

# *Climpses*

*between northern oceans*

Members' Bulletin of the Anthroposophical Society in Canada

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In future issues this space will hold the new logo of the bulletin.

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*entre les océans septentrionaux*

Bulletin des Membres de la Société anthroposophique au Canada

No. 44 June 2007



Letter to Members  
from the General Secretary  
Mot du Secrétaire Général

Dear Friends,

At the end of March I travelled to the Goetheanum to take part in the meetings of General Secretaries and Country Representatives and in the Annual General Meeting of the General Anthroposophical Society on March 31<sup>st</sup>. Many of you are probably aware through the March issue of Anthroposophy Worldwide or the Goetheanum website ([www.goetheanum.org](http://www.goetheanum.org)) of recent developments concerning the group called *Living the Christmas Conference* ("Gelebte Weihnachtstagung") and of the decision of the Executive Council to exclude 46 members of that group from the General Anthroposophical Society. Following upon personal meetings with 26 members of the group and written communication from others, the Executive Council carried through with the exclusion of 44 members, effective at the close of the Annual General meeting. A representative of the *Living the Christmas Conference Group* was given ample time at the meeting to present the position of the group.

Close to 900 members attended the meeting, mainly from Central Europe yet with representatives from the Society around the world. A great majority of those present stood by the decision of the Executive Council and passed a motion in support of that decision, to the effect that membership in the General Anthroposophical Society is incompatible with affiliation with the Living the Christmas Conference group, based on the actions of that group since the 1990's. Out of my own perception of that incompatibility, I supported the action of the Executive Council.

I would characterize the mood of many at the Annual General Meeting as a mood of resolve tinged with sadness at having to take the actions they did. I for one was taken back to the winter of 1984, my first term as a teacher at the Vancouver Waldorf High School and as high school faculty chair. After long and agonizing

consideration the faculty decided that a student in the Grade Ten class could not continue in the school. For me that agony was accentuated by a long conversation in the falling snow with a grade school colleague who had spent hours with the boy concerned during his grade school years and who pleaded with us to reconsider our decision. However, we as a high school faculty stood by our resolve because it was clear that the Grade Ten class would have become unworkable if the boy had stayed.

As I moved through the events of the week leading up to the AGM, an underlying question about the nature of our Society that I have been carrying went to a new place. During the meeting of the General Secretaries Sergei Prokofieff observed that two streams of time have flowed into the General Anthroposophical Society as of the 1923/24 Christmas Conference. One stream flows in from the past, bearing what the old mysteries have achieved. The other stream flows in from the future, bearing the possibility of the new mysteries. Imagine then two currents meeting: a river presses into the incoming ocean tide. First the river holds the tide back; then the tide surges up into the river, pushing its outward flow to either side. There are moments when a pattern of meeting becomes coherent; the next moment all is turbulence and chaos.

Such a picture could illuminate both the eighty year history of the Anthroposophical Society and the turbulence some of us may have experienced in our own biographies, for most of us probably carry in one way or another the gestures of these two streams in the course of our development. How then do we distinguish these gestures?

In the March 2007 issue of *Walrus*, there is a Field Note about Julius Tanguy, a concierge at the Saint-Sulpice Hotel in Montreal. Last summer his superior intimated to Tanguy that he was ready to be considered for membership in Les Clefs d'Or, a worldwide elite fraternity of concierges. What then ensued throughout the summer was a testing process in which members of the fraternity covertly created situations that tested Tanguy's skills, ingenuity and demeanour to the limit. The account of the tests is delightful reading; it also makes clear that the whole process is in the

gesture of the old mysteries: the initiates recognize the readiness of the neophyte, invite him to approach the order, subject him to tests to prove himself worthy and then judge whether or not he has succeeded in doing so. At the end Tanguy passed and received his crossed gold keys lapel pin.

The gesture of the new mysteries, in contrast, is that of the process I sketched in the last issue of *Glimpses* by which one approaches the School of Spiritual Science: The individual concerned takes the initiating step in contacting a Class Holder. The ensuing conversation ensures that that individual is clear as to what membership in the School will ask in relation to his or her destiny path. The decision to go forward then rests with the individual, except in situations in which the Class Holder has concerns about the mental or emotional stability of that person. Such situations, however, should be rare. Accounts from the recently published *A History of the School of Spiritual Science* by Johannes Kiersch indicate that Rudolf Steiner exercised wide latitude in admitting persons to the School, even when it was clear that a person might prove to be a difficult colleague.

One reason for someone experiencing distress about the Society in a given situation may lie in this tension between mystery streams: I have expected the Society and its leadership to continue in and even enhance the work of the old mysteries; instead I experience colleagues and leaders committed to a new mystery path. Or I come seeking a path to the new mysteries and meet leaders and groups working out of the old mysteries. Either way, I may feel let down, even betrayed, if I am not fully awake to what I am experiencing.

How then can I awaken to this situation? One way is to put to myself the question of Christ Jesus in the Matthew and Luke Gospels: "What did you go out to see?"<sup>1</sup> What have I been seeking within the Anthroposophical Society: An older mystery path adequate to our time? The possibility of a new mystery path? A bridge from one path to the other? - certainly a thread I can

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<sup>1</sup> Matthew 11: 7 - 9; Luke 7: 24 - 26

recognize in my own biography. And has the character of my seeking changed over time?

By the time you read this letter we will be entering Whitsuntide—the last time the Spirit descends on humanity from above and the moment when the possibility of individual initiative out of the Christened-I is born. From Whitsun we journey as individuals and as a Society toward Michaelmas and the Being that waits for us to take up that possibility in freedom. The mood within the Executive Council and the circle of General Secretaries at this moment in time is in the direction of making a clear and resolute break from older mystery streams. For me such a break is an essential step in living the path of the new mysteries; it could also make that path more transparent to persons approaching the Society so those individuals can decide whether the new mysteries truly are what they are seeking.

Philip Thatcher  
General Secretary for Canada

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Chers amis,

À la fin du mois de mars je me suis rendu au Goetheanum pour participer à deux événements importants : D'abord la rencontre des Secrétaires généraux et représentants nationaux, et ensuite l'Assemblée générale annuelle de la Société anthroposophique universelle qui a eu lieu le 31 mars. Vous êtes sans doute au courant des événements récents impliquant le groupe *Vivre le Congrès de Noël* (« Gelebte Weihnachtstagung ») et de la décision du Comité directeur d'expulser de la Société anthroposophique universelle 46 membres de ce groupe (voir le numéro de mars de Anthroposophy Worldwide et le site web du Goetheanum ([www.goetheanum.org](http://www.goetheanum.org))). Après avoir rencontré personnellement 26 de ces membres et communiqué par écrit avec les autres, le Comité directeur a procédé à l'expulsion de 44 personnes, expulsion à entrer en vigueur immédiatement à la

clôture de l'Assemblée générale annuelle. On a accordé à un représentant de *Vivre le Congrès de Noël* tout le temps voulu pour présenter devant l'assemblée le point de vue du groupe.

Près de 900 membres de partout dans le monde, mais surtout d'Europe centrale, ont assisté à l'Assemblée. La grande majorité des membres présents ont soutenu la décision du Comité directeur. Ils ont approuvé une motion d'appui à l'effet que le statut de membre de la Société anthroposophique universelle et une affiliation avec le groupe *Vivre le Congrès de Noël* sont incompatibles, en raison des agissements de ce dernier depuis les années '90. Ce que j'ai pu connaître personnellement de cette incompatibilité m'a amené à appuyer l'action du Comité directeur.

L'ambiance que j'ai vécue durant l'Assemblée générale annuelle était un mélange de détermination et de tristesse par rapport à l'action que l'on se voyait obligé de prendre. La situation m'a rappelé un événement de ma propre vie qui s'est déroulé lors de ma première année comme professeur et représentant désigné du corps enseignant à la Vancouver Waldorf High School. Après de longues et douloureuses réflexions, le corps professoral a décidé qu'un des étudiants de la classe de dixième année ne pouvait plus continuer à fréquenter l'école. L'événement a été rendu encore plus déchirant pour moi en raison d'une longue conversation personnelle que j'ai eue, sous la neige, avec un collègue, professeur à l'école primaire, qui avait bien connu le garçon en question et qui nous implorait de changer d'avis. Néanmoins, en tant que corps enseignant de l'école secondaire, nous avons maintenu notre décision parce qu'il était clair à nos yeux que la classe de dixième année deviendrait impraticable si le garçon devait rester.

À mesure que je vivais les événements de la semaine qui précédait l'AGA, une question fondamentale que je portais concernant la nature même de notre Société a revêtu un nouvel aspect. Pendant la rencontre des Secrétaires généraux, Sergei Prokoffief a fait l'observation que depuis le Congrès de Noël de 1923/1924, deux courants qui agissent dans le temps se déversent dans la Société anthroposophique universelle. L'un de ces courants vient du passé, portant tout ce que les anciens

mystères ont réalisé. L'autre courant se déverse à partir de l'avenir, portant avec lui tout le potentiel des nouveaux mystères. Imaginez donc la rencontre de deux courants d'eau : un fleuve se jette dans la marée montante de l'océan. Dans un premier temps la force du fleuve refoule la marée; ensuite c'est la poussée de la marée qui envahit le fleuve, écartant son courant descendant. Par moments, le motif dessiné devient cohérent; à d'autres moments tout n'est que turbulence et chaos.

Une telle image pourrait illuminer à la fois l'histoire des 80 années d'existence de la Société anthroposophique et la turbulence que plusieurs d'entre nous avons pu connaître dans nos propres vies. Car en tant qu'individus nous portons fort probablement en nous, d'une manière ou d'une autre, les gestes de ces deux courants. Comment pouvons-nous discerner ces deux gestes?

Dans le numéro de mars du magazine canadien *Walrus*, sous la rubrique *Field Notes*, on trouve un article sur Julius Tanguy, concierge à l'hôtel Saint-Sulpice à Montréal. L'été dernier, le supérieur de Julius lui a fait comprendre, à demi-mot, qu'il serait sur le point d'être considéré pour devenir membre des Clefs d'Or, un éminent ordre international de concierges. Au cours de l'été, des membres de l'ordre ont donc préparé en cachette une série de situations extrêmes pour mettre à l'épreuve les habiletés, le comportement et l'astuce de Tanguy. Le récit de ces épreuves, qui constitue d'ailleurs une lecture savoureuse, montre que tout ce processus s'inscrit nettement dans le geste des anciens mystères : l'initié reconnaît que le néophyte est prêt, l'invite à se rapprocher de l'ordre, lui fait subir des épreuves pour voir s'il est à la hauteur et ensuite juge si oui ou non il a réussi. Tanguy a fini par mériter l'épinglette de l'ordre, sur laquelle on voit deux clés d'or en croix.

Par contre, le geste des nouveaux mystères serait celui du processus – que j'ai évoqué dans le dernier numéro du Bulletin – par lequel un membre s'approche de l'École de Science de l'esprit : c'est l'individu en question qui initie la démarche en s'adressant à un responsable de Classe. La conversation qui s'ensuit établit avec certitude que l'individu a compris ce que le fait de devenir membre de l'École implique dans le contexte de sa propre

destinée. La décision de poursuivre est alors entre les mains du requérant, sauf dans les situations où le responsable de Classe entretient des doutes par rapport à la stabilité mentale ou émotionnelle de la personne en question. De telles situations, toutefois, devraient être plutôt rares. Des récits figurant dans *A History of the School of Spiritual Science*, ouvrage de Johannes Kiersch paru récemment, indiquent que Rudolf Steiner faisait preuve d'une grande latitude en permettant l'accès à l'École même à certaines personnes qui allaient être de toute évidence des collègues difficiles.

Les moments de malaise que l'on vit dans la Société face à certaines situations pourraient venir justement de cette tension entre les deux courants des mystères : Je m'attends à ce que la Société et le Comité directeur prolongent ou même qu'ils renforcent le courant des anciens mystères, mais je fais plutôt l'expérience de collègues et de directeurs qui ont pris en engagement envers un nouveau courant des mystères. Ou bien, je viens à la recherche d'une ouverture vers les nouveaux mystères, mais je rencontre une direction et des groupes qui travaillent à partir des anciens mystères. Dans les deux cas, je pourrais me sentir déçu ou même trahi si je ne suis pas totalement éveillé à la réalité que je suis en train de vivre.

Comment donc m'éveiller à cette réalité? Une manière serait de me poser à moi-même la question que pose le Christ Jésus dans les évangiles selon Matthieu et Luc : « Alors, qu'êtes-vous allés voir? »<sup>2</sup> Qu'est-ce que je suis venu chercher dans la Société anthroposophique : Un chemin des anciens mystères qui serait convenable pour notre époque? La possibilité d'un chemin vers les nouveaux mystères? Un pont qui puisse relier les deux? Sûrement, dans tous les cas, un fil que je pourrais reconnaître dans ma propre biographie. Et est-ce que la nature même de ce que je cherche a changé avec le temps?

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<sup>2</sup> Matthieu 11:7-9, Luc 7: 24-26

Au moment où vous lirez cette lettre, nous serons déjà dans le temps de la Pentecôte – la dernière fois où l'esprit descend sur l'humanité à partir des hauteurs et le moment où naît la possibilité d'une initiative personnelle fondée dans un moi individuel christifié. De la Pentecôte nous cheminons en tant qu'individus et en tant que Société vers la Michaëlie et vers l'Être qui attend que nous saisissons cette possibilité en toute liberté. L'esprit qui règne au sein du Comité directeur et au sein du cercle des Secrétaires généraux, à l'heure actuelle, tend vers une coupure claire et résolue face aux courants de mystères plus anciens. Pour moi, une telle coupure représente une étape essentielle dans l'expérience du chemin des nouveaux mystères. Elle pourrait également rendre ce chemin plus transparent pour ceux qui s'approchent de la Société et permettre ainsi à ces individus de décider si les nouveaux mystères sont en réalité ce qu'ils cherchent.

Philip Thatcher

Secrétaire général pour le Canada

## How To Be An Anthroposophist

### #4: What to eat

Brace yourselves folks, for bad news, because here's a can of worms.

Maybe opening a can of worms would be easier than considering what should be our daily bread – and also, possibly more nutritious than some of the stuff that passes for food today.

If you've been doing your study and your meditations, have taken those moral steps forward – or maybe you're more evolved than the rest of us – sooner or later you'll come to realize a fundamental truth. What you eat and drink has an effect on you. Obvious, eh? We hear a lot about eating for bodily health, but now we realize there's more to it... because, we're hit on the soul and spiritual level as well.

And yet... and yet... those fruits and vegetables we see in the stores look so beautiful, so perfect. Deception! Illusion! Beauty and perfection comes at a price. Fact is, Ahriman's having a field day. After GM manipulation, irradiation, they're unlikely to possess the kind of etheric forces we need for life.

So you find yourself becoming turned off various foodstuffs. You go for a hamburger, or to a restaurant where you're served a microwaved meal. Afterwards you really wish you hadn't. You conclude that fast food no longer cuts the mustard. Worse, you learn that, when we eat meat, we consume the astral body of that creature. And we carry this over with us into the night. Ever seen a headless chicken running around?

Okay, vegetarianism here we come.... a good thing, to have less astrality to deal with rather than more -- provided you can keep your nutrition levels up, and not hanker after meat (or bacon!). Hankering, believe it or not, destroys the object of the exercise.

Great. Vegetarianism's definitely the way to go. But uh oh, you soon find out there are problems/difficulties here as well. It's easy



to find recipes, yes, but the ingredients used to add flavour are often such things as tomatoes, green peppers, eggplant. Red light!! These belong to that nastily-named group of vegetables, the deadly nightshades. Then there are the mushrooms... whoa. We learn from Steiner that they excite the astral body, and after eating them, nasty fungal forms issue from our throats. Seeing as you now have enhanced imaginative powers, this is not pretty.

And pulses – like potatoes – weigh you down mentally, and in addition give you gas. So you can't rely too much on lentils, chickpeas and so on for protein substitution.

What to do? Go with the whole grains, obviously. Good luck on that one. It is possible, as you'll discover when/if you visit that wonderful building on the Dornach hill, and attend a conference.

Airplane food is notoriously bad. On a trip back to South Africa via the UK I was accompanied by our son. We stopped at Emerson College for lunch. Like the almost-instantaneous effect of one of our anthro physicians' magic injections, we were soon restored and renewed.

As to what to drink – coffee is a heart poison, tea makes us rather scatty. And Steiner is unequivocal – no alcohol. Yeah, yeah, I know lots of anthroposophists drink wine, beer and even spirits. But we're all free to be unfree. As I understand this, it's quite simple. We're striving to be conscious human beings, full of the right kind of ego-hood. Alcohol works through the blood, therefore on our ego, and changes our consciousness. Damn.

So, herb teas and Adam's ale, here we come.

But what to do, to help ourselves, our children the earth? To help work towards releasing Ahriman?

Our hope lies in bio-dynamics. Promote this growing method of agriculture and gardening whenever you can. Do it yourself too. Go for bio-dynamics. Support your farmers. Spread the muck... I mean, news.

Brenda Hammond

## Seed Library in Toronto

Many thanks to those who have contributed Steiner books to the beginnings of a new library for downtown Toronto. First, thanks to Brenda Hammond who thought to bring books from Julian Mulock's shelves to form the core, then to Brenda and Hamo who found titles that they could part with. Thanks to Kenneth McAlister for medical material and a big thank you to Michael Chapatis for his triple drop-off of books, including the double volume of lectures on art!

We need a home for the two and a half little shelves of books. Grant Davis has offered to catalogue them. At present they are in my office at 98 Avenue Road (phone: 416.921.1043) where they can be accessed from 12:00 p.m. to 6:00 p.m. every day except Tuesdays and Sundays.

Lois Macaulay



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## School of Spiritual Science

### Michaelmas Congress 2007

Dear friends,

A Congress for members of the First Class of the School of Spiritual Science will be held at the Goetheanum from 24 to 30 September 2007.

The focus will be on the relationship between the world and I. World events often feel oppressive and the soul may desire to withdraw into itself. A Michaelic culture will, on the other hand, look for a relationship to the world that is based on understanding. We are therefore focusing on these words from the Michael Letter 'World thoughts in the work of Michael and in the work of Ahriman' (9<sup>th</sup> Letter, 16 November 1924, in *Anthroposophical Leading Thoughts*).

"One who holds to Michael cultivates love in relation to the outer world."

Group work will be one focal point at the Congress. We intend to work on the above-mentioned Michael Letter in the morning discussion groups. In the afternoons, Congress participants will join workshops to consider one of the possible ways of meeting the world in a specialist field. Morning and afternoon groups will be led by members of the Faculty of the School.

A second focal point will be to share in living with the 14<sup>th</sup> to 19<sup>th</sup> Class Lessons (in German, and parallel to this also in English).

A third focal point will be that Congress participants will be able to see the first public performance of scenes from Rudolf Steiner's *Mystery Dramas* in a new production.

Finally, we want to try and create on Michaelmas Eve the kind of Michaelmas Festival Rudolf Steiner had in mind.

We look forward to welcoming many Class members to the Goetheanum for this Class Congress.

Oliver Conradt  
Christof Wiechert  
Seija Zimmermann

Further information:

Website: <http://www.goetheanum.org/1958.html?&L=1>

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## Therapeutic Work In America

Dear friends and colleagues in the work of Liane Collot d'Herbois,

I wanted to let you know of an exciting development in the therapeutic work in America based on the work of Liane Collot d'Herbois.

Pamela Whitman a Painting Therapist from Grass Valley, California, and I spent time together this fall getting to know each other and considering what the future of Liane's work could be in the U.S. We have decided to begin working together with the intent to create a school where students can experience and study the insights and teachings of Liane Collot d'Herbois. Our hope is that we can bring education in Light, Darkness and Color and training in Painting Therapy to individuals in the U.S., while at the same time fostering an awareness of this therapeutic approach among Anthroposophic physicians and the non-anthroposophic medical world. We know that this is a huge task, which continues to be a pioneering effort, and demands continued research and collaboration.

It is interesting to note that Pamela is from America and trained in Holland, while I am from Holland and trained in Wisconsin and living in America.

We come from different trainings and backgrounds, but both of us went on to complete the requirements for recognition from the Medical Section.

This is symbolic of our commitment to build bridges to nurture and enhance the development of Liane's work. We feel that our combined experiences give us an amazingly rich educational foundation that will help us to build a strong and excellent school in America.

We have been in contact with Josine Hutchison, (founder and teacher of the Emerald Foundation in Holland) Janny Mager and Fredy van Bueren, (teachers of the Collot d'Herbois Schooling in Wisconsin) and feel blessed to have their support. We have

contacted Michaela Glöckler and the Medical Section at the Goetheanum to inform them of this initiative. We are looking forward to working with them and with our colleagues here in the U.S.

We are committed to working in a supportive, cooperative and collaborative manner with colleagues on both sides of the Atlantic.

This impulse has emerged 7 years after the death of Liane Collot d'Herbois and in the year of her 100th birthday celebration.

We look forward to hearing from you and welcome your input - comments, questions and suggestions.

With best wishes,

Marielle Levin, with  
Pamela Whitman

## Nouveau Forum Francophone

Bonjour,

J'ai le plaisir de Vous faire part de la création d'un forum francophone dédié aux thèmes de la Science Spirituelle:

<http://rudolfsteiner.forumpro.fr/index.htm>  
Bien cordialement,

Magdalena, France

## Ottawa's Grass-Roots Conference

From March 30 – 31, 2007, over twenty local anthroposophical enthusiasts convened in Ottawa for a weekend conference to share elements of our spiritual work.

The conference design was an experiment: no speakers were booked, no theme selected prior to announcing the conference. Rather, the flyer which invited attendees also invited anyone who had lived with anthroposophy for a period of at least three years and lovingly embraced this path to become a speaker or workshop leader.

What an inspiring, heart-warming weekend we shared! And such diverse topics...

- Lisa Mauro displayed and conveyed the artistic inspiration behind her beautiful sculptures.
- Tim Nadelle researched and delivered a lecture on Life Between Death and Rebirth.
- Daniel Mauro gave a far ranging and inspiring lecture with audiovisual aids on his research into Music as Medicine.
- Kati Gabor spoke movingly and at times humorously on her spiritual work into Building Community Through Crisis and Conflict.
- Sylvie Richard led us in a brilliant eurythmy exercise to make visible the capacity to balance consciously the faculties of thinking, feeling and willing.
- Carlina Heins demonstrated and led us skilfully through a practical exercise to enhance consciously adult learning processes based on work by Coenraad van Houten.
- Peter Doef shared with us a variety of readings and thoughts on the theme "Black and White" and encouraged our artistic expression using pastels.
- Moira Huston spoke with great enthusiasm and good humour on Chakras and the Christ, sharing prayers which can be used to deepen our work on each chakra.

- Magi Nadelle hosted the conference plenum at the end of the day and sensing what had unfolded over the course of our weekend she gave a name to our theme: **Awake!**

Tim Nadelle  
Ottawa



## AGM 2007 in Montreal Meeting the Other

This year's AGM and annual conference was held in Montreal. The École Rudolf Steiner de Montréal graciously opened its doors for the approximately 30 participants and provided warm and welcoming space for the explorations of the weekend.

Monique Walsh started the AGM with the question: "How can we bring more anthroposophy into the required, formal part of the meeting?" – a question that was at least partially answered when France Beaucage presented a treasurer's report that didn't only focus on numbers but also on accomplishments, initiatives, and support that was achieved with members' contributions this past year.

Beautiful eurythmy performances framed the AGM and when Éric Philips-Oxford led us in a round of "Bonsoir, Bonsoir" we left the school singing and smiling and looking forward to the presentations the following day.

Sunday's activities were hosted by the different study groups that gather regularly in Montreal. The artistic presentations by the different groups were thought provoking and encouraged discussions and sharing within the larger group.

The presentations and discussions, the shared mealtimes (with excellent food – a special thank you to the Chef), the break-time walks through the park next to the school, and the excellent awareness-building voice exercises led by Éric Philips-Oxford all contributed to an experience of sharing and truly *Meeting the Other*.

Throughout the whole weekend participants were also very aware of the fact that this meeting was a national meeting. Although many members from far away areas couldn't make the journey to Montreal we were fortunate to have representatives from the Maritimes, Ontario, and the West present. We also intentionally

strove to hold the consciousness of the Society on a national level, to include all members and friends of the Society in our thoughts and activities this weekend.

This national – and even global awareness – became most apparent when Philip Thatcher spoke about the planned conference in the North in 2009. The enthusiasm for and interest in this project were very apparent in the room. We were all looking forward to more detailed information becoming available this fall.

I would like to thank the many dedicated volunteers who organized and hosted this conference; the individuals who took us “foreigners” into their homes for the weekend; the study group members who prepared and practised their presentations for many weeks; and to Montreal at large for offering such a beautiful backdrop to a memorable weekend.

Sabine Cox  
Richmond Hill



Old Montreal, Bell Tower

## Eurythmy Student Request For Financial Aid

I come from Montreal and have been studying eurythmy in Germany, at the Alanus School near Bonn, for nearly a year. Upon completing my full training I want to return to Canada to promote the art of eurythmy and to work as a teacher. I was awarded a scholarship for excellence by the School this year, which made it possible for me to pay for my first year of training, but I shall need financial support in order to be able to continue my studies. Therefore I am looking for persons willing to offer assistance (in the form of donations or loans). I will gladly provide letters of recommendation from my teachers and from the school for anyone who might wish to help me complete my training. Thank you for your attention,

Iris Desjardins

Je viens de Montréal et j'étudie l'eurythmie en Allemagne, à l'école Alanus, près de Bonn, depuis presque un an. Après mes études, je désire retourner au Canada pour faire connaître cet art et pour faire un travail pédagogique. J'ai reçu cette année de l'école une bourse d'excellence, ce qui m'a permis de payer ma première année d'études. Pour pouvoir poursuivre mes études j'ai besoin d'un soutien financier (sous forme de dons ou de prêts) et je suis à la recherche de gens qui pourraient m'aider financièrement. Je fournirai volontiers des lettres de recommandation de mes professeurs et de l'école aux personnes intéressées. Merci.

Iris Desjardins

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## Membership Updates

### New Members and Applications

- ◆ Heather Brown Kelowna, BC
- ◆ Maia Charnina Windsor, ON
- ◆ Chantal Duplain Montréal, QC
- ◆ Kathy Grant McLoughlin Fredericton, NB
- ◆ Rosamond Hughes North Vancouver, BC
- ◆ Duncan Keppie Wolfville, NS
- ◆ Cameron MacInnes Ottawa, ON
- ◆ Robert McKay Toronto, ON
- ◆ Nathalie Valiquette Kirkland, QC

### Transfers

- ◆ Rita Costanzi to New York
- ◆ Sarnia Guiton to Roberts Creek, BC, from USA
- ◆ Leif Sonstenes to Germany

### Resignations

- ◆ Édith Cousineau Ile de Sœurs, QC

### Members Who Passed Away

- ◆ George Blumenstock Toronto, ON  
‡ 8 January 2007
- ◆ Sharon Leach Richmond Hill, ON  
‡ circa February 2007
- ◆ Anne Swan Richmond Hill, ON  
‡ 25 April 2007

## Helga Carola Liebenau Roboz December 26, 1923 – December 20, 2006

The individual who many came to know, respect and love as Helga Roboz entered this world on December 26, 1923 as Helga Carola Liebenau.

The setting she chose was an apartment in Berlin in a middle class district. Here her parents, Dora and Max Liebenau welcomed her into their lives. With them lived Dora's mother and in 1926 the family was joined by Helga's little brother Charlie.

The memories she carried of her early life were happy, filled with a comfort and strength that sustained her throughout her life. Dora and Max were practicing, although not Orthodox, Jews who instilled in their young daughter values many of us benefited from. It was to her father that she attributed her unshakeable trust in God and in her words "God's goodness and protection."

On May 3, 1939 Helga, together with her young brother, boarded the last of the "Kindertransport" to England. Her parents had made the ultimate sacrifice of sending their children to safety, away from the Nazi regime – she was never to see them again in this life.

In England, separated from her brother, she found herself in a hostel in Southport where she met Jutta who was to become her life long friend. In her late teens Jutta's aunt encouraged the young Helga to take up nursing as a career. Her decision to follow this advice proved to be a decisive point in her biography. It was during this period that she formed a close connection with another nurse from Ireland who at the end of the war inspired Helga to travel to Canada.

In February 1949 the two young women left for Victoria, BC. Helga then worked in a number of places on Vancouver Island - the Royal Jubilee, St. Joseph's and Duncan. Throughout this time

she was in contact with a cousin living in New London, Connecticut who encouraged her to come to the United States to work. In the spring of 1953, with all her paperwork finally in place, she traveled to New York and took up work at the Midtown Hospital in Manhattan. Soon after, in November 1953, a Hungarian mining engineer who had sustained a serious injury in British Guiana was sent to the Midtown Hospital for surgery, It was Helga who was then assigned to care for him.

This engineer turned out to be Steven Roboz who, in what those of us who know him would call a typical fashion, proposed to Helga within days of meeting her. They were then married in Toronto in March 1954 and traveled to British Columbia soon after. Their only child, Michael, was born in Vancouver on April 2, 1956.

It was in Vancouver that Helga took up her role of supporting Steven's task of developing the local Anthroposophical work, a metamorphosis of the skills she applied in her nursing. This role of support and of nurturing became what those of us who came to know her experienced as her great strength and abiding gift to us, and to the community. She was comforting and nursing fellow patients from her bed until her last day. It is no exaggeration to say that with her passing there is an experience of the passing of an era.

The morning after Helga's crossing, December 21, 2006, Vancouver was gifted with a most remarkable succession of intense rainbows - against dramatic stormy skies, that many of us experienced as a parting gift from a dear friend along with the reminder that the world we live in is a remarkable place of schooling.

In recognition and deep appreciation,

Monique Walsh & Bert Chase

## British Columbia:

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604-988-1470

Olaf Lampson  
*Duncan, BC*  
250-746-8530

Patricia Smith  
*North Vancouver, BC*  
604-988-3970

Philip Thatcher  
*North Vancouver, BC*  
604-985-3569

## Alberta:

John Glanzer  
*Calgary, AB*  
403-286-8480

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*Spring Bay, ON*  
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# Hohepa

creating opportunities...

General Manager – Hohepa Hawke's Bay, New Zealand

New Zealand is a beautiful country with large open spaces and offers a wonderful lifestyle. Hawke's Bay is on the East coast of the North Island and is renowned for great weather and is close to sea and rivers. Hohepa Hawke's Bay is a very special organisation caring for people with intellectual disability conditions ranging from Downs Syndrome to severe autism. Operating under the Steiner philosophy, Hohepa Hawke's Bay operates a school, site and community-based residential facilities, biodynamic farms, a boutique cheesery as well as a range of activity and therapy-based facilities.

Caring for 115 residents and employing more than 200 staff, Hohepa Hawke's Bay is a significant and well renowned special character community organisation.

Reporting to the Regional Board, the General Manager is fully accountable for the effective operation of all facets of the organisation, including the development and delivery of the strategic plan, and ensuring there is adequate funding to provide a rich quality of life for residents.

Key attributes sought include:

- An empathy for people with special needs and Hohepa's special character philosophy
- Preferably an anthroposophical community culture background
- General management experience
- Strong influencing capability
- Excellent leadership capability
- Strategic and commercial orientation
- Ideally experience in leading an organisation caring for people with intellectual disabilities

We wish to fill this vacancy at the earliest opportunity, so please send your CV to:

Murray Cowan  
C/o Grow Human Resources Limited  
PO Box 14169  
Mayfair  
Hastings  
New Zealand  
Email: [murray@grow.co.nz](mailto:murray@grow.co.nz)

## Yeshayahu Ben Aharon in Canada

From Friday, September 22 to Sunday, September 24, 2006, over 40 members and friends gathered in a rustic retreat centre near Ottawa to participate in a weekend conference with Yeshayahu Ben Aharon on the theme: *From Plan A) to Plan B): The Spiritual Course of the Twentieth Century and the Intentions of Michael in the 21st Century.*

Michael's "Plan A" for humanity over the course of the 20<sup>th</sup> century was outlined by Rudolf Steiner in various lectures and personal conversations towards the end of his life. A great cultural outpouring of anthroposophical knowledge into all walks of life all across the globe was to have taken place over the course of the century, culminating at the end of the century in the incarnation of Platonists, and reincarnation of Aristotelian anthroposophists from the early part of the century led again by Rudolf Steiner himself. This Plan did not come to fruition.

We must not view the failure of Plan A only in a painfully tragic light. The evolution of the consciousness soul, the development of spirit self, the transformation of our earth from a cosmos of wisdom into a cosmos of love – all these things will happen gradually over many epochs. Just as a child will stumble and fall before she learns to walk, the failure of Plan A was almost inevitable and certainly Rudolf Steiner was aware of this.

Michael's "Plan B", which has been underway for some time, involves the movement of Michaelic human activity from a centralized form under the leadership of Rudolf Steiner to the world periphery, to the manifold places where human beings engaged in self-transformation meet and work out of love and in the direction of the redemption of evil. This redemption of evil begins with its recognition and transformation within the self. This 21<sup>st</sup> century affords humanity tremendous opportunity. It is the century of Michael. The last century was still influenced by the previous time spirit, Gabriel, that gave powerful intellectual-materialistic impulses to humanity. Over the course of the 22<sup>nd</sup>

century, Michael's influence will wane in preparation for the epoch of Oraphiel, who brings about strongest challenges on all levels of life. But this 21<sup>st</sup> century - this day - is the time when we can most fruitfully unfold the Michaelic impulses that inspire us.

Post Script...

The foregoing reflects the content but not the actual spirit of our inspiring weekend with YBA as we felt the spiritual world draw close. So here is a grasping attempt to capture the feeling and essence of that experience:

Friday night, Yeshayahu conducted a symphony of consciousness, a symphony simultaneously composed by his human listeners on this physical side of the threshold. Over the course of the evening, the audience for this performance, those present in the non-physical world, drew closer and closer to its active composers. Some of us only became aware of our spiritual audience in retrospect, as we later reflected upon the warmth of our feelings and intensity of our thoughts as Yeshayahu spoke. One particularly sensitive participant strongly experienced an acknowledgement of the force and intention of the event from aboriginal sources.



Enlivened by fresh insight, we gained a real sensibility over the course of the weekend for the freedom that exists at the periphery, the new centre of Michael's intentions.

Tim Nadelle, Ottawa

You're all invited!

Based on enthusiastic feedback from the participants of last year's conference, we will be hosting **Yeshayahu Ben Aharon** again this year.

**SEPTEMBER 28 - 30th,**  
**2007**

In the Ottawa area

If you live in Ontario or Quebec, watch your mail for further details.

Otherwise, if you want to be on our mailing list, call  
Magi Nadelle at 613.491.0070

## From the Editor

Dear Friends,

Thank you for the feedback about the new format for *Glimpses*. Some of you have mentioned that you enjoy the images that go with letters and articles. We will do our best to continuously find engaging and inspiring visuals for you. And, as always, we welcome your photos together with your contributions in writing.

You may wonder why the cover page of this issue of *Glimpses* is still carrying the rather abstract image that was introduced as a placeholder in the last issue. The reason is simple: time – or a lack thereof! Creating a vision for the cover page, finding the artist to bring this vision into reality, and then creating the proper copy of that image – all of this requires input from many different people and time to meditate and discuss our different ideas and mental pictures. We are working on it. Please have patience with us.

Another new endeavour that we are beginning with this issue of *Glimpses* is email distribution of the Members' Bulletin. Those of you who are already receiving *Anthroposophy Worldwide* by email will now receive *Glimpses* electronically as well. Future issues of *Glimpses* will be sent to the email recipients by email only.

Those who do not receive *Anthroposophy Worldwide* electronically will continue to receive the paper version of *Glimpses*, as before.

We hope you enjoy this new cost-saving format! Let us know if you have any problems or concerns.

Have an inspired Whitsun season and a bright and stimulating summer.

Sabine Cox  
*Glimpses* Editor

## Member's Bulletin

*Glimpses - between northern oceans* is published quarterly at the Head Office of the Anthroposophical Society in Canada. The Bulletin is sent free of charge to all members.

Email: [news@anthroposophy.ca](mailto:news@anthroposophy.ca)

Editor: Sabine Cox



Submission deadline for next issue: August 13<sup>th</sup>, 2007

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