the Delegates' Meeting next Saturday, once again on Zoom. As strenuous as this medium can be, I am glad that we are able to use the latest developments in technology to create the best possible means of connecting with each other throughout our enormous territory. Looking forward to seeing many of you in future calls and visits!

*Rev. Craig Wiggins*

## A Legacy Story

Faith DiVecchio, Legacy Giving Coordinator

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Christiane was born in Germany in May of 1938. Her father was a quarter Jewish, and was experiencing persecution by the regime. He fled Germany to England, leaving his family. Christiane's mother was not Jewish, and she and her two children, Christiane and her sister, lived with her mother's inlaws for the remainder of the war and beyond. They were not reunited with Christiane's father until eight years later when they moved to America, where their father had spent the war years.

Though her mother was an Anthroposophist, her father was a Quaker, and as a child, Christiane attended Quaker meeting. She appreciated Quakerism but always knew there must be more to worship. Also chafing against the tenet, "If thou art but clean and warm, it is enough," she longed for beauty, color, and ritual, though as a child she could not put it into words.

She first went to the Christian Community in Berlin during her University years. "I was fascinated by the service," she said, "I went home and wrote down everything that had happened, every movement, and many of the words. I described it in great detail. I loved it." But Christiane didn't have an opportunity to attend regularly until she moved back to Germany with her three children after a divorce. She started teaching languages in the Steiner Schools and went regularly to the church in Ulm. Her children were baptized there.

When a High Mowing School friend of hers died slowly of cancer, Christiane helped where she could and eventually became the stepmother to her friend's three children, blending her own family into a larger family with six children. Though this was in Fargo, North Dakota, far from any Christian Community, what she already knew of it, the church and her anthroposophical background were there for her through all of these experiences. Those were her "Episcopal Church years" but her Christian Community background and the books of Emil Bock were always a part of it, too.

In 2000, she moved to Copake Falls, so that she could be a volunteer at the Camphill Community and also attend the Taconic Berkshire Christian Community. One day, during those early years, before our beautiful church was built, seeing the servers and the priest move solemnly into the room to begin the service, to her own surprise she heard an inner voice say: "Now I am home."

"I would like my ashes to rest under the pine grove near the church. The church has been my spiritual resource all these years. I will leave a legacy gift to support the church from across the threshold, so that the sacraments can continue, and I am grateful for all that the Christian Community has been for me."

Christiane is a renowned translator. Her recent translation of Rilke's Sonnets to Orpheus is currently available. She has also lately worked on translations of the German mystic poet Angelus Silesius, and shares this snippet with us:



Gott ist in mir das Feu'r, und ich in ihm der Schein.  
Sind wir einander nicht ganz inniglich gemein?

God is the fire in me; I am in him the glow.  
How could we truer, closer be but so?

For a confidential conversation and support around Legacy Giving and options for supporting the Christian Community, please contact Legacy Coordinator Faith DiVecchio at 413-717-5249 or [faithdivecchio@gmail.com](mailto:faithdivecchio@gmail.com)

## Crossing the Threshold, Matthew 22

Rev. Gisela Wielki

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Preparation means to dress oneself 'fit for the occasion'. It may be no more than a brief moment of consciously acknowledging the transition from one world, one space, one activity, one event into another. It highlights the threshold.

In the service there are many such thresholds. The first is entering into the chapel. And nothing other than that the door has to be opened, reminds us of our crossing a threshold. But in the opening words of the service the angel-being of the Act of Consecration reminds us of the appropriate attire for the occasion — we pray that we may cross that threshold and enter the world of the sacred worthily.

Daily life is full of opportunities to consciously don the fitting 'soul garment' before we enter. It may be the moment we consciously enter into what we know will be a contentious meeting. It may be setting foot into a sick room, joining a birthday party, a family reunion, a concert hall, something we have been denied for a while. It may be entering into the room of a sleeping child. It could even be entering into the content of a book. Or into the memory of a loved one. Each calls on us to consciously 'dress for the occasion'.



Of course, only our angel who accompanies us at all times has the power to be consistently conscious of all our threshold crossings, from the smallest and most mundane to the loftiest and life-altering threshold crossings. But we can always work on growing ourselves ever more consciously into this task and learn from our angel to do it wisely.

As a threshold guardian, standing at one time between the human being and the Father God, Micha-el now stands between the human being and the Son-god. To him shall our hearts turn.

And we may find in our own heart knowledge of the appropriate 'soul garment' for whatever threshold we are called upon or chose to cross. It can give our entering of any space a worthy quality.

## Revealing Christ's Presence — Contemplating the Nature of Sacrament in Light of the Sacrament of Anointing

Rev. Patrick Kennedy, Seminary Director

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*In early November we remember the dead — the ones who have laid aside their earthly garments, like the trees that drop their leaves, and begun their spiritual journey with Christ. In this excerpt from a forthcoming book on the Sacrament of Anointing, Patrick Kennedy explores how this Sacrament works to reveal the way Christ is especially present, through the incarnation, at and in our dying.*

Dying, in its very essence, is a kind of solitary act. Only we can do it. Yet few things bring more healing, comfort and encouragement than to experience that we are not alone in our dying. This is true in many deep ways about the whole human journey; how much more capable are we to meet and overcome a challenge when we have someone by our side, someone who knows intimately what we are facing and can offer us what we need in order to come through to the other side?

I have experienced this in ways that leave a deep impression on the soul through my work as a priest. Arriving at the bedside of someone who is nearing death, I often see a deep sense of calm and gratitude settle into their souls. In their eyes I can read the message: "Here, at last, is someone who knows what this moment means, who is unafraid of it and who can bring me support and blessing." Indeed, this is one of the clear markers of what a priest truly is: someone who can stand with another person at the threshold of death, full of familiarity with that 'place' and faith in the one who is "the new birth in dying".

In some ways, the fact of Christ's presence with us at the threshold of death contains the essence of who he is to us, to human beings. One can even say it expresses the very essence of Christianity itself: The story of the incarnation of Christ in Jesus is the story of what God did to be there, for us and with us, in our dying and death. The work of the Sacrament of Anointing can therefore be understood in the simplest of ways: to reveal Christ's presence at the threshold.

### *Christ's Initiation into the Human Experience of Death*

Turning with eyes of the spirit toward what happened in Israel some 2000 years ago, we see the heart of God coming to earth in Christ. He comes with one clear, cosmic mission: to bridge the great divide that had opened up between heaven and earth. This bridge could only be built by God entering that part of reality which could not be found in the heavens. By 'heavens' we can mean that which *lasts*, that which is inmost, the invisible world of spirit-beings that our ancestors understood to be expressed in the lights above the earth that ever shine in the sky. By earth we can mean that unique place where things don't last, where "moths and rust destroy"<sup>1</sup>. Before Christ comes to earth in Jesus, this split between the lasting and what passes away is real to such a degree that the eternal beings do not *know* what death and dying is. Death was unknown to the divine beings<sup>2</sup>. If heavenly beings knew nothing of death and dying, how alone in our dying would we be, how separated from *spirit and life*?

For this chasm between heaven and earth to be bridged a divine being had to *learn* what death is. The account of the life, death and resurrection of Jesus Christ, the gospel story, is therefore a

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<sup>1</sup> Matthew 6:19

<sup>2</sup> See the lecture by Rudolf Steiner "The Teachings of the Risen Christ", April 13th, 1922, in the collection of lectures titled, The Sun Mystery (CW 211) to deepen this topic.



story of God's *initiation* into the mysteries of death. It is not just the story of a simple carpenter's son from Nazareth and his ministry of love, it is the mighty, cosmic story of the Lord of Life going through a kind of 'earth initiation', Christ's *immersion* into these experiences of death and dying. The word for 'immersion' in Greek is 'baptizma' from which we have our word "baptism". It is another word for a rite of initiation<sup>3</sup> and is what Jesus names his death on the cross in the gospel of Luke. Jesus calls out, "I have a baptism to be baptized with, and how great is my distress until it is accomplished!" (Luke 12:50, ESV). At this point in Luke's gospel account Christ is not referring to the immersion in water he received in the Jordan river through John. That baptism has already taken place. He has come to be 'immersed' in the human experience, to be initiated into the mysteries of being a human being, subject to what God had never known: suffering and death. In other words we may say that the life of Jesus Christ is the story of the divine heart of the universe entering the 'forsaken' place, the empty place where God was not.

Through the Mystery of Easter, the bridge will have been built, the chasm between the eternal and the earthly finally overcome, the eternal light of glory will now shine into the realm that was only darkness. From that moment on we can find Christ, the Eternal Spirit, the Lord of Life, *in our dying*.

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What happened then has the most profound consequences for everything that we can experience today. Now that he has been through death, Christ can be there with each and every human being — especially in their dying<sup>4</sup>. Because Christ has been initiated into the human experience, into the mysteries of death, he has become the guide who can lead us *through* death. And no one dies alone anymore. This leads us back to the core gift that comes to the human soul in the form of the Sacrament of Anointing.

### *Christ's Presence Made Visible in the Sacrament*

Through the great, divine act of 'submitting' to death, Christ is now there in the place that was forsaken. He is with us in our dying and at our deaths. However, because humanity has become ever more blind to the spirit, he is not necessarily 'seen'. Christ Jesus is there, but there *spiritually*. He is therefore invisible (to most). This fact takes us into one of the essential purposes of the Sacrament of Anointing: to make Christ's presence visible at the threshold of

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<sup>3</sup> A long tradition in Christianity refers to the "Christian rites of initiation" specifically as the rites of baptism, confirmation and communion. These are the rites that lead the candidate to die to their old self and be reborn to the new self in Christ and into the circle of those who have done the same: the community of Christians.

<sup>4</sup> Knowing this also reveals the role of the written gospels in our lives. They are truly the story of the divine creator being immersed in the human experience, culminating in suffering, death and resurrection. That this story exists as something each human soul can read or listen to has special significance for us when we ourselves are heading towards our death. We can live with this story, have it read to us, immerse ourselves in it and thereby he begins to live in us. Through reading and 'baptizing' ourselves in the word of the Gospel we can receive his power into our souls. By living with these words that describe his life, with the images of his own death and resurrection, we open up a window into our being for the reality of his death-overcoming being to flow into us, to "strengthen us in our wrestling soul".

our deaths<sup>5</sup>. All sacraments and true rituals have a similar mission. They work to reveal the presence and working of invisible realities in *visible* actions, words and elements. What takes place on 'this side' of reality is an image, a revelation of what is taking place in the spiritual world.

The ancient Hebrew wisdom reveals this same purpose for ritual. In the book of Exodus we hear how Moses ascends the mountain, entering a 'cloud of glory' and 'devouring fire' and there is given exact revelations in spirit for how to make the dwelling place of God on earth.<sup>6</sup> He comes down from the mountain and consecrates Aaron into the priesthood, instructing him in all the details of the garments, utensils and patterns of action based on what he has observed in spirit. In the New Testament "Letter to the Hebrews" the earthly rituals of the Hebrew priesthood are called a "copy" or "shadow" of the original spiritual ritual<sup>7</sup>.

This reality behind the ritual is even more dramatically revealed in the final book of the bible, the "Book of Revelation". This is John's vision into the realms where the angelic beings of the heavenly worlds are actively working. He brings us along into his visionary experiences where he is shown the divine, cosmic altar that stands before the throne of God and the lamb:

Then I saw the seven angels who stand before God, and seven trumpets were given to them. And another angel came and stood at the altar with a golden censer, and he was given much incense to offer with the prayers of all the saints on the golden altar before the throne, and the smoke of the incense, with the prayers of the saints, rose before God from the hand of the angel. (Revelation 8:2-4, ESV).

In this passage, John is revealing to us the realm from which the sacred rite is modeled. The rituals — in their order, gesture, word and image — are taken from what has been seen in spirit. This same truth about rituals on earth is given new expression by Rudolf Steiner through his modern "science of the spirit"<sup>8</sup>. Speaking about this topic in June of 1924, Steiner chose the funeral service of The Christian Community as an example of what is happening in a 'true' ritual. Here he develops a striking image we can use, the image of a *mirror*.

Let us suppose, my dear friends, that here we have a mirror and here again some object. You see the reflection of the object in the mirror. You have the two things — the original and the reflection. Similarly, when a ritual for the dead is enacted, there are the two things. The ritual enacted by the priest before the coffin is a reflection. It is a reflection, and it would be no reality if it were not a reflection. What does it reflect? The acts of the priest as he stands before the dead body have their prototype in the super-sensible world. For while we celebrate the earthly rite before the physical body, and the etheric body<sup>9</sup> is still present, on the other side the heavenly ritual is enacted by the beings

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<sup>5</sup> By 'visible' we should mean expressed in the world our senses have access to.

<sup>6</sup> See chapters 24-31 in Exodus.

<sup>7</sup> See Hebrews 8:5.

<sup>8</sup> For more on Steiner's science of the spirit or Anthroposophy and its relationship to The Christian Community, see the Preface/Appendix.

<sup>9</sup> The term used in Anthroposophy for the matrix of life forces that permeate the physical-mineral body with life and living processes, is the bearer of our memories and the spiritual, living-light side of our shadowy thoughts.

beyond the threshold of earthly existence. Over yonder, the soul and spirit are received by what we may call a ritual of welcome, just as here on earth we assemble before the dead for a ritual of farewell. A cult or ceremony is only true when it has its origin in reality.

Thus you see how the super-sensible life works into earthly life and permeates it. If we celebrate a true ritual for the dead, a super-sensible ritual is enacted simultaneously. The two work together.<sup>10</sup>

Whenever you have such a 'true ritual', part of what is revealed is the *one who celebrates* the ritual. If we take this seriously we see that the human priest celebrating the ritual is, themselves, a revelation of something divine. Dressed in vestments and consecrated into service through the Sacrament of Ordination (or Consecration of Priests), the priest is part of what is being "mirrored". We can turn again to the "Letter to the Hebrews" to understand this. The writer of this letter shows how Christ, through his initiation into the mysteries of death, has entered the spiritual temple, the inner Holy of Holies and become a new High Priest<sup>11</sup>. Christ himself, through what he accomplishes and goes through on mount Golgotha, truly becomes "pontifex"<sup>12</sup> – the bridge maker – connecting heaven and earth. In all true rituals, Jesus Christ is the eternal reality behind the earthly priesthood since the first Easter. This is why it is said to the gathered congregation in the sacrament of the Consecration of Priests in The Christian Community, "When [this one] stands before you, Christ's Spirit stands before you."

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Let us now take all this into account and turn our attention back to the Sacrament of Anointing. When we invite a consecrated priest to be at our side during our time of dying we are asking for someone to be at our side who can help in revealing the one who has changed death forever. We are looking to increase our awareness of him, to reveal Christ's presence. We are not just inviting the priest from our nearby congregation, we are 'inviting' Christ into visibility, to be "mirrored" in the Sacrament of Anointing. Through calling for the Sacrament of Anointing we are seeking to make visible the reality that has come about through his initiation into the human experience of death and dying. We are not alone; Christ is with us and by our side at the threshold of death and from him stream all the forces we need to meet this most profound moment in our lives.

*Note: This is an excerpt from a chapter in a forthcoming book by the Patrick Kennedy on the Sacrament of Anointing, as commissioned by the German publisher, Urachhaus.*

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<sup>10</sup> Karmic Relationships, Vol. 2 lecture 15, June 27, 1924

<sup>11</sup> See Hebrews, chapters 7-10. "Holy of Holies" is the name for the innermost chamber of the Temple of Solomon in Jerusalem where the High Priest in the line of Aaron would go, once a year, to speak the name of God and offer sacrifice for the whole people.

<sup>12</sup> This is the old Roman (Latin) word for priest that is still sometimes used in connection with the Roman Catholic pope (Pontifex Maximus) and that etymologically means, "bridge maker".