

Glimpses

Newsletter of the Anthroposophical Society in Canada

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Geology Field Trip

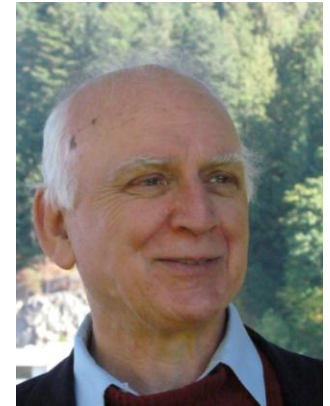
Story on Page 7

Letter from the General Secretary

- by Arie van Ameringen

Dear Friends,

As I write to you during this Advent season, I would like to share with you several reflections concerning modern biology, then give you a brief overview of the General Secretaries' meeting and finally offer news of what is being planned at the Goetheanum.



During a family dinner, I was seated across the table from a second cousin of mine, a neuropsychologist. He had done extensive research into the human brain, specifically concentrating on the region which is thought to retain spiritual and religious information. In the course of the evening, the conversation turned to the phenomenon of thinking and I shared something of my readings on the matter. This conversation made me aware of the current state of biological research – particularly neurobiology – and of how large the gap is that separates dyed in the wool materialists from those (not necessarily only anthroposophists) who hold to the possibility of explaining thinking as a supersensible reality.

The 'Human Brain Project'

In Switzerland a costly project is currently being undertaken with a view to creating a detailed map of the human brain. This map, it is hoped, will make it possible to understand the way neurons connect with one another. The main thrust of this project is based on a deep-rooted conviction that every human faculty, that all knowledge, that the origin of every human action can – like a computer – be pinpointed to an exact spot in the brain. Admittedly, biology has made enormous strides. We have only to think of our ever-increasing knowledge in the field of genetics and the "mapping" of the human

genome which reveals the individual genetic background stored in each human being's DNA.

The Human Brain Project is ambitious; hundreds of scientists are involved in this research. And yet, even in scientific circles the project is considered controversial because those who oppose it maintain that not enough is yet known about the brain to allow us to create a map of its neurons.

And then there is of course the question of human consciousness. Certain scientists claim that it is the brain that thinks and categorically refuse to consider the possibility of the existence of an individual in whom thinking originates. And yet, even as this attempt is being made to locate the origin of all human activity in the brain, there are other researchers who maintain that the entire human body is involved in creating self-awareness (of course Waldorf teachers and eurythmists can attest to this fact). Some thinkers such as Thomas Nagel, a professor at New York University, have explored the evolution of consciousness and have arrived at the conclusion that modern science cannot find answers to all of our questions; they claim that we must refer to other paradigms in order to explain the evolution of consciousness. The scientific establishment has severely criticized Nagel's book (1) and refer to him as a fantasist. In this sense the theme of the year suggested by the Goetheanum: The "I" recognizes itself in the Light of the Michaelic Affirmation of the World, urges us to reflect on the connections between our "I" consciousness and the sensible and supersensible worlds.

In November of 1919, Steiner stated when speaking to an audience of non-anthroposophists: "seek the truly material and practical life, but seek it in such a way that it not blind you to the true spirit ... strive for the spirit." (2)

The General Secretaries' Meeting

The meeting of the General Secretaries and the members of the Collegium of the School for Spiritual Science, held from the 4th to the 7th of November, explored three major subjects: the theme of the year (The "I" recognizes itself in the Light of the Michaelic Affirmation of the

World); the General Anthroposophical Section; and recent events at the Goetheanum.

The meeting began with short presentations from Joan Sleight of the Executive Committee and from the General Secretaries of Austria and Italy. These presentations were followed by discussion periods. Helmut Goldman spoke of how the intellect is now situated exclusively in the region of the head and engenders dead thoughts. Yet today every human being has the power to reconquer living thinking through inner work. This new way of thinking can become a general practice, but in the process a human being must first attain self-knowledge to make way for the Michaelic impulse within. Each individual must face his own inner self in order to defeat egoism. He emphasized how the "I" can transform itself through the exercises described by Rudolf Steiner. Dr. Gasperi affirmed that we already possess the strength to say "yes" to the spirit even though the "I" and the world have become more and more separated for over a century. We can access the Christ impulse within through a process of healing which creates a closer link with the spiritual world. Since the Mystery of Golgotha the human being is called upon to experience the various stages of love in order to reach the Logos. Joan Sleight reflected on the fact that giving oneself up to the spirit world means that one does not live in a mood of sympathy/antipathy. One must strengthen one's inner self to be able to connect with devotion to the invisible world. The self remains strong if it lives in devotion to, and love for, this connection between the manifest world and the elemental world. Michael requires that we develop the strength to act in the outside world, and Christ requires that we develop the necessary strength to act within ourselves. The new Michaelic language must vibrate in harmony with the new language spoken by Christ.

The General Anthroposophical Section

In a plenary session, we then exchanged thoughts on the General Anthroposophical Section. What role does a General Secretary play in supporting this section which cultivates understanding of the universally human? This Section is often thought to be identical with the First Class. We also discussed the unfortunate fact that many anthroposophical initiatives have distanced themselves from the Society.

Ongoing Projects

The Goetheanum is hoping to organize a large conference for Michaelmas in September of 2016. Preparatory meetings will begin next fall. The intention is to prepare the future rather than celebrate the past, and the themes to be taken up will focus on the need for the Anthroposophical Society to be attuned to the present time. One of the major themes will explore the relationship between the School for Spiritual Science, the Society, and anthroposophically inspired initiatives. It will require that active members take up tasks and give of their time and energy in order to transform the anthroposophical movement, and it is hoped that many countries will participate in preparing this momentous event. The preparations for the new production of Faust are well underway. Next year, several scenes will be performed and in the summer of 2016, the entire play will be performed in its complete version. Three quarters of the repairs to the Goetheanum roof have now been completed. The next large project undertaken will be the creation of the visitors' foyer in the west entrance of the building.

The Collegium

The Collegium of the School of Spiritual Science in North America is made up of the representatives of the various sections, including the General Anthroposophical Section and the General Secretaries of the two countries; the circle meets in a mood of spiritual research. Although the Collegium is not a national body, in the past almost all of its members were from the United States. Now we are four Canadian members: Monique Walsh for the General Anthroposophical Section, Bert Chase for the Visual Arts Section, Ariel-Paul Saunders for the Youth Section, and myself for the Council in Canada. The Society in America has generously covered most of the costs related to these gatherings. It remains to be seen how the Society in Canada might take on more of the financial burden of our participation in these meetings, which will depend of course on how our members feel about supporting this North American body - Wishing you light-filled and inspiring Holy Nights,

Arie van Ameringen, General Secretary
(1) Thomas Nagel, Mind and Cosmos, 2012
(2) Quote supplied by René Becker

Conversations about our purpose



- by Jean Balekian

Dear Friends,

At the beginning of October, we held our Council meeting in Nova Scotia, where we were welcomed with great warmth. In their article, my colleagues Dorothy LeBaron and Judith King will offer you a picture of the many anthroposophical activities taking place in this small community located in a magnificent natural setting.

Nova Scotia was the final stage of the conversation workshops on the Purpose of the ASC that we have been holding across Canada, starting with the 2013 AGM in Montreal and then continuing the workshops in Toronto, Ottawa, Calgary and Vancouver.

In our review of these workshops, we recognized how the results fell into three distinct categories. The first, a deepening of our understanding of the human being both as a creature of the earth and as a spiritual entity; the second, a strengthening of the ties among members and links with the world at large; and finally, actively participating towards the evolution of society.

As Council members, we devoted time to exploring this process in various ways. After first expressing it visually by means of a collective drawing, we exchanged thoughts on the theme using words or phrases. This conversation resulted in the following poem:

*Walking together along the path
Following the footsteps of the angel.
I bring darkness to your light,
You bring light to my darkness;
We make visible our true nature
We can love each other
And find the Christ-Sun.*

We have resolved to carry this poem with us into the Holy Nights in order to extract from its rich texture the two or three sentences that may best express the Purpose of the Anthroposophical Society in Canada.

Wishing you all a rich and warm Christmas season,

Jean Balekian

Council in Nova Scotia



- by Judith King and Dorothy LeBaron

From October 10th to October 13th the Council and General Secretary had a wonderful opportunity to meet and work in Nova Scotia. The Council, invited by NS member Judy King with support from the local Members and Friends' Group, were warmly welcomed in the community, and they were surprised and very excited to hear about the many initiatives taking place on the East Coast. It had been eleven years since the Council had travelled to Nova

Scotia. We had the good fortune to be hosted by Camelia Frieberg (pictured) , at Watershed Farm near Bridgewater, on the South Shore

of Nova Scotia. It is a beautiful farm situated in hill country, and commands a panoramic view of the surrounding forested countryside. Camelia has a large market garden in which she works with bio-dynamic methods; she has many chickens/roosters for eggs and meat, sheep and lambs for wool and meat, and a couple of beehives. There are facilities at the farm where workshops and events are held (under Pollination Project). For two years there was a regular study group meeting here to read Steiner's Agriculture Course.

After meeting all day and evening Friday and on Saturday morning, we were treated to a field trip to Blue Rocks, Lunenburg, where geologist Duncan Keppie gave us some insight into the geological diversity in the area. He also spoke of the anthroposophically-oriented geological research he is undertaking, into the relationship of the body of the Earth to the human body.

On Saturday evening, we met with about 25 members and friends of the Society at the South Shore Waldorf School. We were grateful so many people came out on a Thanksgiving weekend. After a musical welcome and circle dance, we spent the first part of the evening hearing about the inspiring work going on in this community.

Here is a brief glimpse into some of the initiatives.

The Waldorf School is in its nineteenth year of operation, having been in its present location for thirteen years. It is in a one hundred year old schoolhouse in Blockhouse, near Lunenburg, Mahone Bay and Bridgewater. At present, there are about sixty students in kindergarten to grade eight.

The South Shore Waldorf School Association has recently purchased the property the school stands on. One of the initiatives that has enabled this is a financial borrowing/lending community, under the guidance of Jim White, Rita Landgraf and Kathryn Dumke, which has made it possible for many friends of the school to participate in financing the project. Vidar also is assisting with financing arrangements.

For six years there was a Waldorf East Conference at the school, spearheaded by Anne Greer; by popular demand it will be back again in 2015. About twenty participants take part, mostly from Nova Scotia and New Brunswick, and have also come from Maine and Newfoundland.

Hallowe'en Whispers is an initiative created by Monika Wildemann, kindergarten teacher; it is a popular public event held at the school as a young-child-friendly alternative to 'trick or treat'; children are led on a magical mystery tour through the forest with a story theme.

The Airstream Café is an exciting initiative which was created by Ross Bunnell and Rita Landgraf for the purpose of raising funds for the school. Ross and Rita have been dedicated to serving the school in many ways since it opened its doors. Some years ago they converted an Airstream trailer into a travelling café certified for serving food in public, with excellent fair trade coffee and gourmet hot and cold food on the menu; they travel to farmers' markets and other events May through October; all proceeds go to the school.

An Anthroposophical Foundation Studies program has been carried for the last 2 years by Judy King and Maggie Keppie. Eleven students have completed the program, which includes study, artistic work and field trips. A new foundation studies program will be started in 2015, carried by Andre Schmechel, grades Faculty Chair at the school, and Maggie Keppie.

An 'East Coast Institute for Studies in Anthroposophy' was established to distinguish initiatives from the Waldorf school community from independent initiatives led by local members. (Its name mirrors the West Coast Institute for Studies in Anthroposophy in British Columbia.) Under this umbrella are carried the Foundation Studies Course and the Early Childhood Education initiative now in its first year under tutelage of Carol Nasr, Maggie Keppie and Margaret Osmond.

Biodynamic Beekeepers Shirley and Klaus Langpohl, near Digby, have just received the exciting news of their Demeter certification! They hold workshops on beekeeping and have initiated a number of

anthroposophical study groups and workshops in their area.

In Wolfville, Annapolis Valley, Kathleen Purdy established The Alexander Society about twenty years ago; trained in the 'HEART' program in Toronto, she works practically with anthroposophy to enrich the lives of individuals living with autism and other conditions.

Dorothea Schmidt has opened a clinic in Mahone Bay for therapeutic massage.

After hearing from the initiatives, in the second part of the evening we broke into small conversation groups, to explore together the evolving 'Purpose' of the Society. What is our Purpose becoming, and what is it asking of us as Members of the Society? There were many lively exchanges. A few of the images that emerged were becoming a beacon, visibility, one connecting force, hands holding hands across the country, each of us as living examples showing anthroposophy in our daily lives.

The Council has carried this question of the Purpose into café conversations with members across the country during the past year and a half, in Montreal, Ottawa, Toronto, Calgary, Vancouver, and now Blockhouse, Nova Scotia. We are grateful to all those who have participated, as we now take up the task to craft the 'Purpose', as it will appear in the revised ASC Charter/bylaws.

After lively discussion and questions the evening concluded with a two-part a capella song beautifully sung by two members of the parent body at the School, Mary Knickle and Heather Kristenson; Mary then led us all in a lively rendition of 'Farewell to Nova Scotia'.

On Sunday we drove to Arthur and Margaret Osmond's house in Dartmouth (Halifax area) for a conversation with Class Members; conversation included notes taken in Montreal last July from Virginia Sease's presentation, and questions from Nova Scotia Members about School of Spiritual Science work, requested beforehand.

School for Spiritual Science Class Lessons are offered monthly by Classholder Arthur Osmond, in Dartmouth. As well, a study group here has just started to read Sergei Prokofieff's 'Cycle of the Year as a Path of Initiation'.

We were graciously invited to enjoy a potluck lunch with Society Members and Friends at the Osmonds' house. This was followed by Eurythmy led by Margaret Osmond, at a public location. Margaret has recently acquired a Bachelor of Arts degree in Eurythmy from the University of Oslo, Norway, in conjunction with Spring Valley, NY. She offers a monthly Eurythmy class, open to the public, in Dartmouth; we participated in one of these, twelve people took part. In the same location, after the Eurythmy a public talk was given by Arie van Ameringen, on Anthroposophical Meditation. It was pointed out that this was a first, as far as we know, public talk on anthroposophy in Dartmouth. About sixteen people were present.

Council Members had some meeting time on Sunday evening, and then on Monday were kindly offered the Osmonds' home to meet in all day, before travelling back home in their different directions.

The Microcosmic Lord's Prayer and the Macrocosmic Prayer

Saint Matthew and Luke Gospel
The Macrocosmic Prayer, Rudolf Steiner

- by Monica Gold

Once, Jesus was in a quiet place absorbed in Prayer. And when he paused, one of his disciples said to him, "Lord, teach us the way of prayer, as John also taught it to his disciples." [1]

The inner gesture and mood through which "one engages in prayer is important, and for this reason Jesus says: In your prayers do not

mutter empty words as the pagan peoples do. They think that they will be heard because of the great number of their words. Do not follow their example; for your Father knows what you need before you ask Him." [2]

Rudolf Steiner adds another thought. There is a Christian archetypal prayer, in which the Christ Jesus Himself has pointed us as clearly as possible to a very important reverential mood which a Christian should cultivate in his or her soul when he or she prays. This archetypal prayer is simply:

My Father, if it be possible, then let me be spared this cup. Yet not my will, but Thine be done. [3]

These words demonstrate a complete surrender to the Will of the Divine Spirit. If we want nothing for ourselves, but let the Godhead in us decide, then we have the right attitude as a sub-current or a basic tone which permeates the entire prayer if it is meant to be Christian. [4] In this way the Christ Jesus taught us, that every sentence should be thought or spoken in the mood: Not my will, but Thine be done.

Our Father who art in the heavens,
Hallowed be Thy name,
Thy Kingdom come to us,
Thy will be done, as in heaven so also on the earth.
Give us this day our daily bread,
Forgive us our debts as we forgive our debtors,
Lead us not into temptation
But deliver us from the evil. [5]

Rudolf Steiner says in the same lecture: "The effect of the Lord's Prayer through its pure word content is always given, even if the one who prays is not aware of its deeper meaning. (...) The Lord's Prayer belongs, without doubt, to the most profound prayers in the world. (...) Its thought-content is so powerful, so majestic, that there is no language in the world in which it could possibly suffer any loss." [6]

In the gospel of Matthew there still follows: Ask, and it will be given

you. Seek and you will find. Knock and the door will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.[7]

With these sentences Jesus Christ assures everyone that he who connects him/herself with the Lord's Prayer will never ask for help in vain. This fact will become important when the Macrocosmic Prayer is considered. The Lord's Prayer contains the entire Anthroposophical wisdom about the human being.[8] This esoteric meaning refers to the seven members of the human being. A short overview of this seven-foldness follows:

The human physical body consists of substances found in the mineral kingdom, and those physical substances, and forces enter and leave us on a daily basis. If the human being wants to build up and maintain his[9] physical body he or she should ask or pray for those physical substances. That is why we pray for our daily bread. We have the etheric body in common with many other people. In a family and also in a people lives something common to all its members. One could say that we belong to a species. If we hurt or trespass the ether body of someone else we also damage our own. Then moral debt clings to the etheric or life body. "Beware of this debt, for only then can your debt be forgiven." [10] The astral body causes us to be personally different. All emotions, desires and passions live in the astral body. One could ask, how can the astral body be developed to higher levels? The only way it can be purified, is by avoiding all temptations. This alone will transform the astral body. When we stray from the right path we follow our temptations, and in biblical terms this is called "falling into sin".

The I or ego is the source of independence in the human being, and, at the same time, it is the source of egoism or selfishness. In this sense the I is in danger of connecting with evil. When a Christian wants to pray for the healthy evolution of his four lower members he or she says:

Give us this day our daily bread,
Forgive us our debts as we forgive our debtors,
Lead us not into temptation
But deliver us from the evil.[11]

During one of his lectures on the Lord's Prayer[12], Rudolf Steiner made a drawing, in which he marked the four corners of a square with the physical, ether and astral-bodies as well as of the I. Debt indicates transgressions of the etheric body. We create disharmony in the social environment of the human being.

Temptation indicates misdemeanours of the astral body. They are of a personal nature. Rudolf Steiner sees the request "But deliver us from the evil" as a plea to "deliver us from being selfish".

The I or ego is strongly connected with our will which easily plays along with the adversaries who work against the regular evolution. This square can be seen as the image of a house as soon as the roof is added.[13]

The roof of the house is a triangle symbolically showing the soul forces of the astral body transformed into the spirit self or Manas, the life forces of the ether body transformed into life spirit or Buddhi and the forces of the physical body into spirit man or Atma. These are developmental stages which will be completed only in the far future.

To start with the point of the roof, Atma, we could ponder the question: what actually is Atma? It is connected with the forces of will, which were, so to speak, laid into the cradle of humanity "like a drop" during our earliest development. In the beginning, with Atma the Godhead allowed its will to stream into the human being and its members. Divine Will lives in us and in all things. This will force which grows into the strength of our Atma, can in this way be seen as a force which flows from the Godhead. As long as our will is engaged in doing good deeds, one can use this force gratefully for ever higher development.

The will can be strengthened, says Rudolf Steiner, until a time comes when it will have reached its highest goal of achievement. Then it will become capable of consummating what in many religions is called the Great Sacrifice. Here lies a connection to the Macrocosmic Prayer, which will be talked about below. Among all the soul forces (thinking, feeling and willing) the human will is still the least developed one

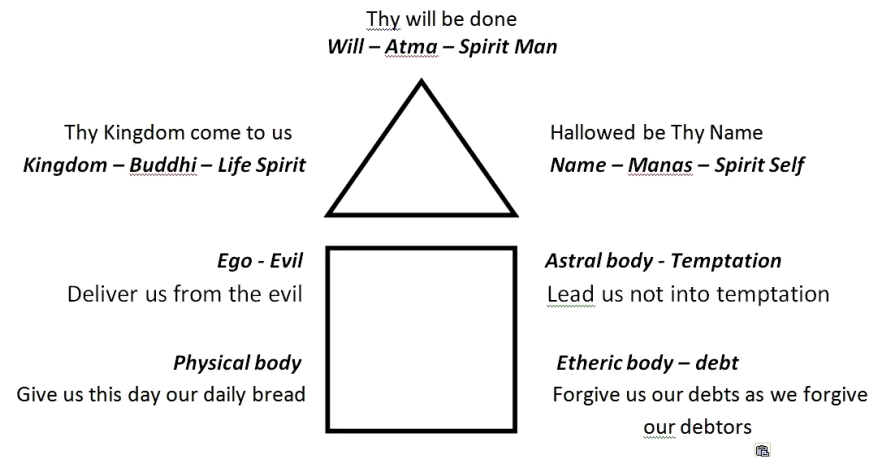
today.[14] In the far future the divine will, Atma, will have awakened in us. Then it will no longer be possible to look at a human will. It will have been transformed in such a way that it will at the same time be a Divine Deed. One can surmise the divine will only with the concept of sacrifice. Guided by his ego the will can transform the astral body of the human being into the spirit self or Manas. The transformed etheric body will become life spirit or Buddhi. There are many suggestions for exercises in the book Knowledge of the Higher World and How to Attain it,[15] which engage one to a healthy transformation of the Chakras or Lotus Flowers. These exercises all lead to advanced developments which were discussed above.

This triangle, here discussed from an anthroposophical point of view, is also known as the 'Golden Triangle'. One can find it in the art world depicted in many Icons of the Eastern Madonna, where the triangle is indicated through three stars on the right and left of the heart and one on the forehead or above the head of the Madonna.

Every young child when he or she[16] draws a house experiences unconsciously that he lives in his house. The roof, he feels, is a separation from the spiritual world, and the whole house is experienced by the child as his physical body. When the house has a chimney with straight smoke coming out of it, everything is well, but when there is big heavy smoke coming out or even blowing downward, one can experience as an educator that a desired harmony is absent, that the breathing is disturbed. Another child has grass on a flat roof, on which birds and angels are going for a walk. This is a happy child because he is aware of heaven and earth. The windows of a child's drawing also speak: are they black or bright yellow? Are there colourful flowers on the windowsill? Is the door open or closed? There is much to be learnt from children's drawings.[17]



When one looks at the house below and carries in one's consciousness the tip of the triangle it becomes the symbol for spirit man, Atma. It is the highest stage of development, which can be undertaken by a human being through a developed will in the transformation of the physical body. Rudolf Steiner connects the first words of the Lord's Prayer with this fact.



Before this development can be introduced changes have to take place in our soul, in our thinking and, as already mentioned, in our will forces. As the astral body is slowly purified, it imprints itself on to the etheric body and the etheric body leaves its imprint on the physical body in preparation for Spirit Man or Atma.

In order to further strengthen these thoughts it was important for me to read what Judith von Halle wrote in her small book[18] on the Lord's Prayer: "A clairvoyant person can see that two worlds unite when the Lord's Prayer is spoken, they usually remain separate and that the spiritual, as a rule, is invisible. When a human being has developed the ability to direct his sight onto both worlds, he can gain a glimpse into the interweaving of the two worlds and its revelations. Then it stands clearly before his eyes: Every revelation through the senses on this side of the threshold has its primary origin, its source on the other side of the threshold." [19]

Coming back to the child's drawing of his God-given house and the fact, that one can experience through his drawing how protected and loved the child can feel in his house, when he grows up in an harmonious environment, gives the adult hope that one day the child will find the path to overcome the separation of the 'roof from the house', or better still the separation between heaven and earth. Ask, and it will be given you. Seek and you will find. Knock and the door will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.[20] Every adult human being needs the help of the spiritual world to really move forward on his or her path.

It may surprise some readers that there is not only a microcosmic Lord's Prayer which was given to mankind by the Christ Jesus but also a much older Macrocosmic Prayer with which Jesus connected at the age of twenty-four. It allows us to find an important thread connected to the Lord's Prayer. It is a prayer which Rudolf Steiner has laid as a foundation stone into our hearts. In order to bring its importance into focus, I would like to first refer to a deed of the Christ which is described in John 8, 1-11. It tells the story of the woman found in adultery and brought to the Christ. He stooped down and wrote with his finger into the earth, giving a hint that everything that we do, comes with its karmic consequences.

"He that is without sin among you, let him first cast a stone at her." He stooped down again, but they being convicted of their own conscience, went out one by one." He forgave the adulteress but confirmed her fault by saying: "Go, and sin no more".

This very serious deed performed by the Christ is called a Mystery Deed because of its hidden aspects. When the Christ was writing karma into the earth, he did so not only for the woman or for every one present; he did this for all mankind at that time and into the future. From Rudolf Steiner we know that in the twentieth century an important event has taken place: Christ has become the Lord of Karma for human evolution.[21] This gives everybody the possibility to find the light of life. The Christ will forgive us, and if we connect ourselves with him we may become conscious, that He will teach us through karma.

This topic of karma being written into the earth by Christ Jesus could perhaps be developed a step further. On the 20th of September, 1913, Rudolf Steiner laid the Foundation Stone for the first Goetheanum. During the ceremony he spoke the Macrocosmic Prayer for the first time. Rudolf Grosse writes about this: "Rudolf Steiner consummated a deed which stands in our movement like a mystery deed. Never again did he speak of this riddle, except once, two days after the laying of the Foundation Stone, September 22, 1913, when he spoke to members in Basle and said: "This act must be experienced as a responsible deed, because we were allowed to remember that we had laid a cornerstone into our consciousness so that what we want we also experience as our mission for the Earth.""[22] One year later in remembrance of this day, he laid this prayer into the hearts of all friends. Remembering 1913 he said: "At that time, when I was allowed to speak for the first time the words of this prayer, of which I don't only believe I know, but with all the certainties with which one does know, can give assurance that these words were heard coming from divine spiritual heights by that being, who was destined to become the bearer of the Christ who was to come to bring together all people in harmony. This belongs, my dear friends, to the most elevated and sacred moments in my life when I was allowed to speak the following words:

AUM, Amen!
The Evils hold sway,
Witness of Egoity becoming free,
Selfhood-Guilt through others incurred,
Experienced in the Daily Bread,
Wherein the Will of the Heavens does not rule,
In that Man severed himself from Your Kingdom
And forgot Your Names,
Ye Fathers in the Heavens." [23]

Rudolf Steiner used in this recitation of the prayer "the AUM", which is an ancient mantric mystery formula. Peter Selg in his little book on The Lord's Prayer[24] describes that Rudolf Steiner had given the AUM mantra to his esoteric pupils – among them Ita Wegman -- already before 1910. The AUM consists of the descent from the spirit

to life in the material, and the ascent to the spirit. This is the meaning of the AUM[25]:

I acknowledge myself: a	Ich bekenne mich zu mir: a
I acknowledge humanity: u	Ich bekenne mich zur Menschheit: u
I acknowledge life: m [26]	Ich bekenne mich zum Leben: m

The Macrocosmic Prayer reveals pictures or imaginations opposite to those of the well-known microcosmic Lord's Prayer. "For one who looks at the words often enough there arises through the Macrocosmic Prayer all the sublimity and greatness which weaves as human pain and suffering in human hearts and souls.

When we allow these words to enter into our soul in the right way then through these words can be found the source, which can help us to stay upright with inner certainty in whatever situation in life we may find ourselves, or wherever we are asked to confront the conditions of life." [27]

Rudolf Steiner required that what we want to accomplish be in tune with what we experience as the mission of humanity for the earth evolution: It is to create a planet of love and freedom. Rudolf Grosse speaks about Rudolf Steiner in relation to the Macrocosmic Prayer as having completed a mystery deed.[28] One may ask, why was this a mystery deed and perhaps even, what is a mystery deed?

Why has the Macrocosmic Prayer been connected to a mystery deed by Rudolf Steiner? Before an attempt is made to possibly find an answer to this question, it is important to return briefly to what is known about Jesus Zarathustra who was destined to become the bearer of that being who was to lead all people together in harmony: The Christ.

Rudolf Steiner in his research divides the life of Jesus Zarathustra into three separate periods: "The first one from the age of twelve to eighteen, the second from eighteen to twenty-four which ends with his experience of the Macrocosmic Prayer and the third one from twenty-four to thirty. Then he sacrificed the transformed physical body and

sheaths of the Nathan Jesus which he had brought to such a high degree of perfection that he was able at a certain climax of his existence to sacrifice his three bodies for acceptance by Him Whom we call the Christ." [29]

12 – 18 The old Hebrew world lived in Jesus of Nazareth since the incarnation of the Zarathustra ego into his soul; it lived in him with an elementary strength, a profound knowing, a deep wisdom which he could absorb slowly while working with his father in the carpenter's shop. He knew everything about the Jewish teaching and customs as well as the relationship of the Hebrew people to their God. He was able to perceive that the prophets who once received the God-given wisdom had a different strength of soul than the people of his time. This caused him endless soul struggles and suffering. He realised that one could still absorb this knowledge, but the souls could no longer reach up to the Divine from where the revelations had come in the past. This was the condition under which he lived. From twelve to eighteen he penetrated deeper and deeper into the revelations from the past and experienced that the light which was once given to souls had now faded considerably. He saw that there were no longer people on earth who could grasp this knowledge.

18 – 24 His family had arranged for Jesus Zarathustra to travel. On foot he visited places inside and outside of Palestine. He was welcomed everywhere and loved by all people. Not what he said, but how he said it warmed the hearts of people, and it worked like magic on them. Light was streaming from his eyes and warmth from his heart. He met many different people and every soul carried a puzzle for him that he tried to solve. Soon he realised that people were waiting for something. He did not meet only Jews but also many Heathens and visited their dilapidated places of past sacred celebrations and worship. There were African, European, and Asian cultic places, yet most of them had been left by their priests, and many people had become sick and lived in poverty and misery.

One day he arrived at such a place, when people came from everywhere and assembled in the hope that here was a young priest who would continue the old sacrificial rituals and worship with them.

They led him up to the altar. As he stood before them he suddenly felt lifted into a different state of consciousness. He had a special soul experience and it was gruesome! Around the altar and among the people he saw many demons. He experienced that the heathen cult of prayer and adoration had changed into a magic attraction for demons.

Jesus then fell to the ground. When people realised this, they fled, but the demons stayed. In this changed condition of consciousness Jesus realised that Luciferic and Ahrimanic forces had taken over these celebrations of cultic and ritualistic festivals for some time. They always had been there together with the priests.

Then he had an insight how a long time ago what was given as revelation to the people, the knowledge of the past, had had its origin in the pure Logos. "As Jesus had formerly heard the voice of the Bath Kol,[30] he now heard the voices from the Hierarchies who belonged to the good Gods of the Heathens."

AUM, AMEN!

The Evils hold sway,
Witness of Egoity becoming free,
Selfhood-Guilt through others incurred,
Experienced in the Daily Bread
Wherein the Will of the Heavens does not rule,
In that Man severed himself from Your Kingdom,
And forgot Your Names
Ye Fathers in the Heavens.

AUM, AMEN!

Es walten die Übel,
Zeugen sich lösender Ichheit,
Von anderen erschuldete Selbstheitschuld
Erlebet im täglichen Brote,
In dem nicht waltet der Himmelswille,
Da der Mensch sich schied von Eurem Reiche
Und vergass Euren Namen,
Ihr Väter in den Himmeln .[31]

This was for Jesus Zarathustra a further shock and pain. Firstly, humanity was no longer able to hear the revelations of the Bath-Kol, the voice from the Sun sphere and, secondly, that which came from their own Heathen Gods as divine spiritual revelation was in decline. If all the voices of the heavens would call forth, mankind would have neither the ability to hear nor to understand the content any longer. After this terrible experience he returned home; it was a time when his own father had passed the threshold.

Considering these two different periods in the life of Jesus, what has changed when one looks at the 21st century, what has changed in the life of mankind? Where do we stand in relation to Ahriman and Lucifer? One of the most important answers could be that today Ahriman and Lucifer are no longer being experienced outside of us as they have taken up their place within each one of us. At the same time we live in the consciousness soul age and we are in the process of awakening our will forces. So evil beings need to be recognised, struggled with and overcome within us.

When one first hears this prayer one line could remain a puzzle:

"Selfhood guilt through others incurred" or in German "Von andern erschuldete Selbstheitschuld". What does this sentence mean for mankind and what does it mean for world evolution? To begin answering this question, the goal of the earth evolution must be mentioned again: Our planet is destined to become a planet of love and freedom!

Taking a closer look at humanity in the 21st century reveals that insecurities, feelings of guilt, helplessness, anxieties and depressions are rampant. No one is able to give love freely as long as he or she is not free from looking for acceptance, recognition, forgiving or love himself. Feelings of guilt, anxieties or shocks received in a previous life through threatening experiences, exclusion or abuse may have damaged our ego and our self-confidence so much that this slows down or wipes out our ability to cope and to move forward effectively in our present lives. True spiritual progress is endangered. These hindrances must be overcome during one or more earth incarnations.

True humanitarians, like Albert Schweitzer and Mahatma Gandhi, felt secure in themselves and stood with both feet on the ground. because they were able to overcome the difficulties which they met in their lives. This has now become possible for all mankind through a conscious crossing of the threshold also known as initiation. This is today the meaning of “Selfhood guilt through others incurred.”

Ahriman and Lucifer are always working through the human being. It is important to remember the fact that the Christ did not speak when he was asked by the Scribes and Pharisees to comment on the adulteress. He knew that they were looking for causes to arrest Him. Karma was silently written into the earth and it is for Him alone, as the Lord of Karma, to judge.

Rudolf Steiner, in his time a hundred and fifty years ago, spoke about the Free-Masons[32] and about the Jesuits[33] in several lectures. In the 16th and 17th centuries these Societies had the roots of their initiation rites in decadent ancient mysteries, primarily Egyptian ones. In these rites the will, rather than cognition of the Neophyte, was trained and influenced. In the Rosicrucian Society the will was sacred. These pupils went through harrowing trials, accusations and preparations for murderous deeds having to let go of their own will and judgement. These same individuals, so damaged in their souls in a previous life incarnating in our time, will have brought the right tools with them, as previously discussed: insecurities, anxieties etc. In a new incarnation they will find through their wants and shortcomings those people who serve Ahriman and Lucifer who continue their attempt to place boulders into the ongoing earth evolution. Today there are secret societies where decisions are made of which the public knows nothing; yet they affect everyone.

Each epoch has its own task, and at present we are asked to be cognitive of evil. As Thomas Meyer discusses in his book, *In the Sign of the Five*,[34] many wounds will still be caused. Cognition of evil, he says, will connect the human being to the World Healer of all opposing forces. He appears in the etheric world now and will appear in the astral world during the 6th epoch. It is a prerequisite that the Christ is met with understanding for what He presently sends out

through the etheric realm. One may assume, Meyer says, that this connects to the truths found in Rudolf Steiner's Anthroposophy. A question may arise in the soul of a modern person: The Christ said; “I am the Light, I am the Life”. He came to the earth to redeem all! Yet how many people do not connect themselves consciously with the Christ or have never heard of Him? As we know, it is, possible to connect with Him through selfless, conscious love, true love. But how many are able to do that?

Here the Macrocosmic Prayer enters into the picture and it could appear as a glimmer of hope for man's progress during the evolution of the Earth. Rudolf Steiner's deed of laying this prayer into our hearts was called a mystery deed. One can experience that it is a powerful prayer if it is taken seriously. Not only does it provide strength but also revelations. A strong wish to help and heal opens this door.

Those who are familiar with the Act of Consecration of Man in the Christian Community will recognise the following two sentences: He creates in all the soul's creating and Our life is His creating life. In this context these are important sentences which could possibly call forth long term changes in our evolution.

Rudolf Steiner explained to us how one can investigate one's own and other people's karma. If with the help of the Christ a traumatic experience can be re-lived by a compassionate, conscious soul in whom the Macrocosmic Prayer is alive, then such a deed would leave conscious imprints in the earth's etheric. Then the Christ will have the possibility to intervene for all human beings undergoing a similar trauma. Would the re-living of a traumatic experience by a compassionate soul be possible without the help of the Christ? This is a real question. According to the Macrocosmic Prayer mankind withdrew from the Fathers; therefore, the will of the Heavens does no longer rule in our daily bread. However, the Christ is with us until the end of the world and with His help and through Rudolf Steiner's deed everyone can begin to think of changing this world and find new steps to move forward.

This is why Rudolf Steiner laid the Macrocosmic Prayer as a corner stone into the hearts of the Anthroposophists and all friends when he laid the Foundation Stone for the First Goetheanum. And this is why he added that it is important that what we hope to accomplish, is in agreement with what we feel is the mission of our earth. This momentous deed which Rudolf Steiner did for the earth evolution in 1913 when he laid the Foundation Stone for the First Goetheanum is for many friends still a hidden Mystery.

For a comprehensive Bibliography and references, refer to the electronic version of this article in the members website. – Ed.

RESEARCH CORNER

The Philosophy of Freedom ~

Treasure Quest (Cont'd)

A Conference in Epistemological Experimentation)



- by Tim Nadelle

In the Preface to the 1918 revised edition of the Philosophy of Freedom, Rudolf Steiner writes (Rita Stebbing translation):

Everything to be discussed in this book centers around two problems which are fundamental to human soul-life. One of these problems concerns the possibility of attaining such insight into human nature that knowledge of man can become the foundation of all human knowledge and experience of life.

Steiner takes up this first problem in chapter three, which – in terms of the answers it provides - stands as a kind of seed form, out of which the next four chapters develop. If we choose to actively take up the

path to knowledge which is implicit in the Philosophy of Freedom, this seed form of chapter three can emerge for us into the following Foundational Exercise:

- 1) Observe an occurrence in your environment.
- 2) Think about your observation.
- 3) Observe the thinking that you did.

The development of this exercise out of chapter three is chronicled in the website for the conference we are planning for October 2015: www.philosophyfreedom.ca. (See the “Foundational Exercise” tab and cursor down to “Foundational Exercise – Its Derivation”.)

The exercise appears quite straightforward and yet its significance should not be underestimated. Steiner writes in chapter three that “For everyone... who has the ability to observe thinking – and with good will every normal man has this ability – this observation is the most important one he can possibly make.” [Michael Wilson translation.]

The movement from step 1) to step 2) requires an exertion of will. We have so many, varied experiences over the course of a day. But how often do we take the time to stop and actively think about what we perceive? And yet, these first two steps describe our usual process for coming to understand our world and our place within it.

The movement from 2) to 3) involves an even greater exertion of will. And it represents a marked departure from our usual process for gaining understanding. Steiner writes, “Whereas observations of things and events, and thinking about them, are everyday occurrences filling up the continuous current of my life, observation of thinking itself is a kind of exceptional state.”

This exceptional state – which, with good will, every person can achieve - presents a rich field for research. Yet the more deeply we work with the Foundational Exercise, the more we encounter challenges which we must overcome if we are to proceed. Several common challenges and approaches for addressing them are discussed at www.philosophyfreedom.ca under the Foundational Exercise tab at “Challenges and Responsive Ruminations”.

In the process of working with the Foundational Exercise, a conversation can develop among the individual steps in the exercise, a conversation which enriches each of the discrete experiences at each step. Thinking about my observation, for example, can raise questions which lead me back to the observation to examine it more closely or to gather additional observations. Observing my thinking can reveal to me those places where my thinking lost mobility or can lead me on to more fully consider avenues of thinking which had not initially occurred to me. In this way, I cultivate a thinking in step 2 which is richer and more alive, a thinking which offers a more fertile terrain to observe in step 3.

Over time, such conversations provide a confirmation through experience that the observation of thinking imbues thinking itself with flexibility, depth, life. Indeed, the observation of thinking leads us back to the world – or, to be specific – that part of the world which we have observed, with insights we would never have gained had we halted at step 2. And so, on the one hand, the observation of thinking is an activity which enlivens thinking and leads us back to the world.

On the other hand, it is an activity through which we can become able to directly perceive our thinking as an objective non-physical reality. For this to happen we need to stop the conversation among the steps in the exercise and, through a powerful intensification of will activity, live entirely within step 3, where we hold our thinking before us as a living organism which we can observe simultaneously in the moment of its birth.

What are we striving for when we work with the Foundational Exercise? We are striving through this intensification of will activity in our thinking to develop a new faculty of cognition through which we bring inner freedom – as yet lying dormant within us as seed possibility – to life. This new faculty is the necessary pathway to that realm of activity which, through discovering and working with the exercises which are implicit in the second part of the Philosophy of Freedom, can lead us in the direction of moral imagination [moral fantasy].

In a lecture entitled “Freedom and Love” delivered in Dornach, December 19, 1920[1], Steiner said:

Now we have the possibility of becoming wholly free – free in our inner life, that is – if we succeed in shutting out any thought content based on externalities while at the same time raising to high intensity the will element that rays through our thoughts when we form judgements or draw conclusions. This means turning our thinking into what I termed pure thinking in my Philosophy of Freedom; we think, but will alone lives in the thinking process. This is an aspect on which I laid particular stress in the 1918 edition of the book. What lives in us then lives in the thought sphere. But when it has become pure thinking, it can just as correctly be termed pure willing. We rise to the level where we transform thinking into will when we achieve inner freedom; we ripen our thinking to the point where it is wholly irradiated by our will, no longer letting outer stimuli affect it, but living wholly in the will. But it is just through strengthening the will element in our thinking that we equip ourselves for what in the Philosophy of Freedom I called moral fantasy, a faculty which reaches up to the sphere of moral intuitions, which then suffuse and irradiate our thought-become-will or will-become-thought. Thus we lift ourselves above the level of natural necessity, imbue ourselves with something that is peculiarly our own, and ready ourselves to exercise moral intuition. In the last analysis, moral intuitions account for everything that comes from the spiritual world and fulfills human nature. Freedom comes alive in us as a result of making will ever more powerful in our thinking process.

On the weekend of October 23 – 25, 2015, you are invited to join colleagues to take up this epistemological treasure quest at a weekend conference to be held at the Christian Community church in Thornhill, Ontario (Toronto). Please visit www.philosophyfreedom.ca and leave your contact information if you would like to receive occasional updates about the conference and be informed when we are ready to start taking pre-registrations.

The planning group for the conference met in September (2014) to work through the Foundational Exercise and discuss the conference

objectives and structure. At that time we decided that for October 2015 we will focus on the first part of the book, "Knowledge of Freedom". An imagination is already developing for a subsequent conference for October 2016 focusing on exercises which are implicit in the second part of the book, "The Reality of Freedom".

Excursus

A separate initiative is underway to perform in October 2015 a portion of the Portal of Initiation, from the prelude up to scene three. There will be two performances, one of which will take place over the course of the Philosophy of Freedom conference. While the process for planning for the conversation between these two initiatives is in the early stages, the expectation is that - among other intentions - the conference will explore the connections between the Philosophy of Freedom and the Portal of Initiation.

Research Notes



♦ **Secondary Sources.**
Let's keep in touch with what people are saying about anthroposophy on the Internet. Article by Mark McAlister, available on members website.

♦ Announcing the CAMPHILL RESEARCH NETWORK -
Researching Community - Communicating Research
<http://www.camphillresearch.com>

♦ Introducing **APANA**, Anthroposophic Psychology Associates of North America, <http://apana-services.org>

Art Section Update

November 2014 In Thornhill

- by Beth Currie

Following on the impulse of the visit of Christian Hitsch to Toronto in July, 2014, a group of Anthroposophical artists recently met at Hesperus with Bert Chase, the head of the Visual Arts Section for North America. Bert spoke about the arts section and shared some of his own research.

Bert spoke about how most of Steiner's work involved an artistic process, be it bringing new impulses for painting, architecture, movement, speech, and even the writing of his texts, and how he was creating art to his very last days.

Steiner said that his impulse would only carry anthroposophy for 100 years after his death. Since we are at that pivotal point (2011 - 2025) we need to take hold of Anthroposophy and enliven it if it is to survive. How can we participate in this re-enlivening activity?



A starting point for developing the arts section work here, is to compile a list of anthroposophical artists in Canada. If you are a wood worker, metalworker, painter, sculptor or other discipline, and wish to be involved in the Visual Art Section, please send your email and mailing address to Beth Currie. bethcurrie@sympatico.ca

For an article by Dianne Denhart about the Hitsch visit in July, click the link for the Thornhill Group Update on the sidebar of the members website. - Ed

Membership Update

Claude Mainville

- by Jocelyne Arseneau and Denis Schneider

Dear Friends of the Anthroposophical Society,

Claude Mainville, a member of the Anthroposophical Society and the School of Spiritual Science, crossed the threshold on October 31, 2014, at 11:55 p.m. He had been in a coma for some twelve hours, surrounded by his family. The following are some brief memories of this individual who became a friend to us during the last years of his life.

Claude attended the first gathering of the study group held at Éric Schneeberger's residence in Val David. He subsequently contacted Jocelyne Arseneau to inquire whether other study groups existed, and then became an active member when a new group was formed, even welcoming us into his home. That same winter (2013) he organized a showing of the film *The Challenge of Rudolf Steiner* in the Bistro Le Baril Roulant in Val David. He was already aware at this time of the illness that would finally take his life.

That spring, he invited Michel Florin, head of the Agriculture Section at the Goetheanum, to visit his vegetable garden in Val David. Michel Florin had come to participate in the conference organized by l'Institut Rudolf Steiner du Québec. His courageous battle with his illness led him to Toronto so seek anthroposophical medical treatment, and in the summer of 2013 he decided to travel to Dornach to take the one-year course of anthroposophical studies in English founded by Virginia Sease. While there, he was able to avail himself of treatments offered at the Lukas Klinik in Arlesheim.

There remains much to be said about Claude, a man of great dedication and commitment.

GERHARD RUDOLPH (Thornhill ON) died on 7 November 2014.

MELINA MARIN (Burlington ON) has joined the Society, and **THÉRÈSE FAVETTO-FRANCOZ** (Montréal) has been reinstated.

WELCOME!

News From Tri-fold Books

- by Helen Marr-Cass

Tri-Fold Books has been serving the anthroposophical community since 1981, importing and distributing books for the major anthroposophic publishers in the US and UK. We would like to offer trade discounts to any members of the Anthroposophical Society responsible for book table sales in connection with Branch Activities.

WINTER BOOK SALE - Warm up your winter reading with Steiner! We are also offering a 20% discount to members of the Anthroposophical Society on all titles by Rudolf Steiner from December to the end of February 2015.

Please contact Tri-Fold Books for details:
Telephone Toll Free: 1-866-572-2300
Email: info@trifoldbooks.com
Fax: 1-877-815-1572

Network Update - Nova Scotia

Bear River Arts and Action. Visit <https://bearriverarts.wordpress.com> for info about Rudolf Steiner Reading Group and other activities.

Gratitude!



Council members and administration wish to thank you wholeheartedly for all your annual financial contributions and donations to the Anthroposophical Society in Canada.

We greatly appreciate your dedicated financial support which helps to enable Anthroposophy to be active

in the world through willing souls Canada-wide and at the Goetheanum.

With heartfelt thanks, Jean, Judy, Douglas, Arie, John, Dorothy, and Mark

From the Archives

- By Mark McAlister

It is always interesting to delve into the archives and see what one was "up to" in the good old days. Here are some sample excerpts from my editorials in the newsletters during the '80s:

"The printed word is a means whereby scattered communities can work together. The newsletter is a form in which a community finds its identity. The newsletter is no less important for those members who do not read it. If, after a few cursory glances, they decide it is not worth reading, they in fact start wondering whether it is worth it to be a member of this community at all. Whatever the outcome, the newsletter has prompted them to contemplate the identity of the community." (Michaelmas 1981)

"Any newsletter is a workshop for its readers and contributors - a raised conversation. Personal discoveries are proposed as motifs for community development. If these motifs are read and heard, the community ceases to be an abstraction...At present, our newsletter is divided into two main sections. The Membership section captures life impressions of the emerging Anthroposophical Society. The Vocations and Professions section is a chronicle of encounters (however veiled) with the Spirit of the Time...The form of our newsletter is in keeping with the esoteric/ exoteric form of the Society." (Easter 1982)

"I prepared this issue of the newsletter on a CP/M- based micro-computer, using the Magic Wand word-processing system. After typing all the text into a computer file, I was able to make revisions and set the format electronically...Any member who would like to receive his newsletters via on-line transmission should let me know and we'll talk protocol. (If you are a Mattel user, forget it!) " (Autumn 1982)

And, here is an article I wrote at Michaelmas 1983:

World Communication Year

This is World Communication Year, as proclaimed by the United Nations General Assembly. The event is intended to focus attention on government communications policies, and to develop world-wide communications networks - particularly in developing countries - that will eliminate isolation from the national and international community.

This quote, from an article in the March 1983 Research and Development Bulletin, published by Supply and Services Canada, makes a bold claim. The author feels that technology can be applied to solve human problems. In this article, I will make a brief survey of communications technology, and discuss some of its contributions and limitations. I am in no way a technical expert, but my daily work as a technical writer has shown me that statements such as the one above are dreadfully one-sided.

Broadcasting. Let's first look at broadcasting devices: radio and television. These provide a way for one-way communication. An audio or video signal can be broadcast over a large area. The receiver (usually) can change the channel or switch off the set, but he cannot respond directly to the sender. In any event, there is no guarantee that the sender is still "there". (He may have taped the program weeks ago, and now be on holiday.) Broadcasting devices have made an important - and in some ways wonderful - contribution to our culture. "Authors" are no longer confined to the printed text, for instance. But we now take these devices for granted (or ignore them,) and fail to use them correctly.

I will give one example to show how difficult this is. Take any television program, and try to identify the set of intentions behind it.

Doubtless, you will somewhere find an author or writing team, whose sole intention is to entertain, or perhaps to inform. But several other players are in the act. Advertisers (like propagandists in the Third World) have learned to manipulate television audiences, with quite different intentions. Which "messages" will you take into your soul life?

Person-to-Person. Many wealthy citizens still decline to purchase television sets, but few try to get along without telephones.(unless they have a butler to screen unwanted calls.) Instantaneous two-way communication across a great distance is of obvious benefit, but it doesn't make human relationships any easier. Recent proposals to improve the lines between the phones on Andropov's and Reagan's desks are welcome, but are not in themselves a call for rejoicing.

The point to bear in mind is that we live together in the soul sphere. We are easily convinced that our only connection with a friend on the telephone is the wire. (Even this is not always so. The connection is frequently broken each time the words stop, so that the channel can be used for a different transmission.)

Information. We are now in the third stage of communications technology, which I shall define as multilateral communication.

Claims have been voiced widely that a new and wonderful "information age" is dawning. Computers can be used efficiently to store information, and transmit it between individuals, businesses, or even cultures, thereby helping to break down barriers to communication,

There is heated argument over what the key device for bring about this new age will be. (Your own argument may depend on where your money is invested.) Three main contenders are computer manufacturers, the software designers, and the manufacturers of the humble "packet-switch" which enables different families of devices to "talk" to one another.

Can we benefit from this global data-sharing, without losing our heart and soul? We are accumulating and distributing great amounts of information, but all this hectic publishing does not by itself "eliminate isolation." It is necessary to renew the concepts of "author" and "reader," and to foster the spirit of communication. This is a challenge to anyone concerned about the word, and above all a challenge for editors!

What is communication? Your answer will depend on your view of the human being.

Many leading thinkers now view the human being as a sophisticated information-processing machine - - which can be improved upon. Software programs can be designed to "incarnate" the best ideas, and lay the foundations for an improved society. This may or may not be realistic. The fact is, however, that more and more people are adopting, in partial consciousness, an electronic image of man. Communication then consists of making contact, exchanging signals and breaking contact. Conversation is not possible, and you try to keep the channels open through bargaining, compromise and conciliatory gestures.

If you view man as a spiritual being, communication is something different. You listen. This activity is described clearly in Rudolf Steiner's letters, The Life, Nature and Cultivation of Anthroposophy.

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Glimpses - between northern oceans - is published quarterly. A pdf version is available for download on the sidebar of the Members website.

A monthly eNews is available as an alternative to the print edition. – contact info@anthroposophy.ca to receive a sample copy or to subscribe.

Our newsletters are available in English and French.

Upcoming Events

ANTHROPOSOPHICAL SOCIETY IN CANADA. Annual members meeting and annual Classholders Conference, 15-18 May, 2015, Thornhill, ON. Details TBA



Conference-congrès

*encountering our humanity
à la rencontre de notre humanité*

august 7-13 août 2016