

# Glimpses

Newsletter of the  
Anthroposophical Society in  
Canada

No. 90 Winter 2018

## From October eNews

### Message from Joan Sleight - October Anthroposophy Worldwide no 10 – 2018

Dear Members and Friends,

I would like to draw attention to an auspicious moment in the biography of 'Anthroposophy



Worldwide'.

Exactly 21 years ago the first plans for

"Anthroposophy Worldwide" began - 20 years ago the first edition of the bilingual newsletter

"Anthroposophy Worldwide", also known as the World News Sheet" (Weltnachrichtenblatt) was published.

This issue highlights community building within the School of Spiritual Science, well represented by reviews of the last major conferences which took place in summer.

Once again, the reports offer a new depth and intimacy, as personal experience find expression in connection with the content presented.

In July the Goetheanum reverberated with the Youth Conference "Becoming Human" and the international sharing of "Rudolf Steiner's Mystery Dramas Worldwide". September celebrated the first international research conference "Evolving Agriculture and Food" within the Section for Agriculture. For further information see the following media release: [www.mynewsdesk.com/de/goetheanum/documents/biodynamic-research-82212](http://www.mynewsdesk.com/de/goetheanum/documents/biodynamic-research-82212). This was followed by the annual conference "Light Effects" of the Medical Section. The considerations of the Executive Board and the Goetheanum Leadership regarding greater involvement of the members, for example in having a voice in future votes at the General Assembly, also highlights the community aspect within the membership. Justus Wittich and Gerald Häfner call on the members to contribute their own ideas on how such participation could be implemented.

Connecting to a common theme or content has a community-building effect. In several contributions the Foundation Stone Meditation is mentioned as an example of this and discussed in some detail. It is the central theme of this year's International Christmas Conference: "Meeting the Being of Anthroposophy" - "The Transformative Power of the Foundation Stone in Humanity and Society" at the Goetheanum from 27th to 31st December 2018. Further information under: [www.goetheanum.org/en/conferences/christmas-conference-2018](http://www.goetheanum.org/en/conferences/christmas-conference-2018).

Best wishes for the autumn and happy reading,

Joan Sleight

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## **The Thornhill Group of the Anthroposophical Society - Richard Chomko (Branch steward)**

I'm writing this because people have been asking for more transparency around what the Thornhill Group is, what it does, how it works, and how it came into being. Briefly, the Thornhill Group is a recognized group of the Anthroposophical Society in Canada, formed in 2014 for the purpose of coordinating outreach among anthroposophical initiatives in the Thornhill area.

### **Groups and Branches**

Any group of seven or more members of the Society can ask to become a recognized group of the Society, by making a request in writing, and having their request granted by the council of the Society in Canada, who then, as a courtesy, informs the executive council of the Anthroposophical Society (in Dornach). There can be any number of such groups in any given geographic area.

Technically, the term "branch" has no special formal meaning in the Society context. The General Anthroposophical Society recognizes only "groups". If some group wants to call itself a "branch", that's their free choice, but from the point of view of the Society, there are really only "groups".

(Editors note: In the current Handbook from the Goetheanum concerning membership matters there is no reference to the need for seven members or more. No number is printed. Neither is there a reference to branches, only groups.)

### **Do we need another "Group" or "Branch" in Thornhill?**

Due to the specific mandate that the existing Thornhill Group has set for itself, there could be a need for another group — perhaps one more focused on cultivating anthroposophical life among members. In this article we offer a survey of the history and activity of the Thornhill Group and entertain in more depth the possible need for another group in more depth.

### **Anthroposophical Initiatives in Thornhill**

Thornhill, a northern suburb of Toronto, is home to perhaps the widest range of anthroposophical initiatives to be found anywhere in Canada — at least in a "bricks and mortar" sense. There's the Toronto Waldorf School, Hesperus Village (an elder community), the Rudolf Steiner Centre Toronto (Waldorf teacher development), Arscura (school for living art), the church of the Christian Community, the Village Market (year-round Saturday-morning organic farmers market), the Paper Pipit (book and craft supply store), the Pegasus Medical Clinic, LifeWays Ontario, and the offices and library of the Anthroposophical Society in Canada, to name but a few.

### **Thornhill and Toronto**

Since the departure of Hamo and Brenda Hammond, some dozen or so years ago, there had been no recognized active local group (or branch) of the Anthroposophical Society in the Thornhill area, although, of course, there are a number of informal study groups, including some at Hesperus.

And there is of course also the Toronto Branch, a

recognized group, started in 2012, which holds monthly meetings, hosts public events, and publishes a newsletter. Although that group is based in Toronto, members from Thornhill do sometimes attend their events, even though it's often a hour drive to get to Toronto Branch meetings from Thornhill.

## **Genesis and History**

From its start the Thornhill Group was conceived as a different kind of anthroposophical group — focused not so much on events for members, as on coordination of outreach into the wider community beyond the people who were already members, or who already were involved in one or another of the local anthroposophical initiatives.

The group was founded in February of 2014. It was composed of members who were invited to join by Mark McAlister, who at the time, was also administrator of the Anthroposophical Society in Canada.

From 2008 to 2011 — well before the founding of the Thornhill Group — Mark had been publishing a monthly email newsletter on his own initiative, titled “The Thornhill Campus Bulletin” in which he attempted to present various campus-based projects and initiatives in ways that could make them more accessible to a wider public. Many of the people Mark invited to join the Thornhill Group were people he had earlier interviewed for this newsletter. (Note: Mark's newsletter went out to people Mark had made personal contact with in the wider community.)

In addition to these individual invitations, an open invitation to join was also extended to participants of the study group at Hesperus in which Mark was

also participating at the time.

To form the group, a written request for recognition was drafted by Mark and signed by the founding members. The council of the Society then considered the request for recognition, and following their agreement, the Thornhill Group became a recognized group of the Anthroposophical Society in Canada.

And since this was now the only recognized group in the Thornhill area since the ending of the group that had been led by the Hammonds (Michael Branch, founded in June 2001), the restricted funds that had belonged to that group, within the account of the Society, were made available to the new Thornhill Group, for their work, by a decision of Antje Ghaznavi, supported by the council. Antje had been the steward for the Michael Branch.

Through his work on the newsletter and later with the group, Mark challenged the separate initiatives on campus to see themselves more as part of a campus-wide totality, with anthroposophy, the Anthroposophical Society, and the Thornhill Group as connective tissue.

Things started well with the group, but when it eventually became clear that the members of the group did not share Mark's vision for taking things a step beyond where he had gone with the newsletter, Mark stepped back from his work with the group in 2016. Mark explains it like this:

*“In retrospect, I feel my most important and innovative work was with the Thornhill Campus Bulletin (TCB). My intention was to tell stories that set our work on the campus in a broader context. Three recurring themes come to mind:*

- *Reburbia: Suburban life is the pits, so let's do something about it.*

- *Acedia, I wrote several articles about how we are helping people to renew spiritual activity, and counter the ever-present influences of acedia, the original deadly sin of sloth.*

- *Community Investment. I posted a video targeting investors for the new Rutherford Village at Bathurst and Rutherford. I developed a story on the theme: there's more to life than what you can find in a shopping mall, and invited readers to submit ideas for developing proposals to attract investment in the campus.*

*As I recall, when I stopped publishing the TCB in 2011, I had in mind the formation of a members' group to take the next step. There were a couple of events (Social Sculpture is one that comes to mind) that really seemed to be moving in the right direction. However, it soon became clear to me that the others were reverting to a more internal focus, at which point I left the group. My decision was not related to difficulty scheduling meetings and coordinating activities - it arose from a difference of vision."*

Eventually, with expressions of renewed will from the remaining members, meetings started up again on an every-other-month schedule, and Regine Kurek was chosen as the new interim steward. Last year, in 2017 I was asked by the group to take over that role. The steward in this group is responsible for finances, communication with group members and chairing meetings.

Thornhill Group meetings typically start with a 20-30 minute study session (prepared and led by one of the members), followed by reporting on

the state of initiatives from those members who are present, and then proceed to planning and coordinating future activities and promotions. We usually meet from 4-6 pm on a weekday, at the location of one of the member initiatives.

### **Who is Involved Now?**

Since 2016, the remaining Thornhill Group members have met many times, especially around festivals, and co-ordinating the participation of various campus initiatives in special events, either with local talent or visiting guests. Here's a current list of who we're hoping to see at our next meeting in November 2018:

- Warren Cohen (Toronto Waldorf School)
- Dr. Kenneth McAlister (Pegasus Therapeutics)
- Regine Kurek (Arscura)
- Mary Warkentin (resident of Hesperus)
- Richard Chomko (Rudolf Steiner Centre Toronto)
- Jef Saunders (Administrator, Anthroposophical Society in Canada)
- Jonah Evans (Christian Community)
- Susan Richard (Local Anthroposophical Library, Anthroposophical Prison Outreach)
- Laurie Harper-Burgess (LifeWays Ontario)
- Linda Lee (Paper Pipit)
- Heather Church (Halton Waldorf School, formerly of TWS)
- Brooke Scott (Village Market)
- Pina Corigliano (Hesperus)

Although the founding members of the Thornhill Group were all members of the Society, the current participants in the group meetings are no longer all Society members, as some of the people carrying initiatives in the area are not members, and we chose not to exclude them on that basis. Since 2014 there has been some turnover of members as people's life situations change and new initiatives are included. Because of the nature of the group and its work, membership has mostly been by invitation.

### **What's Been Done**

The following is a partial list of the events and projects that the Thornhill Group has helped to organize and or sponsor in the Thornhill area:

2014 Mystery Drama preparatory workshops with Barbara Renold

2014 Tom and Deborah Ravetz workshops on Social Sculpture, Power and Love, etc.

2015 Signe and Chris Schafer: Biography, how does it serve community? — a collaboration between Arscura, Hesperus and the Society

2015 Joan Sleight's visit with talks and workshops

2015 Coordinating Bodo von Plato's events during his visit

2016 Assisting with Robin Schmidt's visit and talks

2015, 2016, 2017 Co-sponsor of TQuest Production of "The Portal of Initiation"

2017 Rainer Schnurre on Community building and the Threefold Social Organism, — a collaboration

between Arscura, Hesperus and the Christian Community

2017 Co-sponsor of "This War is Not Inevitable" drama about Threefold Social Order

2017 Helping coordinate the Annual General Meeting conference in Toronto

2014 - 2018 Publishing a brochure summarizing local Michaelmas events

With the exception of the annual Michaelmas brochure, most of the events and sponsorships have not cost any money in the end, since revenues covered expenses in most cases.

### **Formal Mission, Vision and Values of the Thornhill Group**

Last year we formalized the group's mission, vision and values, as outlined below:

#### **Mission**

The Thornhill Group is a working together of anthroposophically-inspired initiatives for collaboration, outreach and community events.

#### **Vision**

The Thornhill Group is an association of anthroposophically-inspired neighbours who carry a shared belief that by making our collaboration, inspired out of anthroposophy, more visible, we forge a vibrant and perceptible presence for our campus that will help all of our organizations to better fulfill their missions of service, and leverage each of our strengths to help us stand more clearly as a force for positive change in the world.

## Values

Our work will be guided and informed by our beliefs and commitments to:

- meeting bi-monthly
- collaboration
- facilitating channels of communication between each other and the world around
- fostering interdependence and informing of campus festivals
- co-ordinating various whole campus special events, both with local talent and visiting guests

## Does this Kind of Group Exist Elsewhere?

According to Jonah Evans, there is a group with a similar purpose, which meets regularly to coordinate activities and outreach in Spring Valley, New York, which is an anthroposophical community with an even greater diversity of initiatives than is found in the Thornhill area.

## The Future of Anthroposophical Groups in Thornhill

With all the existing anthroposophical initiatives and activities taking place in the Thornhill area, is there still a need for anything beyond co-ordinated outreach (which is the specific role of the Thornhill Group)? Maybe there are other needs, which a members' group could address. Let's explore the question.

I would like to extend an invitation to any

members of the Anthroposophical Society who see themselves as belonging to the Thornhill area and who would like to explore possibilities of maybe helping form such a new members' group in the Thornhill area to address needs that are not being addressed by the existing Thornhill Group. Please contact me with your thoughts and ideas about what you would like a new Thornhill members' group to be and do. If there is interest, we can arrange a meeting to discuss next steps.

Richard Chomko, rchomko@gmail.com,  
905-237-6789

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## Branch Life - Manny Blosser



What is Branch life and how is it distinct from a public study group and from the School of Spiritual Science? As members of the Anthroposophical Society we have made two decisions. We have

found that the initiative of the esoteric Executive Council in Dornach is justified and that we want to financially support that initiative. These are the conditions of membership in the Society. As members of the Society we have not made the decision to be a representative of anthroposophy that is required when membership in the School is

sought. From member of humanity to member of the Society to member of the School we have three distinct social forms.

As a member of humanity there are no expectations to study or not to study anthroposophy. Each is entirely free to follow their own inclinations. As a member of the School the first lesson of the First class gives this expectation, 'What will engage us first and foremost in this School will naturally be the receiving of what can be given from the spirit. But the members of the School – they above all – will also be required to go with us along the arduous path that will be necessary in view of all the hindrances and undermining forces that are there.' In between these two memberships is the membership in the Society where we find this esoteric commitment and initiative justified and we want to support it financially, but aren't yet prepared to join it. What can members of the Society do to meet together on the basis of their social commitment?

As a founding member of the Great Lakes Branch of the Anthroposophical Society in America I helped create and participated in a number of forms that sought to find meaning in meeting together as members of the Society distinct from meeting as members of humanity and as members of the School. Shortly after moving to Edmonton the question was brought to a group of members, do we want to be a Branch? So far we haven't arrived at a positive answer to that question. Instead we have arrived at having members only meetings approximately 6 times a year that have a unique form.

In becoming members of the Society we each began studying Steiner's vast literature. Then as one gradually comes to the decision that this esoteric initiative is justified and needs support, one is also making the study of this literature part

of one's common routine. This literature is filled with living thoughts.

Living thoughts are distinct from ordinary thoughts in the same way that plants are distinct from the minerals they are composed of by the fact that they give the minerals a form that the minerals would not assume by their own forces. Living thoughts give thoughts based on logic and observation a quality of life. Just as when a plant dies a corpse of mineral decay is left behind so a living thought leaves a corpse of logic and observation behind, when it dies into the brain. With the advent of anthroposophy in evolution it has become possible for living thoughts to die into the brain and their logic and observations to then be recorded in printed books. As the reader picks up these thoughts and rethinks them with their personal intelligence, with the guidance of anthroposophy, these bits of recorded logic and observation can be reunited also with the life forces from which they were created. This manifests in the experience that one is reading along through Steiner's words feeling a warmth and interest in what they say, but mostly experiencing an opaqueness as to their real meaning, when momentarily, a sentence or paragraph will light up and one feels, wow, I get that. One sees the meaning. If one turns and tries to then tell a friend about what one saw the words are usually opaque again. The reason one saw the meaning is that for a moment one's soul forces became free from sense bound consciousness and entered the world where the life forces come from. As one tries to share that with a friend, one's soul forces are then again bound to the sense world.

We have created a conversation structure that focuses on these lighting up experiences that are the first harbingers of spiritual experience. When we are each doing our personal reading, we make

notes of the paragraphs in which these experiences occur. Then at our meeting time we each select one of our light filled paragraphs to share. We have two rounds of sharing without any conversation. In the first round we each read the passage we have selected without comments. In the second round we each in turn comment about what it is that lit up for us in our paragraph without commenting about anyone else's. After these two rounds of preparation, we then enter into conversation with comments, questions, responses, and new insights from what was shared.

So far, after several years of these meetings, it has happened every time that all of our lit-up blossoms plucked from their living origin in different sources have made a joyous bouquet of new thoughts that entwine and support each other. We experience that what is living in me is also living in the group. The healthy social life where the community finds its reflection in each soul and in the community the virtue of each one is living, manifests as living reality.

Having these meetings and experience has in turn given new consciousness to reading. As I read along watching for when meaning lights up, instead of underlining, I copy it out to another document. (I mostly read on screen but those who don't mark and make a list of their source).

Watching for when these blossoms occur, so that they can be shared in the community life, gives a new level of intention, attention, and concentration to bring to the reading. As I review these blossoms, to pick which one to share at the next meeting, there is another step of re-enlivening and emphasis that occurs. Two members have shared how this community life has led them to increase their study time to periods of doing a lecture a day.

In contrast to dead thoughts that have only the

forces of logic and observation in them, living thoughts lift our perceptions up out of the gravity of the body and sense world toward the source of the life forces. They still have logic and observational content and therefore are not belief or faith, but are no longer limited by the sense organs of the body.

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## **From November eNews**

### **Message from Joan Sleigh - November Anthroposophy Worldwide no 11 – 2018**

Dear Members and Friends,



The conversion of communication to members via digital channels is in full swing. As before, "Anthroposophy Worldwide" is available free of

charge via e-mail (PDF). In addition to English, German and Spanish are also available. A contribution towards expenses is requested for the purchase of the paper edition. If you know a member who does not yet receive "Anthroposophy Worldwide", you are welcome to inform them that they can receive "Anthroposophy Worldwide".

It is important to us as the Executive Council to



make it clear that accusations made against the Executive Board of the Anthroposophical Society in Switzerland in connection with the ending terms of office of Paul Mackay and Bodo von Plato are not justified.

At the Goetheanum, important conferences of professional groups took place, including entrepreneurs at the World Goetheanum Forum, therapists and social practitioners at the International Forum for Social Development at their biennial annual conference, as well as natural scientists at "Evolving Science".

Ute Craemer from Brazil and Thomas Spittler from Peru report on their work on the Foundation Stone Meditation. Christiane Haid continues the series on the rhythms of foundation stone meditation with the sixth rhythm. It is also the central theme of this year's International Christmas Conference: "Meeting the Being of Anthroposophy" - The Transformative Power of the Foundation Stone in Humanity and Society" at the Goetheanum from 27th to 31st December 2018. Further information under <https://www.goetheanum.org/en/conferences/christmas-conference-2018/>.

With Warm autumn wishes and happy reading,

Joan Sleight

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## From the World Society by Bert Chase



Dear members and friends of the Anthroposophical Society in Canada:

Each autumn a set of intensive meetings takes place that reflects on the events of spring and summer and look forward to the coming year. One is the meeting of the North American Collegium of the School for Spiritual Science, and the other is what has been a meeting of the Council for the Anthroposophical Society in Canada with the Circle of class holders in Canada.

The Collegium met over four days in mid October at the Fellowship Community in Spring Valley, an hour north of New York City. The impulse to establish the Collegium in North America happened concurrently with the inauguration of Section work in North America. This complemented the evolving development of the Sections taking place at the Goetheanum. The work of the various Sections, along with the multitude of institutions and initiatives arising out of the Sections, has flourished over these years. At the heart of all of this work is the intention to bring about a transformation of our contemporary culture. At the centre of this ever expanding activity stands the work of the Collegium. In our meetings this year, we continued work begun last year - to reflect on the evolution of the work of each Section in North America and how it can evolve in the coming years.

Included in the work of the Collegium is the

concern for the life and health of the Anthroposophical Societies in the US and Canada, and in the future Mexico as well; by considering their respective Groups and Branches. Here, the development has been different from that of the initiatives and institutions. The growth of the membership within these two Societies, and the activity of the Groups, has not developed as the institutions have. The demographic makeup of those active within the two Societies has also shifted toward older members.

These trends have formed the domain of the work of the Collegium in recent years. What has gradually evolved out of that work is a growing sense that the living experience and immediacy of anthroposophy that we all share, calls for being strengthened and intensified. For those working out of the Sections and into the initiatives, it is this vibrant life of anthroposophy that informs all that takes place. It is this ever renewing stream that continuously brings meaning and effectiveness into all of our initiatives.

In a similar manner, it is when we have the experience of this immediacy of anthroposophy within our Groups and Branches, that we have the experience of coming close to what has drawn us all to this impulse to transform and renew our culture out of spiritual inspiration.

Each of us, in our own unique way, has been led to a meeting with anthroposophy. It is the common ground upon which we all stand – whether we become active in how anthroposophy can be applied in the world, or how we seek to bring anthroposophy alive in our soul life, it is this experience of a living stream that we step into that gives meaning to our lives, meaning that we each experience in unique and differentiated ways. Yet despite this multiplicity of experience,

the longing to connect with this life stream of anthroposophy is what we have in common

So it is that within the remarkable structure of our General Anthroposophical Societies, within which rests the School for Spiritual Science with its Sections working into the institutions, is a unifying organ that Rudolf Steiner identified as the General Anthroposophical Section.

It is to this central organ that both the Collegium and the Circle of class holders turned this autumn; experiencing that this region, or field, that we all have in common now needs our special attention. By discerning what it is that has moved through our biographies that has brought us into connection with this anthroposophical movement, we collectively awaken the reality of this sphere that is common to us all. In so doing, we have the possibility of strengthening and focusing the living forces that unite us in our common striving, that the dignity and meaning of being human in our time can become an ever stronger beacon in our challenging times.

Bert Chase

General Secretary, Canada

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## **Section of What? by Sherry Wildfeuer**

It may seem difficult to make sense of the various parts of the Anthroposophical Society at first, but the wisdom inherent in them becomes ever more apparent over time. This has been increasingly evident at meetings of the North American

Collegium of the School for Spiritual Science. At our most recent meeting, which took place in Chestnut Ridge, NY in October, we worked together to assess how this inner integrity of the movement, Society and its School could be strengthened and made more visible.

In the months following the tragic burning of the Goetheanum, which had made visible the spiritual content of anthroposophy through the arts, Rudolf Steiner encouraged the founding of national anthroposophical societies. Then, at the end of the year, he re-founded the General Anthroposophical Society. He entrusted the Foundation Stone Meditation to the hearts of the members and created at the core of the Society a School for Spiritual Science, which was entrusted with the task of spiritual research. Membership in the Society was open to anyone who experienced the value of what had arisen from spiritual science at the Goetheanum and wanted to support its continuing existence. Membership in the School, after the initial group of students was admitted, was open to those who had been members of the Society for approximately 2 years and, as a fruit of their study of anthroposophy, found themselves in a position of representing anthroposophy through their lives and work or wishing to do so.

The core of the schooling is cultivated in a series of 19 Class Lessons with mantras as a common, rhythmic, life-long path of learning for all of its pupils. It enables them to face how thinking, feeling and willing have been distorted by the forces at work in our time, and to know how, gradually, with the support of higher beings, they can come to know their own true being. Whoever joins this School is joining a research community known as the General Anthroposophical Section. The research involves ever deepening

participation in the transformation of consciousness and culture, with the ultimate purpose of serving the needs of the world. It alternates between solitary meditative work and sharing the Lessons together with other members of the School.

The School also consists of Sections devoted to vocations in the arts, agriculture, science and mathematics, education, social life, and healing, plus a Section for the spiritual striving of youth. Each of these Sections cultivates research in its own field. For example, in the Pedagogical Section there is current research to address anxiety in children and the effects of technology and how to mitigate them. There is also intersectional work, as when a doctor collaborates with teachers and artistic therapists to address the needs of a child.

At first the Sections were all centered at the Goetheanum but since 1980 they have been increasingly active on this continent, and in 1998 a North American Collegium of the School for Spiritual Science was inaugurated to allow the wholeness of the School to find a center here. The Canadian and US Societies are present in this group through their General Secretaries, and Joan Sleigh has now followed Virginia Sease as a member from the Goetheanum.

The North American Collegium discovered that over time this ideal picture has become fragmented. It does not breathe as a living organism from the periphery to the center and back out to the periphery. Rather, as the fields of outer work have grown they have become increasingly separated from the wellspring out of which they originated. An unintended egoism has crept in as each of the fields of work inspired by anthroposophy has become a world unto itself, and teachers, farmers, therapists may lose sight of

the fact that the anthroposophical movement was intended to become a sun-like, radiating, multifaceted impulse to heal the materialistic grip on civilization. Only a vibrant, enthusiastic Anthroposophical Society can support this endeavor. And only a committed, earnest School for Spiritual Science can keep it inwardly alive. The Collegium is working to awaken a greater awareness of the whole. The Canadian and US Societies have each developed differently and can help and complement one another. We are seeking greater collaboration with their Society Councils and with the Class Holders, who introduce new members to the School and are responsible for holding the Class Lessons in their locale.

As the North American Collegium prepares for the centennial in 2023/4, we see two challenges that are related to the gap between the anthroposophical activities in the world and the Anthroposophical Society and the School for Spiritual Science. Whereas we are pleased and grateful that the US Society is no longer in financial crisis and is able to have a balanced budget, we recognize that this has been achieved by severely cutting its support to the School, which, as we know from Rudolf Steiner's Statutes, is one of its primary tasks. We heard in our recent meeting that two of the Section Councils have not been able to meet face to face for lack of travel assistance. The Performing Arts Section is unable to move forward with its plan to have a conference on humanity's changing relation to Time and its consequences. If every Waldorf teacher, biodynamic farmer, eurythmist, therapist and co-worker in anthroposophically inspired institutions were to make a modest contribution to the Anthroposophical Society, what a difference this would make!

People generally meet the impulse of anthroposophy through the so-called 'daughter movements' rather than directly through the Anthroposophical Society, and they may never even hear of its existence or importance. Yet in the Statutes, Rudolf Steiner provided for the possibility of members with common interests to be able to apply for recognition and inclusion in the Society as interest groups. Could this allow anthroposophically inspired institutions to affiliate with the Society in addition to individual members? What about creating opportunities for people to join the Society in the place where they participate in anthroposophical work and study? These are questions, prompted by the recent letter from John Bloom, Bert Chase and Arie van Ameringen, which we are exploring with our colleagues in the Society Councils.

Mindful of the necessity to pass on its responsibilities to the next generation, but also aware that some of the Section Councils have been hindered by finances from inviting newer members, each Collegium member is encouraged to bring a younger colleague as a guest to its spring meeting. Through this we hope to benefit from their more youthful perspective and widen the circle of people who grasp the importance of supporting the whole and not only their particular Section.

A lecture on Feb 6, 1923 in *Awakening to Community*, by Rudolf Steiner might seem relevant here:

"It is time to be absolutely serious about anthroposophical work, and all the single movements must work together to achieve this goal. We cannot rest content to have a separate Waldorf School movement, a separate Movement

for Religious Renewal, a separate Movement for free spiritual life. Each will flourish only if all feel that they belong to the anthroposophical movement."

Submitted by Sherry Wildfeuer, from the North American Collegium of the School for Spiritual Science

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## Associative Economics

Beginning in the New Year, under the rubric 'Associative Economics Worldwide', a range of publications will become available for sale. These cover a wide range of topics, especially those of a financial and accounting kind, that have been produced over a number of years on a collegiate basis within the Economics Conference of the Goetheanum. The 'brand' is intended to bring Rudolf Steiner's work, updated for today, into today's mainstream policy discussions. Some are already in downloadable format at [economics.goetheanum.org/publications](http://economics.goetheanum.org/publications). Including a number of formal post-graduate theses, the various texts belong to on-going work that seeks to increase coherence in this field of endeavour, with the underlying aim of widening this coherence in both German- and English-speaking parts of the Anthroposophical Movement; and so to ready ourselves for introducing Rudolf Steiner's ideas into, and thus influencing, current debates.

When D'Arcy Mackenzie, a member of the Anthroposophical Society in Canada, died in February 2018, he left behind some important work. From August 2005 to December 2007,

D'Arcy wrote a column on accounting, looking at many aspects of modern economic life from the point of view of economics as informed by the work of Rudolf Steiner (associative economics) and linked to finance and accounting. A much-respected colleague of the Economics Conference of the Goetheanum, D'Arcy brought many insights always grounded in his practical work in finance, never flights of fancy or grand prescriptions. His column and other articles he wrote have now been reproduced in a simple book called Accountants' Corner (available from <http://economics.goetheanum.org/publications/books-and-theses/>). In D'Arcy's memory and in honor of his professional association, donations of \$2445.00 were given to the Economics Conference Fund and are now held within the Anthroposophical Society in Canada under the stewardship of Douglas Wylie. The Economics Conference would like to take this opportunity to thank all those who donated in honor of D'Arcy and his work. The funds will be used to further the comprehension and practice of associative economics as initiated by Rudolf Steiner in 1922. Here is a link to the Economics Conference website for anyone who may be interested: <http://economics.goetheanum.org/home/>.

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## Steiner BnB

In celebration of the upcoming 100th year anniversary of Waldorf education, an exciting new website [www.steinerbnb.com](http://www.steinerbnb.com) has been created, [www.steinerbnb.com](http://www.steinerbnb.com). This site is for anyone who shares in the values of the far-reaching Anthroposophic movement.

Whether you are traveling to attend an extended training, a weekend conference, to visit a school, work on a farm, or simply for vacation, this site is for you.

With our growing community now stretching across sixty countries, we have a tremendous opportunity for exploration and connectivity through our shared values.

As a new site, we are busy gathering available properties from all over the world at lower costs than what you would find elsewhere. People can list a home, an extra room, sleeping space or even tent space.

Add your name to our mailing list and check back from time to time. As our listings grow, so will our site!

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## **China, A Whitsun Experience by Monica Gold**

For three weeks in October 2018 Shanghai and Guangzhou were my homes in China. I felt embraced throughout the entire time by a world of love, comfort, creativity, and every day anew there was a surprise. As an Art Therapist my aim was to give an introduction to Anthroposophy through the wisdom that can be discovered in children's drawings and paintings.

I began by talking very cautiously about the beginning of our planetary stages of the Earth: Ancient Saturn, ancient Sun and ancient Moon. I explained that Saturn can be imagined as the

Father, the God of the Sun as his Son and the God of the Moon as the God of wisdom. In the evening, the private guide in Guangzhou led us through the ancestral hall in a museum and showed us, as the very first example, a sculptured image of the God of the Sun, and then she led us to the God of the Moon! We could not believe it and our organizer was speechless. How did the guide know of my careful approach to the Trinity? It did not take very long before the participants of the three-day workshop realized that, no matter which culture we live in, it always leads us back to the Trinity.

The themes of discussion and lecturing seemed to evolve by themselves through questions and rapid discoveries of the participants. Children's paintings taught us the meaning of the house. Every participant made a drawing of the house. Where do the body, the etheric, the astral and the spirit live in the house? Where do we find thinking, feeling and willing, spirit self, life spirit and spirit man? How do they connect to imagination, inspiration and intuition? (Drawing above)

What is more revealing than children's drawings of houses and the problems that meet them through our developing technology, through stress at public schools and from family quarrels? The house is their body! It all revealed itself through case studies that I was asked to do in my spare time. And then: the discovery of the Lord's Prayer in the house!

The study of Lemuria and Atlantis, including Lucifer and Ahriman, allowed us to place ourselves right into our time, our customs and our habits. The narrowly placed flat stones on garden walkways allowed only very small steps – steps as the women were able to make when their feet

were bound during historic times. It reminded me of the incarnation of Lucifer because today it is difficult to make these small, almost child-like, steps. These conditions are sometimes reproduced in Chinese opera. It makes an energetic step going into the future hard to imagine.

The development of the writing of words, from the past until today, and how its changes evolved, is interesting. This can be followed on the example of the word mouth, represented now by a square; the mouth from which should flow wisdom. The readiness to accept the fact that we all, around the world, are making the same evolutionary steps, was a new experience for the groups of people I spoke to and there was much, much gratitude and love for the discovery of Anthroposophy.

Zhen Li, the organizer, sent me an email: By the way, Monica, after the feedback from the students of the workshop we changed the name of our group from “We-Chat Group” into “A team for the study of the evolution of our human consciousness”. No need to tell that I was very touched. They have begun to prepare a play about the world of the elemental beings for my return next year.

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## **Report from the Canadian Class Holders Conference - October 19 - 22 by Brenda Hammond**

What happens when you get a gathering of Canadian Class Holders? This may seem a frivolous

question, but perhaps it's one worth contemplating. The easy answer might be: a lot!

Seventeen Class Holders met over the extended weekend of the 19<sup>th</sup> to the 22<sup>nd</sup> October for the main purpose of considering the question: ‘How do we carry the task of serving the General Anthroposophical Section?’ This is in view of a new expectation issuing from the leadership of the School for Spiritual Science at the Goetheanum. Up till now the appointed individual was only tasked with presenting the Class Lessons in their designated area.

Our preparatory reading and study centered around two works: Phillip Thatcher’s book ‘Enabling Warmth’ and the booklet by Penelope Baring and Rüdiger Janisch ‘A Way of Serving’.

We had some discussion around the English nomenclature of the General Anthroposophical Section, which might be better rendered as the ‘Section for the Universally Human’. This brings a helpful clue as to the soul direction gatherings within the purview of the General Anthroposophical Section might strive towards.

We made at least a start in creating an awareness of how to work and what this new task might entail.

Over the weekend itself, two events occurred in the spirit of the General Anthroposophical Section. On Friday night, local and visiting Class Members joined the circle of Class Holders to hear a free-holding of Lessons Twelve and Thirteen given with grace, insight and clarity by Dr. Werner Fabian. The downstairs room at Hesperus was crowded and the mood of uplifted devotion was palpable.

On Sunday morning, this enlarged circle (with some modification) gathered in the eurythmy room at the Toronto Waldorf School for a

eurythmy and creative writing session led by Sylvie Richard and Brenda Hammond. We moved from the mood of devotion (blue), stepped into activity with red, and ended in the magic of magenta. Some wonderful words and even some humorous ones were shared by a few brave souls.

Thanks are due to the school for generously making the space available.

We began and ended our Class Holders gathering by creating two contemplative conversations. We did eurythmy, sang together, played a clapping and stamping game, and addressed issues and questions from individual Class Holders from different areas in our vast country as well as considering what was happening in connection with the School for Spiritual Science elsewhere.

That was the outward. Inwardly, the soul experiences of what occurred together with the beings of the spiritual world can of course only be more subtle and hidden, can only be sensed.

We ended each session with about a minute's silence where we had the chance to absorb and live with the after-image of what had just occurred. This could be considered a kind of 'Spirit Awareness'.

We sometimes speak of building a warmth body to help with whatever endeavours we are commonly engaged in. Our time together, apart from being fruitful, helped to create this.

As Rudolf Steiner said in his lecture of July 4<sup>th</sup> 1924, "Everything that is not merely individual destiny, but is brought about by the feeling together and working together of individuals on earth, is forever in connection with the deeds of Seraphim, Cherubim and Thrones above. Into the latter flow the deeds of human beings in their mutual connection with one another as well as individual

earthly human lives."

It was agreed that we would meet again next year, in October.

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## **Invitation to Help Develop Ideas for a New Members Group in Thornhill by Richard Chomko**

As a follow-up to the article in the last issue of this newsletter about the Thornhill Group, we would now like to invite any interested members to join in the process of exploring the question of what kind of new Anthroposophical Society members group we would like to found in the Thornhill area.

Just from within the Tuesday study group here at Hesperus there are already nine people who feel that such a new members group would be worth forming. We have already started to work together to explore what form that new group would take. But we also want to include any other members in the area who want to be part of this process.

The next meeting for this purpose will be on Tuesday January 15<sup>th</sup> at 7 pm in the upstairs living room (now called the Foundation Room) in the older (East) section of Hesperus, at 1 Hesperus Rd, Thornhill, Ontario.

How many more meetings?

It's not yet known how many more meetings we will want to have before taking the step of asking to be recognized as a members group by the Council of the Society.

We're taking it one step at a time. If you would like to join in this process you are welcome to do



so. Of course members who do not wish to be part of this exploration process may still join later as members of the group, once the group is formed and meeting as a members group.

If you would like to join our exploratory group, please click this link to add yourself to our email list to be reminded of meetings, and other updates. You can unsubscribe at any time. But even if you don't want to join the list, you can still come to the Jan. 15th meeting.

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[note to Jef, please embed this URL in "please click this link"

Why are we doing this?

While the immediate impetus for beginning this exploration has been some people's questions around the existing Thornhill Group (whose purpose is to coordinate outreach) I do also carry the feeling that, in spite of all the anthroposophical initiatives here in Thornhill, the central impulse of anthroposophy can seem at times to be wearing a little thin.

And I feel that whatever we can do to live anthroposophy more strongly, may have far-reaching effects.

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## **From December eNews**

### **Message from Joan Sleigh at the Goetheanum**

#### **Dear Members and Friends,**

With this issue, we are pleased to inaugurate the regular sending of "Anthroposophy Worldwide" in digital form to all English-speaking Members of the Anthroposophical Society.

We have just completed the December Retreat of

the Goetheanum Leadership. This year we have taken many far-reaching steps in the development and processes of our organization, as have been reported regularly.

What impresses me about this edition of "Anthroposophy Worldwide" is the diversity of the activities in the different Sections and their close connection with societal tasks. For example, the initiative of the Social Sciences Section to develop a suitable concept of ownership for an economy orientated towards the common good (page 3), the research of the youth section exploring what is important to young people (spirituality) on page 4, or discover the life-time-related tasks in health support through the care areas in the Medical Section (page 6). This is only a selection of the tasks that the Sections are taking on worldwide.

At the Goetheanum, we will continue to use all the powers at our disposal to develop healthy social relationships through spiritual insight. Our treasurer Justus Wittich has presented this impressively and referred to Rudolf Steiner's appeal to work together collaboratively. This is already happening in all areas of the world where anthroposophically inspired work is active. I am very grateful for your work and cooperation.

If you are able and willing to support the activities of the Goetheanum financially, you will find possible ways of doing so on page 2.

But now I wish you a peaceful, reflective and joyous Christmas season,

With warm greetings,

Joan Sleigh

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## From the World Society by Bert Chase

Dear Members and Friends of the  
Anthroposophical Society in Canada

### On the publication of the Lessons of the School for Spiritual Science

From the outset of his work, Rudolf Steiner asked those around him to observe their own soul experience in relationship to the spiritual teachings and guidance he was bringing. He asked for the development of an inner discernment for how what he was bringing was experienced.

He was pointing to what had always been the process for sharing spiritual knowledge – to convey these truths by word-of-mouth. He often returned to this principle, asking for inner clarity of the affect on our soul's life when we hear spiritual truth conveyed orally, to perceive the activity in our souls as listeners. He asks that we develop a sense that living into the spoken word enables the engagement of our faculties of imagination not possible otherwise.

He contrasts this with the ever increasing tendency to want to experience what he was bringing by reading and grasping through an

intellectual understanding the knowledge that he was bringing to contemporary humanity.

These two processes; listening with an open receptivity that allows for a direct affect on the inner constitution of the soul, and longing to grasp through reading and intellectual understanding, have accompanied his work ever since. Initially, he sought to attend to these polar relationships to his work by asking, again and again, that his request for this sensitive soul perception be strengthened.



As it became clear that the need to read and understand his work was growing, he asked that each publication of his public lectures include an introductory paragraph that explained the parameters for understanding and having an opinion about the published work. For many years this introductory page appeared at the front of all of the printed texts.

While this extensive dissemination of his many lecture cycles was taking place, he maintained the importance of conveying his esoteric work, within the original Esoteric School and then within the School for Spiritual Science, following these principles of speaking and listening – from mouth to ear. This protection of oral communication also extended to the courses given to the physicians and to the priests, among others.

As the copyright protections for his esoteric work began to expire, the care of this work as he had intended became increasingly difficult. This

provided the opportunity for those longing to have these texts of his esoteric work, to obtain them. For those who have faithfully attended to Rudolf Steiner's requests, these changes are personally difficult. For others, these changes provide an opportunity that had not been available before.

As an initial step to maintain the responsibility felt by the Leadership of the School for Spiritual Science, the texts of the Class lessons were published by the Goetheanum Press; first in German early in the 1990s followed by an English edition at the end of that decade

With the advent of the Internet, it no longer is possible to sustain the care of his esoteric work as originally intended. This has been a struggle for many who feel a deep sense of responsibility to Rudolf Steiner's intentions. At the same time others feel the critical necessity to make public all of what Rudolf Steiner has brought, and fully support the publications and broad dissemination of his esoteric work.

For some time the Leadership of the School for Spiritual Science has sought to reconcile this seeming dichotomy. This has now led to the significant decision to re-publish this work in a new edition.

With the proliferation of a variety of translations and edited versions of this important work, the Leadership of the School has felt the urgent need to provide the best possible publication of this most important of Rudolf Steiner's later work. To accomplish this, they have worked with the Goetheanum Press to prepare the publication of a full authorized text of all of this material. This publication will contain an updated English

translation, along with the full text of the German lessons on facing pages, making it possible for those wanting to work with these texts to refer easily between the translation and the original German. Each volume will include reproductions of the blackboard drawings, making it possible to follow the relationship between text and drawings. In addition, each volume will contain three translations of the mantras. One is a newly available translation, never published before, that seeks in English to come as close as possible to the rhythms and sound of the German original.

The publication consists of a set of three, hard cover volumes - printed to the same high level of production standard used for all of the Goetheanum Press volumes of Rudolf Steiner's work. The three volumes will be the standard size, and will match, all of the other GA publications. In order to make this publication as accessible as possible, the Leadership of the School for Spiritual Science has sought support to underwrite the publication, and are continuing to do so. At this point the maximum cost of each set is 150 Swiss Francs. The intention is that as further support comes to this project, this cost will reduce. In order to reduce shipping costs, the Anthroposophical Societies in Canada and the US, have agreed to receive pre-orders for these sets, which will then be sent in bulk to each country.

If you would like to take advantage of these savings please contact Jef Saunders, the Society's administrator, directly.

With warm regards,

Bert Chase

General Secretary for Canada

## **A Waldorf Alumni World Festival and North American Anthroposophical Youth Conference**

is taking place in Halifax, NS, August 7-12th, 2019.

The Anthroposophical Society in Canada recognizes this as an important initiative and we fully stand behind it and support it. The Anthroposophical Society in the USA is also involved in carrying this project and supporting it. More details about the event will be in the January eNews.

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## **Anthroposophy Worldwide directly to your inbox**

Goetheanum Email

If you are a member of the Anthroposophical Society in Canada (ASC), you are also a member of the General Anthroposophical Society (GAS) centred at the Goetheanum, Dornach, Switzerland. The GAS is currently pursuing a policy of direct email communication with members.

Anthroposophy Worldwide, which reached its 21st birthday this year, is available ten times a year by email. You can now receive it in pdf form directly from the Goetheanum. Please send them your email address – to ensure correct identification add your name and postal address – using the online forms, which are available in English, French, German and Spanish at: [anthroposophie.org/abo](http://anthroposophie.org/abo). Select ENGLISH (EN)/ FRENCH (FR) on the welcome page.

Fill out the form. If you have problems filling in or submitting the form, you can also send your data informally to [abo@dasgoetheanum.com](mailto:abo@dasgoetheanum.com).

Many Thanks,

Editor

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## **Economics Conference - Vancouver**

1919 - 2019: A Second Chance for the World  
Seeing beyond the falsehoods of modern history through the lens of associative economics  
21 to 24 March 2019 / Vancouver BC, Canada  
In Memory of D'Arcy Mackenzie

This conference will address a simple, if challenging thesis: One hundred years since the end of World War 1 we have a second chance to place humanity on the true path of its development. But only if our analysis includes the observations of Rudolf Steiner and if our ideas come from the future rather than the past; from sense - free perception rather than sense -driven instinct; from our own will working in cooperation with others rather than from external guidance manipulating our actions. In short, how can we learn to navigate two worlds on the threshold of each other? How can individuals serve the community through their capacities, and how can the community capitalize them so that they are able to? And how, through entrepreneurship and its language, accounting, can our micro actions give rise to a new macro landscape?

Details and registration in next month's eNews or contact 1-877-892-3656

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## Membership Update

### October:

#### New Members:

Kathleen Thompson (Edmonton, AB)

Madelaine Lambert-Mercier (Cowansville, QC)

Gary John Kezar (Toronto, ON)

Michelle Havixbeck (Duncan, BC)

Cristina Surghe (Thornhill, ON)

#### Transferred In:

Marianne Coleman (Kitchener, ON) from U.S.A.

#### Resigned:

Paul Decarie (Durham-Sud, QC)

### November:

#### New Members

#### Transferred In:

Ko Chen Hawkes (Sointula, BC)

Welcome

#### Re-joined:

Paul Decarie (Durham-Sud, QC)

Welcome

### December:

#### New Members

Mary Anne Causyn (Ottawa)

Welcome

## First Class Holders In Canada

### British Columbia

Bert Chase, North Vancouver  
Tel: (604) 988-1470  
Kim Hunter, Salt Spring Island  
Tel: 250-538-0246  
Donna Huston, Cowichan Bay  
Tel: 250-715-0721  
Brigitte Knaack, Kelowna  
Tel: (250) 764-4710  
Olaf Lampson, Duncan Tel:  
(250) 746-1740  
Christian Reuter, Kelowna,  
Tel: (250) 764-4587  
Patricia Smith, North Vancouver  
Tel: (604) 988-3970  
Philip Thatcher, North Vancouver  
Tel: (604) 985-3569

### Alberta

John Glanzer, Calgary  
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Werner Fabian, Ivy  
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Herbert Schneeberg, London  
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Heidi Vukovich, Markham  
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Brenda Hammond, Ottawa  
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Chris Wilson, Guelph  
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Gregory Scott, Thornhill  
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France Beaucage, Montréal  
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Eric Philips-Oxford, Montréal  
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Hélène Besnard, Val David  
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### Nova Scotia:

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**Goetheanum/ School for Spiritual Science**

Joan Sleigh

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