

Glimpses

Newsletter of the
Anthroposophical Society in
Canada

No. 85 Fall 2017

Meditation with Robin Schmidt



On Saturday, August 19, 2017, approximately forty people attended a day-long workshop on the practice of anthroposophical meditation, led by Robin Schmidt. Robin co-authored, with Heinz Zimmerman, a book on this topic, and his teachings on the workshop day were mostly based on the content of his book, *Meditation*.

If you were not able to attend the workshop, you may learn a great deal about the practice of anthroposophical meditation by reading the book, which is available through the Anthroposophical Society in Canada. You can order it on the website.

Robin's presentation was very organized, clear, and thorough. He began by placing

anthroposophical meditation firmly in the stream of European modernity, into which three ideas, consisting of infinity, eternity, and autonomy, flow. These ideas became impulses which gave rise to modern science and thinking; they were taken up by the Rosicrucians in a more spiritual way. The Rosicrucians recognised that we are born out of the infinite; that the eternal is ever-present for us in Christ; and that a true *selfless autonomy* is founded in the Holy Spirit. Finally, Rudolf Steiner imbued the Rosicrucian way with the Michaelic impulse, such that we unite ourselves with the infinite through study; we unite ourselves with the eternal through gratitude; and we unite ourselves with autonomy through self-transformation.

Robin further elaborated that Steiner brought to meditation a questioning quality, related to a need to serve the world. The purpose of meditation is to search for understanding with respect to such a question. The path of meditation is not grounded in anthroposophical dogma, but in a pursuit of discovery both of self and of world, in order that humanity may develop in accordance with spiritual awakening.

In the morning, we went outside and practised a short meditation with a small object in nature. The aim was to experience astonishment, discovery, and reverence with respect to the qualities found in this natural object, and then, to seek these qualities within one's own soul. Truly, an astonishing discovery! Afterwards, participants shared their findings with each other.

In the afternoon, we took up a verse, or a mantram, and learned how to transform this into a meditation. Robin outlined four stages in this process: preparation; concentration; contemplation; and meditation. Finally, this leads to the possibility of living with a spiritual being during the period of meditation. Robin emphasized that, to be an anthroposophist, is to work within these questioning aims, rather than stuffing one's soul with anthroposophical

information. One is entirely free and independent, and one's striving depends entirely on oneself. Steiner stressed the importance of placing a particular thought within the soul for the purpose of meditation. This thought acts as a gateway through which one may enter and exit the spiritual world. Without such a thought in the soul, one cannot meditate in the anthroposophical sense.

Robin also steered us through lively discussion and questions. It was a very freeing and enlightening day, and we hope that Robin will soon return.

Paul Hodgkins and Susan Richard

The Canadian Folk Spirit

By Christian Reuter

According to Rudolf Steiner many countries have folk spirits who guide their people and, if they connect more deeply with their folk, then they also provide them with a national identity; this gives them their "Frenchness" or their "Britishness". Our neighbours, the United States have a guiding spirit. Do we in Canada have a folk spirit? And if we do, how can we work with him?

The older folk spirits or folk souls that were named by Rudolf Steiner work mainly through the soul forces of their people. An exception to this is the German Folk Spirit who works only sporadically with

Invitation to Class Members (Blue Card required)

Class Holders, Council and Collegium members will be meeting together, and in their separate groups, over a long weekend in the Community Room at Hesperus, Thornhill, Ontario: Friday 13 - Monday 16 October 2017.

The theme of this meeting is carried in three questions:

--'How do we enable the School for Spiritual Science to fulfill its Task: to bring about the Renewal of the Mysteries?'

--'Do the New Mysteries come Alive in Us through the School for Spiritual Science?'

--'Can We Build a Bridge between the New Mysteries, as held in the School for Spiritual Science, and Present Day Challenges in the World?'

As members of the General Anthroposophical Section you are invited to two Class Lessons:

Third Recapitulation Lesson (Philip Thatcher) 7.00-8.00 pm Friday 13 October,
followed by 'Reflections on the Theme', (facilitated by Monique Walsh) 8.15-9.15 pm

The Fourth Recapitulation Lesson (Heidi Vukovich) 9.00-10.00 am Saturday 14 October

Light refreshment will be available from 6.15 pm on Friday evening and you are invited to join us for coffee between 10.00-10.30 am Saturday morning."

the German people and then only through their Ego. But all folk spirits, together with the time spirit worked out of their own initiative. Yet now in the Age of Light we humans have been given freedom, foremost to exercise the will and to make decisions. Particularly the new group souls, new since the start of the Age of Light, but also the other helpful spirit beings, who desire to work with us, need to wait until we cognize them and ask for their cooperation. This is the first time in human evolution that we all need to *consciously* seek the help of the positive spirits.

Canada is a unique country! It borders on three oceans and on one large country. Apart from its First Nations the citizens come from all areas of the earth. Here in Canada we live together peacefully even though in the various home countries our nations may have fought each other for centuries! In March of 2009 I asked Sergei Prokofieff about the folk spirits of Canada and Alaska. During the conference on the North in Whitehorse in August of the same year he answered me. Regarding the Canadian Folk Spirit he said, "I cannot see him." And he added, "Perhaps Canadians have to obtain their folk spirit. This one would perhaps also work with the Alaskans. In human evolution this development of the Canadian Folk Spirit would be significant because it would then happen for the first time that a group of human beings participates in the arising of a folk spirit. Also, it would be quite bad for humanity if Canada were to be absorbed by the United States. These two countries have very different paths of destiny."

Until the end of 2012 I researched the question of a folk spirit for Canada and, perhaps Alaska, further. The surprising result was that the Canadian Folk Spirit exists, but he needed to be cognized and confirmed as such by a human in Canada before he could become active as a folk spirit!

I cannot help but bring these words of Sergei Prokofieff, quoted in the previous-but-one paragraph in connection with the following statement made by Rudolf Steiner; "As in Old Greece in the Apollonian Mysteries the sentence 'Know Yourself' was important, so in the not too distant future this word will be directed to the Folk Souls, 'Know Yourselves as Folk Souls'. This saying will have

a certain significance for the future activities of mankind." GA 121, "*The Mission of Folk Souls*", June 6th 1910, Seite 13. This can be interpreted in two different ways. The need to cognize folk spirits and to address them as such may refer only to newly arising folk spirits, like the Canadian one, or it may have been said regarding *all* folk spirits. I think it is the latter.

We live in the Age of Light (1899 – 4399 AD) with freedom and also in the Age of the Consciousness or Spirit Soul (1413 - 3573 AD) when we need to gain conscious knowledge of the spirit world. We know from the study of Spiritual Science that positive spirits assist us only when we ask for this help. Rudolf Steiner called Michael our "Hero of Freedom". Indeed, Michael is the first Time Spirit in history who, currently for the first time, respects fully our new freedom. Instead of bestowing on human beings impulses, inspirations and incentives for action like time spirits have always done in the past he now waits for what we bring and what we ask for. Then he supports what is good.

In view of the ever increasing problems in the world and the attacks on all organic life I think that we have a great need for the assistance of this unique Canadian Folk Spirit. He is the first Folk Spirit (that I am aware of) that arose in this time of Michael as Time Spirit. Michael is a very cosmopolitan spirit and so are other spirits that are influenced by him. Also the Canadian Folk Spirit seems to be cosmopolitan with interest in not only Canadian affairs but also world problems.

The first of the two questions that were raised in the beginning of this paper can be seen as answered. But how do we want to work with him?" That was the second question. Spirit- and evolution-hindering problems we have more than we can count. So let us communicate with one another about our Folk Spirit. What active Canadians might achieve for the world in cooperation with their Michaelic Folk Spirit could be beyond what we can imagine at the moment! It is a possibility and an opportunity that we should not ignore.

¹ In "*The Mission of Folk Souls*" Rudolf Steiner pointed out that the North American people for the time being are guided by an abnormal Spirit of

Personality, GA 121, page 51

² Rudolf Steiner used both words interchangeably.

³Regarding more on folk souls in general see GA 121` by Rudolf Steiner, “*The Mission of Folk Souls*”. For more information on the German Folk Spirit see “*Die geistigen Aufgaben Mittel- und Osteuropas*” (“*The Spiritual Tasks of Middle and Eastern Europe*”) by S. Prokofieff.

⁴The new Michaelic group souls are explained in chapter 8 of “*The Esoteric Significance of Spiritual Work in Anthroposophical Groups*” by Sergej Prokofieff.

⁵ “Obtaining’ a folk spirit includes three activities. After the cognition he must be addressed as the (Canadian) Folk Spirit and to activate him, he needs to be asked to participate with specific tasks.

⁶ ‘Seite 13’ indicates that the German text was used; otherwise the reference note would read ‘page 13’.

⁷ See the “*Michael Mystery*” by *Sergei Prokofieff*, p.60

Two opportunities to see “The Portal of Initiation” in Toronto in 2017

Everyone is invited, whether or not you were able to attend previous events!

Sponsored by the Anthroposophical Society in Canada and the Thornhill Branch

Dear friends,

In the fall of 2017, TQuest Productions will perform Rudolf Steiner’s mystery drama, *The Portal of Initiation*, twice in Thornhill, Ontario: once over the course of a weekend conference; and again a week later as a stand-alone performance. We enthusiastically encourage you to attend one or both events!

First Opportunity: Polarities Mystery Conference
Fri 27 – Sun. 29 Oct. 2017: Christian Community

Church, 901 Rutherford Road, Thornhill, ON

The conference serves to help illuminate what we behold in the mystery drama, in part through the inspiring introductions Daniel Hafner provides before we perform each block of scenes. This year, we will attempt to cultivate an understanding of the Ahrimanic and Luciferic polarities and entanglements in an effort to learn what it means to access and unfold the power of Christ within us.

Over the course of the weekend, we will perform the entire Portal of Initiation. During the drama, Lucifer and Ahriman appear on stage three times. Despite their power – or perhaps because of it – we experience how in the drama the influences of Lucifer and Ahriman within us remain hidden behind the veil of awareness and only reveal themselves in their true being along the path of initiation. This reality, then, informs the question which stands behind our conference theme. ***How can we learn to perceive what - in our own inclinations – reveals the enticements of Lucifer and Ahriman?***

Throughout the conference, participants will engage in artistic workshops designed to facilitate an experience of Luciferic and Ahrimanic forces and the struggle to achieve balance, through the Christ. ***Our workshop leaders are consummate professionals with many years of experience.*** Regine Kurek and Jef Saunders are preparing an experience in clay modeling. Jonathan Snow will lead us in eurythmy, Barbara Renold in voice.

This year, ***three fine lecturers will help us delve deeply in our theme:*** Rev. Daniel Hafner, Rev. Jonah Evans and Dr. Kenneth McAlister.

Second Opportunity: the final performance of “The Portal of Initiation”

Saturday 4 Nov. 2017: Christian Community Church, 901 Rutherford Road, Thornhill, ON

This performance has been maturing over a three-year period of intensive activity. In October

2015, we performed the prelude to scene 3. In October 2016, we performed the prelude to scene 7. This year, we perform the entire play. Click below and enter the password to view photographer Richard Chomko's photo gallery from last year. The photos move in chronological order from the prelude up to scene 7.

See photo gallery! [<https://richardchomko.smugmug.com/Mystery-Drama-Thornhill-2016/n-tztpsW/>]

Password: portalOF4342x

This is truly a community event, with broad participation from so many people. The number of volunteers directly involved in this year's performance - director, actors, eurythmists, voice artists, lighting specialist, set designer, costume coordination and design – comes to twenty-six. But that doesn't take into account the many others who assist us with producing programs, brochures, photography, teaching the children their song for the prelude, coordinating transportation and meals for our of town lecturer and workshop leader...

Every interpretation of the mystery drama, of course, is unique and involves artistic decisions.

The intention behind our humble effort has been to ensoul the production, to bring it down to earth, to make it accessible both to connoisseurs and to those who are just making its acquaintance.

The agenda for this final performance on Saturday 4 November is also provided in the brochure.

Download the brochure, to register for one or both events <http://anthroposophy.ca/wp-content/uploads/2017/09/Mystery-Drama-Brochure-1a-copy.pdf>

Warm greetings,

Tim Nadelle (Stage Manager & Actor)
Magi Nadelle (Director)

U.lab, Leading from the Emerging Future

For a number of years now, I have been engaged with "Theory U", a methodology, a framework, a process, that helps individuals and groups access a deeper level of awareness, and acting from this deeper source, create and find solutions not based on patterns of the past, but on emerging future possibilities.

The roots of "Theory U" go back to the 1960s and the NPI (Netherlands Pedagogical Institute) founded by Bernard Lievegoed. It was developed in its present form by C. Otto Scharmer, senior lecturer at MIT. "Theory U" is a growing dynamic method of leadership development that is used to bring change in businesses, organizations, and personal lives.

When I first came across this work, I was astounded to find deep roots in anthroposophy, in a language that was accessible to everyone.

Starting in September, there is a free on-line course: u.lab, Leading from the Emerging Future. <https://www.edx.org/course/u-lab-leading-emerging-future-mitx-15-671-1x-0>

Dorothy LeBaron

OBITUARIES

Antje Ghaznavi

* October 1, 1936; + July 9, 2017

Two things we offer when we die. To the earth we offer the substance of our body; to the spiritual world we offer our life story. This is the offering of Antje Ghaznavi.



Antje Eva Bertha Ursula Christina Harding was born on October first, 1936 in Rostock in Germany. Her mother, born Barbara von Restorff, came from old German nobility who lived at Rosenhagen, a family estate near Rostock. Karl Harding, her father, worked in business; he had been a pilot in the First World War. He limped slightly from a wound he had received during the war. Because of the fact that he was a commoner, Barbara's parents did not support the marriage, and her artistic talents had to be set aside for secretarial work. These grandparent/parent relational circumstances continued to play themselves out during the grandparents' life and had an impact on the three Harding siblings.

During the war years Antje was joined by first a younger sister, Dörte, and then a brother Heiner. The children were at the estate in Rosenhagen until 1945, and upon the advance of the Russians, returned to Bremen during the bombing. Some of Antje's earliest memories were of the bombing

raids. One time her mother took her out into the streets while the buildings were burning all around, and told her: "Your generation must see that this never happens again."

After the war the family remained in Bremen, ultimately rescuing Barbara's parents from the East. Living with her parents was an interesting exercise, as they kept up their aristocratic values to the best of their abilities. As Antje approached confirmation age, her mother arranged for her to get instruction from the Lutheran church, but after a couple sessions Antje told her: "This is not for me." So her mother told her to look for a church that would suit her, and after some searching she found The Christian Community. Here she felt at home. Her family followed, and through this connection they also found their way to Anthroposophy and Waldorf education. Antje was actively involved in the youth work of The Christian Community.

Her love of music led her to study music for which she had sufficient talent that she was admitted to music school even though because of the war she had little formal education.. She supported herself financially by accompanying eurythmy classes at the Bremen Waldorf School. This was how she found her actual calling, for she fell in love with eurythmy and determined that this should be her path.

She spent a year working as a domestic in Basel despite having already decided that Eurythmy was her path. She presented herself to Elena Zuccoli who offered her a place in the upcoming class which started within weeks. After the first year Antje was forced to halt her studies in order to support her family financially. She worked in the Cafe und Speisehaus in Dornach so that she could continue to attend all lectures available at the Goetheanum.

For a time, to economize, she shared accommodations with younger brother Heiner and developed a closeness that endured to the end of her life. In fact, the relationship between all three siblings was one of strong and loving connection.

Her first job as eurythmist was as teacher for

the high school classes at the Bremen Waldorf School, including the class which Heiner had been in and left. Then she returned to Dornach and was part of the stage group there. It was there that she met and married Uli Schmidt, a carpenter for the Goetheanum stage group. Her work also included washing the Goetheanum windows. This marriage did not last, and while the separation was progressing, she studied Curative Eurythmy in Vienna. And at last she went to Berlin, where she found a deep vocation working with mentally disabled children.

It was on a visit from Dörte that the two of them went to a disco and met a tall, dark handsome man, who asked for a dance. Antje, her divorce recently finalized, immediately felt the sense of something significant for her life. Throughout that first evening she held back, but when he suggested a second meeting, she made up her mind. This was Yaqoob Ghaznavi, and this was the beginning of a relationship which led to the birth of Corinna and marriage. At their wedding on May 27, 1966 all of the men present were Pakistani students and all of the women were eurythmists.

Through the next years of her life she followed Yaqoob to where he could find work. While in Hamburg and expecting Nadim, she went through a complicated pregnancy which required complete rest. This enforced sabbatical was the first time Antje was not hard at work since her childhood.

Following Yaqoob took on a special significance when the German authorities informed him that his visa would not be renewed. Return to Pakistan was out of the question; applications to Australia were delayed and then rejected; in Ireland there were no appropriate job openings. Finally they were accepted in Canada. They went first to Montreal as the most 'European' city, where they were kindly received by members of The Christian Community; but Yaqoob could not deal with the French language and had no Canadian work experience. Thus it was that they came to Toronto.

Antje's first work was at Michael Haven, with special needs children. Here she could continue

her work as a curative Eurythmist and where she formed lasting friendships.

It was not yet time to settle down, however. Yaqoob received promotions which took him first to Detroit, then to Hong Kong. Particularly during her time in southeast Michigan at the Detroit Waldorf School she made further lasting friendships. In Hong Kong, although she wasn't working, she typically found a group within the German community who were very socially aware and active, supporting Vietnamese refugees, and travelling together on a memorable trip on the Yangzee River and deep into China.

Finally they returned to Toronto, where she became the eurythmy teacher for the kindergarten and the high school classes at the Toronto Waldorf School. One of her inspirational deeds for high school eurythmy was to make it over from an obligation into a privilege. Her students came to love and respect her, and the high school program that she developed on an elective basis. This program became one of the highest quality and toured annually to other Waldorf schools in North America.

Her work now brought her onto wider responsibilities. In addition to her own teaching she took on mentoring work in Waldorf schools across North America and administrative tasks with the North American Waldorf school organization AWSNA and in the pedagogical Section of the School for Spiritual Science. For a number of years she was a class reader for First Class of the School for Spiritual Science. All the while her home was beautiful, with special accommodations for visits by her grandchildren.

An onset of illness meant that she had to retire and curtail her activities in the last years of her life. For one who had been so active this was a frustration. There was a constant struggle for her between the feeling: there is nothing the matter; I am fine; and the reality: I cannot do everything as I would like to do it. In the light of her condition she began preparing things so that Yaqoob could live comfortably after her passing. It was a shock for her when last year Yaqoob entered the spiritual world before her. To the end she

remained actively present. Her passing was from the same hospice room on Sunday, July 9 in the early morning, as the full moon was setting, in which she sat with Yaqoob when he died almost a year earlier.

In contemplating a completed life story we may recognize that every life story is a work of art. The artist is the "I", not the conscious "I" but the higher being guiding the destiny. When the life is complete, the artist puts his or her signature to the work of art. So we may look at Antje's offering to the spiritual world. She was born into Europe as Europe was being torn apart. Her birth was in the time of Michaelmas, and we can at once recognize in her taking up her life's tasks, a follower of the Archangel Michael. Michael's impulse is cosmopolitan; at the midpoint of her life she was moving across the world, finally coming to a land distant from the place of her birth. And her death in the season of captures the essence of a true teacher's hope: after me is coming one who is preferred before me; he must increase, I must decrease.

Rev Michael Brewer with additional notes by Corinna Ghaznavi

Agata Nardelli-Orr

Agata Nardelli began life in Montreal on September 11, 1929, and she crossed the threshold of death on August 1, 2017 in Unionville. She had many questions about God and Man, and this led her through ups and downs. She was the first-born child of two Italian immigrants and spoke Italian as her first language. Then in school and playing with others she learned French. When she was 15 she changed to an English school but had to go back a year because her grade had no openings. So she left school at 16 but only with a grade 10 education. Her younger brother was allowed to finish high school.

Agata took jobs as a model, she even won a

beauty contest as Miss Italian-Canadian. But was there underlying these more superficial pursuits of vanity a deeper quest to adorn and ennoble the temple of her soul—her body? We can wonder about this as we read one of her favourite verses



for "*Meditative Prayers for Today*" by Adam Bittleston:

*"Upon the temple of our body/ Worked
through the ages/ The servants of God,/
Mighty spiritual creators.
This is now my dwelling:
But it is darkened/ By the power of tempters/
To whom my soul has listened.
The bones which sustain/ The form which God
gave,/ Be hallowed by Thee."
In her own handwriting Agata crossed out the
last line and wrote instead:
"Be made holy and well/ And healed by Thee."*

From her teenage years, Agata concerned herself intensely with her appearance. She wore makeup, elegant clothes and styled her hair. This gave her an edge in the business world, where she worked on a management level for Bell. She also dressed herself carefully to give pleasure to her husband, John Orr.

Agata had a longing for religion. After the troubles in Catholic school catechism classes, she sought

justification and understanding from a Martinist study group, in which she and John participated in Quebec. This is a deepening of understanding based on Judeo-Christian foundations.

Then Agata became involved in the teachings of an Indian guru, and she and John sold all their belongings to follow the guru to an ashram in India. But this was not their way, either.

Back in Canada, humbled in circumstance but not in zest for life, they couldn't settle into an ordinary life and bought a tiny caravan to travel and live like gypsies. One time the RV broke down outside of Las Vegas, and Agata gave their last savings to John to go and gamble. She was confident that he was lucky and—it worked!

*"Unto the sorrowing heart of Mary Magdalene
Thou camest...
Unto the questioning head of Thomas Didymus
Thou camest...
Unto the faltering will of Simon Peter Thou
camest...
And so Thou comest to our sorrowing heart...
And so Thou comest to our questioning head...
And so Thou comest to our faltering will...
Calling us from our graves to work with Thee."*

Agata's hopes were dashed when John suffered a major stroke just after taking early retirement. Instead of spending their time together, gadding about and being snowbirds, their life was tied to Sunnybrook Hospital and a tiny apartment in the veterans' housing in Willowdale. Agata felt comfort in the life of Christ that she knew from childhood. She could feel her own soul's echo with Mary Magdalene, Thomas "the doubter" and Simon Peter whom Christ called "the rock on which to build his church," but he could not sustain his faith.

Agata wished she could have children, but two ectopic pregnancies left her without this opportunity. An Advent verse from Bittleston was

the inspiration for helping her lift her frustrated maternal longings to another level:

*"Thou mothering earth/ Hast received the live
seed
Into the dark/ Good shelter of soil.
The mantle of night/ Thrown wide over us,
And the sun as it goes/ Its swift and short
journey,
Speak to our hearts/ In warning and promise.
Thou Earth hast borne up/ The footsteps of
Mary
Journeying patiently/ Southwards to
Bethlehem;
And the Earth bears us/ Today in our travail,
That we may bring forth/ Christ in our spirit.
So we may await Him/ Sent by the Father,
Healer and bringer/ Into our being
Of love without fail.*

Agata knew respect for authority, inspired by her father, a rock on which to build her values. And she knew faithful, enduring love in her marriage to John. John knew that her impatience suppressed the power of hope, and he had vanity licence plates made for her—a promise "lilwhile" A little while and you will see me. And while this was the power of their karmic connection, it was perhaps also the answer to Agata's perpetual questing—to experience the certainty of the divine world.

Rev Susan Locey

Eulogy for Hamo Hammond

by Rev. J. Evans

Hamo was born November 9th, 1937, the second son of Joan and Percy Hammond. His brother Tim was already nearly 5 years old. He grew up in Johannesburg, South Africa and described his childhood as being “well held”, but that he was a



sensitive child. When he was about 6 years old he had a long hospitalization of 2 years – first a bad case of measles, an ear operation and finally rheumatic fever. He was so ill that everyone including the doctors believed he would die. His mother prayed intensely for his life and felt that because he survived her prayers were answered and “his life was a gift”. Indeed, Hamo was a gift to so many.

Hamo attended a day boarding school for primary, and for high school became a termly boarder, only going home to their beautiful stone house on the farm on the holidays. He enjoyed maths and sciences and decided to become a chemical engineer, hoping to attend Cambridge University in England. He spent a year in London preparing for the entrance exams, but wasn't accepted. Instead, he flew back to South Africa and began

studying at the University of Cape Town. Here he took full advantage of the magnificent winds of the South African peninsula and was an enthusiastic sailor. One year he helped recruit new first year students to the sailing club, and one of these students was our dear Brenda. After Hamo was continually eying her in the rear view mirror on the way to sailing and after Brenda saw him in a glowing light at a stock car race, they fell in love and were soon married. Hamo and Brenda began their long and happy married life of 55 years in London, where their first child Belinda was born. They returned to Johannesburg to have Kate and finally Cape Town where William was born. When looking for a school for Belinda, they stumbled across Michael Oak Waldorf School, and felt this was the place for their daughter. When Hamo's aunts heard this, they were pleased because it turned out they were anthroposophists! As the children went through the school, Hamo and Brenda discovered Rudolf Steiner's work and this changed the direction of Hamo's life. Anthroposophy became his guiding star. When he was laid off from Shell, where he had been employed as an engineer, he decided to fulfill a long held wish to become a biodynamic farmer. The family moved to a beautiful historic farm in the winelands near Wellington, South Africa. On this farm Brenda and Hamo's fourth child, Miles was born. Hamo loved being on the farm, getting up early and caring for the land and spending time in nature.

When the political situation in the mid-seventies coincided with not being able to make a living off the land, Hamo and Brenda decided to move the family to England again. This was not an easy time for Hamo, he applied for many jobs but eventually he joined Weleda (UK) just as the company moved to the midlands. Here at Weleda he had found a place to work based on anthroposophy but also incorporating his love of plants and fascination with chemical engineering. For years afterwards he would enthusiastically share his deep knowledge of the remedies and their preparations.

After 5 years in England the family returned to South Africa. Through Weleda, he had met Chris

Schaefer and the anthroposophical work in organizations, where consultants facilitated the human and spiritual development of individuals and organizations. One of the biggest clients Hamo worked for was Volkswagen in South Africa. At this time this factory was the focus of tragedy and violence, many labour protests and police clashes resulting from apartheid. So it was not an easy environment to work in. However, Hamo managed to bring light into the situation and through his sensitivity to human relationships and his humour, he was successful in helping the organization develop.

Another large project was his work in a small rural settlement called Montague. Here the emphasis was on community development, bettering the lives of the poor and developing opportunities for change and growth. Eventually this work led to him founding the Community Development Resource Association in Cape Town. This Community Development Resource Association not only inspired others like Archbishop Tutu to work with him, but Hamo's ability to bring out the best in people, his capacity to facilitate, and his innovative vision all contributed to the real success of this work. Indeed, Hamo felt that this was the most significant deed he had done in this life, founding an anthroposophical association to give back and support communities in need. In 1992, Hamo, Brenda and Miles moved to Toronto. Hamo was contracted to work again for Volkswagen in Canada, where he was a consultant for a number of years. He continued working freelance as an organizational consultant and became a well loved member of the anthroposophical community in Richmond Hill, attending study groups, board meetings and The Christian Community.

Also, during these years he suffered an unknown virus, and again like in his childhood, was incapacitated and had to learn to walk for the third time in his life. He learned to walk as a child, then a second time after his two year hospital stay, and again after this virus. Perhaps this is what gave Hamo such uprightness, such integrity of soul.

Hamo was a man that inspired trust. Many of us sought advice from Hamo for he was a person who one felt was qualified to advise. He was also reserved, in the best way, even one could say private. Hamo was one of the most dignified people I have ever met. And this dignity of his awakened dignity in those around him. His upright being, his warmth, his sensitive understanding and his humour were evident to all who met him. Even though Hamo struggled with self-criticism and never really feeling fully successful, he touched so many lives, helped and inspired so many individuals. In this way he fulfilled his humanity, for in the words of Rudolf Steiner "the goal of development is to move from being a taker to being a giver". And yet, there is an even deeper secret of human development that Hamo found at the very end. Just before he crossed, I asked Hamo what the greatest blessing in his life had been. With tears in his eyes, he said, "I could say Brenda, I could say art, but the most blessed I have felt has been in the past few days, being able to really receive and feel so loved by my children, by Brenda by God. Giving and receiving love is the most important thing in human life", he said.

May Hamo be a shining beacon for us of what being human really means, to become able to give and receive love.

Thank you, dear Hamo.

UPCOMING EVENTS

For information on all events please go to www.anthroposophy.ca and click the Events menu.

September

TORONTO

An Introduction into Anthroposophical Meditation: A Five Week Course - Led by Robert McKay - Toronto

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October

BEAR RIVER, NS

Bear River Farm Annual Biodynamic Workshop - Sunday, October 1st from 11am until 5pm. BEAR RIVER FARMS is located between Digby and Annapolis Royal and currently the only DEMETER certified Biodynamic Farm in Nova Scotia!

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KELOWNA, BC

An Introduction to the Nature of Healing: Seminar and Workshop with Fiona Hughes M.D. OCTOBER 13 - 15, 2017 HOSTED BY KELOWNA WALDORF SCHOOL Summerhill Biodynamic Farm, The Retreat Centre Upper Mansion, 4870 Chute Lake Rd, Kelowna, BC, Canada V1W4M3

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TORONTO

Finding Your Next Perspective: Three Anthroposophical Biography Workshops- Led by Dorothy LeBaron

3 Saturdays - 9 am to 4 pm Oct. 21, Nov. 4, Nov. 18

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THORNHILL, ON

Conference & Performance: How to know Lucifer and Ahriman and Choose the Christ: Fri 27 - Sun. 29 Oct. 2017: Christian Community Church, Thornhill, ON

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November

THORNHILL, ON

The Portal of Initiation, a Stand-Alone Performance

Saturday 4 Nov. 2017: Christian Community Church, Thornhill, ON

TORONTO

An Anthroposophical Understanding of Reincarnation and Karma A Six Week Course - Led by Grant Davis - Toronto

Begins November 1 @ 7:00 pm - 8:30 pm ends December 6

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An Introduction to Anthroposophy A Six Week Course - Led by Grant Davis & colleagues -

Begins November 7 @ 5:30 am - 7:00 pm ends December 12

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Ancient Planets and Higher Beings: Rudolf Steiner's Cosmology A Six Week Course - Led by Grant Davis - Toronto

Begins November 7 @ 7:00 pm - 8:30 pm ends December 12

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Rudolf Steiner Centre Toronto
November 10-11

Parents and Teachers Working Together in the Age of the Consciousness Soul

Waldorf Development Conference

Keynote Speaker: Carol Triggiano
Friday and Saturday, November 10-11, 2017

Collegium – School of Spiritual Science N. America

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