Thoughts About Work Going On In The Social Science Section

There was something about the email exchange chronicled in our last Newsletter that I greatly appreciated. Chris Schaefer began the dialogue with a question that came from his activity of talking with people participating in the Occupy Wall Street Movement. He shared his thinking about the various ways to introduce the idea of Threefolding to the Occupy Movement. What then followed were then thoughtful and engaged responses and further dialogue with John Beck, Claus Sproll, and Wesley Frazier that spurred on my thinking about bringing Rudolf Steiner’s social ideas in a healthy way to a struggling world wrestling with tired old forms. Each person wrote out of the experience of their understandings and their activity. We are going to be seeing more openings for healthy and inclusive ways of looking at and working with the problems of our world. That thoughtful dialogue sounded an awakening tone for ongoing thinking about bringing Rudolf Steiner’s developing social ideas into a mostly sleeping culture.

Of course it is freely up to everyone how long their Section work will go on. Addie Bianchi is now eighty-seven and has recently moved to a retirement home in Berkeley. She found that the three served meals every day provided more than ample amounts of food. She began to ask the staff about the contributing factors to poor health in the United States. The largest answer was obesity. “And poor health in the developing world?” That was thought to be lack of food. Addie suggested they may try cutting back on some meals and sending the savings to the poor. Then she started talking to the staff about their terms of employment. These hard working people had low pay and few rights concerning the conditions of employment. Addie suggested forming a union. And then there were the political discussions with residents that Addie kept trying to move from win-lose and good-bad thinking to new possibilities that could work for everyone. World change does not come easily and I am happy to report that Addie that is still doing Addie-style Section work ... which is working with what life presents.

Shawn Sullivan
Because the timing of this fall newsletter places it closer to All Soul’s Day than to Michaelmas, we can move through this Michael verse -- which served as a motif for the Goetheanum’s Michaelmas gathering -- to some considerations about the way in which the dead are with us, especially in our social endeavors.

We humans of the present time
Need to give ear
To the spirit’s morning call,
The morning call of Michael,
Spirit-knowledge seeks
To open the soul
To this true morning-call hearing.

Rudolf Steiner
Given to Helene Röchling, Oct 1923

As human beings up to the end of our life, we know, as a rule, only what is convenient to us personally. Only when we are dead does our knowledge become really mature, to such an extent that it can really be applied to social life. But one must not think that the dead can have a direct influence physically in the course of events, more or less like physical human beings. The dead know, more than the living, what must happen socially, but human beings living on the physical plane must listen to them and be the instruments carrying out the knowledge of the dead. Modern human beings must learn above all to become instruments. But such “parliaments” (if I may use this unpleasant expression” where human beings will strive to let the dead also be heard will not exist for a long time to come. But no well-being can come in certain spheres unless the dead are consulted, unless social life is spiritualized also from this direction. ...

Rudolf Steiner
From lecture “New Spiritual Impulses in History”
Dornach, Dec 16, 1917
ANN ARBOR, 2012

In August 2012 the Anthroposophical Society in America hosted a series of gatherings leading up to the 2012 Annual General Meeting. About twenty members of the Social Sciences Section participated in one or more of the events. Meg Gorman and Mark McAllister’s descriptions of their experiences follow. Not having been there, I am personally grateful for their reports. Meg returned with a copy of an article by Paul Mackay; Paul gave her permission for its use here, so it will conclude the reports on Ann Arbor. As length precludes including the whole in one issue we publish it in two parts. The second will come with the Spring 2013 issue and those who just can’t wait may ask me for a pdf copy of the whole. -- Kristen

FROM THE LEADERSHIP COLLOQUIUM OF THE ANTHROPOSOPHICAL SOCIETY
August 8 and 9, 2012, Ann Arbor Michigan
by Meg Gorman

This Leadership Colloquium of the Anthroposophical Society was developed to try to find a way to bring more health to the Society. One hundred and thirty serious supporters of the Society were invited to explore the future of the Anthroposophical work in America, among them twenty Section for Social Science members and around fifteen young people. Participants were asked to prepare thoroughly with special readings on the process and by considering three questions aired in the fall issue of being human: what was the spiritual intention behind the forming of the group or initiative in which you are active (spirit remembering)? how is your group doing, is it succeeding or not (spirit sensing)? and what is the future asking of us (spirit beholding)? Later, but before we got to the conference, we were to submit thoughtful responses to more specific questions: what opportunities are facing anthroposophy and the Anthroposophical Society in North America, what are the greatest challenges to these opportunities at this time, and what are the questions we are carrying about the Society and the movement.

Orland Bishop and Leslie Loy opened the conference. Orland asked us to work in a framework of contemplation around the capacity of hosting. He asked us how could we be more kind and more loving? This allows us, he went on, to be more ourselves, and we cannot achieve these capacities without other human beings. Interest in each others’ potentials creates and gives each other light. Thus we are participating in an exchange of light, a chemical marriage for companionship in the continuity from birth. We need to welcome this process. What could really happen if we could see each other? We could bring the capacity of love from heaven to earth.

Leslie then asked what does an invitation ask of us around the question of anthroposophy in the world today? In the Youth Section there is a principle of open space: the people who are present are the right people at the right time. What does it mean to show up and to invite each other into the conversation? We were being asked to do big things.

A space of silence then invited those on the other side and the Good Spirits to be with us in our work. Little did they know how much work it would be.

Jane Lorand (who, with Bruce Mackenzie, would lead most of the process) then spoke of our need to move into three-dimensional thinking. We can be stuck in a point, move in a linear way with a line, but, once there are three or more points in space we are in a world of planes. This workshop was to move us into “the perfect storm of curved and other planes.”

This is a complex process, and complexity as a phenomenon can be liberating. Jane then outlined the process. She asked us to let go of best practices from the past and not to try to force new practices into old ones. “We are here to learn to live with chronic uncertainty.” The goal is not to fix a situation, but to find ways to improve it. “We have to learn to lead without being in control.” She further asked, “When we look to our broken world, what is needed?” The outer etheric is filled with vitality, and we cannot always be looking inward. At the end of her introduction, she told us that complexity is actually an interpenetrating of thinking, feeling and willing in self-organizing vitality.

Jane’s partner, Bruce McKenzie, then led us into the beginning of many different kinds of exercises using props to create a rich picture of the wisdom in the room. To do this, he asked us to stay fluid and be willing to live in chaos so that something new could arise.

Over two days working in tables of eight, we experienced exercises ranging from telling stories about a most and least harmonious experience of anthroposophical work to a kind of international café. We were told that we needed to move our bodies to move our thinking and to meet new people. Thus, we were often asked to change tables and share our findings. At new tables we explored many questions such as how we relate to groups of people in the world from teenage mothers to the United Nations. In this group, half the group represented the Anthroposophical Society and two pairs of the rest of us represented a general social category. We asked: what can the Society do for you, and what can the outside groups do for the Anthroposophical Society? Later we met at yet new tables to brainstorm and then broke into dyads to explore more deeply and to generate new ideas. All this was brought back to a current table and written on large sheets posted on the wall.

Toward the end of the second day, we found ourselves in chaos. It was definitely not comfortable, and some folks began complaining vigorously, which seemed odd since chaos was supposed to be essential to the process, and we had agreed to
the process. Then something strange occurred. A row of chairs was placed along the front wall, and, when we came back from a break, all the people in leadership roles in the Society, such as the CAO, the Collegium, and so on, were asked to come and sit in the chairs. Then we were asked to work with our tables on positives and negatives from our experience of the two days and report back to the larger group in a three-minute summary.

There were mixed reactions. For me the most telling response went something like this: “I was doing all right with the whole thing, even in the chaos, because that was what we had agreed to do, and then something weird happened. Suddenly there was the wall and here were the tables, and I wondered if we were in the old form again.”

From a threefold perspective it was clear that some people had become so uncomfortable with the process that they could not keep their agreement to be part of it to the end. Thus it was not complete. Some of us are clearly very uncomfortable living in “uncertainty,” and in “the perfect storm of curved and other planes.” The Colloquium didn’t really have an ending and left many of us feeling confused and saddened. Later, as I reflected on this, it reminded me of the divisiveness of the 1930’s in the Society and of Rudolf Steiner’s unfinished work.

The leadership group and the presenters had obviously spent a lot of time and careful thought on the process, and it could only have been painful for them to have seen it so truncated. I left, however with many gifts: seeing old friends, getting to know other members and exploring ideas with them, doing the spatial dynamics work so well led by Jason Burnstein, and the spontaneous, warm singing led by Orland Bishop. Perhaps, when all those sheets and details from the process are digested by the leadership group, things new and good for the Society will emerge. We need it.

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ON THE ANN ARBOR COLLOQUIUM AND CONFERENCE
by Mark McAlister

Mark’s articles below were first published in the Newsletter of the Anthroposophical Society in Canada; they’ve been conflated here.

Action Research In Ann Arbor

The Anthroposophical Society in America recently hosted two important events in Ann Arbor, Michigan:

• Leadership Colloquium (8-9 August [2012])
• “That Good May Become” - a Conference for Members (9-12 August [2012])

For the past couple of weeks I have been wondering where to start. How can I characterize the richness - the bewilderment - of my Ann Arbor experience? Yesterday, some help arrived in the form of a quote from a book by Torin Finser:

“‘Action Research’ is the way groups of people organize the conditions under which they can learn from their own experience.” (David Hopkins, quoted by Torin Finser in Research, AWSNA 1995, pp 9-10).

Then it struck me: we all need to learn together. Rudolf Steiner did not prescribe (or proscribe!) the particular forms that the Anthroposophical Society would need to develop as the decades progressed. It’s up to us to ensure that our work in the Society connects with real life, and contributes in tangible ways to social health.

Much will be written and posted in upcoming months about the Ann Arbor proceedings and follow-up initiatives, including contributions from Canadian members. This will help us to form a shared image of new forms and channels that are needed for our work.

In the next article, I write about the current structure of the Society in North America and provide some context for our emerging dialogue.

Clarity About Our Structure

A prerequisite for shared vision in any community is a clear understanding of the current structure. The diagram below summarizes the key relationships in the structure of the Anthroposophical Society in North America. If we start with simple diagrams like this, we can start agreeing on WHO needs to do WHAT.

At the centre of the diagram is the Executive Council of the General Anthroposophical Society (GAS). This group is responsible for several tasks that relate directly to the work of our Society in North America, including:
• Overseeing the work of the School For Spiritual Science In North America
• Working with the American and Canadian General Secretaries (and their Councils), and ensuring continuity with the activities of the World Society (GAS)
• Signing membership cards (not shown in diagram)

The United States and Canada each have incorporated a national organization:
• The Anthroposophical Society in America (ASA), which is governed by a General Council, and
• The Anthroposophical Society in Canada (ASC) which is governed by a National Council.

Over the past decade, two new organizations have been taking shape:
• The Collegium of the School For Spiritual Science In North America (N.A.Collegium). It is a continental organization with a direct relationship to the Executive Council at the Goetheanum. It receives budget support from both National Societies.
• The Council of Anthroposophical Organizations (CAO). CAO brings together people who are active in the movement. Its mandate is also continental, although it currently exists as a committee of the ASA.
• In Canada, Class Holders in the School For Spiritual Science have met annually with the National Council. These innovative meetings are a unique and fruitful new form of collaboration.
• In the USA, the General Council has also been exploring new possibilities for collaboration with the School For Spiritual Science through meetings with Class Holders and with the Collegium

Notes
• The Canadian Council also meets annually with Canadian Classholders
• The American Council meets periodically with the N.A. Collegium
• There is unclarity about the relationship between the 2 National Societies

One final note: In her talk at the Conference, Virginia Sease spoke extensively about the verse by Rudolf Steiner that was originally given for Ralph Courtney of the Threefold Group in New York. (The verse was also presented beautifully at the Conference by Eurythmy Spring Valley.) This verse has come to be known as the “America Verse,” but it is unclear what this means for us in Canada. Here is another opportunity for us to explore in more depth our relationship with friends south of the border!

And a final short comment from Mark which he has given permission to include here -- with the proviso that he is not directly quoting Arthur, but is speaking of his own experience:

One highlight was the talk by Arthur [Zajonc]. He spoke very frankly about his biography and his relationship to the Anthroposophical Society. My take away (not a direct quote by any means): We do not meet our karma in the Anthroposophical Society; we meet it in the world. The Society is like a portal - a home base. This theme is echoed in recent comments about the Foundation Meeting - all we are expected to do is to carry healing forces out into the world....I am now thinking of the phrase “representing anthroposophy” in a new way. Arthur is a wonderful example of this...Many people hear ABOUT anthroposophy through him, but the living connection is with Arthur the person.

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THE ANTHROPOSOPHICAL SOCIETY AS A MICHAEL COMMUNITY
ON THE WORD “WE” IN THE FOUNDATION STONE MEDITATION
Part One of Two
by Paul Mackay

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Foreword

Friends in the Czech Anthroposophical Society had asked me to give a lecture in Prague on April 27, 2001, on the theme of the Foundation Stone Meditation of the General Anthroposophical Society. I chose an approach to the rhythms of the Foundation Stone that I had never before encountered in the literature on the Foundation Stone. I was led to this approach by a question about the word “we” in the last part of the Foundation Stone: “What we found from our hearts and direct from our heads with focused will.” How can this “we” be understood? What characterizes this “we?” In Part One, I would like to take this question as a point of departure in developing a specific approach to inner work with the rhythms of the Foundation Stone. This approach may lead to a sense for the quality of “we” it arose out of my experience of working with the seven rhythms of the Foundation Stone for they seem to be an expression of the members of the human constitution—the “we” in the fifth rhythm can then be understood as having the quality of Spirit-self.

Initially, the members present at the 1923–24 Christmas Foundation Meeting were addressed with this “we.” But it also addresses all those who have since felt themselves connected with the impulse of the Christmas Foundation Meeting. In this context, I have tried in Part Two to view this “we” from a karmic perspective. I have done so with reference to Rudolf Steiner’s karma lectures, which deal particularly with the karma of the Anthroposophical Society. What lies spiritually and cosmically at the foundation of a community like the Anthroposophical Society? In wrestling with this question, I have come to the inner certitude that it is justified to speak of the Anthroposophical Society as a Michael community.

Paul Mackay Dornach, February 14, 2002

PART ONE

Over the years, many friends have written about aspects of the Foundation Stone. For instance, F. W. Zeylmans van Emmichoven’s little book, The Foundation Stone, appeared in 1956; among other things, he deals with the seven rhythms. He points to an inner activation of the I at the different levels of consciousness, and says that this can lead to a new spiritual constitution of the human body. Sergei Prokofieff’s 1982 book, Rudolf Steiner and the Foundation of the New Mysteries, describes how the rhythms are characteristic of the human path after death as well as the stages of a new Christian-Rosicrucian path of initiation. These two works provide sufficient reason to believe that the Foundation Stone rhythms indicated by Rudolf Steiner allow for different but complementary approaches for inner work with them.

Individuation and the Social Need of our Time

In his essay Freedom and Society, Rudolf Steiner describes the “basic sociological law” in the evolution of humanity:

At the onset of culture, humanity strives to create social groups; that is when the interest of the individual is sacrificed to the interest of these groups. Further progress leads to freeing the individual from the interests of the group, and to a free development of individual needs and capacities.

The basic sociological law is the law of individuation. This law comes to full expression in the cultural age of the conscious soul. Rudolf Steiner describes how human beings must now rely on themselves: just to maintain themselves in our time, human beings are led to a development of their antisocial drives. Thus they are responsible for themselves. But then Rudolf Steiner adds that in an age requiring human beings to develop antisocial drives for their own sake, it becomes all the more necessary to develop a conscious cultivation of the social element. The antisocial element occurs naturally; it comes with the development of the consciousness soul. The social element is a need; it requires cultivation. This social need is the indispensable counterweight in our time to the antisocial tendency in the development of humanity. Thus, according to Rudolf Steiner, the basic thrust of all social life today is in an interest that connects one human being with another. As contemporaries, we all find ourselves in this stage of development. In a 1923 lecture, Rudolf Steiner complains of the way anthroposophists speak. He says:

What’s the use of telling people over and over that we’re not a sect if we act like a sect? You see, something that needs to be well understood, especially by the members of the Anthroposophical Society, is what any society in our modern age requires. A society must not be a sect in any way. If the Anthroposophical Society is to stand on firm ground, the word “we” can really never play a role in regard to opinion. Again and again, anthroposophists are heard saying to the rest of the world: “We (the Society) think this or that. This or that is going on with us. We want this or that.” In car-
lier times, societies could present a face of conformity to the world. Now this is no longer possible. Within a contemporary society, each individual must really be a free human being. Only individuals have views, thoughts, and opinions. The Society has no opinion. And that needs to be expressed in the language each individual uses about the Society. The “we” really needs to disappear.

Here Rudolf Steiner speaks out clearly against group views or opinions in the Anthroposophical Society. Each person has his own opinion, one he has worked out for himself; he should feel responsible for what he represents as an individual. Thus it seems clear enough that the “we” in the Foundation Stone does not refer to some group view held by “anthroposophists.” What, then, is meant by “we?”

In light of the fact that humanity is undergoing a process of individuation, and in view of the 1923 comment by Rudolf Steiner that every person in the Anthroposophical Society should really be a free human being, the word “we” is lent a special quality in the Foundation Stone. It must be a “we” that can take shape between free human beings on the principle of individuation.

Just after World War I, Rudolf Steiner asked the question: “What is most deeply characteristic for our own time and for the development of the consciousness soul?” He answers this question by describing how the human being must become thoroughly and intensely familiar with the forces that would oppose the harmonizing of all humanity. Conscious knowledge of the opposing luciferic and ahrimanic forces is needed; otherwise, the consciousness soul will not develop completely. The human being is exposed to these powers and challenged to seek a balance in life between the two opposing powers. In our time there must be a significant effort to reach a balance, although the balance is never permanent but always in danger of veering off to one side or the other. In passing through these experiences of the consciousness soul, the human being inwardly develops the Spirit-self. In Rudolf Steiner’s words:

As it develops, the Spirit-self will work socially to the same degree that the consciousness soul works antisocially. Thus we can say that the human being is developing an antisocial element out of the innermost of his soul in the present time; but a spiritual, social factor is at work behind the antisocial element.

Rudolf Steiner’s indication of a social law for our own time can be understood in this sense. He says:

To the extent human beings permeate their souls with a recognition of the spiritual element I have described today, so that all that is spiritual in the age also flows down into their consciousness—to that extent a normal life of community can develop in humanity; to that extent human beings can get beyond their antisocial drives, beyond everything that works against socialization.

From the above it becomes clear that the “we” in the last part of the Foundation Stone can be related to the powers of the Spirit-self. It does not indicate an old group soul element, but something new that can arise as the human being turns to the spirit.

The Rhythms of the Foundation Stone and the Members of the Human Constitution

In the echo of my inner work with the Foundation Stone’s rhythms, it became evident to me that the members of the human constitution find expression in these rhythms. My attempt to trace this inner result does not represent an effort to prove something; I have simply sought to explain how the seven rhythms might be viewed as an expression of the seven members of the human being. Thus this discussion is only a provisional one.

I will begin by mentioning two fields of inner work where this relationship to the members of the human being can be established or traced. These two inner fields are: the conditions for esoteric schooling and the subsidiary exercises. The chapter on “The Conditions for Esoteric Schooling” in Knowledge of Higher Worlds and its Attainment notes seven conditions that are important for the esoteric student. In working with these conditions, it is possible to feel their connection with the members of the human being. The first condition is that esoteric students pay attention to their physical and spiritual health; this is clearly connected with the physical body. The second condition is to feel oneself a part of all life; this is related to the etheric body of the human being. The third condition calls up the insight that thoughts and feelings are as important to the world as are deeds; this is directly related to the astral body. The fourth condition concerns the development of a “spiritual balance” between the inner world and the outer world; this is connected to the I of the human being. The fifth condition has to do with perseverance in following through on a decision once made; this leads to the area of the Spirit-self. The spiritual student begins to act out of love for the deed; it is the beginning of service in sacrifice. The sixth condition is connected with developing a feeling of gratitude in regard to all that is given to the human being; this feeling of gratitude arises when our own existence is felt as a gift of the entire universe. Here we enter the sphere of the Life-spirit. The seventh condition is always to live our lives in keeping with the previous six conditions; this brings the spiritual student into the sphere of the Spirit-man.

The so-called subsidiary exercises represent a second field that is related to the members of the human being. Rudolf Steiner points to this connection in two lessons of the Esoteric School given in 1914. In an esoteric lesson held a year and a half earlier, Rudolf Steiner had indicated the purpose of the subsidiary exercises. Those who carefully perform the subsidiary exercises will notice that they are beginning to develop in morality. I will briefly indicate here the connection between the subsidiary exercises and the members of the human constitution. In the first subsidiary exercise, that of concentration, a strengthening of the thinking arises; thus the human being is in a position to take possession of the physical body so that there is a freer relationship to it. Through the second exercise, the exercise of will in connection with the intent of one’s actions, the human being learns to feel the presence of the etheric body, to feel the etheric body awaken. In the third exercise, that of composure, the human being meets his astral body; he learns to feel how the outer astral world meets the inner astral world. The composure that arises in this exercise allows for a freer relationship with this process. With the fourth exercise,
the development of a positive viewpoint, the human being learns to enter as a spiritual I into the being and substance of all things through the power of love. This spiritual I then looks back at the individual from all creation. Through the fifth exercise, that of objectivity, hidden wisdom, as Spirit-self, can stream from the spiritual world toward the human being as a gift of grace.—These five steps lead to contact with the spiritual world. The sixth exercise is harmony in the interplay of the five preceding exercises. One of Rudolf Steiner’s descriptions draws attention to the fact that further exercises reach even higher; we can think of the sphere of the Life-spirit and that of the Spirit-man. (I will not go here into the formation of the twelve-petaled lotus flower in the heart region as described in Knowledge of Higher Worlds.)

Based on these relationships, the seven rhythms of the Foundation Stone Meditation can be characterized as expressive of the seven members of the human being.

After noting in the Christmas Foundation Meeting on Tuesday, December 25, 1923, that the Foundation Stone has a connection with the threefold nature of the human being, Rudolf Steiner begins on Wednesday, December 26, 1923, with the rhythms of the mantra. He starts the first rhythm by writing the three words “spirit-recalling,” “spirit-contemplating,” and “spirit-beholding” on the blackboard. Then written below “spirit-recalling” are the words “Your own I within the I of God arises—.” Below “spirit-contemplating” he added the words “Your own I unto the I of the World unite—.” Under “spirit-beholding,” “On your own I for your free willing bestow—.” Rudolf Steiner adds that it is important to feel the moral element in the verb transitions from “arises” to “unite” to “bestow.”—It is striking that the verb “practice” is missing from the “spirit-recalling,” “spirit-contemplating,” and “spirit-beholding” on the board. It seems that a certain fact is being indicated at first, a fact that has not yet become active. Your own I can be experienced as arising within the I of God in the spirit-recalling that takes place in the depths of the soul. Likewise, in the spirit-contemplating that reveals itself in balance of the soul there is an experience of how the surging deeds of world-evolving continually renew the union between your own I and the I of the World. Finally, in the spirit-beholding contained within the stillness of a life in thought it is possible to grasp how your own I constantly receives the gift of light for your free willing. Through a continuing awareness of the facts of his incarnation, the human being establishes an accurate relationship with the current nature of his physical body.

On Thursday, December 27, 1923, Rudolf Steiner writes the second rhythm on the board. Three aspects of the I are noted through the grammar of the German original: in the first strophe, the I acts; in the second strophe, the I is acted upon; and in the third strophe, the I receives light, enabling him to act in a free way. Then the words “live,” “feel,” and “think” are added to their respective strophes as an expression of the inner soul situation. Finally the phrases “human being of worlds,” “human work of soul,” and “human depths of spirit” are added. Keep in mind that this is still the first part of the first, second, and third strophes, the so-called microcosmic part. However, through the activities of living, feeling, and thinking it is possible to experience a connection with the etheric constitution of the human being. These activities connect him to his etheric surroundings—this is expressed in phrases coined by Rudolf Steiner: “human being of worlds,” “human work of soul,” and “human depths of spirit.”

On Friday, December 28, 1923, a connection is made for the first time between the first and second parts of the three strophes. Not only do we find “spirit-recalling,” “spirit-contemplating,” and “spirit-beholding,” but they are now preceded by the verb “practice.” There is to be an inner activation of recalling, meditating, and beholding. Through this activation a relationship arises between the first, microcosmic part and the second, macrocosmic part of the first, second, and third strophes. Thus the following is written on the board for each of the three strophes: “practice spirit-recalling—For the Father-Spirit of the heights reigns in depths of worlds begetting being;” “practice spirit-contemplating—For the Christ-will reigns in the encircling round, gracing souls in rhythms of worlds;” and “practice spirit-beholding—For the Spirit’s World-thoughts reign in being of worlds, imploring light.”—The addition of the verb “practice” makes it clear that an inner activity is needed if these forces that reign in the universe are to become effective. The human being needs these forces for work on the astral body. An indirect path is indicated here. The forces do not work directly; they work in sleep when the astral body and the I are freed of the physical and etheric bodies. These are forces of the Trinity toward which every human being has an inner inclination, an inclination often denied in our time. Rudolf Steiner indicates that this denial causes illness in relation to the body, a fateful unhappiness in relation to the soul, and a dullness in relation to the spirit. Work on the astral body can only take place in the right way when forces from beyond the threshold, forces from the spiritual world, have an effect in the astral body. This happens in sleep when the human being has cultivated his inclination for the forces of the trinity through a sharpened focus of attention during the day. This heightened attention, this soul-spirit awakening, is brought forth by the threefold practice of spirit-recalling, spirit-contemplating, and spirit-beholding. During the night, from the time we go to sleep to the time we awake, the astral body is suffused with color according to its moral feelings; it then becomes the “judge” of the human soul.

On Saturday, December 29, 1923, the three practices are written on the board, followed by the initials of the hierarchies in each. Then, below the first hierarchy “Let ring from the heights what in the depths is echoed;” below the second, “Let from the east be enkindled what through the west receives form;” and below the third, “Let from the depths be entreated what in the heights is echoed;” —Here the focus is the I of the human being that can find its pure expression in the consciousness soul. Rudolf Steiner explains that the Christ-being brought the great impulse of the macrocosmic I so that the microcosmic I, the human I, could take up this impulse and thereby make progress in its evolution. Taking up the macrocosmic I makes it possible to spiritualize the human soul. On this basis, and in the practice of spirit-recalling, spirit-contemplating, and spirit-beholding, the human being can establish a connection with the beings of the hierarchies. This connection is real in deep sleep. Then we share something with the beings of the higher hierarchies in the world of Intuition. We are in that world where karma becomes reality for us, where our destiny unfolds from earth life to earth life. These beings also play a role in developing different phases of destiny in human life. Rudolf Steiner indicates that the I of the human being receives effects from many sources:

Seen outwardly, they are the effects of the mineral, the plant, the animal elements; seen inwardly, seen in respect to the spiritual-soul element, they are the effects of the third hier-
Arch—archy—the angeloi, the archangeloi, the archai; the effects of the second hierarchy—the exusial, the dynaimis, the kryiotai; the effects of the first hierarchy—the seraphim, the cherubim, the thrones. In the chapter “On Repeated Earth Lives and Karma” found in The Threshold of the Spiritual World, Rudolf Steiner says that supersensible consciousness learns to say “I” to the whole of destiny in the same way that the physical person says “I” to his own being. What we call karma merges with the spiritual I-being. Behind the course of a human being's life stands the inspiration brought by his own permanent nature that continues from life to life.

On Sunday, December 30, 1923, a further important step is taken. First, Rudolf Steiner writes the three practices next to one another on the board. Then he writes the last part of the fourth strophe under them.—The fourth strophe begins with an indication that the macrocosmic I entered the stream of earth existence at the turning point of time and thereby made possible a new development of humanity. Thanks to this unique event, a spiritualization of the human soul can occur. With this internalization, the human being can open up to the light of the spirit. This light gleams forth within the I. The human being himself becomes an expression of the spirit; he develops the Spirit-self. Rudolf Steiner makes this process concrete in relation to the social element as follows:

A peculiar characteristic of the age of the conscious-ness soul is that the human being receives his I only as a mirror image. Thus he is enabled to live his way into the age of the Spirit-self and re-shape his I; he is enabled to experience his I in a new form. But he will experience this I very differently from the way he would prefer to experience it at present! Today, the human being would prefer to call his I, which he experiences only as a mirror image, something other than what he will find presented to him as an I in the sixth post-Atlantean epoch of the future. Those mystical fits people still have today—introspective brooding to find their true I which they even call their divine I—such fits will become rarer for people in the future. But they will have to get used to seeing this I only in the outer world. The strange situation will arise that others who meet us and become involved with us will have more connection with our I than anything enclosed within our own skin. Thus the human being has set his course for the social age. In the future he will tell himself: my self is in everything that comes to meet me from without, it is hardly to be found within.

This lends the “we” in the Foundation Stone Meditation a special depth. As noted above, Rudolf Steiner indicates this situation concisely in the sentence: “As it develops, the Spirit-self will work socially to the same degree that the conscious-ness soul works antisocially.” In this rhythm, the three practices are no longer individually connected with the second, macrocosmic portion of the first three strophes. They are connected as a whole with the last part of the fourth strophe. This states: “What we found from our hearts and direct from our heads with focused will” so that it will become good. Now the practice of spirit-recalling, spirit-contemplating, and spirit-beholding relates directly to our activity in waking life. In the process it becomes possible to strive for three ideals. Those are the ideals of the fifth post-Atlantean epoch: human social understanding (or brotherhood for our bodies) through spirit-recalling, freedom of thought (or religious freedom for the soul) through spirit-contemplating, and spiritual knowledge (or spiritual science for the spirit) through spirit-beholding. The sixth post-Atlantean epoch is being prepared through these activities; we become co-responsible for this development toward the good.

On Monday, December 31, 1923, Rudolf Steiner begins with the following words on the board: “Light divine, Chr.-Sun.” Then he writes the words of the ending for the first, second, and third strophes: “This is heard by the spirits of the elements in the E. (east), W. (west), N. (north), S. (south): May human beings hear it!” Here it becomes clear that the divine light of the Christ-Sun has begun its work in the etheric world, and that the spirits of the elements hear it! In this rhythm, the verb “hear” is used, a verb that occurs in connection with the verb “speaking” in the first three strophes of the mantra. Its use here means that the inner Word and thus the inner sense of things can resound in the ether body of the human being. This inner sounding, which is, of course, not a sounding perceptible to the outer, sensory ear, this inner Word of things in which they express their own nature—that is the experience the human being has when he is able to work from his astral body to affect his ether body. It is the etheric sphere that now begins to sound and be heard by the spirits of the elements. It is the sphere where the Resurrected One has begun to work. The etheric spirit of the human being, or the bodily member of the Life-spirit, is being developed in this sphere.

On Tuesday, January 1, 1924, the last day of the Christmas Foundation Meeting, Rudolf Steiner writes the first words from the first strophe following the call “Human soul” on the board. Then he continues with the first words of the second part of the first strophe.—These are followed by the corresponding words of the second and third strophes. This expresses the fact that the microcosm and the macrocosm are in complete harmony. The human being has built up a spiritual body within the spiritual world. He has become a Spirit-man within the spiritual world. This reality can also be viewed as follows: through the one-time event of the Christ's resurrection in the spiritual atmosphere of the earth, a complete human phantom, a human body raised from the grave, has been and continues to be there as a supersensible form. This spirit body can reproduce like a seed and be passed on to all human beings.

“We” as an Expression of a Spirit-self Quality

From the above it can be understood that the fifth rhythm, the Sunday rhythm, is lent a special quality. The “we” is no ordinary “we;” it can be grasped as the expression of a Spirit-self quality.—Another special light is thrown on this “we” in the karma lectures that follow the Christmas Foundation Meeting. There, Rudolf Steiner begins to speak about the karma of the Anthroposophical Society. The next section represents an attempt to consider this “we” from a karmic standpoint.

NB: endnotes on following page
ENDNOTES to preceding article by Paul Mackay, *The Anthroposophical Society as a Michael Community: On the Word “We” in the Foundation Stone Meditation*

2. *Die soziale Grundforderung unserer Zeit—In geänderter Zeitlage* [The fundamental social need of our time—In a changed situation] (GA 186), lecture of December 12, 1918.
4. *Soziale Grundforderungen* [Basic social requirements], lecture of December 7, 1918.
6. *Wie erhält man Erkenntnisse der höheren Welten?* [How does one acquire knowledge of higher worlds?] (GA 10).
8. Ibid., Esoteric lesson of June 7, 1912.
10. *Anthroposophie als Kosmosophie* [Anthroposophy as cosmosophy] (GA 208), lectures of November 12 and 13, 1921.
11. *Das esoterische Christentum und die geistige Führung der Menschheit* [Esoteric Christianity and the spiritual guidance of humanity] (GA 130), lecture of January 9, 1912.
16. *Gemeinsamkeit über uns, Christus in uns* [Community above us, the Christ in us] (GA 159/160), lecture of June 15, 1915; *Wie kann die seelische Not der Gegenwart überwunden werden?* [How can the poverty of soul in the present time be overcome?] (GA 168), lecture of October 10, 1916; *Was tut der Engel in unserem Astralleib* [The work of the angel in our astral body] (GA 182), lecture of October 9, 1918.
19. *Von Jesus zu Christus* [From Jesus to the Christ] (GA 131), lecture of October 12, 1911.
A small number of Section members from North America were present at the Michaelmas Gathering (NOT a conference, a GATHERING, as was emphasized) at the Goetheanum. This report from Daniel Osmer gives a flavor of the earnestness and social warmth along with something of the considerable content.

**Michaelmas Gathering at the Goetheanum**

Dornach, Switzerland – September 26 to 29, 2012

Report by Daniel Osmer

“The Nature of the School of Spiritual Science and its Task in the 21st Century” was an international gathering for members of the School for Spiritual Science that took place from September 26 through 29, 2012 at the invitation of the Goetheanum School of Spiritual Science Collegium in Dornach, Switzerland.

I am grateful for the 4 main presentations that set the content into motion with such a warm tone and good intent – Michaela Göckler, Paul MacKay, Peter Selg and Johannes Kiersch. One purpose of the gathering was to reconsider the deed of the Christmas Conference (1923/24) in the light of the relationships between the School for Spiritual Science, the Sections and their professional fields and the General Anthroposophical Society. What does it mean to have an esoteric School embedded in an esoteric Society? If one has joined the Society and not the School, and the School for Spiritual Science is the heart and soul of the Anthroposophical Society, what have I joined? How are the Sections (the various ‘fields of activity’), related to the work of the 1st, 2nd and 3rd Class? This open dialogue was received like a breath of fresh air.

Michaela Göckler (Medical Section leader and member of the Collegium of the School of Spiritual Science) welcomed us all from 33 countries filling the great hall. On stage, the reverse Lord’s Prayer given by Rudolf Steiner in 1913 was performed through Eurythmy and directed by Margrethe Solstad. This was a beautiful beginning.

Michaela spoke about Rudolf Steiner’s mission, to establish a Michael School on earth. Stories about Ita Wegman and Jorgen Smit were abundant, and it became clear that Wegman was considered co-leader of the School with Rudolf Steiner. In this sense, leadership means being in conversation with others so that together they can be active and effective in the world. During the course of the gathering Ita Wegman’s intimate connection to the School of Spiritual Science, the nineteen Lessons and the Christmas Conference came to life, as she lived in the future.

It was suggested that individual intuitions about 1st, 2nd and 3rd Class would arise in imaginations that certainly can be explored. Michaela asked, “How can we contribute so that the School becomes effective in the world? How will I learn to cross the threshold of the spiritual world, learn to be fruitful in interactions with others and stay true to my mission, destiny and higher calling in taking initiative?”

There was an opportunity on the second day to ask questions or make a comment to the entire assembly and Executive Council. One of the ten questions asked by participants during this period in the Great Hall was, “How can an Economics Section now be formed?”

We met in the great hall as a whole and also in small self-forming groups based upon the subject at hand. It was voiced that the future of the School lies more in emphasizing the Sections rather than the Classes alone. In one of the smaller working groups a former treasurer proclaimed that the Society and School would not be in good shape by 2024 unless the Sections are strengthened and working together. One participant thought that it would be telling to be able to view the balance sheet for 2023 at midnight to see if the sections had the need-funding in the amount suggested by Rudolf Steiner at the Christmas Conference meeting. In the small group, it was also suggested that existing Foundations become ‘spend out’ foundations where the entire balance of donations can be given out to meet human needs rather than be parked in the capital markets with only a small percentage going towards the needs and initiatives of human beings. One of the questions emerging from this smaller group, “Is the next step for foundations to become ‘spend out’ organizations that more effectively support research, education and new initiatives?”

Within the group discussion regarding Class Lessons it was mentioned that some members believe that the Lessons should be conducted solely as faithful readings, while others would encourage a free rendering from inwardly working with the material at hand. It seemed to be the case that both these two streams are recognized as possible. It was said that, ‘The future School cannot grow from the abstract, but only out of the needs of the members.’

Another work group summarized their meeting by asking what does it mean to be a class holder, what capacities are needed and what criteria are used to make determinations? Creating an atmosphere of trust among those participating in the Class lessons was deemed as essential. We were challenged to ‘feel ourselves’ into the gestures and qualities of the 2nd and 3rd Class as well as into the 1st Class of the School of Spiritual Science. The work we do with the 19 lessons leads us to the riddle and mystery of the human "I".

An executive council member spoke Friday night about the 3 Classes of the School of Spiritual Science and the ongoing importance of the Christmas Conference, where it was declared that the School would consist of three classes. He went on to describe his essential meeting with Jorgen Smit at Kings Langley, England at a 1978 Youth Conference. This he said has worked on him for all this time. In order to depict Smit’s image of the wholeness of the School, he drew a line on the board indicating the threshold of the spiritual and physical worlds. On one end (left side) the starting point was from the physical sense world and went to the spiritual; on the other end of the line (right side) the starting point began on the spiritual side of the threshold and came back into the physical sense world, the gesture of the “I”. In the middle, a circle was drawn so as to include both sides of the threshold. The riddle or mystery of the human "I" was invoked as the core of the new mys-
teries – the 19 Lessons and the Michael School. The presenter described this as a task for the whole of humanity.

Just as he finished the drawing on the board, another executive council member recalled attending the very same conference in 1978 and how it was a first meeting, so long ago, with the first council member. She referred to the Letters to Members by Rudolf Steiner as pertaining to the School, Classes and Sections. It was said that the new mysteries are in the invisible Goetheanum that circles us all wherever we are active in applying spiritual scientific research to meet human needs.

 Astonishingly, another member of the School came on stage to the drawing and declared that they too were at the 1978 youth conference, both as participant and food vendor. Permission was given for him to further elaborate the threshold image already on the board. He mentioned that Jorgen Smit took the idea forward 3 months later in London and described the three threshold images as tasks or qualities that can be simultaneously developed as 1st, 2nd and 3rd Class. The experience to have is of managing both dimensions, the ‘Pilgrim’ and the ‘Bourgeois’, as the conversation circle begins to breathe and develop in the middle of the drawing.

The current presenter also mentioned the importance of ‘angel speaking to angel’ in the 2nd Class imagination. Both sides of the threshold are involved in such a way that the group functions at a higher level where more is possible as the light of insight can fill the circle thus created. Later, a Waldorf teacher spoke about the College of Teachers and the ideal of having each other’s angels be in conversation. Perhaps this is also related to the potential collegial work done in the Sections?

He further elaborated by saying that the quality of the first experience in the drawing, 1st Class, begins with an earthly consciousness and moves to cross the threshold into the Spiritual world, meet the Guardian and come back to normal consciousness with out going crazy. The second experience is the growing assuredness that we incarnate with a purpose and destiny to activate. This, the 3rd Class, in this sense is about taking initiative. The third experience is of the 2nd Class; it is about the circle of individuals in touch with their higher aspect via one’s own angel as they create the space for having ‘angels speak to angels’, to each other. This then transforms what then can be accomplished as they breathe together in their soul circle striving to ”... wake up in the mutual encounter with each other.”

A Waldorf teacher from Taiwan closed the evening as she asked us all, in the great hall, to stand and sing a simple song she wrote. As we all sang we made larger and larger circles with our arms as she recited, "When we all sing together we all breathe together and we can experience one soul and a circle - - all together.”

The next day was wrap up, assessment and adieux. The leadership and the members shared well and created a new space to work.

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AN ADDITIONAL SHORT COMMENT FROM THE GOETHEANUM GATHERING ....

It seems worth mentioning that the event drew almost 600 Class members and, though most were from Switzerland or Germany, 33 countries were represented. For myself, it was particularly pleasing to meet up with some Section members I had known only by name and address.

Because Michaela Glöckler’s initial talk placed some emphasis on the relationship of the Goetheanum to members of the School for Spiritual Science, the Sections, anthroposophical work, and initiatives worldwide, I will take the opportunity to mention, once again, the new Sektion website from the Goetheanum. Some is in English and very interesting; I find it helpful to see the North American Section for the Social Sciences in the wider context. The website notes there are about 900 Section members worldwide (about 140 are members of the Section in North America), while their list of interested friends numbers 3,500. A link to the site is:


Kristen Puckett
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Our economic and social vocabulary lacks a word for an entity that is very real—though invisible. To explain what I mean requires the following explanation:

My thoughts have evolved from the ideas put forth by Rudolf Steiner in 1919 in The Threefold Social Order (also entitled The Threefold Commonwealth) and in The Social Future, six lectures he gave in Zurich, Switzerland that same year.

Those familiar with Steiner’s social concepts will recall that he advocated the total separation of the cultural, the political/rights (governmental), and the economic sectors of society. Although independent, each should nevertheless cooperate with one another. Within the economic sector, he proposed that economic matters be coordinated and decided on—not by government—but by associations of producers, distributors, and consumers.

Consumers Remain Asleep!

At present, within the economic realm, we have numerous business, trade, and professional associations, most of them specific to an industry, trade, or profession. Whatever consumer associations exist are largely general and not industry-, trade-, or profession-specific. I believe this is because consumers for the most part remain asleep to their potential power within the economic realm. They have yet to organize themselves. Labor, as a power, awoke beginning in the 19th century. Consumers still sleep.

When Consumers Wake Up

When consumers awake and organize themselves, reflecting their specific consumer interests by industry, trade, and profession, they will discover that they can stand up to the vast power wielded in the marketplace and in government circles by business, trade, and professional associations.

When consumers awake, they will discover that they can not only present the consumer viewpoint to each of their industry-specific producer and distributor counterparts but that they can even make demands—negotiate. Then both local economies and the world economy will begin to right themselves and attain a healthy balance for the first time.

The Economic Macro Level

This observation, however, is but a preamble to what I propose. The above views, based on Steiner are macro or overall views of how a society might develop and thrive. The micro view of the business enterprise, also as a three-part entity, was not fully developed by Steiner—so, the following thoughts are mine.

The Economic Micro Level

If we apply the three essential economic macro concepts of production, distribution, and consumption to a single enterprise, we get this:

- **Production**—Producers in a business enterprise, large or small, are none other than the workers, the employees, including all managers (even senior managers).
- **Distribution**—At the enterprise level, owners or shareholders function as middlemen. Through their financial investment, they “sponsor” or “enable” the business. Their sponsorship allows employees to make the products or provide the services offered to customers. Shareholders therefore are the “go-betweens” linking workers (producers) and customers (consumers).
- **Consumption**—Not usually recognized as part of the enterprise are customers, clients, consumers.

Unrecognized But Legitimate Views

Just as on the macro level, producers, distributors (middlemen), and consumers, according to their respective economic functions have varying, legitimate views needing acknowledgement, so too on the micro level employees, shareholders, and customers each deserve to have their varying and legitimate views understood and respected.

On this, however, our society falls short, especially as regards consumers on both the macro and micro levels! Neither consumers as a body, within a specific industry, trade, or profession, nor customers of a specific enterprise have an acknowledged countervailing voice in the process of producing and distributing the product or service they use or consume.

No Word for It!

Our language reveals this weakness in our society and in our consciousness—for it lacks a word to describe the entire economic entity, consisting of three, integral parts: production, distribution, consumption. We talk of the auto industry, meaning chiefly manufacturers and parts suppliers, or possibly also dealers. We ignore the fact that it exists solely because of auto consumers. We have no word to describe the whole, including consumers.

Similarly, we speak of the local Ford dealer, but fail to distinguish among the dealer-owner, the employees, and the dealer’s customers. Again, we have no word comprising all three—no word for the overall entity!

Because we fail to acknowledge the integral function and value of these three sub-entities at both the macro and micro levels, we fail to provide for their voices to be heard as independent entities essential to the healthy functioning of the overall entity.

Legalities

At the enterprise level, the micro level, I believe we need to have three separate legal entities. Shareholders are already represented by the customary business corporation. In addition, I believe employees and customers need separate organizations representing their respective, equally valid points of view. The overall entity will prosper to the extent that the three corporate organizations work harmoniously together: shareholders, employees, and customers/clients.
Labor vs. Management?

The dichotomy between labor and management is an artificial one. As long ago as the 1950s, the management guru Peter Drucker called attention to the fact that everyone in a business is both a worker and a manager. The only difference between the floor sweeper and the corporate president is that the floor sweeper manages only his floor sweeping, whereas the president also manages people.

The president is an employee and as such would belong to the proposed employee organization. However, if he were also a shareholder in the “business” corporation, he would not be permitted to hold office in the employee organization. The president might also consume or use his company’s product. Again, he would be eligible to participate in the proposed customer organization but not hold office.

Anachronisms—Co-ops and Labor Unions

Co-ops and labor unions have played a vital role during the past several centuries. Unfortunately, today, they are anomalies, anachronisms—more symptoms of our social malaise than cures for what presently ails us. In a healthy society, there would be no need for consumers to take over a distribution function (consumer co-ops), nor for farmers, who are producers, to assume the function of purchasing (farm co-ops) or distributing (farmers’ markets). Likewise in a healthy society, there would be no need for workers to form unions, for they would already have their own recognized and independent voice as employees.

In a truly healthy society, the three functions of producing (by workers), financially sponsoring (by shareholders), and consuming (by customers) would be independently organized, though fully cooperating.

For this reason, I feel that putting employees on the boards of shareholders’ corporations, as advocated by some, merely prolongs the agony of our mixed up economic relationships.

Maintaining the Heritage of Socially-Responsible Founders

Some are concerned that social values not erode when socially-responsible founders leave an enterprise. If the three separate but independent entities I have described exist—representing respectively shareholders, workers, and customers—the founders’ social values expressed by and through the business need not be either watered down nor lost. Because each of the three entities independently will have placed its own estimate on the social values of the overall entity, when founders leave, by working together, the three will not merely preserve social values but possibly also enhance them!

May We Give Birth to It!

As our society and consciousness evolve, as consumers awake to their potentially enormous power both on the macro, societal level and on the micro, enterprise level, recognition will dawn that the invisible entity described here does live—the entity for which we as yet have no name!

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THE ESSENCE OF THE AMERICAN MYSTERIES, PART III
THE PRESENT
by Luigi Morelli

Here is Part III of a series illustrating some of Luigi’s extensive historical research into American mysteries; Parts I and II appeared in earlier newsletters. Luigi’s book, Spiritual Turning Points of South American History, published by Lindisfarne Books, is highlighted on the SteinerBooks website.

Continuing what was explored in the first two articles we will now move in time with the American Mysteries to the 20th and 21st centuries, the period which is framed on one end by the onset of the Christ in the etheric in the early 1930s, and on the other by the incarnation of Ahriman, for which 2012 can serve as a vague marker in time. It is the period that for the Maya ushers the Fifth Age, a qualitatively very different cycle of time. We will now discern a number of ‘lay Mysteries,” Mysteries that are practiced openly and are not often seen as spiritual in nature. Only experience – and the length needed varies with individual readiness – can awaken that realization.

During this period of less than a century we will survey three important developments: the 30s with the birth of “experiential spirituality” as it appeared in Alcoholics Anonymous; the 60s with the first stirrings of so-called “social technology,” an extension of experiential spirituality to the organizational and community levels. And finally we will look at the 90s with experiential spirituality, including social technology, acquiring greater awareness of itself and stretching its reach further and further.

The Thirties and the Birth of Alcoholics Anonymous (AA)

The year 1934 was for Bill Wilson - a man of unusual capacities and skills, but also an inveterate alcoholic - a critical
turning point. Nobody, doctors foremost, did see a chance of Bill making it through the late stages of addiction. At the end of his wits he remembered a previous spiritual experience in Britain’s Winchester cathedral, and in despair invoked God, promising himself he would turn a new page. What followed was the spiritual experience that AA rendered famous. In a moment of ecstasy he saw the room flooded with indescribable white light, and felt himself standing upon a summit. His inner voice told him he was now a free man. Gradually, while he still felt united to a spiritual presence, the consciousness of his surroundings returned. In his words recorded in AA’s Big Book “Even though a pilgrim upon an uncertain highway, I need be concerned no more, for I had glimpsed the great beyond.” This experience was so tangible and transformative that Bill - just turned thirty-nine - neither doubted God’s existence nor drank another glass afterwards.

Bill’s radical transformation underwent another critical step in the meeting with doctor Bob Smith, another alcoholic, sealing the stamp of the work of Twelve Step through which Wilson recaptured two important elements of his inner transformation: the effect of the spiritual experience and the importance of working to help the alcoholic fellow man. Elsewhere I have shown that 12 Step is a process using the 7 life Processes to descend progressively through a transformation that involves first thinking, then feeling and finally the will (PDF on The Impulse of Spirit Recollection available via email). It is a process of confrontation with the individual double, of such depth that it made overcoming of addiction possible where it had been believed impossible before. Moreover, this was done completely gratuitously and anonymously. AA can be considered the larger archetype of the plethora of support groups or other approaches used in Recovery that will be part of the spiritual experience and the the importance of working to help the alcoholic fellow man. Elsewhere I have shown that 12 Step is a process using the 7 life Processes to descend progressively through a transformation that involves first thinking, then feeling and finally the will (PDF on The Impulse of Spirit Recollection available via email). It is a process of confrontation with the individual double, of such depth that it made overcoming of addiction possible where it had been believed impossible before. Moreover, this was done completely gratuitously and anonymously. AA can be considered the larger archetype of the plethora of support groups or other approaches used in Recovery that will be part of the

The 60s and the birth of Social Technology

In the 60s a remarkable organization started as an effort to bridge the gaps between progressive Christian mainstream churches. It called itself the Ecumenical Institute and set its roots in a Chicago African American ghetto. Here it evolved in two mutually reinforcing directions: whole-systems pedagogy for the renewal of knowledge and faith, and applications of these approaches to community development based on participatory processes. The Institute was placed in the heart of the ghetto itself, renamed Fifth City, and was instrumental to its complete economic turnaround. In 1971 the organization renamed itself Institute for Cultural Affairs (ICA) – moving away from the ecumenical matrix of its origins – and codified over time various techniques of social technology –some of them already long in practice – such as Focused Conversation, Consensus Workshop, Action Planning, Participatory Strategic Planning and others. All of them became known as “Technology of Participation.” These were some of the earliest forms of transformative dialogue approaches through which organizations, communities, corporations can generate and step into completely new co-created realities emerging from the future that calls for new developments. The whole-systems approach and its resulting Technology of Participation were tested in numerous projects, literally all around the globe and across decades. After Technology of Participation many other approaches found their way into organizational change: Appreciative Inquiry, Study Circles, Boehmian Dialogue, Consensus Decision-Making, are some examples

The 90’s: Acquiring Awareness of Itself and Spreading the Boundaries

In the 90s particularly Social Technology has come to a fuller knowledge of itself. Otto Scharmer’s Theory U has offered an understanding of the principles at work not only in social technology but also in Twelve Step, or Nonviolent Communication. Behind the U of Otto Scharmer we can detect the universal archetypal working of the 7 life processes of Steiner. All effective social processes that experiential spirituality facilitates, in effect rest upon an organic application of the 7 Life Processes. Other examples of the life processes at work can be found in Coen van Houten’s Destiny Learning or in Biography Work. SEE Appendix in The Impulse of Spirit Recollection PDF

It isn’t just the clarity reached in this field that characterizes the 90s and the turn of the century, but also the application of social technology to larger and larger networks of organizations and the mixing and blending of participatory dialogue techniques. Witness of these trends are outcomes such as the Global Compact that brought together worldwide leaders from the private, public sector, unions and NGOs in the promotion of socially responsible businesses worldwide. Sustainable Food Lab is another initiative incorporating more that 100 businesses, government organizations and NGOs trying to prototype alternative and sustainable food systems. It integrates Theory U with approaches from The Society for Organizational Learning. This expanding work is now used to bring together public, private and non-profit sectors, becoming thus a powerful tool for threefolding.

Finally, social technology itself is differentiating in a myriad of ways. The second edition of The Change Handbook lists 61 approaches presently available, and these only among the processes that have a proven track record. And many are not presently listed; Theory U is a point in case. The previous edition of the book, only eight years earlier, counted barely 18 processes. In the last ten to twenty years these approaches to social change have reached the exponential stage of their development. Newer and more revolutionary approaches continuously creep up.

The Path of Spirit Recollection

All spirituality of social change in America is aimed at the formation of and work with what Steiner calls the “new group souls” that come amidst people working together in harmony without affecting, and actually giving full meaning to individual freedom. The work done, whether it affects the individual, a group, an organization, or networks of organizations is based upon what Steiner called Spirit Recollection in the third panel of the Foundation Stone Meditation. It is the work of reviewing and evaluating our deeds, and bringing the thinking to influence the will. This is followed by the preview of what lies in the future and the recognition of the steps that could lead us into that direction. It is work that is based on what we could call a “historical consciousness” whether by history we relate to a biography or the life of an organization. See more about this in The Impulse of Spirit Recollection PDF.

Uniting all the Threads

What was the work of the initiate Vitzliputzli at the time of Christ, turned out to be the task of a whole culture, such as the Iroquois or Incas, at the time of the Consciousness Soul. The myths and legends make that link very visible. Vitzliputzli confronted with his deeds the super-magician whose life and aims

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stood against the Christ’s deed and furthered Ahriman’s designs for the future of the Earth. The Iroquois to the north and the Incas to the south countered the reemerging Ahrimanic impulses of the Quetzalcoatl and Taotl Mysteries that found new expressions at the onset of the 5th post-Atlantean epoch. The new Mysteries expressed themselves in new social forms and new social ritualism, such as the Iroquois confederacy of the Longhouse and the Ritual of Condolence.

At the time in which Christ draws near in the etheric, the same task, though metamorphosed, is the work of an emerging American, and even global culture, that can come to a fuller knowledge of itself. The Iroquois Ritual of Condolence was first reborn in the 12 steps of Alcoholics Anonymous, and in all subsequent forms of experiential spirituality, up to its expression in larger and larger group work (social technology). Within the new emerging culture there are no longer initiates, nor clear leaders; rather, networks in which leadership rises spontaneously and is vested for a time in one group of individuals or another, but most importantly is present in true group consciousness that preserves and gives meaning to that individuality. To this emerging, diffuse and yet vague reality anthroposophy brings a deeper cognitive background and the cosmological context within which this American, and more and more global culture, can operate. Without knowledge of the stake at hand the latter will not be able to fully face the challenge that civilization is to meet at the hand of Christ’s adversary. And without knowledge of threefolding it cannot find clarity of intent for a viable future.

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(Copies of The Impulse of Spirit Recollection PDF can be obtained by emailing Luigi)

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Remaking the Dream ... Who We Are
by Anne Mendenhall

The following, from an e-mail of June 2012, follows up on thoughts Anne put forward as published in the Section Newsletter of Whitsun 2011. Anne is a farmer

Last year I put forth a proposal that 100 people come together to begin crafting a new vision for our country. I called it a new American narrative. I was feeling great urgency to get us out of old, no longer working, patterns of thinking. I was not in a position to carry this idea forward, and no one else rose to the occasion. I want to put forward now a few ideas that could be incorporated in that new narrative. Please consider these words as public domain. Use, discard, restate, embellish but if you share these values, keep them alive in your social circles. The need to move forward with a new approach to our multiple problems is immense. There is a long lead time between introducing new social concepts and having them accepted. There is also much work to be done, but knowing where we want to go is a big step forward.

As a nation we are frugal with energy. We recycle, we drive the most fuel efficient cars, we reduce mileage driven each year, we support alternative energy sources. We want to phase out nuclear power generation and coal fired plants. Coal miners will have a healthier life building wind turbines or installing solar panels.

We hold our health in high regard, recognizing that the expense and pain of disease cause widespread suffering. We avoid all GE foods as they have not been tested on humans. We support affordable health care for all. We believe that traditional and alternative treatments should be approved for coverage as they are more cost effective and often more medically effective than drugs. Drug makers don’t wish to cure us but to keep us as customers. We recognize that cell phones and other radio frequency devices are the new tobacco with hidden long-range effects. Brain cancer aside, there are conditions such as ADD, autism, dementia to consider.

We treat all people with respect even when there is vehement disagreement on issues. Commerce and technology have made us a global community. What happens anywhere affects us all. Each of us is here for a reason with a purpose to fulfill, and each of us deserves the opportunity to reach our highest potential. We value non-violent communication and cooperation over competition.

We recognize and value all that the earth gives us and whenever possible we foster this relationship.

We acknowledge that our old dream is no longer working and that home ownership, unlimited consumption, and even higher education must be reevaluated. In fact all our federal money policies in general need a good examination.

Anne may be reached at shutterbug1@twcny.rr.com
There was a feeling that this new pre-eminence would follow by the failure to understand those moments. Following the waves of automation of farm and factory work. This last large repository of jobs is shrinking with now even fewer while ––collar office and business process jobs. Just realize the amount of post office clerks, bank tellers, toll booths collectors, meter readers, supply chain managers, retail store clerks, etc. will be obsolete in the next few years. Voice recognition and online commerce will replace a lot of people as machines, computers, gain capacities which we once thought were purely human such as understanding speech, translating, recognizing patterns. So automation is quickly moving into marketing, sales, services etc. We are facing the fact that we are unable to create new jobs in general, in the social services field in particular faster than we lose them to automation and computer technology. We are facing the fact that we are unable to create new jobs in general, in the social services field in particular faster than we lose them to automation and computer technology.

As America has sunk trillions over the last 10 years into maintain a global dominance and as we continue to maintain so-called wars in a number of areas, maintain military bases all over the world it is interesting to follow the political discussions here at home.

How can we look at this in a more long term perspective? This decline really affects the collective psyche BUT what is often missed, such decline in world power, dominance, can be very pleasant for the person on main street. Whenever things don’t go well we speak of a bubble, the housing bubble, the tech bubble, etc. but the real bubble is the 50ies American bubble, followed by the failure to understand those moments are not permanent.

After the war America emerges as the only power with factories intact, cities not reduced to rubble and there was a feeling that this new pre-eminence would last forever. We would always be so far ahead and so flush with cash that we could do anything and spend anything and still be first in the world. We built big cars, big office buildings, skyscrapers and a dream of the middle class. All went up, the prices for cars, houses, college education and salaries, the standard of living.

And now we are facing the final stage of this transition from an industrial society into a more technological, computer based society. The shift will be as great as from the agricultural to the industrial society with all the tenements, poverty, etc. Does anyone still think we will build green cars or solar panels by hand? All aspects of the other ‘great’ empires in world history.

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And now we are facing the final stage of this transition from an industrial society into a more technological, computer based society. The shift will be as great as from the agricultural to the industrial society with all the tenements, poverty, etc. Does anyone still think we will build green cars or solar panels by hand? All aspects of our lives will be built on technology. Even the occupy protesters are talking about investing in green infrastructure, just put a few trillions into rebuilding etc. – same as the postwar generation; still thinking we can just spend another trillion to fix it all.

Technology is quickly taking over service jobs, following the waves of automation of farm and factory work. This last large repository of jobs is shrinking with now even fewer while ––collar office and business process jobs. Just realize the amount of post office clerks, bank tellers, toll booths collectors, meter readers, supply chain managers, retail store clerks, etc. will be obsolete in the next few years. Voice recognition and online commerce will replace a lot of people as machines, computers, gain capacities which we once thought were purely human such as understanding speech, translating, recognizing patterns. So automation is quickly moving into marketing, sales, services etc. We are facing the fact that we are unable to create new jobs in general, in the social services field in particular faster than we lose them to automation and computer technology. We are facing the fact that we are unable to create new jobs in general, in the social services field in particular faster than we lose them to automation and computer technology.

We united as people against a king, we were separate as the only power, the policeman of the world and now we have to associate and find new forms.

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But a society can live on the accumulated capital of a generation only for so long. Middle class America is dying before our eyes. The job market is flat-lined, college fees soar, the property market is underwater and medical care is making medical provision more expensive and more restrictive. Just imagine what is means to get ill and have no health insurance.

More and more we begin to notice, we lead more precarious and vulnerable lives that did our blue collar parents and grandparents without the benefits of college ‘education’ and health’ benefits to the extend we know them now. For poorer Americans, the prospects are even glummer, augmented by grim statistics on obesity, childhood diabetes, inability to retire and much more. Potentially, this is not decline, but a swift, devastating downward slide, faster possible than the decline of the other ‘great’ empires in world history.

Add to this the effects of the dropout rate of High School students, estimated to be around 400,000 annually then you have another serious issue – people with not even a High School diploma cannot find jobs in our current employment structure, and if you add EVERY year going forward that amount to the usual unemployment number it becomes a serious problem. Even with a High School diploma people can hardly find jobs in this economy or the coming economy as we have successfully automated all those areas EXCEPT social services and elder support. Here is the only local, LOCAL, job area that will grow with the growing baby boomers retiring and needing support. The training and support for those care jobs, and the associated enhancement of the value of this area of the economy will create the new middle class.

It would be heartening if more presidential candidates understood the urgency – or even if the current president would. There is a strange lack of boldness or newness in most of their proposals. They all seem victim of that post war moment and assumption that this America – the beautiful, the god blessed, is permanent.
We can only see a solution if new forms of government and rights and a free spiritual life and an associative economic life can be formed, much like the founding fathers had imagined and put into the constitution.

We need to learn from past empires and manage the decline and find a new form that sustains and moves us closer to what is given to us.

Claus may be contacted at claus@sproll.net

Annie Besant: A Biography by Anne Taylor
Reviewed by Stephen Usher

I just read this fascinating book, which is not written from an Anthroposophical perspective or from the perspective of the Theosophical Society:


Taylor's focus is on Besant's (1847-1933) remarkable career as an early women's right figure, socialist, and Fabian activist on behalf of the poor, labor, and children's rights. By 1888 she was a recognized public figure in England who had led the famous Match Girls Strike and won a seat on a school board. She had testified in court on many occasions both in her own defense and in defense of others and had spent time in jail for her demonstrations. As a public speaker, she had a tremendous reputation for moving the crowd. Her speaking tours took her all over England, to America and to Ireland and later all over India. Also a prolific writer, she was recognized for newspaper articles, pamphlets and books, and as the editor and owner of a number of political newspapers. She was an intimate friend of Shaw and Stead and both men claimed to have introduced her to Blavatsky.

Blavatsky appears to have recognized Besant's significance for the Theosophical Society at first meeting. Through Theosophy, Besant changed her perspective from Atheism to a believer in reincarnation, karma, and spiritual masters. Blavatsky became a resident at Besant's home. In short order Blavatsky declared Besant her successor and died (1891).

Leadership of the Theosophical Society led Besant to India where she turned her political skills to the question of home rule. She established schools, was instrumental in forming the Congress party, gave Gandhi his title of Mahatma, and became a well-known and respected figure in Indian politics. At one point she got her way in Indian politics by sending a letter to Woodrow Wilson, which was passed back to the British government in London.

"Where India was concerned, in spite of its vastness, the number of people engaged in politics was so small she was known to virtually all of them and her influence was disproportionately great. Before she came upon the scene ... the history of politics was of debating societies in whose chambers small groups of people deliberated over resolutions which were admirably drawn up, but so suave, so reasonable, that no one bothered to pursue them. 'To none of us had come the vision of going to the villages, of speaking to the people at large, of making them realize what they could do, and what it was their duty to do.' Besant taught methods she had leaned from Bradlaugh, and in so doing prepared the way for Gandhi."

Taylor makes the interesting observation that something changed in Annie in 1907, when the egotistical side of her personality came to the fore. Anthroposophists will recognize this as the year when the Western and Eastern esoteric schools split over the issue of the approaching Reappearance of Christ. Taylor presents the story of Leadbeater's influence over Besant and how she reinstated his membership in the Theosophical Society after he had been thrown out over the big scandal. Taylor trances the history of the Krishnamurti story giving details of Besant's relation to the boy and of the trouble the Star of the East caused in the Theosophical Society.

Steiner makes a cameo appearance as one among a number of leading Theosophists who broke from the Society and Besant over the Krishnamurti business.

Overall, the book gives a clear impression of the capacity and stature of Besant. Students of Steiner will gain a fuller impression of the tragedy that lead to Besant's blindness in the face of the greatest initiate of the 20th Century, Rudolf Steiner. They will also see how Besant's early relation to Christianity in the UK, her difficult separation from her minister husband, Frank Besant, and Annie Besant's early rejection of the Christian idea of "Atonement" set the stage first for her Atheism and then her Eastern orientation which made her blind to the stature of Rudolf Steiner. One can only wonder how differently the world might have been if Besant had grasped who Steiner really was.

The book is well researched and documented and this review has only been able to touch upon a few of the highlights.

Stephen may be contacted at seusher@sbcglobal.net
REPORT ON ECONOMICS CONFERENCE 2012
September 21 – 24, 2012, Neuchatel, Switzerland
By Jesse Osmer

Jesse Osmer, son of Daniel Osmer, is a member of the Social Sciences Section; he lives in Arlesheim.

The Economics Conference is a standing conference within the Social Sciences Section of the School of Spiritual Science; the Economics Conference endeavors to understand business, finance and economics on the basis of Rudolf Steiner’s economics course and other writings. The theme of the 2012 Conference was “Overcoming the separation of the money market from the goods market.”

To begin, Marc Desaules presented an overview of Rudolf Steiner’s three lectures on Christian Rosenkreutz given in Neuchatel in 1911 and 1912 where he spoke about the 13th, 15th, and 17th centuries. This presentation provided a backdrop for the remaining three days and illustrated the tremendous challenge facing humanity today, namely, how to establish a true understanding of current economic phenomena that gives rise to an economic science both theoretical and practical in nature. The Economics Conference is a small start in this process and encourages anyone interested in contributing towards this task to become involved.

We went on to look more closely at some of the key themes Rudolf Steiner presented in his Economics Course. These included money creation, lending without collateral, and donations. We also touched on the question of how true pricing rather than inflation targeting (price stability) could provide the basis for monetary policy. Through this research, we began to formulate propositions to be used as a new practical foundation for economic science. [See Steiner’s fourth economics lecture, “Division of Labor and Creation of Values” (July 27, 1922)].

An example of this is a proposition for money creation worked on during the meeting. A work-in-progress, in essence it reads: Money creation takes place when a request for credit (from anyone) receives a positive answer, because his inner response leads him to act as if he has money. We then moved on to look more deeply into the significance of lending capital without collateral or providing ‘personal credit’ and the empowering effects it might have on individual initiative. In contrast, collateralized lending connects humanity too strongly with the material plane, creating a short circuit by uniting capital with the earth rather than with human creativity, which is capital’s true natural cover. While seemingly impossible in today’s circumstances, it is urgently necessary for humanity to take this step away from collateralizing loans if it is to stand on stable economic ground.

From this, a second proposition on true lending arose, also a work-in-progress: Once capital has arisen and is visible as money, lend it without collateral on condition that the borrower meets the needs of others and has a financial plan.

The third topic that occupied us was the need to free up the capital that is currently dammed up in ‘land’ with only a trickle making its way to provide for human needs. One part of this dam is located in a seemingly strange place, namely, in foundations, where capital comes to rest in the markets and only the interest on it is used each year to support research, education and new initiatives. While funding such work is highly commendable, the next step for foundations to take that will enable them to be even more effective in their mission is to spend out their capital. If this is not done, this capital will continue to be held back and serve the interests of the capital markets rather than humanity at large. When foundations begin to spend out their capital, they will be moving in the direction Rudolf Steiner indicated. [See Steiner’s sixth economics lecture, “True Price” (July 29, 1922)].

Our questions naturally led to looking to our own affairs, and as such within the Anthroposophical Society itself and re-envisioning how its finances could be more directly based on the indications that were given at the Christmas Foundation meeting in 1923. To that end, we looked at the fixed membership fee required in the statutes, yet the total freedom in how it is collected by each national Society and its branches. We also looked at the problem created when one or a few individuals are responsible for managing the receipt or distribution of large donations. The need became apparent to find a structure to help mitigate the self-centered tendencies that naturally arise with such decisions. The idea was considered to have associations of people or institutions manage such decisions, thus creating a surrounding awareness—a periphery—that would serve as way of seeing one’s own consciousness. This is an aspect that will be important to overcome the separation of the money market from the goods market.

The next Economics Conference meeting will take place in Montreal, Canada at the end of June 2013. For further information and to stay in touch with this work please visit http://www.goetheanum.org/

Jesse may be reached at jesse@lilio.com
WHAT MEMBERS ARE DOING

In the Spring 2012 newsletter we heard from a number of Section members about themselves and their work. How inspiring (not to say purely informative) to hear what others are feeling and doing and thinking. Perhaps we can continue such sharing on a regular basis. I hope so.

From Charles Baldwin
June 9, 2012

A word of thanks is in order for the last newsletter from the Social Sciences Section. The contribution from Gary Lamb on the relation of the threefold human organism to the threefold social organism is timely and illuminating for my work here in Oregon with education reform and economic development policy. It is especially timely in these times when business and policy plutocrats are beating the drums for more math and science funding at the cost of courses in the humanities and the arts. Innovation without conscience and commitment to social responsibility will be the result.

Then there are the responses to the request from Claus Sproll about current activities and areas of research. Related is the dialogue started by Chris Schaefer after the Occupy Movement became National news. All of the responses about personal involvement are encouraging, but the contributions of John Beck are especially helpful for me. He cautions us not to become too abstract or intellectual when discussing ideas about economic and social reform. Starting at home and showing your values by example are good suggestions too.

For our part, Sunny and I collect rainwater, raise as much food as we can biodynamically (and share it with others), try to remain conscious of our consumption patterns and social responsibility, solicit the views of others, speak about child and human development from our background with Anthroposophical whenever asked, encourage people around us to think beyond the media, bank with a socially responsible bank (One Pacific Coast Bank), and contribute what we can to policy dialogue in Oregon. Nothing likely to alter the course of events in the world, but a contribution nonetheless.

Best,
Charles and Sunny Baldwin
( somerset.baldwin@gmail.com )

From David Schultz: Continuing Work of the Berkshire Social Sciences Section Group

Our next Social Science Section Meeting will consider "The After-Image, Capacity Building, and Leadership in the 21st Century: The Threefold Commonwealth and the Constitution of Washington."

About 12-14 Section members will meet for a Presentation, Discussion, Conversation, Artistic Activity, Meeting Review, and Future Planning -- with a mid-day break for lunch. We will meet on October 28th at Nancy and John Root, Sr.’s home. Members come from the greater Harlemville, Copake, and Great Barrington areas with a few of us travelling further distances from Amherst, MA, Ithaca, NY, and western CT.

We have been working together for three years and may now have done sufficient inner work and relationship-building to utilize the Reverse Ritual and a variety of Spiritual-Scientific practices in examining Steiner’s remarks to Pfeiffer as described in a talk by Ehrenfried Pfeiffer:

Dr. Steiner once said, “If one wants to erect a threefold commonwealth, the American Constitution could be used as a model of a constitution of such a commonwealth.” . . .

I remember I stood there myself during those discussions about what he [Steiner] called the American Constitution of Washington... He always said, “The Constitution of Washington
could be the basis upon which we now could build the Threefold Commonwealth, if we could only find one territory on earth which is willing to accept it."


David may be reached at kdschultz49@hotmail.com

IN MEMORIUM

Tim Smith

November 17, 1941 – March 1, 2011

Tim Smith was one of the true free spirits of the Social Sciences Section. Tim was a Professor of Geography at Cal State Northridge and was constantly creating new ways to present multiple world views. He included Anthroposophy and threefold ideas where he saw that it fit. And since Tim was very flexible in his teaching, Anthroposophical ideas emerged more and more often as he matured.

He showed a great interest in what young people were thinking and liked to listen as much as contribute. Tim Smith spent a lot of time working with the poor and underprivileged. One of the many ways in which Tim was able to help the world was with gangs and gang members. He spent much volunteer time in the Legal Realm, the Economic Realm, and the Spiritual Cultural Realm with many members of Homies Unidos which brought healthy alternatives to gang life in East L.A.

Tim was a great one for encouraging the young and all of God’s children to develop their gifts and serve our world. He was a good man.

Shawn Sullivan
ANNOUNCEMENTS AND OTHER MISCELLANY

Public showing of documentary film, *The Challenge of Rudolf Steiner*

Friday evening, 6 pm., **November 16th, 2012, Sebastopol Masonic Center.**, $8 - $10 at the door.

There will be an introduction by Chris Benziger of Benziger Family Winery in Glenn Ellen, Sonoma County. Chris and the vineyard make an appearance in the documentary. And to liven things up Solid Air (Sam and Allegra) will be filling the air with melodious notes at 6PM.

A Benefit for Sonoma County Youth Financial Literacy and the Economics Section of the School of Spiritual Science.

Further information: Daniel Osmer, Daniel@sciencebuzzcafe.org .

Radical Anthroposophy: Paper Available from Joel Wendt

*From Joel:* I had planned to attend the AGM, but at the last minute was not able for a complicated set of reasons. I had also planned to have a display in the Vendor Room, which I was still able to do with the help of Cynthia Chelius. I sent my display by mail and it was set up by one of her helpers. The display in the Vendors Room included books I and another had published, as well as a handout: Radical Anthroposophy.

The Vendor's Room was not on the same floor as the general traffic and Cynthia reported to me that a lot of those attending the AGM never made it to the Vendors Room. 56 copies of my handout did disappear from my display table. Since this was my contribution, I have added it as an attached file here, in case you wanted to include it in the Newsletter. As a handout it was one page, two sided.

NB: Though not published here, copies of Joel’s paper are available for the asking, from myself (kristen.puckett@gmail.com) or Joel (hermit@tiac.net)

Members of the Collegium of the
Section for the Social Sciences in North America

*We welcome comments, suggestions, conversation; feel free to get in touch*

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September 3, 2012
Dear Friends,

Peter Selg recently spoke of the way that Rudolf Steiner closed the Christmas Conference. Rudolf Steiner simply asked the people to bring their healing forces into the world. He said this to all of the participants. We all have healing forces to bring to the world.

Are you? Am I? Are we?

Best wishes and love, Shawn