

Glimpses

Newsletter of the
Anthroposophical Society in
Canada

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From the World Society Toward 2023

Dear Members and Friends of the
Anthroposophical Society in Canada,

What is biography? We all journey through our waking hours immersed in the flow of our lives. It is only on occasion that life confronts us and we are called to attend to the organizing patterns of this stream of life. We are called to wake. It is then that we have the possibility of seeing through life's fabric into the principles that guide life's narrative. Like chapter headings in the book of our lives, these points of consciousness provide us with an orientation to the 'one' living this life; the one we call 'myself'. Unlike our hands or feet that quietly support life, this 'myself' has a complex relationship to this body given to it, to dwell in, to unfold itself within.

From the beginning of the 20th century the question of this 'self' has become a key for understanding what it is to be human in our time. It gave birth to the whole field of psychotherapeutic inquiry. This great mystery of the self also stands at the heart of anthroposophy and has been greatly elaborated upon through the wide field of biography work developed out of it. This sphere of research has been central to cultivating an understanding of this self that lives through the narrative of our daily lives.

Also important is the realization that this great gift of earthly life is only one aspect of the fullness of who we are. This 'totality' dwells beyond space and time, lending an aspect of itself to incarnation. This 'greater self' also has its journey, its biography. It has its existence, one intimately intertwined with the life of 'myself'. This aspect of our being that does not come into incarnation also has the community to which it belongs. A community that awakens in it impulses for its own evolution, impulses that become part of what slumbers within us as we

unfold the narrative of life in incarnation, in space and in time.

For each one of us this journey through life is wondrously unique. Though we may live closely with another, all that unfolds in these interconnected journeys is distinct. This great mystery, though we share our intimate lives with another, these parallel journeys are distinct and separate and often cause pain. Pain that can lead us to want to understand, a longing to know myself. Despite the singularity of our individual lives, all of us considering these words share a pivotal biographical event, standing before anthroposophy's doorway. For each of us, this event fundamentally altered the configuration of our biographical journeys. The fabric of life leading to this meeting was transformed when we chose to step through that portal. What led us here?

This entity we call anthroposophy, in all of its manifold aspects, has its own existence, a life made present in our world. Its fullness, its full reality, dwells beyond space and time – as does ours. The being of anthroposophy also lends but an aspect of itself to become outwardly present. The Christmas Conference of 1923/24 is that birth point when a profound reality crosses over and enters into the vessel that Rudolf Steiner had prepared for it. As our lives are filled with rhythmic processes that link the self on this side of the threshold with the self on the other side of threshold, so too does this being of anthroposophy have its life rhythms. All of anthroposophy has to do with the highest possibility for humanity whose archetype is inseparable from its impulse. So, of the many rhythms that permeate the life of this vessel for anthroposophy, the most significant is that of this Archetype of Humanity, 33 1/3 years. From this birth point with the Christmas Conference this great rhythm is fundamental to anthroposophy's biography, a pulse-beat that has come to a conclusion and new beginning twice in the past century; the pulse-beat that will come to a third resolution at Christmas 2023/24.

The great question that stands before us is — what will the new beginning be? How can we turn toward this question?

If we look into the world over this past century, anthroposophy has revealed itself with a complexity difficult to imagine. But is this great flowering but the manifestation of the power of what we have inherited, what comes from the majesty of its birth? Have we spent our inheritance, or is this a point of awakening? Are we being called to apprehend that what has come to fruition in this century has its origins beyond outer manifestation?

The reality that stands behind anthroposophy in the world and the reality that stands behind our incarnated selves, dwell together. It is this intimate relationship between that aspect of the self that is eternal and those beings who care for humanity's evolution, that has led each of us to this turning point in our lives. So it is this aspect of ourselves that dwells beyond the sense visible world that can guide us toward what now needs to arise in our shared life in anthroposophy. How might we access this guidance?

One of the greatest gifts of anthroposophy is the discovery of a unique community to which we belong. We are given the possibility of finding a circle of individuals who we can recognize; who we intuitively 'know', who karmic necessity has drawn together.

Can we discern among these anthroposophical friends a circle we can deeply trust and commit to work with in a special way – in a way intended to reach through to the relationship between our essential being and the being of anthroposophy? Can we seek for and find this circle? Then, can we commit to work with each other in such a way that we become receptive to what is being asked of us as we approach this new beginning? To do this we can turn to our biographies, not in our accustomed way which leads us to a knowing of the self in incarnation, but to the impulses awakened in the trans-personal self by

the Archetype of Humanity. The doorway through our individual biographies to these impulses for the future cannot come out of our individual work, but out of our work with each other. It is through the selfless listening into the hidden patterning of our biography that the other can sense through our biographies to the universal.

This can be taken up by the group as a threefold process. Each member of the group looks to their own biography, attending to signature qualities that can indicate the essence of their impulses for this life. Our earliest memory can have these qualities embedded in it. Having completed this preparatory work, each individual then brings what they have come to while the others in the circle intensely listen, without comment or question, allowing the soul mood of the speaker to dawn within themselves.

To be effective this process needs two distinct aspects. First, the key aspects of our biographical journey before coming to the threshold of anthroposophy. Then, those aspects after 'recognizing' anthroposophy, after entering into the body of anthroposophy. Each individual takes one session to go through this twofold process while the balance of the group takes in what is said, without discussion, without critique. Between each meeting of the group, those who have been listening recall and strengthen their impressions of what they have heard, taking them into their sleep. Then after a time the group gathers again and the next individual shares their twofold process. This repeats itself until all members of the circle have brought both aspects of their biographical preparation.

To intently listen with open warmth, without judgment, becomes a force that allows something of the essential being of the other to bloom within our souls. This process can slowly reveal what lies within the outer manifestation of our biographies, can touch the impulses that are the foundations of our earthly lives. Inseparable from these pre-birth resolves is our interrelationship with those beings who stand

behind what has brought anthroposophy into the world. These beings and our own being are intimately interlinked and it is the overlapping at the level of being that we seek through this endeavour.

After each member of the circle has had the opportunity to take this first step, the group can then take a next, much more difficult, critical step. Each individual goes back to the point when anthroposophy became central to their lives and as vividly as possible imagines what their biography would have been without this meeting with anthroposophy. If possible, this can be extended to imagine what the world would now be if Rudolf Steiner had not prepared for anthroposophy to come into the world a century ago. What would the world be without all that has arisen out of anthroposophy?

As with the first part of the exercise, only one person brings their contributions to each meeting, and the balance of the circle inwardly carries what has been brought until the next meeting takes place.

These three steps become an invitation to the future to reveal itself to us. Having completed this threefold process the group can become an open soul space, a 'listening through' to what can awaken in us as an 'after experience' that prepares us for this new phase in anthroposophy's biography.

Is this a process that we can recognize? Can enough of us sense that it can become an impulse for movement, inner movement, toward this critical point in time? If so, then in the coming year we can begin to work in these circles across the country and then come together to share what can gradually grow out of this common work. In this way we can turn toward what is asked of us as we approach this new phase in this life that we share. In this way, as we approach this new Christmas event we do so, not out of what we would want the event to be, but out of a resolve to meet what is now needed for the presence of anthroposophy to go

into a new century with ever growing affect on our culture and on those who will come into earthly life seeking her.

With warm regards,

With warm regards,

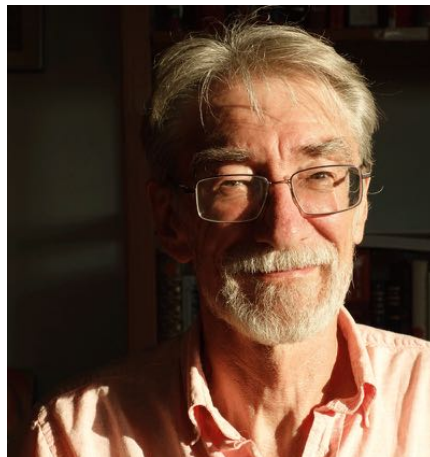
Bert Chase

General Secretary

Interview with Paul Hodgkins with Geraldine Snowden and Robert McKay December 2019

Part 1

Paul Hodgkins was born in the Midlands in England on January 31, 1947. He immigrated to Canada in the mid-1960's. He married twice, once in 1971 and a second time in 1990 to his wife Susan Richard. He has five children (Philip, born September 26, 1979; Will born August 12, 1984; Evelyn born August 3, 1984; Charlotte born April 7, 1992 and Beatrice born on July 20, 1995). After several different occupations, he began teaching in a Waldorf School in 1985 and later focused on anthroposophical adult education. Paul was the Program Director of the Rudolf Steiner Centre Toronto's Foundation Studies Encounter



Paul Hodgkins (Photo: Richard Chomko)

Course for many years, stepping back in the 2019/20 year due to his current illness. The following interview was conducted at Paul's home in Toronto.

GS: Can you tell us a little bit about yourself and your biography?

PH: Well... I was born at a very early age but I can't remember a thing about that... General biography stuff? Where I grew up and stuff like that?

GS: (laughing and nodding)

PH: I grew up in a working class family in England. I was kind of a dreamy kid. I was raised as a Catholic and went to Catholic schools but I didn't do too well with that. In my adolescence I had a quarrel with the church. I didn't like what was coming in the religion lessons. I didn't like the prejudices. I didn't like the—I don't know how to put it—the lack of friendship I felt from the teachers. Not that I wanted to be friends so much but there was no attempt get the teachers and students together. It was just a job for them.

So I left school not having done very well. To get myself out of that situation, I had to eventually write an exam to join the British civil service which I did. I became a clerk where everything was written with a fountain pen. I had to leave home for that. I left at about age 17.

It was during that time that one of my friends told me about a man who owned a fish and chips shop. This man had gotten the money to buy his shop through working in a gold mine in

Canada. My friend and I met with him and he convinced us to go to Canada to make our fortune. So at 19 we set off to Canada to make our fortune. We worked in a gold mine in Red Lake, northwest Ontario, for about two years. We did make a lot of money but we spent it all. It took us less time to spend it than it took to make it.

Is this interesting?

GS:(laughing) Yes, please go on.

PH:Really? Okay. Well, at that point we decided to go to B.C. to work on fishing boats because we had heard we could make more money on fishing boats. We left Red Lake and came down through Toronto, intending to head west.

In Toronto, as luck would have it, my friend fell in love

with a girl. Then I too met a girl and fell in love. My girlfriend was much more cultured than I was. She began to bring me out of my working class background and educated me culturally. She wasn't stuck up or anything but she appreciated life's finer things.

While I was dating her I joined IBM. I also had to write an exam to get into IBM. It was like an intelligence test and was about three hours long. At that time, IBM wasn't really interested in qualifications. They were interested in intelligence quotient and that sort of thing. I started as an operator in the IBM test centre helping IBM customers to work out their program needs before they actually purchased their computer. In those days – in the late 1960's – a computer was between one and three million dollars. You only bought one and it would fill a room. This was a third generation computer; we all felt we were working at the cutting edge of technology.

I then moved into the education department of IBM and found that I had knack for teaching. Still, I found the work soul destroying – something about computers – I did that for about four years and then I quit. I did not have another job to go to, I just quit. I didn't know what I was going to do. I don't know if I

would have put it in those terms back then: "I am quitting because this is soul destroying". I knew it made me miserable.

By this time I was in my mid-twenties. I knew I could always earn money. I took on a job cleaning: mopping floors, cleaning windows, and things like that. It was just something interim but I quite liked that work. It was easy and I was cleaning a trio of bookstores in Toronto which gave me the chance to take up some serious reading. I had started reading at IBM. Someone had put me on to Plato's dialogues. I read some philosophy in a kind of haphazard way and I didn't find it entirely satisfying. I asked myself, "If philosophy is so great, why does it change from one generation to the next? Is there any permanency in this?" It might not have been the right question, but that was my question. I was an atheist and moved on to mathematics and science, reading at about a high school level. Then someone told me there are Eastern philosophies that can raise your consciousness. In reading this material, I had to get over the spiritual connotations. I was looking for things that were evidential or materially sound but I kept reading and investigated Daoism, Yoga, and Buddhism. I became particularly interested in Zen Buddhism which seemed to me the best of both worlds. It was very straightforward and only to do with one's own consciousness.

By the time I was in my late 20s, I was far removed from IBM or the need to make money. I had come into the alternative world. By now I had lost all interest in money or a career. I read a

book about vegetarianism, met a vegetarian, and became a vegetarian. I began to shop at my local health food store and the guy that owned the store offered me a job. That store eventually became the biggest natural food store in Toronto with 300 bulk bins. This was long before the Big Carrot. It is long since closed down. During the next few years, I tried all sorts of diets: macrobiotics, veganism, dairy free, juice fasting, water fasting, brown rice fasting and so on. When customers came in to the store I was able to speak their language regardless of which group they were in. So I became something of a go-to person in

the store. Not that I really knew anything but I knew which book to point them to. I could say, "Here, read this book!"

Then I had an experience - a kind of wake up - that art was to play a role in my life; that this had always been intended. The experience was caused by a television program about Alex Colville. So, I took myself off to university in Montreal to study art. When I got to university, I found that stripes were the "in thing". Molinari was painting vertical strips, Yves Gaucher was painting horizontal strips, and Claude Tousignant was painting concentric circles and there was a lady painting wavy strips, wavy lines...Gaucher took it to its inevitable conclusion and painted a canvas just one colour—as big as that wall there—red. Nevertheless, I had some intense and interesting experiences. These were intelligent men and woman.

I left when my first child was born. I went back to work in the health food store for a while. Now that I had a child, I started thinking about school and I didn't want him to have my school experience. I just assumed all schools were like what I had. Actually, the Canadian schools are much nicer but I didn't know that. I was untrusting. So that was a question I was carrying.

There was another question that I had started to carry at that time as well. I don't know if I should share this. I really haven't shared it with anybody. My father had rheumatoid arthritis and as it became clear that he was approach death, I thought about Eastern gurus who took on the pains or illnesses of their students out of compassion. I was walking down the street wishing I could help my father. I thought about taking on his suffering. To my surprise, I found that I didn't have the compassion. I didn't really want to take on his pain—his physical suffering—on myself. I was horrified to admit this to myself. In that moment, there was this spiritual figure present, who I had known of all my life who took on the suffering of the world, and that was the Christ. It was as though the sky was filled with Christ...Christ wearing a crown of thorns and then it was as though I heard...well I didn't actually hear a voice...but what came to me was, "Stop seeking in any direction but this one."

I didn't rush off and become a 'born again' but I put my Buddhism to the side and started to look for a meaningful understanding of the Christ. So now I was looking for a good education for my son and I was looking for Christ. Because my experience at university had been unsatisfactory, I was also carrying a third question, trying to find something that made art meaningful. So these were my three questions. As it happens, at this time, I went into a book store – one of those New Age bookstores – and found three books, one about education, one about the Christ and one about colour, all by the same author—Rudolf Steiner—but none of which I could understand.

On the back of each of these books was the notice that if reader had not read the "five basic books", he cannot form a judgement on this material. So, I thought, "Well if I am going to understand these books, I will have to read these five basic books." I began to study these. I

couldn't understand the Philosophy of Freedom at all at first but I got along better with the other ones. Then I found out there was an Anthroposophical Society in Canada that had a centre on Lawton Boulevard. I began to get books from the library there, and going to any presentations that were given.

Then, Shirley Routledge invited me to participate in the first Waldorf teacher training program, which was only 12 weeks long. Through that, I met Coenraad van Houten and a student teacher named Paul. That summer he went to Ottawa to take up a class in the Waldorf school and by then Philip our son was ready for school. We couldn't possibly afford to put him in the Toronto Waldorf School, so I spoke to my friend Paul about the Ottawa Waldorf school. We ended up in Ottawa.

That decision really came about as a result of a kind of lucid dream. I was wondering intensely what are we going to do? Where are we going to send him to school? I had this dream that he was sitting on my shoulders on a bridge overlooking a regatta and behind us marching up the road came this band dressed in red and black uniforms and wearing bearskin hats. Then the men in uniform were standing outside of buildings that looked like Houses of Parliament. So I went the next day to a bookstore and got a book about Canada, thinking that the dream might be indicating London, Ontario. I said to myself, "Surely I am not meant to go back to England! Maybe it is symbolic of London in Ontario." I looked up London Ontario in the book and there was nothing that looked like that and then I came to a page on Ottawa and there was the very scene I had experienced in the dream. In Ottawa on Canada Day, there is a regatta under the bridge and there is march—a trooping of the colours—and I said, "Okay, we are going to Ottawa!" And sure enough that was the place to be.

I had a funny meeting with the founding teacher in Ottawa. Philip was his name. He was an older man, a melancholic. Paul introduced me to him and explained to him I was wondering which class my son should go into because his birthday was on the borderline. Philip said that it doesn't depend on the birthday but depends on the conception date. Those conceived before Christmas are in a group that have a relationship with Christ and those conceived after Christmas are in another group that has a different relationship with Christ. I later did a survey in the school of children with borderline birthdays and it was amazing how it confirmed what Philip said. But can you imagine someone now speaking like this to a prospective parent? Philip seemed to have no social awareness about making such a statement. He just told you straight out what he believed. Of course, I thought, "He's for me! This is a guy who is going to tell it like it is!"

To be continued in the May edition

Global Activation of Intention and Action

Last week [The Presencing Institute](#) at MIT launched the [Global Activation of Intention and Action](#) forum: an international community. Over 10,000 people from around the world registered for this forum and the community is growing exponentially as people are connecting to **presencing & collaborative leadership** work from all corners of the globe, and from all disciplines and walks of life.

In this forum, the Presencing Institute's co-founder Otto Scharmer shared his perspective of the opportunity for potential learning from this global disruption in the following way:

1. We are all connected
2. You change the system
3. When we face disruption, we have to be awake
4. In this moment we have a choice : to turn away, or turn towards change
5. The future depends upon the inner place from which we make this choice, from which we choose to change.

The three areas of change:

Open mind - change learning

Open heart - change democracy

Open will - change economy

Most importantly, the [GAIA Journey](#) involves the dynamic interaction between connecting globally and acting locally in place and interest specific communities. I am very pleased to announce that [The Parcival Project](#) is now officially a Presencing Institute/GAIA Journey 'interest hub' serving the exploration of collaborative leadership in the arts: "The universal musical trinity of **rhythm**, **melody**, and **harmony** can be transposed into the language of **Theory U** as **willing**, **thinking**, and **feeling**. Furthermore, the current emerging concept of "**timbre**" - the *quality* or *colour* of a sound and the **intention** of a performance - is dependent not only on the **inner state** of the **performer** but also that of the **listener**."

The Parcival Project's hub page on the GAIA site is: <https://www.presencing.org/community/hubs/the-parcival-project>.

(And for those of you in Montreal: <https://www.presencing.org/community/hubs/montreal-hub>)

There is probably also a Toronto hub ... not sure yet.

It is with great hope that I invite you to consider joining the GAIA Journey and becoming a member of The Parcival Project or any other hub in this international community working towards global transformation.

Emmanuel Vucovich

The Australian in the Room

New Adult Educator Path I and II (August 2019 and Feb/March 2020).

hands receive and give

warmly held community

- now I sit alone

Outside my small apartment in Highgate, near the Perth Central Business District, Western Australia, birds sing. I was woken by the guffawing laugh of kookaburras and now listen for the sweeter song of doves and wattle birds. I am in self-isolation.

I arrived a few days ago from Cleveland, Ohio after staying with dear friends in Erie PA for nearly two weeks. And I travelled there from Toronto after Path II of the NAE Training with Arlene Thorn at Bonnieview Farm near Meaford, Ontario from 28 February-8 March, 2020.

My journey was planned months ago. I returned to Australia on 24 March, just hours before the Western Australian borders were closed - thus my fourteen day self-isolation.

This preamble invites you to my story of discovery. Since my partner's death in 2014 and my retirement from 45 years of teaching and Arts' education in the public system in Western Australia, I have spent short and delightful periods of time with his sister and her partner in Erie, PA. Last June I enticed my two good friends to meet me in Toronto and to spend a few days exploring together.

Always interested in conferences when I travel, I investigated the possibility of Anthroposophical events in Toronto.

I discovered that there was to be a weekend conference *Moving Towards the Future* 8-9 June, 2019, presented by the New Adult Learning Movement (NALM). I was immediately interested. I had been opened to 'destiny learning' and Coenraad van Houten's work when training in Biography Work with Karl-Heinz Finke in Sydney, Australia from 2014-2016.

So I leapt in and found myself dog paddling as the mermaids and porpoise dived around me!

Everyone had either attended New Adult

Learning workshops or had, or were, actually presenting various linked classes. The Australian was the only one out of her depth. But I like the new and so doggedly did my best to keep up!

Arlene Thorn was the facilitator and modelled a clarity of mind and kindness of spirit that kept things flowing. We were treated to a comprehensive review of the life work of Coenraad van Houten by his widow Shirley Routledge-van Houten, specifically as it had emerged in her life. It was a gentle and encompassing talk and her love and respect for Coenraad van Houten was palpable.

I left with an invitation to return to Canada in August 2019 to attend Path I of the New Adult Educator Program. Within days I had my flights booked.

The August week at the lake with four other participants and Arlene was extraordinary.

Life shifting. The seven learning processes were explored in days of rhythmic discovery and friendship. I was inspired to share the work on my return to Western Australia.

A great joy in my life since 2017 is my ongoing work with three other women. We call ourselves the Word Sisters and we have written and performed a work that blends biography, the



L-R: The Word Sisters: Dale, Renate, Jenny and Rosemary, July 2019 after a week's Intensive at the Perth Waldorf School.

vowels and the planets in a piece called *Dancing Backwards*. We presented at the Australian Anthroposophical Conference in 2018 and at the Adelaide Fringe Festival in 2019. We are currently developing the second work exploring biographically through the consonants and the

zodiac. These friends found the seven learning processes a wonderful addition to the way we develop our work.

As a further diversion to the story, I returned to Perth after the August in Canada to rehearse and perform in a work developed by Jennifer and Horst Kornberger, Anthroposophical luminaries in Australia, along with five musicians and performers from Slovenia, three local actors and

a chorus of ten, in *Somnus*, an exploration of sleep for the Fremantle Biennale in November, 2019..

The importance of sleep and night work in New Adult Learning was complimented by this unique experience. I spent hours of rehearsal under the veil...

At the end of 2019 I was able to take a group of twelve through the seven learning processes. Many were long-time Anthroposophical members and I was heartened by their warm reception of the Seven Learning Processes. I will include some photographs of the Imaginations they created in relation to the presentation.

My booking for the New Adult Educator Path II was made as soon as the date and place were fixed. When I left Australia at the end of February the Coronavirus still seemed manageable.

It was so good to see my colleagues from Path I and to meet the two participants from BC. We were sequestered at Bonnieview Farm in Meaford, in the rolling hills of Grey County, which was blanketed in snow and ready to embrace Destiny Learning: a heartfelt place with rhythmic routine, kind friends and steady helm.

I have already set up Skype sessions to begin to share the practice with two of my Word Sisters. We may be in self-isolation but there are ways to connect. My only sadness is that it is unlikely that I will be able to attend Path III in August 2020 with my Canadian friends. And that sadness extends to our ailing world and all fellow travellers on this orb.

But a thread of connection has been firmly formed and contributes to the healing so needed now.

The Australian is warmly in the room.

farewelling kind friends,

a murmuration of dreams

- migratory birds

Dale Irving

Compostela Three Friends Walk the Way of the Stars (part two)

Maria is a massage therapist. Her true calling is that of offering massages to pilgrims, and only to pilgrims. She works in the Jacques de Molay hostel located in the small village of Terradillos. Chantal Lamothe, who was able to take advantage of Maria's skills in treating her injured Achilles heel, explained that Maria has a unique view of the work she does.

"This woman, who I call the Guardian of the Camino, gives massages to those travelling on foot, explaining to them that they are experiencing their bodies in a completely new way. She says that she is there to soothe bodies subjected to constant movement." Chantal learned much about the spirit of Compostela as she somehow managed to communicate with Maria in a mixture of broken Spanish and English.

Maria pointed out that some pilgrims choose to walk the Camino even though they are ill. Many who suffer from cancer hold out hope that the Camino will heal them. And it even happens that some die along the way. Maria wondered at the fact that many people undertake this adventure even though they are too advanced in age. And various pilgrims who were well aware of this fact confided to Maria that they saw this as being

their last chance; that if they were to die on the road to Compostela they would consider themselves to have died in a state of grace!

Maria explained that our body is our vehicle, our home, and also our tool. "And indeed, Maria massaged us as if she were tuning a musical instrument." The pilgrim does not simply endure his body, he is not satisfied with merely enduring it as best he can. No, he takes hold of it consciously with a view to experiencing the Camino to the fullest. By walking long distances, with a gentle gait, the pilgrim discovers a privileged, intimate relationship with his own body that also sheds light on its frailties.

The Wisdom of the Road

But Chantal went on to say that the real lesson she learned from Maria was something else. It resided in the wisdom this woman had gained through her contact with the hundreds and hundreds of pilgrims she had helped along their way. Maria acknowledges that there are four preconditions needed to ensure a successful pilgrimage: first, one must have the necessary time; second, it requires sufficient funds; thirdly, one must have the will to continue on day by day; and fourthly, and most importantly, it requires a commitment to activating one's moral responsibility, to have a sense that one is treading the path for the sake of those who cannot do so.

Chantal went on to say that "Maria instilled in me an awareness of walking for something much greater than myself. It was as if I had been touched by a magic wand! I saw how this activity of transcending the self could be a healing experience. From that moment on, I dedicated my pains and sufferings to all those individuals who could not actively take on the journey. And that encouraged me to not give up!"

One of the rituals of the Camino was highly intriguing for our three lady pilgrims, and one they subjected themselves to: taking a picture of one's shadow. Many "jacquets" (Compostela

pilgrims) photograph their own shadow during the journey. "It is our companion, the mirror of what we are, a constant reminder that we are always in the company of our own selves. It gives us the feeling of being more complete while walking," said Suzie Couture.



A pilgrim ritual: photographing one's shadow

Chantal Lamothe pointed out something else the journey revealed. She referred to Rudolf Steiner's indication that when discussing a conflict or problem at school with a child's parents, it is a good idea to do so while walking, being in motion when trying to come to a decision concerning the child. She added that walking makes thinking more fluid, connecting the head with the feet and activating the rhythmic system. Thoughts find their rightful place, thinking becomes clearer.

Deciding to take on a quest like Compostela also means living with one's own questions ("quest" and "question" have the same etymology). Chantal Lamothe explained this in the following way: "The fact that a physical journey corresponds to an inner path of development is something archetypal. Seeing a journey on foot as a means of self development seems rather

naïve. But must we not look ahead of us if we are to move forward on the path of life?" Suzie Couture added that walking for an extended

period of time activates circulation throughout our whole being – thinking, feeling, willing. “Can we not say that sickness is due to mental and physical circulation being blocked somehow?”

Arrival

After weeks of dealing with the elements, threatening skies, fog, sun, wind and rain, they finally reached Compostela. Mission accomplished! How proud they were! But also, how disappointed not to be able to enter the cathedral to pray, since it was closed for renovations.

It was also a bit strange for them to realise that the journey had reached a successful conclusion after having spent so many days in the open air. Suzie Couture declared: “I observed the pilgrims gathered on the main square of this legendary site. Some greeted each other warmly. Others, bearing wounds, some with bandaged knees, seemed rather disoriented. I found myself thanking heaven for having successfully completed the journey. Yes, we made it!”

Suzie continued onwards to Fisterra, located at kilometre 0.0, which meant three more days’ walk to the shores of the Atlantic. “I was overcome with emotion. This was the final stage of the journey, but it was not the end. It was



The Arrival in Compostela



Suzie Couture in front of the kilometre zero marker, in Fisterra, on the shores of the Atlantic Ocean.

there that I knew that it is not the destination that counts, but rather the activity itself. This was the first time I had successfully completed such a large undertaking for my own sake, even though I had previously walked for the sake of others.” Yet Susie did feel “a bit blue, no longer being part of a group with other travellers.”

The “Après-Camino”

“What has begun to change after Compostela is the rhythm of my daily life. I am steadier now. The Camino never really ends, it is still with me. We have initiated a process which continues to live on,” said Chantal Lamothe. But then, after a few weeks, a kind of emptiness set in. “Little by little, happily, I am now beginning to experience moments of greater awareness. I appreciate how fortunate I was to be able to make the journey, the inner strength it gave me. They say that happiness is not at the end of the road, it is the road itself! Now, I find myself slowing down in order to process the multiple aspects of the experience.”

For Suzie Couture: “By taking time, you learn to fully be yourself. That is the lesson the Camino taught me. And I

also have come back with a need to put my life in order, to decide what my true priorities are. The greatest gift the journey gave me was the

ability to accept the place I find myself in now and to appreciate how far I have come up to this point. The experience of having journeyed on foot in all kinds of weather, wind, storms, rain, has led me to discover other aspects of my own self and to work on them.”

Suzie said she came home “feeling that as a mother and as a spouse I was more relaxed than ever.” And yet, she added, during the journey a certain question would often come to mind: “Beyond all these roles, who am I really? How do I want to organise my life from now on? I have the impression not of having reached a destination, but rather of having learned a new way of being, a new way of treading my life path. Movement stimulates circulation in all our bodies (physical, etheric, astral) and makes it possible for us to “visit” ourselves.

Manon Sévigny, who suffered from tendonitis due to fatigue, was able to take up her sports routine when she arrived back in Quebec. “Walking stabilises our inner being,” she insists. And whenever she picks up her backpack, memories of Compostela come flooding back.

The journey made her more aware of her body. “Since I am nearly 60, that was one of my goals.” However, she could not foresee that there would be pain involved. “My feet were terribly sore, but I felt good, because there was movement, life, and a sense of being one with nature. I was forced to recognise my limits and to accept them. Frustrated? Yes! Discouraged? No! I always found people who could help me. They were my Camino angels.” And what remains of the experience? “A greater confidence in myself and, above all, the ability to look more objectively at any event life brings my way. In short, a greater sense of equanimity.”

What’s more, it was the first time she had been away from her husband for an extended period of time. “We had missed each other, and that did us good! We discovered each other in a new light, and that also led me to see myself differently.”

Christ

Chantal Lamothe spoke of how she discovered that her Compostela experience had led to a deepening of her sense of Christianity. “I joined in stride with thousands of people who were all on their own personal quest. In former times, many pilgrims took on the journey in order to form a close connection with St. James, the apostle who walked with Christ. Today, it is by following our personal quest for the truth that we experience Christ within.”

She intends to continue cultivating in her daily life the state of being she experienced on the pilgrimage. “Ideally, I shall continue to make other, smaller “Camino journeys” in order to develop this awareness even further. When you’re far from home, living out of your backpack, it is easier to understand what is truly essential.”

In spite of a wounded tendon and a heart that was overworked on the climbs and through the difficult stretches, she said: “I always took it to be a trial that would make me inwardly stronger.” Chantal pointed out a detail that for her was a true “revelation of the Camino.” At the very end of the route, the pilgrim walks through a forest of eucalyptus trees. “The nut of that tree carries the mark of a cross or a star. I saw that as being a significant symbol.”

The Camino is a path of knowledge, a learning experience from beginning to end. This was how Manon Sévigny summed it up. “When I got home, I discovered that my garden had continued to grow without me – others had tended it in my absence. Being able to let go a bit is a good feeling!”

Moral Life

This then is the story of three friends who walked the Way of the Stars. They set off leaving behind all their normal activities. At first, they found it hard to overcome the inertia, to leave everything familiar, to break the circle of

acquired habits without knowing if they would succeed in their undertaking or what was in store for them. But then came the experience of being in motion, surrounded by nature, with added cultural discoveries along the way. And finally came the inner transformation that experience brought about.

As for myself, I find it reassuring to see that in our crazy world, where everything is rushed, there are pilgrims who take the time to live at a human pace. They carry within them an image of the self in its becoming, seeking to go beyond themselves, as is stated in the ancient motto of the pilgrims of Compostela: *Ultreia!* (beyond). They draw upon what the Medieval soul can best teach us in our time. We reflect on what we wrote in our pilgrim's journals and especially what we feel rising up within us when we think back on our experience of the Camino, an indistinct sense of having for a time felt united. The beauty of the Camino is that it is never finished, it continues to live on in the soul.

The Camino has enriched the lives of thousands of people. On a personal level, it was there that I met the woman who would share my life for 22 years. It also creates social connections. For example, the Camino is responsible for the revitalisation of several rural regions in Spain and gave new life to villages that were on the verge of disappearing.

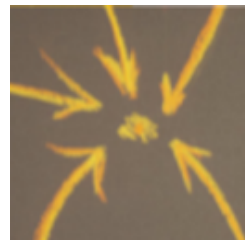
Nearly 25 after having walked the Camino myself, and after doing the research for this article, I came across the following sentence by Kant, quoted by Rudolf Steiner: "There are two things that always cause amazement and respect to well up in our feeling: the starry heavens above me and the moral life within me."*

This may seem strange, Rudolf Steiner explains, but "it is not astonishing in the least, since we are the external copy of the stars." And in the

same way, the Camino de Santiago can be seen to be the earthly replica of the Milky Way.

*Stuttgart, 17 February 1913. GA 140

Michel Dongois



Viral Economics

A challenge to egotism?

March 2020 by Christopher Houghon-Budd

I have been asked by some colleagues if I would comment on the current virus crisis from an economic point of view. I don't know that I have credentials different to anyone else for doing this, but I am happy to share my sense of things.

Whatever one makes of the virus crisis from a medical or political point of view, clearly it is having a major impact on global economic life. This impact ranges from tumbling stock markets to closing cafes; falling job prospects to airlines and others seeking government assistance, as if governments have a source of money other than borrowing against future (dwindling) tax resources. This makes visible the frailty of just-in-time production and delivery systems if, for whatever reason, the music stops. Likewise, businesses running on thin margins rely on the music keeping playing; they literally cannot afford to stop. Not to make a sale is to make a negative sale, as it were. Loss of retail sales is bringing property rents down to where their real economic rents are (what retailers can afford to pay without loss of profitability), down from

their speculatively high levels, on which pension funds, and all dependent on them, rely. But the pension funds, too, are on thin margins. And which pensioner can afford not to receive his or her pension? As also which person can afford a drop or cessation of income, without in the same moment defaulting on a mortgage or other piece of financing?

But interesting in this is the sense, albeit possibly transient, that somehow, we need to overcome our self-centeredness and begin to share resources – beginning with toilet rolls, no less. (Or else, heaven forbid, adopt non-first world toilet habits.) Self-interest is not so easily overcome, however. We have been taught that this is a virtue of socio-economic life ever since Adam Smith was (misleadingly) named ‘father of economics’ – a title he himself said belongs to Aristotle. As his aptronymic name says, Adam Smith’s legacy is to be the first one to smith the economics of egoism. Indeed, modern financial and economic policies and techniques might well be named the science of egoism – more precisely, egotism – at its apogee.

And so, we should heed well Rudolf Steiner’s injunction that what we need to do above all else is remove egoism root and branch from economic life. Not to be replaced by some soulful or moralic altruism, but altruism in its technical, even clinical sense of producing for others. Of entering into economic life in order to use one’s skills and talents to meet the needs of other people, not oneself. One does not need to cite Steiner’s various mottos to this effect. One cannot consume for others; one cannot produce for oneself. These are facts of economic and social life that Adam Smith misread. As would anyone thinking in Smith’s times, in awe of the Enlightenment and caught in the spirit of rationalism – even if acting in opposition to it. For how is it rational to rest economic life on something one cannot see, namely, an invisible hand?

But taking the egotism out of economic life is not in the first place an economic act. It is a spiritual act, meaning by that, one has to manage everything in one’s life that relies on one’s economic egotism. The values by which one lives, the habits by which one behaves, the thoughts one uses to describe life in general. Serving others is the least of

our problems; recognising that as the starting point of economic life is a far bigger challenge.

Even so, we are in fact made for this; we are not in the first place self-interested creatures. That belongs to early ‘consciousness soul’ times; with individuation, emancipating oneself from one’s elders, from one’s parents, one’s teachers, leaders, ideologies and so on. Emancipation is to no avail, however, if at the end one does not recognise that one depends on serving others and on identifying how one can best do that with the talents and possibilities one has. But the self in service to others also depends on being recognised for this in the amounts people pay one for one’s services and products.

Just as one might think more about the need for sunlight (rather than house isolation) when combatting a virus, or for shining social relationships (rather than house isolation) if one is to correspondingly breathe easily and harmoniously, so one should not underestimate in economics, especially financial economics, the role of psychology – more concretely soul-spiritual dimensions – in these areas of life. That markets are ‘nervous’, for example, is not an arbitrary thought; the soul knows how to describe what it experiences. That is the source of all language. The question is why are they nervous? What does modern finance have to do with the nerves?

In April 2009, the now chief economist to the Bank of England, Andrew Haldane gave a talk entitled *Rethinking the Financial Network* to Amsterdam’s Financial Student Association on the link between AIDS transmission, SARS and modern finance. He concluded by saying:

“Throughout history, there are many examples of human flight on an enormous scale to avoid the effects of pestilence and plague. From yellow fever and cholera in the 19th century to polio and influenza in the 20th. In these cases, human flight fed contagion and contagion fed human catastrophe. The 21st century offered a different model. During the SARS epidemic, human flight was prohibited and contagion contained.

In the present financial crisis, the flight is of capital, not humans. Yet the scale and contagious consequences may be no less damaging. This financial epidemic may endure in the memories long after SARS has been forgotten. But in halting the spread of future financial epidemics, it is important that the lessons from SARS and from other non-financial networks are not forgotten.”

Two years ago, Haldane spoke at a meeting in Kings College, London commemorating a well-known economic historian who knew that data as such are not the source of one’s intuitions. Rather, ample, well-marshalled data enables the intuitive mind to become active. That is to say, Haldane knows that human beings are not caused by outer circumstances but respond to them. We are ourselves the key circumstance. Indeed, outer events can be understood as the results of previous actions.

One has to start one’s assessment with one’s own behaviour; taking as concrete the fact that one is the author not the victim of one’s circumstances, so the last thing one should accept is to start other than in one’s own sense of self. One’s own sense of what is right and wrong, in general and specifically. One should not begin with what ‘the government says’ or what ‘the scientists say’ because in our times neither of these may be valid, not even in their own terms.

How, then, can each one of us begin the process of removing egotism from our economic and financial dealings? After all, bemoaning the fall

of markets is only a form of egotism, as is begging governments to take the risk of one’s own initiatives or to bail out one’s shareholders by using funds supplied by the whole population (taxation), many of whom might not have agreed to support such behaviour in the first place.

It is here, in weaning ourselves off egotism, that most of Steiner’s economic indications come into their own right. But not unless seen as tools for such a purpose. Three kinds of money, true prices, not overcapitalising land, decollateralising lending, promoting personal rather than real credit (need one go on?) – all these ideas become tools for overcoming egotism in economic life.

One can bemoan profit maximising, arguably the very opposite ethos, but the more serious question is whether profit maximising can in fact work long term? Does it not amount to falsifying the type and quantity of values in the world? If this process continues it must of its own accord self-destruct. The Monopoly game tells us this. The last person to buy the last thing in the market now owns everything, at which very point everything loses its value.

What is needed are concrete cases of people giving effect to Steiner’s ideas. Not treating land, labour or capital as commodities, for example. Not letting one’s house rise in value due to no economic doing of one’s own, then cashing in that increased value when it suits one, thus transferring false values into the economy – not because of so-called market forces, but by the simple economic act of wanting something for nothing.

That can be seen in moral terms, but is best seen on a practical level. One cannot get something for nothing in life. It is not technically possible; if one seems to do so it is because of an illusion. This can be an illusion caused by the wrong or misleading vocabulary and concepts of business schools; or by simply not being willing to review one’s motives or life circumstances. The problem is that finance in our times makes illusory

behaviour seem normal and non-illusory. But who has the time, energy or mental acumen to see through that?

Not many people, because the problem is existential. We describe money and economic life in the first place as an extension of our own 'interests' and perceptions, and understanding of life. To think about money is to think about all those things, but no-one has been told that that is what is needed, or that that is the role of today's strongly- financial culture. Better, therefore, to start there, thinking of money in its true (mirror- like) role. For then it evidently has no more power over one, than does one's face in the mirror. If one doesn't like what one sees, the mirror can do nothing about that. Only the observer can.

But now, where are we? In a sphere that can have no effect on the day-to-day? Maybe, but maybe not. Whence comes confidence? By definition, confidence sits between this world and that. It does not exist as a chair does, yet can have the effect of crashing the world if it disappears and redeeming it if it reappears. But to where does it go and from where does it come?

On what does our confidence rely? Not on markets coming back up, which can be as readily a manipulated affair as when they go down. It relies on walking one's talk, on being the change one wants to see. On acting so that serving others becomes the *raison d'être* of economic life and the basis of 'success' and of indicators. Only then indicators such as the Dow, with its feverish nature and implicit idea of going higher and higher without end, might not be the indicators we will watch.

Better to refer to the accounts of the individual or of individuals together (companies). For in their income streams and in their expenditures one can see whether they practice true pricing; whether they treat land, labour and capital as

commodities; and whether they externalise costs on to the public balance sheet and so falsify their profits and pander to unreal expectations on the part of those seeking to invest money (which they also do only out of egotism). One can also see whether their balance sheets are properly capitalised, whether they hold the right amount and type of capital as required by their core activity, or whether they hold and depend on sums in reserve, i.e. out in the markets seeking the kind of returns that require profit maximising.

Why do I stress accounting? Because, when not used to profit maximise or tax minimise, accounting becomes a stark and ineluctable mirror of one's behaviour, for good or for ill, and all without making moral comment. It shows what lives in one's will life, regardless of protestations often made to the contrary. It also gives one a quiet method for changing one's behaviour, without external regulation or disciplining. For example, someone not good at sales, could simply realise he or she is better at teaching and so quietly change his or her vocation, meaning changing a revenue stream. The cash flow and balance sheet counterparts of doing so can be tracked and so also managed. There is no other way I know of whereby individuals can manage their life account. No wonder that Rudolf Steiner often explained karma by analogy to bookkeeping (and vice versa).

An intended 500 words has now become 2000, so it's time to stop. Has this helped in any way? I hope so. I adhere to such ideas in my own life, and in the part of town where I am, if only sleepily, such ideas are the context in which I live. So, I speak from a certainty via experience of the ideas I aver. If I commend this experience (which I do) it is because I do not start at the levels of income, asset values and return expectations that today's endemically over-valued economy takes as its starting point. I also live from fat *on* the lamb, not savings. Earned

not unearned income. That is to say, on taking seriously that one is as successful in life as one is able to realise one's purpose on earth. For this however, there is no indicator worth devising.

MAY

From the World Society

On A Michaelic Attitude

Dear Members and Friends of the Anthroposophical Society in Canada,

As nature, as Natura, goes through her 'great breath' all of humanity accompanies her. Across the northern hemisphere she breathes out life into spring. Across the south she breathes life into its autumn rest. Our own soul life accompanies her; quickening with life's awakening, turning toward its inwardness with life's waning.

In recent months this life process of the earth has been accompanied by another. Humanity has witnessed the advance of a mysterious, a secretive, presence. We have watched as it has extended itself, at first slowly, and then with ever increasing speed into every human community.

In an effort to understand this sweeping shadow we have become overwhelmed by the face it presents. On a daily basis we are given constant updates on its relentless expansion. We are told of the thousands of people infected; continuous revisions of its effects on humanity. It is as if, by overwhelming ourselves with its ever-changing footprints, we come closer to understanding it.

Yet the more information we are confronted with the

less we seem to know of its nature - the nature of this enigma that with unwavering insistence seeks us. How do we see it, beyond the surface of all the facts about it? How do we penetrate through the avalanche of information to what is secreted behind?

Pondering these questions, what confronts us ever and again is the doorway through which it has come. Images arise of wild animals - foxes torn from nature, held in small cages and sold for human consumption. The image demands attention. When given this attention, this attending to reveals our fractured relationship with nature. We are faced with the immeasurable suffering humanity inflicts on the animal kingdom. Our link with nature, our living connection with her, is shattered. We see her as a resource, as a commodity, whose sole purpose has become to meet our collective need to consume.



As we consider the wild animal, caged, sympathy for this specific animal awakens in us. But what is our connection with the being whose outer

manifestation is this individual animal? A living relationship with those divine beings who reveal themselves through nature is lost for us.

Similarly, how can we come closer to understanding the advancing hidden presence that overwhelms us? What is it that, with such insistence, seeks to merge with humanity, using the caged fox to do so? To approach these questions we must consider something fundamental about this entity we call 'virus'. This leads to the mystery of life itself for this presence is not yet fully alive. This not-yet-living entity is forever seeking what its own nature cannot provide. It exists at the threshold of life, unable to enter in. This is profoundly significant, an enigma whose evolution has not yet reached the kingdoms of life yet, having a fundamental need to become living. In this powerful unresolved tension this entity forever seeks to merge, to become one with living beings, specifically living beings who breathe. It seeks to unite itself with organs of respiration, disrupting breathing, even inhibiting it to the point that life stops. Its insatiable need destroys what it most seeks.

The foundations of life for all sentient beings – for all animals, for human beings – is the gift of breath, a miraculous process wholly dependent upon the earth's green mantle. Without this cosmos of plants and its transpiration of oxygen, we could not breathe. As with our voracious consumption of the animal kingdom we devour the plant kingdom, choosing to not see its essential place in life's whole fabric.

Yet, this invasion of our breathing goes beyond the body – into our soul life, into our spiritual life. The soul breathing that sustains our very humanity is crippled. The communion from soul to soul, so essential for human community life, has been imprisoned. This shadowy entity has impinged itself into our 'social breathing' that nourishes our life of soul where our self is mirrored back to us. But this impingement goes further, not only insinuating itself into our physical and soul processes, but extending into

our capacity to sense into that realm beyond the senses, to open ourselves to those spiritual beings who would support us. A collective anxiety shrouds us, locking us into the surface of the world, the outer facts. We have stopped breathing.

How can we cultivate a way of comprehending what this being would press into every aspect of human life? How can we cultivate the capacities needed to meet the ever-changing challenges that humanity is facing?

Over the past year the Goetheanum Leadership and the Council of Country Societies – the circle of General Secretaries and Country Representatives – have carried this question in a specific way. We have asked ourselves how can we cultivate a stance, an attitude, that can meet the escalating challenges facing humanity, facing all life? The question has become, how can we cultivate an attitude toward world events that is Michaelic? What is a Michaelic Attitude and how can I embody it?

One doorway into this question might be to turn to the portrayals of Michael through time. How have artists sought the essential gesture, the mood of Michael, that can model for us a specifically Michaelic relationship to the world? What can arise out of such observations is the recognition of certain consistent elements in these depictions; the forward gaze, the direct connection with the Dragon, the right foot stepping forward. Pondering these layers of images, what can rise up as an integration of them all is the extraordinary great work of Rudolf Steiner – the Representative of Humanity. Though familiar to many of us, this great figure comes alive in a new way when we seek to inwardly experience, to embody its primary elements. With the representations of Michael as our guide, we can practice building up within ourselves its three significant aspects - the gaze, the heart, the step forward. How can these three practices guide us?

We turn to the countenance that Rudolf Steiner felt was so critical for humanity that he rose from his sickbed to work on in his final days. Its gaze turns neither right nor left, above or below, but directly ahead – a beholding that both sees the sense’s horizon and perceives what lies beyond it. In the 1923 Michael Festival in Vienna, Rudolf Steiner points to the power of our gaze. He describes the intense longing of all of nature to be truly seen, truly beheld. This is not a looking at the surface of the visible world. It is a perceiving through the sense’s surfaces into reality. He makes it clear that this true beholding cannot come from the head alone.

Attending to the Representative’s whole gesture, what becomes apparent is that this gaze into reality is informed by a delicate rhythmic sensing of the heart. Beautiful harmonic pulsation weaves out from the heart into the outstretched arms. These extended limbs become organs of perception that ‘see into’ the two beings who would insinuate themselves destructively into humanity. We can sense how the Representative inwardly ‘listens into’ these great challengers of humanity. This ‘inward hearing’ becomes a deeper, fuller perceiving of the inner nature of these two beings.

So too is it for us. Can we so ‘listen into’ what is working throughout the world to impinge itself into us that we begin to ‘hear into’ it, begin to have an intuitive understanding of it? In this inward listening-perceiving, is our own heart awakened in such a way that we practice sensing beyond the sense’s horizon? We send out what resides at the heart of our being; we truly feel, and this true feeling becomes a breathing into the activity of those beings who work both into nature and into us. This weaving heart breathing is central to, fundamental to the Michael-Representative of Humanity attitude that reveals the inner being of sense phenomena. We experience this heart breathing aesthetically. What flows rhythmically across the threshold of the senses awakens within us as Beauty. This

aesthetic awakening informs us that we are perceiving what is True.

Can we comprehend out of the practice of ‘heart-beholding’, that breathes into what lives within and beyond sense activity, the clarity with which the Representative of Humanity is then able to stride confidently forward? There is focused power in this step, a stepping into what is unknown. All that we have to guide us is trust in what can sound into us out of a loving attention to the world. We can then act and our engagement can be affirmed, or not. We can recognize this affirmation when we see that what arises aligns itself with what is Good.

Turning to the world, to the far reaching impacts that the advance of this mysterious presence has had, can we recognize that what confronts us is the call to meet the worlds, both seen and unseen, with love-filled attention - to truly behold, to give ourselves the time to fully open our senses to the world. To truly feel, to send into our sense’s revelations our essential humanity, our own warmth. To truly act, to step through our anxiety, our unease, and take the good next step. Are these three a stepping into the practice of embodying, in whatever small way that we can, this Michaelic mood - this open, fully conscious Michaelic ‘being fully with’ – this Michaelic Attitude?

As humanity has withdrawn from the world it has built for itself, taking all that we want from nature’s kingdoms to do so, the streets of our cities have fallen silent. What we see as our great accomplishments, our monuments to ourselves, lie dormant. And in this stillness nature has stirred. The songs of birds seem more acute. Across the world the universe of animals has come out of its hiding. Boar roam the streets of Barcelona. Coyotes have quickly expanded into San Francisco. Jaguars, the most reclusive of animals, leave their forest shelter to prowl through seemingly abandoned Mexican towns. Equally secretive African lions rest unperturbed

on empty roadways. Across western Europe,
foxes move stealthily back onto ground that once
was theirs.

With warm regards,

Bert Chase

General Secretary

IN THESE TIMES

In these times we weave
The fabric of love
With phone calls far and near;
In smiles for strangers
As we pass, keeping
And staying six feet apart —

We weave the design of love
In prayers and thoughts
For all those in distress;
For the many souls who cross,
Alone, through the gate of death...

Is this what the virus wants?

In these times we have the chance
To strengthen our souls

To take advantage of quiet time,
Break that habit of touching the face;
Stepping back to evaluate —
What exactly is it that I, alone,
Can bring to this world?

Is this what the virus wants?

In these times I'd say,
Rather, it's what the angels and
archangels,
All the company of heaven,
Want, as they work and strive and toil to
turn
Our pain and suffering towards the Good,
Towards right evolution of our
Damaged, threatened earth?
In these day we recognize
The rightness of rhythm;
How we can be helped and carried
By differentiating the days
Of the week,
Connect with the colour,
The grain, the stone,
The task of the 8-fold path.

Thus we learn to survive
To live more consciously, more morally
Again and again and again
In these times.

Brenda Hammond

**Interview with Paul Hodgkins
with Geraldine Snowden and Robert
McKay
December 2019**

Part 2

So, we put our son in the school and Philip asked me to take a classroom because a teacher was sick. He was running an on-going training program for the teachers so I participated in that and the following year did what was called an in-service training. The year after that I was offered the Grade 1 class. That was the only class that I took through eight year. So I became a teacher at the school and he became my mentor. When I asked him a question he would often say, "What would be the point of my telling you that? Go and find out for yourself. Go and strive for the answer for it is the striving that teaches not the answers." One time he asked me how's it going and I told him I was having some classroom management issues. He asked me, "Well how prepared are you?" It was a rhetorical question. He knew I wasn't well prepared. Then, 24 years

ago, we moved to Richmond Hill and I taught part-time at the Toronto Waldorf School, then at the Halton Waldorf School and after that I was a supply teacher back at the Toronto Waldorf School. I think they would have liked me to take on a full-time position but Arlene Thorn was pressing on me more and more to teach some adult courses. We were struggling financially to keep our children in the school and Arlene said I will make it possible for you to earn enough to pay the school fees if you will give up your working with the school.

At some point while I was getting into primarily teaching adults, I was in a study group and we were studying the Philosophy of Freedom. I got a call from Timothy Cox who was working for the Steiner Centre at the time, asking if I would give a course on the Philosophy of Freedom. I don't know how he knew our group was studying that book. Just the day before he called, I had decided on the one hand I was not free and on the other hand I was filled to overflowing with useless knowledge. I had put aside all my other belief systems – Plato, science, Catholicism, Buddhism – I had replaced all these with a huge anthroposophical belief system but I was still not really free in my thinking. In a sense, I had my leg over the balcony. When Timothy asked if I would provide three mornings on the Philosophy of Freedom I immediately said yes! I don't know what I was thinking! I put the phone down and thought, "What have I done?" So then I had to study the book intensely. Through this work, I had an awakening. I became aware of myself as a spiritual being. To cut a long story short, I gave the course and became famous over night. Who would be so stupid to give a course on the Philosophy of Freedom. It was the book no one understood. So that was it.

Then I began teaching adults more and more. Wendy Brown who had just started Foundation Studies at the Steiner Centre, asked me if I would

come in one morning and talk about the Philosophy of Freedom. So I did that. In the following year she asked me to join the steering committee for the Foundations Studies Program at the Steiner Centre. The committee met every week to form the course. I became a key figure in it over time. This would have been about 15 years ago. I have done very little other study since then. I had a need to experience something that was spiritually real. Ideas had now become real for me and I experienced thinking as the essential spiritual activity. Goethe was the first modern phenomenologist. Goethe observed with an open mind. He didn't come to any conclusions. When you observe with an open mind, you invite meaning to come from the spiritual and connect itself with what you are observing in the material. That is how Goethe discovered the archetypal plant. Unless you keep it open, your own thinking can get in the way of this kind of invitation – show yourself to me – but the showing doesn't come from the physical plant over there but from the spiritual realm. Steiner's book, *The Philosophy of Freedom*, is also a phenomenology but the phenomenon being observed is thinking itself. It is the phenomenon of all phenomena! That has been my practice.

RM: Can you say a little bit about the role of feeling in this sort of observation?

PHOur feeling life is very much there but subtly hidden behind our thinking in the form of our feeling for truth. When we strive to observe like this, we are relying in fact on our feeling for truth. Our feeling can confirm the truth of what is coming to us from the spiritual world. People often want to link intuition with feeling and they are actually right to do so. When you have this intuitive knowing it resonates in a sense of certainty in your feeling. It is not just an intellectual certainty. Insights achieved in this way, give rise to the feeling of certainty that you

are experiencing the truth. Of course, you have to be careful. Some people just want a feel-good experience. A lot of people seeking the spirit just want to have a feel-good experience. That is a trap. That just tells you about your own sympathies and antipathies. This all takes practice.

Really, to work with Goethean observation you have to come to it again and again and again. For example, take the example of observing some challenge in your life. Out of this observation may first come a thought, a moral intuition but only when you come to it again and again and again can it become warm. The warmth comes from the heart which is the regulator of our warmth form, our warmth system. This repeated work pulls the moral intuition, which is a thought, gradually into the heart's sphere. That is really what heart thinking is. When a moral intuition is pulled into the heart warmth, when it is permeated with warmth, it can become a motivator. It then affects your feelings and will very strongly in a moralistic way then and enables moral action. You can then try to execute a moral deed. Even then, it is not always right. You may realize that you have somehow got it wrong and need to go back and cycle through again. So it is a three step process, in the *Philosophy of Freedom* it is moral intuition, moral imagination and moral action. In *Knowledge of the Higher World and Its Attainment*, it is imagination, inspiration and intuition. So the middle one is the inspiring one. It is the heart forces that inspire you.

In my work, teaching adults, I am not looking at the same phenomena that Goethe was looking at, for instance. I have tried to bring this way of observing to my teaching by morally sensing the needs of the group in front of me. This has led me to work on myself as well. I have found that the cause of all ills is immorality and the healing of all ills is morality. As I am close to my death

now, I can see that I have been far from moral in my life. Very far. I mean I am not morally a monster like Stalin or someone of that ilk, but in many smaller ways...well, I have a long way to go to become truly moral. And moreover, I can't do it by myself.

In Foundation Studies, I have often said what was once experienced as the spiritual is now experiencing itself in the human being. So it is not humans becoming spiritual, it is the spiritual become human. Where am I going with this...oh, yes...so the organizing principle behind what we experienced – all of those spiritual experiences, all of those spiritual beings that once showed themselves to us once upon a time – the organizing principle behind all of those is the Christ. The spiritual has to experience itself in the human being, for the human being to properly become human. One can say, in a way, "I" cannot become moral. Not by oneself. Only, as Paul says, not "I" but Christ in me. But there is no way to invite Christ in except by striving. It is a two way street.

St. Paul says I know what I should do but I don't do it. I know what is good but I am not good. Then he says not I but Christ in me. That doesn't mean you raise your consciousness to a Christ-like level. Some people want the Christ Being to be a human man with a higher consciousness. It is not that. In Christ a divine consciousness came into a human. In a way, this is something we can be given if we are moral enough to take it on. Then it can show itself individually. This is all very complicated for me—for my tiny mind!

If you take Goethe's plant—the archetypal plant—it is only one but it shows itself to you in many ways. It shows itself in any plant form you could think of. And so it is with the Christ Being as the logos of humanity. It can show itself in the human being, in any number of individuals. This has only just started. It is the beginning of an

eventual outcome where we will all show this Christ logos, each in an individual way.

I am totally okay with dying. As I hinted at earlier, I am not so okay with being dead. I will have to meet myself and my immorality clearly in the face, along with my lack of awakesness. In the spiritual world after death, you eventually meet spiritual beings who think in you. You see your life from their point of you. The more awake you can be in that process the better. I don't think I am going to be very awake there. I have experienced quite a bit of self-loathing recently—not in a morbid way; I am not morbid about it all. I am willing to take on my karma. I am willing to try to make up for what I have done wrong and I am willing to bear that to the best of my ability, even if it is painful. But I know from experience that I am not always going to do that. I can look back on my life and I can see where I have opted out of the right thing to do. Every case of immorality is an attempt to avoid consciousness of the spiritual. There has been a lot of petty immorality in my life – petty, little selfish thoughts and actions. Lying and stuff like that. Most of us do these things. When I sit and think of them, I see they add up and add up. There has been an entire lifetime of them.

I have taken a little bit of anthroposophy and made myself good at it but I know I will be coming back. And I think we will come back together. You know, when I was sick in Vietnam, I think Steiner came to me! He just approached me and I had the impression that he has unconditional love for all of us—for the least of us in his care, or perhaps it is better to say, on his path—and that is because standing behind him was this huge figure of unconditional love.

I think he is building a following—I don't want to say army—he is building a following to come back to earth to fight a battle in a way. There is going to be a strong materialistic impulse that is

going to have to be met. I think all of us are going to have to come back to be a part of that and it won't be easy. I am sure we will all come back. Robert, you've talked have spoken about this. You have mentioned you see the meditative path as a kind of team work.

RM:Yes, that idea came clear to me after seeing the Mystery Dramas down in Ann Arbor. We are working together in ways we are not even conscious of. Someone, who in one incarnation you are butting heads with or having some real difficulty with, is the very person who in the next incarnation makes it possible for you to accomplish some pivotal task. Our destinies are deeply intertwined. So every step we can take, as you say, to face up to our immorality, every step we can take to improve, we are not just helping ourselves, we are helping the team.

PH:I got that too from the first Mystery Drama. I love how in the last scene of the first drama, they all come together and say what contribution they are going to make but then you know they are going to come back to earth and in some case be butting heads again. But yes, to realize how the person I am struggling with is also connected to making my destiny possible is a good approach...to see that we are a team...

RM:An honour to be on the team with you sir!

GS:Before we finish up, I want to say that having you as a teacher in the Foundations Program was

so important to me. It really led me to love Steiner. Reading Steiner is so amazing. It's subtle but I can see as I keep reading, it is making changes in the way I think and feel. I have you to thank for making that possible for me.

PH:Thank you for saying that.

Madame Blavatsky and her Handlers by William Kocay

Elena Petrovna Blavatsky is a colourful figure who is very famous for her books "Isis Unveiled" and the "Secret Doctrine", and for founding the Theosophical Society in 1875 in New York. The spiritual and new age movements of the last century all seem to lead back to her. Rudolf Steiner gave a remarkable series of lectures about her in 1916. These notes are based on some of his lectures, on a book by Sergei Prokofieff, a book by C.G.Harrison, and on two biographies of Madame Blavatsky.



Madame Blavatsky

Some amazing events of her youth. She was born Elena Petrovna Hahn in Dnepropetrovsk, married to Nikifor Blavatsky in 1849 at the

age of 17, and ran away three months later. She travelled in Europe as a concert pianist, giving recitals. She worked in a circus in Constantinople as a horseback rider. While travelling from Athens to Cairo on a steamer carrying munitions, the ship exploded, and she jumped overboard. She was one of the few passengers to be rescued.

She joined the armies of Garibaldi fighting for Italian independence, and was left for dead on the battlefield, later to recover. There is much, much more.

Madame Blavatsky was a truly exceptional medium, one of the greatest of all times. Rudolf Steiner tells that the leaders of certain secret societies were aware of her and her powers, and planned to use her to advance their agendas. But it didn't turn out the way they wanted. Through her mediumistic abilities Mme Blavatsky had access to many secrets of the spiritual world, secrets that certain occult brotherhoods of the West had only traditional knowledge of. These brotherhoods also had certain political ambitions or agendas that they were pursuing. They could use her. For example, the British secret societies were pursuing an agenda of the superiority of the Anglo-Saxons, they were to be the "indispensable" people (is it coincidence that this concept has re-emerged in recent years?). They were working to make English the language of the world, as Latin was in ancient Rome. They wanted to subject the rest of the world to English domination. Especially Russia and the Slavic countries were to be reduced to vassalage [this appears to be still the agenda today]. These societies were aware of the high mediumistic abilities of Mme Blavatsky, and tried to use her to selectively produce spiritual knowledge that would support their agenda. She was to be an "independent psychic" announcing visions, prophecies, and predictions from the spiritual world, predictions that conveniently supported the agenda of the secret society. But she could not be tamed to their conditions. She left them and went to a high lodge in Paris, and demanded

to be accepted into their order, because she knew very much, and had ambitions of her own. She was rejected there too, for they knew that the information she would release would destroy their agenda, and even their order. RS says that if they had accepted her, the course of history would have been different -- many prominent people about to become famous could not have played the roles they later did. [The societies are still using these methods. When we have psychics nowadays whose predictions eerily seem to come true, maybe, just maybe, they are working for these same secret societies.]

She now goes to America, where she becomes a member of an American secret society. She learned many more secrets there, much more than they can teach her, as she learns spontaneously, by intuition. Their teachings indirectly draw forth higher spontaneous knowledge in her. Again a situation arose where her headstrong nature interferes with the political plans of the order, and she was expelled. However, what to do about the secrets she knows? If she tells all, the secret brotherhoods will be exposed and destroyed. A meeting of leaders of American and British secret brotherhoods was held. What to do about Mme Blavatsky? They chose the unusual and rare method of "occult imprisonment". By the use of ceremonial magic, a spell was cast on Mme Blavatsky, a spell which prevented her from releasing her secret knowledge. She lived under this spell for several years, immersed in fantastic and chaotic visions, with a darkened consciousness.

And now the Indian "mahatmas" enter the picture, for there are also secret societies in India [perhaps especially there]. Like the western lodges, these secret societies also pursue an agenda. The names Morya and Kut Humi are associated with these Indian gurus. Having learned of Mme Blavatsky and her situation, they approached the western brotherhoods who had imprisoned her. They also want to use her for their own agenda, and need to release her

from the spell. The western brotherhoods give their permission, upon condition that she leave the

western brotherhoods alone. And what is their agenda? According to RS, "They want to avenge themselves upon the western world for having suppressed eastern occultism". In a letter to Colonel O., Blavatsky writes about one of the mahatmas -- "Let us thank destiny that he, who sees better than any other that we -- despite belonging to the white race which he hates and despises -- are ardently devoted to him, and perhaps even more important, have a sincere sympathy for his people and a respect for his country, makes for us a unique exception".

Her mediumistic abilities make it easy to communicate with her telepathically. And this is the means used to write "Isis Unveiled", a channelled work written in New York, dictated by the eastern gurus. The Theosophical Society will have a decidedly eastern, anti-Christian, anti-Judaism, anti-biblical outlook. Later the "Secret Doctrine" would be written in the same way.

So who are these "mahatmas" ? We are told that Morya is descended from the Punjab royalty, and Kut Humi is from Kashmir. According to Colonel Olcott, the individuality of a certain John King, a powerful sea pirate from the 17th century was living in Kut Humi ! He later concludes that John King is a fabricated personality, a disguise for Kut Humi to wear. E.F. Pisareva, a follower of Blavatsky, says that Morya and Kut Humi were members of a spiritual lodge near Shigatse, on the border between China and Tibet. All members of this lodge disapproved of using Mme Blavatsky for their purposes, except for these two. However, all give their consent for this Theosophical experiment.

Mme Blavatsky was unaware of who was the source of the telepathic communications, allegedly from Kut Humi. Harrison says that he was a scoundrel in the pay of the Russian government! [Perhaps Harrison is also following the anti-Russia agenda?] RS says that unknown

to Mme Blavatsky, "through machinations, Kut Humi was quietly replaced by another who was a spy in the hands of secret society. He could remain in the background, and achieve his aims through Mme Blavatsky". In another passage he says that "a hidden individual, a mahatma behind a mask, had replaced Blavatsky's original teacher and guide. He stood in the service of a European power". So various organizations were striving to use her and her unique abilities for their own agendas.

The method of channelling was continued in the Theosophical Society, through Alice Bailey. She was used by another "mahatma", Djwhal Khul, to write many channelled books. So when you come across "channelled" books and blogs, stop to wonder who the actual source is, and what the agenda is.

[Sources. RS: The Occult Movement in the 19th Century; Spiritualism, Mme Blavatsky, and Theosophy; The Karma of Untruthfulness, vol1; SP: The East in the Light of the West, Parts 1 to 3; CGH: The Transcendental Universe; Jean Overton Fuller: Blavatsky and Her Teachers; John Symonds: The Lady with the Magic Eyes]

The Eulogy for John Kettle (1928-2020)

by Rev. Jonah Evans

John was born on 22 of July, 1928 in West Ham, Essex. His mothers name was Ruth. His father worked with the stock market. He had one dear sister, Anne. He grew up in London in the 30's. At a certain point, his father could afford to send him to a very fine boarding school. Felsted School, in Essex. He loved school and it was an excellent education where he excelled in English, math, Latin and Rugby. It was a classic education. And even though John never went to University, many who knew him would describe John as one of the most educated and informed humans that they knew.

He graduated from Felsted in 1946. He then served in the British military from 1947 to 1949.

He worked in Counter intelligence and was stationed in Northern Germany. John loved his work in the military. He seemed to love everything he put his mind too. This was one of the qualities that was admired in him. An unending interest in the world, in possibilities, in the future.

So, while working as a 007-bond like spy, he met a lovely lady. Patricia A. Anderson. They quickly became a pair and were married later in 1950 in Chelsea, London. Pat played a big influence in his life. They grew up together. She is also the one who introduced John to Anthroposophy and Waldorf education both of which became fundamental to John's spiritual and intellectual life.

They immigrated together in 1953, departing Southampton on October 30th, arriving first in New York aboard the ship 'Liberte', with the stated destination of Canada.

Early on in their new Canadian home, John got a job in journalism. He worked hard and quickly rose in the ranks. Already in 1955 he founded The Canadian Architect journal and in 1961 he helped found Canada Month magazine. As a forecaster and trends analyst he was consultant to many corporations, such as AT&T, IBM, the Royal Bank, as well as government departments and agencies, including house of commons, the prime minister's office and the United Nations. After deciding to work for himself as a freelance writer in 1966, John would later become Canada's first consulting Futurist. He wrote a series of articles about the future, and many books including his most famous, The Big Generation. This led to much public speaking and consulting, often 50 talks a year, all over Canada, the US, Algeria, and Japan. Later he would also start a magazine called 'FutureLetter'



John Kettle

which was highly regarded by many and led to a deep friendship and partnership with his dear Marc Swelling.

If you look on wikipedia, A futurist is defined as "people whose specialty or interest is futurology or the attempt to systematically explore predictions and possibilities about the future and how they can emerge from the present." The future was John's vocational passion. He was fueled and inspired by the possibility of the new- creating the new. He loved to ponder how change occurs, and spent much of his spiritual capacities with the mystery and nature of time itself. He also

loved language and grammar and wrote memorable columns and articles defending the proper use of words like relativity and especially defending the correct use of hyphens. (you don't know how intimidating it is to write a eulogy for someone like that!)

And his personality and character were perfect as a futurist. For a good futurist must be highly organized but flexible to adapt to unpredictable changes. He loved routine and order, numbers and categories. Siobhan, one of his future step-children, remembers when she was a teen, that he made her track her fuel usage whenever she drove the car. He loved statistics which is used for crafting predictions. He loved to read and catalogue what he read. He has a note book where he wrote down the authors of all of the books that he read- over 14,000. He had an accountant mentality and at the same time very flexible and in the moment. This combination of form and freedom that John embodied is seldom seen in an individual human soul. He loved to work and was extremely disciplined. When he set his mind on something, he did it. But at the same time he loved to celebrate with friends, he

loved to let loose and drink wine! -But only 4oz every evening with a meal- which he no doubt tracked and noted! Tim Horton's Donuts and ice cream were also never far from his reach.

Essentially John's joy was in being part of and creating the new. And in 1967, after 5 years of preparing a detailed plan to start a new Waldorf School in Toronto, John was a part of a team that went to England to recruit new teachers. At a presentation at Michael Hall Waldorf School in southern England, John met and persuaded Diana Laurens to return to her native Canada and help found the Toronto Waldorf School. Little did they know then the nature of their future destiny together.

John was a founder of the Toronto Waldorf School. He found the first piece of land for the school and pioneered public advertising as he would set up information booths at Finch and Yonge. He wrote an introductory pamphlet to Waldorf education that is still relevant and highly regarded today. Like any good futurist he called the pamphlet 'education for tomorrow'.

In 1969, John met Helen. She was wearing a golden dress which he couldn't get out of his mind. Falling in love with Helen was a further push for the difficult end of his marriage with Pat. They had struggled together for many years. John was with Helen for 30 years before she suddenly died of lung cancer in 2004. He loved Helen very much but their relationship was not easy. These thirty years were both beautiful and the most challenging years of his life. Helen supported his career as his assistant. Without her as support, John's career would have been seriously hampered. Helen had three young children which he then took up as father. He loved his children, Hilary, Bret and David but in an old fashioned way. He often would say that children before the age of seven should be seen and not heard. And yet for almost all his step children, including Fiona and Siobhan and Rowan, he took most of them on individual cruises. He was generous with his presence and finances.

After mourning the sudden death of Helen for some years, John began to feel a new sense of interest in spiritual matters. He called Diana Hughes nee Laurens to tell her that he had 5 copies of Rudolf Steiner's lectures on Art and the evolution of human consciousness. This spiritual interest led to the start of their relationship. They also started a study group around Waldorf education. John was reintroduced to a community that he loved, studying with fervour Steiner's philosophy of freedom, Owen Barfield and Anthroposophy. It is not surprising to me that John was so interested in Steiner. For like John, Steiner too was a futurist. Steiner predicted the world wide web, the profound future need for an education that cultivated true human qualities in the midst of an ever increasing technological world. Steiner saw with clarity that human beings of the future would need to struggle to keep connected to what makes us human, to culture, language and morality. Steiner saw the human being of the future as having to struggle to cultivate the authentic light of the human heart in the midst of an ever increasing de-humanizing culture. This view of the future, John shared.

After courting Diana for some time, He then asked Siobhan, Diana's middle child, if he could marry her mother. Siobhan agreed and he proposed to his Diana on Christmas morning in 2006.

And the 9 years with Diana and her children were, for John, the golden years of his life. He so much enjoyed their honey moon to the south of France, painting in Italy, running in the roman colosseums and studying Hadrians wall. Partnership with Diana seemed to combine John's love for family and community, spirituality, culture and intelligence.

John was highly intelligent but also humble, never arrogant. He was interested in all things, especially things that motivated large groups of humans even if it meant that he needed to watch teenage movies like Texas Chain saw massacre. He was hardly ever angry but calm and collected. He could make things that were boring interesting. He couldn't stand the boring.

Conversation needed to be pointed and constructive, chit chat was not for him. He was seriously funny, a dry-wit, not ridiculous slap stick but humor that was sharp and perceptive. At times he was a rascal but always embodied a true gentleman. He was self deprecating but confident. He could learn and solve the problems that arose. John was his own man. Original. Independent. But his independence was limited. He couldn't cook worth a darn. John loved through interest. He wasn't sentimental but his care for others was expressed in the currency of presence and attention.

At the end of his life, as he suffered from Dementia and Covid 19, the doctors and nurses expressed their love and admiration for John. He was like a British count they said, "Always a gentleman. Infectious dignity. A nobility that inspired us all. Our favourite patient." And even though he would famously always finish his meals with apples, the nurse told us that at his last meal, instead of yoghurt, he requested two portions of ice cream.

The John who wrote the Book of Revelation, the ultimate futurist, revealed that the essence of the human being was priestly and kingly. Our John followed in these footsteps. For he inspired in us a feeling of the dignity and nobility of the creative human being, just like the great Apocalypticist. He was deeply concerned for our human future. He strove to find, understand and behold how the school of human evolution would continue. May his gift, this spirit of human dignity, shape us, kindle in us its flame - that it live on in our hearts.

Blessings on your journey, dear John.

The Corona-Virus and Our Human, Health-Giving Forces An Interview with Dr. Med. Michaela Glöckler

conducted by Yair Atala

Campus A: Greetings, on behalf of Campus A and the Freies Jugendseminar, Stuttgart.

I myself attended the Jugendseminar, and I am now working for Campus A, Stuttgart.

We are grateful that you always accept our invitations to visit or speak to us, such as at our previous "Bildungsart" conference.

Currently we find ourselves in times of much change, and it is taking place at a rapid pace. Which is why we find it important to be able to speak to you again now. Three weeks ago we conducted an interview. However, the situation is constantly changing and the circumstances are now quite different.

We are wondering what is currently happening with us. Why are we so taken by surprise by this virus, individually and as a society, and why are we reacting in such an unprecedented way?

Dr. Glöckler: I can understand your question very well. Because, on one hand we are already familiar with the flu viruses, which recur each year. And we are apt to ask ourselves what makes the Corona pandemic so unique. We have known about viral strains since the 1960s. Their detection required extremely high-definition electron microscopes. But in the mean time the virus research has made enormous advances. And we know that the Corona viruses are a whole family or group of viruses. Up until now, the SARS virus has been become particularly well-known. And even back then (2003) everyone was fearful, given that it is also an acute respiratory infection, that it would take on similar forms to that which we are currently experiencing with the Corona Virus. This was what we feared during the SARS epidemic. However, this did not occur at that time. Which is also quite interesting.

In any case, the reason we are experiencing such a unique situation now (with Covid-19) is due to certain complications that arise. As was the case with SARS, most of the people who become infected are not even aware of it, while others have light flu-like symptoms. And then there is a certain number of people from the "high-risk-group", but also other individual cases, who develop a very dangerous lung infection. It is so dangerous because the fine connective tissue between the alveoli (in the lungs/bronchial tubes) becomes swollen and inflamed, and this restricts breathing capacity, so that a person feels as if they are suffocating due to lack of air. Of course, this also creates panic. Even the conception that people now have - "I could fall into panic due to lack of air... I could suffocate" - frightens many people. Which is why I can very well understand why, worldwide, there is a somewhat panic-fueled reaction and all social interaction is being shut down.

On the other hand, it is known that we can only come to terms with a virus by means of so-called herd immunity, whereby a great majority of people have been infected by the virus without becoming ill and have thus acquired immunity - we humans as a herd, so to speak, would need to acquire immunity. And by means of a specific vaccine, which we, as of yet, do not have.

Insofar, I hope that as soon as the spread of the virus slows, we will rely on herd-immunity and power up the public social life and the economy, while, at the same time, making an attempt to financially prioritize -which we've started doing world-wide in the past few weeks - putting money into emergency medical care and everything that goes along with it, rather than subsidizing the economy.

Campus A: Of course - I believe it is all about priorities.

This time around it is so unique because although we are certainly fearful and in panic, we are, above all, compelled to have a sense of solidarity with our fellow human beings, especially with the high-risk group.

Dr. Glöckler: Yes, but we are capable of protecting the high-risk group in a targeted way. Acquiring, herd immunity, does not mean infecting the high-risk group. On the contrary. The high-risk group should be unbelievably well-protected. However, the so-called healthy people who do not belong to the high-risk group, they should return to work, and meet each other, etc. and thereby, with light symptoms to no symptoms, immunize themselves against the virus. For if a certain percentage - 70 to 80% - of the population has been immunized, that protects the rest of the population. And if people who have acquired immunity then interact with the high-risk group it is no longer dangerous.

This is, so to speak, a different way of thinking, a different strategy. And I find it so important because particularly elderly people, lonely people, or sick people who are in the hospital or in a nursing home - if they can't receive any more visitors - will also die, suffer or develop depression. We must be incredibly careful in considering how many people, especially elderly people, are being harmed tremendously by the banning of visitation rights, with the goal of perhaps saving a few others. I see massive ethical issues that arise in consequence of the visitation bans. That is why I advocate: protect the high-risk groups, intensively support health care -we should not spare any costs in health care - and, otherwise, allow young people who have a good immune system to become immunized.

Campus A: By means of ever day social intercourse?

Dr. Glöckler: By being together, by working together, by socializing, by participating in cultural life, attending events, by dancing, and so on. Yes, precisely!

Campus A: Many of us are asking about the significance, from a spiritual point of view, of the fact that Covid-19 is an illness affecting the lungs and that it is a pandemic.

Dr. Glöckler: Well, the lung is a very wonderful organ that connects us with the entire

atmosphere of the earth. It is the most social, most communicative organ that we have. For example, when people are in a room together they mutually breathe in the air that the other just breathed out. We rarely make ourselves conscious of this. Via the air we are not only connected with our fellow men and with all of humanity, but we are also connected with all of our sins and offences, in view of environmental pollution. We must not forget that the majority of lung complications have arisen in the most polluted metropolises - not in the countryside. We are ruining the air we breathe and should not wonder that the lung is less and less able to cope with the bad air we are producing. What I am trying to say is that, if the lung is increasingly confronted with air-pollution, deriving from our industrial way of life, there comes a point when the lung is no longer able to cope. At this point the lung becomes more susceptible. And I certainly do see a correlation.

Although we have done much to improve the air in the past few decades worldwide, it is not enough by far. Furthermore, the air we breathe has not only a physical aspect. We experience - by way of speech, music, light - everything that the air bestows upon us. Sunlight is only visible due to the atmosphere. The air makes the light visible. And the air is vitally essential for life, and the air transports speech, music and all sorts of wonderful things.

But it also transports the sounds of the animals - the tormented sounds coming from our agonizing industrial livestock farming. This is also carried in the air and we take it in with our breath - the suffering of animals. I also find there is a link between how we treat animals and the fact that the viruses that are most prevalent in the animal kingdom have developed the ability of cross-species

transmission. More and more frequently, we are faced with the fact that the viruses are able to cross the boundary between animal and human... in order to call our attention to the animal kingdom - I cannot say it in any other

way! We live and breathe with the animals in the same, shared natural environment, and yet we handle them in such an unworthy, undignified manner - we could not conduct ourselves any more disgracefully.

- With only a few praiseworthy exceptions!

Campus A: We belong to the same ecosystem.

Dr. Glöckler: Yes.

Campus A: And now I have another question that came to me rather spontaneously: Let us say I belong to the high-risk group. What can I do to build up my resistance to this new virus that we, as of yet, know so little about?

Dr. Glöckler: Well, if we think along the lines of integrative medicine, there are different levels we can consider: First of all, the physical level, which is now being practiced worldwide. We call such preventative measures "exposition prophylaxis" - this includes: social distancing, (hygienic rules), etc. Basically it means that one exposes oneself to the virus as little as possible. For example by wearing a face mask when interacting with people in the high-risk group, such as in hospitals. Basically, certain physical measures can be taken, by means of avoidance.

However, I find it most important to look at which factors come into consideration when it comes to strengthening the immune system in general. And here it is first of all very, very essential to have sufficient sleep - but also a healthy diet and a good work-life balance, which includes getting enough physical movement. It has been found that even a half-and-hour of deliberate, brisk walking outdoors immediately stimulates the immune system - joyful walking... not slinking around depressingly!

We must not allow ourselves to underestimate these completely everyday activities - sleeping, eating, moving.

Then, there are also some very good eurythmy exercises. Eurythmy is very beneficial for those who are familiar with it. Meanwhile there are also video clips on how to learn certain eurythmy exercises that can be of help.

Then, most crucially, (beyond the the physical) we must consider building up resistance on the level of the soul (the mental-emotional level).

Campus A: The Psychosomatic

Dr. Glöckler: - Psycho-neuro-immunology. Since the 1970s, it has been well established that our immune system reacts positively to positive, good feelings, such as: joy, devotion, humour, thankfulness appreciation. Positive feelings in human relations have a immediate, stimulating effect on the immune system. Whereas, fear and depression impair the immune system, as does hate and any negative feelings.

However, one more very important thing just came to my mind, regarding the physical level of building resistance to a virus: a good treatment of fevers, "fever management", is often neglected when people get the flu. This not only pertains to prevention, as you asked about, but already regards treatment.

Of utmost importance in the treatment of viral infections is that the fever symptoms are handled

correctly. Because fever in the body's only weapon for killing off viruses. But many people do not know this. And fever-sinking drugs and antibiotics suppress this natural immunological reaction of the body, thereby harming the immune system.

Campus A: For example Ibuprofen?

Dr. Glöckler: Yes, for example. Meanwhile, there is evidence that one should substitute Ibuprofen with other products, because it has been shown to be harmful. But, the thing is that none of these other products are good either. And as a doctor I would only recommend the use of such

products if the body is unable to control the fever! Otherwise, one should use physical means to practice healthy fever management.

Campus A: Super.

But there is one more important point regarding prevention, on the soul level (mental-emotional level). Some people ask: well how can I generate positive feelings now while I am sitting alone at home? One can pray and one can meditate. Thus arises devotion, and such things put us in a good mood. We can light a candle. We can read something that connects us with spirituality, with our notion of God, with higher beings, with eternal thoughts, or of dear loved ones who have passed away. Because, although we cannot see thoughts with our eyes, they are precisely our invisible bridges into the spiritual world. And to renew a connection with the realm of our thoughts - I find that so important.

Campus A: And perhaps, through meditation and a connection with the spiritual world, one can receive something in the spiritual world during these times that will help one to discover new chances in the world... Which brings me to my next question: How will this crisis affect us - not only regarding the outer consequences, but regarding new chances that could arise?

Dr. Glöckler: Well, I hope very much, along with very many other people, that when this is all over, we do not think that our way-of-life prior to Corona was super and that we can now just continue along in the same fashion. I sincerely hope that economically, in the way we do business, and ecologically, in the way we treat nature, something changes. I hope that we do not simply relapse back into the way things were before. That is actually my greatest wish. And even though many things are now functioning digitally and, due to isolation, digitization has gained major impetus, it is very important that we make it clear to ourselves that digital technology is not healthy for the neurological development of children and adolescents. They need to spend their developmental years in the

real world before they accustomed themselves to the virtual one.

And I am very actively engaged in this area (see ELIANT), because the ability to think independently requires 16 years of healthy brain development. In fact, the frontal lobe needs 15 to 16 years to develop to the point where one possesses the capability for self-control and independent thinking. In order not lose sight of this, we will have to think carefully and pay much attention when the current lockdown comes to an end. We mustn't allow ourselves to suppose: "we no longer have a need for many of the things in the real-world. Now one can induct children and youth straightaway into the online world." - That would be very bad.

And last but not least, in the name of pandemic-management, the move towards a total surveillance is currently being rehearsed - this is simply a fact - up to the point of enforced lockdown and monitoring us via our cellphones. Whether this takes place anonymously or not, everyone knows the gravity of such a policy statement. We must be very vigilant regarding our free, democratic values, so that, with this pandemic, they don't go down the drain.

Without wanting to stoke fear, there is one thing that I do wish to emphasize. It is something that Joseph Weizenbaum - who helped build up practically the entire computer industry in the USA, and who played a pivotal role in the development of the computer - said in 1984 (Orwell year) in an interview in Germany. It is printed in a small book that is still very relevant today, entitled "Kurs auf den Eisberg" (On course for the Iceberg - the responsibility of the individual under the dictatorship of technology, 1993) And even back then in 1984, the interviewer asks whether or not computerization and digitalization is an enormous facilitator of the surveillance state, the Orwellian State. And Weizenbaum answers: of course it is. We've been working systematically towards this goal, for only with the computer is total surveillance possible. Then Weizenbaum says: but - and this

is the big but - we should realize that mankind has managed to create the most appalling surveillance states even without a computer. He says that he would not be concerned about the future of computers and the surveillance state, if humans were to have sufficient morality. Because, then they would be able to employ the technology in a good way and use it to defend democratic values. Weizenbaum says very succinctly: the appalling form of the computer-driven surveillance state will primarily be a consequence of human beings who no longer wish to defend their freedoms and no longer take any interest in their freedom.

And I find this to be the most important point for the post-Corona times: that we reflect upon our core values of freedom and dignity, that we apply the surveillance state in a good manner, and that we only employ it for the security and protection of the population - and not to expand the government's power and authority.

Campus A:?.... Technology and Digitization can sometimes lead us to us become less responsible; isolation also has such effects. And on the part of the State, there is also not the proper feeling of responsibility towards human beings and towards its citizens, but just a pure desire for power. I totally agree. And it is such a pleasure to hear your thoughts on these issues.

Dr. Glöckler, we thank you very much for you time. Perhaps you have few parting words for us at Campus A and for those listening?

Dr. Glöckler: Yes, of course I wish you all the best for the times that will come post-Corona. I myself belong to the high-risk group - my life time is limited. So naturally I am thinking primarily about the young, and I am always glad to do what I can to encourage them to become engaged in their unique future challenges. Each and every person is needed who has a vertical backbone and for whom truth, love and freedom are essential human values.

Campus A: Wonderful! Thank you very much indeed, Dr. Glöckler!

Dr. Glöckler: With pleasure! Goodbye!

JUNE

From the World Society Toward 2023

Dear Members and Friends of the
Anthroposophical Society in
Canada,

What is biography? We all journey through our waking hours immersed in the flow of our lives. It is only on occasion that life confronts us and we are called to attend to the organizing patterns of this stream of life. We are called to wake. It is then that we have the possibility of seeing through life's fabric into the principles that guide life's narrative. Like chapter headings in the book of our lives, these points of consciousness provide us with an orientation to the 'one' living this life; the one we call 'myself'. Unlike our hands or feet that quietly support life, this 'myself' has a complex relationship to this body given to it, to dwell in, to unfold itself within.

From the beginning of the 20th century the question of this 'self' has become a key

for understanding what it is to be human in our time. It gave birth to the whole field of psychotherapeutic inquiry. This great mystery of the self also stands at the heart of anthroposophy and has been greatly elaborated upon through the wide field of biography work developed out of it. This sphere of research has been central to cultivating an understanding of this self that lives through the narrative of our daily lives.

Also important is the realization that this great gift of earthly life is only one aspect of the fullness of who we are. This 'totality' dwells beyond space and time, lending an aspect of itself to incarnation. This 'greater self' also has its journey, its biography. It has its existence, one intimately intertwined with the life of 'myself'. This aspect of our being that does not come into incarnation also has the community to which it belongs. A community that awakens in it impulses for its own evolution, impulses that become part of what slumbers within us as we unfold the narrative of life in incarnation, in space and in time.



For each one of us this journey through life is wondrously unique. Though we may live closely with another, all that unfolds in these interconnected journeys is distinct. This great mystery, though we share our intimate lives with another, these parallel journeys are distinct and separate and often cause pain. Pain that can lead us to want to understand, a longing to know my self. Despite the singularity of our individual lives, all of us considering these words share a pivotal

biographical event, standing before anthroposophy's doorway. For each of us, this event fundamentally altered the configuration of our biographical journeys. The fabric of life leading to this meeting was transformed when we chose to step through that portal. What led us here?

This entity we call anthroposophy, in all of its manifold aspects, has its own existence, a life made present in our world. Its fullness, its full reality, dwells beyond space and time – as does ours. The being of anthroposophy also lends but an aspect of itself to become outwardly present. The Christmas Conference of 1923/24 is that birth point when a profound reality crosses over and enters into the vessel that Rudolf Steiner had prepared for it. As our lives are filled with rhythmic processes that link the self on this side of the threshold with the self on the other side of threshold, so too does this being of anthroposophy have its life rhythms. All of anthroposophy has to do with the highest possibility for humanity whose archetype is inseparable from its impulse. So, of the many rhythms that permeate the life of this vessel for anthroposophy, the most significant is that of this Archetype of Humanity, 33 ⅓ years. From this birth point with the Christmas Conference this great rhythm is fundamental to anthroposophy's biography, a pulse-beat that has come to a conclusion and new beginning twice in the past century; the pulse-beat that will come to a third resolution at Christmas 2023/24. The great question that stands before us is — what will the new beginning be? How can we turn toward this question?

If we look into the world over this past century, anthroposophy has revealed itself with a complexity difficult to imagine. But is this great flowering but the manifestation of the power of what we have inherited, what comes from the majesty of its birth? Have we spent our inheritance, or is this a point of awakening? Are we being called to apprehend that what has

come to fruition in this century has its origins beyond outer manifestation?

The reality that stands behind anthroposophy in the world and the reality that stands behind our incarnated selves, dwell together. It is this intimate relationship between that aspect of the self that is eternal and those beings who care for humanity's evolution, that has led each of us to this turning point in our lives. So it is this aspect of ourselves that dwells beyond the sense visible world that can guide us toward what now needs to arise in our shared life in anthroposophy. How might we access this guidance?

One of the greatest gifts of anthroposophy is the discovery of a unique community to which we belong. We are given the possibility of finding a circle of individuals who we can recognize; who we intuitively 'know', who karmic necessity has drawn together.

Can we discern among these anthroposophical friends a circle we can deeply trust and commit to work with in a special way – in a way intended to reach through to the relationship between our essential being and the being of anthroposophy? Can we seek for and find this circle? Then, can we commit to work with each other in such a way that we become receptive to what is being asked of us as we approach this new beginning? To do this we can turn to our biographies, not in our accustomed way which leads us to a knowing of the self in incarnation, but to the impulses awakened in the trans-personal self by the Archetype of Humanity. The doorway through our individual biographies to these impulses for the future cannot come out of our individual work, but out of our work with each other. It is through the selfless listening into the hidden patterning of our biography that the other can sense through our biographies to the universal.

This can be taken up by the group as a threefold process. Each member of the group looks to

their own biography, attending to signature qualities that can indicate the essence of their impulses for this life. Our earliest memory can have these qualities embedded in it. Having completed this preparatory work, each individual then brings what they have come to while the others in the circle intensely listen, without comment or question, allowing the soul mood of the speaker to dawn within themselves.

To be effective this process needs two distinct aspects. First, the key aspects of our biographical journey before coming to the threshold of anthroposophy. Then, those aspects after 'recognizing' anthroposophy, after entering into the body of anthroposophy. Each individual takes one session to go through this twofold process while the balance of the group takes in what is said, without discussion, without critique. Between each meeting of the group, those who have been listening recall and strengthen their impressions of what they have heard, taking them into their sleep. Then after a time the group gathers again and the next individual shares their twofold process. This repeats itself until all members of the circle have brought both aspects of their biographical preparation.

To intently listen with open warmth, without judgment, becomes a force that allows something of the essential being of the other to bloom within our souls. This process can slowly reveal what lies within the outer manifestation of our biographies, can touch the impulses that are the foundations of our earthly lives. Inseparable from these pre-birth resolves is our interrelationship with those beings who stand behind what has brought anthroposophy into the world. These beings and our own being are intimately interlinked and it is the overlapping at the level of being that we seek through this endeavour.

After each member of the circle has had the opportunity to take this first step, the group can then take a next, much more difficult, critical step. Each individual goes back to the point when anthroposophy became central to their

lives and as vividly as possible imagines what their biography would have been without this meeting with anthroposophy. If possible, this can be extended to imagine what the world would now be if Rudolf Steiner had not prepared for anthroposophy to come into the world a century ago. What would the world be without all that has arisen out of anthroposophy?

As with the first part of the exercise, only one person brings their contributions to each meeting, and the balance of the circle inwardly carries what has been brought until the next meeting takes place.

These three steps become an invitation to the future to reveal itself to us. Having completed this threefold process the group can become an open soul space, a 'listening through' to what can awaken in us as an 'after experience' that prepares us for this new phase in anthroposophy's biography.

Is this a process that we can recognize? Can enough of us sense that it can become an impulse for movement, inner movement, toward this critical point in time? If so, then in the coming year we can begin to work in these circles across the country and then come together to share what can gradually grow out of this common work. In this way we can turn toward what is asked of us as we approach this new phase in this life that we share. In this way, as we approach this new Christmas event we do so, not out of what we would want the event to be, but out of a resolve to meet what is now needed for the presence of anthroposophy to go into a new century with ever growing affect on our culture and on those who will come into earthly life seeking her.

With warm regards,

Bert Chase

General Secretary for Canada

The Foundation Stone Meditation: From Personal Healing to Effective Collaboration

By Robert McKay

[Adapted from my brief talk given on Friday, May 15, 2020 at the Anthroposophical Society in Canada Annual General Meeting and Conference.]

Like many of you, I am on a voyage of discovery with the Foundation Stone Meditation and I don't know where this voyage is taking me. I am certainly not qualified to explain this meditation in all its magnificence. I can offer to you some photos I have taken along the way so far. I have been asked to speak for only 15 minutes so I will not be able to go into this too deeply. Hopefully these snapshots will spark a useful discussion.



Robert McKay

I want to start with the question: "What is a mantric meditation?" I think it is important to note that a mantric verse is not poem. It is not created in the way a person composes a poem. The creation of a true mantric verse begins in an encounter between an initiate and a spiritual being or beings. It has its origins in fiery experience on the other side of the threshold. The initiate must then bring the essence of this spiritual experience back into object consciousness and then render it into words.

What then does the meditant have when receiving such a creation from the initiate? You can think of it in various ways. It is helpful to think of it as a musical score that the meditant needs to learn how to play, within herself. Like

with any piece of music, this requires practice. With a meditation like the Foundation Stone, you need to memorize it and then work to bring it alive in yourself over and over again. All this takes effort. But eventually, you get past the mechanics to the point where you can shift your focus to the music you are creating. It can also help to think of it as a bridge back to the very source in the spiritual world where the meditation came from.

As you play the piece in your soul, you gradually create an offering to the spiritual world that forms a bridge or portal. When this offering is rich enough, when one has put sufficient work into it, you will begin to feel the power of a spiritual being flowing back to you across this bridge. At this point the meditation becomes alive for you and your journey with it truly begins. The more energy and consistency you can bring to this, the more interesting the voyage.

The analogy can be extended (based on a thought from Grant Davis): through the meditation you meet the composer of the very melody you are learning to play. As this spiritual being, in whose power the mantric verse has its source, takes up the conductor's baton, you begin to follow in your playing, and from then on you never really know where you are going, or what will happen next.

So finally, you can think of a mantric verse as a key that opens an occult door, enabling you to receive blessings from the spiritual world. Such a key is a magical object that gains its power through your efforts to work with it in reverence. This is a good place to begin in thinking about

the Foundation Stone Meditation. It is right and good to approach this magical key – this great gift to Society members – in a mood of reverence.

Let's begin with some simple observations of the structure of the great mantra. It has four sections, or panels as they are sometimes called. The first three have to do with the great soul forces – willing, feeling and thinking. The fourth points to the turning point of time: to the pivot from the Great Fall to the beginning of humanity's ascent back home, back into the spiritual world.

The first three panels have a common structure. They each begin with a 12 line first stanza. These first stanzas all share a common form and address a soul force in us, first at the level of the microcosm, and then transitioning to the spiritual through the connection between our "I am" and the Divine "I am". Each panel then has a second stanza that is 7 lines long. In these second stanzas, the same soul force is viewed but from the perspective of the macrocosm. It is as if we move through our "I am" into the Divine "I am" and can now see the origins and true meaning of the soul force in question. The underlying reality of willing, feeling and thinking is revealed to us from lofty spiritual heights. This is followed by 2 lines that express an appeal or entreaty which is repeated identically for all three panels. All of this – the morphology of the mantric verse; its shape, if you will, is of great significance when working with the meditation.

Let's look at how this works with a focus on the second panel, which addresses the soul force of feeling. We'll take it line by line.

The first three panels all begin with the same clarion call: "**Soul of Man!**" or "**Human Soul!**" if you prefer. This call can assume a potent force when you work with it inwardly. It can strike one as something like a wake up call, like the morning trumpet blast to rouse the soldiers – "the reveille". As an aside, it is interesting to ask: "Who is speaking to us in this way? Who

addresses our soul? Who has the right to call us into awareness in this way?"

After this call, each panel addresses a particular soul force, first linking it to its expression in the corresponding bodily systems, in the case of the second panel we hear:

Soul of Man!

You live in the beat of heart and lung

You will note that with reference to our soul, the word "live" and the reference to the physical organs of heart and lung, we have the astral, etheric and physical sheaths represented.

The next two lines express an essential aspect of the nature of the soul force in question, in this case of our feeling life. Let's hear these first four lines together:

Soul of Man!

You live in the beat of heart and lung

which leads you through the rhythm of time

into the feeling of your own soul-being.

I want to point out two things here. First, note the linkage between the life of feeling and the passage of time. The first panel relating to the will refers to space: we need a world, a stage on which to act. The third panel relating to thinking refers to eternity, to the source of all thought in the eternal spirit realm. This second panel relating to feeling refers to the **rhythm of time**, which we experience most vividly in the passing moment. Our feelings are lived through in time. It reminds me of a few lines from one of Rilke's poems:

Let everything happen to you:

beauty and terror.

Just keep going.

No feeling is final.

The second thing to note is the intimacy in the words “into the feeling of your own soul-being”. Here we have the most individualized moment of the entire mantric verse. Here you find yourself most alone in a certain sense; for you are in your own unique flow of feeling as it arises within you.

Then – and again this is true of all three panels – comes what you might think of as a medicinal or prescriptive exercise and its potential healing result. With regard to the second panel, it is as if to say, “Yes you have a feeling life but to heal it, to bring it into alignment with the spirit, there is something you must do! If your feeling life is going to help your ‘I am’ become what it can

become, there is a certain kind of work you must undertake in this feeling life. This work is required if you are to be found worthy to enter the spiritual world.” Let’s hear these next 8 lines altogether:

Practice spirit-contemplating

in balance of soul

where in the surging deeds

of cosmic evolution

your own I unite

unto the I of the world

And you will truly feel

In the Soul-Weaving of Man.

Here is set for us the great challenge of mastery of the feeling life! The challenge has two dimensions as I see it. First, to find balance in the surging - to find an emotional steadiness in which you can be with things without being capsized. Emotional steadiness is not emotional deadness. Calm is different than a lack of feeling. From a state of calm we can move, as guided by

the spirit, to any other feeling and then return to calm. Emotional balance makes it possible to contemplate the spirit. In such contemplation we are certainly lifted into to the most intense feelings – sublime joy, bitter pain, intense fear, deepest longing – for as long as the spirit moves us. But this must not overwhelm us; we must have the strength to return to a balance of soul.

It is worth noting that here we have to do with an activity in the passing moment; in the present. In the first panel to do with the will, the exercise has to do with remembering or recalling. In the third panel to do with thinking, the exercise has to do with visioning, which can have a future orientation or perhaps a sense of the eternal. Here, in the second panel, we are learning to “be with” or even “be within” the spirit in the present.

Achieving balance amidst the surging is, however, only setting the stage for how feeling plays its role in the unfolding of our “I am”. Spirit-contemplating in this rich sense enables us to “unite our I with the I of the world”. In this way, we grow beyond ourselves. Increasingly our feelings become less about ourselves. We are more aware of the needs of the other; we come to feel ourselves as a link in the whole of life. A psychotherapist colleague of mine once remarked that as people develop they become both more unique and more the same. I understood what he meant about the uniqueness but not about the sameness. He explained that as people develop the power of love grows in their souls and love makes us all more the same. When we have love in our hearts we are more likely to understand each other better and are more likely to treat each other in similar and kind ways. I think this is right. The more our “I am” unites with the “I of the world”, the more we harmonize. It is not a loss of uniqueness but a bringing of uniqueness into harmony. Think of an orchestra, where each player must practice alone for many hours, but then come together in harmony through the composer’s idea and the conductor’s leadership.

Let's turn now to the second stanza of the second panel which can be read as follows:

For the Christ will in the encircling rounds holds sway

In cosmic rhythms bestowing grace upon souls:

Kyriotetes, Dynamis, Exusiai

Let from the east be fired,

What through the west is forming,

Speaking:

In Christo morimur.

We have moved from the microcosm, through connecting our "I" with the "I of the world", into the macrocosm. I will add only a few comments about this second stanza. Most of our karma out of evil in our feeling life. If our feelings were only good, we might still create karma through errors in thought or action, but who can deny that egotism finds its wellspring in our feelings? It is thoughts and actions that arise out of our egoistic feelings that create most of our problems. So, in this panel about the force of feeling, we find the Lord of Karma and all the planetary motions in which we live both while on earth and in our life between lives. This is the great machinery of our communal passion play. In one of the Class mantras, we find the statement, "By the power of a God are we led here and death stands at this journey's end". We are held by iron necessity in our karma. But in this iron necessity, we are being cared for, even though we cannot always see or experience caring through our suffering. Working through the karma meditations, we can come to feel how we are being blessed even in life's most difficult moments. Suffering, illness, death and all the "slings and arrows of outrageous fortune" manifest the gods' determination not to lose us; not to forsake us to the darkness. If we listen carefully, to our karma, we can finally hear a

loving voice speaking softly to us: "Try again little one, try again."

I do not have much insight yet into the meaning of "Let from the east be fired, what through the west is forming." What is being formed? What east and west is meant here? For now in meditation, I hold the idea in consciousness soul that with our work on our astral, on our soul forces – through the ennoblement of willing, feeling and thinking – we contribute to the co-creation of our Spirit Self, leading eventually to our birth into the spiritual world. Spirit Self is forming. And I think that all of humanity, the east and the west, are engaged in this work. Perhaps in the discussion afterward someone else can shed more light on the meaning of these lines.

Lastly, for all of the first three panels, come the final two lines, the petition:

This hear the elemental beings in east, west, north and south

May human beings hear it!

In meditation, these two lines also resound forcefully. We are immersed in the elemental kingdom; it borders us on all sides. The beings of that world are waiting for us to wake up. Expectant, hopeful, earnest – only our awakening can help these beings rightfully fulfill the purpose of their existence. And again, I would ask whose voice is it that offers this hopeful pray, so full of longing?

May human beings hear it!

Does it come from the same source that called us to alertness at the being of each panel? I can imagine that all of us can join in this prayer. All of us can hope that human beings will awaken to what we truly are and find ourselves finally worthy to face the Guardian and cross the threshold into spirit fields of light.

This great meditation is meant for us, for the members of the Anthroposophical Society. Through working with it, we can empower ourselves to move from being a group of individuals who, out of the most complex karmic pasts, often have complaints or dissatisfactions with each other, to become a group of people in whom the power of wisdom, love and sacrifice grows effective - transforming our disjointed efforts into a creative symphony of achievement for all of humanity.

As challenging as it is to face up to it, we anthroposophists are meant to become those referred to in the Gospel of Matthew: 'by their fruits you will know them'. No one can deny that our great teacher Dr. Rudolf Steiner was fruitful! We are called on to become creative and effective as well. We are called upon to be people of initiative! The Foundation Stone Meditation offers us the power to become fruitful first by helping each of us to heal our willing, our feeling and our thinking forces. The meditation then goes on in the surprising and deeply moving fourth panel, to show us how to bring our healed souls into collaborative work as a Michaelic community so that, in the great words of the verse:

Good may become

What from our hearts we would found

And our heads direct

With focused will.

Let me wrap up by reading a part of what our great teacher said at the closing of the 1923/24 Christmas Conference:

My dear friends, yesterday was the anniversary of the day on which we saw the tongues of flame devouring our old Goetheanum. Today we may hope — since a year ago we did not allow even the flames to distract us from continuing with our work — today we may hope that when the physical Goetheanum stands here once more we

shall have worked in such a way that the physical Goetheanum is only the external symbol for our spiritual Goetheanum which we want to take with us as an idea as we now go out into the world.

We have here laid the Foundation Stone. On this Foundation Stone shall be erected the building whose individual stones will be the work achieved in all our groups by the individuals outside in the wide world. Let us now look in spirit at this work and become conscious of the responsibility about which I have spoken today, of our responsibility towards the human being who stands before the Guardian of the Threshold and has to be refused entry into the spiritual world.

Certainly it should never occur to us to feel anything but the deepest pain and the deepest sorrow about what happened to us a year ago. But let us not forget that everything in the world that has any stature has been born out of pain. So let us transform our pain so that out of it may arise a strong and shining Anthroposophical Society by dint, my dear friends, of your work.

A Group in Vancouver Prepares for the Virtual 2020 AGM/Conference

Around mid-March when our entire country was beginning to shelter-in-place, Esther Chase and I started a daily videoconference check-in at 8:30 am every morning. Our plan was to work with the Foundation Stone Meditation to prepare for the virtual upcoming Conference/AGM in May. We soon decided that we wanted to work with each of the 7 daily rhythms that Steiner gave at the Christmas Foundation meetings from Wednesday, Dec. 26, 1923 to Tuesday, January 1, 1924. Along the way, we were joined by others — Abegael Fisher-Lang, Monica Boyd and Hannah Hidson.

We started promptly at 8:30 with the reading of the rhythm of that day followed by thoughts

shared from the works of F. W. Zeylmans van Emmichoven, Sergei Prokofieff and Paul Mackay, all of who have written extensively about this meditation. We then shared personal thoughts about what it means to *spirit recollect*, *spirit sense* and *spirit behold*. These are the practices we humans can engage with during the day, with the hierarchies in our sleep life responding to our efforts. Our conversations were lively and engaging led in many directions. We ended at 9 am each morning.

We had no idea how long our group would last; we were cognizant that using the “cool”

Ahrimanic medium of Zoom technology might fatigue us and that we might decide not to continue. We discovered that while we couldn't share our thoughts in space, we could be together in *time* and, because of this, we could generate warmth between us. We like to think our working together has provided a counterforce to Ahriman.

Now it is mid-May, and the AGM is approaching and we are thinking about how to continue as a group as our primary reason for meeting is coming to a natural close. Each morning, for nine weeks, we worked with the rhythm indicated for that day. One idea is to continue with Zoom calls with each other with someone opening our meeting with thoughts from personal reading or from attending any on-line anthroposophical conferences or webinars

Some of us will work artistically with the Foundation Stone or other meditation during the week; we have designated Fridays (Venus Day) as the appropriate day for the sharing of our creative work together.

Susan Koppersmith

Some members of our group wanted to add some further thoughts:

I feel that an enlivening part of our time together was also the daily working with the Soul

Calendar verse — starting as we did at Easter and living into the different translations. We ended each session with doing the Hallelujah together in Eurythmy.

Esther Chase

We read the Calendar of the Soul each morning, enlivening the various translations by reading them in tandem. Sometimes resources were shared from relevant books and webinars we found individually.

Abegael Fisher-Lang

In various ways we have explored what it means to each of us to face the darkness of the mind at our time, looking at how to free ourselves from the inner barriers that stand in our way of active loving, of being community members in the Beloved Community of Christ. This verse below has been appreciated by our hearts at this time of challenge.

Hannah Hidson

Knighthood of our Present Age

“There is a knighthood of the present age whose members do not ride through darkness of physical forests as of old, but through the forests of darkened minds.

They are armed with spiritual armour and an inner sun makes them radiant. Out of them shines healing. Healing that flows from a knowing of the image of Man as a Spiritual Being. They must create an inner order, inner justice, and conviction in the darkness of our time.”

Karl Koenig

Interview with Mark McGivern

1. Mark, thanks for facilitating our recent Society's first virtual AGM/Conference. You have had much experience working with online groups. Could you say something more about this?

You're welcome. I think the AGM was a great event for the society. As a national organization in a very wide geographical and regional country like Canada it was wonderful to have people in the same 'room' together interacting and sharing and sensing the human presence of the other. The use of the Internet is a question of concern for many anthroposophists, and that includes

me. It requires that we be very awake to its influences. I especially think this is good for people in smaller communities where there is little anthroposophical activity. People in larger urban centres have it good in a way and can look forward to attending regular events. People in smaller communities don't have that advantage. Internet gatherings can also meet the needs of people who cannot afford to travel or don't have the physical capacity. When voting on resolutions at AGM's I believe we need to have a more democratic representation of the whole society present. Online gatherings can facilitate that and give space for a more diverse array of voices and concerns. I think concerns like cost, health and environmental footprint can help us guide us to a comfortable balance between online gatherings and in-person events.

2. Is there anything else you are interested in offering anthroposophical communities in Canada?

I recently launched a freelance editorial service (markmcgivernediting.com) and my goal is to offer this service to the anthroposophical community. I currently edit the mid and final reports of the Waldorf Academy in Toronto. I want to offer that service to more schools, as well as editing services for other publications from schools and groups in Canada.

I also recently started an educational service with Barbarah Nicoll called Ubuntu Learning. Our goal is to learn together through three modalities: connection, conversation and collaboration. We will offer online courses, study groups and conversations with the intention of working with content through sharing how the content is affecting us.

3. Mark, could you say a little more about your background?

I have been an anthroposophist for about 35 years and was a Waldorf class teacher for 6 years. I trained at the Rudolf Steiner Center in Toronto in 2001/2. I am a writer and musician as well.

Thanks for your time, Mark!

Susan Koppersmith

15 Quotidian Mysteries of the FSM Abegael Fisher-Lang May 15 2020

1. At the garden shop, you are pleased to read the words *The Foundation Stone Meditation* embossed in tiny golden letters on each packet of sunflower seeds.
2. Once the great hall is full, rainbow silk curtains open to reveal the lead player, the Foundation Stone Meditation, singing alone on stage.
3. Practise Spirit Sensing is placing the 12 tall poles in the garden for the scarlet runner beans to climb to the sun.

4. Carry the small, round (Foundation) stone in your pocket and practice skipping it over the calm surface of the lake.

5. The Foundation Stone Meditation may sometimes be found in the Periodic Table of elements, slipped between Cobalt (Co) and Copper (Cu), next to Silver (Ag) or Gold (Au).

6. Practise Spirit Recalling to the rustling of wings brushing the ceiling of your inner space. 7. Human Souls Creating is the essential mood – narrative is what’s left over.

8. Spirit Beholding leaves nothing to chance, follows you silently, passes your pen and your book opened to a new blank page. You are prepared.

9. Walt Whitman was practicing Spirit Sensing when he began his Song of Myself: *I sing myself and celebrate myself, and what I assume you shall assume, for every atom belonging to me as good belongs to you.*

10. Two engraved invitations have arrived from the Office of the Foundation Stone Meditation. The first is for a series of lectures, the other is to a sacred circle dance and potluck.

11. At 5:30 am, doing eurythmy in the front garden: Uniting with the I of the World. A neighbour walking her dog stops and watches as you crest the largest L in Alleluia; each one startled but pleased at the other’s sudden arrival, calling out *Good Morning, Good Morning.*

12. Many fragrant ingredients from the east are required for the Foundation Stone Meditation Layer Cake, but the cake must be mixed and formed in the west. A full week of rhythmic activity is required. The cake is delicious, and everyone has their fill, though, curiously, there is always plenty left over for newcomers.

13. The Sufi poet Rumi wrote that a story is like the hot water you heat for your bath, but the Foundation Stone Meditation is like having that long-awaited bath, and then running out into the falling snow.

14. The small esoteric, best-kept-secret, bookstore called The Foundation Stone Meditation closed shop at the turning point of time. Human beings arrived from the east, west, north and south to carry its rare collection to the waiting world.

15. The Foundation Stone Meditation is the spirit-whisperer, reminding you of the beauty of coming into, and departing from, your life on earth.

PENTECOST May 31st, 2020

Today I boast no tongue of flame, can only hold
hope

deep in my heart

as the import of the world’s travail threatens to
destroy so much. So much.

But listen! I hear an unseen voice, a whisper in
the air... “Never despair!

Keep on with your spiritual work. Try and try
again.

Be as thoughtful, as kind as you can to your
fellow human beings even, perhaps, stretch out
a hand? -metaphorically of course.

And while we’re at it, why not
seize the opportunity to break a bad habit, to do

better about resisting the lure of the virtual world? You know it saps our nourishment.

Also, don't neglect, or forget our Mother Earth, who pauses in her breathing as the Solstice draws near, waiting to discover how you'll shape the world, how you'll treat her and her creatures once this travail is past."

Brenda Hammond

Request for Donations

Greetings Friends,

As we navigate this unique time together and recognize the far reaching effects of being separated as human beings, we at Canada's major Waldorf teacher training institutions are meeting a situation that is asking us to think outside the box for new ways to carry our programmes this summer.

Gathering in person and travel will not be possible in Canada by July; our summer sessions will be carried in a different form. Recognizing the necessity to satisfy the thirst of our students for this education, our Programme Directors have been working with faculty and students to find a way of offering some of the anticipated classes in an on-line format; a format which will be the right balance to remain engaged, not overwhelm the senses and yet maintain the students' interest deepening their understanding of our pedagogy and Anthroposophy.

Many of our students are struggling financially due to the shutdown of education and childcare settings because of Covid19. It is for this reason

that we write to you at this time: to request contributions to our bursary programmes. Donations may also be made by cheque, tax receipts will be issued.

Here are the links to our respective Canada Helps Donation pages:

<https://www.canadahelps.org/en/charities/rudolf-steiner-centre-toronto/>

<https://westcoastinstitute.org/about-us/donate/>

We have recognized this as a unique opportunity for The West Coast Institute and The Rudolf Steiner Centre to collaborate in a new way and an opportunity to inform Society members of what is going on in our Anthroposophical teacher trainings in Canada.

The West Coast Institute was founded twenty-five years ago by Dorothy Olsen and Marjorie Thatcher, both are now retired from their work with us but remain honorary board members. On our website one can find all the details of our history, our programmes and our ongoing deepening courses: www.westcoastinstitute.org

West Coast Institute for Studies in Anthroposophy
1014 LaBelle Road, Castlegar, B.C. V1N 4R3
Canada

You can contact us at:
admin@westcoastinstitute.org • 604-740-0539

May 2020

Rudolf Steiner Centre Toronto, founded in 1981, is a national charity supporting cultural renewal by providing vocational programs, cultural outreach programs, and social services out of the transformative resources of anthroposophy. www.rsct.ca

Rudolf Steiner Centre Toronto, 9100 Bathurst St., #4, Thornhill, Ontario, L4J 8C7, Canada

You can contact us at: info@rsct.ca • 905-764-7570

Our goal is to raise at least \$10,000 for each institution's Bursary Fund; we thank you in advance for helping to lighten the load for our students and our institutes at this time.

Warmly and with deep gratitude,

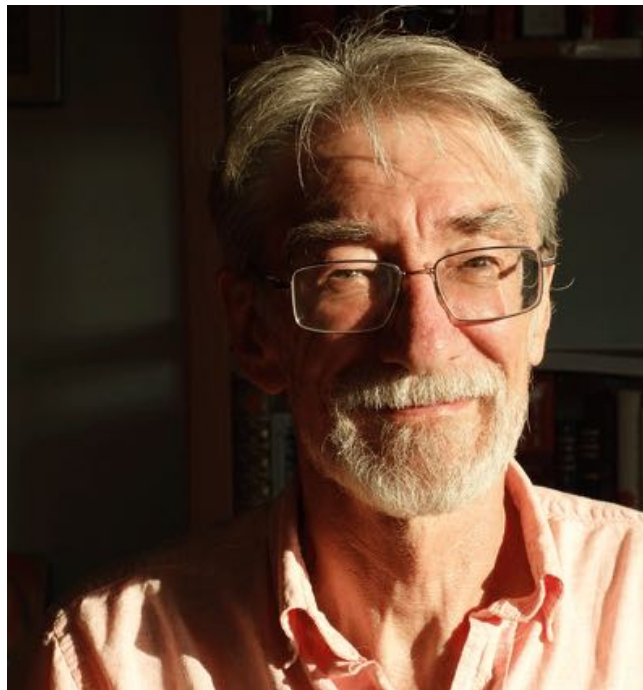
Kim Hunter, Barbarah Nicoll, Robert McKay and James Brian.

Eulogy for Paul John Hodgkins

by Rev. Jonah Evans

Once, when Paul was asked to tell his autobiography, he answered: "Well...I was born at a very early age but I can't remember a thing about it..."

Paul John Hodgkins was born on January 31, 1947, in Wolverhampton near Birmingham, England, into a working class family. He had two brothers. He described himself as being a dreamy child. Although he didn't like school very much, he completed his education at a quality Catholic boys' school. His first job was for the British government in London. This didn't last long, however, because at age 19 Paul was inspired to move to



Paul Hodgkins

Canada together with a good friend. His Canadian life started in Red Lake ON with a job working in a gold mine. He made a lot of money. He spent a lot of money. But to Paul, neither money nor career were very interesting.

Paul was not renowned for his technological capacities. In fact if anyone of you ever tried to e-mail Paul, you might be tempted to call him technologically handicapped. However, this didn't stop him from getting a job at IBM in Toronto in those early years. And even though he considered this a place on the cutting edge of technological development, one day Paul just quit. He didn't have a plan, but knew that that job was destroying his soul. After that he had a string of jobs, including work at Canadian Tire, in health food stores and teaching Tai Chi.

It was during this time in Toronto that Paul met Simone Liche. They quickly became a pair and, since she was from Quebec, they moved to Montreal. That is where his first son, Philip, was born. After a brief time back in Toronto, where Paul found Rudolf Steiner's work in a book store, the small family moved to Ottawa. There Paul

did some Waldorf teacher training and then took a class all the way through 8th grade. During this time, Simone and Paul decided it was best to part ways.

After his separation from Simone, a connection started growing between Paul and Susan Richard. Eventually their families joined. Thus Paul became a father of three, with the addition of Will and Evelyn. Shortly after this Susan became pregnant with Charlotte. Paul then

finished graduating his grade 8 class and they decided to move back to Toronto so that Philip could continue attending the Waldorf High School there.

The move back was both challenging and filled with blessing. Challenging because Paul was unable to get a teaching position at the Toronto Waldorf School. Blessing because at this time their youngest child, Beatrice, was born.

Still inspired to be a Waldorf teacher, Paul took up a position at the Halton school. However, after only a few years, the commute became too strenuous. Arlene Thorn, who at that time was involved in the Rudolf Steiner Centre, not only encouraged Paul more and more to take up teaching anthroposophy to adults, she was also able to find a way to help Paul and Susan financially, so that their children could finish their Waldorf

education. But Arlene was not the only one sent to help Paul find his destiny. In Paul's own words he said...

"I got a call from Timothy Cox, who was working for the Steiner Centre at the time, asking if I would give a course on the Philosophy of Freedom. I don't know how he knew our group was studying that book. Just the day before he called, I had decided on the one hand I was not free, and on the other hand I was filled to overflowing with useless knowledge. I had put aside all my other belief systems – Plato, science Catholicism, Buddhism – I had replaced all these with a huge anthroposophical belief system, but I was still not really free in my thinking. In a sense

I had my leg over the balcony. When Timothy asked if you would provide three mornings on the Philosophy of Freedom, I immediately said yes!" I don't know what I was thinking! I put the phone down and thought: "What have I done?" So then I had to study the book intensely. Through this work, I had an awakening. I became aware of myself as a spiritual being. To cut a long story short, I gave the course and became

famous overnight. Who would be so stupid to give a course on the Philosophy of Freedom? It was the book no one understood. So that was it. Then I began teaching adults more and more. Wendy Brown, who had just started Foundation Studies at the Steiner Centre, asked me if I would come in one morning and talk about the Philosophy of Freedom. So I did that. In the following year she asked me to join the steering committee for the Foundation Studies program at the Steiner

Centre. The committee met every week to form the course. I became a key figure in it over time." And this was his gift. He touched many lives. For the next 20 years, Paul would cultivate his love of anthroposophy by helping many, many individuals find a relationship to this spiritual science. Paul loved teaching: he was a true teacher. He loved anthroposophy. He was a "philosopher of freedom".

He had a knack for making the complex digestible; for helping us to see what is hidden in the spirit; for turning deep truths into pictures and imaginations that filled our souls.

We might be surprised to know this, but Paul was also quite a homemaker. He loved to cook, was even territorial when it came to 'his kitchen'. When the babies were young, it was Paul who would go to them in the night. Paul made lunches, cleaned, drove the kids everywhere they needed to go, while Susan worked all hours to support the family. Paul was truly kind, patient and generous. And when he found something worth understanding, he would carry it in his mind until, with persistence and patience he would grasp what he did not understand. His

children remember the long phone conversations, loving them through patient interest in their lives.

Love flows both ways. Staff at the funeral home remarked that there were no bedsores on Paul's body. This was because Will and Beatrice would take turns getting up all through the night to change Paul's position.

And even though Paul was a homemaker and a

kind of philosopher-king, whose knightly countenance showed so clearly in the way he looked in the casket, Paul also struggled. He struggled constantly with procrastination. He had struggled to find a place in this strange world until he became a teacher at the Rudolf Steiner Centre. He struggled with financial stress for most of his life. In his own words, Paul said about his weaknesses...

"I am totally okay with dying. But I am not so okay with being dead. I will have to meet myself and my immorality clearly in the face, along with my lack of awakesness. In the spiritual world after death, you eventually meet spiritual beings who think in you. You see your life from their point of view. The more awake you can be in that process the better. I don't think I am going to be very awake there. I have experienced quite a bit of self-loathing recently—not in a morbid way; I am not morbid about it all. I am willing to take on my karma. I am willing to try to make up for what I have done wrong and I am willing to bear that to the best of my ability, even if it is painful. But I know from experience that I am not always going to do that. I can look back on my life and I can see where I have opted out of the right thing to do. Every case of immorality is an attempt to avoid consciousness of the spiritual. There has been a lot of petty immorality in my life – petty, little selfish thoughts and actions. Lying and stuff like that. Most of us do these things. When I sit and think of them, I see they add up and add up. There has been an entire lifetime of them."

As many know, Paul had a difficult relationship to Christianity for most of his life, especially as a

young person. He grew up Catholic but could never come to terms with what felt to him like anti-human and oppressive dogma that stifled his intelligence and sense of freedom. He couldn't bear the inauthentic quality of many of the priests and nuns.

But like St. Paul, his past did not prevent him from a real encounter with the Being of Christ Jesus as a young man. In his own words he remembers, "My father had rheumatoid arthritis

and as it became clear that he was approaching death, I thought about Eastern gurus who took on the pains or illnesses of their students out of compassion. I was walking down the street wishing I could help my father. I thought about taking on his suffering. But to my surprise, I found that I didn't have the compassion. I didn't really want to take on his pain—his physical suffering—on myself. I was horrified to admit this to myself. In that moment, there was this spiritual figure present, who, as I had known of all my life, took on the suffering of the world, and that was the Christ. It was as though the sky was filled with Christ...Christ wearing a crown of thorns and then it was as though I heard...well I didn't actually hear a voice...but what came to me was: "Stop seeking in any direction but this one."

Paul found this real encounter with the living Christ Jesus before he met anthroposophy, through the suffering of his father. Christ then guided him to finding anthroposophy in order to help him understand who Christ was through thinking. Then, toward the end of his life, Paul found Christ anew in sacrament, in prayer and in devotional community.

He began his relationship with The Christian Community in a destiny-filled conversation where he asked me: "So what makes The Christian Community different from the Catholic church?" Spontaneously, I responded that The Christian Community sees no value in an unfree compliance with moral rules. I said that only freely coming to Christ, freely finding morality was of any worth to God. I said this was the foundation of the only religious movement that was inspired by anthroposophy.

That was the year that Paul had a profound experience of Christ at the Christmas midnight service. For the next three years he and Susan would barely miss a service.

And I will never forget his eyes and face when giving him communion. Looking into his eyes at

that intimate moment of communion, I saw a human soul aware of his brokenness and at the same time aware that Christ was touching him with unfathomable love. He knew Christ was there, present in and through the priest. And the depth in which Paul knew the reality behind the Sacrament became clear just recently. Paul said to me in our last intimate conversation that now that his mind and body were weakening, even failing, he had the experience that the Act of Consecration was a foundation for his life. He said to me; "The words from the altar hold me up. Now that my body is breaking down, it has opened me to the experience that the consecration service is my strength to stand". This finding Christ in a community of devoted souls would deepen still further.

For it was in a strange hospital in Hanoi that Paul would have the most profound experience of the community of Christ in his life. Christ came to him as he lay in his hospital bed. He spoke to him. He impressed on Paul's heart that even the least of us is loved and supported. He communicated to Paul that he is gathering a community with the help of his messenger Rudolf Steiner, gathering a community of souls that in the next few incarnations will need to take up a tremendous battle. This will be a battle with the forces of materialism that are growing ever stronger. That community will need to take up a struggle with adversarial beings that would try to convince us that the material world is all there is. Human beings will need to battle the picture that self-interest is the only force of real motivation; that the spiritual the spiritual world is unreal; and that all we really need is to solve our worldly suffering and make enjoying earthly pleasures and comforts the goal.

This was Paul's most important teaching for us: that there is such a thing as real community, such a thing as real hope. That the forces of materialism are not stronger than Christ. For he learned through experience that even death cannot stop Christ Jesus from gathering more and more human hearts into himself.

Dear friends and family: We loved Paul. I loved Paul. He was my friend. But more important than that, Paul was a true Christian and continues to be one. He lived his name. For Paul means 'the small one'. He lived this smallness by knowing that by himself he could not become himself. He was small because he knew the true one, the great one, He knew that we cannot become ourselves unless we invite the being of love into our hearts.

Paul's middle name was John. He also lived this name. As St. John experienced the future described in his Book of Revelation, the future of humanity in Christ, so our dear Paul John also received a picture of our future - the future work to struggle against darkness as a community.

May your spirit, dear Paul, continue to inspire us. May your light continue to strengthen our community and give us hope.
