

The Sophia Sun

Newsletter of the Anthroposophical Society in North Carolina

June 2008

Volume I, Number 3



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From the Editor:

Dear Friends:

The theme of this June issue of *The Sophia Sun* is very much aligned with the Mission of Uriel, the Archangel of Summer, who admonishes us to awaken our conscience and to shine the Light of Truth on all things. We begin with our Festival of St. John, whose guiding spirit was Uriel and whose personality and Mission John epitomized in his incarnations as Elijah and as John.

Next is an article about the conference "From the Ashes of 9/11: Called to a New Birth of Freedom". The conference focused on an incident that should have been a Urielic awakening to conscience and for many it was, but for our government, it sadly was not. Nevertheless, the Light of Uriel has been shining the Truth on all the corruption and heinous acts of torture that the Bush administration seeks to hide.

The rest of our issue focuses on five great women, in whom the Urielic conscience was very much awakened, who summoned up Michaelic courage to do great deeds in the world. These include: Traute Page, an 89-year old anthroposophical physician, who during her college days belonged to the White Rose, a student organization who tried to awaken Germany's conscience to the horrors of the Nazi regime, even referring to themselves as Germany's "bad conscience"; Tammy Hughes, for her work in starting Waldorf schools and teacher training programs in China, Hong Kong, Taiwan and Vietnam; Truus Geraets, who began Waldorf Schools, teacher training programs and cottage industries for women in Africa, beginning in the apartheid days; amazingly, Truus translated a book called *Uriel* by Wilfried Hammacher! Fourth is Kathleen Morse, a 29 year old member of the Youth Section who has started initiatives in many third world countries and one at a Lakota Indian reservation in the US; and lastly, we have more tributes to our recently deceased Sister, Natalie Slapo, who was very much a Uriel Spirit in her fiery spirit and generosity to the unfortunate.

I would like to close this letter with a verse, which was spoken at the John Alexandra Conference, which exemplifies the Urielic Spirit:

**So long as Thou dost feel the pain
Which I am spared,
The Christ unrecognized
Is working in the World.
For weak is still the Spirit
While each is only capable of
suffering
Through his own body.
*Rudolf Steiner***

The Sophia Sun will be on hiatus during the summer months. In the meantime, have a restful summer. We will see you again on September 1!

Kathleen Wright,
Editor

The Sophia Sun is the newsletter of the Anthroposophical Society in North Carolina (ASNC), a 501(c)3 non-profit organization. It is published nine times a year. The newsletter will not have issues during the months of July, August and December. In December, our illustrated magazine, *The Candle* will be issued instead. Members are encouraged to receive the newsletter electronically by contacting our website at www.anthroposophync.org. If this is not possible, you may receive a hard copy of the newsletter by mail by sending a check for \$30. per year to ASNC, P.O. Box 16024, Chapel Hill, NC 27516

Submitting articles, letters and ads

Please send all writing selections to kathleenwright51@peoplepc.com.

All calendar items should be sent to lfolsom@nc.rr.com. Ads for our Community Classifieds are free to members. Nonmembers will need to pay \$1. per line and \$10 for a picture. It is hoped that members will give a donation to the ASNC if their advertised item is sold. If you have any questions, please contact: **Kathleen Wright, Editor** at 919-309-9622 or 919-672-0149.

**Cover Artwork: Baron Arild Rosenkrantz:
"Woman Clothed With the Sun"**

ASNC and Initiatives, June 1 – July 5, 2008

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 Meeting of the First Class-10:30a (Review-9:30a) Apocalypse Group-3:30p Winston-Salem/Yadkin Valley Study Group-6p Greensboro Study Group-7p	2 Staying Connected to the Dead Study Group-3:30p	3 Light's Gift Study Group-10a Threshold Group-3:30p	4 Curative Care Group-7p Rose Cross Study Group-7:30p Wilmington Study Group-7:30p	5	6 EWS-Rose Ceremony-11a EWS-8 th Grade Graduation-4p	7 EWS-Senior Graduation-4p ASNC Branch Meeting 10 a
8 Apocalypse Group-3:30p W/S/Y Valley Study Group-6p Greensboro Study Group-7p	9 Staying Connected to the Dead Study Group-3:30p ASNC Board Meeting-7:15p	10 Light's Gift Study Group-10a Threshold Group-3:30p	11 Rose Cross Study Group-7:30p Wilmington Study Group-7:30p	12	13	14
15 Apocalypse Group-3:30p W/S/Y Valley Study Group-6p Greensboro Study Group-7p	16 Staying Connected to the Dead Study Group-3:30p ASNC Festivals Committee-7:15p	17 Light's Gift Study Group-10a Threshold Group-3:30p NDE Study Group-7p	18 Rose Cross Study Group-7:30p Wilmington Study Group-7:30p	19	20	21 Asheville Study Group-2p
22 ASNC-St John's Celebration-6p W/S/Y Valley Study Group-6p Greensboro Study Group-7p	23 Staying Connected to the Dead Study Group-3:30p	24 Light's Gift Study Group-10a Threshold Group-3:30p	25 ASNC Board Meeting-7:15p Rose Cross Study Group-7:30p Wilmington Study Group-7:30p	26	27	28
29 Apocalypse Group-3:30p W/S/Y Valley Study Group-6p Greensboro Study Group-7p	30 Staying Connected to the Dead Study Group-3:30p	July 1 Light's Gift Study Group-10a Threshold Group-3:30p	2 Curative Care Group-7p Rose Cross Study Group-7:30p Wilmington Study Group-7:30p	3	4	5

Calendar Details: June 1 – July 5, 2008

ASNC

June 1, 9:30a – **The School for Spiritual Science, Meeting of First Class.** Class 18 review lesson, 10:30 AM Class Lesson 19. Covered dish brunch following at the home of Suzanne and Robert Mays.

June 7 – **ASNC Branch Meeting** 10 a– at the home of Roger Schultz.

June 9, 7:15pm - **ASNC Board Meeting** – Meeting at the home of Peg Carmody. Contact one of the Board members for more details: Peg Carmody, (919) [768-7470](tel:768-7470) / mcarmody@nc.rr.com; Nancy Willson, (919) 493-1091/ bieneman@mindspring.com; and Kathleen Wright, 309-9622/kathleenwright51@peoplepc.com. To contact the ASNC: PO BOX 16024, Chapel Hill, NC 27516.

June 16, 7:15p – **ASNC Festivals Committee** meets at the home of Linda Folsom, 493-8323. Please join us if you are interested in continuing to bring the Festivals to our community.

June 24, 6p – **St John's Festival gathering** – at Infinity Farm. Potluck dinner, sailboats, singing, bonfire!

Christian Community

Christian Community Lay Gatherings – Margit Gratzl is in Austria for the summer. We will be holding occasional lay gatherings - announcements of date and location will be sent via the list serve. Please call Linda Folsom for more information – 493-8323. Are you on the Christian Community email list? If you have been receiving the Christian Community newsletter by email, then we've got you listed. If not, please email Linda at folsom@nc.rr.com and get your name added to our list.

July 11 – 13 – **Priest visit by Richard Dancey** – please watch for more details via asnc list serve and CC newsletter

July 11 – Consultations with Rev Dancey by appointment

July 12, 10:30a – Memorial Service for Natalie Slapo

July 12, 7:30p – Priest talk (title to be announced)

July 13, 10:30a – Act of Consecration of Man

July 13, 12 noon – Community Potluck

EWS

June 6, 11a - **Rose Ceremony**, 11:00AM-12Noon, **Grade 8 Graduation** 4:00PM

June 7, 4p - **Senior Graduation**

Other Activities of Interest:

June 17, 7p - **NDE Study Group** - a once-a-month study group for near-death experiences (NDEs). The Raleigh/Durham Friends of IANDS group, part of the [International Association for Near-Death Studies](http://www.iands.org). This is part of our research work in the fields of consciousness studies, neuroscience and NDEs. We welcome all people who are interested in NDEs, especially those who have had an NDE are invited to share their experience with the others. At the home of Robert and Suzanne Mays, 5622 Brisbane Dr, a few miles north of Chapel Hill, just north of I-40, off Mount Sinai Road. See this [Google map](#) for directions. For more information, please call us at 919-929-1073 or mays@ieee.org.

Please note: *The Sophia Sun* will not be published in July or August. Resuming in September, Calendar events need to be sent in by the 20th of the month prior, i.e. Aug 20th for September 1, each month. Please send calendar items to Linda Folsom at folsom@nc.rr.com or call 493-8323. Send articles and flyers directly to Kathleen Wright at kathleenwright51@peoplepc.com by the same date.

Study Groups:

NOTE: Most study groups modify their schedule in the summer. Please consult with the group contact if you are unsure whether or not the group is meeting at their regular time and place.

The Apocalypse Study Group – Sundays, from 3:30p – 5p Please note new location and time – at the home of Martha Kelder, 120 Kenan Street, Chapel Hill. Phone: 942-4795. Park as far down the driveway as you can go - no parking is allowed on Kenan Street. We hope that everyone will feel welcome to join us and continue in this study.

Asheville Study Group – meeting the third Saturday on most months, at 2pm, at the home of Lucille and Peter Clemm, (828) 658-1423. Please call the Clemms prior to attending for confirmation of time and place.

Biodynamic Study Group – The Biodynamic Study Group is meeting once-a-month for Saturday work mornings. Usually the work mornings will be at our homes, but sometimes they can be a community outreach. For more information and meeting locations contact Sandy Demeree, 341-8934

Child's Needs Study Group - monthly, on a selected Saturday morning, from 10a – 12n. Location varies between Chapel Hill and Durham. Currently reading: *Learning to Experience the Etheric World: Empathy, the After-Image, and a New Social Ethic*. Also doing movement, speech, and storytelling. Please call Lauren Mills with any questions – 968-7721, or mills.lauren@gmail.com.

Curative Care Group - Meeting on the first Wednesday of the month, from 7 – 8p, at the Emerson Waldorf School - Call 967-9452 (Mark Eisen's office), or 967-1858 (EWS) for instructions. The group is open to parents, teachers and professionals.

Greensboro Study Group - Sunday nights, 7 pm. Contact Sandy LaGrega (336) 292-7947 and Judy Boyd (336) 454-2451.

Light's Gift Study Group - Call Carol Brick for schedule or information (336-694-5493).

Rose Cross Study Group – Wednesdays, 7:30p, at the home of Judy Granberry, 95133 Vance Knoll, Chapel Hill, NC 27517, phone 967-4671. Newcomers are welcome! Please call Judy with any questions.

Staying Connected to the Dead - study group meets on most Mondays from 3:30-5:30pm at the home of Sandy LaGrega or Jo Leeds in Greensboro. Please call Sandy at (363) 292-7947 or Jo at (336) 299-4361 for latest information about meeting place.

Threshold Group – Tuesdays, 3:30pm – contact Suzanne Mays, (919) 929-1073. Please note change in contact and location. We read to the so-called dead. This group will be meeting in June and July, and take a break for the month of August.

Wilmington Study Group – each Wednesday, 7:30pm. Contact Anna Bowman, (910) 792-0959, for more information.

Winston-Salem/Yadkin Valley Study Group – An anthroposophical study group for people in Winston-Salem and surrounding areas. Located in Davie County, at the home of Sarah Putnam, the study group brings together people from a wide area ranging from Winston-Salem to Statesville. The group meets Sunday evenings from 6-8 p.m. Call Sarah Putnam at 336-940-6004 for information and directions.



**COME ONE AND ALL
TO OUR ANNUAL
ST. JOHN'S FESTIVAL
AT INFINITY FARM!**

We would like to extend an invitation to everyone in our community to our St. John's Day Celebration on Sunday, June 22 at Infinity Farm, 1600 McDade Store Rd, Cedar Grove. We thank Bob & Joy Kwapien and Jon Lyerly for hosting the event again at Infinity Farm.! Please bring a potluck Dish to share, blankets or folding chairs to sit on, a flashlight, and perhaps some insect repellent.

Events of the Day include:

- 6 PM** Arrival and Boatmaking for children
- 6:30** Potluck Dinner
- 7:30** March to the Bonfire
- Torch Dance** led by Lisa Damian
- Campfire Songs** led by Shannon O'Connor
- Boat Launch**

Please call **Peg Carmody** at **919-768-7470** with questions or suggestions.

The Jubilee Store Spring into Summer Sale

Enjoy 15% off all cosmetic and health care products throughout the store from Dr. Hauschka, True Botanica, Uriel Pharmacy, Washington Homeopathic Products, and Weleda.

"Top Shelf" clearance items at an already 10-50% or more off.

The sale is going on now through June 30, 2008

Gift Certificates are available.

The Jubilee Store is located at Dr. Mark Eisen's Holistic Family Practice at:

900 Martin Luther King, Jr. Blvd., Suite A

Chapel Hill, NC 27514

(919) 967-9452 phone (919) 932-5200 fax

**sale does not include books or arts & craft items*

WHO IS THE ARCHANGEL URIEL?

In Rudolf Steiner's lecture series *The Four Season and the Archangels*, Uriel is identified as the Archangel of Summer. Christian apocryphal gospels name him as the angel who warned John the Baptist's father Zachary about the forthcoming massacre of the Holy Innocents ordered by King Herod. Uriel's stern personality and association with repentance were taken on by John the Baptist. The name Uriel means "Fire of God".

Uriel's mission is to "awaken humanity's conscience", while Michael's is to awaken our consciousness. While Uriel has the reputation in some spiritual groups of being the angel of death and destruction, Karyn Martin Kuri (author of *Message for the Millennium*), says that he is instead a "great teacher who strips away the nonessentials and reveals whatever is hidden. He leads humanity to truthfulness..." She says that those who are not aligned to the Divine may experience him as "painful".

According to a number of Anthroposophists, the role of Uriel took on a new and very significant role in the 1980's: he became the guiding Folk Spirit of The United States of America. Karyn Martin Kuri is one of those people to whom this was revealed. She writes:

"Due to the different cultures among the people of our country, on the archangel level, we operated very much on a committee basis prior to recent years....I have become aware of a major event that

occurred in the late 1980s that has nothing to do with any politics. As a result of many prayers and the awakening of numerous souls within the United States, the spiritual hierarchies placed Uriel in the position of archangel over our country. Since that time, nothing remains hidden. People are experiencing the demanding gaze of Uriel testing us to determine the quality of our inner nature. That which is polluted in our thinking and our deeds has been made quite obvious. Uriel is active in purifying our nation in ways we can barely imagine. He also, is working with the impulse of Michael to bring contrasts of light versus darkness in our lives so we can make a choice.

Uriel has the responsibility of leading our nation to a level of truth and action where we can become forerunners in a new Michaelic consciousness. Much of this activity has to do with the positive impulses that led to the formation of our nation, Though many people do not understand its significance, the guiding force toward independence, the signature of Archangel Michael, had much to do with the need for inner freedom in thought. Uriel is working to reawaken that original impulse so our nation can fulfill its purpose."

(PP.48-49, *Message for the Millenium*)

Ralph Waldo Emerson wrote a poem entitled "Uriel" which is printed at the end of this newsletter.

-Kathleen Wright

**NEXT BRANCH MEETING
TO BE HELD JUNE 7
AT ROGER SCHULTZ'S
HOME**

Do plan to attend the Branch meeting on Saturday, June 7 at 10 A.M. at Roger Schultz's home, 5624 Earl Rd. in Durham. Brunch will follow the meeting. Because last month's meeting only had six people attend, this one will continue the discussion of what we want to do at Branch meetings and when is the best time and day to have them, as well as the best place. There is a suggestion that the meetings rotate since our members live all over the triangle.

Please look at the last *News for Members* as Suzanne Mays is going to prepare an article from it for discussion. Other choices for future meetings include: a series of videos with lectures about *Parzival* by Ed Stone and one by Eugene Schwartz on the Hierarchies. The next Branch meeting after this one will take place in August.

If you cannot attend, but have ideas you would like to share, please call Peg Carmody at 768-7470. If you need directions or have questions about this month's meeting, please call Roger at 471-3573.

FROM THE BOARD...

Not much time to chat- the activities of the last few months have caught up with me, and my vacation the first week in June means the pressure is on this week to finish up some projects I am taking with me. Please read the newsletter carefully to see what we have been planning for June, and some reviews of what happened in May. Thank you for coming to the parts of the conference in May that you were able to come to. Hope to see you at St. John's Festival, Sunday, June 22, at 6:00 pm at Infinity Farm!

Warmly,
Peg Carmody,
President

Motto of the Social Ethic

It is only healing when,
In the mirror of the human soul
The whole community forms itself;
And in the community lives
The strength of the single soul.
Rudolf Steiner

JOHN ALEXANDRA CONFERENCE DRAWS 44 ATTENDEES



The long-awaited workshop “**From the Ashes of 9/11: Called to a New Birth of Freedom**” with John Alexandra took place May 16-18 in the Richards Room and Emerson Room at the Emerson Waldorf High School. The event was co-sponsored with the Traveling Speakers Program of the General Anthroposophical Society in America, which helped with the expenses and publicity for the event. Forty-four persons attended at least one of the five sessions of the conference. An average of about 30 people attended each session. Eleven people were from out of state, including: Virginia, South Carolina, New York, Ohio and Uruguay.

One of the strong points of the conference was the beautiful way the artistic presentations (Eurythmy with Eve Olive and Speech recitations by Margaret Heath, Elaine Upton and Nathaniel Williams), were woven into the context of John’s talks. Each session included lecture, Eurythmy and Speech. John had been working for months with Eve and Margaret to perfect the artistry and it was very effective.

Upcoming Book on the Theme

During the course of the conference, John revealed that he has written the first draft of a two-volume book, the first of which will be called *From the Ashes of 9/11* and the second: *Called to a New Birth of Freedom*. John told how deeply he was affected by the September 11 tragedy and how he felt the need to be silent and go on a “quest” to find out “What is this to wake us up to?”. He felt drawn to go to Gettysburg, where thousands had died in July 1863. John spent a weekend at the Gettysburg battlefield and did much research on Abraham Lincoln and Martin Luther King. On Sunday of that weekend, John went to Ground Zero and recited the Gettysburg address there. He realized that both 9/11 and the Battle of Gettysburg were like Good Friday events; Lincoln’s speech was like a Resurrection for the Battle at Gettysburg. How or where can we find a Resurrection experience for 9/11, he asked himself? The inspirations which came to John during this time provided the inspiring thoughts he shared with the participants this weekend.

The conference opened with two poems, one written by the late Mattie Stepanek, an old Soul in a 10 year-old excarnating body, which he wrote on September 12, 2001; the other was written by our own Eve Olive after hearing that the US had declared a pre-emptive war on Iraq. Mattie's poem calls for us to all Stop, be silent and think before doing anything rash or vengeful. This mood of silence and contemplation was one of the recurring themes of the workshop. The two poems follow this article.

Seeing the Other

Another theme which John returned to again and again was related to the quote from Leviticus and later, from Jesus Christ that one should "Love your neighbor as yourself". This idea was further illuminated to John by Thomas Weisz, one of the founders of the first Camphill Villages, who said that in order to see "the Other" one needs to see him in his *whole story*, not just as an "individual frame". In other words, one needs to view others in their "becoming" rather than just their "being". John then illustrated this concept with a scrim, a gauze curtain in a darkened room illuminated by a light, behind which an actress (in this case, Margaret Heath) moves. The audience only sees her shadow. They don't see the *real* woman who is causing the shadow. What we see when we look at others is their "shadow". We need to be trained how to observe the real Being and Becoming behind their actions and in their totality. Goethean Science teaches one how to do this.

Rome vs. Greece

John likened America of the 18th Century to ancient Rome, e.g. the symbols and Latin words they chose for their motto 'E pluribus unum'; Washington was like a Cincinnatus; Jefferson was an architect who used Roman design; our legal system was based on Roman law, etc. The Age of Rome was decadent and spiritually backward. It was locked into the ideas of "Being" (rigid and fixed). It is full of "nouns" (e.g. all scientific specimens are written in Latin), while Greece, whose Golden Age America once had the promise of evolving into, had a language full of verbs, (indicating "becoming"). John demonstrated this by saying. A Roman would say a man had a beard, while an ancient Greek would say the man "is foaming".

Edward Everett

In the 19th century, the promise of a rebirth of ancient Greek ideals was presented by the Romantic movement. A famous orator of the period, who gave a three-hour address at Gettysburg before Lincoln spoke, was a genius named Edward Everett. He wanted to bring about the change from Rome to Greece in America, just as Goethe and Schiller were doing in Europe. He was acquainted with the great minds of his time, including Goethe, Byron, Keats and Wordsworth. Ralph Waldo Emerson was one of Everett's pupils. Everett was one of the inspirers of the Transcendental movement. Lincoln was influenced by them as well.

Goethe vs. Kant

John contrasted Goethe with Kant by noting that for Goethe everything is in the process of development and "Steigerung"(stepping up or metamorphosis), that God IS, but everything else is evolving. Kant, on the other hand, portrayed

everything as the same, and that was how he liked it: He was very punctual and did the same things every day at the exact time. Other proponents of this idea of Becoming, of whom John also spoke, were Spinoza and Oliver Sachs (author of *The Man Who Mistook His Wife for a Hat*).

Lincoln had the potential to bring about the “New Athens” to America and was on the verge of doing this, as evidenced in his magnificent second inaugural address, but on a Good Friday, April 14, an assassin’s bullet put that dream to an end. Lincoln had even alluded to karma by stating that the blood shed by the soldiers equaled the blood shed by the slaves. In like fashion, the dream of liberty, equality, and fraternity was taken a step further in the enlightened ideas of Martin Luther King. He too, was assassinated during the month of April (as was Jesus Christ). We see this all over the world, that Saviors of humanity are butchered before their dreams come to fruition and their followers have not been strong enough to carry on their message. (One thinks of Gandhi, Kaspar Hauser, JFK, Anwar Sadat, and others throughout history)

Steiner and the Threefold Social Order

In the twentieth century, it was Rudolf Steiner who tried to bring these spiritual impulses a step further with his Threefold Social Order, of which he wrote following the end of the First World War. Like Lincoln, he wanted a “just and lasting peace”, but the government would not listen to him, and there were of course, disastrous consequences. Had the European and American leaders done as Steiner advised, Hitler would never have come to power. 80,000 copies of Steiner’s *Threefold Commonwealth* were published and it was reviewed favorably in the *New York Times*. It was the most widely read political book of its time, yet for the most part, it was quickly forgotten.

John spoke about the differences between Communism and Capitalism, socialism and individualism, divisions of the threefold state, their relation to the systems in the human being, and the difference between capital and money. At the concluding session on Sunday, John attempted to weave the strings together which had been presented. He said that he realized that many were asking “what can we do?” He said that one thought is to follow the advice first spoken in Isaiah: “If you want peace, work for justice.” Or to follow Gandhi’s advice to “Become the change you want to see in the world.”

He said that 9/11 can be seen as a call for political action. We need to see the Arabs as “our brothers across the sea”, just as Lincoln spoke of the Confederates during the Civil War. President Bush’s response to “go get’em” was an ancient Roman-like response—conquer and create an empire. A “New Athens” response would have been to first be silent, see the whole situation—the history of the people, their cultural beliefs, etc, then talk, communicate, negotiate, heal, forgive (as Lincoln did) meet the other as brother. Our nation was founded on “self sovereignty”, which unfortunately has been interpreted as selfish sovereignty, such as Nero ruled (And Bush has often been compared to Nero!). A good ruler, on the other hand, acts out of the will of the people, as Lincoln did.

John also spoke about the importance of the meditative life. He said that it takes more will to do an hour of meditation than to do vigorous work in the yard.

It is therefore more selfish to *not* develop oneself spiritually, than to develop oneself. He told us how Lincoln loved the “experience of silence” in the woods.

Following this article are some of the poetry that was recited at the conference. Other recitations, which are not included, can easily be gotten on line. These include: Lincoln’s Gettysburg Address, his Second Inaugural Speech, and Martin Luther King’s Mountaintop speech, as well as his “I Have a Dream” speech. Then follow comments we have received from participants in the conference. – **Kathleen Wright**

FOR OUR WORLD:

September 12, 2001

(from ***HEARTSONGS*** by Mattie J.T. Stepanek)

We need to stop.
 Just stop.
 Stop for a moment...
 Before anybody
 Says or does anything
 That may hurt anyone else.
 We need to be silent.
 Just silent.
 Silent for a moment...
 Before we forever lose
 The blessing of songs
 That grow in our hearts.
 We need to notice.
 Just notice.
 Notice for a moment...
 Before the future slips away
 Into ashes and dust of humility
 Stop, be silent, and notice...
 In so many ways, we are the same.
 Our differences are unique treasures.
 We have, we are, a mosaic of gifts
 To nurture, to offer, to accept.
 We need to be.
 Just be.
 Be for a moment...kind and gentle, innocent
 And trusting,
 Like children and lambs,
 Never judging or vengeful
 Like the judging and vengeful.
 And now, let us pray,
 Differently, yet together,
 Before there is no earth, no life,
 No chance for peace.

What Hour is This

I picked up a book of Rilke's poems
 His Book of hours
 Love poems to God
 And America about to go to war
 Love poems to God
 And America choosing to start a war
 Love poems to God
 And America willing to kill the
 Children of God
 The love poem from God
 Forgotten

Shadow of West
 About to war
 With shadow of East

America remember your origin
 America remember you founders

Where is the wisdom of
 Washington
 Franklin
 Jefferson

We do not yet know
 Who we are
 Who we are to become
 What was laid down for
 us by our founders

Life - we have it in one way
 Liberty - we have it outwardly
 The pursuit of happiness - we are
 busy pursuing it
 but have we found it

When will the gaze turn inward

America we are at war with
 ourselves
 When will the gaze turn inward

We are faced by the beasts
 We stand enslaved appalled
 Our keepers are the beasts

Their names
 Fear
 Hatred
 Doubt

They are us

Can we learn to act without fear or
 bravado
 Can we learn to feel joy in the other
 Can we dare to think the truth
 Can we redeem the beasts
 ourselves

When shall we know ourselves
 When shall we remember
 Our descent into matter
 And the world of light we inhabited
 before

When will we choose
 To use
 The oil
 That anoints
 That makes holy

America your task is holy
 When will you know yourself

-- Eve Olive

THOUGHTS INSPIRED BY THE 9/11 CONFERENCE

FROM ELAINE UPTON:

Hello dear Friends!

This past weekend at the lectures and discussions with John Alexandra I was, as many of you might have been, particularly struck by our discussion of the question of Brotherhood, a question appropriate in the economic realm in the threefold social order. (As most or all of you know, in the threefoldness of Liberty, Equality, Fraternity--the arena of liberty is the cultural, of equality the political--laws, government, and of fraternity economics.)--In the arena of Brotherhood, Martin Luther King, Jr.'s inspiring call to make of the world a brotherhood (not just a technological neighborhood) was cited this past weekend.

I'd like to pursue further the meaning of brotherhood, and welcome thoughts/expression of feelings from any of you.

First then, in consideration of the ideal of brotherhood/sisterhood, we might ask how is economics generally viewed. According to one source (Investopedia, a Forbes Media Company) ECONOMICS "is the study of what constitutes rational human behavior in an effort to fulfill needs and wants." Further, "economics makes the assumption that human beings will aim to fulfill their self-interests."

This definition, it seems, is diametrically opposed to an ideal of brotherhood. Or?

As was pointed out this past weekend, we know our own stories, more or less in a continuous narrative, but only see the Other in fragments, and so tend to judge the other more harshly than we judge ourselves. This reveals in us a dualistic consciousness where self is more important than other, where the

ideal of brotherhood (of lovingly sharing of gifts and resources) falters.

Yet we are called to transcend this dualistic warring consciousness, to "Love our neighbor as ourselves", to discover the I of Thou, the Thou of I, the individual in the community, the community through the individual.

How do we do this? Perhaps there are many answers.

One way, it occurs to me, is to take a pilgrimage, whether in the vastness of geographical space or inwardly or both. To take a pilgrimage is to place oneself amid the unfamiliar, the strange, to open oneself to being a STRANGER, to let go of the familiar (familial), the comfortable, to step into the I of Thou, the unknown of the Other. Can we place ourselves in un-familiar (un-familial) situations, deliberately? Can we walk the difficult unfamiliar road of the Compostela de Santiago, one of the ancient Grail paths? Can we walk inwardly to our neighbor--if we are Israeli when that neighbor is Palestinian, if we are black in America when that neighbor is white and vice versa, if we are Christian when that neighbor is Muslim, male when that neighbor is female, and so on? Can we place ourselves in the unfamiliar, the perhaps uncomfortable, even unto death, if necessary? Can we seek the wholeness and health of the cup of the Grail?

If we take the pilgrimage, this will mean we have to change, radically! We will have to give up the familiar, the cherished--be it the way we speak (so that we learn a new language), the food we eat, the comforts of home and way of life, the cherished rituals perhaps even of the gatherings of the Anthroposophical Society. For example, we may be called to give or listen to anthroposophic lectures in a different way, or to develop a new form of presentation, we may be called to change the way we see eurythmy or other movement, to transform the way

we converse and meet with each other, the way we sing, the way we view nature, the way we greet another, and so on. If we want to consider the other as brother or sister, the other may have entirely different cultural values and ideals. Do we simply want others to adopt our ways, because we are convinced that we are RIGHT, or?---We may be called to an aching task!

Last weekend someone suggested that we open to wonder. Yes, to wonder! And along with this, I would add, to questioning (questing, pilgriming). I am not suggesting that one give up one's convictions or beliefs or cherished ideals. I am suggesting that there is a time for questions, for painful questions, and for loving wonder in the presence of the unfamiliar, the UNKNOWN.

Who is our example? The great Sun Being, the Christ, incarnated in a human body. The Divine entered the human. Christ made the great and greater and greater pilgrimage.

That said, here, from Rudolf Steiner, is one of the three sections of a mantra that I read as a call to a new communion, a greater brotherhood, where we enact the call to "Love our neighbor as ourselves":

(verse 2 of 3)

May the people who seek me find me.

*May I receive them with an understanding heart
Through the Christ's stream of love*

In which we live.

Blessings,
elaine

From Jane Parker:

Thank you Kathleen,
For all the beauty that was able to present itself in the container the Branch held for the weekend.

The food the weather the people all the words and movement that created health toward a new way to be with self and other and worlds.

Seen and Unseen.

From Paula Coughlin:

Just to let you know that the conference exceeded my expectations, it was fabulous. John is an amazing teacher and I found myself yearning for more. I'm looking forward to attending other events and feel blessed to have made this connection.

Love and Blessings,
Paula Coughlin

Saying Good-by to the Physical: Thoughts at the Crematorium

by Judy Frey

On Tuesday, April 22, Natalie Slapo's friends and family gathered at New Hope Presbyterian Church in Hillsborough to say good-by to her mortal remains and to wish her spirit well on its new adventure. After the very moving tribute to Natalie's life by

Reverend Richard Dancey four of Natalie's friends accompanied her body to the crematorium in Coats, North Carolina. The four carried with them in spirit the good will and well wishes of the local members of the Anthroposophical Society and the

Christian Community which they represented. I was fortunate to be one of those four. The other three were Linda Folsom, Margaret Heath and James Hoesch.

We felt ourselves to be on a sacred mission. We were fulfilling a freely accepted duty to help our friend on her final task of returning her gift to the earth....a gift she had worked on in love and pain for sixty six years. Her body rode before us in the hearse which was driven by a man named Michael and accompanied by the funeral director, Kenneth Johnson of Atlantic Funeral. It was still draped in its purple coverlet, upon which was placed a simple cross made of dark twigs entwined with seven red roses, a gift from Linda Folsom.

The trip took us on an hour and a half drive through lovely wooded lands interspaced by small farms and bucolic meadowlands, which were home to either contentedly grazing cattle or newly emerging crops. Our spirits were lifted every time we passed a field of lavender proudly showing off the distinctive color for which it is named. We were particularly conscious of the sky, noticing that the clouds seemed alive with movement and changing colors. Along the way the four of us enjoyed many laughs and memories. I think each of us was trying in his or her own way to connect ourselves in a happy way with the living spirit of our friend as we wound on through the countryside.

The crematorium was waiting for us in a garage attached to a simple white house belonging to Dr. Dixon. The house, serving as Dr. Dixon's funeral parlor, was in a neighborhood setting in the little city of Coats where houses are simple; their dogwood trees and azaleas being their only adornments. We were immediately set at ease by the welcoming thrill of a Carolina wren singing in a tall tulip tree in Dr. Dixon's back yard. Dr. Dixon himself, a practicing dentist who has allowed the

usual retirement age to pass by unnoticed, was himself very welcoming. He had a friendly manner delivered in a soft Carolina drawl. After he and Michael had removed Natalie's mortal remains from the hearse and set them on a gurney, they took themselves into the office to provide some quiet time so that we four could hallow the body and area in our small way with our prayers and verses.

James played the recorder as his gift. Nature accompanied him with the voice of the Carolina wren still warbling in the yard. Margaret recited the verse by Rudolf Steiner that Natalie loved: "I Bear Within Me the Quiet." Linda read "The Good Shepherd" verse by Adam Bittleston and I recited the opening lines from the *Gospel of St. John*. After a moment of stillness we joined hands, leaving a space open for Natalie herself to complete the circle, and recited the Lord's Prayer. Then while James played the recorder, Dr. Dixon, Kenneth, Margaret and I helped roll the uncovered cardboard container, which held the mortal remains of our dear friend into the crematory. I had a moment of dread, looking into the belly of the dark oven, but that was quickly overcome with the image from the *Book of Daniel* where a fourth man was seen in the fiery furnace speaking freely to Shadrach, Meshach and Abednego. Nebuchadnezzar, looking into the oven, complained angrily, "Lo, and the form of the fourth is like the Son of God." The words Reverend Dancey spoke to Herb just hours earlier came back to me then, "You share Natalie's heart with the Christ and that's not bad company." My imaginations gave rise then to the One who accompanies us all, "even unto the ends of the world."

"Is she saved?" Dr. Dixon's question interrupted my thoughts as he shut the oven door. He addressed it to the four of us. None of us knew how to respond without hurting his feelings, for his question was not properly put. It should

never be asked with the third person pronoun but only with the first: "Am I saved?" How can one answer such a question for another? He asked the question again and the simplest answer I could give him was "Yes sir, she is." (In later reflection my answer left me dissatisfied. How would you, the reader, have answered such a question?)

"Good," he replied, smiling kindly. "You can't imagine how many people I've put in (the crematory) here who haven't been saved. I always ask their family if they want me to say a prayer over them and even if they decline I say a prayer anyway after they've gone."

"Thank you, Dr. Dixon, I'm sure Natalie would appreciate your prayer," was the reply I gave out of the moment.

Margaret, James, Linda and I had a quieter ride back, but we were neither gloomy nor sad, only tired. Once again the sky was unusually wondrous, and again we shared some memories and some laughs. At one point we got lost and had to stop at a convenience store for directions. We were on the exact corner to make our turn back to 15/501 the friendly clerk told us as he left his store and came out to the curb to point the way. I think we each felt the presence of our friend helping us to not get off track in the dark. A few minutes later, we were interrupted in our conversations and thoughts by a phone call from Herb, somehow making the presence of Natalie even stronger in our midst.

Finally, nearing Fearington, where Natalie and Herb once lived, we overtook Michael and Kenneth in the hearse. As we honked and waved I had a feeling of how odd it was to be sending a hearse our warm greetings as if it and its two occupants were our bosom friends. Again my thoughts turned to the uniting power that lives in the thought of the Christ and especially how He shined out through the friendly smile which Natalie Slapo readily gave to all she met. Yes, it was a journey we

four were honored to make and it will live in our hearts until we ourselves give the earth our final gift. Blessings,
Judy Frey

**A TRIBUTE TO
 Natalie Karen Slapo
 September 13, 1941 – April 19, 2008
 by Mindy Kash**

Knowing Natalie over the years and feeling very close to her those last weeks that she was here; a few thoughts came to me about her. I am remembering how Natalie longed to serve; to do some good and meaningful work...yet her bodily condition progressed. Every Saturday for the Apocalypse Study Group, we gathered in her home. She always greeted each one of us with great warmth and kindness. She would say, "I'm so glad to see your smiling face." She wanted to make sure we all were comfortable; asking how we were, offering water or food. Was it too cold? Natalie liked it on the cool side. Did we need a Bible, a pillow? She usually found something about us to compliment. As we read deeper in the study, we deepened. Natalie's love of Anthroposophy, The Christian Community, and her love of Christ, worked deeply in her. She sought knowledge fervently. She took Christ into herself actively. Through all of this, Natalie was in tremendous pain. At times, Natalie glowed; Saturnian warmth forged through the fire of her pain. Her warmth was palpable. It was as though her pain became like a fire - fire of love. Love poured out of her. She was in her element. Could it be that Natalie was doing her work? Could it be that LOVE is the main course, the star of the show? That all else are side dishes, second acts? Though Natalie so much had wanted to do some good work, she was limited by all that was. As it turned out, she made love her ministry, loving everyone she met. She held no malice, no vindictiveness; she

strived to forgive people and to love them.

Natalie loved her friends and she surely loved Herb and was so grateful for him. Remembering how much Natalie loved to connect with people and network people together, I do believe that she is helping us now and that she is available to us.

Natalie dear, I send you my love and I hope that when we meet again, I will run to you and say, "Hello, dear friend, it's so good to see you again."

On the back of a cassette of some music I used to listen to 20 years ago were these words that I remember while thinking of Natalie. "Evelyn slapped Raymond on the back with a laugh. 'You must be starved, old friend. Come into my apartments and we'll suffer through a deep breakfast of pure sunlight.'"

REVEREND DANCEY TO HOLD MEMORIAL SERVICE FOR NATALIE IN JULY

Reverend Richard Dancey's last visit to the NC Christian Community will be on the weekend of July 11-13th. We hope that many of you will be able to join us. The usual schedule of events will be modified, as on Saturday, July 12 there will be a special Memorial Service for Natalie Slapo.

EWS HS HOSTS YOUTH SECTION LEADER KATHLEEN MORSE WEEK OF MAY 12

Kathleen Morse, age 29, addressed a group of 8 adults in the Richards Room on Tuesday evening, May 13. Her topic was the work of the Youth Section of the Anthroposophical Society. She had been spending the week addressing the students of our high school, telling them about her work and how they, too,

We hope that all events will be held in the new Community Room of the EWS High School building, but arrangements are still being made. We will be sending out an announcement with final details on the ASNC list serve closer to the date.

Note: We need help with set-up and clean-up for the service! Please call **Linda Folsom** at **493-8323** if you are able to help out.

The Weekend Schedule:

Friday, July 11 – Consultations or private conversations. Margaret Heath will be scheduling these. Please call her at 265-7981 if you wish to set up an appointment with Rev. Dancey.

**Saturday, July 12 –
10:30a – Memorial Service for
Natalie Slapo**

**Saturday, July 12 –
7:30p – Priest Talk**
(title to be announced;
open to the public – free)

**Sunday, July 13 –
10:30a - Act of Consecration of
Man**

**Sunday, July 13 –
12 noon – Community Potluck**
Please bring a dish to share.

could achieve their dreams of making a difference in the world.

Kathleen told of how she decided to leave her Waldorf second grade class after attending a Youth Conference in Brazil. She realized that her mission was "out in the world" and that her real gift was in organizing. She began

traveling all over the world, especially to third world countries. She helped to found an organization known as IDEM, which stands for “Identity Through Initiative”. Its premise is that “one shapes one’s identity by being active in the world”. This organization helps to train young people in how to start initiatives, including how to fund raise for them. It has sponsored service projects in such places as Brazil, Tanzania, and the Ivory Coast. Kathleen is planning to spend this summer at a service project in South Dakota helping the Lakota Indians build a house for their Waldorf Kindergarten Teacher.

Kathleen spoke about today’s young people. She says that she is constantly asked things like: “Where are they? Why aren’t they demonstrating in the streets as their parents did? What do they need? Kathleen says that she feels that today’s youth are experiencing a revolution *within* as opposed to *without* as their parents did. Rather than having inspiring leaders like the last generation, they are found to be “swarming” as in the Seattle protests. The Internet is largely responsible for this new phenomenon. She also noted that in every group that she has addressed no matter what their age, when asked what stage of life is humanity in?, the response is always “adolescence”. Even the adults of today are lost in adolescent pursuits—video games, drugs, alcohol and all manner of distractions and of course all the wars. She says that young people today are searching for ‘authentic people’ who live what they have read.

Karma Crossings

For the past six months, Kathleen has been in Dornach, Switzerland working for the International Youth Section. She told us that their building in Dornach has been nicknamed “Karma Crossings” because of all the amazing synchronicities and working relationships that have begun there. There are a number of Anthroposophical

youth groups in the US. Kathleen mentioned three groups to which she is affiliated, one of which is IDEM. The others include: YIP (Youth Initiative Program), an entrepreneur program putting ideals into action and Generation Waking Up, which is sponsoring a Youth Conference in Hawaii in October with the theme “Initiation for Modern Humanity”.

How You Can Help

Kathleen is not paid a salary for her work. The Youth Section pays her travel expenses, but she has to fundraise for the service initiatives herself, as do all those who have been sponsored by IDEM. If you would like to help Kathleen Morse with her summer work at the Lakota Waldorf School in Pine Ridge, South Dakota, please contact her at Kathleen@idem-network.org



Kathleen Morse

NEWS FROM CHINA

(Editor's note: On May 12, China underwent one of the worst earthquakes in recent times. On hearing the news everyone in our community had one thought—TAMMY HUGHES!

Fortunately, Tammy is fine and she was far away from Chengdu when it struck. Below are letters from Tammy, her good friend Li Zhang and from Susan Howard, who had just left Chengdu with her husband Michael before the earthquake began.)

Letter from Tammy:

Thank you for thinking of us. Chapter 14 of *At the Gates of Spiritual Science* has something on earthquakes, which is being passed around here. I think Anthroposophists can help the most by thinking about the deeper meaning of the event.

I am in Guangzhou, and travel from here. The Chengdu School has building damage and teachers are helping others who are much worse off.

Much money is pouring into the country. Thoughts I think, are quite important.

Take care.

Much love,
Tammy

Letter from Li Zhang:

Dear friends

How are you? I try to keep you updated. Aftershock updated May 19.

This is the eighth day since the earthquake in Sichuan province. I was planning to share with all of you about my experiences of the last days. It was an hour ago, there was an emergency broadcast from TV and radio that there would be a big aftershock in a few days, and we should prepare for it.

Then, people were flooding the streets and roads were filled with cars. The whole Chengdu city was in a big chaos. Most of our teachers and some parents

and children came back to the school. (They had just gone home). We wanted to make sure all our teachers got the information and to prepare. It is a hard time for all of us. People are emotional, nervous and despairing to face such a challenge.

Last two days, I was invited to join in a group of psychological therapists that are organized by the Minister of Education and professors from Universities. We are trying to mediate traveling activities, psychological rescue and make a brochure and guide book for the Minister of Education to distribute. I felt it was very special being invited to join in such a special group as a Waldorf teacher.

Some of the experts who know about Waldorf education highly value our work in the hospital. Zewu and I have participated in many meetings and training courses.

Today, there were over dozen teachers from our school who also joined in the group as volunteers went to Mianyan, a seriously damaged area by the earthquake, where most casualties are sheltered now. There was a "Tent school" opening for the children. There were three hundred children led by our teachers in playing games, singing songs in a huge tent. And there were hundred of parents, volunteers, and journalists surrounding us. Can you imagine, there were hundreds of children who did not know each other doing games together? There were more children continually brought into the group during the game. We could not fulfill our original plan because we were the chaos, noise and steaming hot tent. But, our brave teachers wouldn't give up. Children were led to move chairs and tables in a good order, and sit on the ground as a circle. Teachers tried to use body language as much as they could for those were far away from teachers. They sang, clapped, stepped, greeted to each other without

knowing each other by names. It was incredible how they managed to do that. It turned out much better than one can imagine. Children were happy, excited and eager to play more. But, there were some children who were not much involved, especially those who have not yet found their parents. The older children had suffered from their heart much more and they are urgently needing therapy.

I have learned from the experts that those who are "normal" so far are only in the first stage. All they need are safe environment, basic living, and rhythm of life, so if they felt loved, can play games, receive some presents, have a new school bag and can go to school, they are fine. But, as soon as the whole crisis has gone, everything will be back to normal. Then they would find out things have been changed. The psychological hurt becomes adverse. There are great challenges lying ahead, especially for those who have lost their loved ones or become disabled. It is my pleasure there are many individuals and organizations, including government agents who have been working on these areas.

I have been deeply touched by working and meeting with government officers these last few days. I was not interested in politics and have a flat view of government. But, this was the first time that I saw and felt there is a bright side of the government and the effort that they have made is great. I believe that the beautiful, good, and truthful parts of human beings have been brought out through this natural disaster, though it has been a result of many lives lost. I hope that those who are in the spiritual world can witness this moment, a moment that is filled with true love among us. They would feel a kind of peace if they saw the wonderful souls who are alive. I beg you love life, and love everyone who is around you.

Li Zhang
Chengdu Waldorf School
May 19, 2008

Letter From Susan Howard:

Dear friends,

Many of you have called and written, expressing concern for my husband Michael and me in our final day in China on Monday, when the earthquake struck. Luckily, we had already left Chengdu and were in Beijing at the airport when the tremors struck - in Beijing they were so slight that we did not notice them, and in fact, we did not hear about the earthquake until we landed 14 hours later in Chicago and discovered a cell phone full of anxious messages from friends and family. Our first concern was for our friends in Chengdu, and we were tremendously relieved to learn that no one was injured in the earthquake, although there has been structural damage to the school buildings.

Since our arrival home at midnight on Monday night, we have been in the process of digesting both our experiences in China and now the earthquake and the devastation it is causing.

Visiting China to teach in the kindergarten training was an incredible and wonderful experience for us, raising profound questions about how Waldorf education takes root in diverse cultures around the world and also about the role of visitors and advisors from abroad.

We were deeply, deeply impressed by the spirit of the Chengdu Waldorf School - the incredible spirit of brotherhood/sisterhood among the teachers and families and children there, and the intrepid efforts to incarnate a Waldorf school physically, soul-wise and spiritually in a country that is re-inventing itself in an amazingly intense way.

We taught courses for eight days to nearly 100 kindergarten teachers from all over China - mostly from Chengdu, Beijing, Shanghai, Guanzhou, Hong Kong, Shenzhen and Xi'an - and then took five days of holiday in southern Yangshuo in the Karst mountains before flying to Beijing to meet with kindergarten teachers and parents in Waldorf school initiative groups, as well as several bio-dynamic farms north of Beijing near the Great Wall.

Waldorf education is nearly exploding in China in the past year or two, and there are many challenges to its healthy growth, mostly having to do with the intense desire of families to have something immediately for their children, without having fully grasped what Waldorf education and its image of the human being are about. And yet there is also a deep desire to experience and work with the spiritual foundations at the basis of Waldorf education.

Now, post-earthquake, we are deeply concerned with the situation in Szechuan Province. A week ago we had visited the city of Dujiangyan, 60 km west of Chengdu, en route to hiking among the Taoist temples at Qincheng Mountain. Dujiangyan was one of two epicenters of the earthquake, and we are struggling to bring together two sets of images - one the lovely, pleasant green city at the edge of the mountains close to the Tibet border, away from the pollution of Chengdu, that we experienced that day, and the other the site of collapsed hospitals, factories and a Middle School where many children perished - children who, with the One Child Policy, were their parents' beloved only child and who now are gone. We can hardly bear to think of the grieving taking place now, and the chaos of homelessness and lack of food and water that will soon ensue.

Of course, most of all, we are carrying in our hearts the situation of our friends and colleagues and the families at the

Waldorf School. From what we have heard from Li Zhang there, no one was hurt. However, the buildings where the school is housed (now condemned, at least for the moment) were already structurally weak - a former tea house/summer retreat "resort" that was quite dilapidated when the school moved in. We were deeply touched by how the grounds and buildings have been lovingly ensouled - a small bamboo "forest" garden planted where rubble had been, a pond created over an old debris-filled wetland, and homemade lazured walls painted with love and care, filling the old concrete building with life and color. The Waldorf School is a lovely bustling community, filled with activity, where teachers and parents and children all carry one another and the school's mission as they try to transform the physical environment and to incarnate Waldorf education under less than easy circumstances.

Today, the teachers, parents and children are literally living at the school, under tent canopies set up for Michael's sculpture course last week, where he taught nearly 100 students outdoors. How lucky that these shelters were there for everyone to escape to when the buildings were all condemned and the rains began to pour down! The government has closed down the schools, and there is a question whether the Chengdu Waldorf School will need to completely rebuild, or even to relocate, in the future. But those questions are for the future; in the present, the concerns are about shelter, and today we heard that the water supply is now contaminated and there is a question about the availability of drinking water.

We carry in our hearts the question of how we can offer support in this catastrophic situation. Soul-spiritually, we can carry our Chinese friends and colleagues in our hearts, in our thoughts and in our prayers. It may also be that we can find ways to offer financial

support as well. The phoenix bird, Fenghuang, is ubiquitous in China, a picture of high power, virtue and grace sent from heaven. We hope that like the phoenix, the life of Waldorf education will arise and fly forth out of the current devastation into the future, in part through support and care sent by others from distant lands who nonetheless feel very close to the Chinese people and to what they are trying to bring to birth.

With love and concern,

Susan Howard

AID TO AFRICA: AN APPEAL FROM TRUUS GERAETS

“Anthroposophy means doing that which is necessary to be done in World History.”

When still a teenager, I heard that the above sentence was Rudolf Steiner’s answer to a question to define the word Anthroposophy. His answer: “Anthroposophy means doing that which is necessary to be done in world history” touched a deep string in my soul. Many years later, I decided to go to South Africa, not to live the life of the privileged white population, but to build bridges to the black people, who were dehumanized by the Apartheid system.

How does one start a social initiative? There must be an element of spontaneity; too much thinking ahead of time can kill the impulse. A social initiative happens in the interaction between people, in this case between the people across the racial divide. The first impulse clearly comes from an inner knowing, yet outwardly one gropes for quite a while in the unknown, wondering which direction exactly this impulse is taking. What is wanted by the people? What is wanted by the spiritual world? Slowly on, the initiative starts taking

shape and in our case, it grew into the Inkanyezi Waldorf School, which was located in a huge squatter camp in Johannesburg. By that time a bigger group had formed, determined to overcome all the obstacles we could expect: human inadequacies, political upheavals, coping with constant burglaries and car hi-jackings. The strongest positive force came from the parents who desperately wanted a good education for their children. They were attracted by the fact that they experienced respect to be the guiding principle of the school. Each time after another bad incident the whole school community had to confirm the decision that “we are here to stay”. The Inkanyezi School is celebrating its 21st Birthday in July 2008. That it was possible to sustain the work and grow from strength to strength, can be seen as a Triumph over Adversity.

Meanwhile, this first Waldorf initiative in South Africa, fully including the black population, which was intent on reaching the disadvantaged, marginalized and underprivileged, has spread to many places. The Center for Creative Education in Cape Town (formerly called Novalis College) has worked tirelessly to train teachers and kindergarten teachers to provide enough qualified Waldorf teachers for the different new Waldorf initiatives as well as for the five schools, already established during the Apartheid era.

To carry an initiative fruitful into the future, it needs many people with many different abilities, willing to step in. When I had to leave South Africa after ten years and went back to America, it was a given to me that the Centre for the Art of Living, the name we chose for the non-profit carrier for the first Waldorf school in a black township in South

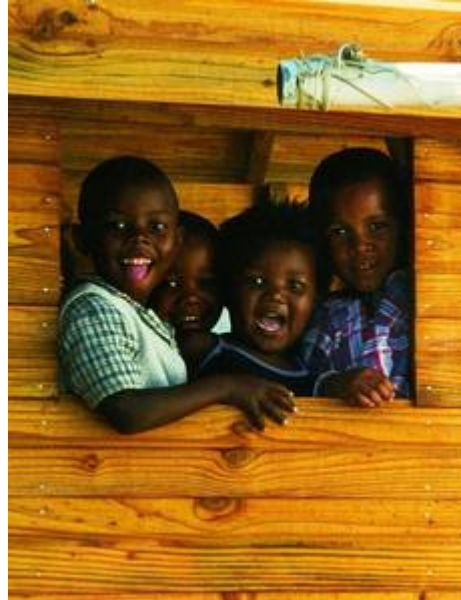
Africa, needed to be continued in America, both as vehicle for raising funds as well as for raising awareness. The incorporation of the Center for the Art of Living in America took place in Maine in 1994.

Over fourteen years the Center for the Art of Living in America has been able to support the school as well as individual students. The Short History of the Center may give a glimpse of our fundraising activities.

Now that Waldorf education is starting to spread to other African states, the Center needs to shift its focus on the big picture of “Waldorf for Africa”. The need for something constructive for Africa, especially in the area of education is of paramount importance. Black people recognize the value of Waldorf education as an education for the whole person. As bad as the news from different African states may be, there is also a wish by many future teachers of Uganda, Tanzania and Kenya, to be trained in Waldorf pedagogy. The Center for Creative Education is already conducting modules in Tanzania where some 50 prospective teachers come for training. Many more would take part, if money were available for transportation.

Up to this time we have worked in a modest way, relying on a number of Anthroposophists who have faithfully supported us over the years. Now we have to expand our base. The support could most likely come from all those people who went through a Waldorf education themselves, or who were parents of children going to a Waldorf School. One could imagine that African Americans would especially be interested to invest some funds in the continent, where their ancestors came

from. We need people to make these connections for us in the realization that this Rosicrucian impulse, which is already reaching into most every continent, will be able to accommodate the special children who have been waiting for an education that will help them to prepare children to become future leaders.



If we now support the Center for the Art of Living in a bigger way for Africa, then we can hope that one day the Center can become the springboard for a bigger Charitable Foundation that sees as its task to support Waldorf education in many Third World situations. This has been done in Germany, most laudably by the Friends of Rudolf Steiner Education. We hope that the friends in Anthroposophical branches and study groups will become creative as individuals and as groups, how they can support an initiative like this which has been born out of Anthroposophy.

Many friends have faithfully supported the work of the Center over

many years, but we need to extend its base. We could do so much more. We hope that our friends will want to become members or contribute in other ways, like getting us in touch with the right people. Upon request we will send you or friends of yours a package with more detailed information. Below you will find how you could contact us.

Hoping for a reaction from you, I close with the UBUNTU greeting: "I am because you are. You are because I am."

For the Board of the Center:

Truus Geraets

Center for the Art of Living in America

Tel. 949 646 6392

E-mail: artofliving1@yahoo.com

2201 Pacific Ave. A2, Costa Mesa, CA 92627



Truus Geraets was born in Holland on May 15, 1930 where she experienced the German occupation during World War II. Even as a teenager she knew that she wished to work with children, because she felt the importance of how the children influence the future. Later, in her studies, she found that working with Rudolf Steiner's

Waldorf Education provided the best avenue for guiding children in the optimal direction of health and inner balance. Truus' life included many endeavors, as she discovered how she could best serve "the future." Initially, there was training in Curative Education in Germany, followed by 4 years of Eurythmy and Therapeutic Eurythmy Training at the Goetheanum in Switzerland. Her working life took her to Holland, Scotland, Germany over the course of 13 years, she spent 10 years in South Africa and she has now been in the United States, off and on, for a total of 17 years living and working in Michigan, Illinois, Texas, Maine and California. 2005 was highlighted by her European Tour, presenting workshops and lecturing in England, Norway, Germany and Switzerland. In all of her projects, Truus has worked with a great diversity of people; the elderly and the young, the healthy and the sick, inner city youth and people in prison and the wealthy and the disadvantaged. Los Angeles has been Truus' home since 2000, where she provides therapeutic services for children and adults. Parents have been delighted with the results. Her workshop and lecture titles include Eurythmy as a Healing Art for schools and private organizations, **The Impulse of Eurythmy**, **The American Criminal Justice System**, advanced courses for professionals in **Eurythmy** and **Therapeutic Eurythmy**, as well as, PowerPoint presentations on **Waldorf Education in the Black Townships in South Africa**. She is the author of several books. *Courage and Love for Children in South Africa*, was published in 1993 in Chicago. *Inkanyezi*, was published in 1995 in Stuttgart. *The Healing Power of Eurythmy* came out in English and German in 2005 and will soon also be available in Dutch, being published in Switzerland.

SUZANNE MAYS LEARNS OF HARMFUL EFFECTS OF ELECTRONICS AT SCIENCE CONFERENCE IN ARIZONA

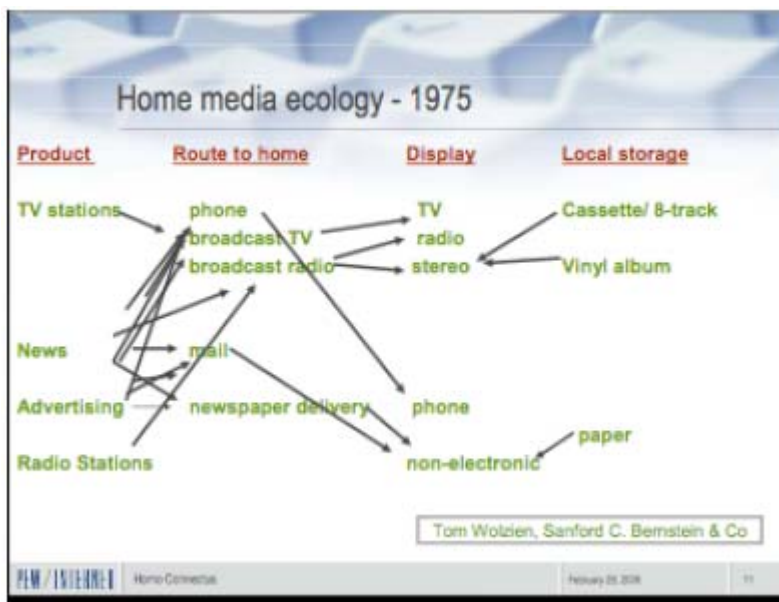
One of the presentations at the Science of Consciousness Conference in Tucson, Arizona April 8-12, 2008 was a research project about dreams and electronic media. The graphs below were displayed at the beginning of the talk. It was astounding to me to see the proliferation of media in just one generation's time. One of the findings in this research with college students was that hard-core gamers who played video games 3 to 8 hours a day had fewer friends and had more imaginary or dead characters appearing in their dreams than students who were not involved so heavily with electronic media. The gamers did have more clarity in their dreams, had improved spatial skills, low motion sickness and high absorption skills, which the researcher claimed are parallel to meditation and lucid dreaming.

The talk was a short 15 minutes long with time for a couple questions from the

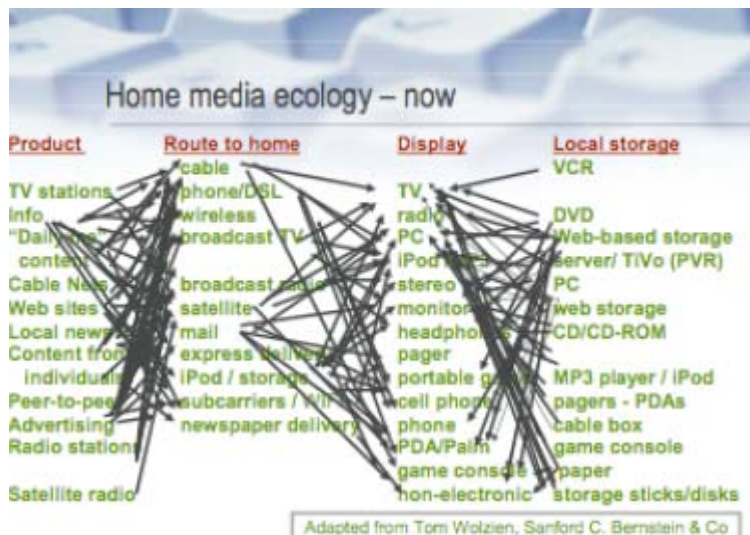
listeners. The presenter left the audience with the statement "the media saturation is increasing with incredible speed" and with the question "what are the implications?" In terms of the development of consciousness, this type of research leaves all kinds of questions untouched that would be a significant exercise for anthroposophists to engage in with conversation at one of our Branch meetings.

What was missing in the 16 or more researchers heard each day was a spiritual perspective. Everything spoken was from an abstract physicalist, theoretical view. Rupert Sheldrake was an exception. He presented amazing research on telepathy between humans and animals and came the closest to linking a connection between visible and invisible realities. The question, "What initiates the physical processes of consciousness?" was not addressed by any of the scientists.

Around 1000 people attended this conference. This was a reality check for me to experience how entrenched the scientific community is with neglecting, ignoring, denying, opposing spirituality.
–Suzanne Mays



Now it looks like this:



HAVE YOU SENT IN YOUR ASNC MEMBERSHIP DUES YET?

As of our publication date, only 39 dues payments have been received (300 letters were sent out!). Your dues are needed so that we may have a vital and active community here. Your dues help fund the following: the newsletter, the Festivals Committee, scholarships for events, guest speakers, donations to the Heart Fund, the Waldorf China Fund, the Foundation Studies, EWS, the AGM luncheon, room rentals for our events, buys books for our ASNC lending library and so much more. If you are having financial hardship, any amount will be accepted. **Send your payment to: ASNC, P.O. 16024, Chapel Hill, NC 27516 Thank you!**

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Prophetic Lincoln said this about 140 years ago:

“I see in the near future a crisis approaching that unnerves me and causes me to tremble for the safety of my country...Corporations have been enthroned, an era of corruption in high places will follow and the money-power of the country will [not cease] until the wealth is aggregated in a few hands and the Republic is destroyed.”

ANTHROPOSOPHY'S "WHITE ROSE": TRAUTE LEFRENZ PAGE

(Ed. Note: One of the participants at our 9/11 Conference was Dr. Traute Page. I had met her many years ago at a conference and had greatly admired her work as founder of the Esperanza School, a Waldorf style school for children with handicapping conditions. But at our John Alexandra Conference, a "little bird" told me that there was much more to Traute than her medical and Anthroposophic work: Traute had been a member of the White Rose during World War II. The White Rose was a student anti-Nazi Resistance movement centered at the University of Munich, where Traute did her medical studies. I then spent several hours perusing the internet where I found millions of references to Traute and the White Rose. She was portrayed by the German actress Anje Kruse in the 1982 Michael Verhoeven movie entitled "The White Rose". A movie entitled "Sophie Scholl: The Final Days"(2005) has come out recently in the US.. In keeping with John Alexandra's message that we need to see people in their "becoming", their history, and my realization that Traute is the personification of the archangel Uriel, I thought it most fitting to tell her amazing story in this month's Sophia Sun.)

Traute in her 20's (below)



Traute's Background

Traute LaFrenz was born in Hamburg, Germany on May 3, 1919. Her Mother was Viennese and her Father was a state official. In the summer of 1939, Traute was sent to East Germany to reap the harvest as part of her government service requirement. There she befriended a young man named Alexander Schmorell, who two years later introduced her to a handsome medical student named Hans Scholl, founder of the White Rose. Traute and Hans fell in love and she joined his Resistance group, while they both pursued medical degrees at the University of Munich.

The History of the White Rose

Today the main square outside the University of Munich is called "Geschwister Scholl Platz" (the siblings Scholl Plaza). It is named after Hans and Sophie Scholl, who were martyred for their Resistance work during the War. This past year, a poll of German citizens voted Sophie as the number one most important German woman of the twentieth century. There are streets and buildings all over Germany named after the two Scholls.

Hans and Sophie were the second and fourth of the five children of Robert Scholl who had been the liberal mayor of the little town of Forchtenberg. They were born in 1918 and 1921, respectively. When Hitler first came to power, four of the Scholl children idolized Hitler because he spoke of comradeship, and promised to "bring the homeland back to greatness, happiness and security". He

said he “wouldn’t rest until every single German enjoyed independence, freedom and happiness..” While Sophie was suspicious from the start because her Jewish friends were not allowed to join, her siblings joined the Hitler Youth and the League of German Girls. Hans quickly began to note the hypocrisy and hatred that really existed in these movements. After the 1935 Nuremberg Rally, Hans returned disgusted with the Nazis, and he joined an underground youth group known as the dj.1.11 In 1937, the Scholl children were arrested when it was found out that they were involved in it. They were released shortly afterward, but it made clear how evil these Nazis really were. The turning point for the Scholls was the infamous Kristallnacht and the outbreak of war on September 1, 1939. Sophie realized she had to become an activist. In May of 1942, just before her twenty-first (and last) birthday she joined her brother as a member of the White Rose, which he had founded along with other students, such as Willi Graf, Alexander Schmorell and Christoph Probst and professors, such as Kurt Huber and Carl Muth.

The White Rose was a pacifist group, which sought to enlighten the German people about what was really going on, to turn the people against Naziism and militarism. The first pamphlets they began distributing were sent out in June of 1942. The first pamphlet began with the words: “Nothing is less worthy of a cultivated people than to allow itself to be governed by a clique of irresponsible bandits of dark ambition, without Resistance!” They quoted Goethe, Schiller, Aristotle and others to make their points and they ended with the words: “We are all guilty. We will not be silenced. We are your bad conscience. The White Rose will not leave you in peace!” (An interesting aside: A group in California has named itself Operation White Rose because it sees parallels in the Bush administration to the Hitler regime.)

The group traveled around Germany distributing the leaflets, leaving them on trains, delivering them by hand at night, mailing them. Traute was the Hamburg liaison. On January 13, 1942 a speech was given at the University of Munich by Nazi Paul Giesler, who told the women in the audience that they were wasting their time on books and that they should go home and make babies for the Fuhrer. Many female students left the hall in protest and were promptly arrested by the waiting Gestapo. The male students went wild and dragged the Nazi student leader from the podium, beat him up and held him hostage, demanding the release of the girls. This incident incensed the Gestapo and made them determined to destroy the White Rose (even though they had not orchestrated this event—they were blamed for it because of the ideas they were disseminating.)

The Nazi’s cover-up of their disastrous defeat at Stalingrad led the White Rose to their next task: They wrote a pamphlet telling of the thousands who were killed and prophesied: “The day of reckoning is come, the reckoning of German youth with the most appalling tyranny that our people

has ever endured. In the name of the entire German people, we demand from Adolf Hitler the return of our personal freedom, the most valuable possession of the Germans.”

Final Days for Sophie and Hans

Hans and Sophie decided to deliver the pamphlets to the university on the morning of February 18, 1943. Unfortunately, the university’s Nazi caretaker had seen Sophie spilling the leaflets onto a courtyard and as the two of them left, they heard the words “You’re under arrest!”

Hans Scholl (left)



Sophie seemed to know in advance that it was her fate to die for her cause. She had said to a friend shortly before her arrest: "So many people have already died for this regime. It's about time someone died *against* it!" Sophie and Hans were interrogated for four days. Traute was the one who had to deliver the bad news to their parents that they had been arrested. They were then given a closed trial that lasted from 9 AM until 1 PM. They were both sentenced to death by guillotine on February 22, along with their friend Christoph Probst. Their parents got to say good-by to them, although they left Hans and Sophie thinking they could appeal the case. Traute had dinner with Mr. And Mrs. Scholl that evening and they heard on the radio that Hans and Sophie had been executed. Hans's final words were: "Long live freedom!" They were buried in Perlach Cemetery, where a sign over them now reads: "Their spirit lives!"

Traute's Prison Sentence

Just a month later, Traute and many other members of the White Rose were arrested by the Gestapo. On April 19, they received their sentences. Kurt Huber, Willi Graf and Alexander Schmorell were all executed. The other men received long prison sentences. The judge had more mercy on the women: Traute was sentenced to one year of prison. One historian said that when she read Traute's testimony, she "laughed hysterically". Perhaps it was Traute's sharp wit that saved her from the guillotine. (I believe Steiner once said that the best way to disarm an ahrimanic being is with humor.)

As soon as Traute got out of jail, she resumed her White Rose activities, and was put in jail again. She was liberated in 1945 by General Patton's army.

In the USA



Traute at the conference

Traute finished her medical studies in Munich and then was sponsored to go to America, where she first lived in Berkely, CA and did her internship and residency at St. Joseph's Hospital in San Francisco. There she met her husband, a fellow intern. They lived for several years in California, then moved to Chicago where she lived for the next 40 years. There she founded an inner-city school for emotionally disturbed and handicapped children, known as the Esperanza School. Traute has been a member of the Anthroposophical Society for many years and has been a Class Holder for the School of Spiritual Science. Traute has retired and now lives in South Carolina. She has four children and seven grandchildren. She has written articles about Nazi medical experiments and has been honored by Jewish organizations

for her work. Many books, movies, articles and have been written about the White Rose and there are over 10 million references to it on the Internet! Traute's courage, tenacity, compassion and humor are an inspiration to all of us! Never have I met such a Great human being with such a humble demeanor! We are truly honored that Traute came to our community for the John Alexandra Conference. We hope that if she visits again, she will share more of her story with us.

URIEL

by: Ralph Waldo Emerson (1803-1882)

IT fell in the ancient periods
Which the brooding soul surveys,
Or ever the wild Time coined itself
Into calendar months and days.

This was the lapse of Uriel,
Which in Paradise befell.
Once among the Pleiads walking,
Said overheard the young gods talking,
And the treason too long pent
To his ears was evident.
The young deities discussed
Laws of form and metre just,
Orb, quintessence, and sunbeams,
What subsisteth, and what seems.
One, with low tones that decide,
And doubt and reverend use defied,
With a look that solved the sphere,
And stirred the devils everywhere,
Gave his sentiment divine
Against the being of a line:
"Line in nature is not found,
Unit and universe are round;
In vain produced, all rays return,
Evil will bless, and ice will burn."
As Uriel spoke with piercing eye,
A shudder ran around the sky;
The stern old war-gods shook their heads,
The seraphs frowned from myrtle-beds;
Seemed to the holy festival,
The rash word boded ill to all;
The balance-beam of Fate was bent;
The bonds of good and ill were rent;
Strong Hades could not keep his own,
But all slid to confusion.

A sad self-knowledge withering fell
On the beauty of Uriel.
In heaven once eminent, the god
Withdrew that hour into his cloud,
Whether doomed to long gyration

In the sea of generation,
 Or by knowledge grown too bright
 To hit the nerve of feebler sight.
 Straightway a forgetting wind
 Stole over the Celestial kind,
 And their lips the secret kept,
 If in ashes the fibre-seed slept.
 But now and then truth-speaking things
 Shamed the angels' veiling wings,
 And, shrilling from the solar course,
 Or from fruit of chemic force,
 Procession of a soul in matter,
 Or the speeding change of water,
 Or out of the good of evil born,
 Came Uriel's voice of cherub scorn;
 And a blush tinged the upper sky,
 And the gods shook, they knew not why.

From the very outset, those who come into the Anthroposophical Society are predestined to a harder, more difficult experience of Karma than other men. And if we try to pass this harder experience by - if we want to experience our Karma in a comfortable way - it will surely take vengeance on us in one direction or another. We must be Anthroposophists in our experience of Karma too. To be true Anthroposophists, we must be able to observe our own experience of Karma with constant wide-awake attention. If we do not, then our comfortable, easy-going experiencing of our Karma- or rather our desire to experience it so—will find expression and take vengeance in physical illnesses, physical accidents and the like.

- Rudolf Steiner, *Karmic Relationships*, Vol. III, p. 141

HEARD THROUGH THE GRAPEVINE.....

We are saddened that our dear **Elaine Upton** moved away from Chapel Hill on May 27, but of course, wish her the best of luck and happiness in her new home. Elaine says that she needs the climate of New Mexico, but will miss all of her dear friends in Chapel Hill. Her new address:

Elaine Upton
825 Calle Mejia, #1122
Santa Fe, NM 87501
Tel: 505-983-0426

Farewell dear Elaine!



Roger Schultz will be heading out to Oregon this summer to give his daughter Chloe away in marriage.

Congratulations to **Jo and Robbie Forkish** who welcomed a new baby Granddaughter into the world on May 8. The little girl is named Cassidy Caroline Butler and she weighed 7 lbs. 11 oz.

Nathaniel Williams will be leaving us at the end of the summer to join his wife in NY. Andrea has been working on a biodynamic farm in Pomona, NY, but that job ends in June. She has been applying for work at various biodynamic seed initiatives all over, from New Hampshire to Santa Fe to Germany and Switzerland, so who knows where they will end up! Nathaniel will be spending time with Andrea after school ends this month, then will do a three-week summer camp for children at EWS in woodwork and Art. He will also be attending the Heartbeet Youth Conference. We wish Nathaniel and Andrea the best, and hope that they will keep in touch and visit often!

The Anthroposophist must say to himself: "Now that I have become an Anthroposophist through my karma, the impulses which have been able to draw me to Anthroposophy require me to be attentive and alert. For somehow or somewhere, more or less, deeply in my soul, there will emerge the necessity for me to find **inner initiative in life**—initiative of soul, which will enable me to undertake something or to make some judgment or decision out of my inmost being.....Be a Human Being of initiative! And beware lest hindrances of your own body or hindrances that otherwise come your way prevent you from finding the center of your being. Where is the source of your initiative? Observe that in your **life**, all joy and sorrow, all happiness and pain will depend on the finding or not finding of your own individual initiative

-Rudolf Steiner: Karmic Relationships, Volume III, page 150

The Anthroposophical Society in North Carolina
 PO Box 16024 Chapel Hill, NC 27516-0913
www.AnthroposophyNC.org



What is Anthroposophy?

Anthroposophy is a human oriented spiritual philosophy that reflects and speaks to the basic deep spiritual questions of humanity, to our basic artistic needs, to the need to relate to the world out of a scientific attitude of mind, and to the need to develop a relation to the world in complete freedom and based on completely individual judgments and decisions.

Anthroposophy can also be called Spiritual Science. As such, it is an effort to develop not only natural scientific, but also a spiritual scientific research on the basis of the idealistic tradition, in the spirit of the historical strivings, that have led to the development of modern science.

Anthroposophy also is an impulse to nurture the life of the soul in the individual and in human society, meaning among other things, to nurture the respect for and interest in other people on a purely human basis, independently of their origin and views.

Various “daughter movements” of Anthroposophy are biodynamic farming, Waldorf schools (see European Council for Steiner Waldorf Schools and the Association of Waldorf Schools in North America for the largest Waldorf schools associations), Anthroposophical Curative Education (see European Council for Curative Education and the Camphill Association of North America) and Anthroposophical Medicine.

Excerpted from www.waldorfanswers.com