

Glimpses

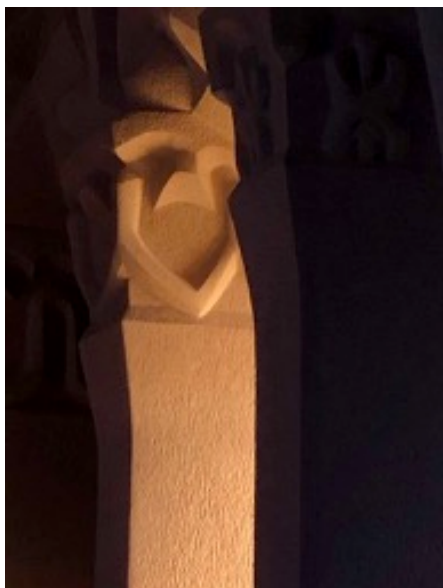
Newsletter of the Anthroposophical Society in Canada

No. 94 Autumn/Winter
2019

OCTOBER

From the World Society On Boundaries and Thresholds

Dear Members and Friends of the
Anthroposophical Society in Canada



With the crisp freshness of frost and the scent of fallen leaves in the air we return once more to this special time in the year's cycle. Looking out over the landscape we can be moved by the luminous golds and fiery reds of our maple trees as they blanket the earth with their five pointed stars. We hear the call of geese on their migrations. We can picture great rivers of caribou flowing across the tundra, the southward journeying of whales along our coasts.

Wherever we turn we have the experience of complex movement, of broad sweeping gestures that mantle our earth. We can imagine the onward progress of winter storms streaming out of the north. All of this activity finds its frantic expression in the frenzied concentration of squirrels making their final preparations for winter. As we live with these great movements we can be struck by how generous nature is. How indiscriminate she is in sharing this preparation for a new season, a new condition, with all of us. She does not make distinctions.

We can also look out onto a parallel world, the world that humanity has learned to imagine. We see invisible lines beneath the unbroken blanket of falling leaves. We perceive borders and boundaries that are imperceptible to the frenzied squirrel, the wings of geese, the rivers of caribou. We cultivate a way of seeing that would parcel nature, that would sever what is whole into imperceptible entities – entities that we cannot see or touch – invisible realities that we invest with deep significance. We feel

ourselves attached to, identified by, these invisible lines, deeply concerned about our relationships to these abstract incisions on the earth. We marvel that these divides have no effect on nature who so freely shares her bounty across boundaries, across borders, with indifference. The deepening white of winter advances without concern for our imagined demarcations.

Nature's innocence affects us deeply. The sureness with which she aligns herself with the movements of the year; following the receding sun, orienting herself to the movement of the zodiac across the sky can leave us disorientated by her indifference to what we hold as essential.

Near the end of his life, during what was to be the last of his Michaelmas conferences, Rudolf Steiner spoke of this remarkable autumn process to his Viennese friends. He describes how over the past 400 years we have cultivated this 'dissecting' view of the world. We turn our discriminating gaze onto our surroundings and see definitions, demarcations, rather than fullness and wholeness. He describes how we turn to the lily, and with our gaze imprison nature. With a crushing exactness we classify the lily's species and genus, and yet in doing so we separate ourselves from her essential being.

As we turn this disintegrating conceptualization onto the world we can easily miss that we simultaneously direct these same analytical forces against ourselves. We have cultivated a refined capacity to lacerate the world, and in so

doing we pull apart our own humanity. We have learned to embed into our souls this 'bordering' of the other. We have cultivated a way of orienting ourselves to each other based on these invisible lines, invisible demarcations. These same walls imprison us.

Against this world view we can be deeply moved by the model of Rudolf Steiner who awakens a different world perception. An anthroposophical perception transforms boundaries into thresholds. Anthroposophy bridges, makes doorways of separations.

As Europe descended into the terrible chaos of separateness that was the First World War, in Dornach an alternative intentionality was being cultivated. Individuals came together from a score of these warring states to meet the world with completely different will forces. Out of a common vision of a Michaelic humanity they created while the world around them disintegrated. In a world descending into ashes they built, bringing the Goetheanum into being. That they wove into the soul fabric of Europe forces dedicated to a common creation in the midst of destruction is of profound significance. With their powerful will activity, with their deeds, they acted beyond separations. They lived anthroposophy's bridging power.

We again live in a time when powerful forces are at work to overwhelm our perceptions, awakening fear and anxiety, in order to harden these boundary making processes, processes that in turn imprison us.

In the Michaelmas lectures given in Vienna Rudolf Steiner asks us to actively overcome

the limitations of our current world conceptions. To go beyond the tyranny of boundaries and enter into threshold making processes with our fellow human beings, with nature herself. As we cultivate these capacities our world becomes ever more transparent. The essence of what we carry within ourselves becomes part of our shared soul environment. This is to live anthroposophy. All that we carry as the gift of anthroposophy is given to prepare us for this future oriented task. Hindering forces want to rob us of this gift.

In the urgency of our time can we perceive what the world is asking of us? Cultivate soul doorways, build spiritual bridges. This is the living of anthroposophy that in its practice transforms the soul geography that all of nature, and all of humanity, shares

With warm regards,



Bert Chase
General Secretary for Canada

From the Goetheanum

Dear Members,



Justus Wittich

“History has been written, the future has not”, is how Alexandria Ocasio-Cortez, presently the youngest Democratic representative in the US Congress, argues for

a transformation of society. The Friday for Future student movement expresses the same sentiments in more concise and radical terms: “Unf**k My Future!”

We read much about the increasingly polarized world, the consequences of a rampant materialism on civilization, but at the same time also about the awakening of young people to the effects this has on nature, about taking responsibility individually for the future and the birth of a new solidarity across continents.

Positive antidote

What kind of positive antidote is there? “Let your life be a counter-friction to stop the machine”, Henry David Thoreau wrote in 1849 in his essay on Civil Disobedience, a statement that still applies today when it comes to corporations, conformity and the societal attitude of “continuing as before”. The history of the Anthroposophical Society has been “written”, one could say, since Rudolf Steiner’s death in 1925. It is what we are building on – against all odds. But the future is open and depends on our present

actions both as individuals and as a society that is forming itself in freedom. Across the world, people are working daily on creating such a “counter- friction”, out of their inner connection with anthroposophy and within their particular social context. To say it with Wilhelm-Ernst Barkhoff, founder of the GLS Bank, “We can only overcome our fear of a future we dread with images of a future we want.”

What kind of attitude is it that lets people become active, inspired by anthroposophy and against all odds? Is it a quality of the “Michaelic attitude” that works in harmony with the spirit of our time? How can we as the Anthroposophical Society create a fruitful source of strength for the many active supporters of these impulses?

Warm greetings,

Justus Wittich, Goetheanum

CELEBRATING THE SOCIAL ARTS IN THE MUSEUMS OF OTTAWA - Denis Schneider

Here I am once again, back from my stay in Ottawa, anxious to take you on a tour of the city’s magnificent museums dedicated to: art, science, history, nature, aviation, and war. These modern-day temples retell, each in its own way, the story of mankind. But I also longed to revisit this flagship city,

steeped in the remembrance of the social virtues of Turtle Island (*the historical focal point of the continent where the various North American indigenous tribes would meet together*). In 2016, during the Anthroposophical Society’s “*Encountering our Humanity*” conference, it was Douglas Cardinal, a master builder of indigenous origin and the architect responsible for the Museum of History in Gatineau, who led us to discover this palette of inclusive colours. This great artist was initiated in indigenous spirituality by tribal elders and is a devotee of Goethean phenomenology, linked to anthroposophy. He examines his own work with great awareness and questions the future of the indigenous peoples and that of mankind as a whole. In this respect, he brings to mind the same crucial questions Paul Gauguin asks in his masterpiece (to be addressed further on in this article) ***Where do we come from? Who are we? Where are we going?***

In his architectural creations, Douglas reveals the possibilities of a new social art. Indeed, he celebrates the art of creating a space with others by imagining meeting spaces conducive to co-creation, through linking one’s own personal initiative with the initiative of others. International recognition has come his way: he received the First Nations’ Award of Excellence in 1995; in 1999 he was awarded the Medal of Honour from the Royal Architectural Institute of Canada, the highest honour given to a Canadian; he designed the National Museum of the American Indian located on Washington DC’s National Mall; and he has completed many other important projects.

You can visit his website to see pictures of the “new temples” he has designed based on principles derived from organic forms. And you may even see there a sympathetic gaze from an older sibling – the Goetheanum itself! <http://www.djcaarchitect.com/>

Friday morning, August 23, 2019: Science and Technology Museum

Before entering the Leonardo da Vinci exhibition, I was awe-struck as I found a constellation of extraordinary technical creations on display all around me. I knew then and there that I had to see everything – a vast array of machines and devices posing proudly under the electric lights, as if lit by the sun itself. Exhilarated, and then surprised, my gaze was next drawn backwards towards the inner rooms, where I began to ponder on how innumerable human hands had created these objects throughout history. Each object suddenly seemed to be enveloped in the aura of those hands. What good would the brilliant ideas of the inventors have been without those wise, thinking hands? How would those hands ever have been able to create without investing something of the forces of the heart and a will to produce the best possible object? This became obvious to me as I realised that without this inner commitment, the results would have been but mediocre. I was moved with gratitude as I acknowledged these objects, all created before the era of digital technology and robotics. My heart opened wide to embrace them all.

And then, turning around suddenly, I was dumbfounded as there appeared before

my eyes and in my thoughts the grim reality of the sale of Air Transat, an airline serving international and domestic as well as charter flights. This sight would stay with me for the entire weekend, as if floating in the air above the museums, my hotel, and even the city streets. How was it that this valuable Montreal-based creation specialising in organised vacation travel could have been so cruelly disfigured? Was a thought ever given during the transaction to the diligent workers, to their sense of belonging to the organisation, and to their expertise (for example the mechanics, who were trained not only for their specific tasks but also were fully aware of the workings of the entire plane)? Have we forgotten the other fields of expertise and service without which nothing of this, if we look at the whole picture, would have ever taken flight? Was this facet of the countenance we opened to the wide world destined at the outset only to line the pockets of the shareholders (with their noses in the air) and therefore destined to inevitably crash nose first and disappear? Or go elsewhere? ***A sad example indeed of anti-social art!*** Unable to digest these feelings, I forced myself to draw a mental picture of my soul becoming calm, accepting the fact that the humanising process of the economic sphere will take time. I embraced the living image of the caterpillar and the butterfly. The creation *ex nihilo* will yet come. I would not let any theory be forced upon me, whether from above or from below. Taking a completely horizontal perspective, I traced the outlines of a responsible, conscientious thinker, sharing those lines with everyone. “Everything I have

too much of, you have to little of, and this sometimes involves even your most basic needs.” I was pursuing the creation of a true WE, made up of all these “I’s” that have awakened to the economic brotherhood of the future – an unprecedented social creation built on its own foundations, a possibility in spite of the deterring effect of so much of what is being spoken today.

The special Leonardo da Vinci exhibition afforded me a temporary soothing balm. The images in the painting of the *Virgin of the Rocks* with the two Jesus children stirred hope in me. The exhibition was conceived as a whole, and highlighted the artist’s thought processes. Even the less than faithful reproductions (colour, luminosity, size) could not hide the soul of each of the works, provided that I as observer could place each one in its rightful spot within my heart and mind – in that inner space where I could find meaning, remaining aware of the fact that they were being displayed in the context of a science museum exhibition. The visitors could be heard conversing as they stood gazing: “The Mona Lisa is still so beautiful,” in spite of all the digital photography processing she had been put through by the technological experts. The wooden models of the various machines paled in comparison with the master’s sketches of them that were displayed on the walls; and yet, as is often the case with children’s toys, by their very simplicity they spoke eloquently of Leonardo’s genius. The audio-visual presentations, projected in recurring loops in a large musical cocoon, repeated quotes of the master as they flashed on the walls to

jolt our consciousness. I left the room invigorated by the many quotes that provided food for thought and meditation: ***“You can have no dominion greater or less than that over yourself”***; ***“Art rules above all the sciences, for it communicates knowledge to all the world’s generations”***; ***“Life without love is not life.”***

Saturday morning, August 24: National Gallery of Canada

To revisit Gaugin and delve more deeply into his universe of colours that thirst for freedom. Could any of these works be considered minor? Every detail spoke his language. Those who criticize the fact that he painted so many self-portraits seem not to take into consideration the importance of the auto-portrait in the history of European art, the very place where the “I” was developed, where the ego sought to know itself beyond the limits of mere physical portrayal. Several of the paintings evoked the presence of the Christ Being, with Golgotha in the background. Gaugin depicts himself in the garden on the Mount of Olives, in a state of distress, his hair coloured vermillion. He included a sketch of this painting with a letter he sent to Van Gogh on November 8, 1889, saying: *“It is my portrait that I depicted there... But it is also an attempt to portray the crushing of an ideal, a pain as much divine as it is human, Jesus having been abandoned by all, his disciples having left him in a setting as sad as his soul.”* <https://www.flickr.com/photos/7208148@N02/16587476472>.

A panel showing his biographical journey, so intensely bound up with his need to distance

himself in terms of geographical space, portrays the artist's travels as he wanders far from Europe. We sense how he felt he had to find himself in his own inner space, to get his bearings, to lose himself in order to create and to break through his own barriers. This spiritual quest through various self portraits finally led him to his last great work: *D'où venons-nous ? Que sommes-nous ? Où allons-nous ?* (Where do we come from? What are we? Where are we going?) In a letter to his friend Monfried, he explained the circumstances which led him to paint this monumental work: *"I must tell you that I had made my firm decision (to commit suicide) in December, and throughout the entire month I worked in an incredibly feverish state ... I think that this canvass is not only finer than all my previous ones, but also that I will never again create a better nor even a similar one. Before dying, I poured all my energy into it, such painful passion under terrible circumstances, and with such clear vision, needing no retouching, everything rash or hurried disappeared and life sprang forth..."*

https://fr.wikipedia.org/wiki/D%27o%C3%B9_venons-nous_%3F_Que_sommes-nous_%3F_O%C3%B9_allons-nous_%3F

He only died several years later, kept alive by this acute awareness of the hereafter. Even though this painting was not included in the exhibition, it was present in the inner sanctuary of all those familiar with it. I then continued my walk through this magnificent museum in order to savour several works I had seen on previous visits, each in turn greeting me with a friendly: "I

remember you. You stopped and gazed, you looked at me several times, and you were pleased." And then out into the Ottawa streets, dodging the orange construction cones. Ottawa didn't seem so different from Montreal after all – road construction work is king everywhere!

Sunday, August 25: Canadian Museum of Nature.

I took a refreshing plunge into nature – the nuptial dances of the butterflies creating a whirlwind of colours before my eyes, all around me, and even on me when I was lucky enough to be the chosen one for an instant or two. And on the third floor, crystals emerged light-filled from the darkness of the earth; their tempting colours made them look good enough to eat! These small masterpieces, in the perfection of their beautifully ordered forms, were a sharp contrast to the disorder of our human actions. Nothing is more beautiful than nature; nothing, that is, except the human being who creates a true self through the social arts, if we can possibly imagine such a being in its perfected threefold nature. Inspiring indeed, a call for a new, responsible awareness – to produce paintings, colours, and forms out of the substance of this crystal-like perfection in order to create something truly new.

And with this experience, my pilgrimage through those museum halls came to an end. During the visits, the voice of social conscience had been my constant companion, this friendly voice that continues to accompany me everywhere in my quest to

apprehend how beauty has the power to tame ugliness.

Dear Members,

The Council is delighted to announce the appointment of Christine Tansley to the role of Membership Administrator effective October 1, 2019. Among her varied tasks, Christine will manage the connectivity for all members of the Society, receive questions and queries, provide information, keep membership records and ensure compliance with government charitable regulations as she collaborates closely with Council members.

Christine brings a deep love of anthroposophy to her work and a wealth of administrative experience, including a long-standing administrative role at the Toronto Waldorf School. She is an active resident of Hesperus Fellowship Village, an anthroposophically-inspired seniors' residence adjacent to the Toronto Waldorf School.

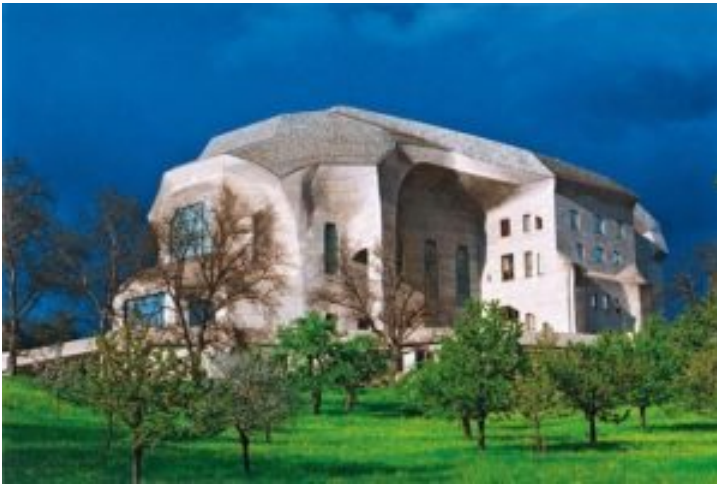
Jef Saunders will continue in the role of Communication Administrator, which includes responsibilities for the publication of the eNews and website. Jef has graciously agreed to mentor Christine as she transitions into the evolving aspects of her role.

We are sincerely grateful to Jef for masterfully fulfilling the demands and complexities of the administrative role for the past several years and for agreeing to assist Christine.

Part of our Council work this year includes an ongoing dialogue and exploration into how we can re-imagine the role of administrator. We will be looking for ways to alleviate the work-load and the many tasks required to administer the Society effectively on a daily basis, by engaging the membership's expertise. We encourage you to share your ideas and to contribute towards finding creative ways to collaborate as we meet the future together.

Please join us as we warmly thank Jef and welcome Christine!

Catarina Burisch for the Council of the Anthroposophical Society in Canada



NOVEMBER

On Sustaining Our Cultural Organism

Dear Members and Friends of the Anthroposophical Society in Canada,

We are a cultural organism.

We can marvel at the challenge that Rudolf Steiner gives to us during the Christmas Conference, for it is here that he creates an imagination of how to carry and sustain anthroposophical life in a way that had not been previously possible. He did not suggest the familiar forms of institutions or organizations, but moulded and shaped a vessel that would be a living, growing, ever evolving organism.

This new vessel for a being had its challenges from the outset for its members, unfamiliar with such an entity, expected it to conform to predictable structures, familiar forms. This challenge remains for wherever anthroposophy seeks to reveal herself, the world demands that we establish familiar ways of working to give it

legitimacy. Our challenge is that these inherited organizational frameworks confuse the task of sustaining a remarkably elaborate living organism.

We can observe the advance of winter and be struck by the complex interrelationships of the organic world within which we live. The universe of plants and animals responds with unflinching sensitivity to the waning light, to the receding warmth. Forests have dropped their leaves and animals have retreated to their shelters. All of nature responds as a unified organism. Each tree and animal, each bird and insect unflinchingly takes its place within the almost inconceivable unity that we call nature. All are vital cells within the vast living system that is Natura herself. No construct, no abstract formulation, dictates their unswerving constancy to their task within the whole. Rudolf Steiner asks us to be conscious of a similar reality. He calls us to so connect ourselves with the being of anthroposophy that we begin to recognize that we long to link ourselves with life processes that sustains and strengthen her ability to become ever more present.

This runs contrary to familiar institutional structures. What we have learned is difficult to transform. The habits we have developed for how we cultivate our relationships have crystallized into institutions that bind life. We become uneasy when we cannot fix, cannot predict how life processes will manifest themselves. Rudolf Steiner asks us to be ever attentive to whether we serve such institutional forms, or life.

To see that wherever we strive out of anthroposophy is part of a universal, a cosmic reality, is extremely challenging for us. We want to see the tree rather than the forest, the bear gorging itself on berries rather than the animal kingdom preparing for winter. Yet we are challenged to see that the life within a Waldorf school in Ontario is inseparable from one in South Africa or Brazil; that the well-being of the biodynamic farmer in India has its affect on his counterpart in British Columbia. Yet more challenging is to experience that the health and vitality of what is built up in a members' group in Halifax nourishes all Waldorf schools, strengthens all biodynamic initiatives – like oxygen circulating in our blood, like light and warmth that calls the forest awake in spring.

Each endeavour becomes a face of anthroposophy. As we begin to perceive her as a living entity Rudolf Steiner asks us to become vehicles for her intentions – to bring about a transformation of human culture. We are asked to be conscious that our efforts, our actions, support her in realizing a metamorphosis of human relationships – that we become true human beings. Though mighty in its imagination its realization is simple – built upon the alignment of our individual actions with the consciousness of this totality, of this living reality.

For some our ability to devote ourselves to this cultivation of a new cultural organism is limited. Others devote their lives to one aspect or another of this complex being. We devote ourselves to the practice of an

anthroposophical medicine, the practice of an anthroposophical education, the practice of an anthroposophical art. Each one an aspect of the whole.

But there are also a few who we have asked to dedicate their lives to supporting and nourishing the being as a whole. This small group of 'cultivators of the whole' have over the past century lived and carried out this task at the Goetheanum. They have turned their volition from their individual aspirations and committed themselves to us, each one of us carrying our individual impulses wherever we are in the world. This 'cultivation of the whole' has asked much of these individuals – to set aside what they would want to do out of themselves and to redirect their initiative toward this difficult all encompassing task. In so doing they make themselves truly vulnerable. They are asked to leave behind their networks of family and friends, and to carry all of us as a new and vastly extended set of relations. They have also had to place their well-being in our hands, to rely completely upon our support for them in the challenging task of nurturing and sustaining the whole out of the complex manifestations of the countless parts.

We enter into a completely new condition when we all carry this consciousness together. This being of anthroposophy is only able to be sustained when we agree to trust each other in this immense task. Trust is not an unquestioning acceptance. It cannot exist without discernment, without care and concern for each other. As we reflect on this, we can begin to understand why Rudolf

Steiner wanted us to have an immediate, a practical relationship with this expansive reality. So it is that one of the few conditions of membership is to practice demonstrating this relationship. We do so when each financially supports those who have set aside their individual striving on behalf of us all. This seemingly simple act makes real the direct relationship between each of us, busy in our different initiatives, and those who devote themselves to holding the totality of being.

It takes a shift of consciousness by each of us to bring about the realization of the living organism that makes possible the transformation of our cultural life. By acknowledging this in the most practical way possible, acknowledging that we must sustain those who would 'carry the whole' brings the ideal into action.

As members of this great organism in Canada we have cultivated, perhaps unconsciously, a sensitive understanding of these complex interrelationships and of our interdependence upon each other. We have come to recognize that there are some among us who cannot fully meet their part in sustaining those at the Goetheanum. What this has meant is that others of us have supported our fellow Canadian members, contributing for those who cannot do so themselves. When we consider the whole picture, it is heartening to be aware, and important to acknowledge that almost half of our fellow Canadian members recognize these complex interrelationships and contribute more than what is asked of them – in some cases significantly more. This

is a remarkable gift. We can all be grateful for this generosity, recognizing that it both supports those in our own groups with financial limitations while simultaneously assuring those needing our support have their needs met.

As we go into a new year, perhaps we can become ever more aware of this great task that destiny has brought to us – that it asks many things of us. It is easy to lose sight of the scope of the mighty presence of anthroposophy, and that she is truly vulnerable, completely dependent upon what each and every one of us does. It is only our deeds that make it possible for her to be sustained.

With warm regards,



A handwritten signature in black ink, appearing to read 'Bert Chase', written over a white background.

Bert Chase
General Secretary for Canada

From the Goetheanum

Dear readers,

Our concern about the earth's health moves us and inspires us to worldwide activities. The climate question is linked to our thinking and to our actions. The one-sided pursuit of personal interests and egocentric needs damages the climate on earth.



Matthias Girke

It is similar with the climate between us human beings: our natural needs can easily lead to isolation and separation, while spiritual considerations unite and integrate. Rudolf Steiner therefore speaks of the true human 'I' as the "unifying 'I'".

The theme of the Christmas Conference in 2019 at the Goetheanum relates to these questions: How do we build communities? How do we keep in contact? And how can brotherliness arise as a ground on which we keep in contact? And how can brotherliness arise as a ground on which anthroposophy can grow? These questions touch on the "We" and point to the fourth verse of the Foundation Stone Meditation.

Remembering our spiritual foundations

Human community-building has a more or less conscious past from which essential forces and impulses can arise for our work. It makes sense, therefore, to remember these spiritual goals or, in other words, to "practise

Spirit Recalling." Communities and collaboration are effective in the present and

they need us to reflect on their spiritual foundations. However, a community is also future-oriented: together we look ahead to the ideals and objectives it stands for. Goals one works towards are always future-oriented since otherwise they would already have been achieved and maybe even belong

to the past. In the spiritual goals and the working of communities lives a "becoming" and a plea: "that good may become". This is about following the good star of which Rudolf Steiner spoke at the Christmas Conference of 1923/1924. The spiritual substance of the community points beyond individuals and their angel to the communal spiritual activities of the archangels and the impulses of the spirits of time. The fourth verse of the Foundation Stone Meditation speaks of the underlying Sun forces that will unfold when two or three are gathered "in his name".

Living and working together

We warmly invite you to this year's Christmas Conference and to work with us on the mysteries of community. Questions of working together are more acute than ever. As the anthroposophical movement and Society we need to practise community-

building in order to develop cultural impulses that can bring health to the earth and enhance human coexistence and cooperation.

We are looking forward to working together on this in the spirit of Christmas!

Warm greetings,

Matthias Girke, Goetheanum

"Building Pathways to the Foundation Stone Meditation:

An Appeal for Gift Money"

John Glanzer, Dorothy LeBaron, and Robert McKay

John, Dorothy, and Robert are part of the Gift Money Mandate Group of the Anthroposophical Society in Canada. Reporting to the Society Council, the Mandate group will raise funds to support anthroposophical projects. We will also be available to members who are interested in making a bequest or other donation through their will so we can ensure funds donated in this way carry the donor's intentions clearly into practical work.

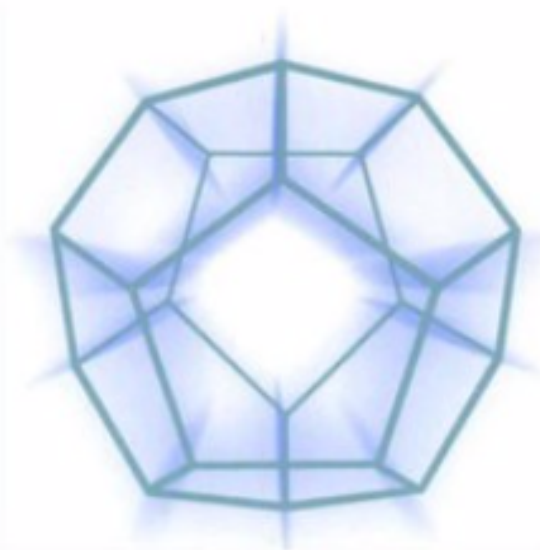
We are writing to ask for your support to help publish a book that will bring forward new perspectives on how to work with the Foundation Stone Meditation. This great meditation lives in the very heart of the anthroposophical movement. Through this important new volume, a wider range of people may find their way to working with it actively in their daily lives.

The project is being led by Arie van Ameringen, the former General Secretary of the Anthroposophical Society in Canada, and will include chapters on different approaches from multiple contributors including:

- Paul Mackay's chapter on working with the rhythms of the Foundation Stone
- Michaela Glockler's chapter on the Foundation Stone and healing
- Joan Sleight's chapter on the social significance of the Foundation Stone
- Jean Michel Florin's chapter about the elemental beings and biodynamic agriculture

in relation to the Foundation Stone

- Helmut Goldman's chapter on the Philosophy of Freedom and the Foundation Stone
- Claus Peter Röh's chapter on the Foundation Stone and education



The book will also include chapters by Bert Chase, the Canadian Society's current General Secretary, and several other leading anthroposophists. It will be published in English, French and German. In order to cover the costs of translation, design printing, and promotions, the Society is seeking to raise \$5,500 from both Society members and others who recognize the importance of the Foundation Stone Meditation.

Any contribution you could make would be gratefully received. Your contribution is fully tax deductible. You can donate directly through Canada Helps (see below) or send in a cheque to the Society noting the reason for the donation.

We are currently looking for more Mandate Group members. If you are interested in finding out more, please contact John Glanzer (john.glanzer@gmail.com) to discuss the opportunity.

To donate online: <https://www.canadahelps.org/en/charities/the-anthroposophical-society-in-canada-inc/campaign/foundation-stone-meditation-book-fund/>

Adventures in Colour and Story

As I look outside and take joy in the changing of the colours, which are especially glorious

this Autumn, I remember the days of summer filled with the experience of colour and the workshop I participate in lead by Artist and Teacher Donald Hall. The workshop in Nova Scotia was an experience of warmth and community and will be nourishment for my Winter days.

The first of two workshops over 4 days was called 'Adventures in Colour and story' and was held at the wonderful setting of Lightfoot & Wolfville Winery, in the heart of the Annapolis Valley.

The setting was very relaxing and the room felt like an oasis with wonderful light and a beautiful view of the Bay of Fundy. As we painted and ate delicious food from local and organic sources, we observed beautiful changes in the colour of the sky, water and landscape throughout the day. Donald led us through different exercises which included experiencing Goethe's colour Theory.

Duncan Keppie treated us to a range of music on the accordion and gave a guided fossil walk at Blue Rock Beach on the shores of the Bay of Fundy. Unfortunately, I had to miss the walk, after I had looked forward to it for month.

Some of us struggled at times with the art exercises, but the mood was so supportive that the end result was amazing. It seemed everyone had learned something and maybe even overcome something through a new experience. Only time will tell but I can say over the weekend all our senses were stimulated in a wonderful way.

I would like to thank Maggie and Duncan Keppie who with their warmth and hospitality freely given, added to the wonderful experience we had in the Annapolis valley. After our days in Wolfville, some of us continued on and joined a new group of painters at the Southshore Waldorf School in Blockhouse. In Blockhouse we continued with Goethe's Colour Theory, and Donald added the Grimm's Fairy Tale of Snow white and Rose Red: A soul journey into the experience of the archetypes of the Bear & Dwarf as characters symbolizing renewal & growth.

We shared meals together, had good conversations and were treated to a surprise gift of exquisite Violin playing by Margot Aldrich. Having beautiful weather added to it all.

On Sunday morning Judy King read the Fairy Tale echoing the beautiful tone of the whole weekend.

I have taken several workshops with Donald Hall, and every one amazes me. I am impressed by how mixing and applying colours in a certain way, and sometimes without knowing where it leads, has surprising moments and some astonishing results. It makes me appreciate our unique, individual and colourful souls. It is truly a process of discovery and it is here where the learning, liberation and transformation takes place.

It was a wonderful exercise in getting to know one self, working on one self with the aid of the colour in social encounters.

Thank you, Micah Edelstein for making this happen and hopefully it can happen again.
Gabriele Freydank-Edelstein

DECEMBER

From the Goetheanum

On Our Gifts

Dear Members and Friends of the Anthroposophical Society in Canada,

The respite that summer brings comes all too quickly to an end with the cascade of meetings and conferences that fill the autumn months. This fall's schedule was further intensified by the inclusion of meetings of the North American Collegium with the AGM of the US Anthroposophical Society. A first joint meeting of the Collegium



with the Council of the US Society was also added. In Canada the first significant

meeting of the General Anthroposophical Section within the Canadian context took place at Hesperus Village in Toronto. All of these were necessary and important expansions of the General Secretary's tasks. Within this busy schedule islands of quiet become welcome sanctuaries in the on-flowing stream of events.

Over many years of engagement with Hesperus Village, what I look forward to is just such a quiet space. My habit has become one of arriving and unpacking, doing the shopping for my meals, and then making my way up under the roof to the western end of the the building. There I knock on the door marked 411 and wait for the welcome that inevitably comes. So it was again this October. The door opened and I was met by the rosy cheeks, the red hair and the warm embrace of someone who has become a dear friend. Surrounded by her usual creative chaos we spent the next hours catching up on all of her many interests and projects. As the day shifted into night, she spoke of the latest endeavours of her children and grandchildren. Seamlessly she shifted into the then current political campaign and her infectious enthusiasm for a local candidate who she initially had met with gruelling scrutiny. Her usual pattern.

She also spoke of two individuals who she had recently heard from, people who wanted her to know how much their lives had been touched by her. She shared how she had helped these individuals while being the administrator of a support society for those with hearing impairments. She

seemed genuinely baffled that these individuals, along with others, felt that she had made a major difference in their lives simply by taking an interest in them and creating opportunities for them that enabled them to progress in their lives. As she spoke, I was reminded of many others she had spoken of over the years, people that she had helped in so many ways. For each one she had given the gift of herself, taking action on behalf of others. The acknowledgement of her gifts baffled her. To her it seemed self-evident that we do what we are in the position to do, we give what we are able to give. For her, acknowledgement was awkward.

I first met Sybille Hahn when I was asked many years ago to help Hesperus Fellowship plan and then build a major expansion of its original facility. At the time, Sybille was the Fellowship's administrator. Looking back to those first meetings, I met what I learned over the years was something essential about her. She cared passionately for what she devoted herself to. Being accepted as one who she takes on with intense commitment did not come automatically. She was highly protective of her charge – Hesperus Fellowship – committed to its ideals and to helping realize them. She was ever watchful, needing to be assured that those involved would share these ideals.

So it was with me. One of my first impressions was that Sybille was a lioness, ever protective of her Hesperus cubs. In our initial meetings I had the experience of being scrutinized, whether I could be taken into

her sphere of concern. I feel myself blessed that she felt she could include me in her vast network of people and initiatives to whom she committed herself, to whom she gave the gift of who she was, fully, without reservations.

After our evening together and the meetings of the following days, I left Hesperus for the Goetheanum. As I flew into the night, I was again given a quiet space, a reflective stillness. The remains of a late dinner had been cleared away. Around me fellow passengers pulled up blankets and leaned into pillows. The lights dimmed. Those around me slipped into sleep. In this quiet space I found myself reflecting again on our evening together, and of all that Sybille had devoted herself to with such enthusiasm over so many years.

The reflections expanded. One after another the many individuals who had given me the gift of themselves came to me. I felt accompanied by so many who, in bestowing their gifts, had helped me, supported me build the fabric that had become my life.

The intricacy of this living fabric of relationships became ever more elaborate. In its complex intricacy it revealed a strength, even something like a creative force, that works out into the world – far greater than what I could include in my imagination. A sense came of being contained, of being held. The threads of our individual destinies weaving us into a vessel made of the gifts of our unique capacities – yet far greater than us all.

A deep sense of responsibility came of the importance of actively perceiving and acknowledging the reality of this cosmos of intricately interrelated constellation that we are. And with it, a new awareness of the profound significance of the deed of Rudolf Steiner – his decision to consciously become part of this vast intricate living tapestry – this vessel that contains us, that sustains us. To consciously see this vessel of destiny threads, to experience this in its reality, I realized is a critical task for us – for it gains strength and effectiveness by being actively perceived.

Arriving at the Goetheanum, I received a note from Hesperus Village. It included what has become a familiar announcement, one that Sybille herself had created as a way of communicating the passing on of one of her fellow Hesperus residents. The notice included her familiar face – her warm smile, her rosy cheeks and red hair. In the midst of all of her passions for life Sybille had crossed over the threshold early in the morning of October 22nd.

With warm regards,



A handwritten signature in black ink, appearing to be 'Bert Chase', written over a white background.

Bert Chase
General Secretary for Canada

FROM THE GOETHEANUM

Greater participation of members worldwide

A society relies on communication among its members – among us; and given that we are active worldwide in the Anthroposophical Society we need tools for this kind of exchange. Anthroposophy Worldwide is one such tool.

At this year's AGM we took up a proposal from the Nordic countries and discussed how members who cannot travel to Dornach can nevertheless participate in the Annual General Meeting and the decisions taken there. Among the suggestions made were voting by letter and regulations for the AGM process. In November the members of the Conference of Country Societies (formerly: country representatives) asked the Executive Council at the Goetheanum to stream parts of the 2020 AGM live in English and German so that members all over the world can at least participate in some of the events. Preparations, too, should be shared, for instance by making it possible for members to send written contributions prior to the AGM. In a trial run, a committee will advise the Executive Council on how to deal with submitted motions. With some experience of such a procedure one then needs to assess whether it is conducive to strengthening our common awareness of the anthroposophical impulse.

Shared responsibility

A further form of participation will consist in including the general secretaries and country representatives more directly. Following positive feedback from the members at the last Annual Conference and the agreement



Justus Wittich

of the Conference of Country Societies, the Executive Council at the Goetheanum would like to ask at the 2020 AGM that the conference of presently 36 country societies be included

in the Statutes as an organ of the General Anthroposophical Society. When the treasurers of the Anthroposophical Societies worldwide met at Rudolf Steiner House in London on 9 and 10 November, it became apparent that, on the strength of – in this case – 80 percent of members represented, a community can take on responsibility and convey incentives if they work together critically as well as trustfully.

Justus Wittich, Goetheanum the Executive Council at the Goetheanum would like to ask at the 2020 AGM that the conference of presently 36 country societies be included in the Statutes as an organ of the General Anthroposophical Society. When the treasurers of the Anthroposophical Societies worldwide met at Rudolf Steiner House in London on 9 and 10 November, it became apparent that, on the strength of – in this case – 80 percent of members represented,

a community can take on responsibility and convey incentives if they work together critically as well as trustfully.

Justus Wittich, Goetheanum

Branch and Membership Development Group

from Robert McKay & Susan Koppersmith

The Council is working with several mandate groups to engage Society members more directly and collaboratively. In my two years of working with the Council, I have come to realize



how much work there is to be done to promote and support anthroposophy in Canada. There is a great need for members on and off the Council to work together with initiatives because so much needs to be done. The contact person for each mandate group is the Council member whose task it is to keep the Council informed. Decisions of the mandate groups go to the Council to be ratified.

At one of the breaks at the Montreal AGM last May, I met Robert McKay from Toronto. We introduced ourselves and soon found out we were both heavily involved in Branch life

in our respective communities and liked this work.

Within a few minutes of meeting we formed a new mandate group. It was Robert's idea to call ourselves the Branch and Membership Development Mandate Group and to meet regularly. We had our first Zoom videoconference meeting in August and have had monthly Zoom meetings since then. We are at present establishing our Terms of Reference and thinking about projects that we want to take on.

Along the way we have collected a few more members — Janine Sade from Barrie, Mark McGivern from Victoria and, lately, Monika Yurkovich from Toronto and Nicolette Genier from Duncan.



Our mandate group would like to gather information about the various branches and groups and also other initiatives with some details on how they work. There is, to be true, some information on our Society website but we would like to know more, in some cases.

We are compiling a questionnaire that we expect to circulate to the contact people of various branches and groups. We are very much looking forward to hearing from these contacts.

Canada is such a big country with many branches and groups not in direct contact with each other. Our mandate group wants to foster a shared mood of fellowship with

Society members and friends across the country.

We want to hear from you: we will be in touch!

With warm wishes,

Susan Koppersmith
BC Council Rep

The Grail Quest, or the art of asking the true question - a Michel Dongois interview

Since 1967, Jean Poyard has been interested in the history of esoteric Christianity, by way of Eastern orthodoxy. For over 30 years he has carried on research into the Grail tradition and the spiritual impulse of the Knights Templar. He is a member of the Anthroposophical Society in France (1988) and a member of the School for Spiritual Science (2003). Since retiring from an active professional career and stepping back from his responsibilities as director in the area of social housing, he has devoted his time to his research in the above mentioned fields. He has lectured extensively, and is the author of



Jean Poyard

Le Graal, queste christique et templière ("The Grail and Templar Streams as Christian quests), published by Dervy. The following interview with Michel Dongois took place this fall in Paris.

Why was Chrétien de Troyes' romance *Perceval ou le Conte du Graal* left unfinished?

The Perceval romance is generally considered to be an unfinished work. The story does indeed end abruptly, as if the author set down his pen one evening, never to take it up again. However, a step by step analysis of this text, which derives from the highest tradition, reveals a rigorous architecture showing that the Grail story has

been brought to its completion, in spite of seeming at first glance to be unfinished!

The Grail legend is like the human being, incomplete, as we can observe every day of our lives; it is like the evolution of History itself, going forward step by step on its way towards fulfillment. As is the case with Christianity – still in

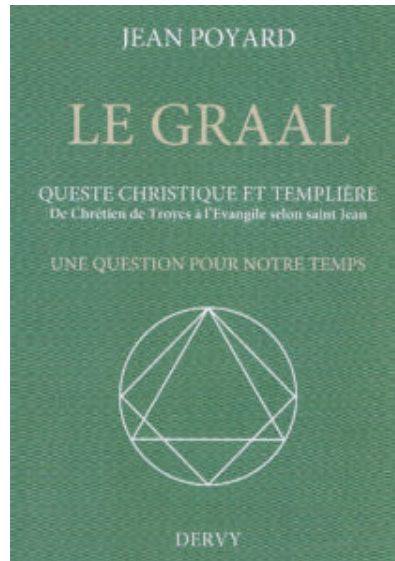
its adolescent stage when considered from the perspective of an adult Christianity that is somewhere in the future. In this sense, the Grail story is in its essence a question, which

is why it has given birth to a multiplicity of offspring and why it remains a source of soul searching and inspiration. Its unfinished nature has a germinative potential which by its very nature reveals the essence of the quest. It is an *enigma* – meaning, etymologically speaking, a word waiting to be revealed.

Everything is there, in seed form, in the romance of Perceval, though hidden behind a veil of what appear to be naive symbols and images. In order to untie the “Gordian Knot” of the tale, one must keep in mind the fact that Perceval symbolises both an individual path, which is fulfilled in the romance, and the evolutionary path of mankind as a whole, which is in a process of becoming! Thus, Perceval does not ask the healing question required to cure the Fisher King, which would have led the story to a premature ending. And yet, this does not keep him from continuing to strive for personal development, nor from learning his true name and discovering those of the divine entities. On the other hand, we cannot say that this initiation tale is finished as far as the future evolution of mankind as a whole is concerned. It is as if Chrétien de Troyes had set a date for some future time, an era that will only come after many more developments have come to pass and yet is now opening up before us. It all comes down to this: will mankind be able to ask here and

now the Question that can heal the Fisher King?

What connection can be made between this quest and the questions we ask (ourselves) and those we do not ask (ourselves)? How can we learn to live with our questions and also learn to share them?



There is no Quest without questions. The Question itself honours the human being as much as the answer does. For the solution is contained as a seed in any question that is asked in the right way. In this respect, the Grail is the Art of

posing the true question. In order to be on the right path, a human being must be a “questioning being” throughout his entire life. It is said that in order to evolve, a human being must feel a thirst for knowing and understanding, and that this thirst must be as intense as the thirst one would experience when having to go several days without water in extreme heat!

We must also keep in mind that the human being, like Perceval, is a being who experiences encounters, and that the Grail was always depicted not through concepts and philosophical elucubrations but rather by means of life stories replete with encounters. Perceval’s biography takes its example from the most sublime model, that of the life of Christ-Jesus.

Indeed, in the Gospels, Christ often responds to a question with another question, in such

a way that His Word not be imprisoned in any commonplace truth, which would have no life. Thus, the maieutic approach is a form of wisdom that is developed while walking. It requires that a human being be an eternal pilgrim. This is why it is said that the mother of the most eminent of all peripatetic philosophers, Aristotle, was a midwife. Living with unresolved questions is a difficult thing to do, but such is the burden of the human condition. The real problem is the “non-questioning human being”.

How is the Grail connected to the mystery of the *I am*, the search for the Self?

The Grail is symbolised in different ways, according to the various traditions. But in every instance, it is a search for a treasure – for the hidden reality of the human being. In this sense, we can consider the Grail to be rooted in the essential mystery of the identity of Earth itself, of mankind as a whole and of each one of us – the Mystery of Golgotha. The Grail saga speaks of the mystery of the Christ principle. Its author identifies himself as a Christian. And this must be taken literally! Such is the initiation path of the one we call Perceval, journeying towards the meeting with the One who will transform his life. The entire Grail Question is contained in the dialog that took place between Jesus and Nicodemus, described as having occurred at night in order to characterise its esoteric dimension. Indeed, there lies the true question: is it possible to be born again through the force of Christ even though one is already old? And if so, how? To be old means having endured the

deterioration brought about by time and by one’s own ego.

An old adage states the following truth: “Learn to know the one thing through which you will know the All”. That thing is the spark of the Christ impulse that the human being carries within and is nothing other than the true “I” longing to reveal itself. Here we recognise the Socratic imperative, the « know yourself » by means of which it is said that the human being will “know the Gods”, that is, the world itself.

The Grail Quest is a search for the path which leads to Christ through the attainment of self-knowledge. This is Perceval’s journey from ignorance and illusion to knowledge of Christ, whom he encounters in the Grail Castle. It is after having met the Fisher King, now sitting next to the bright flames of the large fireplace, that he has a transformative experience – he learns his own true name – an initiation name: Perceval. Such is the new human being, “twice born” spiritually, who reveals himself in Knowledge and achieves fulfillment through love. It is thus that the meeting with the Christ-Fisher King takes place in the Grail Castle, which of course is not to be found on any map, but lives rather in the pure inner sanctuary of the human heart.

Chrétien de Troyes, in his *Perceval ou le Conte du Graal*, depicts the relational or “heart” aspect. Wolfram von Eschenbach, in his *Parzival*, gives a more cosmic perspective. Is it not true that Anthroposophy needs both?

It can never be a question of separating the

“heart” from its cosmic dimension. If we compare the two authors, who are beautifully complementary, we see that Chrétien de Troyes is more allusive and “archetypal”, prompting us to meditate on the symbols and images, which are of great purity. Wolfram von Eschenbach is certainly more explicit and, one could say, more “incarnated”.

It is important to note that the characters in Chrétien’s *Conte du Graal* remain for the most part nameless. On the other hand, the characters in *Parzival* have names, and their biographies are intertwined. Also, it is only after having his spiritual identity revealed to him that the holy names are conveyed to Perceval, and then only by way of a secret prayer and under strict oath not to speak them to anyone. Wolfram, on the other hand, gives many explicit indications concerning the cosmic dimension of the Grail.

But it is indeed through the union of the human being with the cosmos that the anthroposophical path must be discovered by each one individually. The specificity of this path lies precisely in this balance and in the fact that one’s spiritual work must be carried out while surrounded by the trials and tribulations of the outer world. The human being is called upon to practice this equilibrium between meditation and the world, in the broadest sense. For self-knowledge is the key to the door to knowledge of the cosmos. This union of man and world has a name: the Temple.

You have said that the 12th century is a sort of mirror of the beginning of our

millennium. Does the Grail still have meaning for us in today’s world?

The Christian Middle Ages were actually not “middling” at all, but rather an era that was to play a central role in the development of Christianity, especially in the 12th and 13th centuries. This was a “golden age” which saw the development of the Grail legend, the founding of the Temple under the high patronage of Saint Bernard, the artistic movement of courtly love, the development of the liberal arts, and the construction of the gothic cathedrals. It was, on many levels, a time of Whitsun, directly linked to the Mystery of Golgotha and the Holy Land. For Wolfram von Eschenbach in his *Parzival*, the knights of the Grail were identical with those belonging to the inner circle of the Temple. This Christ impulse thus appeared in a threefold manifestation, like the “three unities” rule of classical theatre, to Christianise the continent which was to become Europe: the Temple; the Grail Legend, and the ogival-shaped stone cathedral. The Templar Grail Knights planted the seeds of what was to become the new epoch, beginning with the end of the 19th century and extending through the millennium that has just ended.

Therefore, we can say that our 21st century has a close link with that former era. Perceval is already a modern hero who anticipates our present time, because he wants to know and understand what for the longest time could only be received as faith, and he has the capacity to do so. A new Grail Quest must now see the light of day; a Christ conscience must penetrate the totality of human activities. But this obviously requires

that mankind as a whole gain awareness of its role and its mission. Mother earth is suffering as she attempts to give birth to a new humanity. Her convulsions bear witness to this situation. For it is always the Human Being who stands at the crossroads of History. Therefore, the Quest for the Grail is a Question for our contemporary world.

Vancouver Mystery Drama Group

On the west coast, the Vancouver Mystery Drama group is alive and active.

We are a group of about 12 or more who rehearse one weekend a month. Marie-Reine Adams, who has had much experience working with a mystery drama group in the United Kingdom, travels to Vancouver from Vancouver Island to direct us. We are also grateful for Anja Macmurchie who accompanies her and helps us with speech and drama exercises.

At present we are working with the *Portal of Initiation* with the plan of sharing some rehearsals with the public in the new year and the spring. We hope to have a performance in early July.

It is amazing to witness all the little miracles that happen around our practices. Even those with small parts benefit from hearing, repeatedly, the longer speeches of some others. In scene one we are introduced to all the characters and their views of life. One can feel one's soul expand, gaining sympathy for many different points of view.

We struggle with our parts as each tries to feel the words he speaks coming from the depths of the soul. Finding the appropriate gesture is important. The spoken word is transformed gesture; it is bodily motion changed to sound. Watching each other grapple with all of this is like watching a play within a play. Improvements come in leaps and bounds.

Along the way our group has had some setbacks. At present, our Strader is very ill and we do not know if and when he will be able to rejoin us. For the time being, another member of the cast has stepped in to read his part.

The latest miracle: one of our cast members invited a person very new to anthroposophy to visit a rehearsal and consider taking the part of Felicia, as we have been without a Felicia since the beginning. This woman had learned a few of the lines and immediately stepped into the part as if she was born for it. We all spontaneously applauded her first efforts!

We always need donations to pay for rehearsal space and travel expenses. If you are able to help, please be in touch with Marie-Reine at:

vancouvermysterydramagroup@gmail.com

Susan Koppersmith
Vancouver

OBITUARY

**Sybille Hahn, March 19, 1944 ~
October 22, 2019**

Having been a part of Hesperus for over 25 years, in many ways Sybille embodied the vision of Hesperus...life-fulfilling elderhood. She was actively involved, engaged and inclusive. Through her time with Hesperus, she held the roles of board member, administrator and most recently that of a volunteer and resident. She played an integral role in the creation of our new building and she remained committed to her strong connections to the other anthroposophical initiatives on this campus. She was tireless in her efforts to build community.

We each have our own path in life but hers can be an inspiration. As Robert Massoud, the MC at her Celebration of Life said, "the best part of this event to celebrate Sybille is that it causes each of us to examine ourselves and what we stand for and take courage from her example of commitment and love."

Sybille had a very difficult childhood but did not let that rule her life...rather she worked to rise above it. Born on March 19, 1944 in Militsch, Silesia - now part of Poland but at the time part of Germany and before that of Prussia...a land and battleground between empires for 200 years. Her family fled Militsch in January 1945 and lived in various

refugee camps until early 1946. A few years ago Sybille rallied people in the Hesperus community to sponsor a refugee family from Syria. She knew what it was to be a refugee.

While fiercely independent, Sybille was especially grateful for living in a community where she could work at cultivating what is truly human by "rubbing up against others." Sybille's daughter Hilary spoke at the Celebration. "All her years of working and seeking led her to Hesperus. With you, she built community and experienced friendship and camaraderie. With you, she lived a life of creativity, ceremony and ritual deeply rooted in the earth and life's cycle. With you, she felt a sense of purpose, meaning and spiritual fulfilment. She lived her happiest years amongst you all. For the last five days, I have lived in the bosom of that warmth and kindness and have experienced first hand what my mother has been trying to explain to me my whole life. And like most mother/daughter relationships, I can say that only now in her passing, do I understand Sybille more fully."

As a young person in the sixties, she read voraciously (comparative religion, Buddhism, Sartre, Nietzsche, Marx, Rand, Hesse). Through Yaqoob and Antje Ghaznavi she met Waldorf where her two children attended the Toronto Waldorf School. Her years as a student of Theravada Buddhism made it easy to find her way into Anthroposophy. Through this connection with Yaqoob and Antje she had the opportunity to meet teachers and Anthroposophists and benefited from

countless conversations paving the way for life at TWS and Hesperus.

Sybille was idealistic and worked to make the world a better place whether it was through supporting a politician she believed in or trying to change the culture of aging by advocating on behalf of seniors at a roundtable meeting with Deb Schulte, currently the Minister for Seniors. She did all this out of pure love and devotion to the ideals of equality, justice and above all for people.

The two pieces below were found in Sybille's belongings after her crossing.

*And, so I cross over
Energy willed, disperses.
Sounds seen fade away.
Sights heard melt.
Experience in memory held or not.
Only love remains.
s.b.hahn*

"I am grateful for the people who touched my life in so many ways providing what I needed when it was needed. I am sure they were inspired by angels as I most likely was when I had the occasional opportunity to be of assistance to others. I am grateful for and proud of my children and grandchildren; and, very grateful they live nearby. In sum, I do believe I have had a charmed life and I feel very loved and appreciated, by friends and neighbours." Sybille

Reprinted from Hesperus December Newsletter

From the Goetheanum



Branch work as a cultural impulse

Not only is the public becoming more and more polarized, but among us we also find views that tend to polarize. However, they do not always need to be recognized as such, but rather point to essential challenges for all of us and show the diversity that lives actively among us. Thus, the question of how to deal with such challenges arises.

This also applies to our publications, which have different objectives: "Anthroposophy Worldwide" (AWW), the official newsletter of the Anthroposophical Society, and "Ein Nachrichtenblatt" (ENB), which also sees itself as a newsletter on "What is going on in the Anthroposophical Society".

We therefore have invited the editors to our meeting and asked them to support us in our search for and development of a culture which accepts different views and seeks to discover new views and insights based on mutual understanding.

When cooperation is established in this way, we may perhaps speak of a cultural impulse that could have significance beyond the work of the Branches and Groups, thus having an impact in the public sphere.

In order to learn to realize such a calm way of dealing with each other ("in stillness of thought") more and more, an excerpt from the 3rd verse of the "Foundation Stone

Meditation" (the annual motif) could form the golden foundation of this attempt:

...

*Practise spirit-beholding
In stillness of thought,
Where the gods' eternal aims
Bestow the light of cosmic being
On your own I
For free and active willing.
And you will truly think
In human spirit depths.*

...

We warmly invite all those who are active in and feel responsible for the Branch and Group work, to participate in our gathering.

Joan Sleigh for the Executive Council of the GAS at the Goetheanum, Andreas Heertsch and Ronald Templeton for the Branch at the Goetheanum

Programme

1.4.2019 17:00 Welcome [Joan Sleigh] followed by an introduction to the topic [NN, not yet confirmed]

1.4.2020 20:00 Easter Celebration of the Branches around the Goetheanum (All are warmly invited)

2.4.2020 09:00 Introduction to the topic [Andreas Heertsch]: Goals of our publication organs [Sebastian Jünger/Kersten Juel & Roland Tüscher].

2.4.2020 10:15 Break

2.4.2020 11:00 Working groups on the topic

2.4.2020 11:45 Plenary on the topic

2.4.2020 12:30 End of the meeting



Dear Friends responsible for the Anthroposophical Society, Dear General Secretaries and Country Representatives, Dear Councils and Treasurers, Dear members responsible for Branch and Group,

Dear Friends,

In the spirit of "Save the Date" we would like to give you the exact dates and times of the intense week of the Anthroposophical Annual Conference in March/April 2020, in which we hope for rich and plentiful encounters, initiatives and achievements from all the work in the worldwide society. Please diarize and prepare the following dates and times on the next page:

We are looking forward to welcoming you at the Goetheanum!

With kind regards Justus Wittich

For the Executive Council

Annual Conferences of the Anthroposophical Society

from 30th March to 5th April 2020 at the Goetheanum in Dornach/Switzerland.

Monday, 30th March, 2020, starting at 9.00 a.m.: Conference of the Country Representatives (until Wednesday, 1st April, 12.30 p.m.)
in the hall of the Rudolf Steiner-Halde

Wednesday, 1st April 2020, starting at 5.00 p.m.: Meeting of the Councils and Treasurers of the national societies in joint and separate session (until Thursday, 2nd April, 12.30 p.m.)
in the hall and studio of the Rudolf Steiner-Halde Contact of the international Treasurers: Claus Bohne, Great-Britain, treasurer@anth.org.uk

at the same time

Wednesday, 1st April 2020 starting at 5.00 p.m.: Meeting of those responsible for Branches and Groups in the countries (until Thursday, 2nd April, 12.30 p.m.) in the Holzhaus (wooden house).

Thursday, 2nd April, starting at 5.00 p.m.: Annual Conference and General Meeting of Members of the General Anthroposophical Society (until Sunday, 5th April, 12.30 p.m.)
at the Goetheanum

Meeting of those responsible for Branches and Groups in the countries (until Thursday, 2nd April, 12.30 p.m.) in the Holzhaus (wooden house).

Annual Conference and General Meeting of Members of the General Anthroposophical Society (until Sunday, 5th April, 12.30 p.m.)
at the Goetheanum

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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

Gregory Scott, Vancouver

Tel: (905)-737-5019

Patricia Smith, North Vancouver

Tel: (604) 988-3970

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John Glanzer, Calgary

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**Collegium - School of Spiritual
Science
North America**

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d'Anthroposophie générale~

General Secretary - United States

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