

Anthroposophical Society in New Hampshire

Michaelmas Newsletter

2022



Neri di Bicci, circa 1480
The Fall of the Rebel Angels and St. Michael Fighting the Dragon

Rudolf Steiner's Calendar of the Soul

Verses for the weeks before, during and following Michaelmas:

Verse 25

*I may now truly be myself
And far and wide shine
inner light
Into the dark of space
and time.
All nature now inclines
to sleep;
But deep within the soul
should waken
And waking, bear the sun's
warm glow
Through winter's surging
cold.*

Verse 26 Michaelmas

*Oh Nature, your maternal
Being,
Is borne within my active
Spirit;
And my fiery power of will
It toughens my spirit
striving
That sense of self may be
engendered,
To bear myself in me.*

Verse 27 Autumn

*Deep within my being's core
A prophetic longing stirs,
To find myself in
contemplation,
A gift of the summer sun,
a seed
Which in the mellow warmth
of autumn
Lives as source of strength
within my soul.*

Here is a version of a well-known quotation from Rudolf Steiner, in a longer format and discovered amongst the papers of Trauger Groh (and perhaps the English translation is also by him). Unfortunately, there is still no reference to date nor location of the quote. Perhaps it shall have to remain a mystery!

Whatever may come, whatever may happen, even if I do not know it, I cannot change it through fear. I wait for it in total quietness of soul, in complete stillness of the soul, like the stillness of the sea. With angst and fear we hinder our development. Through the waves of angst and fear we rebuke what wants to come to us in our souls out of the future. Trust in what we call the Divine Wisdom, in all that happens. The certainty that all that will come, has to come, and that it will have its good results in some way. To create this mood in words, in feelings, in ideas, is the mood of trust that should become our prayer. This is what we have to learn in the present:

*To live in pure trust,
Without life security,
With trust in the permanent help from the spiritual world.
Truly there is no other way today,
If we shall not lose all courage.
We have to call on our Will and on our inner wakefulness,
Every morning and every evening.*

Rudolf Steiner

This is the Michaelmas verse that was given by Rudolf Steiner in his last public address on September 28, 1924. Commentary by Sergei Prokofieff follows, out of his book entitled The Michael Mystery, Wynstones Press, 2015, chapter 4,
The Michael-Imagination as a Revelation of the Michael-Mystery.

Springing from Powers of the Sun
Radiant Spirit-powers, blessing all Worlds!
For Michael's garment of rays
You are predestined by Thought Divine.

He, the Christ messenger, reveals in you—
Bearing mankind aloft—the sacred Will of Worlds.
You, the radiant Beings of Ether-worlds
Bear the Christ-word to man.
Thus Michael appears, the Herald of Christ,
In the thirstily waiting souls,
To whom your Word of Light shines forth
In cosmic age of Spirit-Human.

You, the disciples of Spirit-knowledge,
Take Michael's Wisdom beckoning,
Take the Word of Love of the Will of Worlds
Into your souls' aspiring, actively!

".....We start with the first verse.....These four lines lead us directly into the Sun-sphere of Michael, and simultaneously into his supersensible school in the region where the instruction was given. As we have already seen in his many descriptions of the Michael-School, Rudolf Steiner refers to the fact that not only human beings—who in their life between death and rebirth were predestined to shape the coming Michael-epoch on earth—but likewise many entities of the spiritual world also took part in this instruction by Michael.

Who are these beings? Rudolf Steiner mentions them over and over again in his lecture dealing with the Michael-School. First, there are a large number of elemental beings; then there are also spirits of the Third Hierarchy who also belong to the Michael-stream in the spiritual world, and due to the Cosmic-will of Michael they work in the evolution of humanity. These entities are those *spiritual* beings that were called upon at the behest of Michael to be present at the Christmas Conference for the found of the new Mysteries on earth, and to help guide these Mysteries since then. Rudolf Steiner repeatedly makes reference to all these spiritual powers that are subordinate to Michael in the same way that Michael follows and serves the will of Christ.

.....Rudolf Steiner states in this regard: "All the discarnate human souls that belonged with Michael participated in that great school which ran its course supersensibly in the 14th, 15th and 16th centuries. All those beings from the Third Hierarchy—the Angeloi, Archangeloi, Archai—and numerous elemental beings who belonged to the Michael-stream, participated" (GA240, August 27, 1924).

What is stated here can explain a further riddle for us. It is linked with the coining of the expression "spiritual forces", which Rudolf Steiner uses several times in connection with the esoteric nature of the Christmas Conference. Thus in May of 1924 in Paris, he speaks about the "forces of the alliance that we were permitted to bring about with good *spiritual* forces" (GA260a, May 23, 1924), so that in future times the anthroposophical movement could be protected from all attacks by the opposing powers. Then in Arnhem (where many of the Karma Lectures took place) he says that, following the Christmas Conference, "those *spiritual* forces which guide the anthroposophical movement in the spiritual world now come to meet with a (still) greater generosity, with a higher benevolence...with that which flows through the anthroposophical movement"(GA 260a, July 18, 1924). Rudolf Steiner likewise mentions in this regard that at the Christmas Conference, these forces "*were given a promise*" by him personally and that "*this promise....will be fulfilled in an unbreakable way*"(ibid). (Footnote to this quote from the back of the book: It is not without significance that in the same lecture Rudolf Steiner moreover speaks of the "unbreakable agreement" between Platonists and Aristotelians in the spiritual world in regard to the end of the twentieth century.)

.....If on this basis we now consider the first verse of the Michael Mantra, we find—delicately indicated—that here the entire host of Michael in the spiritual world is addressed. "Powers of the Sun"—we find ourselves in the Sun sphere with these words. From the beginning, we deal with those paths that are linked to the Sun-kingdom of Michael. Next in turn, something else is linked that 'has sprung up", and has to do with the plant-kingdom. Naturally, there are no plants on the Sun, but there exist elemental spirits that moreover reveal themselves in certain earth-processes. Out of the Sun-powers originate what "springs forth"—hence the various elemental spirits who now participate in the Michael-School.

On the next stage a radiant quality is fitted in. This is a quality of the Angels. All appearances of Angels bear a power of radiance in them. But here in the spiritual world, we deal only with Angels that belong to Michael's kingdom and that have gone through his supersensible school.

Then there appear still higher spiritual entities who even work in a "world-blessing" manner. These are the Archangels who participate in the Michael-School. They have the task of intervening formatively even into

the karma relationships of human beings. They are to bring the new grace of the Christ as Lord of Karma to all human beings, quite in accord with the lines from the second part of the Foundation Stone Meditation:

"For the Christ-will holds sway in the circumference,
Blessing souls in the rhythms of worlds."

(GA 260, December 35, 1923)

At this point, Christ Himself works in the spiritual world through the circle of twelve Archangels.

(Note 6 from the back of the book: "This reality stands as a primal image behind the imagination of the twelve Bodhisattvas in the Buddhi-sphere (see on this in GA 116, October 25, 1919). And behind each of them stand an Archangel (see GA 110, April 16, 1909-II). Within the Third Hierarchy, the Archangels are above all connected with the Christ (the Archai with the Father, and the Angels with the Holy Spirit").

All these hierarchical beings are part of the 'radiant garment' of Michael, his cosmic aura, in which he, 'the Teaching One', appears in his supersensible school in the midst of the Archai, Archangels, Angels and elemental spirits or—in the verbiage of the Michael-meditation—in the accompaniment of the *spiritual powers*, the *beings blessing worlds*, the *radiant beings*, and the *elemental beings* who have sprung forth from the Sun.

....For, it is the "Thought Divine" itself, meaning the cosmic thoughts of all nine hierarchies, who together form and represent cosmic intelligence. They have brought it about that a number of entities of the Third Hierarchy participated in the supersensible Michael-School, and in so doing became the celestial 'garment' of Michael in which he works since the beginning of his contemporary regency on earth. Therefore, they can be designated in the plural as "Spirit-powers" who guide the anthroposophical movement in the higher worlds.

Having become acquainted in this part of the verse with all the beings that belong to the Michael-School, there follows the communication concerning the content of their instruction which, however is limited in the meditation itself only to the most essential elements and summed up in the next two lines:

"He, the Christ-messenger, reveals in you--..."

Now, Michael stands before us as the radiant heavenly teacher of his Sun-School, and in it his instruction begins that he offers to all of whom mention was made earlier, including human souls that belong to it. Principally, he refers to what must definitely be effective in his instruction pervading all of it, namely:

"Bearing Mankind aloft—the sacred Will of Worlds."

....It can be said that in two lines of the second stanza, we have in abbreviated form—something that is only possible in mantric speech---a summation not only of the instruction by the supersensible Michael-School, but likewise what was to be brought about in those beings who participated in the instruction of the school. That in turn was an actual spiritual communion with the Cosmic-will of the Christ, transmitted as if from a heavenly high-priest. That would be his Sun-messenger.

A subsequent step on this newly begun path is contained in the next two lines of the second verse:

"You, the radiant Beings of Ether-worlds

Bear the Christ-word to man."

Now, we no longer find ourselves in the lofty Sun-sphere but in the "Ether-worlds" that directly adjoin the earth. What variety of beings is effective here? Here, they are designated as 'radiant' beings, something that points to the Hierarchy of the Angels. In the first verse, they reveal themselves in the Sun-region as 'radiant'. Now, while Angels appear in the spiritual circumference of the earth in the same quality of radiance, they, however, find themselves already in their own region, for their field of activity is chiefly the 'ether-worlds' in which they come closest to the terrestrial, earthly, world in order to be in a position to fulfil their manifold tasks in regard to earthly human beings, and in obedience to the direction by higher hierarchies.

Today the etheric Christ works in this sphere as well. And what is more, He Himself passed through this angelic kingdom in the middle of the 19th century inasmuch as He fulfilled the second supersensible Event of Golgatha, in consequence of which His appearance in etheric form was called forth beginning from the twentieth century onward. Rudolf Steiner describes it like this: "Thus, the Christ-consciousness can be united, beginning in the twentieth century with the earthly consciousness of humanity, for the dying away of the Christ-consciousness in the angelic sphere during the nineteenth century signifies the resurrection of the direct Christ-consciousness in the earthly sphere, meaning the life of the Christ will be sensed more and more

beginning from the twentieth century onwards in the souls of human beings as a direct personal experience" (GA 152, May 2, 1913).

.....With the line, "You, the radiant Beings of Ether-worlds", the entire hierarchical surrounds of this cultus, but primarily the Angels, are being called. Now in the second line of the second verse, the most essential aspect of this cultus comes to the fore, namely that in it (though at first still in the spiritual world) the new Christianity was established. What this new Christendom is to become for human beings on the earth is then found in the fourth and final line:

"Bear the Christ-word to human beings."

The Christ-word, the etheric word, the words of the etheric Christ, must be borne by the Angels into humanity—by the 'radiant Beings' of light that belong to the Michael-stream. For, only this Christ-word can awaken the Christ-consciousness in human beings today, whereby the new Christ-experiencing can become a quite personal inner event in the human being.

In the booklet *Spiritual Guidance of the Individual and Humanity*, Rudolf Steiner speaks of the Angels who were involved in the guidance of the ancient Egyptian civilization long ago and—in contrast to other Angels—fully and completely accepted the Christ-impulse later on; and this is the reason why in our time they can bear spiritual science into humanity. This means that today these Angels bring Anthroposophy to human beings as a gift of Michael, and with that they avow that they are connected with Michael and his stream. Concerning this contemporary function of the Angels who today work in accord with Christ and Michael, Rudolf Steiner signifies nothing less than an acknowledgement of the fact that supersensible entities (the Angels) who have guided humanity (during Egyptian times) continue their leadership in such a way that Angels find themselves today under the guidance of the Christ" (GA 15, Chap. III). "And just as in our age, the same great teachers (the Angels) are the ones who already guided human beings in the Egyptian-Chaldean culture, so will they moreover be the ones who guide human beings upwards to a beholding of the Christ in the twentieth century, as Paul beheld Him. They will show human beings how the Christ not only is effective on the earth, but spiritualizes the entire Sun-system as well" (ibid).so that this could actually take place, the Angels in the supersensible cultus who were connected with Michael had to learn more than anything else "to bear the Christ-word to human beings so that we human could learn a new Michael-Christ language from it;" Christ-words in Michaelic form which are accessible to the free forces of cognition in every human being.

What this signifies is described by Rudolf Steiner in the lecture of February 6, 1917, where he first raises the question: "What is Anthroposophy?" And then he gives the reply himself, namely that Anthroposophy is nothing less than a new spiritual language that we learn so that we can converse with the etheric Christ. And today when we pose true heart-questions in this language of spiritual science to the Christ, He will reply to them. ".....We should therefore not merely seek spiritual science as a teaching, but learn to acquire it as a language and wait until we find the questions in this speech which we then may pose to the Christ. He will reply; yes, He *will* reply" (GA 175, February 6, 1917; italics by Rudolf Steiner.)

.....The next verse contains the third stage in the evolution thus far depicted.Now Michael descends from the Sun to the earth and stands before human beings with his "Sun-countenance" which at the same time is the cosmic "Christ-countenance."

"Thus shall the Herald of Christ appear....."

.....He appears to humankind surround by the Angeloi who minister to him from out of the circumference of the second supersensible Mystery of Golgotha; Angels who likewise belong among the followers of the etheric Christ. And He turns

"To the thirstily waiting souls,"

In reality there are many more contemporary souls who seek this Michaelic wisdom, this Michaelic access to the spiritual world, and above all access to the Michael-Christ sphere; a realm that with the help of Anthroposophy we are allowed to enter into, owing to full comprehension of this wisdom. And overall this may perhaps be the only genuine and quite modest task of the Anthroposophical Society: namely to nurture this Michael-Christ message—this Michael-Christ-wisdom—as Anthroposophy so powerfully that it takes hold of the entire human being and shines out of his or her soul even for other souls who seek this wisdom the entire world over. Even if some of these people have not participated in the Michael-School and supersensible cultus, they nevertheless have come down during this Michaelic age to the earth and therefore belong—they only

understand themselves rightly—among those individuals concerning whom the above meditation speaks of as “abiding, thirsting souls” in such an insistent manner.

....Let us follow the course of the meditation further. Michael as the leading Time-spirit now turns directly to all human beings of the present:

“To whom your Word of Light shines forth.....”

“Them” would indeed refer to those human souls who thirst for the true spirit: “your” points to what streams forth from the Angels, the “radiant Beings of Ether-worlds” who are enfilled by the Christ-impulse, and who today stand in Michael’s service and together form his cosmic garment. Michael now gives those Angels belonging to his stream a new task in regard to what in the cosmic cultus as “Christ-word” is to be the basis for the “new Christendom”. What is to be carried down to human beings as cognitive forces in human beings. The cognitive forces referred to here are no longer the regular intellectual head-forces that do not shine. The “Word of Light” represents the forces of transformed thinking that illuminate and bring about a new cognition, through which alone we can understand spiritual science today in such a way that it reaches our hearts and fills them with genuine enthusiasm for true spirit-knowledge.

.....The third verse of the meditation finds its conclusion through the line:

“In the cosmic-age of Spirit-Human.”

One could almost be shocked by this mighty perspective. Not even once have we come close to the Spirit Self, yet here mention is already made of Spirit-Human (Atman). So as to understand this better, we should call to mind that as earthly human beings we only have our “I” available as the highest part of our entity. It forms the inner center of our entire nature. The Angels have no human ego. Their “I” is ‘melted together’ with their Spirit-Self; and the “I” of the Archangels is by now inseparably inked with their Life-Spirit; and the “I” of the Archai already now works out of the “very core connection” of being with Spirit-Human. Michael too as an Archai has his “I” in Spirit-Human. As the one who leads the Sun-region, this is why Michael find himself in a special relationship to the cosmic Spirit-Human of the Christ, whom on His way to the earth Christ left behind on the Sun. “Christ died on the Sun; He died cosmically from the Sun down to the earth; He came down to the earth...After this cosmic death, Christ left the Spirit-Human back on the Sun” (GA 240, August 27, 1924).

Out of the power of this Christianized Spirit-Human, Michael likewise works today on the earth. He thereby has a very special relationship to the Christ, something that places him in the hierarchical totality much higher than what corresponds to his actual stage of development as that of an Archai.

.....Let us trace the meditation further. In its fourth verse it all turns very intimate and moving. Now, Michael turns directly to his earthly disciples, meaning to all true anthroposophists who stand by him and are devoted to him in faithfulness:

“You, the disciples of Spirit-knowledge,

Take Michael’s Wisdom beckoning.....”

In the lecture of 13 January, 1924, which is the first detailed lecture about Michael following the Christmas Conference, we come across a completely new description of Michael. Today, he has become a silent spirit who hardly ever gives directions, references or inspirations on his own, but always waits on what human being *do* with his gift of Anthroposophy. Rudolf Steiner describes this in the following words: “Now, Michael is an entity that actually reveals nothing unless one brings something towards him from the earth based on hard-won spiritual effort. Michael is a silent spirit. Michael is a spirit that is reticent. Whereas the other ruling Archangels are spirits who say a lot—naturally in a spiritual sense—Michael is definitely a taciturn spirit who says little, who at most gives sparse directives” (GA 233a). And that he has to do above all with what human beings *create out of the spiritual*. He lives in the consequences of what human being create. The other spirits live more out of the sources, Michael more out of the consequences” (ibid).

.....And now comes the decisive point. In a single line, the entire path described here—from the Michael-School through the Michael-cultus to the appearance of Michael as Time-spirit before humankind—is summarized with all the tasks and perspectives for his disciples and expressed as the most important challenge for our time:

“Take the Word of Love of the Will of Worlds...”

Where does this Cosmic-will come from that we have already encountered in the first verse? It comes from Christ Himself. This is why it is will that is ‘holy’, and at the same time will that permeates the entire Michael-

School, and because we have attended the Michael-School in the supersensible realm, we may now recall all this. More yet, we must voluntarily and consciously accept this Christ-will into ourselves. Then, mediated through the Michael-School, the Christ-will becomes the "Word of Love" in us, which resounds out of the "Will of Worlds"; out of the Logos itself—a wondrous threefold metamorphosis!

.....Here, we can remind ourselves of Rudolf Steiner's words concerning Michael's light of cognition and Christ's challenge for community-building love, though not in regard to all mankind and the life after death, but as regards our own participation in Anthroposophy.

Likewise in the statutes of the General Anthroposophical Society founded at the Christmas Conference, mention is made of this power of love that reveals itself through Anthroposophy and originates in the Christ's Word of Love. Thus, Rudolf Steiner writes in the introduction of the statutes' first publication : "She (Anthroposophia) opens her founts, and love-borne *human will* can then avail itself of these sources. Anthroposophia enlivens *human love* which then becomes creative in impulses of moral action and genuine social life-practices" (GA 260a, January 13, 1924). In these words we find this mysterious connection between the 'human will' and human love' that forms the foundation for every true anthroposophical action in practical as well as in social life. With that Anthroposophia weds love and will together in the human soul, something that leads to a new inner organ in the human being; first an organ only for perception, and later an organ also for experiencing what corresponds to this process in the macrocosm and what Michael poses as a task for all his disciples:

"Take the Word of Love of the Will of Worlds
Into your souls' aspiring, actively!"

.....All this we must combine with the loftiest aims of our souls, meaning to make this into one of our most important tasks as Michael-disciples here on the earth. The last line of the Meditation speaks about this, challenging us to take up all that has just been stated:

"Into your souls' aspiring, actively!"

In doing so, the designation "aims of soul-work" relates particularly to the forces and karmic recollection of our higher "I", which has cooperated in all the here-described stages of the celestial evolution of Anthroposophy. In the just recently begun Michael Age however, the *earthly "I"* of the human being must receive all these contents at the same time as the highest aims for its life and work here on earth, and certainly not in a passive or dreamy way but in an "effective manner", meaning "to work actively in actual earth-deeds".

On another occasion Rudolf Steiner furthermore communicates the following to anthroposophists concerning the above: "This is actually inscribed in the karma of every anthroposophist: Become a person of initiative" (GA 237, August 4, 1924. What is meant here with "the karma of every anthroposophist" pertains indeed to the content of the Michael-meditation that anthroposophists carry inwardly in their hearts as recollections of their higher "I". With this the entire path through the meditation is revealed as the path of modern men and women to their higher "I", out of which, in accordance with the Michael-Christ-will, all of us must learn to live and act nowadays.

If therefore we are willing to allow our being to be taken hold of by Michael, not just intellectually but so that our entire nature is thereby gripped by the Michael-Christ-will—meaning that our being is penetrated at the same time by the substance of the Christ-word—that substance which is present in the innermost core of the Illuminating Word of Love because Christ Himself is the Word, the Logos—then we are ready to receive what has been stated in this meditation in such a way that the Michael-Christ-will begins to shine in our heads, so that it becomes enwarmed with love in our hearts and unites with the Cosmic Will of Worlds. Then we know what we are called upon to do today as Michael-disciples regarding "Into your souls' aspiring, actively!".

Summing up the entire process, one can present it as follows:

Word of Light—*individual* cognition through Anthroposophy

Word of Love—social forming out of Anthroposophy

Will of Worlds—new working in the world out of which deeds emerge that receive cosmic dimension in Michael's kingdom, because the Christ-will joins actively in them.

The Will of Worlds, which can then be designated as Michaelic deeds in the world, bring out the truly *good* in us so that the entire process depicted above can correspond fully to the concluding lines of the fourth part of the Foundation Stone Meditation:

"That good may become
What we from our hearts would found
And from our heads direct
In conscious Willing.

---S. Prokofieff

From: The Cycle of the Year as a Path of Initiation—an Esoteric Study of the Festivals, S. Prokofieff, section XI The Path of Christ and the Path of Michael in the Cycle of the Year, chapter 5 *The Cycle of the Year as a Social Reality which Unites Human Beings. The Working of the Christ-Being in Social Life*

There is one further aspect of the cycle of the year that needs to be considered here. This is its significance for the social life of mankind. Rudolf Steiner refers to this when he says:

Social Science.....social ideals.....all these things must be fructified, and they will be fructified by what arises within man as he himself again endows the course of the year with a spiritualizing element. For when, in a certain way parallel to the course of the years, one experiences every year as a reflection of the Mystery of Golgotha, one is in turn inspired with social life, social feeling.....If the cycle of the year generally comes to be experienced in such a way that it is felt to be inwardly connected with the Mystery of Golgotha, a real social feeling will be spread over the Earth as a result of placing human feelings within the context of the cycle of the year and of the secret of the Mystery of Golgotha. Then will be found the true solution or at least the further progress of what is called today....the social question.

These words place before us an essential question: in what way can the spiritual content of the yearly cycle, as depicted in the present work, contribute towards the resolution of the most acute problem of modern times, namely, the social problem? The answer arises with full clarity from the fact that in the cycle of the year we are concerned above all with two things: with the sevenfold Path of Christian-Rosicrucian Initiation and the seven principal Christian festivals. In the first case it is largely a matter of the spiritual development of the individual, and in the second of the social interaction of many people, which comes to expression in the common celebrating of the yearly festivals. For if modern Christian Initiation has as its goal the realization of the fundamental formula of the New Mysteries, 'Not I, but Christ in me', then the goal of the socializing impulse of the principal yearly festivals is the fulfillment of the words: 'For where two or three are gathered in my Name, there am I in the midst of them.'

In such a spiritual union in the yearly rhythm of individual and social impulses we may find that we have a firm foundation and a true path towards the solving of the most urgent social problems of both present and future. In the process of bringing to

realization the first formula in modern Initiation, despite the significant strengthening of the forces of one's ego-consciousness one is—if, of course, the spiritual path is being traversed in the right way—very far from becoming shut up I oneself but will, on the contrary, extend one's strengthen ego-consciousness in such a way that, instead of limited, personal interests, it is the interests of the whole of humanity—in as far as the Christ-impulse is working within it—that are encompassed. On the other hand, as one fulfils the second formula in the shared experience of the festivals, one is united with other people and in a certain sense even with the whole of humanity, though without losing sight of the human individual, for who one acquires a greater interest. For in the complete sequence of the annual festivals, what comes ever more to the fore is the gradual emergence and activity amongst mankind of the primordial human-Anthropos, so that the fruit of their being rightly celebrated is '.....the growing together of an experience in and with Christ with an experience of true humanity. "Christ endows me with my humanity"---this is the basic feeling which will permeate the soul.'

..... There is, however, something else that is connected with this theme. If social impulses really proceed from a spiritual experience of the cycle of the year and of the forces of the Christ-Being working within it, they then, in the course of their manifestation amongst human beings, take on a truly cultic character. Arising from the spiritual ground of the yearly cycle, they become the foundation for a real social religious rite, a sacrificial ceremony amongst mankind, as a result of which Christ will gradually be able to enter into humanity in such a way that the deeds and actions of human beings in social life can be fashioned directly 'at His behest'. And this is the beginning of what one may denote as the true penetration of the world by Christ. Rudolf Steiner speaks of this as follows:

"Who will be the great reformer of social life who will bring it about that the deeds taking place amongst human beings are at the outset carried in social life at the behest of Christ, that the world is penetrated by Christ?.....Only the Christ will be such a one as can enable human beings to have a social life together which at certain moments of life becomes a religious rite, where as they look upon Christ they will say not "I"—but "If two or three or many are gathered in Christ's Name, then Christ dwells amongst them". Then will social activity become a sacrificial religious rite, it will be the continuation of the old cultic acts. Christ must, if He works in a living way within the human being in our time, Himself become the great social reformer.'.....

From: The Spiritual Foundation for Morality, Rudolf Steiner, GA 155, Lecture 3, May 30th, 1912, Norrköping

.....In the words: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me," is contained a significant hint for us. What has been done for Christ? The actions performed in accordance with the Christ-impulse under the influence of conscience, under the influence of faith and according to knowledge, are developed out on the earth-life up to the present time, and as, through his actions and his moral attitude a person gives something to his brethren, he

gives at the same time to Christ. This should be taken as a precept: All the forces we develop, all acts of faith and trust, all acts performed as the result of wonder, are — because we give it at the same time to the Christ-Ego — something which closes like a covering round the Christ and may be compared with the astral body of man.

We form the astral body for the Christ-Ego-impulse by all the moral activities of wonder, trust, reverence and faith, in short, all that paves the way to super-sensible knowledge. Through all these activities we foster love. This is quite in accordance with the statement we quoted: "What ye have done to one, of the least of these My brethren, ye have done it unto Me."

We form the etheric body for Christ through our deeds of love, and through our actions in the world which we do through the impulses of conscience we form for the Christ-impulse that which corresponds to the physical body of man. When the earth has one day reached its goal, when man understands the right moral impulses through which all that is good is done, then shall be present that which came as an Ego or "I" into human development through the Mystery of Golgotha as the Christ-impulse shall then be enveloped by an astral body which is formed through faith, through all the deeds of wonder and amazement on the part of man. It shall be enveloped by something which is like an etheric body which is formed through deeds of love; and by something which envelops it like a physical body, formed through the deeds of conscience.

Thus the future evolution of humanity shall be accomplished through the co-operation of the moral impulses of man with the Christ-impulse. We see humanity in perspective before us, like a great organic structure. When people understand how to member their actions into this great organism, and through their own deeds form their impulses around it like a covering, they shall then lay the foundations, in the course of earthly evolution, for a great community, which can be permeated and made Christian through and through by the Christ-impulse.

Study Group announcement: Invitation to join the Theosophy study group.

This is the email I sent out to those who last year participated in a group that worked through the two books Knowledge of Higher Worlds and Philosophy of Freedom. The answer I received from the group to the question posed concerning inviting others to join us was a resounding "Yes!", so if you feel inclined to join us, starting Monday, September 26, 7:30pm either in person in the Garden Room, Groh Farm or via a Zoom link, and continuing on a weekly basis, please email me at groh.alice@gmail.com and let me know.

Dear study group friends,

As agreed upon last May, we will embark upon the study of Steiner's book Theosophy starting this fall. I always feel that it is wise to let everyone's post-summer schedule 'settle in' during the month of September, therefore I suggest that we begin our study on **Monday, September 26, 7:30pm** in the Garden Room, Groh Farm in Wilton for those who wish or on Zoom (I will send out the link closer to the time. It will be the same link for each session.)

I suggest that we use the Steiner Books/Anthroposophic Press translation (Catherine Creeger, translator), as I think we will find that the numbering of the paragraphs will prove useful for us. This book is available on used book sites

like [biblio.com](https://www.biblio.com/book/theosophy-introduction-spiritual-processes-human-life/d/1480211153) (<https://www.biblio.com/book/theosophy-introduction-spiritual-processes-human-life/d/1480211153>) and other places or new from [steinerbooks.org](https://steinerbooks.presswarehouse.com/browse/book/9780880103732/Theosophy) (<https://steinerbooks.presswarehouse.com/browse/book/9780880103732/Theosophy>)

We can work in a similar way as we have done in the past, with a different person each week taking responsibility for how we read through and discuss the agreed upon material. Because of the way this book is structured, we will need to agree on paragraph numbers instead of full chapters for what we will read through each week. If we manage approximately 10 pages each session then we will need 16-17 sessions to get through the book, which, if we start at the end of September, will have us finishing the book around the end of January, or beginning of February. We can then decide whether we wish to go ahead and start with another book (Occult Science?) or not.

Please let me know if you think you would like to participate in this group starting at the end of September or if you would like me to remove your name from this list. I would also like to include an announcement of this study group in the Michaelmas Newsletter of the Anthroposophical Society in New Hampshire. That would mean we would potentially be welcoming several new members into our circle. Is that alright with everyone?

I look forward to picking up our work together again!

Best end of summer greetings,
Alice

If there are other study groups forming that are willing to include new participants, please let me know and I will send the word out via this email list.



Request for financial support for Society activities:

In-person meetings will commence again in the Garden Room and we need financial support in order to help this happen. We have already hosted Are Thoresen here in August and in October we will have Nettie Fabrie and Wim Gottenbos giving a Math Seminar (email me at groh.alice@gmail.com if you are interested in joining the area lower school teachers for this event), followed by Aonghus Gordon making a return visit. Then in November comes the Festival for the Dead and in December the Gospel Readings with figurines. During the winter we hope to organize a session around the musical/mathematical structure of the human body and relate it to certain aspects of the earth's geology.

For all this we need your financial support. Please make a donation to the Anthroposophical Society in New Hampshire by either sending a check to PO Box 681, Wilton, NH 03086 or by donating via [PayPal.com](https://www.paypal.com) to the email address AnthroposophicalSocietyNH@gmail.com (It works; I just did it.)

Thank you for your generosity!

Alice, on behalf of the Society in NH