

Anthroposophical Society
in New Hampshire
Michaelmas Newsletter
2025



Poulakis Theodoros (1620 - 1692)

Soul Calendar Verse for Michaelmas

Nature! Your soul of motherhood,
I bear within the being of my will;
And this will's fiery might
Steels my Spirit's impulses,
That self-awareness they beget,
To bear my Self in me.

Spiritual knowledge is transmuted by its very nature into love. [...] Wisdom is the pre-condition of love; love is the result of wisdom reborn in the ego. Source: Rudolf Steiner - GA 13 - Occult Science - VI. The Present and Future of Cosmic Evolution https://rsarchive.org/Books/GA013/English/AP1972/GA013_c06.html

From: The Four Seasons and the Archangels—the Michael Imagination, GA 229, October 5, 1923

This cycle of the year—which in earlier times, when a more instinctive consciousness prevailed, was celebrated with festivals—has another side, also mentioned here. During winter the earth is united with the elemental spirits. They withdraw into the interior of the earth and live there among the plant-roots that are preparing for new growth, and among the other nature-beings who spend the winter there. Then, when spring comes, the earth breathes out, as it were, its elemental being. The elemental spirits rise up as though from a tomb and ascend into the atmosphere. During winter they accepted the inner order of the earth, but now, as spring advances and especially when summer comes on, they receive more and more into their being and activity the order which is imposed upon them by the stars and the movements of the stars. When high summer has come, then out there in the periphery of the earth there is a surging of life among the elemental beings who had spent the winter in quiet and silence under the earth's mantle of snow. In the swirling and whirling of their dance they are governed by the reciprocal laws of planetary movement, by the pattern of the fixed stars, and so on. When autumn comes, they turn towards the earth. As they approach the earth, they become subject more and more to the laws of earth, so that in winter they may be breathed in again by the earth, once more to rest there in quietude.

Anyone who can thus experience the cycle of the year feels that his whole human life is wonderfully enriched. To-day—and it has been so for some time past—a man normally experiences, and then but dimly, half-consciously, only the physical-etheric processes of the body which occur within his skin. He experiences his breathing, the circulation of his blood. Everything that takes its course outside, in wind and weather, during the year; all that lives in the sprouting of the seed-forces, the fruiting of the earth-forces—all this is no less significant and decisive for the whole life of man, even though he is not conscious of it, than the breathing and blood-circulation which go on inside his skin.

When the sun rises over any region of the earth, we share in the effects of its warmth and light. But when a man accepts Anthroposophy in the right sense, not reading it like a sensational novel but so that what it imparts becomes the content of his mind, then he gradually educates his heart and soul to experience all that goes on outside in the course of the year. Just as in the course of a day we experience early freshness, readiness for work in the morning, then the onset of hunger and of evening weariness, and just as we can trace the inner life and activity of the forces and substances within our skin, so, by taking to heart anthroposophical ideas—entirely different from the usual descriptions of sense-perceptible events—we can prepare our souls to become receptive to the activities that go on outside in the course of the year. We can deepen more and more this sympathetic participation in the cycle of the year, and we can enrich it so that we do not live sourly—one might say—within our skin, letting the outer world pass us by. On the contrary, we can enrich our experience so that we feel ourselves living in the blossoming of every flower, in the breaking open of the buds, in that wonderful secret of the morning, the glistening of dew-drops in the rays of the sun. In these ways we can get beyond that dull, conventional way of reacting to the outer world merely by putting on our overcoat in winter and lighter clothes in summer and taking an

umbrella when it rains. When we go out from ourselves and experience the interweaving activities, the flow and ebb, of nature—only then do we really understand the cycle of the year.

Then, when spring passes over the earth and summer is drawing near, a man will be in the midst of it with his heart and soul; he will discern how the sprouting and budding life of nature unfolds, how the elemental spirits fly and whirl in a pattern laid down for them by planetary movements. And then, in the time of high summer, he will go out of himself to share in the life of the cosmos. Certainly this damps down his own inner life, but at the same time his summer experience leads him out—in a cosmic waking-sleep, one might say—to enter into the doings of the planets.

To-day, generally speaking, people feel they can enter into the life of nature only in the season of growth—of germination and budding, flowering and fruiting. Even if they cannot fully experience all this, they have more sympathy and perception for it than they have for the autumn season of fading and dying away. But in truth we earn the right to enter into the season of spring growth only if we can enter also into the time when summer wanes and autumn draws on; the season of sinking down and dying that comes with winter. And if during high summer we rise inwardly, in a cosmic waking-sleep, with the elemental beings to the region where planetary activity in the outer world can be inwardly experienced, then we ought equally to sink ourselves down under the frost and snow-mantle of winter, so that we enter into the secrets of the womb of the earth during mid-winter; and we ought to participate in the fading and dying-off of nature when autumn begins.

If, however, we are to participate in this waning of nature, just as we do in nature's growing time, we can do so only if in a certain sense we are able to experience the dying away of nature in our own inner being. For if a man becomes more sensitive to the secret workings of nature, and thus participates actively in nature's germinating and fruiting, it follows that he will livingly experience also the effects of autumn in the outer world. But it would be comfortless for man if he could experience this only in the form it takes in nature; if he were to come only to a nature-consciousness concerning the secrets of autumn and winter, as he readily does concerning the secrets of spring and summer. When the events of autumn and winter draw on, when Michaelmas comes, he certainly must enter sensitively into the processes of fading and dying; but he must not, as he does in summer, give himself over to a nature-consciousness. On the contrary, he must then devote himself to self-consciousness. In the time when external nature is dying, he must oppose nature-consciousness with the force of self-consciousness.

And then the form of Michael stands before us again. If, under the impulse of Anthroposophy, a man enters thus into the enjoyment of nature, the consciousness of nature, but then also awakes in himself an autumnal self-consciousness, then the picture of Michael with the dragon will stand majestically before him, revealing in picture-form the overcoming of nature-consciousness by self-consciousness when autumn draws near. This will come about if man can experience not only an inward spring and summer, but also a dying, death-bringing autumn and winter. Then it will be possible for the picture of Michael with the dragon to appear again as a forcible Imagination, summoning man to inner activity.

For a man who out of present-day spiritual knowledge wrestles his way through to an experience of this picture, it expresses something very powerful. For when, after St. John's tide, July, August and September draw on, he will come to realize how he has been living through a waking-sleep of inner planetary experience in company with the earth's elemental beings, and he will become aware of what this really signifies.

It signifies an inner process of combustion, but we must not picture it as being like external combustion. All the processes which take a definite form in the outer world go on also within the human organism, but in a different guise. And so it is a fact that these inner processes reflect the changing course of the year.

The inner process which occurs during high summer is a permeation of the organism by that which is represented crudely in the material world as sulphur. When a man lives with the summer sun and its effects, he experiences a sulphurising process in his physical-etheric being. The sulphur that he carries within him as a useful substance has a special importance for him in high summer, quite different from its importance at other seasons. It becomes a kind of combustion process. It is natural for man that the sulphur within him should thus rise at midsummer to a specially enhanced condition. Material substances in different beings have secrets not dreamt of by materialistic science.

Everything physical-etheric in man is thus glowed through at midsummer with inward sulphur-fire, to use Jacob Boehm's expression. It is a gentle, intimate process, not perceptible by ordinary consciousness, but—as is generally true of other such processes—it has a tremendous, decisive significance for events in the cosmos.

This sulphurising process in human bodies at midsummer, although it is so mild and gentle and imperceptible to man himself, has very great importance for the evolution of the cosmos. A great deal happens out there in the cosmos when in summer human beings shine inwardly with the sulphur-process. It is not only the physically visible glow-worms (fireflies) which shine out around St. John's Day. Seen from other planets, the inner being of man then begins to shine, becoming visible as a being of light to the etheric eyes of other planetary beings. That is the sulphurising process. At the height of summer human beings begin to shine out into cosmic space as brightly for other planetary beings as glow-worms shine with their own light in the meadows at St. John's time.

From the standpoint of the cosmos this is a majestically beautiful sight, for it is in glorious astral light that human beings shine out into the cosmos during high summer, but at the same time it gives occasion for the Ahrimanic power to draw near to man. For this power is very closely related to the sulphurising process in the human organism. We can see how, on the one hand, man shines out into the cosmos in the St. John's light, and on the other how the dragon-like serpent-form of Ahriman winds its way among the human beings shining in the astral light and tries to ensnare and embrace them, to draw them down into the realm of half-conscious sleep and dreams. Then, caught in this web of illusion, they would become world-dreamers, and in this condition they would be a prey to the Ahrimanic powers. All this has significance for the cosmos also.

And when in high summer, from a particular constellation, meteors fall in great showers of cosmic iron, then this cosmic iron, which carries an enormously powerful healing force, is the weapon which the gods bring to bear against Ahriman, as dragon-like he tries to coil round the shining forms of men. The force which falls on the earth in the meteoric iron is indeed a cosmic force whereby the higher gods endeavor to gain a victory over the Ahrimanic powers, when autumn comes on. And this majestic display in cosmic space, when the August meteor showers stream down into the human shining in the astral light, has its counterpart—so gentle and apparently so small—in a change that occurs in the human blood. This human blood, which is in truth not such a material thing as present-day science imagines, but is permeated throughout by impulses from soul and spirit, is rayed through by the force which is carried as iron into the blood and wages war there on anxiety, fear

and hate. The processes which are set going in every blood-corpuscle when the force of iron shoots into it are the same, on a minute human scale, as those which take place when meteors fall in a shining stream through the air. This permeation of human blood by the anxiety-dispelling force of iron is a meteoric activity. The effect of the raying in of the iron is to drive fear and anxiety out of the blood.

And so, as the gods with their meteors wage war on the spirit who would like to radiate fear over all the earth through his coiling serpent-form, and while they cause iron to stream radiantly into this fear-tainted atmosphere, which reaches its peak when autumn approaches or when summer wanes—so the same process occurs inwardly in man, when his blood is permeated with iron. We can understand these things only if we understand their inner spiritual significance on the one hand, and if on the other we recognize how the sulphur-process and the iron-process in man are connected with corresponding events in the cosmos.

A man who looks out into space and sees a shooting-star should say to himself, with reverence for the gods: "That occurrence in the great expanse of space has its minute counterpart continuously in myself. There are the shooting-stars, while in every one of my blood-corpuscles iron is taking form: my life is full of shooting-stars, miniature shooting-stars." And this inner fall of shooting-stars, pointing to the life of the blood, is especially important when autumn approaches, when the sulphur-process is at its peak. For when men are shining like glow-worms in the way I have described, then the counter-force is present also, for millions of tiny meteors are scintillating inwardly in their blood.

This is the connection between the inner man and the universe. And then we can see how, especially when autumn is approaching, there is a great raying-out of sulphur from the nerve-system towards the brain. The whole man can then be seen as a sulphur-illuminated phantom, so to speak.

But raying into this bluish-yellow sulphur atmosphere come the meteor swarms from the blood. That is the other phantom. While the sulphur-phantom rises in clouds from the lower part of man towards his head, the iron-forming process rays out from his head and pours itself like a stream of meteors into the life of the blood.

Such is man, when Michaelmas draws near. And he must learn to make conscious use of the meteoric-force in his blood. He must learn to keep the Michael Festival by making it a festival for the conquest of anxiety and fear; a festival of inner strength and initiative; a festival for the commemoration of selfless self-consciousness.

Just as at Christmas we celebrate the birth of the Redeemer, and at Easter the death and resurrection of the Redeemer, and as at St. John's Tide we celebrate the outpouring of human souls into cosmic space, so at Michaelmas—if the Michael Festival is to be rightly understood—we must celebrate that which lives spiritually in the sulphurising and meteorising process in man, and should stand before human consciousness in its whole soul-spiritual significance especially at Michaelmas. Then a man can say to himself: "You will become lord of this process, which otherwise takes its natural course outside your consciousness, if—just as you bow thankfully before the birth of the Redeemer at Christmas and experience Easter with deep inner response—you learn to experience how at this autumn festival of Michael there should grow in you everything that goes against love of ease, against anxiety, and makes for the unfolding of inner initiative and free, strong, courageous will." The Festival of strong will—that is how we should conceive of the Michael

Festival. If that is done, if nature-knowledge is true, spiritual human self-consciousness, then the Michael Festival will shine out in its true colors.

But before mankind can think of celebrating the Michael Festival, there will have to be a renewal in human souls. It is the renewal of the whole soul-disposition of men that should be celebrated at the Michael Festival—not as an outward or conventional ceremony, but as a festival which renews the whole inner man.

Then, out of all I have described, the majestic image of Michael and the Dragon will arise once more. But this picture of Michael and the Dragon paints itself out of the cosmos. The Dragon paints himself for us, forming his body out of bluish-yellow Sulphur streams. We see the Dragon shaping himself in shimmering clouds of radiance out of the sulphur-vapors; and over the Dragon rises the figure of Michael, Michael with his sword.

But we shall picture this rightly only if we see the space where Michael displays his power and his lordship over the dragon as filled not with indifferent clouds but with showers of meteoric iron. These showers take form from the power that streams out from Michael's heart; they are welded together into the sword of Michael, who overcomes the Dragon with his sword of meteoric iron.

If we understand what is going on in the universe and in man, then the cosmos itself will paint from out of its own forces. Then one does not lay on this or that color according to human ideas, but one paints, in harmony with divine powers, the world which expresses their being, the whole being of Michael and the Dragon, as it can hover before one. A renewal of the old pictures comes about if one can paint out of direct contemplation of the cosmos. Then the pictures will show what is really there, and not what fanciful individuals may somehow portray in pictures of Michael and the Dragon.

Then men will come to understand these things, and to reflect on them with understanding, and they will bring mind and feeling and will to meet the autumn in the course of the year. Then at the beginning of autumn, at the Michael Festival, the picture of Michael with the Dragon will stand there to act as a powerful summons, a powerful spur to action, which must work on men in the midst of the events of our times. And then we shall understand how this impulse points symbolically to something in which the whole destiny—perhaps indeed the tragedy—of our epoch is being played out.

During the last three or four centuries we have developed a magnificent natural science and a far-reaching technology, based on the most widely-distributed material to be found on earth. We have learnt to make out of *iron* nearly all the most essential and important things produced by mankind in a materialistic age. In our locomotives, our factories, on all sides we see how we have built up this whole material civilization on iron, or on steel, which is only iron transformed. And all the uses to which iron is put are a symbolic indication of how we have built our whole life and outlook out of matter and want to go on doing so. But that is a downward-leading path. Man can rescue himself from its impending dangers only if he starts to spiritualize life in this very domain, if he penetrates through his environment to the spiritual; if he turns from the iron which is used for making engines and looks up again to the meteoric iron which showers down from the cosmos to the earth and is the outer material from which the power of Michael is forged. Men must come to see the great significance of the following words: "Here on earth, in this epoch of materialism, you have made use of iron, in accordance with the insight gained from your observation of matter. Now, just as you must transform your vision of matter through the development of natural science into Spiritual Science, so must you rise from your former idea of iron to a perception of meteoric iron, the iron

of Michael's sword. Then healing will come from what you can make of it." This is the content of the aphorism:

O Man,
You mold it (*iron*) to your service,
You reveal it (*iron*) according to the value of its substance
In many of your works.
Yet it will bring you healing
Only when it reveals to you
The lofty power of its spirit.

That is, the lofty power of Michael, with the sword he has welded together in cosmic space out of meteoric iron. Healing will come when our material civilisation proves capable of spiritualising the power of iron into the power of Michael-iron, which gives man self-consciousness in place of mere nature-consciousness.

You have seen that precisely the most important demand of our time, the Michael-demand, is implicit in this aphorism, this script that reveals itself in the astral light.

Anthroposophical Leading Thoughts, GA 26

Michaels Task in the Sphere of Ahriman, October 10, 1924

When man looks back on his evolution, and calls up before his inner eye the special characteristics which his spiritual life has assumed for the last five hundred years, he cannot help recognising, even within the ordinary consciousness and if but faintly, that since this period the whole earthly evolution of man stands at a significant and critical point.

In the last study I referred from one point of view to this significant turning-point. One looks up from this point into the distant past of evolution; one sees how the soul-force in man which today is active as the force of intelligence, has changed in the course of time.

In the present period, thoughts—dead abstract thoughts—make their appearance in the field of human consciousness. These thoughts are bound up with the physical body of man; man is obliged to recognize that they are of his own generating.

In primitive times, when man turned his soul in the direction in which today his thoughts are revealed to him, he saw Divine-Spiritual Beings. He knew himself bound to these Beings in his whole nature, even down to the physical body; he was obliged to recognize himself as their offspring. But he not only owed his *being* to them, he also owed them what he *accomplished*. Man had no will of his own. What he did was a manifestation of Divine Will.

By degrees, as described in the last study, man attained to a will of his own, at a period which dawned about five hundred years ago.

But this stage was far more different from all those which preceded it than any of them from one another.

When the thoughts pass over into the physical body, they lose their livingness. They are dead forms, spiritually dead. Previously, though belonging to man, they were at the same time organs of the Divine-Spiritual Beings to whom man belonged. They were actual will in man. And through them the man felt himself in living union with the spiritual world.

With his dead thoughts he felt himself cut off from the spiritual world. He felt himself entirely removed to the physical world.

But this means also that he is now in the sphere of the Ahrimanic spirituality. The Ahrimanic spirituality had no great power in the regions in which the Beings of the higher Hierarchies retained man as in their own sphere—when as in primitive ages the higher Beings themselves acted directly in man, or when, as in later times, they worked in him through their ensouled or living reflection. As long as this working of supersensible Beings within the doings of man continued—that is until about the fifteenth century—the Ahrimanic powers had, *within the evolution of mankind*, only a faintly echoing power, if one may express it so.

The description of Ahriman's activity given in the Persian religion is not in contradiction with this statement. For that religion refers to Ahriman's activity, not within the human soul, but in a world bordering directly upon the world of the human soul. Ahriman's action, as there described, does indeed affect the world of the human soul from a neighboring spirit-world, but it does not directly interfere.

This direct interference has only become possible in the space of time which began about five hundred years ago.

Thus man is at the close of a stream of evolution within which his nature has developed out of a divine spirituality which finally dies to *itself* in the abstract intelligence of man.

Man has not remained in the divine-spiritual spheres in which he originated.

What began five hundred years ago for the consciousness of man had already taken place for a wider sphere of his whole being at the time when the *Mystery of Golgotha* took place on the Earth. It was then that, imperceptibly to the consciousness of the majority of human beings at that time, human evolution gradually glided out of a world in which Ahriman has little power, into one in which his power is great. This gliding into a different stratum of the world was completed in the fifteenth century.

Ahriman's influence upon man in this stratum of the world is possible and can act so destructively because the activity of the Gods related to man has died in this sphere. But man could not develop free-will in any other way than by entering a sphere in which the Divine-Spiritual Beings connected with him from the very beginning were not alive.

Considered cosmically, the *Mystery of the Sun* is contained in the nature of this evolution of humanity. The Divine-Spiritual Beings connected with his origin were united with that which—up to that important turning-point in his evolution—man was able to perceive in the Sun. These Divine-Spiritual Beings have separated from the Sun and have left there only the part of them that has died, so that the bodily nature of man can now receive through the Sun only the power of dead thoughts.

But these Beings have sent Christ from the Sun to the Earth, For the welfare of humanity Christ has united His being with the dead part of divine-spiritual existence in Ahriman's kingdom. Thus two things are possible for man, and through this possibility his freedom is guaranteed:—to turn to Christ consciously in the spiritual frame of mind which he possessed subconsciously during the descent from the vision of supersensible spirit-existence to the use of intellect; or to wish to feel his severance from spirit-existence and thus fall in the direction taken by the Ahrimanic powers.

Humanity has been in this situation since the beginning of the fifteenth century. It was prepared—for everything takes place gradually in evolution—after the Mystery of Golgotha, which, as it is the greatest event that has happened on the Earth, is destined to rescue man from the destruction to which he must be exposed because he is to become a free being.

Now we may say that what has hitherto been done by humanity itself within this situation has taken place half unconsciously. It has led to what is good in the modern Nature-conception which lives in abstract thought, and it has led to many practical principles of life, equally good.

But the age in which man could unfold his life thus unconsciously in the dangerous sphere of Ahriman has come to an end.

It is the duty of the investigator into the spiritual world to draw the attention of humanity to the spiritual fact that Michael has taken over the spiritual guidance of human affairs. Michael does what he has to do in such a way that he does not thereby wield an influence over human beings; but they may follow him in freedom, in order with the Christ power to find the way out of that sphere of Ahriman which they were obliged to enter.

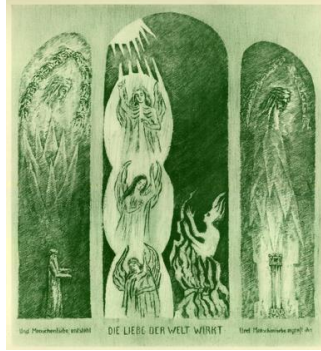
One who honestly, out of the deepest being of his soul, can feel himself one with Anthroposophy, understands this phenomenon of Michael truly. And Anthroposophy would like to be the message of this mission of Michael.

Further Leading Thoughts issued from the Goetheanum for the Anthroposophical Society

106. Michael goes upward again along the paths by which mankind descended, stage by stage in the evolution of the Spirit, down to the exercise of the Intelligence. Michael, however, will lead the Will upward, retracing the paths by which the Wisdom descended to the final stage of Intelligence.

107. From this moment onward in world-evolution, Michael merely *shows* his way, so that man may follow it in perfect freedom. This distinguishes the present guidance by Michael from all preceding guidance of the Archangels, including even those of Michael himself. For the former guidance did not only reveal their working. They worked themselves out in man. Hence in the working of his own life man could not be free.

108. To see and understand that this is so: this is the present task of man. For then he will find, with all the forces of his soul, his spiritual path within the Age of Michael.



The green stained glass window from the first Goetheanum.

From: S.O. Prokofieff The Esoteric Path through the Nineteen Class Lessons

From the memoirs of Daniel van Bemmelen (one of the teachers at the first Waldorf School in Stuttgart): I still remember Friedrich Rittelmeyer asking, as he stood before the southern green window, who this venerable Eastern sage with a long beard represented. Rudolf Steiner answered that it was Zarathustra and that Ahura Mazda (the Sun Spirit) and the Amshaspands could be seen above him. In this glass window Zarathustra can be seen stepping forward on the left; and towards him there flow from above the spiritual impulses from the realm of Ahura Mazda which guide him. However, the eyes of the upper figure remain closed. In the image on the right the situation is different. The eyes of the upper figure are now open. The figure of Zarathustra has been transformed into the column of Mercury, from which spiritual impulses stream upwards. This is one of the columns in the temple of the future mysteries; for the whole of the second half of Earth evolution is enacted under the sign of Mercury.

...Thus at the founding of the ancient Persian epoch Zarathustra taught his pupils: "Wherever you are in the universe, you are not alone, you are in a cosmos pervaded by the spirit and are a part of the cosmic gods and spirits, you have been born out of the spirit and reside within this domain" (from the Gospel of Luke lectures, GA 114, Sept. 19, 1909). The further and in a certain respect still more important task of Zarathustra was that, once the relationship to the spiritual beings of the cosmos was established, **he was to build a bridge from there to the physical world of the senses**, in order to show how spiritual beings with whom man can unite himself in his battle against the lord of darkness, Angri Manyu or Ahriman, are also active there, especially in the four earthly elements. Steiner said, "He (Zarathustra) had to find the connection between the sense world and the spiritual world; this was his task" (GA 109 Rosicrucian Esotericism, May 31, 1909).

Explanations of the window rendered in verse form by Wilhelm Rath, translated by William Mann in: *The Imagery of the Goetheanum Windows*, Rudolf Steiner Press, London

The middle panel: *The love of the world takes effect*

The Hierarchical Beings speak:

"Thou earthly being pitiful,

When thou from time to time

Risest above the fetters of thy self

To gaze into our worlds with yearning,

And craving from us

Fulfilment of thy wish

That we should quicken thee with light

That flows to us from spirit founts of love---

Then from thy soul's countenance

A Luciferic being gazes up at us.

The flame of thy self-love is wafted hither
Which thou hast kindled in the earth's domain.
By desire's snakes of fire
Art thou entwined.

Of our own light
That flows from realms of truth,
We gladly grant a share to thee,
And point thee to thy home, the realm of Sun---
But threefold must thou change thy being:
Let thoughts of worlds thy thinking fill.
Thou wilt find aims
That waken love in thee.

Let pity's power for all earth's need
Stream through thy feelings self-enclosed.
The love of Christ shall live within thy heart.

Let thine own will be bound
To spirit will that earthly fire in thee redeems.
It will henceforth bear thee in spirit,
Light-enhanced, and Love
Shall permeate thy earthly works.

Thou shalt the light of spirit turn
To light of men."

The left panel: *And human love arises*

The great Initiate on Earth (Zarathustra) speaks:
"Darkness is spread upon the earth----
And mankind's path to trace in it, the quest.
Within earth's gloom the upward gaze of human I
To higher Self will ever more be barred,

The danger is that man, forgetting
His home in Sun's domain,
Become prey to powers of earth."

The questing thoughts a crystal chalice form
That reaches up to heavenly heights
And---ever widening---to the groping, seeking soul
Reveals the image of man's true being
As it, in kindred company, with caring soul
Prepares the future of mankind.

The right side: *And human love takes hold of him*

The higher Self of the Initiate speaks:

"Thus will I in every age
Ever again to earth returning,
Through the wise guidance of the mysteries—
And through my Self's own path of sacrifice—
Engender pity for the darkened earth
Within the Spirit Being of the Sun,
That He may join with ailing man
As Savior and Physician."

When this takes place, myself—only as pillar shining—
Will serve as bearer of earth's new evolving,
The chalice which once with wisdom filled was raised,
May it then open itself towards the earth,
Outpouring consciously created deeds of love
Which will—enkindled by Christ's Light on earth—
Show man a future new.

Calendar of Events

Friday, September 26th Michaelmas Festival celebration at High Mowing School.

Please call the school for details: 603-654-2391 or directly to the lower school at Pine Hill campus: 603-654-6003

Saturday, November 1st, 4pm Festival for the Dead, in the Garden Room, Groh Farm, 135 Temple Road, Wilton, NH. If you have a poem, reading or music to share, please contact groh.alice@gmail.com

Monday, December 15th and Tuesday, December 16th:

100 Years Rudolf Steiner Conference, taking place at the Harvard Divinity School, Cambridge, MA

Here is the link to the list of speakers. The actual program of events should be available soon and will be sent out to this email list. <https://pes.hds.harvard.edu/steinerconference>

The conference itself is free of charge.

Sunday, December 21st, 4pm in the Garden Room, Groh Farm

Gospel Reading with Doll Display. We will read both the Luke and Matthew Gospel opening chapters describing the birth of the Child and at each scene light a candle in front of the doll display showing this scene. There will be no explanations or discussion, just the Gospel Readings. Suitable for the whole family. Refreshments will be served following the readings. All welcome. An RSVP with the number attending would be appreciated: groh.alice@gmail.com

We hope to also host Glen Williamson and his performance of the Incarnation of the Logos story of the two Jesus children. The date is currently being negotiated and will be announced.