

Anthroposophical Society in New Hampshire



Easter Morning by Ninetta Sombart

Easter 2019 Newsletter

Rudolf Steiner's Soul Calendar Verses

When from the soul's deep ground
The Spirit turns to the life of
worlds
And beauty wells from widths of
space,
Then from the farthest Heavens
flows
Life's strength into the human
form
And weds in mighty working
The Spirit's being to the life of
man.

Easter Mood

When from the world's wide realms
The sun speaks to the human mind,
And joy from depths of soul
Unites with light in gazing,
Then thoughts from selfhood's
sheath
Stream into far spread spaces,
And dimly bind
Man's being to the Spirit's life.

Into the outer world of sense
Thought power its own nature
loses;
Once again the spirit worlds
Light upon their offspring, man,
Who needs must find his source in
them
Yet fruit of soul
Within himself.

The great Easter date controversy

I have decided that, out of all the material that has been circulating concerning the date of Easter, that the recent email from the Kolisko Institute can stand for the whole question. It is therefore copied below. I look forward to receiving any results of plant germination experiments that they run and will happily share these results with anyone interested.

From the Kolisko Institute:

Dear Friends,

We are grateful for all the responses that we have received to our initial communication about the so-called Easter paradox.

Having received a truly helpful pointer from our anthroposophical friend and observational astronomer/star lore historian, Mary Stewart Adams (thank you again Mary), Mark and I have decided to rethink and rework the problem and we would like to share these results with you.

To remind ourselves, the Easter formula consists of designating Easter as the first Sunday after the first full moon after the spring Equinox.

So let us take this one step at a time. The formula begins with the requirement that spring is starting. What that means-there is not much disagreement here-is that the Sun has crossed over the celestial equator, north of it, so that after that movement, when a roughly equal length of the day and the night occurs, the days will become longer and longer as the Sun moves towards summer. This equinox passage can easily be determined astronomically and it happens sometime on either March 20 or 21.

The second part of the Easter rule is the full moon which now has to follow this spring Sun.

We are touching here on the crux of the problem. Understanding this part of the problem has been very new to us also and we hope that by sharing our work with all we may help others also in solving the so-called Easter paradox problem.

The vital question here is, surprisingly enough, and strangely enough as it may first sound: Which is the full moon that corresponds to the spring Equinox Sun that has just arisen above the celestial equator?

Once one knows the answer, it really seems self-evident and logical. The full moon that corresponds to this sun must be a moon that is full and has just gone under the celestial equator. Simply put it cannot be a full moon that is still above the line of the celestial equator because then the straight line going from it to the Sun would be going to a sun that is still under the celestial equator, meaning that it corresponds to a Sun that is before spring.

It turns out that the facts this year are that the declination of the full moon on March 20 (a full moon that follows by four hours the Sun of the spring Equinox) is still about 4° above the celestial equator and thus, as stated above, must belong (as a full moon) to a previous Sun, not the Sun of the spring Equinox. This particular full moon of March 20th will go "South", i.e. below the celestial equator line only on March 22 by which time it is not full anymore. As Mary Stewart Adams put it in an email to us, the full moon of March 20th is still more of a "rival" to the new Sun rather than a "witness".

It is only the moon of April 19 (which appears now significantly, and if I may say so gloriously, on Good Friday, April 19) that is the full moon that is clearly under the celestial zodiac and reflects the spring forces of the arisen Sun.

There is one more cardinal point to make here - without going into all the details (which we have however calculated ourselves in painstaking detail). The moon of March 20 is still right at the end of the tail of the constellation Leo-incidentally, has to be because this Moon is still above the celestial equator line-and thus it is not in the constellation Virgo as the full moon before Easter. The full moon in Virgo will be right under the star Spica on 19th of April.

For all of us, and especially for anthroposophical doctors, this Pisces and Virgo Axis is of real significance. Rudolf Steiner points out for the first time in a lecture of November 25, 1917 that this Axis is the Axis "of the Good", of healing.

As the morning moon begins to wane again in the time before Easter it forms a chalice into which the healing forces that have become manifest in the sky in the Axis of the Sun and the Moon, the Grail forces, can unite themselves with the Powers of the Risen Christ and become manifest all the way into the egos of the human beings on the Sunday of Easter.

Based on the above we have decided to celebrate Easter on April 21st of this year.

However, we will continue as announced to do our germination experiments and will be interested to see what observations can be gleaned from the behavior of the etheric world of the plants.

Wishing all an intense connection with the Easter forces,

Ross Rentea MD and Mark Kamsler MD

From: Easter by Friedrich Benesch, Floris Books

Verse from Rudolf Steiner:

Sun, thou radiance-bearer,
The power over matter of thy light
Conjures life out of the earth's
Immeasurably rich depths.

Heart, thou soul-bearer,
The spirit power of thy light
Conjures life out of man's
Immeasurable inner depths.

When I look at the sun
Its light speaks radiantly
Of the spirit who walks
Through beings of the world with mercy.

When I feel in my heart,
The spirit speaks its own true word
Of man whom he loves
Through all time and eternally.

Looking up I can see
In the sun's round brightness
The might heart of the world.
Looking inward I can feel
In the heart's warm beat
Man's sun ensouled.

In this verse, the inner identity between heart and sun, man and cosmos is expressed.

If we now try with due reverence to penetrate the Christ being, the cosmic ego or 'I' through the sun metaphor, what do we find?

Is it not the case that an 'I' is real when there is a continuous activity going out from it into the world, when it is acting and creating? Conversely, it is only an 'I' in the moment when enriching experiences come into it from the world, enlarging and amplifying it. In the relationship between 'I' and world, world and 'I', we see the first two basic processes of the ego.

The 'I' can also be orientated towards the spirit and impart something to it; conversely inspiration from the spirit can work into the 'I'.

But the 'I' to genuine must meet and be met by brothers and sisters on an equal footing, so that the relationship of 'I' and 'I' can arise.

Finally, we find the interaction from the world *through* the 'I' to the spirit; and from the spirit, *through* the 'I', to the world.

Summing up, there are seven relationships: from the 'I' to the world, from the world to the 'I', from the 'I' to the spirit, from the spirit to the 'I', from 'I' to 'I', from the world through the 'I' to the spirit and from the spirit through the 'I' to the world. In these seven basic transactions the life of the 'I' is realized.

These processes resemble those on the sun. It is characteristic of the sun that it absorbs what streams into it from its surroundings, transforms it and sends it out to the planets which ray it back into the sun, whence it is radiated to the earth and then back to the sun and finally returned to the fixed stars from where it originally came.

Mankind is still only on the way to understanding how to develop the 'I' in this complete sevenfold manner. Yet such an 'I' was once a man on earth. Since then it has lived with us on earth as the 'I' of the resurrected one, the perfect divine-human sevenfold ego of Christ.

In St John's Gospel we find the revelation of this sevenfold 'I' in the seven 'I am' sayings.

'I am the bread of life.' Once could also say, my 'I', the true 'I' is in the first ray of Christ's being, the bread of life. The 'I' gives nourishment to the world.

The second saying 'I am the light of the world' does not refer to ordinary light, which is sunlight become external. The light that radiates from the 'I' of Christ is the consciousness of his union with the Father. From the Father through the 'I' into the world streams the light that I am.

The Christ being has not left us in the slightest doubt as to how 'I' and 'I' are related to one another. He came into the earthly world as a human being and he lived among men as a human being. He said to his disciples 'No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends....' The sun 'I' of the Son becomes brotherly when it comes in contact with the egos of other men and pervades them. This great 'I' is the door from 'I' to 'I'. Whoever does not come to the 'I' through the 'I' is a thief.

Closely linked with this is the saying of the Good Shepherd. Human egos are in the world. Inasmuch as the Christ 'I' accompanies them, it guards them and helps them to come out of the world, each to his I. Just as the Christ ego in the bread gives life to the world, it radiates as the Good Shepherd from the world into the ego---and from the egos of human beings to his 'I'.

The following 'I am' sayings are related to the resurrection. One of them is spoken at the raising of Lazarus. 'I am the resurrection and the life.' As soon as the 'I' awakens to the spirit there follows the movement towards the spirit; the 'I' awakes and becomes radiant, the 'I' itself becomes spirit and is united to the spiritual---the human 'I' in Christ's ego. The resurrection in the 'I'; the 'I' itself is resurrection.

Then in the farewell discourse comes, 'I am the way, the truth and the life.' The way is from without inwards, the spiritual working upon the 'I'; the truth shies forth in the 'I' as spiritual reality; and finally, the spirit will live in the 'I'. In the last saying we considered the 'I' that would live in the spirit, now we are concerned with the spirit that will live in the 'I'.

The last saying speaks of the Father as the vine-dresser and the Son as the true vine, the human egos are the branches. If they remain attached to the vine they produce spiritual fruits. The world is a vineyard and what enters from it into the 'I' in the right way is so transformed that it can be given back as fruit, indeed the whole world can be returned to the Father from whom it issued. From the world, through the I, to the spirit, to the Father.

The 'I' of the Son travels in majestic inner movement over the earth as the sun. Who is the Son himself, if the 'I' of the Son is such that life pulsates from him to the world and from the world to him, that life breathes from him to the spirit and back to him, and that life comes from brother and sister to brother and sister, from 'I' to 'I', and finally that life flows from the spirit through the ego to the world and from the world through the ego to the spirit? Christ has not given a direct answer, but he has summed up the being of the divine sun nature in the dynamic process of the sevenfold movement of the ego.

'As the Father has loved me, so have I loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love' (John 15:9f). The Father in me, I in the Father, I in you and you in me. This 'in me', 'in him', and 'in you', is not absolute static being but bears within it the attributes of Christ's names. For the names of Christ are themselves the revelation of 'I': the Son; the Word; the Lord; the Anointed---the Christ; the Savior; the Sacrificial Lamb. When we let these names speak to us he reveals himself as the Son born in eternity of the Father; the world creator, the Logos, the Word; the stimulator of the 'I', the lord of the 'I'; the penetrator of the human 'I'; the Savior, the healer of the world; the one who is continuously sacrificed.

The more spiritually we understand the sun, the better able are we to understand the sayings about the 'I' in the Gospels, the more closely sun and Gospel are drawn together. Goethe sensed closeness in his veneration but he still placed them side by side. The sun is the corresponding body of the Son, the Son is the true spirit of the sun.

.....This wide universe was not then as it is today. If one were on the sun today one would see the twelve constellations of the zodiac. But they were not then present in this external form. Indeed there were twelve beings who spoke their words out of the depths of darkness. What were these words? These were words (and 'word' is really a inadequate expression) that spoke of ancient times. These were twelve world initiators. Today, in their place stand the twelve constellations of the Zodiac which speak to the soul the unspoken cosmic Word which was formed by twelve voices. While Lucifer had the urge to illuminate everything in order *thereby* to know it, Christ gave himself up to the hidden primeval word and took it completely into himself. The mystery of the universe was united with Christ's soul. Christ's receiving the primeval Word contrasts with proud Lucifer's rejecting the Word and wishing to establish everything with his own light.

This is a spiritual image of the sun-ego of the Son of God. Everything is concentrated here, everything radiates out from here. Because Christ is devoted to the Word of the spiritual beings he becomes the bearer of the Logos, becomes the Word himself.

If we want to experience the power of Christ not only as Lord of the sun but also as Son of the Father God, then we may discern the sevenfold ego unified and centering its divine activity. It is the most profound power of the divine that would unite with the most profound power of man. It is love in which the true sun being of the Son moves.



Calendar of Events

Sunday, March 24th We will hold an Offering Service at 10am in the Garden Room. Anyone over the age of 14 is welcome to attend. An indication that you intend to come would be appreciated: groh.alice@gmail.com

Thursday, April 18th David Lowe will give an Art History talk, 7:30pm in the Garden Room.

The Last Supper and the Legend of Judas

The Last Supper leads us forward to the central Mystery of Christianity and the impulse it brought to Earth evolution; the personality of Judas leads us back to the beginnings of ancient Greece and to a central motif of our own culture.

Leonardo's celebrated painting of the Last Supper is now only a thin shadow of what it was originally. However, it is still possible to reconstruct what was once there with the help of our imaginations. The Legend of Judas which Leonardo almost certainly knew gives us an insight into what Leonardo was trying to depict in this painting. It also leads us to understand why the painting still has such a powerful hold on people, even on many people for whom it has no religious significance. And finally, it can help to clarify some of the powerful impulses of soul and spirit that are working in our own time.

Friday, April 19th Luigi Morelli will join us in the Garden Room at 7:30pm to share his explorations of *Threefolding and Food Networking in New England*.

"I would like to present what it means to shift from representative to participatory democracy, from government to governance. It's a paradigm shift from dualistic thinking to a thinking that encompasses polarities. An example of this is the work of "socially generative networks" dealing with state and regional food systems in New England (Farm to Plate in VT, Food Solutions New England, Farm to Institution New England).

I have explored these matters with some fellow travelers whom I have met and collaborated with, and who have inspired me to the point of deciding to be on the road for four months to meet with change agents who are doing wonderful work all over the country. It's true we are mired in a stalemate of partisan politics at the national level. Apparently, things are not all that bad in many places at the local, state and regional levels, where people are deciding to take things in hand when traditional authorities have given up.

I would like to present a 30-40' powerpoint of my research in progress, particularly about a whole paradigm change that is articulated at three levels:

- *multi-sector reality: what happens when you add the reality of civil society to break the stronghold of the government / big business alliance, moving in the direction of threefolding*
- *multi-stakeholder reality: what happens when everybody concerned meets at the negotiating" table to craft lasting solutions that have everybody's buy-in; increasing the reach of participatory democracy*
- *multi-scale reality: what happens when we work through socially generative networks to address any number of issues and bring effective change at a variety of scales (local, regional, national) simultaneously. I will offer examples of these. See a couple here:*
- <http://smallfarms.cornell.edu/2013/01/07/doubling-local-food-in-vermont/> and
- <https://y2y.databasin.org/articles/3758fcf96d1044f18b43394a3054538e>

Sunday, April 21st Easter Sunday - We will hold an Offering Service at 10am in the Garden Room.

Tuesday, April 23rd David Lowe will give an Art History talk, 7:30pm in the Garden Room.

Egyptian Culture and Modern Culture

In what way is modern culture a repetition of Egyptian culture? In presenting the different periods of cultural development Steiner often emphasized the relationship of our own developing culture to the long period when Egypt was the major power in the Mediterranean. Looking at art in Egyptian culture helps us see the way their consciousness comes to express such historical developments as the origin of the personality and why the image of the Sphinx still has such a powerful hold on our imaginations. We will also try and understand why they depicted beings with human bodies and animal heads.

Thursday, April 25th David Lowe will lead a museum walk at the Museum of Fine Arts, Boston, showing us examples of both Egyptian and Modern Art, making comparisons. Please meet at the front entrance to the museum on Huntington Avenue at 7pm. You are responsible for your own museum entrance fee. A donation of \$10 to David would also be appreciated. RSVP to groh.alice@gmail.com

Sunday, April 28th David Lowe will give an Art History talk, 4pm in the Garden Room.

Turner and the Lost World of the Elementals

Turner includes depictions of elemental beings in many of his paintings. However, the way in which he depicts them changes as he matures in his approach to painting and in his understanding. The change is partly in relation to the increasing materialism of the nineteenth century when human beings lost the ability to consciously experience the elementals. In the face of this Turner felt it a necessity to educate people into an understanding of the elementals, and how to see them. He did so particularly through his studies of atmospheric conditions. Rudolf Steiner gives an exercise for strengthening our connection with the etheric that is also based on such observations.

Monday, May 6th Joan Sleight from the Executive Council at the Goetheanum will meet with Members of the School for Spiritual Science. 7:30pm in the Garden Room. Blue cards required. See attached flyer for details.

Please RSVP to groh.alice@gmail.com

Tuesday, May 7th John Bloom, General Secretary for the Anthroposophical Society in America along with Joan Sleight will host an evening for Society members and friends to engage in lively discussion about the issues of our day and what Anthroposophy may contribute to their understanding and development. See attached flyer for details. All are welcome---bring your friends! Refreshments served. 7:30pm in the Garden Room, Groh Farm