

Glimpses

Newsletter of the
Anthroposophical Society in
Canada

No. 97 Summer 2020

JULY/AUGUST

**Economics Conference of the
Goetheanum
(Part of the Social Sciences
Section)
Announcement / July 2020**

The work of the Economics Conference of the Goetheanum has quickened in the past few months, as different initiatives explore the interface between associative and conventional economics. The Centre for Associative Economics has launched a new online Bookstore (www.cfae.biz) giving access to 17 titles by various colleagues, together

with 11 from Christopher Houghton Budd's archive of writings since the early 1970s. A further 40 titles are in prospect, as the Bookstore is part of a platform for commissioned research in the field of finance and economics. For example, the beginning of accounting with Gilgamesh and the link some early US presidents had to bookkeeping.

In research, how to make concrete the idea of the Anthroposophical Society as the earthly (and therefore financial) vehicle of the School of Spiritual Science, the Economics Conference operates worldwide funding arrangements that allow excess capital to fund researchers according to the researchers' needs and budgets. A technical paper on this, *The Circulation of Capital and Beyond*, written by Christopher Houghton Budd with advice and input from Stephen Vallus, can be found at: https://economics.goetheanum.org/fileadmin/economics/Articles_and_Papers/ECPaper2020_CHB_SV_Circulating_Capital.pdf

In Brazil in June, Xavier Andrillon was awarded a doctorate in economic development for his thesis, True

Price as a Condition of Sustainability, in which he examines how Rudolf Steiner's concept of true price can give 'teeth' to today's understanding of sustainability. His cases were coffee growers around the world and farmers on deforestation fronts in the Brazilian Amazon. Both are highly critical and highly topical, but the study is readily made general to economic life as a whole because it shows how anyone can use true price via the balance sheet to ensure the sustainability both of his or her own activity and the context in which it operates. An introduction entitled 'Beyond Brundtland' can be found here: http://economics.goetheanum.org/fileadmin/economics/Articles_and_Papers/ECPaper2020_CHB_XA_Beyond_Brundtland.pdf

For more information on the Economics Conference of the Goetheanum visit economics.goetheanum.ch or contact the Administrator, Kim Chotzen, at economics@goetheanum.ch.

**Eulogy for Hella Kurth:
September 17, 1922 – July 17,
2020
by Rev. Susan Locey**

Hella Kurth was born on September 17th 1922 (the day after the founding of The Christian Community!) in Templin, a suburb of Berlin. She was baptised Hella Emma Elisabeth Dunkel, a name which remarkably expressed the work of her life, to live with the dynamic of light and dark: "hell" means light in German, and "dunkel" means dark! Her brother Gunther was born two years later. Hella's parents were from very different backgrounds, the mother an only child of a cultured family where the father taught art and music at the Gymnasium, and the father grew up one of many siblings in an impoverished labourer's family, who joined the army when World War I began. After marriage he struggled to support the family working as a physical education teacher in the village school.

Hella learned the enthusiasm and love of Nature, led by her father, rejoicing in walks

together in the forest. She wrote of their relationship: “I could ask any question and Vati would always find a way to answer that met my question and my ability to understand. In later years I could go to him with worries and problems, and he would listen carefully and comfort me. Don’t worry, he would tell me, wait a few days. Just like a great storm passes and the sun comes out again, let’s see if this situation doesn’t look quite different in a few days. Let’s talk again tomorrow.”

Hella’s mother, on the other hand, had little patience for Hella’s many questions, though Hella’s maternal grandparents welcomed the opportunity to share their peaceful, music-filled home with the little girl. Because the grandfather was a teacher, Hella was allowed to go to middle school in the Gymnasium, which was a school for boys. It was here that she caught the eye of an older student, Achim (later called “John”), who found opportunities to meet with her. Otherwise, Hella enjoyed being on her own, playing with dolls, reading, and swimming. Soon her gift for

idealism was nurtured into patriotism in the well-organised Nazi girls’ club.

When party members took over as teachers and administrators in the Gymnasium, Hella’s grandfather retired, she left the school to learn business skills in Berlin, living with her grandparents. Achim went to study at the Schulpforte until he could volunteer as a paratrooper. He had meanwhile continued to meet with Hella in Berlin, and they decided to marry in May 1942 before he left for the war. It was clear that Achim might not return from the war.

Reinhild was born in March 1943, and on a day-pass Achim met his first-born and bought a coupon for Hella, who was expecting again, and Reinhild to take a train to their planned meeting place on the farm of the family of his valet, outside of Hamburg. He entrusted Hella with a pistol and instructions what to do if enemy troops invaded Berlin. Hella planned to be at a special birthing centre near Hamburg for the birth of their second child. However, when she went to

exchange the coupon to book the train, she was rudely refused by the Ticketmaster, and on her way home the waters broke! She knew the child had to be born within 24 hours not to suffer harm, but the contractions did not begin. An acquaintance drove her to the only intact hospital, which was an army hospital, and a doctor who had never delivered a baby admitted her into the attic. At last Sabine was born, and after a week Hella tried again to get a train ticket with her little girl and newborn. Her courage and determination brought them safely to Hamburg!

She was able to set up “home” in one room in the barn with a wood stove and bunkbeds. Achim joined them, as did Hella’s mother and grandparents, and Achim’s parents! The only casualty was Gunther, Hella’s brother, who did not make it back from the war. Soon Hella was expecting her third child, and they moved into a little cottage in Horst, where Reinhild started school. Omi took care of the children during the week, while Hella and Achim worked in

Hamburg. Achim also completed a degree in Commerce.

Achim looked for a way to emigrate, to find a safe place to bring up the family. He booked passage on a boat to Montreal, found work, and saved money to bring the family to Canada. With a Volkswagen and a rented 3-bedroom apartment in St. Eustache, the family started over together in Canada. The children were enrolled in an English school. John brought them all to the local United church, so they could meet people. And the minister sent as welcoming contact: Madeline and Hugo Simons!

This was to be a turning point in Hella’s life—from Madeline she learned about anthroposophy and “how to live” in their new homeland. The Kurth family stayed the summer in the Simons’ house while Hugo and Madeline traveled. The joys and beauty of nature gave them hope. Soon the Kurths were able to buy a newly-built duplex in Arundel. John’s success in business and “luck” with investments brought financial stability and comfort. They

built a cottage in Arundel, where many relatives and friends found hospitality. Hella took care of everyone! The Christian Community also found a centre for Confirmand retreats, and Hella developed a close relationship to the church.

A shadow fell on these happy times as cancer was found in Hella, and she had a radical hysterectomy. This was followed by kidney stones, and she went with the children to Germany to recover.

Soon the children left home after their studies, and John and Hella were glad to encourage them to study. Hella herself had harboured an unfulfilled wish to study medicine, although that had been out of the question. When the Separatist Movement made life in Quebec uncertain, John had Hella move to a bungalow in Thornhill. The marriage separated, and Hella was enabled to live independently. She dedicated herself to serving others, the earth and gardens and animals... She studied anthroposophy avidly, finding

answers to her questions about life, and became the treasurer for the Society in Canada. She also participated actively in the life of The Christian Community.

Hella's immense good will was ignited by empathy, a profound sense for the sufferings and needs of others. This did not arise from habits of duty or emotional compassion. She dedicated herself to fostering peace, goodness and human values of decency because she perceived through empathy. And this reveals for us the true "sun-nature" of her being. She radiated light in the darkness of life and simply nurtured life. Her blessings reached out "sun-like."

When managing a household became difficult, Hella courageously dissolved the house and moved into Hesperus, looking forward to helping and cooking for others. Then her memory and ability to cope also began to "dissolve," and she moved to the home of Sabine and Karl in Cambridge. Her last years were spent in a Mennonite care home, where she lived

years of patient endurance. Isolated by regulations around the Covid-19 restrictions, Hella began the final stages of dying. And Renate was allowed (miraculously!) to bring Hella back to the house in Cambridge, where she slipped across the threshold around midnight, July 17th. A vigil could be held at the church of The Christian Community, Thornhill until the funeral July 21st, and burial at the Cambridge, ON cemetery.

For Members of the School of Spiritual Science

Dear members of the School of Spiritual Science in Canada.

The two Volumes of Sergej O. Prokofieff's books for members of the School of Spiritual Science only are now available:

The First Class, The Esoteric Path Through the 19 Lessons, Volume I, \$ 85.00 and
The First Class Volume II \$69.00 in English or German.

Now available through Tri-Fold Books after confirmation of current membership of the School of Spiritual Science.

Please contact Gabriele, info@trifoldbooks.com or 905-726-0142 if you wish to order them.

SEPTEMBER

The Ages of Michael (Mi-Ka-El) Alexander by William Kocay

[This article is drawn from the work of Rudolf Steiner and Marcel Druon]

Rudolf Steiner spoke on numerous occasions that the dark age of Kali-Yuga had ended, usually he



associated this with the year 1899. At this time a new age of the Archangel Michael began. For the seven archangels take turns in the office of time spirit, each holding sway for approximately 350 years. So we are now nearly midway through the Age of Michael. Michael is the archangel who is like God, whose face is like the Sun. RS says we must not “swallow the last syllable as English-speaking people are inclined to do”.

In 1925, when Rudolf Steiner was ill, he once mentioned to Ita Wegman, that he could see the anti-Michael demons gloating, gloating that they had won, that there would be no age of Michael. The anti-Michael demons are the spirits of darkness, those who ruled over Atlantis in its latter years, in collusion with the Turanian kings. They caused the destruction of Atlantis. They are here again, in force.

So let us look at the last age of Michael, which was centred around 300BC. The key events of that time



were associated with ancient Greece, the leading culture then, and with Alexander the Great. Rudolf Steiner tells us that the same individuality that lived in Alexander also lived in Ita Wegman. RS says that Alexander was born on the same day that the temple of Ephesus was burned down by barbarians. He was born in the midst of a furious lightning storm.

According to the Michael Prophecy, RS said that he would reincarnate by the end of the 20th century. Perhaps he is here now, and Alexander, too? The notes following are mostly drawn from Marcel Druon’s book about Alexander. Perhaps some of it is more anecdotal than factual?

The ancient world at that time was dominated by the despotic Persian empire. They had conquered nearly all, they had shut down the Egyptian temples of the gods. Anatolia (nowadays Turkey) was under Persian occupation. Most countries paid tribute to the Persian emperor.

King Philip of Macedon, Alexander's father, was making plans to take on the empire. In 336BC he was assassinated. Some of the Greek states, like Athens, were opposed to Philip's and Alexander's plans. Persia even had its supporters and agents amongst them.

There is a wonderful story of a young



Alexander, about 12 years old, when some horse dealers came north to Macedonia, to offer some fine horses to Philip. The wildest horse was Bucephalus, no one could get close enough to ride him. Alexander said to his father "They're doing it wrong! If I can ride that horse, will you buy him for me?" Philip agreed. Alexander took the horse by the bridle, speaking soothingly to it, he turned it away from the sun. Suddenly he jumped on its back. Bucephalus took off like a

shot, racing away. Philip was sore afraid that Alexander would be thrown and killed. After a long, long, anxious wait, horse and Alexander returned, with Alexander on top. He had let it run until it was exhausted, then turned it around and came back home. And so Bucephalus became Alexander's horse throughout all his campaigns.

After Philip's death, Alexander became king. He was 20 years old. Soon he gathered together an army of 30,000 Macedonians, and marched to the Bosphorus, and crossed into Persian territory. In the villages they passed through, the locals gave them a look that suggested they must be crazy coming here. Learning of the invasion, the Persians amassed an army greatly outnumbering Alexander and met him at a river crossing. Alexander's forces annihilated the Persian army. Alexander continued his march south. A vastly bigger Persian army met him at another river crossing, outnumbering Alexander's army by many times. Alexander chose the time and place of the attack, his horse men charging down unexpectedly from the mountains, with the rising morning sun behind him. The vastly superior Persian force was routed, their king fled. Escaping soldiers were chased down and exterminated. The emperor had

brought his wife and mother and daughters to the battle, expecting victory. Alexander treated the captured women with respect and honoured them. He continued his march. At Tyre, they came to an impregnable fortified city. After futile frontal attacks, Alexander amassed an armada of ships. Putting his men on the ships, they attacked the fortress from the sea, overwhelming and conquering it. Alexander continued on to Egypt, where he liberated it from Persian occupation, and restored the temples of the gods. He founded the city of Alexandria. The surveyors were



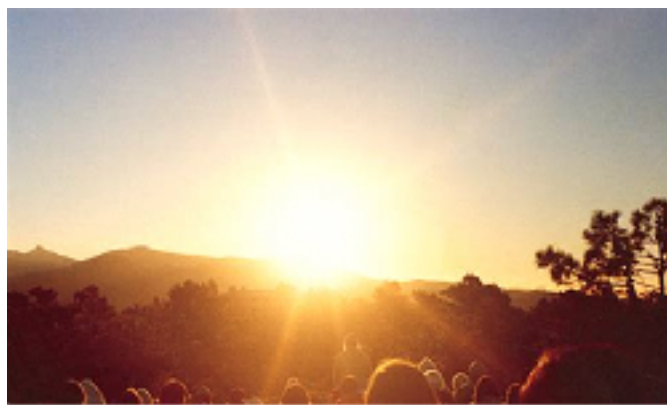
laying out the plans for the main streets and important buildings. They could find no lime, so flour was used. A flock of birds came down, pecked up the flour, and flew away. Alexander turned to his seer (who always travelled with him), and said, "What does this mean?". The seer's reply was "the teachings of

Alexandria will be carried to the four corners of the world".

When Alexander arrived at Jerusalem, the people were greatly afraid that they would all be slaughtered. The high priest told them to prepare flowers, to open the gates to Alexander's army, and strew petals on their path. The high priest dressed in his white gown, and carried a golden dagger. When Alexander's army entered, and Alexander saw the high priest, he was astonished, and bowed down to him. For this was the man in the vision he had seen in a dream before leaving Macedonia. In the vision he had been told that the God of this priest would grant him victory over Persia !

Then Alexander turned his attention to the East. During his campaigns of ten years he conquered Persia, Afghanistan, Uzbekistan, Pakistan and northern India. He established Greek settlements along his routes, and established schools. Greek poets, musicians, theatre troupes travelled to the new cities established by Alexander. There was a "cultural revolution". Kandahar in Afghanistan was originally also called Alexandria. RS tells us that when the Greek philosophers were later exiled in 529AD they went eastward, to Persia, to the civilization created by Alexander.

So the message of the Age of Michael appears to be the violent destruction of a world order that has become oppressive, and the establishment of new schools and new teachings, for all peoples. Shortly after the age of Michael, Christ incarnated in Hellenized Judea. The new testament was written in Greek. This was all prepared for by the age of Michael. The great Greek initiate Apollonius of Tyana (1st century AD) travelled throughout the ancient world, doing miracles, and spreading spiritual teachings. It is said that in the south of France, near the Mediterranean coast, he planted talismans in the



Sunrise meditation at the Bonfin, near Fréjus

soil, to spread a beneficent influence to prepare for a future spirituality. There is said to be one near Fréjus.

So what about the current age of Michael? Will the anti-Michael demons be victorious and create instead an everlasting age of

Ahriman? The Age of Michael has already lasted 120 years, it is nearly half over, and Ahriman has been gaining more and more power. Will Michael intervene?

Sources: RS: Karmic Relations, The Fall of the Spirits of Darkness; MD: Alexandre le Grand (translated as Alexander the God).

Society for Bio-Dynamic farming and Gardening in Ontario

Looking Back On An Unusual Year and a Quarter.

And where do we go now? August 2020

- by Zeb Landon -

Quite a few BD farm and winery tours took place in recent years, open to members and the public. However, not only because of Covid but for other reasons, few offers to host such events surfaced in the last while. Opportunities to share knowledge and experiences related to biodynamics, and small gatherings should remain quite possible despite Covid challenges. Hopefully, members will stay in touch with each other whether by

physically meeting or in other ways.

One new aspect is that those fortunate to have adequate internet service can take advantage of 'Zoom' for online conferencing, overcoming distances separating us. Unlike with teleconferencing, by selecting screens, participants can be both seen and heard. It's great to put a face, a voice, and a name together, and connect with other participants whom it is less likely one could meet otherwise. Several Zoom study groups have popped up in the Anthroposophical Society and in The Christian Community, pulling in people of shared interests, and overcoming feelings of isolation. Demeter International recently held a Zoom meeting, July 20-24, with 200 participants, which represented 46 countries -- up 9 from last year's in-person meeting. Originally, the "physical" conference location was planned for Brazil.

With the next BD Society AGM forcibly postponed due to Covid, I offer here a bit of retrospect of BD Society activities since the last AGM in April 2019.

Following that AGM in Armow, the board with its new members worked behind the scenes, via monthly phone meetings. This was to work on consensus on direction, budgetary matters, and distributing various tasks and duties. They also were seeking to replace our knowledgeable former newsletter editor Karen Davis Brown, who had both years of BD familiarity and the technical know-how for putting together our bulletins, newsletters, and website postings.

In the Fall, at Armow in Bruce County, hosted by the Hack family, Uli Hack once again led a hands-on learning BD prep-making day. This free event, including potluck lunch, was successful with its usual turnout of 'regulars' and 'newbies'. For every serious BD grower, learning about BD preps is an essential experience. Each year, at Fall time (mostly prep making) and Spring time (mostly prep digging), more details can be learned about proper steps in making and storing the BD preps. These are field spray preps of horn manure and horn silica; and the six compost preps of yarrow, chamomile, stinging nettle, oak bark, dandelion, and valerian; also Thun-style 'Barrel Compost'. An

effort to set up another gathering event in Fall 2019 fell through, but fortunately a special event of unique quality filled the gap – lighting up ‘culture in agri-culture’ (–a joint fundraiser involving Symphony in the Barn and Edge Hill School). On Friday and Saturday December 6 and 7, at the BD farm owned by Elisa Vander Hout and Michael Schmidt and family near Durham, over one thousand attenders joined each evening in a snowy festive folk gathering of 'Christ Kindle'. From outdoor booths, hot traditional snacks and drinks were dispensed, and folks gathered around bonfires. While little clouds of large snowflakes might blow in on us, sauntering musicians assembled to play brass instruments to bring in the season. For further interest, a wide range of artisan crafts were displayed in booths set up all around the farmyard. Many attenders had also come to enjoy the singing of Handel's 'Messiah', performed in the stables of the cattle barn. Needless to mention, both humans and the cows were moved.

The annual Guelph Organic Conference at the end of January each winter is always a welcome

convergence of people and learning opportunities. Members bump into each other to catch up, as well as to stay in contact with the wider organic agriculture movement. January 2020 featured three biodynamics presenters – two from Ontario, one from India. Patrick Johnson, who is a professional agronomist and owner of Apple Top Farm near Clarksburg, spoke on the Friday on ‘Ten essentials of organic orchard management’, and on Saturday on ‘Organic orchard and vineyard methods: Why I returned to Biodynamics’. Also on Saturday, Kathryn Auger of Earth Haven Farm and Rosemary Tayler together presented ‘How to work with a planting calendar’. Also on the Saturday, speaking on the theme ‘A journey from the soil to the soul’, Jaspal Singh Chattha (who was BD-trained with Hugh Lovel, Peter Proctor, David Hogg, and others) based on his BD experience and involvement in India gave an illustrated presentation of how a “dead” farm was transformed, using BD practices.

In February of 2020, several Canadian BD members attended BD events in Dornach, Switzerland. Allan Kuhn, Secretary of our BD

Society and the Market Garden Program Leader at Nottawasaga Camphill Community was one of the presenters at the annual Leader at Nottawasaga Camphill Community was one of the presenters at the annual Agricultural Section conference at the Goetheanum. This was attended also by Aric Aguonie, August Edward Battiston, and Thomas Schneider. Ask them to tell you about it. Laurie McGregor, Administrator for Demeter Canada, also attended the International biodynamic certification workshop at the Goetheanum.

Travel during early March was still possible, just before Covid restrictions hit. Three BD members, Diana Thiriar, Marc McKerracher, and Laurie McGregor, traveled to Bear River, Nova Scotia to attend an intensive study of Rudolf Steiner's agricultural lecture cycle, led by Tilo Crass. Tilo is a Demeter certified BD farmer on an exemplary "closed system" 100 acre mixed farm. He and his partner Saskia Kolass organize periodic workshops related to BD prep making, and other aspects of BD.



For Spring 2020, with the national photo – Barbara Westfall (from previous years prep making day)

concern about Covid-19, all open or large group events had to be ruled out, forcing the cancellation of the planned next AGM, which originally was to be hosted at the Camphill community at Nottawasaga (Angus, Ontario).

One meeting for an essential task did take place, with volunteers helping Uli with the prep digging day at the Hack farm. As to when to hold the next AGM at which several new board members may be elected, or confirmed, this is not yet decided, due to the uncertainty of whether members would or could attend. Doubtless, some BD related events will yet become available during 2020, despite the obstacles. Cross your fingers and stay in touch, -- as

some may be local and on short notice.

~~~~~

### Biodynamic Federation Preparations Manual



Board member Agata Glazer was excited to come across this Preparations Manual; the first publication of the Biodynamic Federation.

~~~~~

Book Review: Grasp the Nettle

photo – Biodynamic Federation – Demeter-International e.V. <https://www.demeter.net/sites/default/files/demeter.net/>

– by Rosemary Tayler

Grasp the Nettle: Making Biodynamic Farming and Gardening Work by Peter Proctor with Gillian Cole is a Random House New Zealand book first published in 1997. The revised edition, put out in 2004, has had six reprints since then, testifying to its continued popularity and usefulness. This book's comprehensive instructions as well as its easy-to-read style enables the reader to feel confident and self-assured when undertaking any and all of the described biodynamic procedures.

Chapter 1 presents the reader with a deeper understanding of the geometric configuration of the spiral and its expression in nature. Also, it explains what happens in a vortex. Chapter 2 is an alchemical introduction to the four elements as reflected in the basic components of plants. Proctor clearly captures the essence of these forms and their correlations with the various ethers. Chapter 3 offers a description of the basic principles of soil science and explains how biodynamic preparations affect soil quality. Chapter 4 goes into detail on how to make and use Horn Manure (BD500) while Chapter 5 elaborates on how to make Horn

Silica (BD501). Chapter 6 begins with a practical step-by-step procedure for making compost and ends with a similar description on how to make Barrel Compost, also called Cowpat Pit (CPP). Again the details are stellar. Chapter 7 presents a brief introduction on how to make the compost preparations as well as fermented horsetail (BD508). From there, Proctor discusses the practical steps one can take when converting from a conventional to a biodynamic farm, orchard or vineyard. He goes on to elaborate on how to establish a commercial and/or a home vegetable operation. Details include such topics as soil fertility management, crop rotation, compost application and use of the various biodynamic preparations. In Chapter 11, he delves into Rudolf Steiner's understanding on the contribution calcium and silica make to the soil



photo - Penguin Books

environment and how to enhance these mineral energies can be balanced on a biodynamic farm. Chapter 12 focuses on the value of practical observation by way of using one's senses of smell, taste, touch and sight. Chapter 13 offers a range of stories about biodynamic farmers working on a dairy farm, in a mixed crop setting, in an orchard and on a market garden farm. Chapter 14 takes the reader back in time to the early days of making biodynamic preparations at universities and colleges in India. Included are research results on soya bean trials. Chapter 15 looks at the status of biodynamic agriculture in several European countries as well as a brief overview of what has occurred in North and South America and Australia.

While these last two chapters are somewhat dated, it is nevertheless

clear that the overall intention Proctor held was that this book would convince the reader of the need to convert conventional farms not only to organic systems but also to ones that incorporate a biodynamic protocol. His practical advice and comprehensive instructions make such a transition very doable.

While the passing of Peter Proctor in June of 2018 has left a gap in the biodynamic circle, his wisdom and practical knowledge live on through this book.

~~~~~

### **Where Did All of These Jupiter Flowers Come From?**

- by Matthew Boughner

I have been reticent to offer much in the way of my thoughts about the current state of biodynamics, agriculture, nutrition or the pandemic and societal, corporate and government reactions to it.

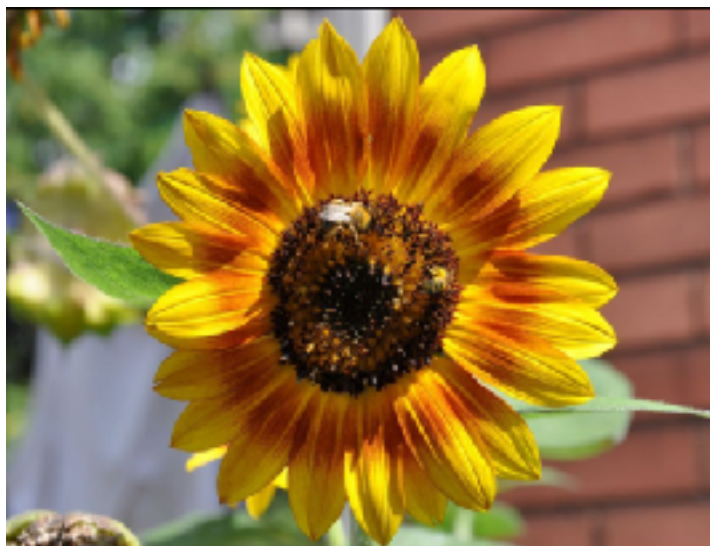


photo - Matthew Boughner

For who am I to comment on such things. And what would I say that would be useful, or not involve a poorly executed joke about counselling Donald Trump about how to put off an election and maintain one's presidential position in light of the current situation.

At an AGM years ago, the membership was charged with drafting a definition of biodynamic agriculture in a sentence or two. Mine has evolved over the years, and is currently: "Biodynamic Agriculture is a form of farming that works." May the following story work, or be of some use to you.

This spring, my wife and children planted sunflower seeds in our urban garden, as they are always featured prominently there. To much of everyone's surprise this is the first year that none of the seeds germinated. What was at



first even more surprising was that sunflowers began sprouting up in peculiar locations throughout our back yard in a staggered and diverse fashion that was in no

obvious way shaped by any of my family's actions. This spring and summer we have been grateful in particular for the pollinator super-highway that two of these flowers have created across a pathway at the south west corner of our home. In addition to an unparalleled complexity of many and diverse pollinators, we have been blessed by visiting birds of varieties previously unseen in our locale.

Reflecting on these observations I am compelled to feel that sometimes when you try to make things happen and they don't, the universe finds a way of improving on your design if you are only willing to let go of control and let things happen. In a time when control is being challenged, asserted inappropriately and fruitlessly grasped for in an attempt to establish or relinquish fear, I am grateful the journey through biodynamics has allowed me to surrender control when holding on and asserting my ego

would get in the way of the health and beauty of the world.

If you have content that you would like to share with the membership and have included in an upcoming mail out, please send it to Matthew Boughner at [boughnerm\[at\]gmail.com](mailto:boughnerm[at]gmail.com) “Love is higher than opinion. If people love one another the most varied opinions can be reconciled – thus one of the most important tasks for humankind today and in the future is that we should learn to live together and understand one another. If this human fellowship is not achieved, all talk of development is empty.” – Rudolf Steiner

\*\*\*\*\*

## Obituary

### Eulogy

Ralph Danyluk \*June 23, 1950 †  
August 8, 2020

Christ knows us. To a soul that sees our Spiritual Science in the true light, to a heart that feels it in its true significance, I can impart no more esoteric saying: The Christ is seeing us. R.S.

Reflecting on these words of Rudolf Steiner, as Ralph did, I am struck by the thought that, “Christ knows US” and that, “Christ is seeing US”, not the singular, ME. So much of the story of Ralph’s life is also the story of the communities that he was a part of. At least this is the lens with which we see Ralph’s teaching, relationships and study. The life that he had here in the Christian Community, in the Society, his life teaching at the West Coast Institute as well as his life as a student of Anthroposophy, learning and warmly guiding friends to learning, in conversations and in study groups. There is little that Ralph did that he did for himself. He did it with and for US.

It can seem in many ways that his life began when it was being



shared in community. His early life as a child in Winnipeg and as young adult in the university there was described as a “nonevent” There was little to share from the time before he arrived in Vancouver in the 1970’s. He did not maintain close family ties. He needed the space between himself and his family to be able to

become himself. The main relationship that he retained from childhood and fostered throughout his whole life were books and the thoughts and ideas that they contained. As a child, as soon as he learned to read, he began to be nourished. He read the bible through cover to cover two times and whatever else his good friend the librarian could find for him.

Ralph was able to see when destiny presented itself to him.

Time and again he had the courage to act at the right moment. A week after coming to Vancouver, to pursue a master's degree in Physics at Simon Fraser University, he found the group of young people that were gathering at the Christian Community with the Heggs to study and paint and be a part of the sacraments and the life of the congregation. Ralph became a part of this – finding in himself enthusiasm for the plays and study groups. Verner Hegg would ask him to play Adam in the Paradise Play because everything was so fresh for Ralph, a child-like naivety that was present, but also a deep sincerity and wisdom.

Ralph established himself as a member of these communities and then stepped away for 20 years to work as a digital software programmer and to be lovingly and devotedly married to Eleanor. Soon after Eleanor's death in 2004 Ralph found himself again an active member of the communities he was a part of, here and Montreal, studying and teaching Spiritual Science. He went to the

Dornach to teach and to try to advise the leadership on the technology in the Goetheanum.

He loved Switzerland and studying and teaching at the Goetheanum. He also loved Constance. The timing was right in 2013 to return to Vancouver. He asked Constance to marry him, which they did December 21<sup>st</sup>, 2013. They lived a life of loving and caring for each other until his death and after.

Christ KNOWS us, Christ SEES us. Having lived his life with these thoughts, with us, Ralph can now re-enter another community of learners, of seekers. Those across the threshold which Ralph extended his thoughts to so often and so clearly – while here on earth. There Ralph, still as a member of communities, continues to be known and to be seen by Christ. Yes, so be it.

From: The Christian Community  
Burial Ritual  
Rev. Ann Burfeind

\*\*\*\*\*

## In Memory of Ralph Danyluk

### Venus in August

The morning star now  
she stands in Gemini  
the blue about her  
darkening day by day  
as this dawning  
brightens beyond

Overhead Mars rests  
at anchor in Pisces  
Between them a waning  
moon narrows, widens  
as Venus opens her gate to  
the ones crossing over:

Let love free your thinking  
from its thought up knots  
those little schemes  
that grand plan  
the idea of you that left  
no room for you

Let love release you  
your thinking  
sunward

(Philip Thatcher  
August 11, 2020)

\*\*\*\*\*

## Membership Update

### New Members

Mila Cheburashkin (Thornhill)  
Jennifer Riddick (Ottawa)  
Farah Naeem (Edmonton)

Welcome!

\*\*\*\*\*

### Transferred In

Abril Baca-Marinez (Mexico)  
Eduardo Huarte-Rodriguez (Mexico)

\*\*\*\*\*

### Deceased

Hella Kurth (Cambridge, ON)

\*\*\*\*\*

Ralph Danyluk, (Vancouver, BC)  
Please see obituary in right hand  
column

\*\*\*\*\*

Gunther Schneider, (Denman Island,  
BC)

\*\*\*\*\*