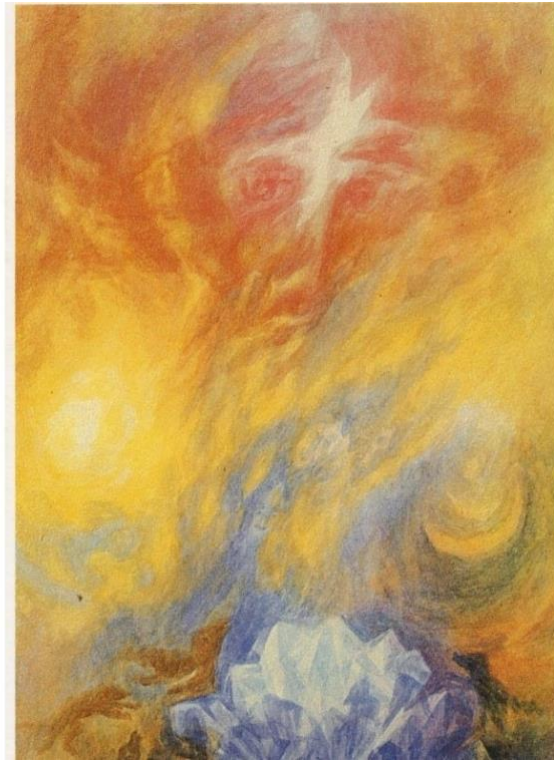


Anthroposophical Society in New Hampshire

St John's Tide Newsletter

2025



The Archangel Uriel---painting attributed to Rudolf Steiner

Soul Calendar Verse for the St John's Mood

#12 The world's fair shining glory
Compels me from the depth of soul
To let my being's God-given powers
Soar out into the Universe—
Abandoning my Self,
And trusting only, seek myself
In light of worlds and in warmth of worlds.

Ritual at Mid-summer in the Ancient Mysteries

"In this way the folk of olden times tried to safeguard themselves from Luciferic influences.

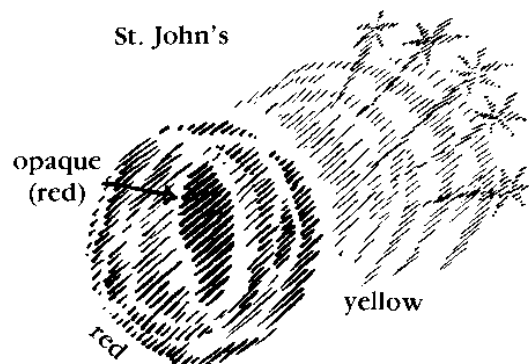
The leaders of the Mysteries called together their pupils & enacted a fervent rite at the culmination of which the thoughts that had been revealed by the Upper Gods were now offered back up to them in upward-streaming feelings.

The external rite consisted in solemn words being spoken into the rising smoke of a bonfire, which then set the smoke into waves. This offering made by their inmost soul to the Upper Gods was being inscribed into an outer medium — the rising smoke — through form-creating words.

The words of the prayer inscribed into the rising smoke the feelings which the soul desired to send upwards to the Gods as an offering for the thoughts they had revealed." ~Rudolf Steiner, [The Spiritual Communion of Mankind](#)

From: The Cycle of the Year as Breathing Process of the Earth lectures by Rudolf Steiner March and April 1923, GA

From lecture one..... If we carry further our view of the Earth's breathing process during the course of the year, we find the Earth in yet a third condition in June. At this place which we are observing, the Earth has completely exhaled. The entire soul-element of the Earth has been poured forth into cosmic space; it is yielded up to cosmic space and is saturating itself with the forces of the Sun and the stars. The Christ, Who is joined with this soul-element of the Earth, now unites His force also with the forces of the stars and the Sun, surging there in the Earth-soul that is given over to the cosmic All. It is St. John's Day—Mid-summer. The Earth has fully out-breathed. In her outer physiognomy, with which she looks out into the universe, she reveals not her own inherent force, as she did at the time of the winter solstice; instead, the Earth reveals on her surface the reflected forces of the stars, of the Sun, of all that is in the cosmos outside her.



The old initiates, particularly those in the northern regions of Europe, felt most livingly the inner meaning and spirit of this time that is our June. At this time they felt their own souls, along with the Earth soul, given over to the cosmic expanses. They felt themselves to be living, not within the earthly realm, but rather in the cosmic distances. Indeed they said the following to themselves: "We live with our soul in the cosmic expanses. We live with the Sun, we live with the stars. And when we direct our gaze back upon the Earth, which has filled herself with springing and sprouting

plants, which has brought forth animals of all kinds, then we see in the springing and sprouting plants, in the gleaming, unfolding colors of the flowers; we see in the insects flitting and creeping hither and yon, in the birds with their multicolored feathers traversing the air; we see gleam back from the Earth as though mirrored, what we take up into our souls just when we abandon the Earth and unite ourselves with the out-flowing breath of the Earth in order to live with the cosmos rather than with the Earth. What appears in world space springing and sprouting from the Earth in thousandfold colors—this is of the same nature. Only it is a reflection, a raying-back force, whereas we bear in our human souls the original force itself."

This was the feeling of those men who were inspired out of the Mystery places, those men who especially understood the festival of the summer solstice; and so we see the St. John's festival placed at the time of the Earth's great out-breathing into the cosmos.

From lecture five: Let us remind ourselves how, in midsummer, the time we know as St. John's, the people became aware under this ancient Mystery-influence of a certain relationship to their ego, an ego which they did not yet consider as exclusively their own, but which they viewed as resting still in the bosom of the divine-spiritual.

These people believed that by means of the ceremonies I have described, they approached their "I" at midsummer, although throughout the rest of the year it was hidden from them. Of course they thought of themselves as dwelling in their beings altogether in the bosom of the divine-spiritual; but they thought that during the other three-quarters of the year nothing was revealed to them of what belonged to them as their ego. Only in this one quarter, which reached its high point at St. John's, did the essential being of their own ego manifest itself to them as through a window opening out of the divine spiritual world.

Now this essence of the individual ego within the divine spiritual world in which it revealed itself was by no means regarded in such a neutral, indifferent—one may even say phlegmatic—way as is the case today. When the "I" is spoken of today, a person is hardly likely to think of it as having any special connection either with this world or any other. Rather, he thinks of his "I" as a kind of point; what he *does* rays out from it and what he *perceives* rays in. But the feeling a person has today in regard to his "I" is of an altogether phlegmatic nature. We cannot really say that modern man even feels the "egoity" of his "I"—in spite of the fact that it is his ego; for anyone who wants to be honest cannot really claim that he is fond of his "I." He is fond of his body; he is fond of his instincts; he may be fond of this or that experience. But the "I" is just a tiny word which is felt as a point in which all that has been indicated is more or less condensed. But in that period in which, after long preparations had been made, the approach to this "I" was undertaken ceremonially, each man was enabled in a certain sense to meet his "I" in the universe. Following this meeting, then, the "I" was perceived to be once more gradually withdrawing and leaving the human being alone with his bodily and soul nature, or as we would say today, with his physical-etheric-astral being. In that period man felt the "I" perceptively as having a real connection with the entire cosmos, with the whole world.

But what was felt above all else with regard to the relationship of this "I" to the world was not something "naturalistic," to use the modern term; it was not something received as an external phenomenon. Rather, it was something which was deemed to be the very center of the most ancient moral conception of the world. Men did not expect great secrets of Nature to be revealed to them

at this season. To be sure, such Nature secrets were spoken of, but man did not direct his attention primarily to them. Rather, he perceived through his feeling that above all he was to absorb into himself as moral impulse what is revealed at this time of midsummer when light and warmth reach their highest point.

This was the season man perceived as the time of divine-moral enlightenment. And what he wanted above all to obtain from the heavens as "answer" to the performances of music, poetry and dancing that were carried on at this season, what he waited for was that there should be revealed out of the heavens in all seriousness what they required of him morally.

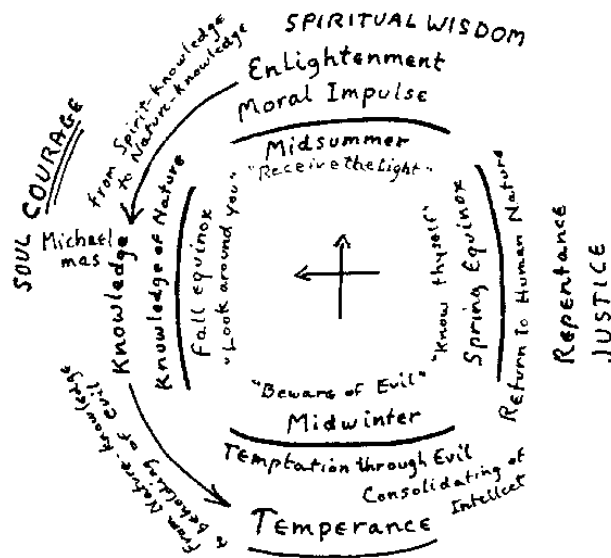
And when all the ceremonies had been carried out that I described yesterday as belonging to the celebration of these festivals during the time of the sun's sultry heat—if it sometimes happened that a powerful storm broke forth with thunder and lightning, then just in this outbreak of thunder and lightning men felt the moral admonition of the heavens to earthly humanity.

There are vestiges from this ancient time in conceptions such as that of Zeus as the god of thunder, armed with a thunderbolt. Something similar is linked with the German god, Donar. This we have on one side. On the other side, man perceptively felt Nature, I might say, as warm, luminous, satisfied in itself. And he felt that this warming, luminous Nature as it was during the daytime remained also into the night time. Only he made a distinction, saying to himself: "During the day the air is filled with the warmth-element, with the light-element. In these elements of warmth and light there weave and live spiritual messengers through whom the higher divine beings want to make themselves known to men, want to endow them with moral impulses. But at night, when the higher spiritual beings withdraw, the messengers remain behind and reveal themselves in their own way."

And thus it was that especially at midsummer people perceived the ruling and weaving of Nature in the summer nights, in the summer evenings. And what they felt then seemed to them to be a kind of summer dream which they experienced in reality; a summer dream through which they came especially near to the divine-spiritual; a summer dream by which they were convinced that every phenomenon of Nature was at the same time the moral utterance of the gods, but that all kinds of elemental beings were also active there who revealed themselves to men in their own way.

All the fanciful embellishment of the midsummer night's dream, of the St. John's night dream, is what remained later of the wondrous forms conjured by human imagination that wove through this midsummer time on the soul-spiritual level. This then, in all particulars, was taken to be a divine-spiritual moral revelation of the cosmos to man.

And so we may say that the conception underlying this was: at midsummer the divine-spiritual world revealed itself through moral impulses which were implanted in man as *Enlightenment* (see diagram). And what was felt in a quite special way at that time, what then worked upon man, was felt to be something super-human which played into the human order of things.



From his inner participation in the festivities celebrated in that time, man knew that he was lifted up above himself as he then was into the super-human, and that the Deity grasped the hand that man as it were reached toward him at this season. Everything that man believed to be divine-spiritual within him he ascribed to the revelations of this season of St. John's.

When the summer came to an end and autumn approached, when the leaves were withered and the seeds had ripened, when, that is, the full luxurious life of summer had faded and the trees become bare, then, because the insights of the Mysteries had flowed into all these perceptions, man felt: "The divine-spiritual world is withdrawing again from man." He notices how he is directed back to himself; he is in a certain sense growing out of the spiritual into Nature.

Here is the link to the full set of lectures in this series: Anyone interested in a renewal of festival life would benefit from the study of these lectures. They contain knowledge that can inspire us to form festivals out of our deepened understanding of the cycle of the year.

<https://rsarchive.org/Lectures/GA223/English/AP1984/index.html>



A Midsummer Night's Dream is a painting by HT Green

Summer Public Events

These events are part of the Kairos Institute Course

(see link below for the full course poster)

<https://centerforanthroposophy.org/wp-content/uploads/2025/05/Summer-Residency-2025-7-Final-1.pdf>

Adam Blanning, M.D., Live Zoom Lecture, **July 8th at 7:00 pm**
Pine Hill Auditorium

*Embracing and Overcoming Developmental Displacements—
How to Love the Children Being Born Today Even More!*

Dr. James Dyson will be giving morning lectures **July 7-11**
8:30-10am in the Pine Hill Auditorium

Glen Willimson and Laurie Portocarrero. **July 10th, 7:00 pm**
Pine Hill Auditorium:

Fire in the Temple , a reading of the full play

**Questions to the Center for Anthroposophy: 603-654-
2566**

