



The Sophia Sun

Newsletter of
 The Rudolf Steiner Branch (NC) of
 The Anthroposophical Society in America
 Chapel Hill, NC
 Serving also groups and branches of the
 Southeast in Alabama, Florida, Georgia, South
 Carolina, Tennessee

SEPTEMBER 2012
VOLUME V, NUMBER 4

A Celtic Verse For Overcoming Fear

Forge me with fire
 A sword for my smiting,
 Fright for my fears
 And flame for my fighting.
 Shape me a shield
 Both forceful and fierce
 Stalwart and shapely
 To fend against fears.



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Logo above: "Woman Clothed With the Sun" by Baron Arild Rosenkrantz
Painting above right: "Fall of the Rebel Angels" by Pieter Brueghel

From the Editor:

Welcome to the fifth year of the *Sophia Sun* and to our largest issue ever! We hope that the length of this issue will not daunt you from reading, as there are so many important items in this issue. There are three main reasons for the long length this month:

One is that we have decided to change from being a *local* newsletter to being a *regional* newsletter. In an effort to increase communications and activities in the Southern part of the USA, we will now list all groups, branches and activities of the entire Southeast as well as our own North Carolina region.

The second reason is that there were three very powerful and important conferences that happened this summer: The Leadership Colloquium and the AGM Conference (That Good May Become) in Ann Arbor, MI, and the Peter Selg Conference (Reclaiming the Heart of Anthroposophy) in Great Barrington, MA. We had the privilege of attending all three and felt the need to give a thorough review of each. In our next issue, we would be happy to print your comments about these articles, or from those who also attended the conferences, we would love to report your impressions as well. All three events touched us deeply, as they were very important for the very future of the Anthroposophical Society. A renewed sense of hope, inspiration, enthusiasm and will-to-work was aroused in virtually every participant.

Third, there simply is more happening in our branch than usual for a September. In the past we have had a Michaelmas celebration and perhaps a branch meeting. This month has a number of guest speakers – John Beck, Dr. Ross Rentea, Barbara Renold, plus announcements about a whole season of offerings from Lynn Jericho.

Normally, *The Sophia Sun* comes out bi-monthly, but because this issue was so big, we had to postpone inserting some October events until next month. Also, because most Study Groups go on hiatus for the Summer, they will be deciding on their book and year's activities this month, so there will be much to announce next month.

As we approach this Michaelmas season, let us recall this wonderful verse of enthusiasm and will given to us by Rudolf Steiner that invokes the Michaelmas mood:

I would like to enkindle every Human Being
Out of the Cosmic Spirit
That they become as flames,
And unfold in fire
Their Being's very nature.

The others, they would like
To take water from the Cosmos
And douse the flames,
In order to lame one's
Inner Being.

O Joy, when the fires of the Human Being
Are aglow even when they are at rest!
O bitterness, when the poor human being
Is paralyzed when it longs to be active!

(translation by Kathleen Wright)

Rudolf Steiner Branch Calendar September 2012

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Articles and calendar items for the next Sophia Sun should be sent to Kathleen Wright at kathleenwright51@peoplepc.com by Sept. 20, 2012.						
						1
2 YBA SG-4p Clemmons SG-6p	3 Greensboro SG-3:30p	4	5 Rose Cross SG-7:30p	6	7 Introduction to Anthroposophic Medicine with Ross Rentea, M.D.-7p	8 Foundation Studies 9-3p World Peace Meditation 7-9p
9 Meeting or the First Class - 10a Review-11a John Beck talk- 2:30p YBA SG-4p	10 Greensboro SG-3:30p Study of the Soul SG-7:30p	11	12 Eurythmy Classes 8:30a Rose Cross SG-7:30p	13 Reading to the Dead Group-7:30p	14	15
16 YBA SG-4p Clemmons SG-6p	17 Greensboro SG-3:30p Lifting the Veil-6:30p	18	19 Eurythmy Classes 8:30a Rose Cross SG-7:30p	20	21 Choral evening-7:30p	22
23 YBA SG-4p	24 Greensboro SG-3:30p Study of the Soul SG-7:30p	25	26 Eurythmy Classes 8:30a Rose Cross SG-7:30p	27 Reading to the Dead Group-7:30p	28 Public Talk-Rudolf Steiner's Mystery Dramas-7p	29 Workshop-Rudolf Steiner's Mystery Dramas-9a RSBranch Michaelmas Observance and Potluck-1p
30 YBA SG-4p						

Michaelmas Events:

SEPTEMBER 28 AND 29, 2012

RUDOLF STEINER'S MYSTERY DRAMAS: THE WILDEST DRAMAS EVER WRITTEN

All Events held in the BROWN WING, Emerson Waldorf School

For information and pre-registration contact Peg Carmody at mcarmody@nc.rr.com or 919-537-8142.

<p><i>Co-sponsored by the Emerson Waldorf School the Foundation Studies Program, and the Rudolf Steiner Branch of the Anthroposophical Society</i></p>	<p>Saturday, 9/29 9am - 1pm</p>	<p>Saturday, 9/29 9am - 1pm</p>	<p>Saturday, 9/29 1pm - 3pm</p>
	<p><i>Public Talk</i></p> <p>\$10 at the door (\$55 for both sessions. Foundation Studies students-no charge)</p>	<p><i>Workshop</i></p> <p>\$50 at the door (\$55 for both sessions. Foundation Studies students - no charge)</p>	<p><i>Potluck and Michaelmas Observance</i></p> <p>Everyone welcome! Festival table, singing. Please bring a potluck dish to share</p>

In the *Friday night introductory talk* about Rudolf Steiner's four Mystery Dramas, Barbara Renold will give a historical context to the plays, present some of the main characters and describe some of the extraordinary scenes contained in this tetralogy, which spans 17 years in the lives of the characters. Given to humanity around 100 years ago, these plays show the intense and complicated soul and spiritual tapestry behind our every day lives- the weaving of the karma from former incarnations in our present day relationships, the influence of a host of different spiritual beings in our actions, examples of first perceptions on the path of inner development, to name just a few. No plays known to humanity encompass such a far-reaching perspective.

During the *Saturday workshop* we will read and explore a few scenes together, traveling through all four dramas. Our thread and main focus through the plays will center on the



destinies of two characters: Maria, the most advanced pupil of the spiritual teacher, and Johannes, a painter and her friend. Some scenes will lead us into other incarnations, showing the effects of former lives on their life in modern times.

Using the Mystery Dramas as a "compass", we gain insight into the forces and beings which influence our every day lives. The majestic tapestry shown us in these dramas, helps illuminate the mysteries of our own existence.

About the Speaker

Barbara Renold is a practicing speech artist and director of community theatre. Her exposure to Rudolf Steiner's Mystery Dramas began at age 18, when she saw all four plays three times on the Goetheanum stage for the first time. Though hardly comprehensible to her at that time, a seed was planted for her future work with them. She trained at the Speech and Drama School at the Goetheanum in Dornach, Switzerland from 1977-1981 and supplemented her studies at the Harkness Studio in Sydney, Australia in 1982-83. During her time as a speech and drama teacher at Sunbridge College (1983-2007), she began to produce the Mystery Dramas with amateur groups in Spring Valley, culminating in bringing the 4th drama to a conference in Dornach in 1998, where all 4 dramas were shown in English. In 2006, she began a new cycle of work on the plays. In 2009, "The Portal of Initiation", and in 2011 "The Soul's Probation" were produced within summer conferences at The Threefold Auditorium in Spring Valley, N.Y. This past summer the third play, "The Guardian of the Threshold" was performed within the context of a conference from July 18-22, 2012. The fourth play, "The Souls' Awakening" will be produced in the summer of 2013 within a conference from August 14-18. Mark your calendars! Hope to see you there!

HAPPY 200TH BIRTHDAY KASPAR HAUSER! BORN ON MICHAELMAS SEPTEMBER 29, 1812 DIED DECEMBER 17, 1833 By Kathleen Wright

Back in 1997 our Chapel Hill, NC community celebrated Michaelmas with a tribute to Kaspar Hauser. Judy Frey wrote a play about him and we performed in costume. I gave a talk about him. There were already plans in place for our community's Michaelmas celebraton (the Mystery Drama workshop) when the Hauser anniversary was realized. There are so many anniversaries this year in connection with Anthroposophy! Although we may not celebrate him as a community, let us recall his life and what Rudolf Steiner has contributed to the understanding of it:

To the outer world Kaspar Hauser is "The Riddle of our Time", the "Child of Europe", but thanks to the insights of Rudolf Steiner much has been revealed about Kaspar. He was indeed the child of Prince Karl and Princess Stephanie of Baden and would have risen to great power had he not been kidnapped at birth, raised all alone in a dark dungeon with nothing but bread and water to eat, and then at age 16, was cast onto the streets of Nüremberg on Whitsunmonday in 1828.

At first he was treated fairly well and was happy and grateful. He even had a beautiful Confirmation service in the little Chapel of the Order of the Knights of the Swan at the Church of St. Gumbertus in Ansbach . (The knights of the Swan had been founded on Michaelmas Day in 1440 by Frederich II of Brandenburg. According to Rudolf Steiner, these Swan knights were knights of the Holy Grail tradition. Richard Wagner wrote an opera about one such knight, *Lohengrin*, the son of Parzival.)



Shortly after his Confirmation, on another Whitsun day, one of his good guardians, who was named Feuerback was poisoned and died. Shortly after that a man known as Lord Stanhope appeared, claiming that he wanted to adopt Kaspar and make him into a Lord. In reality, Stanhope was an agent of a black brotherhood. He convinced Kaspar's other good guardian, Daumer (whom Steiner called "the last Rosicrucian") to give Kaspar into his care. Stanhope sent him to live with a sadistic tutor who made his life a living hell. Finally on December 14, 1833 a stranger came to his door and told Kaspar to come with him, saying he had a present for him and news of his Mother. (Kaspar longed to meet his Mother.) A few miles from his home, the stranger turned on Kaspar and stabbed him in the chest, piercing his lung and liver. For three days he lay suffering while while Meyer, the evil tutor, tortured him with all manner of verbal abuse. Throughout his ordeal, Kaspar remained loving and

forgiving. Finally on December 17 he expired.

Not since the birth of the Nathan Jesus Child has there been born so pure and innocent a human being as Kaspar Hauser. Not since Jesus Christ have evil doers been so intent upon destroying a particular human being as they were to poor Kaspar. Yet to outer appearances, he seemed retarded, even autistic. What possible reason could they have for wanting to destroy someone so humble? Steiner told us that, had Kaspar Hauser lived, he would have helped to bring about the Threefold Social Order in Europe and would have greatly helped to awaken the Consciousness Soul in Europe. ." Very good reasons why ahrimanicly-inspired brotherhoods would have for wanting to destroy Kaspar!



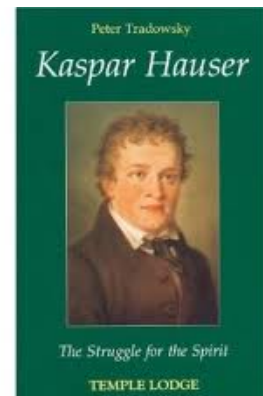
Paradoxically, Rudolf Steiner also said that “If Kaspar Hauser had not lived and died as he did, the contact between the earth and the spiritual world would have been completely severed.”

Steiner has written that “Apart from Christian Rosenkretz, Kaspar Hauser has most deeply re-lived the sufferings of Christ.” While Christ was crucified again in the Etheric world during the 19th century, this was physically re-enacted in the life and death of Kaspar Hauser.

And even today, 200 years after his horribly tragic life, the evil Brotherhoods continue to discredit him. Simply read the Wikipedia entry about him. The writers there say that he was a fake, a criminal, had a nasty disposition and was a pathological “liar”. None of that could be further from the truth. Wikipedia recounts nothing about the beautiful poetry Kaspar wrote, about his magical abilities with animals, his keen sensitivities, his extreme awe and reverence for all of nature, his saintly and forgiving attitude toward those who tortured him. They even had the gall to imply that he was not murdered, but inflicted the fatal knife wound to himself! Having read at least 12 books and articles about Kaspar Hauser, I can attest that the so-called research on Wikipedia is biased by the black brotherhoods, not the reliable witnesses of the period. There are also major flaws in their alleged DNA tests (and one test actually revealed that Kaspar could indeed be from the house of Baden.) .

In his book on Kaspar Hauser, Peter Tradowsky compares the tragic fates of Kaspar Hauser with that of Rudolf Steiner. He notes that each of the two men died equidistant years before and after 1879 [1833-1879-1925] – the beginning of the Michael Age. He writes:

:”When we speak here of the sacrificial death that these spirits (Steiner and Kaspar Hauser) underwent for mankind, even though this happened through man’s wickedness, this means that, in a Christian sense, they were certainly unable to fulfill their task on the physical plane, but that in death their effectiveness was sealed and thereby raised to invincibility. Thus these spirits have achieved something for the Christian future of mankind that cannot be lost. It would therefore have been irrelevant to have spoken of the Christmas gathering [i.e. the Christmas Conference of 1923 in which the Anthroposophical Society was refounded] having failed. Certainly there was much left uncompleted through the death of Rudolf Steiner. He himself speaks of the Cosmic sanctuary which can be found by such an impulse. Does this not mean also that this impulse then works out of the Cosmos and that it depends on man to provide it with a home on the earth once more?”



So... what can we do to bring their impulses back to the earth through our own initiative? This we must each ask.

Rudolf Steiner wrote that “Everyone who connects himself with Kaspar Hauser connects himself with the Mission of the Future”. Perhaps each of us who feel akin to this Child of Michael, this dear Kaspar Hauser, Prinz Gaspard von Baden as he should have been known, can contemplate what we can do for his bicentennial. At every centennial there is a “culmination”, resulting in a renewal of the will forces of the original event. At his first centennial in 1933, the adversarial forces clearly had the upper hand on earth when the Nazis came to power. However, Rudolf Steiner tells us that in that same year Christ entered the Etheric Sheath of the Earth. Kaspar’s destiny had to do with the Threefold Social Order and the relationship between human beings and the Hierarchies. With the renewed inspiration and energy raying down from his discarnate Soul at this second 100 years, what can we do to carry on his Mission?

If you would like to learn more about Kaspar Hauser, check out Steinerbooks.org, as they have several good books about Kaspar, including one called ***Kaspar Hauser Speaks for Himself***, which includes things that Herr Daumer wrote down that Kaspar said, as well as poetry Kaspar wrote and his journal entries.

"Anthroposophy's Second Century and America's Role"

A Talk by John Beck

Sunday, Sept. 9, 2012

2:30 Meet and Greet John Beck

3:00-5:00 pm;

Eurythmy Room, Emerson Waldorf School

6211 New Jericho Rd. Chapel Hill, NC

Anthroposophy as Rudolf Steiner was developing it just 100 years ago was to be a crown on the dramatic centuries of Europe's exploration and conquest of the planet. European culture was reaching a brilliant climax in the arts, sciences, and many new scholarly disciplines. Steiner's work proposed to carry all this toward a higher unity. Europe's old social hierarchies were decaying, however, and the lack of mature political and social vision tipped the continent into the abyss of the Great War of 1914-1918.

By 1920 the 'European idea' itself was dead, and global power began to shift inexorably toward North America. Rudolf Steiner developed new strategies which required time to endure Europe's further fall along with a protective posture around the core vision of anthroposophy.

Today anthroposophy's practical initiatives are widely acknowledged in Waldorf or Steiner Schools, biodynamic farms, and Camp Hill communities for the young and old. A radical new challenge of the merger of human and machine is facing us. America has matured culturally but faces its own corruption through excessive power. It is time to try to see clearly what anthroposophy and a so-called 'spiritual science' are really offering to human evolution, and how Americans can do our part.

Please email Peg Carmody at mcarmody@nc.rr.com or call her at 919-537-8142 for more information. There is a \$10 suggested donation for the talk.

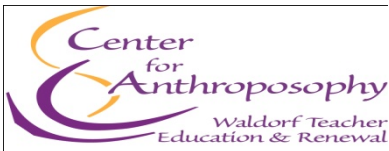
*You are welcome to come between 2:30-3:00 for a meet and greet time before John's talk.

About John:

John Beck is the editor of the newsletter of the Anthroposophical Society in America, *being human*. He is also the Communications Director for the Society. Previously he was general manager of the NY Open Center in Manhattan, worked for Chase Bank in technology and communications, and headed city-owned stations WNYC radio and TV in New York City and public radio WGBH in Boston. He's completing a book on millennial perspectives on our present situation.



If you would like to learn more about John Beck, you might like to check out the interview that was recorded with him at this year's AGM Conference on August 13. The link to it is either Jim Freeman 98366 or www.youtube.com/watch?v=teAlzkq0sg8. It is 4 minutes long.



Exploring the Healing Arts with Dr. Ross Rentea

This weekend intensive is part of the Foundation Studies program but all friends with some prior exposure to anthroposophy are welcome.

Location:

Emerson Waldorf School, 6211 Jericho Rd., Chapel Hill, NC 27516 Tel. 919-967-1858

For non-Foundation Studies participants, a donation of \$10/event or \$25 for the weekend would be much appreciated!

Lecture, Friday Sept. 7, 7–9 PM: *Advances in Anthroposophical Medicine*

Lecture will provide an overview of established principles of anthroposophical medicine and new research results that show how anthroposophical medicine is evolving to become even more effective.

Q & A following main presentation.

Workshop, Saturday Sept. 8, 9 AM-3 PM

Workshop will review and expand on the evening lecture and, in addition, cover:

- Anthroposophical nutrition principles for teachers and children
- What to do for various children's constitutions
- Planetary influences in daily teachings and health
- Reading, Concentrating and Meditating: a practice for teachers and for everyone
- The Calendar of the Soul at 100 years: its occult physiology and why we should care
- Q & A session
- Eurythmy practice will be integrated into the workshop.

About the Speaker



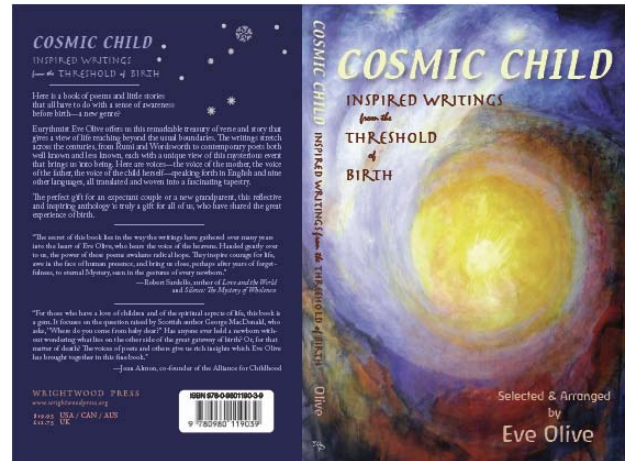
Dr. Ross Rentea, MD, has been a practicing anthroposophical family physician for over 30 years. He is an author, editor, physician, and innovator. In 1983, Dr. Rentea and his wife, Andrea Rentea, MD, opened Chicago's Paulina Medical Clinic, which enjoys an international reputation. Dr. Rentea graduated from the University of Chicago (Pritzker School of Medicine), is a Board member of the American College for Anthroposophic Medicine, and has been a long-time member of the Anthroposophical Society. He is cofounder of the True Botanica Foundation and the True Botanica Company, which produces quality natural remedies using unique ingredient mixes and novel manufacturing techniques that result in

synergistic formulations for a deeper health of body, mind and spirit.

MEET WITH DR. ROSS RENTEA – At the time this newsletter was going to press, plans were in the works for a gathering of Branch members with Ross. Details will be forthcoming on our list-serve If you do not belong to the list-serve, go to our website at www.anthroposophyNC.org and click on "join" near the top of the screen; follow the easy steps to joining which simply involves giving your email address and a password that you create yourself. Keep your calendars open for Saturday afternoon with Dr. Ross!

Eve Olive's Poetry Book Due in Book Stores November

Cosmic Child: Inspired Writings from the Threshold of Birth is an anthology of poems and little stories all having to do with a sense of awareness before birth. The writings come from around the world and across the ages – Rumi, Wordsworth, Langston Hughes, Mary Oliver, Eve herself and many others, both well-known and less known. Collecting these writings has been Eve's labor of love for the past 33 years – inspired by the birth of her first Grandchild. The book will be available in stores on November 1; however Eve will have pre-publication copies in a couple of weeks. If you would like one of these, contact Eve at 919-489-2564.



EURYTHMY CLASSES FOR ADULTS STARTING UP AGAIN IN SEPTEMBER



September 12 is the starting date for Eurythmy Classes for Adults at the Emerson Waldorf School's Eurythmy Room on Wednesday mornings from 8:30-10:00 a.m. Come and enjoy "Movement in Tune with the Rhythms of Life!" No experience necessary.necessary.

Dates:

September 12, 19, 26

Oct. 10, 24, 31

Nov. 7, 14, 28

Dec. 5, 12

Cost: \$110. for all (or payments may be divided) For more information, please call **Eve Olive at 919-489-2564.**

NEWS AND AN INVITATION FROM THE THRESHOLD GROUP

After a friend landed suddenly in the emergency room recently, it precipitated a discussion in our group. These were the questions it raised:

- Especially for people who live alone, do we know the phone numbers of family, or close friends to call?
- Do we know if this person would want a home funeral or vigil?
- Or a Christian Community service?
- Does this person have a health care agent and where is the document?

There is often a tendency to put off these types of questions and the discussions that need to happen. We would like to open our November meeting to the community. This means an opportunity for us all to share our thoughts, feelings, questions and fears about the process of death and dying for ourselves or someone close to us.

Date: NOVEMBER 5TH OPEN FORUM DISCUSSION

Time: 6.30 - 8.30

Place: 208 Murray St, Hillsborough NC 27278

Contact: jennybingham@yahoo.com 919 241 4304

HAVE YOU COMPLETED YOUR ADVANCE DIRECTIVES?

Jenny Bingham continues to offer facilitated groups on completing the Five Wishes Document, which is legal in North Carolina and includes the Living Will and The Health Care Power of Attorney. The cost is \$65 for the two 3-hour groups but that should not keep anyone away who wants to do them. It is most important to complete these while you are well and can gain clarity through discussion with others.

Times: TUESDAY AFTERNOONS 2.30 - 5.30 pm SEPT 11TH & 18TH

WEDNESDAY EVENING 5.30 - 8.30 PM SEPT 12TH & 19TH

Place: 208 Murray St, Hillsborough. NC 27278

Contact: jennybingham@yahoo.com 919-241-4304

CHRISTIAN COMMUNITY PRIEST VISIT SCHEDULE FOR FALL 2012-SPRING 2013

October 20, 21

December 15, 16

2013

January 19, 20

Palm Sunday Weekend Retreat (March 22-24)

June 2-3

For more information on **the NC Affiliate of the Christian Community** go to

http://www.thechristiancommunitync.org/Contact_Us.html

To learn more about the Christian Community in America please see the **national website** at

<http://www.thechristiancommunity.org/>

COMMUNITY GATHERING FOR WORLD PEACE



Carrboro Century Center

Saturday, September 8, 2012

7-9 PM

FREE AND OPEN TO THE PUBLIC

Musical Meditations and Peace Prayers

From 12 Religious Traditions

**These prayers were first offered in Assisi, Italy
on the day of Prayer for World Peace During
the United Nations International Year of Peace in 1986
with concert pianist Kara Choi**

Sponsored by the Sophia School of Movement

www.sophiaschoolofmovement.org

Announcing...

A New Sunday Study Group Based on the Work of Yeshayahu Ben-Aharon

(A group actively waiting for its name to appear. Stay tuned for a name change)

(Editor's Note: This Study Group was formed after a workshop with Dr. Ben-Aharon that was given in Chapel Hill June 22-24. We had hoped to have a review of the conference, but no article was submitted and I was unable to attend. If anyone who did attend would like to submit an article about it for next month's issue we would welcome that.)

We formed in July 2012 to explore the ideas brought forth by the work of Dr. Yeshayahu Ben-Aharon. Dr. Ben-Aharon is a long-time anthroposophist, a philosopher (or 'spiritual researcher' as he puts it), and author of four books. He considers his work to be his contribution to the School for Spiritual Science.

We meet at 4pm each Sunday at my home in Chapel Hill. Each meeting consists of two parts: A group study of one of Dr. Ben-Aharon's books (currently ***America's Global Responsibility***), and a group 'doing' of one of Dr. Ben-Aharon's spiritual exercises. Our goal: No less than the bringing about of the Threefold Social Order - by understanding the role of individual personal freedom and providing ways to achieve it – the exercises, the social setting, and study.

Jim Biggins 919-418-1480

One of the interesting things about this new group is that there are so many newcomers in the group and only a few of the "regulars" in our community. This gives up hope for the future growth of our community. Some of those who have been attending regularly are: Jim and Gena Biggins, Michael and Kerri Prim, Carol and David Brick, Sharon Youse, Bruce and Margaretta Bornhorst, Malene Joyce and Linda Folsom.

News from Tammy Hughes in China

Dear Friends in North Carolina,

It has been eight years since I left our community. These eight years in China have passed by very quickly as the work has been steady and endless. The current estimate for kindergartens is over 250 and grade schools are around 30. Part-time trainings are in the major centers : Chengdu, Beijing, Guangzhou, Xi'An, and workshops happen in many of the kindergarten and school communities.

Most recently, a Waldorf Administration training with Chris Schaeffer, Ben Cherry and Li Zhang was begun this summer. As well, the grade school training now has an administrative component as part of the curriculum. I was very fortunate to be invited to a meeting of Chinese kindergarten and school leaders to discuss school issues with other colleagues. The short meeting of one evening and one day was highly effective. I can say now that I began really to be a colleague with others which is a very positive experience. The Chinese have been endless in their kindness to help me learn Chinese through living side by side them.

As well thank you for all your support. I enjoy the newsletters and online exchanges from afar. I'll be back in North Carolina around Michaelmas. I'll look forward to catching up with friends and those interested in China.

Love,

Tammy

Offerings From Lynn Jericho: Conversations on Questions...

On the first Saturday of every month beginning October 6, Lynn Jericho will be hosting a potluck supper and evening of conversation on a question. The evenings will have the mood of a salon - a gathering of creative and courageous souls willing to intimately approach and explore some basic anthroposophically inspired questions with wonder, courage and good humor.



Lynn Jericho

The Autumn Conversations are:

Saturday, October 6 - The Mood of Michaelmas

In the book of Joshua's account of the fall of Jericho, Joshua "looked up and saw a man standing in front of him with a drawn sword in his hand". When the still unaware Joshua asks which side of the fight the Archangel is on, the response was, "neither...but as commander of the army of the Lord I have now come". How do we meet evil, if it is not about taking sides?

Saturday, November 3 - The Mood of All Soul's

"I am the voice of one calling in solitude." This inspires two questions for the individual: How do you experience your own voice?; and, How do you stand in solitude, foregoing all need to belong or identify with others?

Saturday, December 1 - The Mood of Advent

Rudolf Steiner tells us for every step in spiritual development, we must take three in moral development. What is the difference between spiritual development and moral development? How do you experience the difference? We might also ask "What is a 'step'?"

If you attend a conversation, please consider the question. Find two or more questions about the question. Be personal. We will work with these questions with the goal to remain in the question. We are not looking for ideals or answers.

Steiner, though central, is not the only reference, we welcome other perspectives. Steiner brilliantly wove together the imaginations of the great souls of human consciousness, we must continue to do so.

Bring your thoughts in a mood of openness.

You are welcome to invite a friend, as these evenings will offer an introduction to the creative warmth and great wisdom of anthroposophy.

Also bring good food. Healthy salads, protein-rich entrees, insane desserts.

Lynn's apartment can accommodate 15 people, so please email to "reserve your space" and indicate what food you will be bringing. lynnjericho@gmail.com

A \$5 donation for each evening is requested. Lynn will be providing the dishes, utensils, napkins, drinks (wine, water, juices, coffee, teas).

Evening begins with supper at 6:00PM. Conversation begins at 7:00PM. Evening ends 9PM.

Lifting The Veils - Revealing the Autobiographical Journey to Selfhood

O Human Soul, Know Thyself!

*"You can only sacrifice that which you have fully possessed."
Rudolf Steiner (Knowledge of the Higher Worlds)*

The context for ordinary consciousness is the sense of self. This means your sense of what is true, beautiful or good is shaped by your sense of self. To reach higher consciousness Steiner asks you to fully know/possess your sense of self. Only then can you let go of your self-consciousness and experience Imaginations of Truth, Inspirations of Beauty, and Intuitions of Goodness

Anthroposophical biography work provides an opportunity to possess your sense of self. The work evolves from a selfish seeking of self to an unselfish and significant step in moral development - the freeing of your Self from yourself.

More from Lynn Jericho...

The Contexts of Your Sense of Self

Do you wonder about how you came to be you? How you formed your familiar, idiosyncratic, quirky and unique reactions to circumstances and events, points of view and ways of relating? Would you like to understand how your past determines your future? Would you like to free your future from obstacles created in your past?

Would you like to penetrate your first twenty-one years with the wisdom of anthroposophy and in the light of the archetype of human development? Do you want to awaken self-knowledge in the age of the Consciousness Soul?

Can you imagine the strength you will find to succeed in this maturing of self-consciousness by doing this in a group? How can hearing the self-observations of others make awakening to your own self richer, deeper, more meaningful?

Anthroposophical biography work weaves together your personal narrative and reflective observations to illuminate the shaping of your sense of self. The work unfolds in the encouraging warmth of mutual interest and reverence. It is powerful.

The Embodiment Years

Lifting the Veils focuses on revealing the first 21 years of life in four stages:

The First Veils - Birth to Age 7

The Childhood Veils - Age 7 to 14

The High School Veils - Age 14 to 18

The University Veils - Age 18 to 21

These are the *embodiment years* as the child adapts the physical, etheric and astral bodies to individual existence and prepares for the incarnation of the Ego. They are the years that awaken our karma and prepare for our destiny. To remember them from the perspective of anthroposophy, reveals meaning, purpose, and significance living in the environments, relationships, events, encounters, traumas, moments of grace, tender perceptions and harsh realities of these formative years.

Lynn Jericho designed *Lifting the Veils* after years of counseling and facilitating workshops. She recognized the need for in-depth study of the embodiment years and created a process that is compassionate, effective, illuminating, constructive and creative.

Lynn offers this course online and has worked with participants from all continents. Now living in Chapel Hill she is offering it as a live, in-person programs. Here are the logistics:

Lifting the Veils -Part One Birth to Age 7

Even though you feel you have little conscious memory of these earliest years, you will be surprised at how the themes, questions, and sharings of each session awaken awareness of formative experiences.

8 Sessions You can find a description of the sessions here:

<http://imagineself.com/lv07-ch/>

6:30-9PM Mondays

Sept 17, October 1, 8, 15, 22, 29, November 5, 12.

Everyone will receive a binder to contain the extensive handouts and journal pages.

Enrollment limited to 8 participants.

Cost for *Lifting the Veils Part One*: \$320 (checks preferable, credit cards and Paypal)

Some scholarship is available as are payment plans. Call Lynn 919-240-4094.

This course is very important for early childhood teachers.

Tentative dates for the subsequent programs.

Lifting the Veils Age 7-14

8 Sessions Beginning November 26

Lifting the Veils Age 14-18 - The High School Years

8 Sessions Beginning February 18 - tentative

Lifting the Veils Age 18-21 - The University Years

8 Sessions Beginning April 22 - tentative

Living Questions Research Symposium, September 20-23 At Threefold Educational Center In Chestnut Ridge, NY

Lynn Jericho has received a grant for her spiritual research into the presence and engagement of non-corporeal beings in our conversations. She will be presenting her research and her research methods at the **Living Questions Research Symposium in Chestnut Ridge, September 20-23**. There were over 20 applicant for eight grants.

Research question: *I seek to penetrate the mysteries of conversations at the Threshold and witness the presence and activity of non-corporeal beings within and around those conversations.*

Before she goes to the Symposium, Lynn will share her presentation with her friends and colleagues in North Carolina:

Part One: The results of Lynn's research.

What is a threshold conversation? What invites the presence and activity of angels, archangels and archai. How do elementals, nature spirits and house spirits support our conversations. How do we recognize and redeem the interferences of the counterforces?

Part Two: A few "experiments" for everyone to enjoy.

Part Three: Lynn will reflect on her methods of spiritual research and her development as a spiritual researcher.

Learn more about the symposium here:

http://www.threefold.org/conferences/living_questions_research_symposium.aspx

AMUSING STEINER ANECDOTE FOUND ON FACEBOOK:



A very endearing personal story about Rudolf Steiner concerns this little dog that you see in the foreground of this picture. His name was Malcomb and he adored Dr. Steiner. The dog would follow him around and jump in the backseat of the car whenever the Herr Doktor would get in. Malcomb would sit beside Steiner and they would have all sorts of humorous conversations. One day Steiner announced to those in the car with him: "Malcomb wants to start The Canineosophist Society!"

We wonder if it was Malcomb who inspired Dr. Steiner to say that if dogs could speak they would say "I smell, therefore I am."

News from the School of Spiritual Psychology in Benson, NC....

Dear Friends of The School of Spiritual Psychology,

We are very excited about our new website. Take a look:

www.spiritualschool.org Watch as the various aspects of the site develop.

The School now offers a home study/online course: Contemplative Living with Earth.

This is a year-long course consisting of four modules:

1. Dying Awake, Coming Alive: Contemplative Quickening of Soul
2. Heart Initiation: Developing Incarnational Contemplative Presence
3. Contemplative Listening: Bodily Presence with Soul
4. Contemplative Action: A Handbook of Non-Doing Doing

Complete details are on the website under the heading "College of Sophia".

Upcoming Events:

A. Earth's Dream of Us - Forming the Body, Soul, Spirit and Community of the Spiritual Earth: Leaving Fear and Coming Home

Burlington, Vermont

September 27 - 30

For information, send an email to: soulschool@embarqmail.com asking for the brochure.

B. Earthosophy: Sophia as Soul of the World; Session III - The Black Madonna and the Aztec Virgin.

The School of Spiritual Psychology, Benson, NC

September 13-17

This week we will be working with Sophia, the Black Madonna and images of the earth, particularly in the realms of weather,(drought, tornadoes, hurricanes, earthquakes, floods, etc.) climate change and the spiritual connection of the human heart and the emotional dimension of soul. Each session of this four session course can be taken individually.

C. St. Francis of Assisi: Imagining the New Earth

Assisi, Italy

November 3-10

Only two spaces available.

For information, send a request to: soulschool@embarqmail.com

"Abstract ideals will be replaced by concrete ideals corresponding to forward-moving evolution. If that does not succeed, the Earth would submerge into materialism and humanity would have to start over again - following a great catastrophe - either on Earth itself or on a near planet. The Earth needs Anthroposophy! One who understands that is an anthroposophist."

- Rudolf Steiner, (GA 118) lecture of February 27, 1910



.....*HeartMath® and Soul Management*.....

"How to Know Higher Worlds" by Rudolf Steiner speaks to developing the twelve-petaled lotus flower of the heart on the path to forming a new etheric heart center:

"Only if I love something can it reveal itself to me"

"In addition to anger and irritation, we must also struggle against other traits, such as fearlessness, superstition, prejudice, vanity, ambition, curiosity, the urge to gossip, and the tendency to discriminate on the basis of such outer characteristics as social status, gender, race, and so on. We may have difficulty in understanding that the struggle against such traits has anything to do with increasing our cognitive abilities."

Who among us does not struggle against such traits? They are the stuff of which Lesser Guardians are made! Especially in these times, when we live at such speed and need to constantly respond to so much that needs our attention.

These 2 quotes describe the essence of HeartMath® coaching - learning to be self-responsible in our feeling-life, changing habits and shifting old patterns of response to life's challenges. By more consistently accessing the qualities of the heart such as love, compassion, gratitude, care and appreciation, perception shifts to facilitate more intelligent responses. Consciousness may then open to higher realities.

I marvel that what Steiner could see clairvoyantly is now being born out by modern science. The quality of our feeling-life in the heart's response is indeed key to our cognitive abilities. This is heart intelligence.

Coming in the Fall.....more HeartMath Introductions and an Awakening Our Human Heart Retreat.

In the meantime, if you are interested in knowing how HeartMath® coaching might help you navigate through these times, please contact:

Margaret Heath at *Heart Empowered Living*

Changing our world one open heart to another.....

margaretheath@heartempoweredliving.com / 919-265-7981

Licensed HeartMath® Provider & Licensed Stopping Emotional Eating Provider

Berkshire-Taconic Branch Announces Website

For those of you who would like to expand your knowledge of what's happening in the Eastern Region, check out the new website of the Berkshire-Taconic Group, which comprises the areas around Harlemlville and Ghent up to the Massachusetts border. The website contains a Calendar of Events, the latest issue of their newsletter Chanticleer, as well as back issues of it. The website is: www.berkshiretaconicbranch.org

Calendar of the Soul Website:



We received a message from artist Laura Summer, who has been creating paintings for Rudolf Steiner's Calendar of the Soul exercises. These can be viewed at the website:

www.calendarofthesoul.net. You can click on translations and scroll down to the bottom and click on Summer 52 to see her work. This website is a real treasure with many links to click on. Do check it out!

The Christian Community of Atlanta

By Katherine Jenkins

Reverend Jonah Evans, Christian Community Priest from Spring Valley, NY, visited the Auburn, Alabama and Atlanta, GA areas for St. Johnstide, July 18-21.

In his own words, here was his reaction:

Dear Friends from the South!

Thank you all for your support and efforts that made possible another successful week in the South for The Christian Community!

A special thank you to our new Auburn group led by Helene Burkart. Two lectures were given last Wednesday to a group of 13 friends. I believe it was the first lectures ever given by a Christian Community priest in Alabama! It was truly a pleasure to have been met by such enthusiasm and warmth!

It is also important to mention how special our meeting at The Shambala Center last Friday evening turned out. We certainly didn't know what to expect, but 14 of us ended up having a moving and deep conversation with our Buddhist friends. We planned to end at 9pm but ended up wrapping things up at 10pm! Many of us expressed a hope for continued conversations and I am thankful that we as The Christian Community of Atlanta seemed to have made such an inspiring impression.

Finally, even though many of us were away on vacation, we had a healthy 15 people at The Act of Consecration on Saturday. It was truly a pleasure to celebrate with you all.

*Warm greetings to you all,
Jonah*

The reaction from the congregation was reciprocal and we are looking forward to his returning December 5-9 to celebrate Advent with us. Please contact christiancommunity.atlanta@gmail.com or katjenks@negia.net for more information.

EDWARD R. SMITH SPEAKS AT SOUTHEASTERN REGIONAL CONFERENCE JUNE 22-24 2012

Approximately 30 people from groups in Georgia, Tennessee and Alabama gathered in Cartersville, Georgia for the second annual St. John's weekend conference to hear Keynote speaker Edward. Reaugh Smith speak about St. John, the Apocalypse and his new book ***The Temple Sleep of the Rich Young Ruler***. Many anthroposophists know Edward best for his book ***The Burning Bush*** which gives anthroposophical interpretations of the Bible, and is a great reference book.

Edward had a very scholarly style of presentation. One got the feeling we were at a graduate school seminar, as Edward handed out large packets with his research outlines and we could read along and make notes. We sat in the large auditorium of the Clarence Brown Convention Center in Cartersville, GA

Hearing Ed Smith's biography was most interesting. We learned that he is an accomplished pianist and even has CD's of his performances. For many years he was a Protestant Minister and had to give courses on the Apocalypse. This was very frustrating for him because he found it very difficult to understand. It was not until he read Steiner's book on the Apocalypse that an interpretation made sense to him.

Edward had begun seeking for alternative answers by reading the works of Edgar Cayce. It was while visiting the A.R.E. in Virginia Beach that he first encountered the works of Steiner when one of the Cayce disciples recommended Schuré's ***The Great Initiates***. Ed became intrigued by the chapter on Steiner and decided to do some research. The first Steiner books he read were ***The Course of My Life*** and the ***Gospel of Luke***. He then went on to read all the Gospel lecture cycles. After that he decided to make a trip to Steiner books, where Mary Giddens help him select some other books to read. He was 56 at this time and had taught the Bible for 25 years. For the next 7 years Ed devoted himself to intensive study of Rudolf Steiner. Then he wrote ***The Burning Bush***, which includes vital charts and tables.

At the beginning of his first lecture, Smith brought up the point – if this is the Feast of John the Baptist, why are we talking about John the Evangelist? He then went into the explanation of the vital link between the two Johns as explained by Steiner – that after John the Baptist was beheaded, his great Ego “overshadowed” the Apostles like a group soul , and that after Lazarus was raised from the dead, the I of John the Baptist penetrated into Lazarus as far as his Consciousness Soul and henceforth he became known as John.

He then went into speaking about the ***Book of Revelation***, saying it was a “vision of the vastness of human evolution”. He said that scholars had wrongly concluded that it was symbolic information due to the persecution of Christians.

After speaking about the Apocalypse, Ed told us about the “young rich ruler” mentioned in the “Secret Gospel of St. Mark as being Lazarus. The young rich ruler had been mentioned in other gospels, but had not been identified with Lazarus. ***The Secret Gospel*** was discovered by Morton Smith, a professor of Religious History at Columbia University in 1958. Karl König, the anthroposophical physician and founder of the Camp Hill villages wrote in 1966 that in the 10th chapter of Mark there should be the story of the rich young ruler. While he had no knowledge of

the secret Gospel, it was in the 10th chapter that the ***Secret Gospel*** had the story. Ed made a trip to Aberdeen Scotland to see Karl König's library. There he first read about the two Johns and their relationship. Ed also made a trip out to California to speak with Rene Querido; while there he also met with Prokofieff. These men all made a deep impression on him and increased his knowledge. Another person with whom he had profound conversations with was Edgar Bock, the son of Christian Community priest, Emil Bock.

After the conference Ed sent a gift via Emil to all the conference participants – a copy of the lecture he gave about the ***Temple Sleep of the Rich Young Ruler*** at the Steinerbooks Research Seminar this past March.

On Saturday afternoon, conference participants were treated to a delight for the eyes, ears and soul. Robert Brock spoke the Words of the Apocalypse as ethereal music played in the background and beautiful images from famous artworks flashed on the screen behind him, each coinciding with the passage from which he recited. Robert spoke with passion and with amazing memory. Robert has recently added to his repertoire The Gospel of Mark. He also performs the Gospel of John.

On Saturday evening, Part II of Jonathan Stedall's documentary about Rudolf Steiner was shown. Most people loved it, but there were some comments that it could have been more dynamic – some of the people interviewed were rather boring.

While at the conference, I spoke with as many people as time would allow, as part of my work with the Eastern Regional Council. The information I learned from them about work going on in their region is included in the "Study group listings" at the end of our newsletter.

Pictures from the conference:

Right: Marian Shearer, who helped man the book table and Edward R. Smith, the keynote Speaker



Left: Robert Brock, dramatic speech artist and Katherine Jenkins, Conference organizer

Looking for good articles on current topics in Anthroposophy? : *Deepening Anthroposophy*, a new free email journal

Deepening Anthroposophy is edited by Thomas O'Keefe. Thomas is a student at the Christian Community Priest seminar in Spring Valley, NY.

This journal is intended for members only. It is not on any website so you must subscribe to get it. To subscribe, simply write to Tom O'Keefe at: initiative.rda@gmail.com and let him know you'd like to be on his email list. Be sure to give him your email address so he can send you the next issue. As of this writing five issues have been published. You may request back issues.

Thomas writes about his initiative:

"The aim of this newsletter will therefore be the fostering of communication about issues of importance for the life Anthroposophy, and the pursuit of truth-seeking discussion and comprehension of such issues. I hope this will become a newsletter for which we as members can develop a shared sense of responsibility: One should feel responsible for what is expressed here, and one should feel responsible for keeping it alive by contributing when inspired to do so...Ideally, it will be issued every two weeks, but it may take time to build up to this degree of regularity."

Articles from the first five issues include:

Peter Selg: "The Challenges of the Present and Future"

Sergei O. Prokofieff: "The Identity of the Anthroposophical Society and its State of Endangerment"

William Lindemann: "When We Think"

Michael Ronall: "On Going Off the Deep End"

Thomas O'Keefe: "Esoteric Comprehension as a Protective Force"

Barbara Renold: "Mystery Drama Conference in Spring valley"

Roland Tüscher and Kirsten Juel: "Initiative E.A - Founding a Working Group"

Stephen Usher: "Remarks on the Culmination of the Twentieth Century"

Gabrielle Heatherdale: "Mindful of the Luciferic Influence in our Anthroposophical Strivings"

Thomas O'Keefe: "The Being Anthroposophia"

Michael Howard: "The Sections of the Anthroposophical Society: Vital Threads of a Living Fabric"

Travis Henry: "Threefold Now"

Franziska Bucklers: "TimeSignals Twelve Conference"

Daniel Hafner: "Why Have Events for Members?"

Stephen Usher: "Core Anthroposophy"

Thomas O'Keefe: "Reflections on the Lectures by Peter Selg and Sergei O. Prokofieff given March 30, 2012"

Michael Ronall: "Mystery Drama Productions in Spring Valley"

Barbara Renold and the Mystery Drama Cast: "Is Your Soul Awakening?"

Sergei O. Prokofieff: "How Do We Stand Before Rudolf Steiner Today?: A Reflection on Peter Selg's New Book"

Thomas O'Keefe: "On the Link between the Christmas Conference Impulse and the Intended Newsletter for Members"

Roland Tüscher and Kirsten Juel: "Regarding the Annual Theme 2012/13: The Identity of the Anthroposophical Society and the Denial of Anthroposophy"

"News from Dornach as Reflected in Reports from Recent Issues of Initiative E.A." (Translated by **Daniel Hafner**)



A REVIEW OF THE 2012 AGM CONFERENCE IN ANN ARBOR, MICHIGAN

By Kathleen Wright

Approximately 230 Anthroposophical Society members gathered at the Michigan League Building on the campus of the University of Michigan for the annual AGM Conference August 9-12. This was an impressive number considering the ailing economy, but as so many members said, although it was difficult to afford the expenses, they felt they "had to be there". The sense of the urgency of the times was uppermost in the minds of most.

The theme of the conference was "That Good May Become: Meeting our Spiritual Destinies in America". Although an excellent title, as the conference progressed, it became apparent that a more appropriate title would have been "Navigating Toward the Land of Sixth Epoch Aboard the Clipper Ship Anthroposophia". This is an allusion to the brilliant metaphoric imagination built up by General Secretary Torin Finser as he introduced each speaker. He spoke of a grand clipper ship which had on Board the members of the Executive Council (the Vorstand), each of whom had a specific and important role on the ship, which Torin eloquently described. This was both humorous and insightful and with each day, we looked forward to hearing what the next Vorstand member was doing aboard the ship.

Torin Finser gave the opening address of the conference. He spoke about the 100 year rhythm and how it is broken into 3 parts, each having 33 1/3 years. One hundred years is a culmination, he said, and called to mind that starting a couple of years ago, the Anthroposophical Society has had a number of 100th year anniversaries in relation to milestones in the Anthroposophical movement, and this will continue on into the great one we are anticipating in 2023 when we will be commemorating the 100th anniversary of the Christmas Conference in which the Anthroposophical Society was refounded.

Torin also pointed to some important 33 1/3 rhythms in the life of Steiner and its relation to the beginning of the Michael Age and the anthroposophical movement. He noted that 2012 is 5 times 33 1/3 in relation to the advent of the Michaelic Age, one more indication of the importance of this year.

Opening Evening Eurythmy Performance

Following Torin's talk, participants were treated to a grand Eurythmy performance by Eurythmy Spring Valley accompanied by the Speech work of Michael Steinrueck. For many, the Eurythmy performances were the heart of the conference and were incredibly beautiful and healing. The opening night performance included poems by Kathleen Raine, Mary Oliver, William Butler Yeats, Shakespeare, and others. The music which accompanied the Tone Eurythmy included pieces by Bach, Brahms, and Debussy. Musical accompaniment was by pianist Marcus Macauley. A very humorous sketch seemed to steal the show as Eurythmists acted out anthroposophical comedian Alex Dreier's (a.k.a Herr Dreier) poem "Meditation - A Spargefaction" in which an anthroposophist tries desperately to meditate on "the Light", but all sorts of distractions keep whisking her away. She struggles again and again to focus on the light, but the sense world keeps dragging her away with all manner of goofy thoughts. You had to see it to appreciate it. Following the evening's performance, Eurythmy Spring Valley opened the morning convocation with Steiner's *Foundation Stone Meditation*. It was absolutely breath-takingly beautiful, and as the eurythmists moved, it became clear that this is how this meditation should be spoken – with movement.

It was after this that Torin began the "Clipper Ship imagination": Standing at the helm of this vessel bound for the Sixth epoch is a tall gentleman, standing erect and unshaken by the waves as he gazes through a spyglass toward the land ahead. His spyglass stands for insight, not just ordinary sight, for Bodo von Plato is a man of vision. Herr Plato began his talk "Consciousness and Emerging Identity" by giving us some questions to ponder: "Do you know what you want? Do you want what you know? How

can we come from life to knowledge and from knowledge to love? How do you feel is regard to the world and to yourself – what is in your heart?” He spoke of the shift that is going on in consciousness, not only in the Anthroposophical movement but in the whole world. He pointed out that in the past, consciousness was related to thinking (recall Descartes’ famous quote: “Je pense, que je suis” - I think, therefore I am). Now consciousness is transforming in relation to the will. This shift of consciousness is due to the coming near of the Christ Being.

Meeting in Trios



After Bob’s talk, Lesley Loy introduced her idea of having participants form trios which would meet after each talk to discuss their impressions. We all then formed our trios. Some groups eventually chose to merge with other groups, as it frequently happened that one or more of a group did not show for the trio meeting and so others merged. **(Picture on left shows a group of trios: Christiana Williams, Truus Geraets and Yvonne Cumming)**

There were daily singing sessions with Elena Orsak, who sings like an angel and worked a musical miracle with the conference participants. Three-part singing never seemed so easy as with Elena.

On Friday and Saturday we had group discussions with about 12 persons per group. Most participants loved these and found them very fruitful. At each session a scribe took notes, which were then sent to the General Council members, who will discuss these during their meetings in the coming year. At the end of each discussion group, each participant was asked to write on a large sheet of paper what idea struck them most from the session. These large sheets were then posted on the last day of the conference for all to see. In the group this writer was in, we discussed such things as: the challenges facing the Society today including the gap between the Society and the Movement – possible causes and what we can do about it; the “missing generation” – where are all the 40 year olds? - Most anthroposophists are 60 and over. Also mentioned were factions in the Society, One question came up: “Do we really need an Anthroposophical Society? What would happen if there were no Society?” Most agreed that it is very necessary. One other group spoke about the “wounds” in the Society.

On Friday afternoon, Torin spoke of a person at the helm of the clipper ship steering with serenity and firmness over the sometimes stormy seas. This is a person of excellent organization, who is a great leader in the Society today - **Seija Zimmerman** who has been on the Vorstand since 2006 She is the Leader of the Medical Section and the Camphill Movement in Finland. She brought greetings from Sergei Prokofieff, who was unable to attend due to his illness. At the AGM meeting on Sunday, the question was brought up about what exactly is ailing Prokofieff, and Seija, who has been appointed Prokofieff’s spokesperson, explained that in Russia it is considered bad manners to speak of one’s illness, so he would prefer that no one ask about it. She asked that we respect his privacy. Seija’s topic for her talk was “Esoteric Physiology and Collaboration”. Her talk covered many topics, mainly focusing on the 12 senses. She also mentioned the importance of doing Eurythmy and said that Steiner “wrestled Eurythmy from Ahriman”. It wakes up the senses, she said. She also announced that Virginia Sease has written a new book about Eurythmy in honor of its 100th anniversary (It began Dec. 15, 1911.)



Seija Zimmerman

Eurythmy Forms in the Foundation Stone Verse

Dorothea Mier then took the stage and spoke about the forms in the Foundation Stone Meditation. She said that it was first given in Eurythmy on Easter 1912. There are four panels in the meditation and whenever you have 4 of something, the fourth is always different, as is evident in the different stanzas. During the Foundation Stone Meditation, the Eurythmists frequently form the IAO. Dorothea explained that the I represents the head with its uprightness and capacity for thinking; the A represents the limbs and the

will; the O represents the heart and lung system and feeling. Thus it represents the complete human being with all his soul capacities. One point Dorothea made at the end of her talk, which was subsequently often repeated as the conference progressed, is that we should call ourselves “anthroposophers” instead of “anthroposophists:”, as the –er suffix implies action – one who “does” Anthroposophy, as opposed to the –ist which has a more static meaning (e.g.: Baptist, Methodist, Communist.), which makes one think of a person with a set of beliefs.

Arthur Zajonc ended the day’s work with his reflections on the day. He wove together a masterful synthesis of all the day’s talks most eloquently, and included his own insights as well. Arthur did this both Friday and Saturday and it was a very helpful to see how everything fit together with the theme of the conference, which might not otherwise have been so apparent.

On Saturday morning, Torin was first up at the podium and took us back to the clipper ship where we learned that Paul MacKaye is everywhere on the ship – counting the cargo, counting money of all denominations, climbing the rigging, untying the “karmic knots”, in the navigation room pouring over maps; in other words, he is a man of all trades. When Paul came up to the podium he said that he had in fact served as a Navy Officer so the analogy was quite apropos. Paul’s talk was called “The ‘We’ in the Foundation Stone Meditation. In our conference folders we found a copy of Paul’s talk that had been translated by Douglas Miller. One interesting point he made was that Rudolf Steiner said that the Society does not have an opinion - only an individual can have an opinion. Therefore we should never say that the Society has an opinion about one issue or another, as all the members are free to hold whatever opinion they choose.

Just before the lunchbreak, Sherry Wildfeuer of Kimberton Camp Hill Village spoke to the audience briefly about the Collegium, of which she is a member. The Collegium began in 1994. It works with the Executive Council. All sections are represented on it. She also told us that a new book is coming out about Section work and what spiritual scientific work is all about.

After the lunch break, Eurythmy Spring Valley performed “The American Verse” by Rudolf Steiner. Then Torin introduced Virginia, after telling us that her role on the clipper ship was to hold office in the State Room where she would cordially greet all visitors and make them feel comfortable. Virginia began her talk by discussing the meaning of the word “collaborate”. Its origins are with the words “collum” meaning neck and “coll” (ME) to embrace; and the word “labor” meaning to work. Before 1870, the word was not used. It has increased in usage and practice ever since. She then told the story of the Spring Valley Threefold Group, which she says can be found in Henry Barnes’s book *Into the Heartland*. These pioneer collaborators sent a request to Steiner for a verse for American anthroposophists. He gave them what we now know as “The American Verse”. She told us how Steiner said that Anthroposophy in America was in danger of becoming like a “wooden doll” if it did not reach into people’s hearts. The Geographic Double in America is very strong and can be experienced in our rivers and mountain ranges that run North-South. (They run east-west in Europe and Asia). This geographical double enters the soul of a person born in a nation at birth. In America this Double has a strong will and intellect, but no feelings. It has brought materialism to America. The heart and lungs are free of this Double, however. Steiner therefore gave the American verse to us to strengthen our hearts.



On Saturday evening, a magnificent banquet was held in the ball room of the Michigan League. It was the first time I have been at an anthroposophic function where we were served by waiters! One of the main highlights of the dinner was a visit by the very funny anthroposophic comedian ‘Herr Dreier’ (pronounced like hair dryer, for those of you who don’t speak German). **(Herr Dreier pictured on the left.)**

Sunday morning Torin introduced Arthur Zajonc, who is President of the Mind-Life Institute. He also told of Arthur’s relation to the clipper ship – he said that Arthur is not on the ship – he is on the shore along the rocky coastline. “Picture a lighthouse where Arthur is at the top of it taking in the Sun Wisdom and transforming it with his inner life and sending out that light to the clipper ship and all other seafaring vessels. His light penetrates the fog of ordinary consciousness... He is the Lighthouse Keeper.”

Arthur began his talk by thanking Herr Dreier for the amazing presentation the previous evening. Then he began speaking about “Awakening the Will of America”. He thanked Marian Leon for giving him

this challenging topic. He spoke of the 3 beasts that hinder our thinking (doubt), feeling (hatred) and willing (fear). The latter we find as we approach the Threshold to the spiritual world. One feels the very ground beneath one shake. One must develop "Erkenntnis Mut" (conscious courage). The forces of the Cosmic I Am help us to awaken our will. After crossing the Threshold, we encounter the "desires". The Rose Cross meditation can be an antidote for this. Arthur then spoke of living thoughts and dead thoughts. Living thoughts are a spiritual activity, where meaning unfolds; they help the will to become conscious; a reciprocal activity occurs: thoughts descend into the will and a magical transformation takes place. Novalis spoke of this as "magical idealism", when the will brightens with the light of thinking. Between the two polarities of thinking and willing is of course, feeling, which can become Cosmic feeling. Conscience illuminates the field of desire and leads to virtue. Our own Karma and destiny lives in our unconscious and in the muscles of our body. When we die, thinking is left behind; it is the will that goes on with us.

It is the trials of life that shape who we are. These meetings are not easy, but we must love each other in spite of the difficulties. Arthur gave examples from his own life experiences and work to illustrate this. His friendship with the Dalai Llama was most moving. He ended his talk by saying that what you love is much larger than family and friends and extends to the entire planet. He was given a standing ovation.

THE ANNUAL GENERAL MEETING



The Annual General meeting commenced at 10:30 am. Torin Finser began the meeting by thanking the committee which organized the conference: Marian Leon, Leslie Loy, Dennis Dietzel and Marianne Fieber. This was followed by thunderous applause. The team had truly done an excellent job. The conference was so immense and complex. It truly was a herculean task and it was so perfectly executed.

(l to r: Beth Dunn-Fox, Lesley Loy, Marian Leon, Dennis Dietzel)

Next on the agenda was the traditional "remembrance of the dead". There were many familiar names on this year's list of 20 departed souls. We lost some great spiritual workers this year, but most assuredly they will continue to work with us, although in a new way.

Torin then gave an overview of the week's work. He said that this AGM is part 3 of the week's work. The first two days comprised the Leadership Colloquium, which consisted of "lots of conversation, moving from one table to another... a horizontal gesture of meeting one another out of the heart realm...opportunities and challenges came through this process....When something is stuck, it is best to put it into movement (e.g. Eurythmy in the workplace), Many thoughts, suggestions and "next steps" were given. Some felt that it was "unbalanced". It had a different gesture than the conference, which Torin felt was more of a "vertical gesture". He noted that we need to engage the periphery with the Center. We need to add to the two gestures of vertical and horizontal a third form – the Irish Cross, which has a circle at the intersection of a cross. The focus is on the center – the heart and the common task. There is a possibility of something new in the center. Torin recalled that a young person at the conference had asked him: "Do Anthroposophists ever apologize?"

The next part of the AGM was a Forum with the members of the Executive Council. Prior to this meeting, participants in the conference had been asked to write questions for the Vorstand on cards, which were then collected. Virginia McWilliam then "synthesized the questions, putting them into categories and rephrasing them so that all questions would be answered though not in the exact form in which they were written. Virginia joked that we needed to leave the clipper ship to answer these questions and get in a "cigarboat", because we needed to move with great haste as there were so many questions.

One of the first questions was a request to hear the biographies of the Council members. Realizing this could take hours, Virginia transformed the question into "Tell us something you love". The answers were most interesting. Other questions included : What is a section? What is the ideal of the Executive Council? What is its relationship to us? What can we do about the factions in the Society in relation to Judith von Halle and Robert Powell? What is the relationship between the Goetheanum and America? What are your insights for the world? How is Prokofieff's health? Should there be a

Goetheanum in America? Will the Executive Council apologize for the expulsion of over 2,000 members in 1935? (Editor's Note: It would take many pages to include all the responses; if you are interested please write to the editor. I took 37 pages of notes from this conference, so there was much eliminating I had to do.) The Council members responded with graciousness and at times with humor. The one response that I will share is that the Executive Council considers America "very important". They feel the world looks to America for leadership and that extends to the Anthroposophical Society as well. They would really like to hear our ideas and they enjoyed seeing how we do things. But the remark that the audience found most endearing was when Seija Zimmermann said: "In Europe we greet each other with a hand shake. You Americans hug...keep hugging!" Oh how we cheered for that one!

Announcements

Following the Forum with the Executive Council, announcements were made by various members. **Mark Levine** spoke first. He said that he has been working on Steiner's fifth Mystery Drama and wants to tour the world with it. **Truus Geraets** spoke about the World Social Forum that she is organizing. There will be one in California in October and then in 2014, there will be one at the Goetheanum. **Seth Jordan** reported on Credere.com which donates money to various anthroposophical initiatives. It has a matching fund. One can make checks out to "Hawthorne Valley Assn" and earmark it for "Credere". **Yvonne Cumming** announced the "Inter-America Conference" which she is helping to organize. It will take place in Miami July 12-14 2013. Torin Finser and Virginia Sease will be among the speakers. Several Spanish and Canadian speakers will be there as well.

Barbara Renold reported on past and upcoming Mystery Dramas. There will be a fourth mystery drama production in 2013 and in 2014, all of the dramas will be performed over a 9-day conference.

David Michael addressed the sad fact that there is no longer a Speech School at the Goetheanum, and that Eurythmy Schools are also dying out. There were only 4 graduates in Spring Valley this year. He asked that people support Eurythmy, especially Sound Circle Eurythmy of Boulder, CO

An announcement was made about the upcoming "100 years of Eurythmy" which will take place in Spring Valley in the new Rose Hall.

Dr. Molly McMullen-Laird spoke of her initiatives: a health retreat that she has been offering that includes movement, nutrition, massage, artistic therapy and anthroposophical medicine, and a summer program for youth ages 16-30 called "Learn-work-share", as well as a program for low income people. Details can be found on her website: www.steinerhealth.org

Gene Golloghly announced that Steinerbooks would be open until 3 PM. Steinerbooks was one of several vendors at the Conference. They offered two books for just \$5.00 to conference members: Steiner's *Christmas Conference* (regularly \$30.) and *The Meaning of the Colors of the First Goetheanum*.



Marian Leon

Next **Marian Leon** introduced the American Society's administrators: **Cynthia Chelius**, who was one of the main preparers of the conference; **Linda Leonard**, who helps run the ASA office; **Dennis Dietzel**, who is working on the new database on the Society's website; He also helps John Beck with Being Human, e-News and the website updates; **John Price**; the new Director of Finance; **Marianne Fieber** who helped with the Video Project, which was going on during the conference. Conference participants could volunteer to share how Anthroposophy enriches their lives. This will be made into a documentary. Marianne is also helping to put together a video library; **Judith Soleil**, who along with Judith Kiley runs the Steiner Library in Harlemlville. She is working most intensively on a digitization process. All of the library's books are now online and some day soon all the magazines will be as well. Last but not least **Kathy Serafin** of Prison Outreach was introduced.

Then, Dennis Dietzel stood up and recalling the Clipper Ship, wondered where the General Council members would be. He decided that they would be on a Viking Ship instead. He explained that the General Council members are in charge of legal and financial matters and function as a Board of Directors for the Society. He announced that the Council members would be taking with them all the suggestions written on the many little "sticky notes" and large pieces of paper we had written, and would discuss them. He said that the Council members would be meeting with the CAO in October, and with the Collegium in May 2013 to carry on the work begun here. He also explained that the Regional Councils act as liaisons between the Society's headquarters and the membership. He also introduced the members of

the General Council and noted that one of the newest members is the Society's new Treasurer, **Jack Michaels**. Jerry Cruze recently stepped down from this position. Jack works in commercial real estate and is on the Board of a Waldorf School.

The other members of the General Council include:

Carla Beebe Comey of Colorado, an at-large member; **Virginia McWilliam** Of Maine, also at-large; **Ann Finucane** of Maryland, representing the Eastern Regional Council; **Joan Treadaway** (not



present) representing the Western Regional Council; **Dennis Dietzel** of Minnesota, from the Central Region; and **Torin Finser** of Temple, New Hampshire, The General Secretary. (picture on left: Standing l to r: **Carla Beebe Comey, Dennis Dietzel, Ann Finucane, Virginia McWilliam, Torin Finser**)

Next on the agenda was something new. In past years we would hear reports of various committees. This year instead the entire congregation got to choose to be a part of one of the many committees in the Society: Finance with John Price and Jack Michael; Regional work with Dennis Dietzel and Ann Finucane; Youth Section work with Carla Beebe-Comey; Communications with John Beck; Library with Judith Soleil; Threefolding with Seth Jordan; Conversations about the Society in general with Torin Finser and Virginia Sease.

The time with these groups went all too fast and then it was time to reassemble in the Ballroom for the final fond farewell. Unfortunately, there was no time for reports from these various groups. The Minutes taken at each group were collected and given to the General Council.

This year no Treasurer's Report was read aloud, although written copies were placed in everyone's packets. At the Colloquium, Marian Leon had spoken briefly about the difficult financial state the Society is in.

At the end of the meeting, Marian Leon was given a much-deserved and much-appreciated standing ovation from all participants for the truly amazing job she had accomplished in organizing this truly spectacular conference.

Another unsung hero who deserved a standing ovation but was not present to get one because she was working behind the scenes was Cynthia Chelius. Cynthia had to make the sacrifice of missing most of the conference because she was always working making sure that everything was running smoothly. We also appreciate the immense amount of work that Marian and Cynthia do for us every weekday at the Society headquarters.



Cynthia Chelius

LEADERSHIP COLLOQUIUM AUGUST 8-9 2012: A REVIEW BY KATHLEEN WRIGHT

I first heard the clarion call for this leadership conference back in December when Torin Finser came to speak to our community in North Carolina. He announced after his talk that there would be a leadership conference in Ann Arbor in August and that it would discuss how to lead the Anthroposophical Society into the 21st century and to seek ways to unite the Anthroposophical Society and the Anthroposophical Movement in greater collaboration. Shortly after that in March a letter went out about it to select individuals, followed by many emails, another letter, and even a teleconference. There was so

much enthusiasm and hope, the promise of making some real, concrete changes, revitalizing the Society, finding ways of getting the Movement and Society to work together more. This sounded like it was going to be *the* conference of the century, a veritable renewal of the Christmas Conference of 1923. I urged friends I knew from all over the country to come to this conference as I felt it was it is **SO IMPORTANT!**

Then, shortly before the conference, a huge packet from the Center for Systemic Leadership was sent out describing the Leadership team's methods and plans for the conference. It reminded me of business seminars, similar to the many I had been subjected to as a public school teacher. It said that its purpose was to teach us methods of working with complex issues. The process was so huge, so complex, and so abstract. I realized it would take weeks to simply understand how to work with the "system". My feeling was, since we already know what the challenges are which the Society is facing, why not deal with them directly instead of spending two days on hypothetical theories? I was so alarmed about the proposed process that I considered canceling my flight and registration immediately, but I decided to discuss my feelings with one of the members of the General Council first. She assured me that the General Council had similar concerns to mine (i.e. that the process seemed too theoretical, and complex - would we have time to discuss the real issues?) The leadership team assured them that the process would indeed include real situations. And so I flew to Ann Arbor and here is what happened:

The Colloquium Begins

On the mornings of August 8 and 9th shuttle buses drove us from the Michigan League at the University of Massachusetts to the Rudolf Steiner High School building to take part in the Leadership Colloquium which preceded the AGM Conference in Ann Arbor.

Marian Leon opened the first day with greetings and a Verse. She spoke a little about the Centering Group which had begun on Whitsun 2011. She then introduced the Leadership team members, Jane Lorand and Bruce McKenzie. One could not have chosen a more wonderful speaker for the opening talk. Orland Bishop, who is one of the most Christ-filled human beings you will ever meet on this planet, opened with a poem, as he is fond of doing.

It happens all the time in heaven

It happens all the time in heaven,
 And some day
 It will begin to happen
 Again on earth -
 That men and women who are married,
 And men and men who are
 Lovers,
 And women and women
 Who give each other
 Light,
 Often will get down on their knees
 And while so tenderly
 Holding their lover's hand,
 With tears in their eyes,
 Will sincerely speak, saying,
 "My dear,
 How can I be more loving to you;
 How can I be more
 Kind?"
--Hafiz

He then went on to share some beautiful thoughts on love - "we cannot be ourselves without another human being"..."To give each other Light...this is the substance of the future....altruism is given out of freedom - there is no future without this...the exchange of our Beingness and creativity is the

alchemical marriage. We must hold this inner picture of seeing each other as part of this Divine occasion to bring to the earth what is in the heavens."

Next Lesley Loy, one of the coordinators of this Colloquium, spoke. She reminded all present that we were *invited*. She asked that we not only ask why we showed up, but why the other person showed up. What do they have to bring?

Lesley added that this colloquium is an "open space", a meaning which the Youth Section has come up with which means that the right people have shown up at the right time and in the right way. She asked us to ponder the question: "What does it mean to show up? She said she felt we are at a pivotal point, that we are being asked to do "big things". (I couldn't have agreed more with this last statement!) Orland then led us in a moment of silence before the "work" began.

Jane Lorand began the work of the conference. She told a bit about her background, how she started out as a tax attorney and then found the work of Mark Levine, and how her thinking has evolved since then (from linear to "plane" thinking and then with Bruce McKenzie to "curved plane" thinking) This was very difficult for me to understand. She said that this is a "new social form". She asked how do we design new social forms to bring the past into the future? She said that we are moving into the "perfect storm"; the outer world is bringing it upon us.

Jane mentioned that complexity has been "liberating" for her. She gave as an example of a complex problem: What is a sustainable future for California? She informed us that complex issues have many variables, they keep changing; you are not in control of them; some you don't even know exist; there are some variables unique to a particular situation, so there are no "best practices".

She introduced the concept of "retrospective coherence", that we can only know after a fact what is causing what; yet we have to make decisions before this is known. She spoke of "chronic uncertainty" that some situations bring - yet others expect you to "solve these issues anyway". There is always a "continuous improvement expectation". Our goal should be "to improve, not fix". She said that leadership is very different when dealing with routines (usually delegated by hierarchy or oligarchy, an expert) as opposed to complex issues (not to be confused with chaotic issues.). Our new attitude should be "I'm in charge, but not in control". How do we balance thinking, feeling and willing? - We must be able to look out and look within, then ask: What is needed? How can we be relevant for what is needed? Shared perspectives are needed.

Next Jane listed some qualities of a "principled life": transparency, candor, include all viewpoints, trust the group, don't steer with your own agenda, clarity, new social forms, actual practical models. She said that we all feel we don't have time - time has us and we need to change this.

Next, Bruce McKenzie took the floor and explained our first exercise: He began by saying we needed to make a picture of the situation in the Anthroposophical Society. My hopes began to rise. He then explained that at each table was a phrase written on a huge sheet of paper that had been taken from what participants had mailed in prior to the conference about what the concerns there were with the Society today. We were to take that phrase and all create at the same time a "conversation map" - drawing a line from the phrase with the thoughts that it brought to mind. After completing one table, we would move on to the next. At first this seemed like a worthwhile task, but I was exasperated when I saw the choices of phrases at the various tables. These included: "conversation the holds all participants; communication jargon limits engagement; diversifying is opening new frontiers; the world seeks our engagement; integration of all activities for harmony and resonance; the world is bypassing us; collaboration among the forms; isolation among the forms." This task was torture for me. I do not speak this language. It feels pointless to me. I couldn't relate to most of the phrases. Most seemed rather trite to me, especially in comparison to the list I would have made of the Society's challenges today: the gap between the Society and the Movement; the financial crisis; the "missing" generation - those born at the last third of this century - there is no future for the Society without them; connecting more with the outer world; collaborating with other Michaelic groups; enlivening the First Class; expanding the Sections and making our work more "visible" in the outer world; what were Steiner's original intentions for the Society - are we really fulfilling his vision as presented at the Christmas Conference?; factions within the Society caused by individualities such as Robert Powell and Judith von Halle - how can we heal this?; how can we

form a vessel that will address the gripes that people have about the Society? Was the catastrophic deed of 1935 really healed, - what are the Karmic consequences we are realizing today as a result of it - how can we heal? These are my concerns (hopefully the concerns of most Anthroposophists too) and what I wanted to talk about and find real solutions that we could start implementing as soon as possible.



One of the best parts of the colloquium was the meals, which were catered by an excellent company. Tables were set up both inside and out and we all looked forward to the meals.

There was tension, however throughout the conference because half the people were upset with the process and the other half felt that the unhappy people were being rude and untrusting. It certainly gave a picture of some of the challenges we face as a Society. It is as though there are two different languages being spoken.

Fortunately, artistic activities bring us together and the after-lunch session began with a lovely African chant led by Orland Bishop. There were spatial dynamics exercises with a very sweet young man whose name I did not catch and I could not find his name written anywhere. Some of the things he did with us were quite fun; others were a little too fast for us oldsters.

We were then given instructions for our next activities: systems mapping and coherence mapping, each side of the room did a different activity and then when we were finished, half of each table went to the other side of the room to share. I remember that I liked the activity that the other side did - each person had to share the most positive anthroposophical discussion they ever had and the most negative. While that would have been interesting, I don't see how one's personal wounds can help heal the critical challenges facing the Society today, which is what I had thought the Colloquium would be addressing.

On the morning of the second day, the day began with a very meaningful activity, that was like invoking a blessing for our work: we were asked to say what Being from the other side of the Threshold we would like to call on to work with us today. The people at my table came up with: Owen Barfield, Georg Kühlewind, Fred Paddock, M.C. Richards, Bill Bodum, Rudolf Steiner, Ernst Katz, and lastly, I said that I had to name two: Ita Wegman and Daniel Dunlop, two mighty spirits of action whom the Society desperately needs today.

Our next session brought up an interesting concept: When there are two nodes to a system, in our case, the Anthroposophical Society and the movement, they should each ask the other "What do you need from us to be more effective in your higher purpose?" Jane pointed out that we tend to give what we want to give, not what the other really needs and wants. We then had an exercise -again a very hypothetical one, in which we had cards with different organizations on it and we had to role play, e.g. The Anthroposophical Society asks a parent from a Waldorf School the question above and she must respond. I brought up a very crucial question - what if the Society asks one of the Movement initiatives what they need, and the response is: "Nothing, thank you. We are doing just fine without you. We don't need you." I added to this, that this is precisely what is happening today and why this exercise is a waste of time. We need to talk about how to get the Movement to realize that the Society is important and that Anthroposophy itself is endangered if the movement and Society do not interact.

In the evening, some interesting questions were asked: How do we become relevant? What is needed in the world? (these were just asked, not discussed, although it would have been great if we could have had a concrete discussion of how the Society can do this better. Other thoughts Jane shared with us: We create stories about ourselves with archetypal themes: the victim, the hero, the achiever, etc. If you have a negative victim story you will attract others like that. Create a new story. This is a major intervention. Pull different threads together that are also true - weave a more compelling story. Complexity drives uncertainty, as does the future. It should be hopeful.

Then our next task was explained: to make a headline for an event you think will happen in the future and write a short paragraph about it. You will then read it aloud and have the others at the table say how the Anthroposophical Society should respond to it. Again I could not help but think- why are we talking about hypothetical situations when we could just as easily talk about the *real* situations that the Society should be responding to?

The Colloquium leaders promised that the second day of the conference would be concrete, as opposed to the theoretical activities of the first day. When that did not happen with the first two activities of the day, tensions accelerated.

The final exercise which we were all anxiously awaiting - to do something concrete - was also a disappointment: Jane asked us to work in pairs and write a "personal" initiative that we would like to do by ourselves. She said that it is easy to make proposals for initiatives that you expect other people to support - but that is not good to dictate to others. True point, but what I would have rather seen was General Secretary Torin Finser getting up in front of the *entire* audience (Issues of great magnitude should involve all participants..) and asking for suggestions for bringing the Society and Movement together; the entire audience would TOGETHER come up with some solutions and each could commit as he so chose. Many people took the instructions from Jane quite literally and came up with ideas that will have little effect on the big challenges the Society is having. Some people even wrote things they are already doing. We were supposed to put our initiatives on these gigantic charts on the walls that were extremely confusing. The results of all the activities were hundreds, maybe even thousands of pieces of sticky notes and big pieces of paper with the ideas that had been shared. These were collected and given to the General Council members. Torin said that the General Council would look into all that we had written and would discuss how to proceed. Each table then shared how they felt about the colloquium. He also expressed the hope that the conversations begun here at the Colloquium would be continued at the Conference. And they were. The discussions were much more satisfying at the AGM conference, although they did not create any concrete solutions I do hope the General Council will get some good ideas from what was shared at the Colloquium and bring them into great initiatives for the Society.

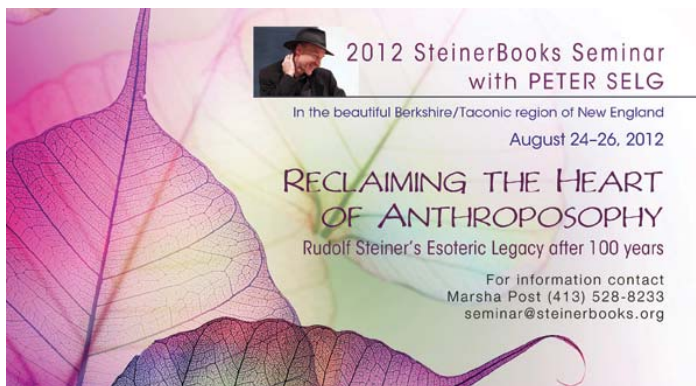
While there was much that was beautiful, thought-provoking and maybe even important in this colloquium, for the most part, the experience was very frustrating for me. When analyzing why, it became clear to me that the reasons for my distress were threefold: First of all, I had very different *expectations* for the colloquium than from what it turned out to be. When I realized this (while still at the conference) I began asking as many participants as I could - what were your expectations for this, and how do you feel about it now? I discovered that the less expectations the people had, the more satisfied with the conference they were. One man said that his main purpose in coming to the colloquium was "to make friends" - and of course he was very happy. While this is normally a very lovely ideal, that was not the *purpose* of this conference: more than any other previous conference, our purpose was to **WORK**. And for me, discussing hypothetical situations does not feel like work, it feels like play.

A second reason that I probably felt so much pain can be traced to the two dominant spiritual streams within the Anthroposophical Society. The one stream loves abstract thinking, while the other prefers pictures and concrete examples. I am definitely of the latter stream, while this conference clearly belonged to the abstract thinkers. It is no wonder that half of the participants were happy and half were not. I felt the way one would feel if you had signed up for a course on how to fly and all that was discussed was birds. "When are we getting on the plane?" you would be demanding .

The third and perhaps most significant reason for my disappointment is that there are currently two points of view members have regarding the Society: Some feel things are going well and everything is going according to plan. The second group feels that the Society is in crisis and may not exist in 10 years unless drastic steps are taken now. They also feel strongly the warnings Steiner gave about us being near the graveyard of civilization if the Society and Movement don't get their act together. This is the view I share so it is no wonder so many of us felt such anguish about "not wasting time" and getting to real issues.

CONFERENCE REVIEW

by Kathleen Wright



"Reclaiming the Heart of Anthroposophy" was awesome, perhaps my favorite conference of all time. While I thoroughly enjoyed the AGM Conference in Michigan the previous week, it felt like there was something missing in its content. What was missing I found here in the beautiful Berkshires: It felt like this was the "other half" of the Anthroposophical Society, one of the two streams that was not as well represented in last week's event. It was like one was of the kingly and the other of the

shepherdly stream. The only drawback to the Peter Selg conference was that it was far too short and there was far too little conversation. Steinerbooks likes to have "press-conference" style question-and-answer periods rather than sitting in tables and having dialogues. (more about that later). I took 52 pages of notes which I must abridge to get them down to a "readable" size for you. However this article is still very long, because so many people told me that wished they could attend and begged me for a thorough review, so here goes:

Gene Golloghly of Steinerbooks opened up the conference with greetings. I have never seen him look so happy and proud of his audience - over 200, which was amazing as this conference was a rather "last minute" arrangement and therefore a risky enterprise, especially considering that it happened just a week after the AGM Conference. Gene told the story of how he met Peter - he was at a Frankfurt, Germany Book Fair when he caught sight of a huge stack of Peter Selg books at the anthroposophy table. He decided he must meet this man whom he called the "Louis L'Amour" of the Anthroposophical Society because of the huge number of books Peter has been producing at such a fast pace. Gene arranged to meet Peter at the Ita Wegman Institute of which Peter is the Director. Rudolf Steiner designed the building where it is housed and Peter Selg renovated it. The building holds the Ita Wegman Archives and is open to the public. Gene shared Peter's secret about how he is able to write so prolifically - he writes at night.

Peter then came to the podium and began his first talk which was about the relation of Rudolf Steiner to Christian Rosenkretz. He told us that the topics he had chosen for this conference belong to the Mystery of Anthroposophy and are difficult for him to talk about in a strange place...He must always ask himself how far do we want to go in publicizing these things?...how can we bring esoteric knowledge to the modern world? He felt that by publishing his book it would "protect" the knowledge. Only an initiate knows who CR is and what his mission is, although most of us anthroposophists have a relationship to him. We must therefore look t Steiner's insights into his character. Peter told of some books that have been published recently in Europe that were evil and blasphemous toward Steiner and Rosenkretz. In his book, he quotes some author who describes Steiner's writing style as "bulimic".



Steiner has described CR as a martyr who suffers. CR foretold of the suffering the Jews would go through. The way we treat spirituality greatly helps CR endure his suffering. It helps him if resist luciferic temptations, which are growing ever stronger in our world today. We must beware spiritual teachers who appear to have psychic gifts. Most of them are luciferic in nature.

Peter said that *Knowledge of the Higher Worlds* is a Rosicrucian book. Most people today are reluctant to look within - this is unfortunate because one needs intense inner struggles to advance. We

must avoid being a "cult of personality" and build spiritual communities. When we attend anthroposophical talks we must not be thinking: did I hear anything new?, but rather have a reverent inner attitude.

Steiner said that CR was a big supporter of the transition of the old mystery wisdom transitioning in our time to the Mystery of Golgotha. Christian Rosenkreutz is the "Great Servant" of Christ Jesus who carries the Christ Impulse. In his life as Lazarus-John he was the only Apostle brave enough to stand at the foot of the Cross and bear witness to the Event. Steiner gave a great cycle of lectures about CR at Neuchâtel, but only 20 people attended them. Selg recalled the 13th Century event when the 12 masters of all the Mystery streams gathered and gave their wisdom to the young CR in a ritual. Rosenkreutz's education with these wise men was a counterimage of the dreadful education given to Kaspar Hauser. The 12 wise men brought together the East and Western mystery streams united in this one child, who died shortly after his Initiation.

In 1430 a small Rosicrucian brotherhood formed. In the 4th century after Christ, the Rosicrucian movement was foreseen. One of its purposes was to fight for the future of humanity in the 19th century. CR helped to prepare the way to counter the evil influences of materialism that was to permeate natural science. To do this he taught: alchemy, gave an alternate healing stream for doctors. The first Rosicrucian impulse was a therapeutic one. Today in Bruges, Belgium there still stands an old hospital that was built by the St. John Hospitallers, a Rosicrucian group. Peter visited there to see a painting there by Hans Memling which depicts Mary, Jesus and the two Johns. A small copy of this painting was on the desk of Ita Wegman. Steiner had told her this was a Rosicrucian painting.

The Rosicrucians were a very selfless brotherhood - they gave things away and did not expect money for their services. Their identity as Rosicrucians was totally hidden from the outside world. It was the Rosicrucians who gave humanity the fairy tales, which are full of veiled wisdom, suitable for the ordinary people. The counter forces of the Rosicrucian wisdom were the natural scientists such as Kepler and the philosophers like Descartes/ they were a great Rosenkreutz stream. (the first three verses are Rosicrucian; the fourth panel is Michaelic. It is interesting to note that just 4 weeks before the Christmas Conference of 1923, Hitler held his coup and that shortly before Steiner died, Hitler re-formed his party.

Mani, the Master who knows the true Mission of Evil, initiated Christian Rosenkreutz. Peter said that one of his favorite biographies of Steiner is the one by Rittelmeyer. Rittelmeyer recounts a conversation with Steiner in which Steiner told him that the Master Jesus spoke through Fichte and CR spoke through Felix Balde (Kogukzki). The Master Jesus helps us understand the Event of Golgotha, while CR helps us to understand the Christ Impulse. Steiner wrote that "Anthroposophy is more than Rosicrucianism. It is a part of it." sorrow to CR, just as Steiner agonized over what would happen to humanity if they do not awaken spiritually in time. CR educates the unborn, just as Steiner prepared an education on earth for humanity. Christ sent Buddha to Mars so that he might do there what Christ did for the earth. There is terrible chaos in the stars and planets coming - we must transform our spirituality on earth to prepare for it.

Rosicrucian wisdom must stream not just into our heads and hearts, but into our hands. Practical knowledge is essential for the Rosicrucian.

There were very difficult conditions on the earth when the Michael Age began. Rudolf Steiner made it possible that evolution could continue by bringing Anthroposophy into the world. Felix Kogukzki brought Rosicrucian wisdom to Steiner. Goethe had been inspired by CR in his type of spiritual-scientific thinking. Sadly, there are people trying to do away with Goethe's scientific writings which Steiner edited.

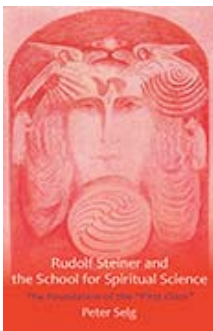
Next Peter spoke about the history of Steiner's connection with the Theosophical Society. The Theosophical Society was founded in New York and originally had Rosicrucian roots. Steiner tried to remind them of this, but to no avail. Realizing that it was his Mission to bring Rosicrucian wisdom to the west, Steiner had to split with the Theosophists.

The original name for the Goetheanum was the Johannesbau - this shows the Rosicrucian impulse in the building. That still is the building's spiritual name. Threefolding is also a CR impulse. The purpose of the Christmas Conference was to unite the two streams together amidst the conflicts between them. It is up to us to follow the impulses from the spiritual world. In the last lecture of the Christmas Conference, Steiner told how many souls reach the Threshold after death and are paralyzed and rejected. This is due to

the lack of "living thoughts" on earth. A sick human world will result if this continues. We need a School for Spiritual Science to prevent this. Important direct experiences must happen in Dornach! The Stone of Love (the Foundation Stone Verse) joins the Michaelites and the Rosicrucians.

Following the lecture, the audience asked questions pertaining to the theme: One asked: Was it a tragedy that the Masters split when Steiner left the Theosophical Society? Peter answered, that the Masters did not really "split" but went on parallel paths. It was more tragic in 1912 - a 'divorce' took place with no reconciliation. One person asked about the idea about building a Goetheanum in the West (which was a popular topic at the AGM conference). Peter said that he did not feel this is a good time to build. There was a question about the burning of the Goetheanum to which Peter said that Steiner never blamed the adversaries who started the fire, but chided the members that 'we' weren't strong enough to protect the building.

The following morning Gene Golloghly brought us the sad news that Marsha Post's Mother had died the previous night and Marsha needed to go to her family. Marsha had done most of the organizing for this conference. How sad that she had to miss this awesome conference that she arranged! We send her thoughts of condolence! Gene announced the schedule of the day which included Speech and Eurythmy groups in the middle of the day, and three talks by Peter Selg.



Peter's second lecture was about Rudolf Steiner's Intentions for the First Class. I recently finished reading Selg's book on this topic and it is excellent. It fills in much of the gaps that disturbed me about Rudolf Kiersch's book on the history of the School.

While the First Class began on February 15, 1924, it was definitely not the first esoteric lesson Steiner gave. (Classes were given from the time of Steiner's time in the Theosophical Society.) Peter said that he is trying to reconstruct history out of the archives and that some very essential documents are missing. On May 1 in Jena we find Steiner's first reference to the School in reference to the Goetheanum building. Jena was the city of Steiner's occult Master. The School of Spiritual Science was one of Steiner's core intentions. He did not intend it just for members- but for all of civilization. He said that "the time is ripe for Spiritual Science. It is concealed in human souls."

In 1923 Steiner spoke harshly to the members - the Society needs to see its tasks, what our obligations are.... we are not just here to meet the other members and be "happy"...we need to do our tasks...not just have questions, but work for Anthroposophy in the world. He emphasized that the School must present scientific results - otherwise our enemies will be proven right. Steiner was delighted when Rittelmeyer came to him and said that he thought they should have a scientific research center at the Goetheanum and that he knew some young scientists who could work there. Steiner replied "Yes, my dear Doktor, let's do that!" Peter Selg has fulfilled this idea recently with the publication of his book "The Mystery of the Heart", which is both scientific and spiritual. We anthroposophists must bring the new Light wisdom into the physical world, rediscover the Mystery of the earth - its soil, medicine, arts (color, substance, light., etc.)

After World War I, Steiner felt discouraged because there was so little money and manpower to do the work he needed done, and all the potential researchers had been drafted into Waldorf teaching. Steiner decided to re-found the Society and the First Class, especially for the Youth who were having great difficulty relating to the elder members and their way of doing things. He also wanted to imbue it once again with "esoteric life". The only way he could do this was by taking on the leadership role himself. Steiner considered the School the "heart" of the Anthroposophical Society - this was the Will of the Spiritual Worlds. It is the School of Michael. What does it do? It is an impulse for the individual; it teaches the practice of Cognition, of hearing and feeling what happens in the spiritual worlds - awakening imagination, inspiration and intuition; it is the way of Initiation. **We are never so close to Rudolf Steiner as when we are in the First Class.**

We are spectators first, hearing and listening. We learn to realize a lot about the experience of the Threshold and the Guardian. Later we learn about the Hierarchies. We must decide - do we just listen or

take part? One is enabled to really *live* after death if one hears the Lessons. We need capacities to understand what we experience after death, otherwise we will be paralyzed in the spiritual world.

Peter then spoke of the importance of the Sections work. These sections must be the esoteric core for everything that happens in the Society. Steiner said that he would lead the sections through Edith Maryon, Ita Wegman and Marie Steiner. He did not say this of the men (Gunther Wachsmuth and Albert Steffen), because he had not yet collaborated with them esoterically. The collaboration of teacher and pupil in ancient Ephesus was renewed in the Medical Section of the Society. The fruits of its work must be seen in the outer world, e.g. remedies are the fruits of the Medical Section; the Mystery dramas are seen on stages as part of the Arts Section. The first inner circle and the section Steiner considered most important was the Medical Section. The School must be a "rock of strength" for the Anthroposophical Society.

Few understood the Christmas Conference but has it failed? Peter Selg came out with an emphatic NO! We are going through a period of decline now - it is time to discuss what to do next. Peter spoke of how Steiner tried to prepare Ita Wegman for the onslaught of demons. Steiner said that Anthroposophists long for peace, but life is a fight - we must learn spiritual resistance against the adversaries; we must develop resistance abilities. Ita had to face the demons within the Society itself - those who cast her and 2,000 others out, plus the demons without - the Nazis and their Holocaust. We too are facing difficult times ahead. Our numbers are not nearly as important as the "power" we have.

A second question period then took place. One person asked if we are fulfilling the Christmas Conference. Peter said that the next 10 years are essential if the Society is to survive. We must bring the two streams together. We need to come to a culture of "selflessness". We must not only be strong, but realize that powerful fighting must be combined with selflessness, just as Ita Wegman was. He spoke briefly about a movement within the Society called the Stiftung of 1911. It failed but one good thing came out of it - the *Calendar of the Soul*.

A question then followed concerning a comment Peter had made about the spoken word of Michael being needed in these times.. He recommended the Umkreis Meditation. He spoke of the importance of *hearing* the Michael words of the First Class in person; we must also hear each other. You cannot get that from books.

The next question asked what the difference was between esoteric and exoteric resistance. Peter said that an example of exoteric resistance was how Ita Wegman cared for Jewish children and helped them get out of Germany during the Nazi reign. At times this involved risking her own life. An example of esoteric resistance is protecting Rudolf Steiner and the Goetheanum. Peter has recently published a book in Germany called *Maria Krehbiel Darmstädter: Von Gurs nach Auschwitz: der Innere Weg*. It will come out in English in a year or two. It is about an anthroposophist who was sent to Auschwitz. Peter also told us that he will speak in Auschwitz about her next year. He also recalled how he attended the Act of Consecration of Man in Treblinka.

When asked about what he would recommend for members to do in order to re-enliven the Class, e.g. should we try to start the Second and Third Class based on Steiner's indications, as some have suggested. Peter said an emphatic no, - have we mastered the First Class yet? He also felt that free renderings which are becoming so popular now, are not the way to go. He said that members need to experience the words of Rudolf Steiner, especially the German words of Steiner. These should be spoken with the utmost reverence. Both the Class holders and the Class members must prepare each time for the lessons.

Third Lecture: Ita Wegman's Social Impulse

Ita Wegman brought with her the "heart" impulse of the Anthroposophical Society. Zeylman von Emmichoven's Interview with her has recently been published by Steiner books. Peter began with a review of Ita's life - how she grew up in Indonesia, the eldest daughter of a wealthy plantation owner. She experienced earthquakes there. She had a boyfriend, but he was killed when she was 19, and she never had another romantic relationship with a man. She discovered Theosophy early in life and went to the Netherlands where she studied to be a physiotherapist. One of her theosophist friends told her about Steiner and how he had "independent" views about theosophy. This intrigued her, so she went to see him.



in 1902. Years later when the split happened between Steiner and the Theosophists, Steiner asked his pupils to choose. Although it was difficult for Ita, as she was a good friend of Annie Besant, she knew that Rudolf Steiner was her teacher and so she told him she would stay with him. Steiner gave her the Sign of Michael after she told him this. The only thing she wanted written on her tombstone was that Rudolf Steiner would always be her teacher.

During World War I, Ita was working in Zurich, but she felt the need to be closer to Steiner so she moved to Dornach. She founded a clinic there. After the destruction of the Goetheanum, she saw Steiner standing by the fire alone. Marie could not bare to go up the hill - she said it would have killed her. Only Ita had the courage to approach Steiner. Their work really began at that moment. Ita became his healer. She took part in the new medical courses that he held. In 1922 in Penmanmauwr he had revealed to her much about their Karma together. He once wrote to her "You accompany me as a

friend into the spiritual worlds." Marie did not understand their relationship and was very jealous. An initiate belongs to all humanity.

During the last 6 months of his life, Ita was by Steiner's side most of the time as he lay dying. He initiated her and gave her his Rosicrucian cross and ring. He planned on leading the Society from beyond the grave through Ita Wegman. Steiner's intentions were very important for Ita.

After Steiner's death, she became instrumental in founding many healing communities. Most were based on the care of the handicapped. Karl König was one of her best pupils and he carried on her work. König said of her that she treated every one as a sister or brother. She was gentle, loving and kind to everyone she met. She could scream and cry in despair at times, but the spirit of sisterliness flowed through her medical work and she was the best physician ever. She devised many unusual and creative healing methods for he patients. Curative education became the heart of her work. This was so important because the Nazis were trying to promote euthanasia for "defective" people. One interesting thing was that although she rarely took vacations for herself, yet whenever she saw that a doctor was getting overworked, she would send him on vacation.

Selg revealed that the power of Rudolf Steiner was in her and how a festive mood came over the children in the villages whenever she visited. [This reminds me of a story told to me by Maria St. Goar of Chattanooga, Tennessee, who as a three year-old child went as a patient to see Dr. Wegman. She still remembers the radiant smile of Ita and how at ease this doctor made her feel.] One time a little handicapped child took Steiner's ring from her finger, Although this was one of her most precious possessions, Ita did not make a fuss, she simply said, "Would you bring that back to me tomorrow?"

Ita was active in the Will. The Will lives in the future She once wrote in her journal "We need to act, not talk." One of her dreams was to go to America. She had told Walter Johannes Steiner that after England she wanted to go to America. She had brought Anthroposophy to London. She tried to start a home there in 1933 but it did not work out. She returned to Switzerland. She wrote to a friend that Anthroposophy must come alive in England. There must be a 'ring of Grail castles" to counter the evil forces. Ita had wanted to settle in Vancouver but she died before this could be realized. A question came from the audience: Why did Ita want to come to America and settle in Vancouver? Peter responded that America was known as a land of Will forces and that she felt that it would be vital to bring Anthroposophy here so that its will could be imbued with spirit. Being aware of the Geographic Double in America, terrible things could unfold if these are not spiritualized. Peter ended this session with a mantric verse, that although it was given to Marie Steiner in 1919, really is more suited to Ita Wegman:

Spirit Triumphant
 Flame through our feeble,
 Hesitant souls.
 Burn up all egotism,
 Ignite compassion
 That selflessness,
 The River of life for humanity,
 Shall be the source spring
 For being reborn in the Spirit.

During the question and answer period, a woman expressed her alarm at a remark Peter had made about us having just 10 years to basically save the Anthroposophical Society. She asked him to explain further why he felt this. A day later a man asked the same question again. I will combine Peter's responses from both days: Peter said that first of all this is his "personal" opinion, that there are many in Dornach who think everything is fine and going according to plan. [I wanted to call out: No, it is not just your opinion; it is the Angel's speaking in your astral body, for many people I know, including myself feel the same way.] He cited such examples for his opinion as: only 5% of European Waldorf teachers belong to the Society, the membership is not growing; it is declining; we are "far away" from Steiner's original intentions for the Society. Perhaps he was too polite to say that most members are at least 60 years old; in 10 years half of us will be dead and the others too infirm to work. Who will take our place? With the extremely low number of younger people, the Society will not be sustainable. Many people today are questioning; is the Society necessary? The "esoteric core" is missing from the initiatives that are flourishing in the Movement. These next 10 years are crucial - we are facing tremendous decisions. The Society in Dornach has created 10 themes for the coming 10 years leading up to the Christmas Conference. They have to do with themes in Steiner's life in connection with the Christmas Conference.

When asked for suggestions, Peter said that we need to have a deeper connection to Steiner and his biography, make Anthroposophy more spiritual; have articles by Steiner in *Das Goetheanum*. Section conferences are very important, not just for us but for the whole world.

Fourth lecture: Ita Wegman's Task in the School of Spiritual Science

Ita Wegman's history with the Class was hidden from her colleagues and so they did not recognize her importance or accept her. Steiner tried to get the members prepared to accept Ita. He kept telling them she was his helper, and that they had to shake her hand as well as his when they joined. He asked her to guard the mantras. He mentioned her explicitly in every lesson. Gunther Wachsmuth saw all this yet refused to acknowledge any memory of it after Steiner died. The Vorstand acted like she was an egotist and a liar when she told the Dr. Steiner wanted her to continue the Class for him.



It was Ita Wegman who had asked Steiner the question that led to the founding of the School for Spiritual Science. It happened in Wales when she asked him about reviving the esoteric training. He told her he needed to consult with the Spiritual Worlds, and they gave their approval. Marie Steiner had asked him many years before to found a spiritual movement in Middle Europe. This led him to found the Society. The School holds the seed for the future.

After the fire, Ita became Steiner's healer. He told her she was like oxygen for him. He performed rituals with her and gave her intense classes to increase her cognitive abilities so that he would be able to communicate with her beyond the Threshold. When the Vorstand members asked her to show them a copy of the ritual as proof of Steiner's wishes, at first she said she would bring it to them, but then chose not to - if they did not accept her of their own volition, it would not work. This was a noble attitude, Peter said.

Ita's final question to Steiner before he died was about the First Class. He did not answer her.

Shortly after Steiner was cremated (on April 3, the original Golgotha date), the Society held an Easter conference and Ita was not invited. She wrote that she was sad about this. Then, Marie Steiner said "We cannot go forward without Dr. Steiner", while Ita wanted to go forward. For 10 years Marie Steiner would not allow the Karma lectures to be published.

Ita wanted to give the Class lessons in Paris, but the Vorstand would not give its permission. Ita felt obliged to continue the Class lessons and began doing them without permission. she held classes in Paris, Vienna, London, but not Dornach. Peter emphasized that one "holds" a Class or "celebrates" it; one does not "read" the lesson. It is an esoteric act. Ita told her pupils that we must approach the lessons with warmth and enthusiasm to compensate for the fact that the lessons were written down. One needs heart understanding to comprehend the lessons. Steiner told her to "Carry forward this love to the best of your ability." Outside of Dornach many loved Ita and asked her to come give Class lessons in their town.

In 1935 Ita was expelled from the Vorstand, the Society and the Medical Section. She became seriously ill and wanted to die. She was home with a very high fever when the Vorstand was meeting and saying hateful things about her (e.g. calling her a "cancer" in the Society). She had a vision of the Christ wand Rudolf Steiner. Christ told her that it was not yet her time, that she had more work to do. After her recovery, she went to Israel to see the places the Christ had walked. Then she returned to Arlesheim and her medical practice. She wanted to permeate her thinking, feeling and willing with the Christ Force. She made the Class lessons her first priority. It is written that she held "free renderings" but Peter feels that this does not mean what we think today (i.e. that she put the lessons into her own words.) No, it meant that she did them without the permission of Dornach.

An old anthroposophist Fichte-Bischoff told Peter that Ita gave the Class Lessons everyday of her life; her voice was always calm and reverent. She pronounced things as Steiner would have. The atmosphere in the room was important to her; one must treat the lessons in an active, not passive way. Michael wants active people; one must also be active inwardly. A resurrection in our hearts is needed. How do we make this Resurrection? People must receive the lessons in a new way, a matured way, raised to a higher level in us. The class members must prepare, not just the Holders. All fights among members must be abated. The School must be a Brotherhood. The Class Lessons were Steiner's final gift to us.

In 1935, Ita felt that the Society had died and was no longer needed, that Anthroposophy would find a home in the hearts of individuals, but shortly before her death she felt that there was hope that things could recover.

Peter announced that he was going to give the 16th Class lesson on Sunday morning at 8:30 AM in German, and that Anna Kress would give the lesson in English after his Class. He explained how important he felt it was to hear the lesson in the words which the spiritual worlds gave them to Steiner. Over 100 of us showed up for the Class Lesson in German. All I can say is that the effect was amazing. One could feel the presence of the spiritual worlds. One woman who said that she does not know any German said she found that she could understand a lot of what Peter spoke any way.

Following the two Class lessons, chairs were placed in a circle and the last of the question periods followed. Peter seemed so much more relaxed and happy in the circle than he had been at the podium. I can't help but feel he was pleased with the turnout at the Class Lesson. It showed we were making a sincere effort to enliven the Class. It gave us all hope for the future because of the obvious Will we all have to reach out to the Spiritual World.

The first question asked Peter to elaborate further on Ita's desire to come to America. He added to what he had said previously that it probably had to do with wanting to counter Ahriman's future incarnation in America. Von Emmichoven wrote some lectures about America in the 1950's. He said that Europe had an obligation to bring anthroposophy to America, as a counterbalance to the Natural Science it had brought here (leading to the atom bomb). Peter also told us that Ita wrote many letters to Dr. Linder in Spring Valley. Peter told that he was invited to speak to the NY branch several years ago and he thought there would be about 800 people there, but there were only 12. He was shocked and joked that he could see Ita Wegman crying in the corner.

One person asked what we can do to bring the mantras to people who don't speak German? He said that there really is no way, but then he said that his own children speak English better than German

because of the Internet. He said that Steiner could understand English, but chose not to speak it. Steiner's own German is unique and Germans need to learn it.

One woman asked how we can call on Michael. Peter said that primarily through our deeds. A woman in the audience recommended the Michael prayer that begins with "We must eradicate from he Soul all fear".

Another question was about the Master Jesus - why did Steiner mention him so little? Peter said that the Master Jesus is a "hidden" teacher and that we must protect his realm. We should also avoid sentimental thinking about him. His Zarathustra wisdom belongs to Anthroposophy as much as Rosicrucianism..

A Christian Community priest got up with a comment: He said that he felt that discussions are much better for forming a social community rather than the question and answer style that this conference has had. He added that the previous day, he had formed a discussion group with some people as they were all hungering for conversation. Another man got up and commented that while it is true we all want to hear from Peter, there are also people present who have been members for 40-50 years and have a wealth of knowledge and wisdom that might have been helpful to Peter. Peter said that he agreed for the most part with these comments, but said that there were also disadvantages to small groups as well. Sometimes by the time you finish everyone's biography, there is no time to talk about anything else.

Another man got up and thanked Peter and said that this conference had given him new energy and enthusiasm and felt that all initiatives need this. Peter related the story of a 101 year old Eurythmist named Maria Jenny who had said to him that she felt she couldn't die yet because she was so disgusted with the way Eurythmy was being done at the Goetheanum. Maria (whose last name was Schuster then) was 15 years old when she performed Eurythmy at the 1923 Christmas Conference. Peter said that he told her that it is OK to go into the spiritual world with these longings. It creates will impulses in the spiritual worlds for the next life.



Summary Thoughts

Hearing Peter Selg speak was like hearing the voice of John the Baptist awakening our Consciences and calling on us to wake up spiritually and heal the Society and its karmic wounds. We are so grateful for his telling Ita Wegman's story, which has for the most part been buried in the Society's archives for too long. We need to acknowledge that great harm was done to the Society and much valuable time lost because of the sins of luciferic jealousy and ahrimanic power that prevented her from taking the esoteric role of guiding the Society, which she was destined to do after Steiner's death. Steiner knew that Ita's life would be very difficult after he left - he once scolded the members that "these witch hunts against Dr. Wegman must stop!" and he told her in private "Next time things will be better." Where is she now? Certainly she is among us somewhere and probably in America or Canada. Will we recognize and treat her better this time? We must work all the harder knowing how much time we have lost because Steiner's and her sacred Will were stifled. The work did not progress as it should have. Too few people in the world even know that Anthroposophy exists. Human evolution needs this or there will be dire consequences!

Peter gave us great inspiration and encouragement to enliven our work in the School of Spiritual Science and to become active in the Section work, which is only practiced in a few communities in America. This must grow!

May all Anthroposophists heed the words of Peter, that we must look back at Steiner's intentions outlined in the Christmas Conference and work these next ten years to fulfill and bring back the total Vision (yes, we are doing well in some areas, but so much more needs to happen.) If we do all the above, then we will truly reclaim the Heart of Anthroposophy that lives in the First Class and in Ita Wegman. Thank you, Peter. We are eternally grateful for what you brought us and for what you do for our beloved Society and School of Spiritual Science!

Directory of Anthroposophical Initiatives in North Carolina

Branches

The Rudolf Steiner Branch (NC) of the Anthroposophical Society in America

Serving Chapel Hill, Durham, Hillsborough, Pittsboro, Cedar Grove, Mebane and Raleigh

P.O. 16024

Chapel Hill, NC 27516

www.anthroposophync.org

RSBNC Board:

President; Peg Carmody 919-537-8142; mcarmody@nc.rr.com

Vice President: Nancy Willson 919-493-1091; nancywillson@myfrontiermail.com

Recording Secretary: Melanie Maupin 919-384-7338 melmaup@gmail.com

Correspondence Secretary: Joanna Carey 919-885-7569 joannapcarey@gmail.com

Acting Treasurer: Peg Carmody

Board members-at-large:

Allen Barenholtz

Margaretta Bornhorst

Edward Schuldt

Will Hicks

Suzanne Mays

Newsletter: *The Sophia Sun* sophiasun@peoplepc.com

Other Groups in NC:

Asheville: Marie Davis - marieoliviadavis@gmail.com or Ricey Clapp at: 828-505-1018;
email: ricey.clapp@gmail.com

Website: www.azaleamountain.org

Clemmons (near Winston-Salem) - Sarah Putnam- 336-972-8243; sputnam01@att.net

Greensboro: Sandy LaGrega – 336-292-7947; sunsan52@aol.com

Education

Emerson Waldorf School (N-K-12)

www.emersonwaldorf.org

6211 New Jericho Rd.

Chapel Hill, NC 27516

Main Office: 919-967-1858

High School Office: 919-932-1195

Early Childhood office: 919-967-3362

Foundation Year Studies at the Emerson Waldorf School

(sponsored by the Center for Anthroposophy in NH)

Contact: Claire Viadro 919-967-8215; Viadro@mindspring.com

Home Nursery School Association

(serving Durham, Chapel Hill and Hillsborough)

(There are currently 6 home nursery programs that are Waldorf-inspired)

Contact: Marie Nordgren 919-544-8748; amnordgren@aol.com

School of Spiritual Psychology

Benson, NC

www.spiritualschool.org

Robert Sardello and Cheryl Sanders-Sardello, Directors

Azalea Mountain School (K-5, a Waldorf-inspired school)

587 Haywood Rd.

Asheville, NC 28806

(828) – 575-2557

Contact: Kate Reese or Maria Allen 828-505-1350; www.azaleamountain.org;

Biodynamic Farms

Whitted-Bowers Farm - Demeter certified – specializing in fruits and vegetables; 8707 Art Rd., Cedar Grove, NC 27231; 919-732-5132; email: whittedbowersfarm@mac.com website: www.whittedbowersfarm.com Rob and Cheri Bowers, owners

Infinity Farm – uses biodynamic methods; CSA, organic goat milk, grass fed meats; organic eggs; vegetables. Jon Lyerly, director 919-357-7453; jelyerly2@gmail.com; 1600 McDade Store Rd., Cedar Grove, NC

The Arts

Eurythmy - Eve Olive - 919-489-2564; eveolive@frontier.com
Ann Calloway – 919-403-8678 callaway.lonaann@gmail.com

Werbeck Singing - Joanna Carey – 919-885-7569

Lyre Music- Joanna Carey – 919-885-7569
Suzanne Mays – 919-929-1073

The Sophia School of Movement, Sophia Grail Circles

Kelly Calegar - www.sophiaschoolofmovement.org; 919-824-9948

Marlene Joyce – mjoyce126@bellsouth.net

Christian Community

A Christian Community priest visits our Congregation bi-monthly. Currently, Rev. Carol Kelly and Rev. Patrick Kennedy are the priests we share with the Washington D.C. parish. **Contact:** Linda Folsom, Steering Committee member, 493-8323. lfolsom@nc.rr.com; Website: www.christiancommunitync.org

Anthroposophical Lending Library

The Phoenix Library, Chapel Hill, NC 27517

Contact: Judy Frey 919-928-8749; damaris12@nc.rr.com

NC Study Groups and Working Groups: local:

Child's Needs Study Group – One Saturday a month 10 am-12 pm.; reading *Loving the Stranger: Studies in Adolescence, Empathy and the Human Heart*, compiled by Michael Luxford. Please call Lauren Mills Nyland for further information –919-968-7721, or mills.lauren@gmail.com

Christian Community Festivals And Family Group Sundays at 11:30 a.m. at **Wilson Park** in Carrboro Parents read *The Christian Year* by Evelyn Francis Capel while children play in the park. Bring along a picnic bag lunch. Call Rebecca Foster at 919-619-9269; the venue is temporary, so be sure to call first.

Eurythmy Classes for Adults taught by Eve Olive – Wednesday mornings 8:30 -10:00 am in the Eurythmy Room at the Emerson Waldorf School; dates: Septemebr 12, 19, 26; October 10, 24, 31; November 7, 14, 28; December 5, 12; Cost: \$10 per class. For more infomration, please contact: Eve Olive at 919-489-2564.

IANDS (International Association for Near Death Studies) Group meets once a month on Tuesdays at the home of Robert nad Suzanne Mays, 5622 Brisbance Dr., Chapel Hill, NC; research and discussion in the fields of consciousness, neuroscience and near-death experiences; call **919-929-1073** for more information. No meeting in September.

Ita Wegman Study Group – **Tuesdays at 2 PM** at the home of Kathleen Wright in Durham; almost finished *with Rudolf Steiner's Mission and Ita Wegman*; next book: Peter Selg's *I Am for Going Ahead: Ita Wegman's Work for the Social Ideals of Anthroposophy*. Call 919-309-9622 for more infomration

Reading to the Dead Group – first meeting of the new year: **Thursday September 13; second and fourth Thursdays of the month, 7:30-9:00 pm.** We are reading *Life Between Death and Rebirth* by Rudolf Steiner. We meet at the home of Joanna Carey at: 605 Jones Ferry Rd. Apt. UU5 in Carrboro. Any questions can be directed to Joanna Carey: 919-885-7569. Please RSVP if you will be attending.

Rose Cross Study Group – **Wednesdays, 7:30 pm**, at the home of Judy Frey, Currently reading *The Secret Stream: Christian Rosenkreutz and Rosicrucianism*. Newcomers are welcome! Please give call Judy at 928-8749 before attending the first time.

The Socially Resilient Child Study Group – **Thursdays 8:45-9:45 a.m.** in the second classroom in the Nursery School Building at EWS; to discuss "How can we support our children in social situations?" Contact Lauren Nyland at 968-7721 or mills.Lauren@gmail.com

Soul Study – **Mondays at 7:30 PM** at the home of Joanna Carey; readings, artistic activities and open dialogue in order to come to a deeper understanding of the mysteries of the soul. Book to be decided at the first meeting September 10. Call Joanna at 919-885-7569 for more information.

Threshold Care Group– a conversation group that meets **one Monday each month from 7-9 pm** to share experiences and concerns, ask questions and become active in our community in our relationship to death and dying; meets at the home of Jenny Bingham, 208 Murray St., Hillsborough; contact Jenny at jennybingham@yahoo.com for exact time or call 214-4304.

Werbeck Singing Group: one Friday each month at 7:15 PM at Joanna' Carey's. First choral practice this year: September 21. All levels welcome. Call 919-885-7569 for more information.

Yeshayahu Ben-Aharon Study group meets **Sundays 4-5:30 PM** at the home of Jim and Gena Biggins, 1 Syston Ct., in Chapel Hill, NC; The group will be working on ***America's Global Responsibility***; while some reading will be done each time, the main focus is on the exercises given by Dr. Ben-Aharon at the June Conference he gave in Chapel Hill, followed by discussion. Please call Jim Biggins if you wish to attend at: 919-425-5535.

Elsewhere in North Carolina:

Asheville Study Group – Thursdays at 7:30 p.m. at the home of **Ricey Clapp or Marie Davis** (alternating so please call first to know for sure); reading ***The Mission of the Folk Souls***; **Contact Ricey Clapp at 828-505-1018 or email her at ricey.clapp@gmail.com**; **Contact Marie Davis at marieoliviadavis@gmail.com**

Clemmons Study Group – first and third Sundays of the month from 6-8 pm. This Study Group meets September through May, at the home of Sarah Putnam, 7719 Whitehorse Dr., Clemmons, NC. New book to be decided in September. Call 336-972-8243 for information. (Note: The closest large city to Clemmons is Winston-Salem)

Greensboro Study Group – Mondays 3:30-5:30 pm., Currently reading ***The Reappearance of Christ in the Etheric*** by Rudolf Steiner. Contact Sandra LaGrega at (336) 908-4664 or Judy Boyd (336) 454-2451. Please call before attending as the lcoaton alternates between Judy and Sandra. All welcome!

Groups in other Southeastern states:

Alabama:

Auburn, AL Study Group – contact Helene Burkart at hburkart@att.net or Bob and Betty Hare at 336-253-6431 or bobandbettyhare@gmail.com; A Christian Community is forming in this area as well.

Birmingham - there is Waldorf School: The Alabama Waldorf School at 1220 50th St. S., Birmingham, AL 35222; phone : 205-592-0542 but as far as we know there are no anthroposophical study groups in Birmingham; please let us know if one starts.

Florida:

Michael Group of Miami (currently has five study groups and a Waldorf School with grades K-6); contact Yvonne Cumming at yvonnecumming@gmail.com or call 786-277-5630

Steiner Circumstudies of Clearwater Florida (close to Tampa Bay); group leader is Dr. Steven Salamone; contact Barbara Bedingfield at: bedingfield2000@yahoo.com or call 727-581-6195. Close by is the Sun Coast Waldorf School (grades K-8) in Palm Harbor, FL ; for more information, go to www.suncoastwaldrof.org.

Boca Raton Group ; contact Karen Maestrales at kmaestrales@aol.com or 561-733-0522: Nearby is the Sea Star Initiative, a Waldorf-inspired school (grade N-K-2) see their website at: www.seastarinitiative.org

Sarasota, FL has a “Waldorf Sarasota School” with grades K-4; no study groups as of this writing. Likewise Jacksonville, FL has a Pre-K and K Waldorf initiative but no anthroposophical study groups.

Georgia:

Anthroposophy Atlanta – meets Wednesday evenings at the Academe of the Oaks (a Waldorf High School); contact Eva Handschin at 678-576-3241 or email her at: evah@academeatlanta.org

The Epiphany Group of Comer and Marietta, GA; contact **Katherine Jenkins** at **706-540-5871** or email at katjenks@negia.net

GEMS Group (a long distance online group that meets on Sat. mornings led by Margaret Shipman) , Forsyth, GA; contact Marian Shearer at

Lavonia: Northeast Georgia Study group – contact Betty Jones at cprepsb@windstream.net

South Carolina:

Charleston vicinity: meets **Tuesday mornings at 11:30 a.m.**; contact **Gabrielle Heatherdale** at 843-688-4816 or email heatherdale@gmail.com or **Peggy Pearl** at 843-554-7166 or email at peggy.pearl@yahoo.com; new book to be decided in September.

Tennessee:

The Michael Study Group of Nashville, TN ; contact Barbara Bittles at blbittles@comcast.net

Waldorf School Parent Study at the Linden Waldorf School, Nashville - more information about this next month.

Foundation Studies Group at the Linden Waldorf School (grades K-8), 3201 Hillsboro Pike, Nashville, TN 37215; contact: 615-354-0270

Red Boiling Springs – Biodynamic Study group with Jeff Poppen; contact at: 615-698-2493

Southeastern Regional Group of Chattanooga. TN led by Maria St. Goar; contact: mstgoar@yahoo.com or call 423-266-6204

Class lessons of the School of Spiritual Science are held monthly; Edward St. Goar is the Class Holder; contact Edward at: estgoar@bellsouth.net or estgoar@yahoo.com

Editor’s Note; Please keep the information about your Study Group Current. Email Kathleen Wright at kathleenwright51@gmail.com to update your information. If you have a Study group that is not listed above, please let me know. We are happy to list any groups in the Southeast.



The Rudolf Steiner Branch (NC)

Of the Anthroposophical Society in America

P.O. Box 16024

Chapel Hill, NC 27516

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The Sophia Sun

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Calendar.....Linda Folsom

The Sophia Sun is the newsletter of the Rudolf Steiner Branch (NC) of the Anthroposophical Society in America, a 501(c)3 non-profit organization. It is published bi-monthly (6 issues per year; no issues July and Aug.). Members are encouraged to view the newsletter electronically by visiting our website www.anthroposophyNC.org. If you wish to receive the newsletter by email, please write to the editor at: kathleenwright51@gmail.com **Note:** On line, the newsletter is in color; mailed copies are in black and white. To receive the newsletter by Postal service, please contact the editor. **Cost is \$20. a year for members and \$40 for nonmembers.**

Submitting articles, letters, announcements and ads:

Please send UNFORMATTED text as a Microsoft Word document to kathleenwright51@gmail.com. Articles should not exceed 3 pages in length, and preferably should be 1-2 pages long.

Ads for goods and services: Dues-paying members of the Rudolf Steiner Branch are entitled to one free ad per year (quarter of a page). Please contact the editor for rates if you are not a member and wish to place an ad. If you have any questions, please contact: **Kathleen Wright, at 919-309-9622 or 919-672-0149 or email: kathleenwright51@gmail.com**



Anthroposophy, which means “the wisdom of man”, is a spiritual philosophy and path to self-knowledge, which “leads the spiritual in the human being to the spiritual in the universe”, according to its teacher, Rudolf Steiner (1861-1925). **Rudolf Steiner** was a brilliant “Renaissance man” from Austria who was a philosopher, scientist, artist, playwright, architect, social activist, teacher and meditant, who had a direct perception of the spiritual worlds. Anthroposophy, which is also known as Spiritual Science, teaches, among other things, the laws of reincarnation and Karma. It is a Christ-centered view of world evolution. Steiner founded the School of Spiritual Science, as well as the General Anthroposophical Society, which he described as “a union of people who desire to further the life of the soul – both in the individual and in human society – on the basis of true knowledge of the spiritual world”. In addition to giving over 6,000 lectures, most of which have been made into books, he helped to found many initiatives that are still thriving today including: the Waldorf School movement, anthroposophical medicine,

biodynamic farming, and Eurythmy. Based on his indications, hundreds of initiatives have developed such as: the Curative education movement, the Camp Hill Villages for the handicapped, Weleda remedies, Dr. Hauschka cosmetics, WALA, True Botanica, Astrosophy, Rhythmical Massage, the Alliance for Childhood, The Christian Community, Anthroposophic Prison Outreach, Lazure painting, Demeter, advancements in architecture, science, social and economic reform (The Threefold Social Order, community banks), mathematics and painting. In addition, there are many publishing houses and libraries dedicated to his works throughout the world. For more information, check the national website at www.anthroposophy.org or our local website at www.anthroposophyNC.org