



The Sophia Sun

*Newsletter of the Anthroposophical Society
in North Carolina*

September 2009

Volume II, Number 6

The Virtue For September (VIRGO)

COURTESY BECOMES TACT OF HEART
(Opposites: Exploitation, Carelessness)

Behold the worlds, O Soul!
May the soul take hold of worlds.
May the Spirit lay hold of Being.
Work out of powers of life,
Within will-experience build.
Put trust in the blooming of worlds.
O Soul, know the Beings!

Rudolf Steiner



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(Logo: "The Woman Clothed With the Sun" by Baron Arild Rosenkrantz (1870-1964))

Scenes from our
St. John's Festival at Infinity Farm June 27, 2009



Children making boats



Mark Eisen sounds the drum.



Bob Wright as St. John



Jon Lyerly lights the bonfire



Margaret Heath as a farmer in the play.



Children meet goat at Infinity Farm.

Approximately 50 people came to our St. John's Festival at Infinity Farm. Many thanks to Joy and Bob Kwapien for hosting it, to Jon Lyerly for the bonfire, to Marie Nordgren for reading and directing the St. John's Play, to our wonderful actors: Linda Folsom, Margaret Heath and Bob Wright; to Linda for all the preparation she did, to Mark Eisen for leading us in the Verses, and to Shannon O'Connor for the wonderful music and singing she brought. Thank you to the angelic kingdom who brought us a magnificent sunset of pinks, yellow and blue that was reflected so beautifully in the pond.

All Are Invited to the ASNC Annual Michaelmas Festival

Saturday, September 26, 2009
5:30 PM in the Brown Room
at the Emerson Waldorf School



Activities Include:

Potluck Meal (please bring a dish to share)

Short Talk on the Theme of the Year:

“Heart Thinking as Organ of Perception for Development and
Metamorphosis” by Kathleen Wright

*A Presentation of Goethe’s *Green Snake and the Beautiful Lily*
by Marlene Joyce

For This Michaelic Age

We must eradicate from the soul all fear and terror of what comes toward man out of the future. We must acquire serenity in all feelings and sensations about the future. We must look forward, with absolute equanimity to everything that may come and we must think only that whatever comes is given to us by a world of direction, full of wisdom. It is part of what we must learn in this age; namely, to live out of pure trust, without any security in existence, trust in the ever present help of the spiritual world. Truly, nothing else will do, if our courage is not to fail us. Let us seek the awakening from within ourselves, every morning and every evening.

Morning:

O Michael, under your protection I place myself;
With your guidance I connect myself
Wholeheartedly, so that this day may become
An image of your destiny-ordering Will.

Evening:

I carry my sorrow into the setting sun,
Place all my worries into her radiating womb.
Purified in love, transformed in light,
They return as helping thoughts,
As strength for self-sacrificing deeds.

ASNC and Initiatives, Sept 1 – Oct 3, 2009

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>For information about events, or to add events for upcoming months, please email: lfolsom@nc.rr.com, or phone Linda Folsom at (919) 493-8323, or mail to 3118 Dixon Rd, Durham, NC 27707.</p> <p>Next calendar will be in October, 2009. Items for that calendar should be sent by Sunday, Sept 20, 2009</p>						
		1	2 Rose Cross Study Group-2p Biodynamic Study Group-7p Wilmington Study Group-7:30p	3 Asheville Steiner Study Group-7p	4	5
6 CC Lay Gathering-11a Asheville Soul-weaving Study Group-2p Fifth Gospel Study Group-3:30p W/S/YValley SG-6p Greensboro SG-7p	7	8	9 Rose Cross Study Group-2p Wilmington Study Group-7:30p	10 Asheville Biodynamic Study Group	11	12
13 Meeting of the First Class-10:45a (Review-9:30a) Fifth Gospel Study Group-3:30p W/S/YValley SG-6p Greensboro SG-7p	14 ASNC Festivals Committee-7:15p	15 Near-Death Experience Study Group-7p	16 Rose Cross Study Group-2p Wilmington Study Group-7:30p	17 Asheville Steiner Study Group-7p	18 Mark's Talk for Holistic moms 6:30 pm	19
20 Asheville Handwork Group-2p Fifth Gospel Study Group-3:30p W/S/YValley SG-6p Greensboro SG-7p	21 ASNC Board Meeting 7:15pm	22	23 Rose Cross Study Group-2p Wilmington Study Group-7:30p	24	25	26 Asheville Biodynamic Study Group-10a Chapel Hill Biodynamic Study Group Hands-On Gathering-10a ASNC Michaelmas Festival and Potluck-6p
27 Fifth Gospel Study Group-3:30p W/S/YValley SG-6p Greensboro SG-7p	28	29 Michaelmas Pageant at EWS	30 Rose Cross Study Group-2p Wilmington Study Group-7:30p	Oct 1 Asheville Steiner Study Group-7p	2	3

Calendar Details: Sept – Oct, 2009

ASNC

Sept 13, 9:30a – **The School for Spiritual Science, Meeting of First Class**. Review of last lesson at 9:30a, 10:30 AM Class Lesson. For more information please contact Suzanne Mays at 919-929-1073 or mays@ieee.org.

Sept 14, 7:15p – **ASNC Festivals Committee** meets at the home of Margaretta Bornhorst. Please join us if you are interested in continuing to bring the Festivals to our community.

Sept 23, 7:15pm - **ASNC Board Meeting** – Meeting at the home of Peg Carmody. Contact one of the Board members for more details: Peg Carmody, 919-537-8142 mcarmody@nc.rr.com; or Kathleen Wright, 919-309-9622 kathleenwright51@peoplepc.com To contact the ASNC: PO BOX 16024, Chapel Hill, NC 27516.

Sept 26, 6p – **Michaelmas Festival and Potluck** – at the Emerson Waldorf School. Please see flyer in this newsletter for more details.

Christian Community

Sept 6, 11a - **Monthly Lay Gathering** – Please feel welcome to join us for a simple informal gathering of the Christian Community in the Triangle, NC. This month we will meet at the home of Carol Brick, 372 Lake Pointe Dr in Yanceyville, NC. Travel time about 1 hour from Chapel Hill. (Directions - Take 86 north out of Hillsborough and follow 86 passing Yanceyville; at 185 West turn left. When speed limit goes up to 55mph look for Boy Scout Camp on left. Turn left on Boy Scout Camp Rd. Cross small bridge. Turn left on King. Turn left into Lake Pointe development. At gate scroll down to Brick and call us. We will remotely open gate. Proceed straight ahead to 372 Lake Pointe Dr, 4th house on right). For more details, or you may call Carol at (336) 694-5493, or email cbrick48@aol.com

Oct 15–18 – **visit from Patrick Kennedy**. The Christian Community welcomes you to join in a weekend of fellowship. All events are free and take place at the New Hope Camp (Dining Hall) at 4805 Highway 86 in Chapel Hill. On Saturday evening October 17 Reverend Patrick Kennedy will present a talk entitled *“Heart’s Power of Sacrifice: The Building of the New Human Community”* at 7:30pm. Rev. Kennedy will also lead in celebrating a religious service, *The Act of Consecration of Man*, on Sunday, Oct 18 at 10:30am. A Children’s Story Hour begins at 9:30am. A community potluck will begin at 12:00 Noon. For information, email christiancommunity.nc@earthlink.net

Other Activities of Interest

Sept 15, 7p - **NDE Study Group** - a once-a-month study group, on the 2nd Tuesday of the month, for near-death experiences (NDEs). the Raleigh/Durham Friends of IANDS group, part of the [International Association for Near-Death Studies](http://www.iannds.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.

Study Groups:

Asheville Study Groups:

Steiner Study Group – 1st and 3rd Thursdays, 7-9pm. We are reading *Theosophy*. Contact Marie Davis at 828-273-5647

Soul-Weaving Study Group for parents - 1st Sunday of the month, 2-4pm.

Biodynamic reading group - 2nd Thursday, reading group (book to be determined) and 4th Saturday 10-12am hands on in garden.

Biodynamic Study Group – The Biodynamic Study Group generally meets twice a month. The first Wednesday at 7 pm to read, and on the last Saturday of the month at 10a the group meets for work mornings. For more information and meeting times and locations contact Tatjana Zybin, 919- 643-2663, or tzybin@att.net

Child's Needs Study Group - Please call Lauren Mills Nyland for further information – 968-7721, or mills.lauren@gmail.com

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

Rose Cross Study Group – Wednesdays, 2pm, at the home of Judy Granberry, 95133 Vance Knoll, Chapel Hill, NC 27517, phone 967-4671 or Judy Frey 55207 Broughton, Chapel Hill 27515, phone 928-8749. Newcomers are welcome! We will begin reading Steiner's lectures on Faust this month. Please give Judy Frey a call before attending to check the group location and time for that week.

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.

Fifth Gospel Study Group – Sundays at 3pm, at the home of Martha and Dirk Kelder, 120 Kenan Street, Chapel Hill. Phone: 942-4795. Please park as far down the driveway as you can go - no parking is allowed on the street. The Sunday Group is reading *The Fifth Gospel*, by Rudolf Steiner. We hope that everyone will feel welcome to join us.

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

Winston-Salem/Yadkin Valley Study Group – The Winston-Salem/Yadkin Valley Study Group meets from 6-8 every Sunday at the home of Sarah Putnam, 7719 Whitehorse Dr., Clemmons, NC. They are studying *How To Attain Higher Worlds* (aka *Knowledge of the Higher Worlds and Its Attainment*) Call 336-972-8243 or 336-766-5445 for information and directions.

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Please send updates about your Study Group to: lfolsom@nc.rr.com

*The Anthroposophical Society in America
in Conjunction with the Traveling Speakers Program and the
Anthroposophical Society in North Carolina Present:*

SPIRITUAL CHALLENGES FOR THE 21ST CENTURY

A WORKSHOP WITH STEPHEN USHER

OCTOBER 9-11, 2009

AT THE EMERSON WALDORF SCHOOL

BROWN ROOM

**This workshop will consist of :
Lectures by Stephen Usher followed by
discussions on:**

**“Christ in the Etheric and the Physical
Incarnation of Ahriman”**

“The Double and the Guardian”

“The Threefold Social Organism: Exoteric and Esoteric Considerations”

A Reading of “The Reappearance of the Christ in the Etheric”, Lecture One

Artistic Workshops with Carol Brick and Allen Barenholtz

**First Class Lesson (for members of the School of Spiritual Science only –
blue cards required)**

Full Conference Fee: - \$75.

Friday Night Reading – Free

Saturday lunch is available for an extra \$10.

Please register by September 20 if possible.

**For more information, please contact Peg Carmody at
mcarmody@nc.rr.com or phone 919-537-8142**



The Anthroposophical Society in America in collaboration
with the Threefold Educational Center is pleased to present

Creating Living Connections:

Christian Rosenkretz and the Social Impulse

October 2 – 4, 2009

Spring Valley, New York

Return along with your payment to:
Anthroposophical Society in America
1923 Geddes Ave., Ann Arbor, MI 48104
Phone: 734.662.9355 Fax: 734.662.1727

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____

Email _____

Conference fee:

Members, \$150 _____

Non-members, \$180 _____

Students (25 and under) and Seniors, \$50 _____

Additional donation _____

Total enclosed: _____

(checks payable to the Anthroposophical Society)

Please indicate your workshop choice (circle one):

A B C D E F G H I J K

Credit Card Authorization (Visa or MasterCard)

Card number _____ - _____ - _____ - _____

Expiration date _____

Signature (name on card) _____

Registration Information

Conference Fees: Members fee for the conference is \$150;
non-members, \$180; students (25 and under) and Seniors, \$50.

The conference fee covers all lectures, evening performances,
workshops, and Saturday lunch and dinner. There is no fee for
the Class lesson, nor for the Annual General Meeting.

If you need financial assistance to attend the conference, please
contact Marian León at the Society's office, 734.662.9355. A
few scholarships are available. Donations will be gratefully
accepted, and will be added to our scholarship fund to make it
possible for others to attend.

For more information, please go to the website at: www.Anthroposophy.org

From the Board:

As we enter another Michaelmas season, I think back to last year. The economy was not looking good, and we were in the throes of the presidential election. It was a time of fear and excitement. We elected a president who vowed to bring change for the better and have suffered an economic recession that may linger into next year. The changes implemented have taken a distinctive economic flavor with the bailouts of banks, the auto and perhaps the health insurance industries. Is this the change that is needed or just more of the same old same old? Fear is still rampant and resistance to change threatens to derail the movement forward. Courage is definitely needed.

To boost our understanding of the times in light of Spiritual Science, we invited Stephen Usher to come this fall to present a weekend conference entitled "Spiritual Challenges of the 21st Century." Stephen met Anthroposophy in the 70's while studying mathematics and economics at the University of Michigan. His lectures on Christ in the Etheric, Ahriman, The Double and the Threefold Social Organism promise to be enlightening and encouraging. We hope you can join us for this the weekend of Oct. 9-11 at the Emerson Waldorf School. Please call Peg Carmody at 537-8142 if you need more information or to register. Pre-registration is recommended, so we know how many to plan for.

The Festival Committee is planning a Michaelmas celebration based on Goethe's fairy tale "The Green Snake and the Beautiful Lily." The celebration will begin with a pot luck, followed by a program to nourish your head, heart and hand. Because EWS does a Michaelmas celebration for children, our festival is meant to address the needs of adults (young and old). We look forward to seeing you at this!

We have a new board member- Will Hicks has joined the board and will serve as liaison to the Parent Organization at EWS. We are grateful for his enthusiasm and willingness to connect our communities. Nancy Willson is back from Cincinnati and is deciding if she can continue on the board while she recovers from back surgeries. We thank Ben Trueblood for his service as EWS faculty liaison last year, and welcome Shannon O'Connor as our liaison this year. This position is not a board position, but is very helpful in nurturing the relationship and communication between EWS and ASNC.

We urge you to support local anthroposophical endeavors. Study groups, branch meetings and First Class continue to meet regularly. We are planning a spring conference around a Parzival theme. Whitted-Bowers and Infinity Farm provide biodynamic food for our local area and Dr. Mark Eisen practices medicine steeped in an anthroposophical understanding of the human being. He also runs Jubilee, a store at his office at which you can purchase books, remedies and health and beauty products that are truly good for you and the earth. The local Christian Community group has many things planned this year and next, and is thriving. Emerson Waldorf School provides education from grades N-K -12 based on Steiner's indications of what education should be. We appreciate everyone's efforts to further the work of Rudolf Steiner in the area, and are open to suggestions as to how we can better serve you. Our contact information is on the last page of this edition of the *Sophia Sun*.

We also encourage you to join our list-serve so you are kept informed of the news of our community. To join, go to our website: www.anthroposophync.org, click on the "Join" tab, click once on the phrase [ASNC List-serve](#), and you will be connected to an information page about the list-serve. Follow the directions to subscribe by entering your e-mail address in the text box, scroll down, click on "subscribe" and you are on!

See you soon,
Peg Carmody

Researching NDE's or How We Spent a Romantic Summer Together

by Robert Mays

My wife Suzanne and I spent two and half wonderful weeks together this summer on two scenic trips to further our research on Near-Death Experiences (NDE's). In July, we drove about 3200 miles south to Vicksburg, Mississippi, then Tyler, Texas (and a side trip to Fort Worth) then to Pensacola, Florida (to visit our son Zephyr and his wife Jessica) and then home.

We visited Vicksburg and Tyler to gather more information on the near-death experience (NDE) of George Ritchie. Briefly put, Ritchie was in basic training in December 1943 at Camp Barkeley (near Abilene, Texas). He caught pneumonia and was put in the camp's hospital. Late one night, his condition worsened and he "died" (he was pronounced dead by the medical officer on duty). Ritchie "woke up" and sat up in the hospital bed. He remembered he had just missed a train that was to take him home to Richmond for Christmas (and to do medical training). He rushed out of the ward building and found himself flying eastward 500 feet off the ground. He saw the North Star to his left in the night sky. He noticed flying over a town with its caution lights blinking at the intersections and the small farms, streams and ponds of East Texas. He came to a large river with a city on the other side and decided to stop to get directions. He hovered over an all-night café and decided to go down and ask a man who was walking along the sidewalk to go into the café. The man didn't notice him and Ritchie's arm passed right through the man's shoulder. Ritchie then realized he had left his physical body back at the hospital. He quickly returned to the hospital and after wandering a long time through the corridors and ward buildings, he found his body. He despaired that he could not get back into his body but a Being of Light, whom Ritchie recognized as Christ, came and led him on an extensive experience of the spiritual realms.

Ultimately Ritchie was told by Christ that he had to return to his body. The doctor had injected adrenaline into his heart and he was resuscitated. Ritchie went on to recover and attend medical school, but flunked out because he was still very weak. In October 1944, Ritchie and three other GIs were driving back to Camp Barkeley from Richmond to complete their basic training and ship out to Europe. They stopped over night in Vicksburg. In the morning, the four were driving down by the river and Ritchie recognized that this was the place he had "visited" that previous December. The GIs stopped by the all-night café, which was as he remembered and Ritchie recognized the bridge over the Mississippi he had seen during his "flight". He also realized that Vicksburg was due east of Camp Barkeley and Abilene.

Our Mission

So our first research investigation had several questions: where was the Barkeley Station Hospital, where was the all-night café and where was the town with the blinking caution lights? Why would the four GIs have driven down to the river in Vicksburg, when the route out of town would have been in the other direction? The previous summer we found that there was indeed a café in Vicksburg in a location consistent with Ritchie's story, that had just opened in the fall of 1943 (earlier it had been a grocery store). How well did it correspond to Ritchie's description? Did it operate all night? Furthermore, the most likely hospital ward building Ritchie was in (based on his description) was *at exactly the same latitude* as the café, within perhaps 10 feet. Also

the path along that latitude takes one across the downtown part of Tyler, Texas. Would there have been blinking caution lights that night in Tyler at multiple intersections?

This summer we found that there were indeed traffic lights at four intersections in Tyler in the early 1940s, which were set to blinking at night. This information came from a wonderful woman we met at the Tyler Historical Society who is a life-long Tyler resident and who was about 18 in 1943. On the designated latitude, Ritchie would have “flown” just south of three of these lights, along Erwin St, and just north of the fourth one, on Front St.

We also found corroboration from several sources in Vicksburg that the four GIs would likely have driven back through town and down to the river to buy provisions for the final leg of their trip: gas for the car, beer and possibly ice, and groceries. They may also have wanted to drive by the famous bordello at 15 China St, which then was no longer in business. The grocery store they most likely visited was located down by the river, just three blocks from the café, on Levee St. We still need to get positive identification of the color of the café building but initial indications are that the roof was red, as Ritchie reported. The building was torn down in urban renewal in 1975.

Phantom Limbs in Boulder

Our second research trip, in August, took us to sunny but cool Boulder, Colorado and our research question was completely different. Our theory is that the self-conscious mind is a non-material, objective “thing” which unites with the brain and body and interacts with them to produce our ordinary consciousness and our experience of the world. In a near-death experience, the mind separates from the physical body and operates for a time independent of it. Our research in this area is to identify neurological phenomena which are explained well by the theory. One of these phenomena is the phantom limb, that is, the subjective experience that a person may have who has lost a limb (or who was born without a limb), that the limb is there. Frequently phantom limbs resulting from amputation are painful. In our view, the phantom limb is actually a “mind limb” (a part of the “mind body”) that no longer is associated with its physical limb. Our research is to investigate whether phantom limbs have subtle interactions with physical objects such that the person can feel the objects and whether other people can feel the phantom limb.

In Colorado, we met a subject whom we call M.G., who exhibits both types of interactions. M.G. was born without the fingers of her left hand, due to unknown causes (this was before the use of thalidomide). She can “feel” her phantom fingers when they come in contact with objects or people. People who are “touched” by her phantom fingers in the head and face report numerous sensations, including visual images, pressure in the head, tingling, warmth, etc. Two summers ago we ran a number of preliminary experiments with M.G. , which included some very striking interactions with Suzanne as a second subject. This summer the objective was to repeat those experiments and also try a number of other subjects to see what a larger picture of the phenomenon is like. We also wanted to see if M.G.’s fingers produce any physical effects with light or by pushing against an object. For these experiments, we used a simple interferometer.

One of the things we learned during our trip was that this sort of research was first proposed by Rupert Sheldrake in his 1996 book *Seven Experiments that Could Change the World*. Overall, our work with M.G. this summer did not yield any earth shattering results. However, we learned much more about the nature of the interaction of phantom limbs with physical phenomena. For example, in repeating the “touch” experiments with Suzanne, we got very similar responses, but the responses appeared to be weaker. We learned that we need to give M.G. sufficient time to focus on her

phantoms and to “draw them out”. Also M.G. can get tired and her phantom fingers appear to weaken.

The experiences among six new subjects showed that each subject appears to have a characteristic set of responses to being “touched” by M.G. and the responses appear to have parallels with other subjects. For example, several had visual images similar to Suzanne’s, several others felt mostly tingling and pressure and one subject experienced the striking sensation of a warm curtain descending over her face and shoulders – within two minutes, she had turned very red in the face and neck, a condition which gradually disappeared.

We did a preliminary test whether the “touch” by M.G. could be reliably “felt” by subjects in a “blinded” experiment and the results were very promising. We found no evidence of interactions of the phantom fingers with light in the interferometer and no evidence that the phantoms could “push” a small interferometer mirror suspended by a thread.

In the evenings after sessions in the Vicksburg library or the Tyler Historical Society or in Colorado, Suzanne and I would go out to eat or take a walk and discuss what we had found and what more we should concentrate on the next day. How much more romantic can you get on a summer’s evening?

If you would like to read more about our research, you can visit our web site. We will update it over the next several weeks with the results of our trip:

- Selfconsciousmind.com/ – home page
- Selfconsciousmind.com/ritchie/ – George Ritchie NDE research
- Selfconsciousmind.com/phantomlimbresearch/ – summary of our phantom limb research
- Tech.groups.yahoo.com/selfconsciousmind/ – our discussion group/blog

Other reading:

- George Ritchie and Elizabeth Sherrill, *Return from Tomorrow* – Ritchie’s NDE and immediately following
- George Ritchie, *Ordered to Return: my life after dying* – more details of Ritchie’s NDE and its aftereffects on his life
- Rupert Sheldrake, *Seven Experiments that Could Change the World* — phantom limbs is experiment #5

TAMMY HUGHES PAYS VISIT TO THE TRIANGLE



Photo: Tammy relaxes outside of Whole Foods in Durham. Tammy took a break from her work in China in July to visit her son Linden, who works at Whole Foods and her parents in Florida. She also met with a number of members from our Community. Tammy is now back in China helping to train Waldorf Kindergarten teachers and start more Waldorf schools. Please remember that Tammy’s work is accomplished solely from contributions. You can make out a check to **ASNC** and earmark it for the “China Waldorf Fund” to help Tammy’s

work.

Review of *Emerson's Science of the Spirit: A Visual Interpretation of Emerson's Natural History of Intellect* by Dr. Bruce Kirchoff
by Robert Mays

This book will be a treasure to anyone who appreciates Emerson, or who has a love of Nature, like John Muir, and especially of the giant Sequoias, or who loves to think deeply about being human. Bruce Kirchoff has extracted key thoughts from Emerson's *Natural History of Intellect* and presented them with beautiful – even deeply moving – photographs of the Sequoias along with his own commentary. Example:

- *Emerson on will*: Will is always miraculous, being the presence of God to men.
- *Photograph*: the majestic crown of a giant Sequoia against a bright blue sky, with the textures of the leaves, branches, and shadows playing against the sunlit trunk and azure sky.
- *Commentary*: Our actions affect all things, all life. When we do anything, the world is changed. Every action, as it leaves us, becomes less of us and more of the world. Our actions are no longer ours when they are done. We will claim them again when we realize the unity that is implicit in our natures, but until then, they are part of the world. Their origin comes through us, borne on the angel-wings of will.

And if that were not enough, the whole of Emerson's *Natural History* is there as well. Each of the book's three sections, the quotations and photographs, the commentaries and the complete Emerson essay, are all wonderfully cross-referenced. The reader can approach these texts from just Emerson's thought-kernels and the accompanying photographs, from Kirchoff's commentaries, from the entire essay, or from any combination of these.

The *Natural History of Intellect* was Emerson's last great work, his masterwork. Emerson presented it as lectures at Harvard University in 1870 and 1871. Shortly after the second presentation, Emerson traveled west to California and met John Muir in the Yosemite Valley. Emerson was so impressed by the enthusiasm of the 33-year-old Muir that he included Muir in his list of "My men" (*Journal*, 1871).

In a real way, Kirchoff endeavors in this book to reunite these two great men and their greatest legacies.

Kirchoff's photographs are marked by their variety of subjects, textures and techniques. By far the great Sequoia is most often featured: the trees, the trunks, the stands but also the leaves, cones, seeds and the textures and colors of the wood and bark. There are also photographs of the context of these great beings of Nature: the fields, the stones, the mountains, and the forest floor litter. The photographs are almost always sharply focused with bright – even brilliant – colors, as befits the sharp clarity of Emerson's thought.

I believe Kirchoff titled his book *Emerson's Science of the Spirit* in recognition that Emerson's transcendentalism, especially as expressed in the *Natural History*, is a *science* that seeks to know and understand the Spirit of humanity and the Spirit of Nature. Kirchoff developed his commentaries from a broad perspective including both Western and Eastern philosophy and spiritual thought. I found that the quotations and photographs provide an opening into Emerson's thought, and when they are read with

Kirchoff's corresponding commentary, the combination has the flavor of a Zen *koan*, followed by commentary from another Zen teacher.

This is one of those books that must be sampled, dwelt upon and pondered. You can't read it all in one sitting: it is too rich. It must be absorbed in small bites and savored. One more example to savor:

- *Emerson on 'the key'*: Therefore our own organization is a perpetual key, and a well-ordered mind brings to the study of every new fact or class of facts a certain divination of that which it shall find.
- *Photograph*: In the distance, two hikers walk through a field of tall yellow-brown grass. Further still beyond them, a stand of giant Sequoias dwarfs them.
- *Commentary (in part)*: This is the hardest part: seeing that we ourselves are the key. The idea that the human being is a microcosm of macrocosmic creation is one form in which this has traditionally been expressed...

To Order Dr. Bruce Kirchoff's book *Emerson's Science of the Spirit*, go to the website www.metisllc.com. From now until October 1, there is a 20% discount.

Looking for new Anthroposophical Friends to Have Conversations With?

Linda Folsom has shared with us a discovery she made online. There is "meetup" group you can join in order to have discussions or make new friends with Anthroposophists all over the world. The website you need to connect to is:

<http://rsteiner.meetup.com>

It appears to be growing by the day and is a good opportunity for those of you who would like to expand your circle of friends or to network for your various interests.

EURYTHMY FOR ADULTS

WEDNESDAYS 8:30-10:00 am

STARTING SEPTEMBER 23

EMERSON WALDORF SCHOOL

\$10. PER SESSION

(room in the school not determined as of this time)

CONTACT EVE OLIVE AT 489-2564

FOR MORE INFORMATION

Whitted Bowers Farm Update



We began this season with the strawberry pick-your-own which was wonderful and we thank all of you who came out to the farm. The unusual amount of rain (a very wet May and June) left us with many lost berries and sporadic closings, but all in all, the season went very well. Shortly after the strawberries finished, we started our tomato harvest and continued for 6 weeks with a very heavy and delicious crop. The tomatoes got regular doses of silica and nettle, a combination practiced

by biodynamic legend Maria Thun. The late spring rain was hard on the melons and grapes as well. We relied heavily on frequent sprayings of the biodynamic prep equisetum (horsetail). Without it, we doubt we would have been able to have a melon crop at all (as some of our organic neighbors' crops failed).

The grape vines continue to exhibit wonderful growth, and we are excited about having more berries next year. July brought some major planetary events (a lunar eclipse of 9th and a solar eclipse on the 26th). During both events, physical activities on the farm came to a halt and we took time for reflection, gratitude and prayer.

Our next crop, Carolina Ruby sweet potatoes, will be in mid-October. We are considering a "Dig-your-own" (let us know what you think!) Also, this fall we will be planting 600 blueberry bushes, 60 pear trees, more asparagus, and more strawberries, of course. If you would be interested in being a part of any of the above, we would be delighted to have you.

Also, as some of you know, Whitted Bowers Farm is applying to be certified Biodynamic by Demeter. We had an inspector out here in June and are waiting for the reply. We will keep you posted.

John Lyerly has left to work at the biodynamic farm in Hendersonville, NC with his friend Lloyd Nelson. We wish them the very best and are planning to collaborate with them in the future.

(Photos: above Left: Rob and Tea; Right: at the Hillsborough Farmer's Market)



RENATE WEND SUFFERS STROKE



Our dear Renate Wend, who was one of the earliest members of our community, suffered a stroke on Thursday evening, August 20. She was visiting her friends at the Blooming Garden Inn and had just completed writing a Eulogy for her friend Dolly's dog who is dying of heart failure, when the stroke occurred. She was rushed to Duke Hospital by ambulance. Within a few hours, 11 friends and three family members convened at the hospital around midnight. This was a most auspicious night to have such an event – It was the New Moon, the cusp of Leo and Virgo and was a night of Meteor Showers.

As a result of the stroke, Renate is paralyzed on her left side; however, she is conscious and in good spirits. She has been very touched by the outpouring of love and visits from her many circles of friends. Please keep her in your prayers and meditations. Renate is currently convalescing at Brookshire Nursing Home in Hillsborough.

Editor's note: A correction from our last issue has been pointed out to us by Renate: In the column about what our members were doing for the summer, it was reported that Renate had said that she was going on a "macrocosmic sabbatical". Apparently, we heard her wrong. Renate had actually said she was going on a "*microcosmic* sabbatical". She remarked that "Only God can go on a macrocosmic sabbatical", and that she didn't want anyone to think she had such grand notions. Renate requested that we clarify this error when her friend Hope reported to her that her remark was on the Internet.

ONLY

By Arvia MacKaye Ege

Only
The lonely
Are led
To the threshold
Of sight.

Only
the dead
can tread
the ocean
of light.

Only
the living
are fed
the bread
of the night.

Only
The fallen
Can lift
Their head
And heart
To the height.

BEST WISHES TO EVE OLIVE ON HER 75TH BIRTHDAY IN JUNE!



Eve's family surprised her with a cake that had photos of her at age 3, as a young Eurythmist and as she looks today.



Middle photo: The 100 Guests dined on a buffet of South African cuisine and later danced to a live band.

Bottom Photo: Renate Wend and Marie Nordgren smile for the camera.

The Portal Of Initiation and its Relationship to Goethe's *Fairy Tale* : August 2009 Conference

By Marlene Joyce

"O Human Being, Know Thyself". These words resounded through the Sunbridge Auditorium on the hill many times as the "Portal of Initiation" was performed August 13-15. Barbara Renold cast and directed Rudolf Steiner's first mystery play following a schedule intended to help a novice like myself to understand it better.

The conference began Wednesday evening when Herbert Hagens spoke of Dr. Steiner's motivation to write the drama. Ever since he translated the works of Goethe, Dr. Steiner had been enamored by Goethe's Fairy Tale, "The Green Snake and the Beautiful Lily", revisiting it at seven-year intervals for twenty-one years. Then, it all came together for him as an imagination to write a play about karmic connections and how past lives influenced them. The result, *The Portal of Initiation*, was presented on August 15, 1910. Herbert suggested that as we take in the performances of the Fairy Tale and the Mystery Drama, we live with the inner question: "How can we deepen our understanding between Goethe's *Fairy Tale* and Rudolf Steiner's *Portal of Initiation*?" Herbert also emphasized that these presentations will only be as alive as the inner work of the listeners present.

On Wednesday evening, Glen Williamson and Laurie Portocarrero performed an improvisation of the "The Green Snake and the Beautiful Lily". As two refugees meeting and sharing in the telling of the story, they brought all the characters "alive" to such an amazing degree that the audience was moved to give them a standing ovation.

Thursday morning began with a lecture by Joan Almon, who brought her marionette of the Youth from the fairy tale and discussed the mystery of the Human Ego. As in the fairy tale, we are all "enchanted". We are all here on earth to support and help one another in the transformation of "self". Joan reminded us of the Foundation Stone Meditation in which we are creating a vessel for something higher to come in—our own ego and the Christ being in us—"that good may become what from our hearts we found and our heads direct with single purpose".

Our next lecture was presented by Joan Allen, who, with her husband Paul, authored *The Time is at Hand* about Goethe's Tale. From her architectural background, she gave a slide presentation about the physical settings for the mystery dramas with historical references.

Before the evening performance of the Prelude and Scenes 1-3, Barbara Renold gave a lecture to familiarize us with the content. This was done again before Scenes 4-7 and Scenes 8-11 and was immeasurably helpful. It is interesting to note that for the very first performance in Munich, each scene grew out of the preceding one; rehearsals began July 6, only nine days before the first performance. Dr. Steiner would get his inspiration the night before the actors were to perform their part, which "drove people crazy".

In the Prelude, the mood is first set with children singing a prayer and going off to bed. Estella visits her friend Sophia and objects to the esoteric perspective expressed by Sophia who has a new view of cultural and spiritual life. Thus, general objections to the drama itself are already brought to the fore.

It was stressed that this drama portrays one person's inner path--that of Johannes Thomasius. In Scene One, we meet sixteen individualities who have attended a lecture given by Benedictus in the house of Maria. Before the others join them, the

young painter, Johannes expresses his depressed emotional state to Maria. He cannot paint because he feels he is “nothing”. The other members in their circle gradually enter the room and as they all discuss the lecture, Johannes is deeply affected by the conversation which reflects the many aspects of his own inner being. This first meeting contains all the motives which will continue in supersensible pictures and happenings throughout the drama: doubts and objections of the two scientists, Professor Capesius and Dr. Strader ; the awe-inspiring seership of Theodora; Felix and Felicia Balde’s mountain solitude; the Other Maria’s curative forces; Theodosius’ warmth of heart; Romanus’ down-to-earth practicality; Gairman’s wit; Helena’s illusionary enthusiasm. The impact of their joys and sorrows is all taken in by Johannes and leads to his first inner experience.

Scene Two is set in rocks and springs which represent Johannes’s soul revealed to him. Out of the rocks the words echo several times: “Oh Human Being, Know Thyself”.

Scene Three is in a meditation room with Maria and her adopted daughter, who receives a blessing from Benedictus; then the child leaves. Johannes is present and witnesses Maria becoming upset and cursing when Benedictus explains that he has chosen her for a task he was given by divine beings because of her purity and spiritual gifts. The mantric words spoken by Benedictus will transform themselves for Johannes into the experiences of Scene Four and Seven.

Friday morning began with a lecture by Els Woutersen discussing the transformative forces of sacrifice--which means to make sacred--by the Other Maria. She gave examples of selflessness in our world today relating them to the fairy tale and the drama. All have the qualities of the ‘warmth of love’ combined with the ‘light of love’ which she expressed as an offering of the lower self to the rest of humanity.

With Scene Four, Johannes in meditation, enters the Imaginative world of Souls in full consciousness and encounters the cosmic beings of Lucifer and Ahriman as wells as the Spirit of the Elements. The souls of Capesius and Strader, which appear in their true nature are brought up to the surface of the earth and the Other Maria speaks to them transforming their words into forces which nourish elemental beings.

The four Hierophants in a subterranean rock temple appear in Scene Five. Felix Balde and the Other Maria find their way into the temple because “the time is at hand” to open its secret treasures to mankind: that is to bring the truth of the existence of the temple into the day consciousness of modern man.

Felicia Balde enters the elemental world (seen in Scene Four) in Scene Six at the request of the Spirit of the Elements. Here she tells a fairy tale directly to the elemental beings provoking Gairman, the Earth’s Brain, to mock her.

We are in the Spirit world in Scene Seven where Maria converses with her three soul forces, Philia, Astrid and Luna. In the drama, their ethereal eurythmy was augmented by off-stage voices. Theodora reveals earlier incarnations of Maria. At the end of the scene, Benedictus speaks mantric words that lead to the Sun Temple in Scene Eleven.

Barbara Renold explained that the Interlude and the last four scenes are in direct relation to the Prelude and the first seven scenes. In the Interlude, Estella tells of a performance she attended with a similar plot to the mystery drama, however, it ends where the “Portal” begins. Sophia suggests that lifting the creative capacity of the artist into consciousness is the need of our time.

This leads us directly into Scene Eight. We are in the same room as Scene One and Johannes, having regained his perspective on life, is displaying his painting of Professor Capesius, which shows his capacity for conscious penetration into the spirit

background of the subject. Seeing the portrait, Dr. Strader becomes extremely agitated because he cannot perceive this in his friend.

Scene Nine is in the rocks and springs of the elemental world as in Scene Two and the words again resound several times: "O Human Being, Know Thyself". However, this time Johannes is enhanced by the experiences of new spiritual impulses in himself. He feels connected to beings and events in his surrounding world and expresses this joy.

As in Scene Three, Scene Ten takes place as Johannes is in meditation. He goes through trials arising from his undisciplined enthusiasm for spiritual experiences. He is carried into a luciferic sphere of self-enjoyment and self-reliance. The spirit of Benedictus awakens in him cognitive forces, revealing the seductive powers of Lucifer and Ahriman. This allows him to hear his voice of conscience and regain his inner balance.

In the final scene, the subterranean temple has risen to the surface of the earth and is now the Sun Temple, where the deepest secrets of spiritual guidance become manifest. The individualities who began their path to higher knowledge in Scene One are all present and find their places for the good of humanity. Under the guidance of their spirit leaders of wisdom, love and the force of will, they have overcome their retarding tendencies to form a spiritual community.

After all this preparation, I was looking forward to seeing the entire "Portal of Initiation" from beginning to end on Saturday. It was truly an amazing experience to feel so connected to the characters and their experiences; the presentation was magical. We were asked not to express our appreciation by clapping and for many, this was difficult. Finally, after Scene Eleven, one clap was heard, then another and everyone was on their feet expressing gratitude for the performance. It was obvious that it was a tremendous undertaking, but also that each person had grown with their own character in a personal way. It was an honor and a joy for me to experience it!

After such a rich experience, we came together on Sunday morning led by Herbert Hagens for an Open Forum discussion followed by Daniel Hafner discussing the metamorphosis of the two stories and other transformation stories from the past: Cain and Abel, Lazarus, the Knights Templar, and the Chymical Wedding of Christian Rosenkreutz. Since the Drama grew out of the Fairy Tale, they have several characters, and events in common, that are archetypal, representing both the microcosmic and macrocosmic view. To quote Daniel Hafner, "There is nothing like the magic of their glowing words that resonate deep within us".

A postscript: I realize that the Drama is dominant in this article. I would have liked to see Goethe's *Fairy Tale* again to gain even more insights into the connections with the play and balance the experience of the eleven scenes.

In addition: It was fitting that displayed in the auditorium was an Art and Science Exhibition entitled "Transforming Capacities for Social Renewal" which brings together the work of creative artists and scientists who share in common an active engagement in spiritual-scientific research and a living concern with social questions. It will be on display until October 4, 2009.

Report on Medical Conference in Easton, MA in conjunction with the Rudolf Steiner Institute Summer 2009 Sessions.

Dear Friends,

I had the good fortune to attend the conference sponsored by the Physicians Association for Anthroposophic Medicine and the Association for Anthroposophic Medicine and Therapies in America on the topic of the “Threefold Nervous System” from July 9-12, 2009.

In a breath, the three are the Peripheral Nervous system, the Central NS and the Autonomic NS. These roughly correspond to the Will element working in from the periphery; the perception of all light processes (thought, perception, the “usual” senses) in the Thinking pole of the human being; and the binding quality of the autonomic NS—sensing the relation between deeds and fire of will as opposed to forming and hardening influences. This last has elements of the middle’s sensing-feeling, the will’s regulation of movement and tone of our circulation and the upper human being’s forming. The uppermost nerves of the autonomic system tend to the least “living” nerves, the progressively lower nerves to being more alive. In “Fundamentals of Therapy” R. Steiner remarks that the effect of cares and woes over time will wear down the living qualities of the autonomic system and bring them to ruination. As a starting point we then explored old and recent information about the nerves and their supposed function.

Within this we came into deeper discussion of perception and feeling and the moderation of the will processes through nerve guidance. A lively review of R Steiner’s teaching about what he calls cosmic nutrition in many places—this is akin to what we consider to be our mundane digestion. Yet we become aware that what appears to be astonishing alchemy occurs. It is not the place to give a long explanation, rather consider that the outside world wisdom has created the substances which serve as our food. Yet we need to completely dismantle it for us to derive benefit. This substance destroyed by our activity in digestion becomes annihilated as it passes through the intestinal wall only to be re-created within us. This is like a fairy tale! Only imagine how every sort of impression pours into us all day long via so called “Nutrition”, media, twittering things, ear-buds on I phones, fumes, vitamins, and phones in our pockets and phones near our ears. Our sensing-feeling and willing self is at the mercy of our culture

We had wonderful pastel and watercolor painting exercises where others would have a chance to work on our work while we worked on another’s with guidance of how to do so. Eventually, you’d get back to your own and you’ve got to deal with it. Whew! A lot of colorful responses registered in the ozone locally! This was excellently shepherded by Jeff Saunders, an Art Therapist from Toronto. I have two pictures in my hallway of a similar exercise we did at a Toronto conference about 2004.

We had a *capella* singing with Marion van Namen who is always a delight to sing with—she just goes right to the singing and everyone has good breathing and good fun!

Other means of studying the three-fold NS included demonstrations of Rhythmic Massage and use of external medicinal substances, and musical demonstrations.

Having the conference with a variety of therapists and sharing the dining space, and being in proximity to the great talent of those teaching and attending the Summer Institute was delightful. I saw Dennis Klocek—always a treat, as he was arriving for the next weeks' teaching faculty. On the last day Tom Brokaw....uh Michael Mason appeared at my elbow—he had driven up from Asheville for some courses. That was also a delight to see him. Also the faculty shared their great talents in a beautiful instrumental and vocal concert on the third night. Wow! Poetry, Song, solo and duet songs. What a rich environment!

Donald and Lynne Bufano were working like very industrious beavers to keep everything working and smoothly. Very well done. I am trying to get Donald canonized—this prince, this gentleman, this saintly soul brought three!!! espresso machines and coffee to fit. As the tweeters say, OMG! I send a prayer for him to our Mother of the Perpetual Caffeine. Bless him!

Well, you know when you write about these things at 2am they sweeten up in the sweet honey of recent recollection...or was it just having a few days away from the home base?

Some of the readers may be familiar with the difficulties my practice is having. I would not have been able to attend this conference had I not gotten some help for expenses from our local Rudolf Steiner Branch. Likewise, I was able to have my tuition waived by the physician's association. And I used my 2000 year old air miles to get there (only 500-600 years ago I could have traveled around the world frequently with those miles- now they're worth bupkis (Yiddish essential word= nothing, nada, nicht, junk). I only had to use 875,000 miles each way (...took seven lifetimes to accumulate them (70x7years).

Well it's getting late and I have an appointment with work in the morning. What I really wanted to say is that I am very grateful for the kind help from our local branch and from the physician's association.

If any of you have never been to the RS Institute, start saving and go next year—what a treat!

Yours in fatigue,
Mark Eisen

“People must come closer to one another than they used to, each becoming an awakener of everyone he or she meets.”

Rudolf Steiner

HOW TO BECOME A RECOGNIZED ANTHROPOSOPHICAL GROUP OR BRANCH

By Joan Treadaway, Prescott, AZ
and Beth Wieting, Portland, OR

When a group of people working in anthroposophy seeks recognition as a formally acknowledged group or branch of the Society, such an action is really a karmic deed, an offering on the part of the people involved, a declaration that they want to take up the work of anthroposophy with a sure commitment, to help it come into being with life, feeling and integrity. The hope is there to bring to the work something to nourish and to sustain it, to bring into manifestation something for which humanity is yearning.

Recognized Groups: These are often study groups, but they can also be initiative or professional groups. When such a group has a minimum of seven active society members, it can apply to the General Council for formal recognition. The first step is to contact the regional council for information and to begin a conversation with them. Then, a letter requesting formal recognition signed by all seven members should be sent to the regional council. It will attach its own letter of recommendation and then send both of them to the General Council.

“Recognition” means a recognition of the striving of the people involved in the group. In Portland, Oregon, in our first study group, the prospect of submitting our letter was a major spiritual step to which we looked forward with great hope and anticipation for perhaps a year and a half before there were seven members willing to write it and to send it in!

Branches: The formal procedure is basically the same, but the real process which communities go through to come to an agreement to found a branch is much more complex.

A branch is an entity larger than a group which takes on the overall responsibility for receiving the efforts of its members and for fostering Anthroposophy where there are a number of diverse forms of activity in a community. Branches often publish newsletters or calendars, coordinate activities, and plan general programs of interest to everyone. Sometimes there may be two or more recognized groups, or a number of informal study groups, or a study group and a number of initiatives (Waldorf School, biodynamic farm, foundation-year course, etc.) René Querido used to say that an area needs about 50 society members to carry a branch, though some places may have a viable branch with fewer. A branch may or may not have its own building. Some will hold their activities in a Waldorf School; the Boston branch uses the ground floor of the home of two of its members; others find a suitable public location they can use often. The character of the branch is often more public than that of a group, but everything depends on the locale and the people.

The main question often is: when is it time to form a branch? It can only happen when people are ready and want to do it! There is nothing so futile in anthroposophy as work which is trying to happen with insufficient commitment, when the configuration of the people seeking to carry it out have not yet come into a relationship, a state of mind, a warmth of feeling, even a belief which will make possible a new entity, one which rises invisibly but with real presence out of the vanishing shell of the old one. So the answer above is not so simple as it at first sounds, because the people who karmically unite themselves through anthroposophical branch life are usually from a number of different

spiritual streams. Many of them very likely have different values, different priorities and was of doing things; they have different ways of relating to other people, even different relationships to time, to ideas, to deeds, even to “facts” or “experience.” If one looks closely, what one person means by “my own experience” can be totally different from what another means. People can also feel such a strong primary loyalty to another aspect of their lives—usually work, family, or friends—that they may not really be ready to commit definitively even to attending a study group regularly or to following through with what they said they would do. It can take a number of years before a sufficient number of people have a strong enough sense of commonality of purpose and the capacity to work together to form a viable branch. It is also more usual than not for each of us to have inner yearnings, not necessarily recognized, or even not necessarily conscious, for what we experienced in earlier incarnations in older mystery traditions, for what was meaningful and valuable before. It can take decades to sift through all the impulses pulling key individuals in one direction or another before they can come to a common sense of commitment, before they can come into a dynamic balance. This is a complex individual process, and it doesn’t seem to work to try to shorten it. So, when people finally manage to come together, a sufficient number of them depending upon the place, with a persistent will to form a branch, then that seems to be the time to do it, and it may be necessary for other things to take place beforehand to prepare the way.

Forming a Branch: For some communities this can be an extremely significant process and involve many preparatory meetings and activities. Often the regional council can help by describing the processes other groups have gone through. People may spend some time meeting just to choose a name and then study intensively for months, even longer, to establish an understanding of the spiritual being whose name they have chosen. The Manzanita Branch in Arizona received its name after extensive work in etheric geography by its members, who came from all over the state. They finally decided that the desert shrub, found everywhere throughout the state, the Manzanita, symbolized qualities of soul and spirit which they admired. Many months of devoted work culminated in a weekend founding meeting where they shared their own biographies and detailed studies of their regions. Together, they created cooperatively a cross section of the state with block crayons on butcher paper to give a sense of the metamorphosis of the moods and conditions of being as one progresses across the state. (They are a true statewide branch; they come from all parts of it.) They also had an anthroposophical lecture on how each individual’s personal anthroposophical striving helps in the resurrection and redemption of what exists in nature. The process for each community will surely be unique. Some may be quite matter-of-fact and utilitarian; others may involve a proud spiritual transformation on the part of many individuals in their own lives and in their striving together. In this regard, it might also be valuable to think in terms of having re-founding meetings after a branch has existed for a period of time!

Editor’s Note: If anyone from a group on the east coast would like to contact a member of the Eastern Regional Council in order to begin the process for becoming a recognized group of the Anthroposophical Society, please contact Kathleen Wright at: 919-309-9622 Or email: kathleenwright51@peoplepc.com

THE HOLISTIC MOMS NETWORK PRESENTS:

Dr. Mark Eisen



As children return to school and the weather changes all sorts of illness appears from respiratory head and chest colds, earaches, allergies, anxiety, sleep and digestive disturbances. This year we are already in a frenzy about H1N1 flu with dreadful warnings. We will explore ways to understand the problems of diet, media, hygiene of clothes and sleep, education, packed schedules, and overdependence on medications. We will consider sane, sensible and natural approaches to keeping your children well!

Dr. Eisen was graduated from the University of Michigan Medical School and completed his Family Practice Residency at Duke University in 1983. He has studied integrative/holistic practices since 1976 in the US and Germany as well as movement therapy and rhythmical massage. He has the most longstanding holistic practice in North Carolina. Dr. Eisen is a nationally known lecturer and educator.

In 1991-1993 Dr. Eisen worked intimately as a member of the Carolinians for Health Care Access board to insure that North Carolina physicians and patients could practice and receive the types of therapies they chose. This was incorporated into the Medical Practice Act and passed the legislature 104 to 1.

Friday, September 18, 2009, 6:30 pm
Raleigh Friends Meeting House
625 Tower Street
Raleigh, NC

The **Holistic Moms Network** is a non-profit support and discussion network for moms with an interest in natural/holistic and alternative health and parenting. Our goal is to develop a thriving local community of holistic parents with a wide range of interests. The **Triangle Area, NC Chapter** will offer monthly meetings **every third Friday** of the month on a variety of natural health and parenting topics as well as activities such as playgroups for new moms (and other events for not so new moms). **For more information please visit www.holisticmoms.org or contact Karla LaSasso @ 919-676-4652.**

Excerpts from: **SHOULD A BRANCH HAVE A NAME?** by Dr. Virginia Sease, Executive Council of General Anthroposophical Society in Dormach, Switzerland from *News for Members*, Summer 2004

There are many aspects connected with the question of whether a branch or group of the Anthroposophical Society should have a name. The following comments represent perspectives, but no implied recommendations, because the members at each place where the Anthroposophical Society lives need to decide this question among themselves.

General Aspects Pertinent to a Name

Every person in the civilized world has a name. Rudolf Steiner draws attention to the fact that in about the third year of life the child undergoes a process of individualization, and begins to perceive himself or herself as an individual with a separate identity, thus no longer saying “Jane or Robert wants a cookie,” but “I want a cookie.”

In ancient times, names revealed qualities connected with the things or beings they designated. In ancient Hebrew times, we see especially clearly how the special quality in relationship to the Divine was manifested in the name; for example, Moses—“he who was saved from the water” or Michael—“he who is like God.” From another aspect, names in their very structure expressed a pious wish or even a magical exhortation; for example, Melissa—derived from Greek— meant “become diligent like a bee.”

For the Germanic tribes, a name possessed magic and power. Hence a new-born weakly child was normally killed, but always before the child had been named. This expressed their experience that spirit and body became a unity when the name was bestowed, and a personality emerged from the living being. This same tradition found continuity in Christian times when the name—such as a saint’s name—offered protection by the saint for the namesake. Thus we see that from earliest eras the “name patron” indicated protection, invocation, and task or charge.

On September 19, 1906, Rudolf Steiner held a significant lecture for the inauguration of the Paracelsus Branch in Basel; it was entitled “The Mission of the Theosophical Movement.” Although Rudolf Steiner did not refer to Paracelsus by name, this great individual was implied through the theme itself, which concerned three ways of initiation. Paracelsus lived—and to some extent still lives—in the aura of Basel as part of the genius loci. The branch still bears the name “Paracelsus Branch of the Anthroposophical Society in Switzerland.”

A completely different gesture manifests with the 1910 founding of the Saint Mark’s Group in New York City. Rudolf Steiner sent a communication that this name would be fitting because St. Mark’s concise and analytical manner of writing was especially appropriate for the quality of the American Spirit, and New York would be a very good place to found the St. Mark’s Group.

In September 1911, a totally new dimension enters through the members in Neuchâtel, Switzerland: they decided to choose Christian Rosenkretz as their branch patron, Rudolf Steiner had mentioned Christian Rosenkretz in the early Esoteric Lessons, and then Rosicrucianism appears as a mighty overture in the 1907 Munich Congress of the Theosophical Society for which Rudolf Steiner, Marie Steiner, and members connected with them carried the initiative. In retrospect, Marie Steiner characterized this Congress as the “separation of souls.” On June 1, 1907—immediately after the Congress—Rudolf Steiner undertook a new step in the esoteric history of humanity. He placed before the members of the Esoteric School the necessity for each member to decide whether the pathway he or she had chosen was connected to the Eastern stream of esotericism under Annie Besant with its affiliation to Master Koot Hoomi and Master Moriah, or to the Western stream of Christian Rosenkretz and Master Jesus for which Rudolf Steiner was the leader. Then Rudolf Steiner spoke in Cologne on December 25, 1907, about Goethe’s great poetic work *The Mysteries*, with the thirteenth individuality who asks the question “who brought the roses to the cross?”. These events mark an important milestone in

Rudolf Steiner's revelation concerning Christian Rosenkreutz. The first two mystery dramas by Rudolf Steiner followed in 1910 and 1911, bearing the designation "A Rosicrucian Mystery through Rudolf Steiner."

With this brief background we can approach the significance Rudolf Steiner attached to the wish of the Neuchâtel members to connect their work with Christian Rosenkreutz. His first words are: "It fills me with deep satisfaction to be here for the first time in this newly founded branch which bears the exalted name 'Christian Rosenkreutz', whereby it then becomes possible for me to speak for the first time [*italics V.S.*] more exactly about Christian Rosenkreutz." Thus the decision and the deed of the members opened up a new possibility for Rudolf Steiner! At the conclusion of the second (and last) lecture he said: "I myself want to remember again and again our great and promising work, and to implore the great leader of Europe for his help. So may this Branch be one of the building stones for the temple we wish to erect. In the spirit of Christian Rosenkreutz we have opened this Branch and in the spirit of Christian Rosenkreutz we want to endeavor to conduct the work further." We experience here that the "spirit" conveys the reality of beingness and is not merely a nice phrase, just as the dedication of the book *Theosophy* to the spirit of Giordano Bruno indicates deeper levels of awareness.

Many branches took on a "patron's" name at the time of their inauguration, especially in the years before the outbreak of the First World War. Rudolf Steiner attached spiritual significance to every branch inauguration, which he termed "Einweihung," a word that also means consecration. This radiates through his words for the commencement of the Vidar- Branch in Bochum, December 21, 1913: to that divine Being regarded in the north as the divine Being who will restore rejuvenating forces, spiritual forces of childhood to an aging mankind; regarded as the divine Being to whom Nordic souls turn when they wish to speak about what flows from the Christ-Jesus Being, bringing our humanity a new message of rejuvenation—to this name our friends here intend to dedicate their work and their branch. They wish to name it the "Vidar Branch." May this name be full of promise, in the same way that what has been accomplished here and will be accomplished here by loving souls, by spirit loving souls, is full of promise for those of us who wish to understand the work being done here? Let us thus deeply and truly cherish what our friends here in Bochum are attempting, and let us offer to their branch and their work the consecration that today is also intended as a Christ-consecration; let us do this by unfolding here our most beautiful, our most loving thoughts for blessing, for power, and for true, genuine spiritual love for this work. If we can feel this, then with our Bochum friends we rightly celebrate today's festival of naming for the Vidar Branch.

On various occasions, Rudolf Steiner composed a verse for the branch; for example, he wrote a verse for the Threefold Group in Spring Valley that is known today as the "America Verse". It was brought personally to Ralph Courtney by Reinhard Mueller, a Swiss member who divided his time between Switzerland and New York because of business, and was a founding member of the Threefold Group. He received the verse directly from Rudolf Steiner in 1924 in response to Ralph Courtney's request. The first English translation was by Frederick Heckel.

America Verse

May our feeling penetrate
 Into the center of our heart,
 And seek, in love, to unite itself
 With the human beings seeking the same goal;
 With the spirit beings, who, bearing grace,
 Strengthening us from realms of light
 And illuminating our love,
 Are gazing down upon
 Our earnest, heartfelt striving.

We may summarize these descriptive names as a challenge for the work (Bochum, New York City, Spring Valley); as a possibility for the revelation of a significant individuality (Christian Rosenkreutz in Neuchâtel); as a connection to the spiritual quality of a place, the genius loci (Paracelsus, Basel). To these can be added honoring an individuality and/or spiritual direction (Parsifal), as well as an intimate connection to the history of our Anthroposophical Society (Rudolf Steiner Branch in Cologne).

Possible Reservations Concerning Branch Names

Some reservations can also be considered when the branch has borne a name for some time, but then something arises that connects the name with a dubious situation; this may have been the case with the Annie Besant-Giordano Bruno complication. Furthermore, a political situation may arise where the name is usurped by a configuration contrary to the impulse of the branch.

When later generations enter the group, they may have little or no association with the patron behind the name. For example, the patron name of the Hans Christian Andersen Branch in Wintherthur, Switzerland, certainly may have enjoyed greater significance for the founders than for following generations. Sometimes the question arises whether the Branch should continue to carry the name for the sake of continuity, or should it find a name that is meaningful for the present members. Again, each branch will need to decide this question for itself.

What Speaks Today for Giving a Branch a Name?

When well-chosen by the members of a specific place, the name may point to the future even if the origin of the name is anchored in history. A few examples illustrate the diversity existent today: Rama Juan de la Cruz (Mexico), Elias Branch (Jerusalem), Hillel Branch (Tivon, Israel), Rama Santiago Apostel (Cali, Columbia), Marie Steiner Branch (Latvia), Faust Branch (Fair Oaks, California). Also, many branches world-wide connect the identity of their branch with the Archangel Michael.

The General Situation of Branches and Groups since the Christmas Conference 1923–24

Whether members belong to a branch or group with a specific name or not, we are all members of the General Anthroposophical Society first of all. Then we may choose to connect with a branch or group when our personal destiny leads us to a particular geographic location. Destinies today may be characterized by their mobility, which often results in the founding of new anthroposophical endeavors by members of the General Anthroposophical Society. When these members eventually take the initiative to found a branch, it is as if the area has attained a new identity. Branches may be experienced also as individualities, not in the sense of a hermit existence but rather as a part of a whole that is the entity Rudolf Steiner named the General Anthroposophical Society. This designation describes the comprehensive, cosmopolitan quality and goal of our Society in the Age of Michael.

MEMBERSHIP

Have you sent in your annual dues yet? As of August 31, 51 people have sent in their membership renewals. Last year, membership totaled 64. If you need a membership form, please email Peg Carmody at:
mcarmody@nc.rr.com

The Sophia Sun

Newsletter of the Anthroposophical Society in North Carolina
P.O. Box 16024
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Note: On line, the newsletter is in color; mailed copies are in black and white, except for the cover; this is due to the high cost of color printing.

Submitting articles, letters and ads: Please send UNFORMATTED text in Microsoft Word to kathleenwright51@peoplepc.com. All calendar items should be sent to: lfolsom@nc.rr.com. If you have any questions, please contact: Kathleen Wright, at 919-309-9622 or 919-672-0149 or kathleenwright51@peoplepc.com

From the Editor:

There has been a lot of discussion lately about our Branch's name, our identity and the Being of our branch, and this seems very apropos at this time. We discovered in searching through old records that our community became a recognized anthroposophic group in February 1986 and a Branch in 1989. This means that it has been 20 years since we have been a Branch and that we are embarking on our 21st year, the year of the Ego incarnation. This is a great milestone for our branch, just as it is in the life of a human being. Many of us have been looking back on the past and it is amazing how far our community has grown both physically and spiritually. The articles in this issue are a testament to that. There is far more harmony than there was 20 years ago and much more heart thinking and acting. (These things of course always need improvement; we are not quite angels yet!) All have been impressed at how our community has banded together when crises developed in member's lives over the past couple of years. We have seen this most recently in how members have reached out to dear Renate Wend who has been in the hospital since her stroke a couple of weeks ago.

Another occurrence that impressed me was how quickly so many responded to the emails sent out about the importance of the solar eclipse in July, when members of the Anthroposophical Society worldwide were asked to meditate together on the Foundation Stone Meditation during the hour of the eclipse. So many in our branch reported to me that they participated in the event, and that was very heartwarming to hear. Two important prayers of mine were answered the day of and the day after the eclipse. It really felt like a new beginning spiritually for many, not that the trials of the millennium aren't continuing at an ever-increasing rate it seems.

One member wrote asking that we print the "For This Michaelic Age" prayer as she feels it is so needed for our time. Hopefully, those of you who see it for the first time will want to make it a daily practice.

Michaelmas blessings to all!
Kathleen Wright



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What is Anthroposophy?



Anthroposophy, which means “the wisdom of man”, is a spiritual philosophy and path to self-knowledge, which “leads the spiritual in the human being to the spiritual in the universe”, according to its teacher, Rudolf Steiner (1861-1925). Rudolf Steiner was a brilliant “Renaissance man” from Austria who was a philosopher, scientist, artist, playwright, architect, social activist, teacher and meditator, who had a direct perception of the spiritual worlds. Anthroposophy, which is also known as Spiritual Science, teaches, among other things, the laws of reincarnation and Karma. It has a Christ-centered view of world evolution. Steiner founded the School of Spiritual Science, as well as the General Anthroposophical Society, which he described as “a union of people who desire to further the life of the soul – both in the individual and in human society – on the basis of true knowledge of the spiritual world”. In addition to giving over 6,000 lectures, most of which have been made into books, he helped to found many initiatives that are

still thriving today including: the Waldorf School movement, anthroposophical medicine, biodynamic farming, and Eurythmy. Based on his indications, hundreds of initiatives have developed such as: the Curative education movement, the Camp Hill Villages for the handicapped, Weleda remedies, Dr. Hauschka cosmetics, WALA, True Botanica, Astrosophy, Rhythmical Massage, the Alliance for Childhood, The Christian Community, Anthroposophic Prison Outreach, Lazure painting, Demeter, advancements in architecture, science, social and economic reform (The Threefold Social Order, community banks), mathematics and painting. In addition, there are many publishing houses and libraries dedicated to his works throughout the world. For more information, check the national website at www.anthroposophy.org or our local website at www.anthroposophyNC.org