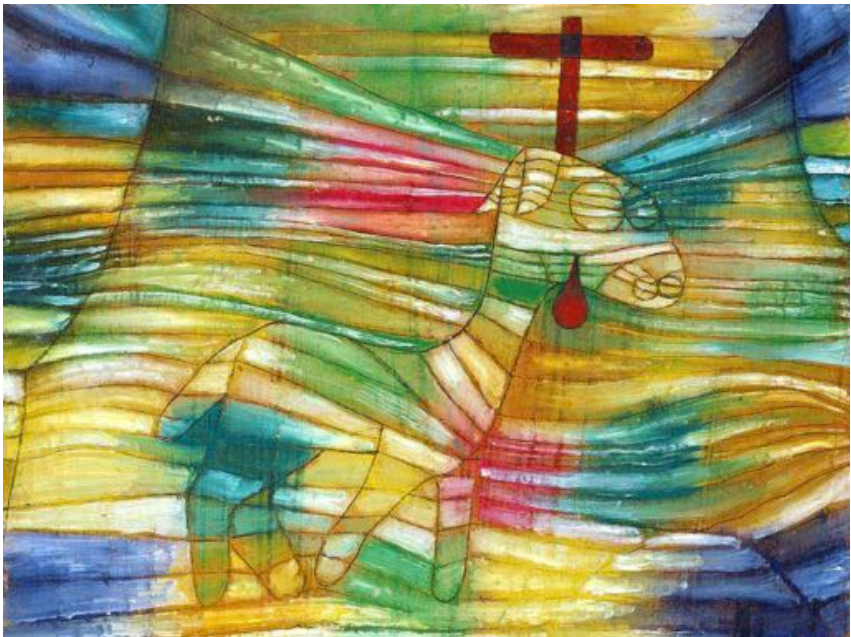


Glimpses

Newsletter of the Anthroposophical
Society in Canada

No. 83 Spring 2017



The Lamb - Paul Klee

General Secretary's Letter

Dear Friends,

The theme suggested by the Goetheanum for this year focuses our attention on the Foundation Stone Meditation as a source of light and warmth for the soul. Special emphasis is placed on the first exercise: *Spirit Recollection*.

This theme builds on the impulse of the last few years which has explored the various aspects of the "I" and its relationship to the world.

As we approach the 100th anniversary of the founding of the General Anthroposophical Society, this theme can help us to prepare the celebration of the laying of the Foundation Stone in the hearts of the members on that occasion.

This implies more than mere study; indeed, it is a call to active meditation and contemplation.

The suggestion from our council

Please see below the Council's letter suggesting that those members who wish to do so take up a regular practice of mediating on the first panel of the Foundation Stone each Sunday, from April 2nd until our AGM in May. For those who are not currently working with the Foundation Stone Meditation this suggestion might serve as an incentive to join in an entirely free collective contemplative activity. In working this way, we hope to create an invisible bridge uniting all those who wish to join in this effort. It could also be seen as an attempt to build an inner temple in which the activity of willing is brought into focus.

Recollection

This call to the human soul invites us to turn our gaze towards the past, to connect certain events and human encounters with their

supersensible realities. Various languages reveal, through the verbs they use to express the act of recalling, how they tend to focus on different aspects of the activity of remembering. In French, we have “se souvenir”, composed of the elements “sous” (under) and “venir” (to come) – we sense how in this case something is coming from the “depths.” In English, the verb “to remember” evokes rather a coming to awareness connected with something that has been imprinted into the limbs, into the unconscious will sphere. The German “erinnern” on the other hand points to inner contemplation, a movement into one’s inner being. And the Russian verb “zapomnit” contains in its etymological structure the elements “to imagine, to believe” and leads one to translate the act of remembering almost literally as “to imagine or to believe deeply.” We see then how languages can reveal hidden wisdom in the way they express remembering, this activity in which the soul seeks to discover its own essence.

The Practice

Rudolf Steiner has given a number of exercises aimed at developing “Spirit-recollection.” Among them is of course the daily backward review, but he also indicated exercises designed to foster the ability to sense something of one’s karmic past. As is the case with all such exercises, they must be practiced regularly over a long period of time. Only in this way can we build a strong foundation for bringing about real changes in the true core of our being. The suggested starting point is invariably a “supra-personal” examination of oneself where we are called upon to see beyond our daily personal ego existence.

All of these exercises are designed to lead to knowledge of ourselves as individual incarnated human beings, but also to help us gain a clearer sense of our entelechy, the substance of our eternal being.

In moments of grace we can experience a feeling of having

perceived, upon meeting another person or confronting certain events, something which points to a previous path of development. For example, we take an unexpected detour, completely unforeseen, and meet something or someone that will have great significance for our life. Sometimes our “limbs” guide us unwittingly towards something that will prove to be a key element for our personal development. The suggested exercises can become precious helpers on the path towards discovering our true identity and the tasks we are called upon to accomplish.

Encounters

When I met my wife for the first time, I was convinced that I had already seen her somewhere. When I asked her, she replied: “Don’t you recall that it was in Russia at the beginning of the last century?” It must be said that since her childhood she had always been convinced of the reality of incarnation – perhaps because of her very name, “Renée” (“re-née” meaning “re-born” in French)!

In Emanuel Zeylmans van Emmichoven’s biography of his father Willem, the author describes Willem Zeylmans’ first meeting with Rudolf Steiner, which occurred on December 17, 1920. At his home in the Netherlands, Willem had already read works by Steiner and developed a connection to anthroposophy. He had travelled to Dornach to see his fiancée and to attend lectures. When at the end of Rudolf Steiner’s talk Willem walked up to the podium to introduce himself, Steiner said to him: “*I have been waiting a long time for you to come.*” Zeylmans was quite taken aback at this remark, and later reported:

“I took it to mean that he thought that I had already been in Dornach for some time. But Herr Doctor, I said, I only arrived late this afternoon.”

Rudolf Steiner smiled amusingly at his reply and said: “*That is not at all what I meant.*” Willem also recounts what he experienced

during the lecture, explaining how at that moment, he had a clear experience of recognition: *“This was so strong that a whole series of images surfaced in me at the same time, vaguely recalling former situations — as though I recognized him as my teacher through the millennia.”*¹

The theme of the lecture dealt with creating a bridge between the physical and supersensible worlds. And indeed, Willem Zeylmans van Emmichoven would continue to explore the mysteries of the human soul for the rest of his life.

Our own connection to anthroposophy

By reviewing the events and encounters that were particularly significant in our lives, we can ask questions such as:

- How did I meet anthroposophy?
- How did I meet Rudolf Steiner (a photograph? His biography? Personal accounts by others?)
- What have these meetings allowed me to develop, to learn; what initiatives have they led me to take?

Becoming aware of what these questions bring to light within our souls can produce a sense of gratitude, but also a will to do more for anthroposophy. Working with the Foundation Stone Meditation is a tangible means of connecting with the spiritual impulse brought by Rudolf Steiner. During the Christmas Conference these founding words were laid into “the hearts of men.” It is essential to note that each time he spoke these words, Rudolf Steiner always placed them in the threefold context of *Spirit-recollection*, *Spirit-contemplation* and *Spirit-beholding* in order to emphasize how the three exercises are intrinsically connected.

Spirit-recollection can also become an incentive to work with the seven rhythms that were given during the Christmas Conference in

December of 1923. Zeylmans was quite possibly the first to draw attention to the importance of these rhythms, which were given over the space of seven days. In his book on the “fundamental meditation” (The Foundation Stone Meditation), he gives an interpretation of the seven rhythms which links them to the course of cosmic and human evolution. After working with these rhythms for a prolonged period of time, one can come to discover a “recollection” aspect in them with respect to the evolution of the human “I”. It becomes apparent how this recollection becomes a living reality as one’s gaze is directed to the successive stages of spiritual development that have brought us to where we are today – that is to say, how our essential “I” is intimately connected to the “I” of God.

“Light divine”

Soul light and soul warmth are healing gestures for ourselves and for the world. On Tuesday evening, January 1st, 1924, Rudolf Steiner concluded the Christmas Conference with these words:

“And so, my dear friends, bear out with you into the world your warm hearts in whose soil you have laid the Foundation Stone for the Anthroposophical Society, bear out with you your warm hearts in order to do work in the world that is strong in healing. Help will come to you because your heads will be enlightened by what you all now want to be able to direct in conscious willing....”

He then recited these words from the Foundation Stone Meditation:

“Light divine

Christ-Sun

Warm thou

Our hearts,

Enlighten thou

Our heads!”

May this divine light live in us as a powerful Easter imagination.

Arie van Ameringen,

General Secretary

Willem Zeylmans van Emmichoven,

An inspiration for Anthroposophy

A biography by Emanuel Zeylmans, Temple Lodge

Pages 49-51

²The Foundation Stone, Willem Zeylmans van Emmichoven, Temple Lodge

Membership Update

New Members

Raun Griffiths (Confluence of Three Rivers)

Caitlin Rooney (Nova Scotia Group)

Ati Petrov, (Ottawa)

Lyudmila Genkova (Toronto Branch)

Sabine Huesing (Ontario)

Rose Maynard (West Coast Institute)

Geneviève Roberge (Vers les Sources)

Welcome!

Deceased

Annie Gross crossed the threshold February 5th, 2017

Michel Bourassa crossed the threshold March 15th, 2017

Council Questions and Imagination - Dorothy LeBaron



L to R - John Glanzer, Ida Liedl, Micah Edelstein, Dorothy LeBaron, Arie van Ameringen, Jef Saunders: missing John Bach.

Council visiting Arscura Open House at recent Council meeting

At our recent Council meetings, we were able to take time to build our group, which is a new constellation of people working together. We did this through sharing what we individually carry, through developing our council imagination, and doing an artistic process together. It was important to take the time to do this, to find our common ground,

and to work as a whole.

Here are some of the questions, and impulses we are carrying, arising from our work together.

What are the practices and processes that allow us to work together individually and collectively at a deeper level?

What is it that wants to be brought from the conventional world into the anthroposophical world?

What is the calling of the Council?

What is the task of Canada in the world? In what way can the society and members bring something towards what is happening in Canada? What is the homeopathic gesture we can bring? Where are the people with the same questions and how can we work with them?

How can we do in a healthy way, what from our hearts we would found?

How can we come together with no agenda and discover the agenda? How can we connect with the membership and be a living image for them of their own striving and activities? How can we listen and bring back to our circle what is living in the will of members?

What is our common intent?

We are at the moment planning for the next 6 years, for the 100th anniversary of the founding of the General Anthroposophical Society, which will take place in 2023. In the past, people came from Europe who carried anthroposophy. What would be the anthroposophical gesture in Canada out of the Canadian impulse? How do we keep the thread, but not be caught too much in the past? In 6 years we want to bring the culmination of what is living in us, in the members, in the Society.

What needs to happen over the next 6 years that we can celebrate in 2023?

What is our collective imagination in 6 years?

What is the spiritual soul of Canada that wants to emerge?

What is our relationship to the First Nations? How do we carry the impulse of healing?

We invite you the members to share with us, questions that you are living with.

Annual General Meeting 2017 - Vancouver

20th - 21st May, please save the date in your calendar
Rudolf Steiner Centre, 3743, Delbrook Avenue. (Delbrook Plaza),
North Vancouver

The AGM for the Anthroposophical Society in Canada will take place this year in Vancouver on Saturday May 20th and Sunday May 21st. The AGM/conference theme will carry forward the impulse that has been created by the conference last August in Ottawa "Encountering Our Humanity". The conference will also include songs, stories and a medicinal nature walk from revered Squamish First Nation elder Wendy Charbonneau.

Complete details will be sent to members in the coming weeks

Council Meeting with Toronto Branch

On Saturday, March 4 council members from the Anthroposophical Society in Canada joined members from the Toronto Branch at the Waldorf Academy for dinner and an evening of open dialogue. The social event was part of a larger three- day council meeting that took place in Thornhill at Hesperus Fellowship Village. Dorothy LeBaron (Toronto) , John Glanzer (Calgary), Karen Ida Liedl (Quebec/Eastern Township), Arie van Ameringen (Montreal) , and Micah Edelstein (Halifax) met members of the Toronto Branch and explored the questions: "what is living in you at this moment in your life?" and

"out of what is living in you, what strengths are you able to bring to the Society?"

18 people split into groups of 4-5 and explored the questions for 20 minutes. A note taker made summaries of each member's responses and then presented them to the whole group during an open dialogue. Some of the emerging themes were: a longing to connect more with people and share Anthroposophical experiences; a desire to make Anthroposophy more visible in Toronto; a question about answering the needs in downtown Toronto. Members also expressed a desire to build on the success and momentum from the Ottawa Conference.

The evening included a reading of the Foundation Stone Meditation.

Council members meet each other in person three times a year and have monthly teleconference meetings. The next time council members meet face to face will be May 19-22 for the AGM in Vancouver. We are looking forward to carrying the work we did with the Toronto Branch into the future and are exploring the possibility for a follow up event in October.

Micah Edelstein

An Invitation from the Council

Dear Members,
Your Council has been working on ways to bring our membership together in meaningful ways across the miles of our huge Canadian geography. We want to strengthen our work together, build a stronger Community, and also come together out of a

shared research.

One step in this process took place over the recent Holy Nights, where Council members were moved during a Goethean conversation to take up a joint meditation on the Foundation Stone as given by Rudolf Steiner at the Christmas Conference. The research involved bearing each other in mind while working through the parts of the meditation. We also carried the question about how this activity could flow out to the membership. After the Holy Nights we came together to share our experiences. We did experience strength and joy in carrying each other in this way.

The 2017/2018 Annual Theme

of the Anthroposophical Society is: "Light and Warmth for the Human Soul - How can the Foundation Stone Meditation promote peaceability - a hundred years after the birth of the social threefolding impulse?"

To follow the theme, and as a next step in this research, we would like to invite members to join us in taking up a joint working with the first panel of the Foundation Stone meditation leading into the AGM in May. Each Sunday, from now through May 14th at a time in the day of your choosing, we will meditate on the first panel only of the Foundation Stone meditation. We will also carry a consciousness that we are doing this with other members who are engaging in this meditation.

We also invite those who wish to make their participation known to the council to advise Ida Liedl at idadapaints@gmail.com

. We would be warmed by knowing you are there working with us. You may also choose to make contact with another Member (s) across the country.

Overall we felt that this may be a good geography-independent means to become aware of each other, leading to a newfound interest in each other and our various work.

Dorothy LeBaron, John Glanzer, John Bach, Ida Liedl, Micah

Edelstein, Arie van Ameringen, Jef Saunders

Michel Bourassa

On March 15th, at approximately 3:30 a.m., Michel Bourassa quietly crossed the threshold at his home in Montreal. Three loving and caring souls were at his bedside: his sister Francine Bourassa, Christophe Schneider, and Christophe's father Denis Schneider, Michel's life companion and research colleague. Having twice been victorious in battles against life-threatening cancer, Michel's body no longer had the strength to fight off this third onset of cancer. Yet his soul, still filled with the ability to listen, to understand and to be attentive to others' needs, remained present and willing to endure the suffering he knew was in store for him. His mind was alert; he had prepared himself to recognize the return of his star, fighting to bring his earthly life to its full conclusion by remaining aware up to the very last moment. He departed in peace.

Denis Schneider

The second part of a message from Helga Natoli from Greece through the good offices of Ingrid Krause

Athens, 14th of November 2016

In Athens, in a section of the Ellinikos old airport – to be exact – live 300 refugee children from Afghanistan, aged 1 to 18.

Their shelter is an abandoned building, the former arrivals terminal, now unused and left to fall apart for more than a decade. In July 2016 there were 2000 people living in this building, of which around 900 were children. Many have left since, having found better shelters for themselves. Some really lucky ones might have crossed borders and been awarded asylum in other European countries. Yet the ones that remain, live in tents for over a year now, on the upper floor of this building. An external rusted metallic staircase takes them down to what once was the parking lot of the airport... broken glass, cement, rubbish and a full-speed highway is what the surrounding view provides, among other things.

This is just one of the small official camps created in Greece, camps run by the Government, to shelter the thousands of refugees of WAR that kept arriving on Greek shores since 2015 to save themselves from bombs and terror.

I am grateful to the government of this country for having taken the choice to protect these fellow human beings from deportation, even though Greece wasn't prepared nor had the funds or expertise to take care of such a crisis. Most of the Government's employees and NGOs involved and allowed to work on behalf of the government don't know how to take proper care of the traumas of people that have experienced extreme violence, lost their homes to bombings, were threatened, saw relatives being tortured and executed before their eyes and so much more. They try though, to cover basic needs, such as nutrition, hygiene, asylum procedures, security and legal issues... And this is already a large engagement, considering the massive economic problems Greece is facing... this country is broke... bankrupt...literally.

Yet, the arrival of these people in the country I live in, in my opinion, IS AN HONOR!

Refugees give us a vivid and clear message: "BETTER RISK EVERYTHING, EVEN DROWNING IN FOREIGN SEAS, THAN BE

KILLED BY BOMBS AND HATRED IN YOUR OWN COUNTRY”.

Refugees from all over the world have been the carrier of this message “NO MORE WAR – NO MORE VIOLENCE.” A message delivered with insistence for ages to people of the West. To the Americans who don’t live similar realities anymore, and who maybe have forgotten to actually study our own country’s history, at school, for something more than scoring “A’s” on mnemonic tests.

Remembering the year and exact day of a naval battle isn’t what a student should be attending a history lecture for. If we ask our grandparents about their experiences, and the experiences of their ancestors, what they tell us is more about the actual feelings and the spirit with which they managed to survive World Wars and other events. Real history is about those who, having managed to survive, can tell us what happened...it is about people and their feelings and stories about how they managed to protect themselves and one another. To SAVE one another... rather than headlines such as “the winners-the losers-the battles-the kings-the queens-the army-the weapons”...

History lectures, on the contrary, mostly concentrate on the “technicalities”... who won, who lost, when did the fight happen, what countries were involved, what were the interests at stake, was it a racial issue, a religious one... An economic one? In all this encyclopedic learning we miss to learn about the people, the children, the emotions flowing in the populations we think we are studying. We aren’t studying them, in fact, because we neglect the actual images of their past, the heart of the events. We have been trained to remember headlines, names, numbers, dates... not emotions, so it becomes hard to understand a message, to feel it, experience its wisdom and finally respect the source that brought it to our doorstep, even when it is blatantly shouted in our face!

I started volunteering as an art/play therapy teacher in another camp, at the Piraeus Port. I was there with the children every

Wednesday, from beginning of March to late July this year, when it was cleared. The Piraeus Port camp was an unofficial site sheltering about 5000 people from Syria, Afghanistan, Iran, e.t.c. In the camp I met other volunteers, one was Belle, she had come from California. She built a platform for volunteers to connect and join, brought in a container for us to store our materials, created an on-line tutorial for "Trauma informed care" as of her field of study, created Code of Conduct and finally, called the project: The Schoolbox Project.

Independent volunteers from all over the world, including me, joined the Schoolbox Project to offer children a school environment, a shelter, a safe-play area, with a stable timetable and a flexible program of activities depending on availability of teachers and field of knowledge. All volunteers came on leave from work, or on vacation times, to help with the situation here, all at their own expenses (I need to also mention here the great support of private personal donations made to us with trust and love at heart).

I am also a member of another organization, a Greek NGO, Center for Research and Action for Peace, whose responsible person, Fotini, is a dear friend of mine, a teacher and counselor to me. In June, when threats of camp closure in Piraeus started becoming imminent, I made contact with both Fotini and Belle. We agreed to apply together for permission to move our little school to an official camp, Ellinikos, where kids had absolutely no school project running since November 2015, when their camp opened. Applications in official camps take ages to be processed by the Ministry and dealt with, but we still tried. And... WE MADE IT! We were granted permission to take care of these children, finally, in October 2016 (after much bureaucracy, waiting, hoping and praying).

Today, Thursday, the 10th of November, we are in the second week of lessons at the Schoolbox. Everyone I know is frozen, shocked, worried... about what this man, the newly elected

American president will do... Frozen and scared for the possible Wars that might follow, for racist episodes and violence likelihood to rise...

On Thursdays, I coordinate the school schedule, time is 10.00 a.m. this 10th of November. I have a meeting with fellow volunteers to study and structure the day with the kids; we are to start lessons at 11.00 a.m. I have quite a big plan for the day's activities and ask my colleagues to help me with it, and as a big portion of the population on Earth frozen in shock I realize my attempt is to accomplish the exact opposite... to warm up a tiny little group of fairly new people to what we are doing with one special power... the power of the Heart.

Our school is located in the old airport' parking lot, facing the arrivals terminal, constituted of two office-style containers, where one is used as a classroom and the other as storage space for now. These containers are positioned to form an "L" shape, and the asphalt surface in between we dressed with a grass carpet, that's our garden.

Further down the school, more asphalt. Today I thought of using it for something special... at the 10 o'clock meeting a volunteer in the team tells us he is studying to become an engineer. He offers to help by doing a design on the floor, one of a circular linear pattern. He did that for us with colored chalks, during the first indoor art lesson. Later kids and volunteers all joined the design, drawing another linear pattern departing from the circular shape and going all the way to our little artificial garden.

The sight isn't anything grand, just some colored lines on gray asphalt, and yet it is enough; in reality we don't even need those lines, but it makes it intriguing and playful, so we gather at the circular chalk shape, and tell a story: "This circle is our island, all around there is sea, we light a fire in the middle of the island and warm our hands... we dance, play, sleep, have good times here... but at some point, we start craving to see what is out there and

decide to go for an exploration..." With the help of music, on a cellular phone and a small speaker, we dance following the pattern that takes us to the garden, making at least 30 turns around ourselves in dancing rhythm and getting pretty dizzy. A volunteer from Poland, another three from Germany, one other from the Dominican Republic, one more from Kazakhstan, me from Italy, another Greek and the Afghan children, residents of the camp, reaching the garden, all lay down to relax on the grass. A minute later a 10 year old boy, says: "I want to go back to the Island now!" But I have plans for the garden, and reply: "We'll go back! But let's take a breath first!" To which he replied: "I am not tired!" So I looked at him and said: "Ok! Shall we first thank the sky we reached the garden safely, and then go?" He agreed.

Music and "laying down dancing" happened outstretching arms and feet to the sky, sounds with tapping and fast rubbing of the artificial grass, screaming, and then dancing turns on the pattern that took us back... to the island. We sat, relaxed, closed our eyes, listening to music and clapping at its rhythm, we freely danced in the circle too, holding hands and smiling at each other, we made this happen TOGETHER!

This island I now want to reveal to you, represents the Heart, the Land of the Heart, a land that has space for everyone, together, not apart! Warming us up, with little, close to nothing, and the help of the Sun.

I welcome whoever is now frozen, scared of what is to come, to draw or even simply visualize this circle, gather one of his own, with people known or unknown, all holding hands, even in public places... Because truly, if there is anything that can save us all, it is the combination of our hearts, the Land of the Heart... filling with warmth, every worried sick, frozen corner of our minds.

This is the Truth, a truth that lives within us already, and our job is to bring it outside and keep it pumping energy, keep it alive, also in between us, not only within us! Every single person can

do this job, in his own unique way, from wherever, with whoever. Each way is perfect, for as long as it is given with Love, shared with others and made to happen!
Heart's Flower

Why become a Member of the General Anthroposophical Society? – Arie van Ameringen

What is the Anthroposophical Society?

The General Anthroposophical Society was founded by Rudolf Steiner during the Christmas Conference of 1923. It includes various members' groups and branches in 78 countries on all continents. It is active in various sectors of contemporary life including: education (Waldorf schools), medicine, the social sciences, economy, agriculture (biodynamics), etc. It organizes lectures, conferences, seminars and artistic events – all concerning contemporary questions. The Society headquarters is located at the Goetheanum in Dornach, Switzerland.

Upon discovering anthroposophy, an individual may feel an immediate connection with the values and the goals expressed by the Society and its members. This person may choose to join the Society in order to explore anthroposophical knowledge in the company of others with whom he or she feels a connection. In this case, becoming a member implies consciously supporting the work of anthroposophy being carried out all over the world and recognising the importance of what Rudolf Steiner gave to mankind at the 1923 Christmas Conference.

The Society is public and open to all regardless of one's political leanings or religious beliefs.

The Anthroposophical Society is in no sense a secret society, but is entirely public. Anyone can become a member, without regard to nationality, social standing, religion, scientific or artistic

conviction, who considers as justified the existence of an institution such as the Goetheanum in Dornach, in its capacity as a School of Spiritual Science. (Paragraph 4, Statutes of the General Anthroposophical Society.)

The Anthroposophical Society fosters and supports the School for Spiritual Science as an organisation devoted to spiritual research and development. The School is made up of what is known as the General Anthroposophical Section, the members of which can then choose to join the various other Sections devoted to specific fields of professional life: the Pedagogical Section, the Medical Section, the Section for Agricultural, the Social Sciences Section, the Section for Humanities and the Arts, the Fine Arts Section, the Science Section and the Section for Mathematics and Astronomy.

Why become a member of the Anthroposophical Society? This question is a perfectly legitimate one to ask in our present era. Is a society founded nearly a century ago still relevant? Upon serious examination, it becomes apparent that what anthroposophy brings to human beings retains all its relevance in the sense that it provides answers to the most pressing contemporary questions and offers prospects for the future evolution of mankind – especially when supported within a common social framework.

Rudolf Steiner defined anthroposophy as being an approach: “a path to join the spiritual in the human being to the spiritual in the universe.” An individual’s aspiration to follow such a path of development is supported by rigorous study of the spiritual nature of the human being and his relationship to the world. Anthroposophy therefore is not merely a spiritual path to individual freedom, but also becomes a process of discovery and of expanding the scope of one’s knowledge. In this sense, it brings cultural insights that are significant for the needs of our times. Indeed, the possibility of making small steps for the progress of mankind can begin by undertaking work on oneself.

What is the School of Spiritual Science?

The task of this school is to carry out research in the spheres mentioned above: education, medicine, etc. The investigative tools used in such research are study, Goethean observation, concentration and meditation.

Given this context, in order to become a member of the School one must have, on the one hand, previously become familiar with the basic principles of anthroposophy and, on the other hand, it is a general recommendation that one be a member of the Anthroposophical Society for at least two years prior to requesting to become a member of the School. This will entail being willing to become a representative for anthroposophy in the world.

Has research carried out according to this approach led to convincing results?

We can clearly answer in the affirmative. Here are a few examples:

Through what is known as Waldorf education, anthroposophy has made it possible to expand our knowledge of the human being and human development. The rich and varied Waldorf curriculum, which addresses all the constituent elements of the human being, has been adjusted throughout the years to meet the changing needs of children as cultural and social contexts evolve. Research in the field of Waldorf education has cast new light on the difficulties encountered by children born into our present world.

In the field of anthroposophical medicine, a deep insight into both psychological and physical disturbances offers alternative treatments. Ongoing research in the fields of cancer and infectious diseases are pointing towards new breakthroughs. Psychosomatic and complementary medical practices can give support to patients without their necessarily having recourse to traditional remedies. And the revolutionary work done with persons with special needs in Camphill Villages around the world

has implemented appropriate care methods by the use of art therapy.

Biodynamic farming and gardening methods have also become widely known, gaining more and more recognition for their positive effects on the environment and for the quality of the vegetables, medicinal plants and wine they produce.

In the social sciences field, new forms of working have been introduced in institutions (methods such as consensus management decision making and the application of techniques based on the notion of social three-folding).

And in the realm of economics, several enterprises now work according to the principles of cooperative economics (for example, “associative economy” which has been developed as an ethical alternative to rampant capitalism.)

The General Anthroposophical Section of the School of Spiritual Science takes the soul-spiritual aspect of the human being as its principle field of exploration. In addition to the lessons of the First Class (which describe the path taken by the human ego in its search for its spiritual essence) given by Rudolf Steiner, the School of Spiritual Science provides rich and varied indications for embarking upon a personal meditative practice, and many workshops and seminars are offered in this field.

As a response to the fragmented and incomplete answers provided by the quantitative approach of official natural science, a “Goethean” approach can offer complementary avenues of exploration; phenomenological observation focuses on the qualitative nature of substances such as water and plant life.

As for the arts, their importance in the context of the anthroposophical world view cannot be underestimated. Rudolf Steiner’s indications concerning the theatre and visual arts have opened up rich new possibilities of renewal in these fields. It must be added that the arts have also been put to practical application in the areas of health, education and the social sciences. In certain instances, they can also bring clarity when

brought into play to deal with questions arising in the field of natural science.

Is there a place for the youth in the Anthroposophical Society?

Young people who develop an interest in anthroposophy when seeking answers to the specific questions they live with can form groups to explore these questions. They need not be members of the Anthroposophical Society, but nevertheless are part of the Section for the Spiritual Striving of Youth.

In the words of the leaders of the Youth Section:

“The Youth Section vision is to create a world that values, supports, and allows the potential and creativity of every young person to unfold their full strength and brilliance.”

Are there specific requirements for becoming a member of the General Anthroposophical Society?

Becoming a member of the General Anthroposophical Society is a completely free act and requires no specific commitment other than recognising that Rudolf Steiner founded the Society and that the Goetheanum is the centre of the world Society.

In order to cover the costs of a Society Newsletter and to support the ongoing activity of the Society, both locally and internationally (including the work being carried out at the Society headquarters at the Goetheanum in Switzerland), each member is asked to pay an annual contribution fee.

How does one apply for membership?

Membership application is generally made through contact with a local or regional group, in other words through the Society as it exists in this country. Application can however also be made through a branch directly connected to the Goetheanum in Switzerland. If you are interested in becoming a member, we urge you to contact the Anthroposophical Society in Canada: Jeffrey Saunders: 877-892-3636 or Arie van Ameringen: 450-295-2387 for information in French.

Announcement from Mandragore

Dear Friends and Colleagues,

Mandragore has been sold to Alexandre Blondeau in Waterville, Qc. **Contact: alexandre.blondeau@usherbrooke.ca** or 819 408 0841

Founded in 1989, Mandragore has been, as also with Tri-Fold Books, a pioneer in making available in Canada books and related products to Waldorf Schools and society members. English books were not part of this sale. I am therefore offering them to you at cost price, please see attached list Just email or send a letter and we will get back with availability and shipping cost. For any order greater than \$100, discounts can be applied.

I am enjoying retirement, playing Badminton and PickleBall at competitive level, but also grieving the loss of my son Gael (23).

Jacques Racine
jacrac128go@gmail.com
243 Chemin du Richelieu
McMasterville, Qc
J3G 1T7
Tel: 450 527 1559

Faith of a Striving Soul

As long as Humanity still needs me,
it will sustain me,
and nurture me.
All I need to do
to exist
is to strive to be worthy.
But the miracle is,
as long as I strive
in earnest,
I am already worthy.
For, in earnest striving,
I'm dedicating my life
to the becoming of an aspect,
however tiny or great,
of the archetypal, universal
Human.

Trinh Huynh

Collegium – School of Spiritual Science N. America

General Anthroposophical Section/d'Anthroposophie générale~

Penelope Baring: penelopebaring@camphillvillage.org,

Rüdger Janisch: Rjanisch@beaverrun.org,

Monique Walsh: moniqueswalsh@yahoo.ca

Section for Agriculture/ Section agricole~

Sherry Wildfeuer, sherrywlf@verizon.net

Section for the Literary Arts & Humanities/

Section des Belles-Lettres ~

Marguerite Miller, margueritemiller@comcast.net

Medical Section/ Section médicale~ Gerald Karnow, gkarnow@hotmail.com

Natural Science Section/ Section des Sciences~

Jennifer Greene, greenewaterresearch.org

Pedagogical Section/ Section pédagogique~

TBA

Performing Arts Section, Eurythmy, Speech, Drama & Music/ Section des Arts de la Parole et de la Musique~ Helen Lubin, helenlubin@gmail.com

Social Science Section/ Section des Sciences sociales~

Meg Gorman, pelicanmeg@earthlink.net

Section for the Spiritual Striving of Youth/ Section des Jeunes~

Ariel Paul Saunders, aripaulster@gmail.com & Nathaniel Williams, nafanyel79@gmail.com

Visual Arts Section/ Section des Arts plastiques~ Bert Chase, hsca.inc@gmail.com

General Secretary, Anthroposophical Society in America~

John Bloom, john.bloom@anthroposophy.org

Council, Anthroposophical Society in Canada/ Conseil, Société anthroposophique au Canada~ Arie van Ameringen, arieva.perceval@gmail.com

Executive Council/ Comité directeur, Goetheanum~ Virginia Sease

Anthroposophical Society in Canada

Council Members

Dorothy LeBaron, President, Toronto, ON

Tel: 416-465-2830, Email: lebaron@nauticalmind.com

John Bach, Secretary, North Vancouver BC

Tel: 604-924-0533, Email: jbbach1@yahoo.ca

John Glanzer, Treasurer, Calgary, AB

Tel: 403-286-8480, Email: john.glanzer@gmail.com

Ida Karen Liedl, QC Tel: Email idapaints@gmail.com

First Class Holders In Canada

British Columbia

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| Bert Chase, North Vancouver | Tel: (604) 988-1470 |
| Brigitte Knaack, Kelowna | Tel: (250) 764-4710 |
| Olaf Lampson, Duncan | Tel: (250) 746-1740 |
| Christian Reuter, Kelowna, | Tel: (250) 764-4587 |
| Patricia Smith, North Vancouver | Tel: (604) 988-3970 |
| Philip Thatcher, North Vancouver | Tel: (604) 985-3569 |

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|-----------------------|---------------------|
| John Glanzer, Calgary | Tel: (403) 286-8480 |
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| Werner Fabian, Ivy | Tel: (705) 424-3574 |
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| France Beaucage, Montréal | Tel: (514) 384-1859 |
| Eric Philips-Oxford, Montréal | Tel: (514) 524-7045 |

Nova Scotia:

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| Arthur Osmond, Dartmouth | Tel: (902) 466-7735 |
|--------------------------|---------------------|

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Ida Karen Liedl, QC Tel: Email idapaints@gmail.com

Arie van Ameringen (General Secretary), Montreal
Tel: (450) 295-2387, Email: arieva.perceval@gmail.com

Jef Saunders, Administrator
#130A – 1 Hesperus Rd, Thornhill, ON L4J 0G9
Tel: (416) 892-3656 ; Toll-free: 1 (877) 892-3656 (Canada and USA)
Email: info@anthroposophy.ca
Members' website: www.anthroposophy.ca