

Anthroposophical Society
in New Hampshire
Michaelmas Newsletter
2026



Saint Michael, Detail from the Polyptych of the Last Judgement, Roger Van Der Weyden, 1443-1446. Hospices of Beaune, France.

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.

Rudolf Steiner—Tr. Liselotte & William Mann

Anthroposophical Leading Thoughts

GA 26

Translated by George and Mary Adams

8. Michaels Mission in the Cosmic Age of Human Freedom

When the work of Michael at the present time is approached through spiritual experience, it becomes possible, from the spiritual-scientific point of view, to obtain light on the cosmic nature of Freedom.

This does not refer to my Philosophy of Freedom (or 'Philosophy of Spiritual Activity,') which is based on the purely human faculties of cognition, where these are operative in the field of the spirit. In order to follow the thought of this book, it is not yet necessary to join company with the beings of other worlds. But it may be said that the Philosophy of Freedom prepares the way for the understanding of the freedom which, in spiritual connection with Michael, can then be experienced. And this is as follows.

If freedom is to be a living reality in human action, then that which is accomplished in the light of it must be completely independent of man's physical and etheric organisation. There can be no freedom except through the 'I,' and the astral body must be able to vibrate in harmony with the free activity of the 'I,' so that it may be able to transmit it to the physical and etheric bodies. But this is only one side of the matter. The other side becomes clear in connection with the mission of Michael. For it is also true that what man experiences in freedom must not in any way affect his physical or etheric body. Were this to happen, he would have to lose entirely what he had gained during his evolution under the influence of Divine-Spiritual Being, and Divine-Spiritual Manifestation.

What man experiences through this his environment which is but the accomplished Work of the Divine and Spiritual, must take effect on his spiritual nature (i.e. his Ego) only. His physical and etheric Organisation must only be affected by that which flows on, in the stream of evolution, not in his outer environment, but within his own being, and which had its origin in the Being and Manifestation of the Divine-Spiritual. But this must not work together with that in the human being which lives in the element of freedom.

All this is only made possible because Michael carries over from the far past of evolution something that brings man into connection with that Divine-Spiritual reality which in the present day no longer penetrates the physical and etheric Organisation. Through this the foundation is being laid, within the mission of Michael, for a human intercourse with the spiritual world which does not interfere at all with the working of Nature.

It is inspiring to see how the human being is raised by Michael into the spiritual sphere, whereas the unconscious and subconscious elements which develop beneath the sphere of freedom are uniting ever more strongly with the world of matter.

Man's position with respect to the world will in the future become more and more incomprehensible to him if he is not prepared to recognise, in addition to his relations to the beings and processes of Nature, such relations as this to the Michael Mission. Our relations to Nature are recognised by looking at them from without; our relations to the spiritual world proceed from something like an inner conversation with Beings to whom we have opened up the way by adopting a spiritual view of the world.

In order, therefore, for man to realise the impulse of freedom, he must be able to hold at a distance certain influences of Nature which affect his being from the Cosmos. This 'holding at a distance' is taking place in the sub-consciousness, when in the consciousness there are the forces

which represent the life of the Ego in freedom. For the inward perception of man himself there is the consciousness of his activity in freedom, but for the spiritual Beings connected with man from other spheres of the Universe it is different. The Being from the hierarchy of the Angeloi, who leads human existence from one earthly life to another, sees at once how the matter stands regarding human action in freedom; he sees how man thrusts away from himself cosmic forces which want to form and mould him further—which want to give to his Ego-organisation the necessary physical supports, as they did before the age of Michael.

Michael, who is a member of the hierarchy of the Archangeloi, receives his impressions with the aid of the Beings of the Angeloi-hierarchy. He devotes himself, in the manner here described, to the task of bringing to man from the spiritual part of the Cosmos forces which can replace those from the realm of Nature which have been suppressed.

He accomplishes this by bringing his activity into the most perfect accord with the Mystery of Golgotha.

The forces which man requires for the compensation of suppressed impulses of Nature when he acts through freedom, are contained in the activity of Christ within earthly evolution. But man must then really bring his soul into that inner life in union with Christ, of which we have already spoken in these articles on the Michael Mission.

When a man faces the physical Sun and receives from it warmth and light he knows that he is living in a reality.

In the same way he must live in the presence of Christ, the spiritual Sun, who has joined His life to that of the Earth, and receive actively from Him into his soul that which in the spiritual world corresponds to warmth and light.

He will feel himself permeated by 'spiritual warmth' when he experiences the 'Christ in me.' Feeling himself thus permeated he will say to himself: 'This warmth liberates my human being from bonds of the Cosmos in which it may not remain. For me to gain my freedom the Divine-Spiritual Being of primeval times had to lead me into regions where it could not remain with me, where, however, it gave me Christ, that His forces might bestow upon me as a free human being what the Divine-Spiritual primeval Being once gave me by way of Nature, which was then also the Spirit-way. This warmth leads me back again to the divine sources, whence I came.'

And in this feeling there will grow together in man, in inner warmth of soul, the experience in and with Christ and the experience of real and true humanity. 'Christ gives me my humanity'—that will be the fundamental feeling which will well up in the soul and pervade it. When this feeling is once there, another comes: man feels raised by Christ beyond mere earthly existence, he feels one with the starry firmament around the Earth and with all that can be recognised in this firmament as Spiritual and Divine.

It is the same with the spiritual Light. Man can feel himself fully in his true human nature by becoming aware of himself as a free individual. A certain darkening is however connected with this. The Divine-Spiritual of primeval times no longer shines. The primeval Light appears again in the Light brought by Christ to the human ego. In the life in union with Christ this blissful thought may shine like a sun through the whole soul: 'The glorious primal Divine Light is here again; it shines, although its light comes not from Nature.' And man unites himself, while in the present, with the spiritual, cosmic forces of Light belonging to that past when he was not yet a free individual. And in this Light he can find the paths which lead him aright as a human being, when in his soul he unites himself, with understanding, with the Michael Mission.

Then in the Spirit-warmth man will feel the impulse which so carries him over into his cosmic future, that in this future he will be able to remain true to the original gifts of Divine Spiritual

Beings, albeit he has evolved in their worlds to free individuality. And in the Spirit-light he will feel the power which leads him with open eyes and ever higher and wider consciousness to the world in which as a free human being he will find himself again with the Gods of his origin.

If man wishes to continue in the original existence and keep the primal naive Divine Goodness which held sway in him, and shrinks from the full use of freedom—it leads him, in this present world in which everything tends to develop his freedom, to Lucifer, who wishes the present world to be denied.

If man devotes himself to present existence and wishes the natural world alone to hold sway (the natural world which is accessible to the present intellect and which is neutral with respect to Goodness), if he wishes to experience the use of freedom in the intellect alone, then in this present world where evolution needs to be continued in deeper regions of the soul, while freedom rules in the upper regions—he will after all be led to Ahriman, who wishes to see the present world transformed into a Cosmos of pure intellectuality.

Certainty of soul and spirit flourishes in those regions where man feels that in the direction of the outer world his gaze rests spiritually on Michael, and in the direction towards the inner being of the soul on Christ. It is that certainty through which he will be able to traverse the cosmic path upon which he will, without losing his origin, in the future find his true perfection.

Further Leading Thoughts issued from the Goetheanum for the Anthroposophical Society

118. That action alone can be free in which no process of Nature, either within man or without him, plays an active part.

119. But there is also the other pole, the opposite aspect of this truth. Whenever the individuality of man works freely, a Nature-process is suppressed in him. In an unfree action this process of Nature would indeed be present, giving to the human being his cosmically predestined character.

120. To the man who with his own life and being really partakes in the present and future stages of World-evolution, this character is not vouchsafed by way of Nature. But it comes to him by way of the Spirit when he unites himself with Michael, whereby he also finds the way to Christ.

Anthroposophical Leading Thoughts

GA 26

Translated by George and Mary Adams

19. What is the Earth in Reality within the Macrocosm?

In these studies we have contemplated the evolution of the Cosmos and Humanity from the most varied points of view. We have seen how man derives from the extra-earthly Cosmos the forces of his being, with the exception of those that give him self-consciousness. These come to him from the Earth.

The significance of the earthly realm for man is thus explained. But in this connection the question must arise: What is the significance of the earthly realm for the macrocosm?

In order to approach the answer to this question, we must turn our attention once more to what has already been described in these pages.

The consciousness of the seer finds the macrocosm increasingly alive, the more his vision penetrates into the past. In the far distant past, the macrocosm so lives that there ceases to be any question of 'calculating' the manifestations of its life. Out of this living condition man is then brought forth as a separate being, while the macrocosm enters more and more into the 'calculable' sphere.

But in this it undergoes a slow process of death. In the same measure in which man—the microcosm—arises as an independent being from the macrocosm, the macrocosm dies.

In the present cosmic time, a dead macrocosm is existing. But it was not only man who arose in the process of its evolution. The Earth too came forth out of the macrocosm.

Deriving from the Earth the forces for his self-consciousness, man is far too close to it in his inner life to perceive its nature clearly. In the age of the Spiritual Soul, with the full unfolding of self-consciousness, we have grown accustomed to focus our attention on the *spatial* magnitude of the Universe, and to look on the Earth as a speck of dust, insignificant compared to the great universe of physical space.

Hence it will seem strange, to begin with, when spiritual vision unfolds the true cosmic significance of this alleged 'particle of dust.'

In the mineral ground of the Earth the other kingdoms of Nature—the animal and plant kingdoms—are imbedded.

In all this there live the forces which manifest themselves in varied forms of appearance through the seasons. Consider the world of plants. In autumn and winter it manifests the physically dying forces. In this form of appearance, the consciousness of the seer perceives the nature of those forces which have brought about the gradual death of the macrocosm. In spring and summer, forces of growth, springing and sprouting forces, show themselves in the plant life. In the growing, sprouting process, the seer's consciousness perceives not only what brings forth the abundant blessing of the plant life for the given year, but an *excess*. It is an excess of *germinating force*.

The plants contain more germinating force than they expend upon the growth of foliage, flower and fruit. For the consciousness of the seer, this excess of germinating force flows out into the extra-earthly macrocosm.

Now in the same manner a surplus of force streams out from the mineral kingdom to the extra-earthly Cosmos. *This* force has the task of carrying the forces from the plant-world to the right places in the macrocosm. Under the influence of the mineral forces, the plant-forces become a newly fashioned picture of a macrocosm.

Likewise there are forces proceeding from the animal nature. These however do not work, like the plant and mineral forces, radiating from the Earth. They work in such a way that the plant-nature, which the mineral forces carry in clear formation into the great Universe, is gathered into a sphere, so that the picture arises of a macrocosm compact and self-contained on all sides.

It is thus the spirit-seeing consciousness beholds the essence of the earthly realm, *which stands as a new, life-kindling element within the dead and dying macrocosm*.

As when the old plant has died and fallen away, the new plant, however large, is formed again from the seed in space so insignificant and small—so while the old dead macrocosm falls asunder a new macrocosm is coming forth from this 'speck of dust,' the Earth.

It is a true contemplation of the Earth-nature which sees in it on all hands a germinating universe. We only learn to understand the kingdoms of Nature around us when we feel in them the presence of this germinating life.

In the midst of it man fulfils his Earth-existence. He partakes in the germinating life as well as in the dead and dying. From the dead he derives the forces of his thought. In the past, when the forces of his thought were coming forth from the still living macrocosm, they did not provide the foundation for self-conscious humanity. They lived, as growth forces, in a human being who did not yet possess self-consciousness. *For themselves*, the forces of thought must not have life of their own if they are to provide a basis for the free self-consciousness of man. With the macrocosm

whose life has gone out, they for themselves must be the dead *shadows* of what once was living in the primeval Cosmos.

On the other side man shares in the germinating life of the Earth, from which he has the forces of his will. These forces are indeed life itself, but with his self-consciousness man does not take part in their real nature. Deep down within the human being they radiate into the shadows of his thought. The shadows of thought flow through them, and in the flowing of free thought as it unfolds within the germinating earthly nature, the full and free human self-consciousness enters into man during this age of the Spiritual Soul.

The past throwing its shadows, the future fraught with the germs of a new reality meet in the human being; and their meeting constitutes the human life of present time.

That these things are so, is clearly revealed to the consciousness of the seer the moment he enters that spirit-region which immediately adjoins the physical and in which the active presence of Michael is found.

The life of all this earthly realm becomes clear and transparent when we feel at its foundation the germ of a new Universe. Every single plant and stone appears in a new light to the soul of man when he becomes aware that each of these creations is contributing by its life or by its form to this great fact: that the Earth in its unity is an embryo—the seed of a macrocosm newly rising into life. One should but try to make the thought of these things fully living in oneself, and one will feel how much it may signify for the human heart and mind.

(January, 1925)

Further Leading Thoughts issued from the Goetheanum for the Anthroposophical Society (in connection with the foregoing study: What is the Earth in reality within the Macrocosm?)

153. In the beginning of the age of the Spiritual Soul, it became the custom to turn attention to the physically spatial greatness of the Universe. Impressed above all by this immensity of physical appearance, men speak of the Earth as a mere speck of dust within the Universe.

154. To the consciousness of the seer this 'speck of dust,' the Earth, is revealed as the germ and beginning of a new-rising Macrocosm, while the old Macrocosm appears as a thing whose life has died away. For the old Macrocosm had to die, that man might sever himself from it with full Self-consciousness.

155. In the cosmic present, man partakes with the Thought forces that make him free, in the dead Macrocosm; and with the Will-forces, whose essence is concealed from him, in the germinating of this Earth-existence—the Macrocosm newly springing into life.

The School for Spiritual Science, General Anthroposophical Section, and the 19 Class Lessons

The School for Spiritual Science was founded in 1923/24 at the Christmas Foundation Meeting and is meant to serve as the esoteric core of the worldwide Anthroposophical Society. The school consists of 12 professional sections: the General Anthroposophy Section, into which the Class Lessons are embedded, Natural Science Section, Pedagogical Section, Literary Arts and Humanities, Medicine, Agriculture, Visual Arts, Performing Arts, Social Sciences, Mathematics and Astronomy, Youth and Inclusive Social Development. The aim of Section work is to foster spiritual research within the realm of professional life. <https://goetheanum.ch/en/sections>

If one has been a member of the Anthroposophical Society for a minimum of two years, one may apply for membership in the School for Spiritual Science. Acceptance in the School allows one

access to the in-person holdings of the series of 19 Class Lessons; it is hoped that the applicant will also feel moved to join a professional section and become active therein.

In New Hampshire the Class Lessons are held in person in both Wilton and in Keene, NH. In order to apply for membership in the School, please contact one of the people responsible for holding these lessons. In Keene this is Signe Motter (signe.motter@gmail.com), and Torin Finser (tfinser@antioch.edu). In Wilton it is Alice Groh (groh.alice@gmail.com).

For the Wilton group: We will finish our current round of 19 lessons by the end of this calendar year and **start again with Lesson One in January 2027.** Anyone hoping to join the School and receive their blue membership card in time to join us in January should please contact Alice as soon as possible. The application process through the Goetheanum takes some time so it would be good to get it started in September.

Calendar of Events

Study groups: the on-going Monday night study group is starting a new book beginning **Monday, October 5th and is therefore welcoming new members.** We are reading Transforming the Soul, Vol.2, nine lectures by Rudolf Steiner given in the year 1910. It is GA 59 and is available for purchase from Steiner Books: <https://steinerbooks.org/products/9781855841833-transforming-the-soul> (There are other versions available online but it is definitely easier for everyone if we all are reading from the same translation.) We meet both in person and via Zoom. If you are interested in joining us please contact Alice Groh at groh.alice@gmail.com

Interest in other study themes include: the Spiritual Hierarchies and their activity in the world; and the Threefold Nature of Social Life; also the Foundation Stone Meditation (see the announcement included in this newsletter concerning a workshop in Wilton on this theme in mid-October). A support group for the Anthroposophical Society in New Hampshire is newly forming and will be listening for themes that are of interest to local members. Please contact Alice with ideas and requests you might have and how you might contribute to organizing work in this direction.

Upcoming events:

New Adult Education series at Wild Rose Farm:

Awakening to Healing the Earth and Each Other

September 19th, Introduction to Anthroposophical Healing

October 17th: Cultivating Healing Capacities

November 21st: Thriving through Difficulty

Contact: (603)554-6536 facebook.com/WildrosefarmNH/

See poster below.

Foundation Stone Meditation Workshop: Friday, October 9th to Sunday, October 11th in the Garden Room, Groh Farm and Pine Hill campus of High Mowing School. See poster below. Contact Glynn Graham with any questions: glynngraham@gmail.com

Holy Nights: A Journey of Contemplation and Art
Hosted by **Silvia Lissett, Anthroposophic Art Therapist**
Amantolli Studio - Salutogenic Arts

www.amantolli.studio

719-644-2534

Join us for a twelve-evening journey through the Holy Nights, weaving together meditation, contemplation, meaningful conversation, and artistic practice inspired by Raphael's Madonnas. Together we will cultivate a space for inner reflection and imagination as we accompany the transition from Christmas to Epiphany.

Dates, location, and registration details will be announced soon.



Archangel Michael by Ninetta Sombart

Be joyful, though you have considered all the facts.

Wendell Berry (August 5, 1934 - August 31, 2026)



WILD ROSE FARM

Wisdom Begins with Wonder

NEW Adult Workshop Series!

Awakening to Healing the Earth and Each Other

9/19 Introduction to Anthroposophical Healing

- Importance of Warmth and Rhythm
- Foundations of a Healthy Garden: Farm-to-Table

10/17 Cultivating Healing Capacities

- Cough, Cold, and Fever
- Wet Felting: Grass-to-Fiber Craft

11/21 Thriving Through Difficulty

- Anxiety, Sleep, and Fatigue
- Forest-to-Woodworking Craft

Presenters:

Lise deLongchamp

MA, BSN, RN & Anthroposophical Nurse

Elizabeth Brandley

M. Ed. Healing Education Farmer

Lincoln Geiger

Farmer, Founder, Executive Director



Only \$500 for the series!

\$250 per session

**Cost includes therapeutic
external applications,
healing kit, and materials.**

*The way you see people is the way you
treat them, and the way you treat them
is what they become.*

—Goethe.

Connecting children and adults to nature one craft at a time



WildRoseFarmNH.org Phone: (603)554-6536 facebook.com/WildrosefarmNH/

Sophia Foundation
The Earthstar School of Choreocosmos and Sacred Dance
Presents

Love is the Foundation for the Future The Foundation Stone of Love

A Cosmic
Meditation in
Sacred Dance

October 9-11, 2026

given by
Karen Rivers
with
pianist
Lisa Murray



O Light divine!
O Sun of Christ!
Warm Thou our hearts,
Enlighten Thou our heads,
That good may become
What from our hearts we
would found
And from our heads we
direct
With single purpose.

Rudolf Steiner was called to inaugurate the Grail Mystery anew in the twentieth century, the culmination of which took place on Christmas day in the year 1923, when he gave the Foundation Stone Meditation at the Founding of the Anthroposophical Society. Through this deed a seed was sown creating the possibility for the whole world to become a temple, wherever human souls live and work out of the Foundation Stone's power. The "Stone" refers to the sacred stone of love (a symbol for the Holy Grail), which embodies the Mystery of Christ. It was laid into the substance out of which a new earth is to be born.

Rudolf Steiner spoke of the ideal human "I" toward which we strive as the stone which, in the form of the dodecahedron, must now be present in the souls of human beings who seek to participate in the Mystery of Christ, working to build the foundation of Love on the earth. The endeavor of human beings to bring this meditation to realization within themselves constitutes a step toward building a foundation of love within oneself and the relationships in which one engages, by awakening spiritual memory, spiritual awareness, and spiritual vision.

We will learn sacred gestures and forms to work with the Foundation Stone Meditation in movement to music by Cesar Franck. These gestures and forms can be practiced independently at home, offering a meaningful enrichment to one's daily life. Singing, conversation and presentations on the theme will complement the sacred dance.

Come and join us dancing, singing, and exploring these profound mysteries.

LOCATION: Garden Room, Groh Farm, 135 Temple rd, Wilton, NH 03086
and Pine Hill Waldorf school, Abbot Hill rd, Wilton, NH 03063.

WORKSHOP FEE: Sliding Scale \$25 - \$150 plus \$10 for an organic lunch

TO REGISTER CONTACT: Glynn Graham
glynngraham@gmail.com or 603-654-5751

Financial Contributions needed to support the work of the Anthroposophical Society in New Hampshire

It is the hope and intent of the newly formed Society in NH Support Group to help sponsor an increased and more frequent set of events in Wilton and Keene for this coming year. Such activities will need your financial support.

Please send a check written to the Anthroposophical Society in NH and mail it

c/o Alice Groh

135 Temple Rd.

Wilton, NH 03086

An average of \$25 per person would be appreciated.

Thank you!

Cadmus

Slayer of the [Dragon](#)
Founder and King of [Thebes](#)



4th century BC painting of
Cadmus slaying the [dragon](#), from
the [Louvre](#) in [Paris](#), [France](#)