

# Glimpses

Newsletter of the  
Anthroposophical Society in  
Canada

No. 86 Winter 2017

## General Secretary's Letter

Dear Friends,

At the beginning of September, Christiane Haid, head of the Section for Literature and the Humanities at the Goetheanum, paid a visit to Montreal. She gave two lectures, one on Faust and the second on the role of the Section for Literature and the Humanities. Christiane explained how Rudolf Steiner had insisted on the importance of the "belles lettres", stating that aesthetics, in the fields of language and of artistic creation, played an essential role in linking the world of matter to the world of spirit. This has become particularly true for our consciousness soul era. The work of the Section aims towards finding a new aesthetics for our time in the way Schiller and Goethe attempted to do for their era. We sense how language has lost its connection with the spirit world; examples abound in which language is considered to be merely a means of communication and can therefore be used as a tool for propaganda, for spreading lies and for exerting control over entire groups of people.

The role of the Section for Literature and the Humanities  
This Section is now active in several countries. At

the Goetheanum, it organizes various lectures and conferences each year. The work of the Section focusses specifically on the following areas:

- Presenting the importance of Rudolf Steiner's work as an essential integrative science for our 21<sup>st</sup> century.
- The study of ancient civilisations in the context of universal cultural and spiritual evolution.
- Actively encouraging creative production in the fields of poetry and literature.
- And finally, the fourth field of research of this Section focusses on the components of language itself. Indeed, the origins of language are connected to the forces of creation, to the divine Logos. The work of the Section strives therefore to renew our relationship to language in the above-mentioned fields, and indeed in all spheres of social endeavour.

Following Christiane's visit, a group has been formed in Montreal with the intention of meeting regularly to organize events and carry out research in connection with the Section for Literature and the Humanities. It is hoped that this impulse will spread to other members elsewhere across the country.

The November meeting of the Collegium of the School of Spiritual Science  
Since the Michaelmas conference held in September, 2016, the Foundation Stone Meditation has been suggested to all members as a tool for taking up the challenges facing the General Anthroposophical Society in the near future. The theme for 2017-2018, as you are aware, focusses on Light and Warmth for the Human Soul.

How can we develop our capacity for peace through working with the Foundation Stone Meditation, now that it has been 100 years since the idea of social healing through a threefold social order was brought forward by Rudolf Steiner?

The year's theme concentrated on working with the first panel of the Meditation: Practice spirit recollection.

Our 3-day meeting took up this thread as we looked forward to the year 2023 and directed our attention to the following themes:

Firstly: how can we strengthen the School of Spiritual Science? Throughout the years, the School and the Anthroposophical Society have gradually been growing apart. Emphasis will now be put on Rudolf Steiner's original intention, that of placing the School in a central position, so that its impulse can then become a source of inspiration for the various Sections.

A "research action" group was formed to collect knowledge stemming from the results of meditative work and to explore how these can then complement each other, particularly in the fields of education, medicine and agriculture.

Another project, concerning the work of the General Anthroposophical Section, consists in supporting the study and teaching of anthroposophy. It is a question of promoting the collaboration between the different Sections, the various initiatives and society at large. To help in this, there was also put forward a plan to enhance the quality of communication with the School. A final aspect is the urgent need to manage the economic situation of the Goetheanum and a plan to create a true partnership with the nearly 30,000 institutions working according to the indications of anthroposophy.

The theme for 2018-2019 will once again take its inspiration from the Foundation Stone Meditation. Although the final wording is still to be determined, it will centre around the second panel of the meditation.

We also spoke of the motion to rehabilitate both Ita Wegman and Elisabeth Vreede. Swiss laws are

being thoroughly examined so that the legal process can be final and transparent. The members present at the last general assembly had already approved this process as representing an essential healing gesture for the General Anthroposophical Society. At the AGM next March, the Executive Committee should be able to announce the results of the process and allow the decision to be finalized.

Symposium with the leaders of the Christian Community.

Each Fall, the Collegium of the School of Spiritual Science holds a retreat with representatives of the Christian Community. This year, the General Secretaries were also invited to join the gathering to explore the following questions: How can we experience a Christlike quality in our work in the outer world? and, What do we mean when we speak of guidance coming from the spirit? This gathering unfolded in an atmosphere of warmth as we worked together in small groups.

Our personal relationship with the Christ determines whether or not a Christlike atmosphere is present. It comes to be when we are truly open to one another and when we discover the true nature of the other person. These experiences can be special moments in which we begin to build a temple together. We can experience how the meeting of an "I" with another "I" can be raised to a higher level in situations of mortality, artistic creation or great suffering. The complexity of the themes explored allowed us to make a step forward towards an eventual collaborative effort. How then can the Society and the Christian Community mutually support one another while at the same time respecting their distinct approaches?

Prospects for 2018

In taking the second panel of the Foundation Stone Meditation as its leitmotiv for the theme of the year, the General Anthroposophical Society is directing its attention not only to commemorating its founding, but also to looking

towards the future in an attempt to be able to respond to the needs of the world. The next Annual General Meeting will be held at the Goetheanum from the 22<sup>nd</sup> to the 25<sup>th</sup> of March, 2018. It will take place in a festive atmosphere supported by a conference for which the working title is: On what foundations can we build the future of the Anthroposophical Society?

The second panel of the Foundation Stone Meditation –  
Human soul!  
You live within the beat of heart and lung  
Which leads you through the rhythms of time  
Into the feeling of your own soul-being:  
Practice spirit-sensing...

This part of the Meditation urges us to consider our relationship to our own selves and to the world. This spirit-sensing through the rhythms of time becomes a gesture of healing. Finding the balance between the “I” and the “I” of the World “In balance of the Soul” can be seen as an archetype of the breathing process. A balance in which “The Christ-will encircling us holds sway”. And the world has great need of this healing. The Christmas season is a time eminently suited to introspection, to gazing deeply into our own souls in order to deepen our connection with the universe. May this contemplation support us in whatever we choose to undertake in 2018.

My best wishes to all for an inspiring Christmas.

Arie van Ameringen

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### **Celebrating 100 years of Anthroposophy**

In December 2023, the moment when Rudolf Steiner placed the Anthroposophical foundation stone of love into the hearts of society members, will have its one hundred year reflection.

This momentous event marks, among many things, the point in time where Anthroposophia, a spiritual being, no longer streamed into the world through Steiner’s heart alone but

streamed through the hearts of the members of the Anthroposophical Society.

The lasting significance of the Christmas Conference of 1923, is that the expression and achievements that are Anthroposophy, continue to flow from individuals, and constellations of individuals, who cultivate a relationship with the being of Anthroposophia through their hearts.

In recognition of the expression of Anthroposophia in individuals and communities, Council is asking Society members to indicate their level of interest to begin creating a 100 years of Anthroposophy celebration for 2023.

One possibility is to have the content of the celebration be a collection of presentations about personal and shared Anthroposophical experiences. This could include all manner of presentation: artistic, research, a life’s work, and projects inspired for the purpose of celebrating Anthroposophy.

Your feedback is encouraged and welcome. Please get in touch with your local council member or the General Secretary.

Sincerely,

Dorothy LeBaron, John Glanzer, Micah Edelstein,  
Arie Van Ameringen.

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## General Anthroposophical Section

An Attempt at a Narrative Account of a weekend meeting of Class Holders, Council and Collegium Members

Community Room, Hesperus, Thornhill, ON  
Friday 13-Sunday 15 October 2017

Can spiritual work be written about satisfactorily? I'm very doubtful that I can do it. I certainly cannot write about the meeting in its entirety, but will make an attempt to share parts of it. I hope I can convey the good will and attentive listening, which were a significant feature of this meeting.

The following three questions were circulated prior to the meeting, as 'theme':

---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 and how?

---Can we build a bridge between the New Mysteries, as held in the School for Spiritual Science, and present day challenges in the World?

(These questions presented themselves to Monique Walsh (North American Collegium, General Anthroposophical Section) and were agreed upon as relevant and important by Sylvie Richard (Class Holder) and Judy King (ex-Council), in process of putting the program together.)

At the meeting some reflections on the above questions: "How do we experience the 'New Mysteries'?" "Through what we learn in the class lessons of the School (for Spiritual Science), and through 'everyday thinking' if we can turn it to 'new thinking'". "It is 'Knights Templar Day' – 13 October – they experienced the mysteries in their blood". "As a vortex". "In a new way of thinking when I first came across

anthroposophy". "All of anthroposophy is the New Mysteries".

An annual meeting of Council and Class Holders originated twelve years ago. The meeting has evolved. At this year's meeting it was recognized that it is still valuable for council and class holders to meet together in awareness of their separate roles of support for the School and the Society. They are building on the work they have done together and the relationship that is developing out of twelve years of meeting. A departure now appears: out of these meetings has emerged an impulse for a broader work of the General Anthroposophical Section. (All members of the School of Spiritual Science are automatically members of this Section). An idea was voiced: to have a conference for all General Anthroposophical Section members, to broaden the base of this work.

It is acknowledged within the Society that this Section was in 'sleeping mode' for many years; now its activity is becoming visible. The North American Collegium is made up of representatives of all Sections and General Secretaries (see list in newsletter). For six years Monique Walsh, from Vancouver, has represented the General Anthroposophical Section at twice-yearly meetings of the NA Collegium, supported by the Anthroposophical Society in Canada. At present there are four individuals living in Canada who attend these meetings – Monique, Bert Chase (Visual Arts Section), Arie van Ameringen (General Secretary), Ariel-Paul Saunders (Youth Section).

What IS the work of the General Anthroposophical Section?

At the meeting it was put forward that the theme questions already could be changing because of the nature of spiritual life, that it is always in movement. It had been a hope, or at least a suggestion was made, that the three theme questions, or similar, might be taken up in groups across Canada, as stimulus for conversation among members of the School. Maybe this is

already being done. Such a conversation could be given as an example of work of the General Anthroposophical Section. Another more common example might be the conversations that some groups of Class Members have after a Class Lesson, with the Lesson as subject.

Over time the meeting program has been brought increasingly into an artistic, experiential framework, interspersed with contemplative conversation. This creates a lively and healthy meeting, as well as making strongly felt impressions. This year we were privileged to be led by Brenda Hammond and Sylvie Richard in collaboration, in exploring the theme through a combination of creative writing (Brenda) and eurythmy (Sylvie). I can only speak for myself in this – the way Brenda and Sylvie put the two activities together worked amazingly well for me. After doing eurythmy, I could vividly feel life flowing through me and to the tips of my fingers and out on to paper as words!

Brenda made a helpful suggestion that the mantra of the First Class can be worked with through creative writing. Which stimulates me to ask – and what about the other arts?

The council led an activity of sculpting clay in groups to explore collaborative process. The exercise was practically designed, and demonstrated how joys, challenges and reactions arise in us when working with others to further or hinder progress. Four groups of six or seven people were arranged in four spirals. Each individual received a chunk of clay and a small board. It was interesting to be part of this – some followed instruction, some did not, some went ahead with their own individual project, some looked ahead, some looked behind, some looked puzzled, some knew exactly what they were doing ..... many voices suggesting and explaining! It gave us a clear pointer to watch where our attention may be when we carry out work together!

In Council's preparatory work on the theme prior to the meeting a question arose, which relates

to their task as council: 'Are we creating conditions for members of the Society and General Anthroposophical Section to access the New Mysteries?' Council members described the way they work in relation to Society members in inner and outer life: inner work in personal freedom; in outer work, relationship between humans, restoring consciousness to karma, consciousness of interest, acknowledging personal freedom. They characterized their work as 'heart-centred' with 'occasional ignition'. How to listen across the miles? Members were invited to join in meditation on the Holy Nights. (Will this be taken up this year too?). It was reported that the 'post-Lesson conversation' is taken up by some, but for others it has no value. Council asks 'How else can we create conditions for members to access the New Mysteries?' More spiritual research is needed.

We heard voices from the North American Collegium. A current look at that body was presented, a picture of where life and movement are, and are not. Two pillars of the work of members of the Collegium were spoken of – meditation and artistic working. 'What is the General Anthroposophical Section?' is a current question for the General Secretaries when they meet (twice-yearly) on the Collegium at the Goetheanum. In Canada, 'How can we live more deeply in General Anthroposophical Section work?' Arie van Ameringen expressed that the 2016 conference in Ottawa 'Encountering Our Humanity' could not have arisen without the work of the Collegium. Questions of the G A Section, also known as the 'universally human section', are necessarily questions that are felt in the world. The NA Collegium is giving attention to the question: how will light be shed through the School for Spiritual Science?

Clarity of relationship between the School for Spiritual Science, the Society, the General Anthroposophical Section, and the other Sections emerged in course of the meeting. A question was raised, Are we (Society members) aware enough of the Sections and the research work

that is being done within the sections? There is a great need for effective communication, in general. This sounds all too familiar! It is a cry of our times. How can we make it effective? The question of how this meeting will be communicated to members was raised. Word of mouth seems to be the most effective, perhaps in this case through the Class Holders' activity in their local groups. Newsletter? Perhaps, but not simply a report.

There was a presentation on the Canadian Folk Spirit, and how we might work with such a Being. Christian Reuter, Class Holder from Kelowna, has been engaged for many years on research into this question. He presented his findings, and particularly emphasizes the need for us to connect with such a Spirit. In conversation, one individual clarified a point, for herself and for others in whom the feeling lived, that the term 'Folk Spirit' seems to hark back to earlier times, when each country had their individual folk spirit, and which she saw as a limiting imagination. Could we rather call such a Being, for Canada, the 'Spirit of the Land', a name more open to new ways of thinking? Christian will continue this research and invited others to take part.

To conclude, on Sunday morning there were opportunities for reflections from the night, a conversation to conclude the theme, and a review of the meeting. I would like to give a few sparks from the richness of thoughts offered. From the night: The Class Lesson is a shared task. We can be active in ourselves in putting old and new streams together. Do we recognize 'new mystery thinking' as consciousness of 'standing together on holy ground'? Two questions for Canada: 1) indigenous interest, how to change to reconnect with our humanity, 2) refugees – comprehend forces at work, human encounter.

Our conversation to conclude the theme came right from the heart. I am unable to write satisfactorily what was expressed in such a heartfelt and earnest way. This was truly a conversation of the General Anthroposophical

Section! (In some way, to write it is to kill it. In putting it into words, it is my heartfelt hope that those who read will bring life to it.) Here is a glimpse:

"The School is the heart of the Society; the whole of the Society is part of the New Mysteries; we, who choose to maintain the gift of the Class Lessons, work together to keep practicing (training ourselves) to bring spiritual into physical."

"Do I carry conscious engagement with the theme questions?"

"Past, secret – finished now; huge number of Class members in world; some sections open to more than Class members: how can we be in better connection with members, can we meet in a new way, find courage for this?"

"Christmas Foundation Meeting – threefold organization of human being – very fruitful discovery in medicine, also in social."

"Rudolf Steiner said to young people in eurythmy: 'Never let head thinking go to heart, but rather the other way – heart thinking to the head.'"

"How will the work of this meeting go to members? In Montreal it will be carried to members; in the Holy Nights, Class members meet to bring something to each other of their experience."

I am grateful to those individuals who carried their own portion of costs, and am thankful for funds made available by the Society through members' contributions, both nationally and locally, to make it possible for all those present to be there. I would like to thank Jeffrey Saunders and Hesperus for arranging nourishing meals and snacks.

Judy King  
Nova Scotia  
6 December 2017

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## **“The Portal of Initiation” in Thornhill**

TQuest productions wrapped up their final two performances, including the Canadian premiere, of Rudolf Steiner’s first mystery drama, “The Portal of Initiation”, October 27-29 and November 4th in Thornhill. Both performances were sold out in advance.

For many in the troupe, it was the culmination of three years of intense working together to bring Rudolf Steiner’s words to life on stage, to represent the esoteric path of development in dramatic form, with spiritual beings such as Lucifer, Ahriman, nature spirits and soul forces appearing among the characters.



This Canadian premiere of the full “Portal of Initiation” mystery drama drew a broad spectrum of people, some of whom had just recently heard about it from friends, and others who had been lifelong anthroposophists. Lack of knowledge of anthroposophy seemed not to be an obstacle to a meaningful experience of the drama for the newcomers I spoke to.

At the after party, actor Paul Hodgkins said he talked to one woman, who ran into him at intermission and didn’t recognize that he was even in the play. And Susan Richard, who played the lead role of Maria, had someone ask her whether she had been part of the team that cooked the delicious meal. Could that mean that what took place on stage transcended the mere

humanity of the actors and that, for the experience of the audience, the actors themselves were overshadowed by the archetypes of the characters they portrayed?

Also at the after party, other actors spoke of being able to perform as they did because the space was held for them by their fellow actors, and about last minute crises that had been dealt with behind the scenes. Several actors spoke of breakthroughs in matters such as being suddenly able to remember their lines, as their work with the drama progressed.

How many more times...

I remember Werner Glas talking about how professional actors felt that a play was not fully there until seventy-some performances after it first opened. But when you think of how this play had been rehearsed in various forms, once a week, for three years, even when you exclude the summers, that’s probably more than a hundred rehearsals. Surely all that creative energy and will, on the part of everyone working together, enchanted or called forth some spiritual presence that was not there before.

My feeling was that the whole production was wrapped in the mood of a “festival of cosmic ordering”. All that devotion and sacrifice over those three years had contributed to building up a kind of spiritual moral substance that called forth a grace from the spirit world, that playgoers could experience quite palpably. I felt this already last year attending the dress rehearsals. The group felt like a true esoteric community, in their working together.

Neighbors and Friends

Already in last year’s partial production I felt that what I was experiencing here in Thornhill with this amateur troupe was deeply affecting and moving. Seeing all four mystery dramas performed a few years earlier in 2014 in Spring



Cast after final performance

Valley had been wonderful, but somehow this Thornhill production touched me in a different way.

At the time I puzzled over why this was. One thought I've had since, is that seeing the mystery drama performed by your neighbours and friends brings home to you, even if only subliminally, that your everyday life (with those same neighbors and friends) could also be a mystery drama, in the process of unfolding, especially if you take it up with that attitude.

It would be a failure

In 2014, director Barbara Renold told the audience who came to see all four mystery dramas performed in their entirety for the first time on this continent (in Spring Valley), that if that production didn't inspire others to take up work with the mystery dramas, she would

consider it to have been a failure.

So it was fitting that Barbara was able to be part of the Polarities Conference around the mystery drama performance this past October, and see the fruits of the further work that her 2014 productions had inspired. Of course Barbara had also been part of the effort in Thornhill right from the start when she came up to lead a preparatory conference back in 2015.

Project leader Timothy Nadelle said that after the final performance in November, his and Magi Nadelle's work with the mystery drama here would be entering into a state of "pralaya" (like the void between planetary incarnations). Magi was the director throughout the three years. Meanwhile Timothy will be starting a new project in anthroposophical prison outreach in Ontario. And perhaps at some future time, someone will again take up the work with the remaining three



mystery dramas, here in Canada.

The “Portal of Initiation” project was sponsored by the Anthroposophical Society in Canada and the Thornhill Group.

— Richard Chomko

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### **Canada. The Great Lakes. Lake Superior. Thunder Bay. Northern Lights Waldorf Kindergarten. Arlene Thorn.**

#### Part 1

One individual can create ripples. Arlene Thorn is an individual who creates ripples in the lives of many who have studied with her over the years, through many initiatives that support what is whole and well and full of wonder in our world.

I have been blessed to visit Thunder Bay four times now. Each time I was hosted graciously by Arlene and her family. I heard of her many initiatives to support study/teacher training/adult learning all based in Anthroposophy. And this fourth time I was given the joy of a visit to the very new Waldorf Kindergarten initiative that she has tenderly nurtured into the world.

The space is open, clear and simple. Every object is beautiful and meaningful. The teacher has a calm warmth and clarity in her movements and her speaking. This place is blessed with presence and a feeling of joy.

All support in thoughts and also donations to this wonderful work are well placed and will bear fruit of the most essential kind. Children who are here will grow up healthy and ready to serve.

And they will then be the individuals creating ripples.

#### Part 2

I have been visiting Thunder Bay for the last three years. I work with a community called Blue

Sky Healing Community Centre, founded by Cindy Crowe. She is reimagining a path to healing for Indigenous individuals in relationship with and amongst the whole community. Her centre offers many courses from traditional drum making to setting up a small business to spiritual painting practice. She invited me to bring the work I have been doing of communication using what Steiner termed Imaginative Cognition, with mature trees. I have worked with groups that include Indigenous and non-Indigenous individuals. I will return again next September for our third Tree Speak event. [www.thetreeconversations.com](http://www.thetreeconversations.com)

I am also working with a small community of Slate Falls. The school has 40 or so students from junior kindergarten to grade eight. There I bring story, painting and modeling to all of the age groups. The children have a powerful affinity for the artistic work and are filled with joy and satisfaction from working in this way. It is clear to me that Art, especially guided by Steiner’s principles of painting and sculpting, is medicine for the many ills in that community. Very gradually a trust and interest in this work is growing. I will return there again in September for the fourth consecutive year.

Èlyse Pomeranz

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### **Opening of Northern Lights School**

On September 29th, 2017, Northern Lights School held the official opening of its kindergarten with a small group of 7 students, a Waldorf-trained teacher Vicki McQueen, a group of dedicated parents and a motivated Board. Our mission is to re-imagine education in Thunder Bay, a centre for Northwestern Ontario. The vision to support the unfolding of each child through the head, heart and hands has sprouted.

The kindergarten is in the upstairs of the North



McIntyre Recreation Centre. The space is open, clear, light-filled and simple. Each object is beautiful and meaningful. The teacher has a calm warmth and clarity in her movements and her speaking. The space is blessed with presence and a feeling of joy. The children are thriving. The parents are heartened and grateful.

#### Community Building

We have made a wonderful start. Our devoted families host a monthly dinner to create community, celebrate the students, enjoy the seasons and raise funds. Little by little families and friends are hearing about the school and the vision of an alternative education which provides a real option to public education that is moving toward early academics, technology and 'superschools'.

#### Thunder Bay

Thunder Bay is the most populous municipality in Northwestern Ontario with a population of 110,00. Located on the northern shores of Lake Superior, the city takes its name from the immense Thunder Bay at the head of Lake Superior, known on 18th-century French maps as Baie du Tonnerre (Bay of Thunder). The city is often referred to as the "Lakehead", or "Canadian Lakehead", because of its location at the end of Great Lakes navigation on the Canadian side of the border.

European settlement in the region began in the late 17th century with a French fur trading and it

grew into an important transportation hub with its port forming an important link in the shipping of grain and other products from western Canada, through the Great Lakes and the Saint Lawrence Seaway, to the east coast. Forestry and manufacturing played important roles in the city's economy. They have declined in recent years, but have been replaced by a "knowledge economy" based on medical research and education.

#### Waldorf and Anthroposophy in Thunder Bay

Little Lions Waldorf Daycare was established in 1984 as a single childcare. In the 2000's the Ontario Ministry of Education invited independent childcares into public schools. Little Lions took the leap and has grown to operating in 12 locations in Thunder Bay, most of them in public schools. They provide care to approximately 450 children with 90 staff. Little Lions laid a strong foundation for Waldorf education in Thunder Bay.

Little Lions Childcare offers a Waldorf Early Childhood Educators program in 16 long weekends over 2 years. The program is for any staff member who would like to take part. The program follows the Waldorf Early Childhood Association of North America guidelines and is working toward accreditation.

An anthroposophical study group was established in the spring of 2015 with three founding members of Marilyn Grudniski, Wendy Schilke and Arlene Thorn. The study group meets for 7 sessions of study and biography in each of the fall, winter and spring terms.

Northern Lights School is a not-for-profit organization. Community support is needed to help cover startup costs and to support operations. Funds raised will help ground the school in these beginning years and build a foundation for future success. Our dream is to create a Waldorf-inspired school in Northwestern

Ontario. We are excited to imagine it growing up to grade eight.

In gratitude, Arlene Thorn,  
on behalf of the Northern Lights School Board.

A Gift of Support for the Northern Lights School may be made at:

<https://startsomegood.com/northern-lights-school>

Or mail a cheque to Northern Lights School, 250 Dog Lake Road,

Thunder Bay, Ont., P7G 2G2

Or call with your credit card information:

807-707-4311

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**Snapshots from EverythingFlows A Water Conference held in North Vancouver BC at Cascadia in September 2017**



Jennifer Greene opened the conference by showing us her many-times-taped-together copy of “Sensitive Chaos: The Creation of Flowing Forms in Water and

Air” by Theodor Schwenk, an anthroposophist, engineer and pioneering water researcher who founded the Institute for Flow Sciences in Germany. She carries this volume around with her wherever she goes, calling it her “book of mysteries.” Jennifer continues Schwenk’s work at the Water Research Institute located in Blue Hill,

Maine.

“Everything about water registers in a single drop,” she said. We each made one with a syringe and then “grew” it and observed what changed and what remained the same. She asked, “What can we say about the intrinsic nature of water?” We noticed among other things that the drop was round and silvery and it quivered.

We took a drop of tinted water and let it fall into a large jar of clear water. The drop sat on the surface for a nano-second and then changed into a ring as it moved downward. This happened very quickly. The ring expanded with nobs forming and then more rings were formed; we watched with fascination as the rings wafted to the bottom of the jar.

Someone remarked that the rings seemed to enjoy themselves in their journey downwards.

Water likes to move and likes to keep its roundness. We learned that naturally flowing water endeavours to follow a meandering course with the flow petering out and then becoming a series of drops.

On the second day, we made a “trickle” meander. A grain of potassium permanganate was introduced into a flowing stream. This made the flowing water turn a fuschia colour which allowing us see its movement more clearly. A “bulge” was formed in the stream and we saw a pulsing action.

We could see two vortices in the bulge —one circled upstream and other, downstream. Someone called out, “It looks like a beating

heart!” We learned that water flowing downstream has a counter movement that goes upstream.

Pans of water thickened with a bit of sugar had been placed on the worktables. Drops of dark blue tinted water were dribbled in rows into the pan. We each took a little stick to draw a line of movement through the water. Strong wave-like shapes emerged along the line of movement with other wave shapes being formed in other parts of the pan. We discovered that moving water connects; it is open to its surroundings.

On Wednesday we made vortices with water in very large jars. We dipped sticks vertically into



the water and rotated them anti-clockwise. Six drops of blue tinted water were dripped into the middle of the whirling vortex. We saw layers of water move vertically and horizontally with a kind of pulsing, breathing movement. Jennifer explained that the “surface area” of the layers of water had increased enormously. When water moves in a vortex it takes the story of what is happening in the cosmos into the environment.

This is why the biodynamic preparations work so well. The stirrings create immense areas of activity with the effects being felt for many acres within the farmer’s fields.

The next day we observed vortices moving from below upwards. We saw the same veils of coloured water move in spirals around the centre of a vortex. Jennifer showed us slides of patterns emerging when a drop of tinted water falls on a surface.

Throughout the four days there were morning workshops— fibre arts, singing, eurythmy and speech and building a clay meander with Jennifer and also Herb Walsh. Companions, coworkers and conference participants worked alongside each other.

In the evenings there were speakers from the community.

Gary Johnston from the Squamish nation spoke about the connection his people had with water.



They made cedar canoes which they paddled back and forth from their summer to their winter

homes. Offerings were made to the being of the tree for its sacrifice in the construction of the canoe and ceremonies held with it facing the open water symbolizing the tree's new life. We learned that in all of Canada there were 50 aboriginal languages (30 plus in BC alone!) and that each of the languages represented a distinct culture.

Peter Mc Cartney from the Wilderness Committee spoke on another evening about environmental issues around water. Our obsessive use and abuse of oil fuels climate change. When oil is burned carbon is generated, creating a blanket around the earth and warming sea waters. Salmon have difficulty swimming upstream in warm water. Also the water becomes acidic and oysters and lobsters have trouble making their shells. The Wilderness Committee works to educate people towards the practice of using more solar and tidal power to generate power.

Rev. Susan Locey started her talk by saying, "The water in me greets the water in you." She talked about water as an organism that circulates and continually adjusts itself to its environment. It is one of 7 substances used in the sacraments of the Christian Community. Water is composed of oxygen which is the sun element— bringing life. Hydrogen dissolves life. These two elements overcome their one-sidedness and work together in a new way.

Aiona Anderson from the Nte?kepmx nation grew up with a river flowing in front of her house. At an early age, she was sent to residential schools and could only return home in the summers. She was forbidden to use her language which changed her at the very core of her being. It has been a struggle over the years to



heal herself on all levels. Painting with water colour (wet-on-wet) and striving to re-learn her language have helped. Indigenous people "go to the water" if they have difficulty of any sort. For decades the First Nations people have sounded the alarm that the next wars will be fought over water.

We finished the conference with a performance of *The Water of Life*, a Grimm's tale that many people practised over the previous four days. Ruth Tschannen directed the play helped ably by coworker Deepak Virk who narrated events in his booming voice. Deepak grew up in a large East Indian family where he had to make himself loud so that his voice was heard. He was active in his high school theatre program and loves being involved in drama because it brings everyone together.

It was wonderful to be part of a pageant with companions, coworkers, and other conference participants. We were all in colourful costume acting out events which seemed to originate out of time and space, yet were strangely relevant to the here-and-now. We were mesmerized by what was unfolding in front of us. If there was some sudden need, one of us might be asked to don a costume and play a part at the last minute. Everything flowed.



“Water has much to teach us,” said Jennifer as we wrapped up the conference. It is social; it invites everything along. It is selfless and flexible; it shows how we may behave and act with one another.

We are grateful for the efforts of Ruth Tschannen who masterminded this whole event with help from many people particularly Monique Walsh and Jason Yates. Jennifer wanted everyone to know that she was especially thankful to Herb Walsh for his help with the gathering together and making of the equipment needed each day. There were numerous shopping trips to Home Depot!

Thanks also to Anthony Perzel for the use of some of his photos in this piece.

Well done, everyone!

Susan Koppersmith

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### **Regarding the Folk Spirit in Our Land.**

Last September there was a short report in “Glimpses” and e-News about “The Canadian Folk Spirit”. In the meantime this was a topic in the annual joint meeting of our Council and the Canadian Class Holders of the School for Spiritual Science. As a result a number of participants at this meeting voiced their desire to pursue working with this spirit. If you are interested in joining this group, then I would invite you to please send me a short note about this intention. Please include your address, email address (if you have one) and telephone number. Then we can all together

work out the details of how to work with this Folk Spirit. We will obviously not have meetings, but work by correspondence and perhaps telephone.

Christian Reuter, 4180 Hughes Rd, Kelowna B.C.  
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### **OBITUARY**

**Mary Carmack Whybray**

**23 May 1923 – 19 October 2017**



*Mary at her 90th birthday 23 May 2013!*

Mary Carmack Whybray was born in Basingstoke Hampshire, England 23/05/1923. The middle child of Robert and Alberta Jane Dudman, she received her early education in the county that she so much loved, frequently at the place of her mother's home West Mill, Wherwell on the

banks of the river Test, where she delighted in the countryside and especially in the river itself. With her education completed in 1948 Mary went to work in East London at the Parish of Saint Georges in the East, Stepney, also teaching at a London County Council School mainly with children coming from abroad where her interest in children with learning difficulties became strongly developed.

In 1956 she married a musician and composer from Canada, Murray Shaw Carmack and with him went to Vancouver. From that time onwards her life was divided between the two countries. Both her daughters Catherine and Elizabeth were born in England, but were also Canadian citizens. After twenty years she was divorced from Murray and in 1978 came from the school in Vancouver where she had set up the Special Needs Program to an exchange position for one year to work at the Bradford Child Guidance Clinic. This work came just at the time when parliament in Britain was passing laws to enable students with various difficulties to continue their education at sixteen plus and led to an appointment for Mary as Senior Lecturer in Special Educational Needs in North Humberside.

Shortly prior to this she had met again an old friend from the past Norman Whybray Professor of Old Testament and Hebrew at Hull University and they were married in May 1979. Leading Mary into a serious interest in the Old Testament attending the Society of Old Testament Scholarship (SOTS) meetings in Britain and abroad, Mary helped to proof read the books that Norman wrote on the subject. They retired to Ely Cambridge in 1982, where Mary helped at the newly set up Sue Ryder home for physically handicapped and terminally ill people until after the death of her stepson Peter in 1990. In 1998 Norman died suddenly of a heart attack while

they were away from home. Mary was also predeceased by her elder daughter Catherine Carmack in 2003. Catherine was a professional cellist who lived and taught music in Vancouver.

During the last six weeks of Mary's life, I slept at the nursing home in Mary's room. Mary died peacefully on Thursday 19 October at 11:10am in the presence of her friend Angela Dutton and myself. Mary's friends had continued to visit her right up until the very end. During the last days and weeks of her life I tried to create a continual presence so she knew she was not alone. Mary did not want to die alone, but realised I might not be able to be with her. On Thursday Angela arrived at 10:30am as usual and was quietly reading to Mary. I unexpectedly dropped by at 11:05am. I was in the habit of leaving the nursing home at 7:00am or 9:00am going home to prepare for my working day. When possible I dropped by on Mary throughout the day in-between teaching and work commitments. I was in the habit of returning to the nursing home not quite knowing whether I would find Mary alive on my return. On this occasion I quickly glanced at the nurse and passed the carer in the hallway. They indicated that Mary was still alive. When I arrived, Angela was sitting beside the bed quietly reading to Mary. I breathed a sigh of relief that Mary was still alive. Mary always responded to my voice and I could see a light in her eyes that were half open. I then asked if I could sit with Mary for a few minutes before I went off to work. Angela got up and when I sat down, I looked at Mary only to realise that she had died in the very moment that our attention was turned away from her. I placed my hand on her chest as I often did and felt no heart beat. I exclaimed "Mary has just died!" Angela tried her pulse and concurred. I then went round the other side of the bed and picked her up in my arms and held her, hugging and kissing her for about five

minutes. She could not have weighed more than 80 pounds by the time she died. Angela and I then prepared Mary's body with rose oil. For the last seven weeks of Mary's life I had been in continual conflict with the nursing home advocating for Mary's wish not to be forced onto subcutaneous hydromorphone. Mary wanted to be in control of her own pain relief, but nursing staff in Canada have taken control of end of life protocols depriving individuals of dying in the manner they want. Mary remained more or less oblivious to the continuous confrontations I faced with her nurses, doctor and the director of the nursing home. So when she finally died I wept with utter relief that my advocacy for Mary to die in the way that she had wanted actually had come to pass. I then brought Mary home and laid her out for three days and nights. At the beginning of the third day I invited Mary's closest of friends to an open house and Susan Locey, the Christian Community priest who had been bringing Communion to Mary at home for the past four years of her life provided a ritual funeral in my home. There were just over twenty people present, most of Mary's friends, but some of mine to support me. The funeral rite was very intense focusing on the rites of passage of the deceased to the spiritual world. We all stood for the thirty minute service. I explained we were gathered together to celebrate the Mystery of the Etheric, to acknowledge the principle of life that gave Mary form and agency as an individual. I also described how Russian Rituals at Time of Death understand the spirit of the deceased to preside over the body for the first three days and nights which translates into a Western perception of the continual growth of finger nails and (in men) facial hair. The funeral rite was an intense experience of warmth and healing, which I associate with the Grail.

Mary will have two memorial services, one in

Canada and one in England. The one in Vancouver will be taken by Susan Locey at the Christian Community on 25 November 2017. The second shall be in Ely Cathedral at a later date taken by the Bishop of Worcester, Dr John Inge, a personal friend who worked with Mary when she ran the pastoral care programme at the Sue Ryder Home. Mary always wanted Howard Skempton to compose a new work for her on her death and was pleased to hear before she died that he would set Psalm 23 for her funeral at Ely Cathedral.

Some years ago I asked Mary to write her biography/obituary, so the text about her life is her own and all the more special for being so. The photographs of Mary are from the three days and nights I brought her home to be laid out.

With Warmth! Elizabeth  
22 October 2017

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***In Loving Memory of***

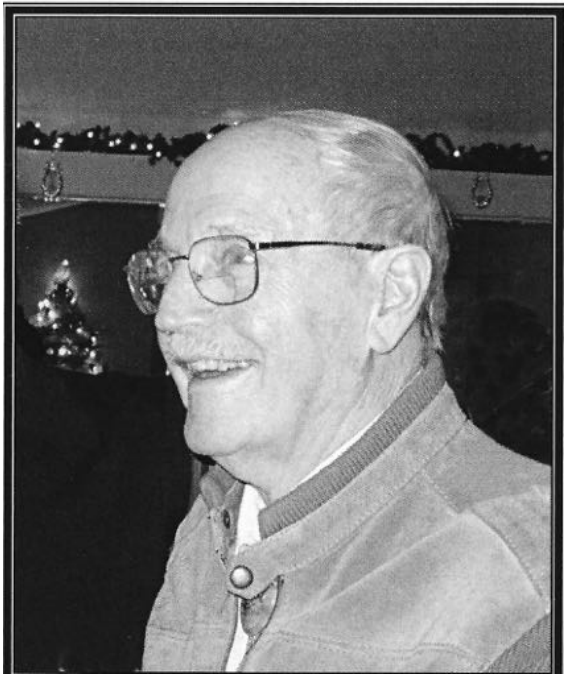
***Roland Kuerzdoerfer***  
***1930 - 2017***

It is with profound sadness that we announce the passing of a humanitarian, devoted husband, caring father, loving Opa and friend.

Roland passed away at home on Thursday 9<sup>th</sup>, November with his loving family by his side. Roland is survived by his dedicated wife Marja of 44 years, his children Andre (Nicole Vanderhart) Tania (Mike Carriere) and his grandchildren Kaidon and Austin. Roland recently, lovingly became Opa to Gregory and Madilyn.

Roland's life was an adventure. He was born in





Stuttgart Germany with one brother and two sisters. In 1958 he immigrated to Canada with a belt full of tools, and a heart filled with optimism. His first job was at a tool making shop, SKF. After 2 years he decided to follow new horizons. He lived on the Alaska Highway running his own gas station, he was a camp flunky on the oil rigs and then finally looking for oil deposits. After this adventure ended, he was back in Toronto working for a specialty tool and machinery company Master Mechanical.

Roland really made his mark on the world when he moved to Midland, in 1971. He had 25 years of dedicated service with Bay Mills where he was known as Mr Fibatape. Roland joined the Midland Rotary Club in 1973 and this is where he really shined. He was responsible for many international achievements including the Disaster Relief and the Eye Clinic in Consuelo Dominican Republic.

Roland's spare time was spent on many camping trips with family and friends. On the Hobby Farm he loved making maple syrup and apple cider.

He has passed this on to his children and grandchildren. He also taught his grandchildren very early in life how to squish those nasty potato bugs!!

Roland enjoyed many re-enactments with the Bee Brigade, sailing on the Schooner Bee out of the Naval and Military Establishments.

Roland had many charities dear to his heart including Operation Eyesight, Doctor's without Borders and the Georgian Bay General Hospital Foundation. In lieu of flowers, donations in his honour would be greatly appreciated.

To new Adventures, Roland, you will be missed.

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### **Martin Driehuyzen died in White Rock BC on November 9, 2017.**

He was a long-time member of the Anthroposophical Society and the Christian Community and a pillar of the Vancouver



community. Because of his tall, distinguished presence, he was the obvious choice to play Father God in the Oberufer Paradise Play. He also played Balthasar in The Three Kings Play. Because

of his good humour and compassionate nature, he was often cast as St. Nicholas in his yearly visit to the Waldorf School.

Martin was born in Zandvoort, a coastal town in Holland in 1933. He grew up along the wild stormy coast of the North Sea with its towering dunes and endless beaches. When he was three his father died; this was to be a sadness that Martin carried for the rest of his life. His mother, with no means of income, took her three young children to Germany to live with her mother who received a modest pension. One day on a walk to a park with his grandmother, he spotted a lovely little dog being walked by a young man and burst forth passionately, "A daddy with a dog like that is what I want very much!"

Eventually, the young family returned to Zandvoort. When Germany invaded Holland in 1940 the Germans were seen as enemies. This was a confusing contradiction to a young boy whose beloved family members and friends were not just Dutch but Germans also. Martin's grandmother with her German pension would not be allowed to receive it in Holland now that Germany was at war with Holland and so once again the family was uprooted and had to move back to Germany – this time to the south. Martin and his siblings spent the war years living in a small Bavarian farming village where farmers still wielded scythes to cut the lush grasses on their land. It was a rich period of Martin's childhood. At the end of the war in his twelfth year, the family was repatriated back to Holland — to the devastating effects of the German bombardments that had razed his hometown.

For a time, Martin attended the local Dutch state school where he was utterly miserable. His mother, an anthroposophist, saw his suffering and decided to send him to the Waldorf School in Amsterdam. This was to prove a seminal moment in his life where he felt he had teachers who understood him completely and for whom he never stopped expressing his gratitude. Those years in the Waldorf school would inform his

fervent lifelong support and dedication to the Waldorf movement.

In grade nine he hitchhiked to the Goetheanum where Goethe's Faust was being performed. The several performances each day left a lasting impression on him. After leaving high school he studied at Warmenderhof, a biodynamic agricultural school and realized that agriculture would be a leading focus in his life.

Destiny took him eventually to Canada. He landed at pier 21 in Halifax, NS and then traveled by train all the way to Vancouver. He was amazed the vast landscape — forests, lakes, river, hills, and mountains that stretched out in a never-ending sequence. He had come from Holland, a country so flat and cultivated and tidy and — stifling! He loved that he was in a new land that was vast and free and wild.

He found work at a farm in Nanoose Bay on Vancouver Island where his bed was located in a chicken coop! His brother joined him in Canada and the two found work in the oil fields of Alberta.

Needing to think seriously about further education, Martin enrolled in the Faculty of Agriculture at UBC in 1955. Now his life was filled with lectures, lab sessions, study, and research. He always made time for social events — music, dancing, bridge, and skiing. A few courses were problematic — particularly English 101. The one bright spot in this course was a classmate, a young Dutch woman named Riet, who cheered the class with her glib questions and feminine charm. The rest is history; Martin and Riet were soon married and went on to have three children, Anna, Michael, and Sacha.

Martin's studies in university led him to a 27-year career in the BC Ministry of Agriculture working as a soil and water management specialist.

With three young children, Martin and Riet were very active in the early years helping to start the



*Martin and Riet*

Waldorf School in Vancouver, though it would be many years before their own children would benefit from being enrolled there. Martin was busy on the board for many years, helping with fundraising and then moving the school to a permanent location.

When the Christian Community was founded in Vancouver, Martin and Riet became members and the services would become a mainstay of their lives. Similarly, they attended anthroposophical study groups and lectures offered by the Society until the distances to drive became too far later in life. Cascadia, a member of the Camphill movement, was similarly a source of inspiration to Martin and Riet who faithfully attended the artistic and social events whenever they could.

After Martin retired from civil service, his and Riet's wanderlust took hold. They bought themselves a Euro Van and with it explored the Balkans, the coast of the Black Sea, Greece, Turkey and after shipping it back to Canada, continued with trips across Canada, the US and down the West Coast to Mexico.

In the last year of his life, Martin remained cheerful and optimistic despite serious health issues which prevented him from walking much. People active in palliative care say that we die pretty much as we have lived and Martin was no exception. The health professionals and patients who came in contact with him enjoyed his gracious, appreciative outlook and lively sense of humour. Although weak, he remained alert to the end, inwardly prepared for crossing and traveling beyond the threshold.

Martin's funeral took place Nov.11 (St. Martin's Day) at the Christian Community. The church was full to overflowing with friends and relatives. Singing, with violin and cello-playing, were part of the service. Afterwards, we all went downstairs to celebrate a long and bountiful life filled with gifts and giving.

We in the Vancouver community are grateful that Martin has been a part of our lives all these years and we like to think that he will continue to bless us from the other side.

Susan Koppersmith, with Anna Driehuyzen

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**In Search of the Future** —A Tour of Discovery in Hungary, Romania and Bulgaria

July 28 to August 20, 2018

Anthroposophy was planted in these Eastern European countries early in the last century. Communism kept it underground prompting it to grow strong roots. At the end of that era, it grew strong and rose above ground and blossomed with joy that it could now be free. We have known none of that in the West.

We will carry the awareness that the Slavs will lead the way in heart- thinking consciousness in the future. On this tour we will explore what has been happening anthroposophically in Eastern Europe in the last 25 years and, in Bulgaria, meet some of those on a similar yet different spiritual path acknowledged by Rudolf Steiner.

What do we have to contribute or bring back home from our experience?

Hungary: Tour Budapest and visit a new initiative nearby, a Waldorf farm-school developing new social ways of working together, then have four days at Hamor Waldorf School in Miskolc, that traditionally offers an annual international family summer camp and will extend to us Hungarian arts and crafts, cooking traditional dishes, folk music and song and dance as well as the more typical Waldorf activities, providing an opening to a view of global Waldorf education.

Romania: Visits to the famous wooden churches and Painted Monasteries of Bucovina with Alina Serbu, an anthroposophical guide; an anthroposophical biography workshop the Romanian way with George Oprea; explorations of the spirituality of Romania and spiritual ecology in nature with well-known anthroposophist, Dirk Kruse.

Bulgaria: Connect with the work of Peter Deunov, a contemporary of Rudolf Steiner and recognised by him; learn the basics of Paneurythmy; attend the Paneurythmy Festival in the Rila Mountains; hike with a Bulgarian who worked with Boyan 20

Boev whom Steiner re-directed back to Peter Deunov.

Accommodation will be varied; in local traditional hotels, Communist era hotels and a mountain chalet.

For more information please contact.  
[www.sophiaservices.ca](http://www.sophiaservices.ca); [sarnia@sophiaservices.ca](mailto:sarnia@sophiaservices.ca)



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