



THE ANTHROPOSOPHICAL SOCIETY IN GREATER BOSTON
Calendar of Events 2015-2016

Calendar of Events 2016

December

- 17 (TH) 4:30 pm and 7:00 pm **Oberufer Shepherds' Play**
6:00 pm **Paradise Play**
at Waldorf School at Moraine Farm, 701 Cabot St., Beverly
- 24 (TH) 4:30- 5:15 pm **Christmas Eve --- Lighting of the Tree.** A twilight, radiant, candle-lighting ceremony with music and poetry at the House of Peace, 1 High St, Ipswich.

January

- 2 (Sat) **Christmas Festival** at the home of Cynde and Stephen Fisher in Westford. 6:30 Potluck dinner, festival 7:30-9 where we'll share a lecture by Rudolf Steiner, a verse, and songs to celebrate Christmas and the holy nights. Register at <http://www.meetup.com/BostonAnthros>
- 5 (TH) **7:30pm Olaf Asteson.** This annual choral presentation of an ancient Norwegian folk tale has become a community tradition. Join this special performance beneath the candles of the Christmas Tree at the House of Peace. Pot luck refreshments to follow.
- 6 (Wed) **7:30pm Epiphany and Three Kings Day.** A group reading of the third of the Oberufer plays (Shepherds, Paradise, Three Kings). This final event of the Holy Nights will take place in the Eurythmy Room of the Waldorf School at Moraine Farm, Beverly.
- 23 (Sat) **Anthroposophy and the Mystery of the Spoken Word** with Michael Steinrueck **3-8 pm** Contented Farm, Dracut, MA. 3-3:30 Welcome. 3:30-5 first workshop, 5-6 pot luck dinner, 6-7:30 second workshop, 7:30-8 dessert.. Pre-registration plus a \$2 - 7 donation required. Register at <http://www.meetup.com/BostonAnthros>

February

- 19 (Fri) **Lecture TBD.**

March

- 18 (Fri) **Lecture TBD.**

April

- 2 (Sat) **The Rising of the Sun in the Mind in an Age of Social Chaos and Uncertainty,** with Joel Wendt, Evergreen Kindergarten room, first floor, Waldorf School of Lexington, 739 Massachusetts Avenue, Lexington. Donation. In Anthroposophy we seek the Truth, in the



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Society we seek the Life. We are faced with looking at a world seemly filled everywhere with evil and all manner of horrors. Why is this so? Do we have the bad habit of asking questions, and then turning to Rudolf Steiner for answers, rather than our own thinking? Thought does matter. At this workshop we will consider what we already know, and what we might yet learn from our own thinking.

- 23 (Sat) **The Lymph System** with Veronica Schlegel **3:15-7:30** pm, Contented Farm. Register and sign up for pot luck at our Meetup <http://www.meetup.com/BostonAnthros/events/220087776/>. Donation.

May

- 10 (TU) **Reality** with Kenneth Ingham **7:30-9 pm**. Details TBA, Location TBD, MA.

June

- 14 (TU) **AGM** at the home of
- 25 (Sat) **Embryology Workshop** with Jaap van der Wal **9-4** pm, home of Cynde and Stephen Fisher in Westford. Donation

The First Class of the School of Spiritual Science for members of the First Class is held monthly in the Early Childhood and Remedial Program building 3rd floor at The Waldorf School of Lexington, 739 Massachusetts Avenue, Lexington. The lessons start at 9:30 am generally on the 2nd Saturday of each month: 9/12, 10/10, 11/7, 12/12, 1/9, 2/13, 3/12, 4/9, 5/14

For information concerning membership in the First Class, please contact Vanya Yoors at yoors@mac.com.

Treasurer's Note: Give what you feel is right to support the work in Greater Boston. Our **contribution** guideline is \$25 per individual or \$40 per family. If this donation size is not possible, any gift would be welcomed. If you have no access to email and would like to receive paper notices, please let us know with a note sent to our treasurer, Cynde Reilly, 87 Stonybrook Rd., Westford, MA 01886. Make your check payable to The Anthroposophical Society In Greater Boston or ASinGB. You may also contribute via our web site at www.anthroposophyboson.org.



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Study Groups – Autumn 2015

Study Groups provide a community-life-filled friendly environment for which to work together with others towards gaining insights from Spiritual Science. Below is a list of on-going study groups.

The Rudolf Steiner Group of Waban meets at the home of the Ingham's, 14 Lorraine Circle, Waban, the first and third Thursday of each month. The evening begins at 7:00 pm with a social time followed by reading and discussion. The group is beginning a new study topic to be determined at the first fall meeting on Thursday, October 1, 2015. For more information, please call Joanna or Kenneth Ingham at 617-969-0388.

Amesbury Steiner Study Group We are currently studying *Knowledge Of Higher Worlds*. Our small group gathers on Wednesday mornings at 9:30 am but can be flexible to meet other needs. If you would like to join this study group, contact Pam Fenner at 978-388-1450 home or 978-609-0025 cell or Cecilia Leigh at 717-304-3043 or cecilia.neville.murray@gmail.com.

The Concord Steiner Study Group The Rudolf Steiner study group gathers together, on the first and third Tuesday of the month, at 7:00 pm, at the Concord Library. The readings will investigate the thought contained in Volume Five of *Karmic Relationships*. If you are considering joining the study group, contact Michael Marlow at ymimarlow@gmail.com.

The Lexington Group Starting Sept. 25, held at the Waldorf School of Lexington Friday mornings from 8:30 am to 10 am, when school is in session. We are reading and conversing Steiner lecture cycle *East in the Light of the West*. For questions contact Irene Goncharov, 781-229-6382.

The Cape Ann Study Group Meets every other Monday at 7:30PM in the Eurythmy Room at Waldorf School at Moraine Farm, 701 Cabot Street, Beverly, MA. This year we will work with Dr. Steiner's book: "Knowledge of the Higher Worlds and How to Attain It." We welcome all who would like to engage in a lively and warm exploration and reflection around this most significant work. For further information please contact facilitators John and Carrie Schuchardt at thehouseofpeace@yahoo.com (978-356-9395).

The Rockport Study Group Meets Wednesday evenings at the home of Vanya and Christina Yoors, 64 Curtis Street, Rockport, MA. For more information contact Vanya Yoors at 978-546-7322.

Editor's Corner: Serving the Life of Our Branch

The Planning Committee is welcoming new members. Please consider bringing your talents and insights to this group and help to develop our community, our outreach, and ourselves. We would like to have a Festival Group as well as a group to organize events on local campuses. Our Christmas festival needs volunteers. As always, your comments are most welcomed.

I will be traveling Sept 24-28 and then attending the Evolving Science conference in Dornach into the first week of October and then the Natural Science Section conference in Chicago in mid-November.



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World-Thoughts in Michael, and World-Thoughts in Ahriman (from GA 26)

In contemplating the relation between Michael and Ahriman, one is unavoidably led to the question: what position do these two spiritual powers occupy towards one another in the whole cosmic interrelation, inasmuch as both of them are engaged in the evolution of the intellectual forces?

Michael exercised the power of the intellect throughout the Cosmos in past times. He did so then as servant of the divine spiritual Powers, to whom he himself, as well as Man, owes his origin. And this original relation to the intellectual force it is his will to maintain. When this intellectual force became detached from the divine spiritual powers, to find its way into the mind of the human being, Michael determined forthwith to place himself in a right position towards mankind, so as to establish in Man his own relation with the intellectual force. He purposed however to do this all, as before, solely in accordance with the designs of the divine spiritual powers, and to continue to act as the servant of these powers, with whom he, like Man, is united from his origin. It is his purpose, therefore, that in future the intellectual stream should flow through the hearts of men, yet still as the same force which it was when first it flowed forth from the divine spiritual powers in the beginning.

With Ahriman it is very different. This being has long since detached himself from the evolutionary stream to which those divine spiritual powers belong, of whom we are speaking. Already, in a remote past, he had set himself up beside them as an independent cosmic power. And now, at the present time, he stands spatially in the same world to which Man belongs, but enters into no combination of forces with the beings who belong by rights to this world. Only, when the intellectual force becomes detached from the divine spiritual beings and passes over to the world of Man, Ahriman finds such an affinity to this intellectual force, that he is able, through it, to unite himself after his own fashion with mankind. For what Man receives at the present time as a gift from the Cosmos, Ahriman united with himself long ago, in remote ages. Ahriman, were he to succeed in his intentions, would make the intellect that mankind has received similar to his own.

Now Ahriman acquired possession of the intellectual force at a time when he could not convert it into inward life. It remained in his being as a force that has nothing to do with the heart and soul. A chill and frosty, soulless cosmic impulse is the intellectual power as it streams from Ahriman. And the men who are overtaken by this impulse evolve chains of reasoning in which, in merciless and heartless fashion, the logic seems to speak for itself — in reality it is Ahriman, who is speaking through it — and which shew no sign of any real, inward connection of the man's heart and soul with what he is thinking and saying and doing.

Michael has never appropriated the power of intellect to himself. He administers it as a divine spiritual force, feeling himself in union with the divine spiritual powers. And this intellectual force, when Michael wields it, shews itself to be as well capable of being made an expression of the heart and soul, as of the head and mind. For Michael bears within him all the first forces of the Gods of his origin and men's. And therefore nothing of chill frost nor soullessness is by him conveyed into the reasonings of the intellect; but he upholds these reasonings with heart-felt earnestness and warmth of soul.

And herein too lies the reason why Michael's face and bearing are grave, as he journeys through the Cosmos. To be thus bound up in the inner life with the Intelligence that is the world's substance, means at the same time fulfilling the condition, that one introduce into this Intelligent substance nothing of arbitrary volition, of subjective aims or desires. Else, logical reasoning becomes the arbitrary choice of a single person — instead of being the expression of the Cosmos. Strictly to keep his own being an expression of world-being — whatever of private self may stir within, to keep it within — this Michael regards as his more especial virtue. His mind is bent upon the great cosmic relations; this speaks in his countenance. His will shall go forth to men as a reflection of that which he discerns in the Cosmos; this speaks in his bearing, his gestures. Michael is in all things grave. For gravity in the face of any being is



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the reflection of the Cosmos in this being; a smiling countenance is the expression of that which shines forth from the being itself into the world.

One of the Imaginations of Michael is as follows: He reigns through the course of Time, bearing the light of the Cosmos as living being of his being, fashioning the warmth of the Cosmos as revelation of his own being. He wends as one Being like a World — affirming himself inasmuch only as he affirms the World — as though from all stations of the universe guiding forces to the earth below.

And, in contrast, an Imagination of Ahriman: Ahriman, in his course, from time would wring Space. Around him is darkness, into which he projects the rays of his own light. The more he achieves his ends, the keener grows the frost about him. He moves like a world contracted into one single being — his own; affirming himself only by negating the world; he moves, as though he brought with him uncanny forces from the dark caverns of the earth.

When Man pursues freedom, but with no leaning towards egoism; when freedom is to him pure love for the action he seeks to perform — then it is possible for him to draw near to Michael. If he seeks freedom in order to afford scope for his egoism; if freedom be to him the pride of feeling that in the action he gives expression to himself, then he is in imminent danger of falling into Ahriman's domain.

The Imaginations above described shine forth from a man's love towards the action he performs; then it is Michael; or else, from self-love of his own person in the performance: then it is Ahriman.

When Man, as a free being, feels himself near to Michael, then he is on the way to convey the intellectual power into his 'whole man.' He thinks, it is true, with his head; but his heart feels the light or dark of the thinking. Will pours Man's inner being forth in light, when Thoughts flow through the Will with force of purpose. Man grows ever more Man, as he grows to be an expression of the World. He finds himself, not be seeking himself, but by uniting himself to the world with Will in Love.

When Man, in the enjoyment of his freedom, lets himself be seduced by Ahriman, he becomes caught up into the intellectual process as into a spiritual automatism, in which he is a bit of the machinery, no longer himself. All his thinking becomes an affair of the heart; and the head severs the thinking from the life of his own individual heart and individual will, and altogether blots out his own individuality. In making himself an expression of his own separate self, the man becomes ever less and less the expression of his innermost, characteristically human, being. In seeking himself, he loses himself. He withdraws from the world from which he withholds his love. Man realizes himself in truth, only when he loves the world. From the picture here drawn, it is plain to see how Michael is men's guide to the Christ. With all the gravity of his being, his bearing, his actions, Michael goes through the world in Love. He who follows Michael, cherishes Love in relations with the outer world. And Love must unfold itself first in relations with the outer world — else it turns to Self-Love.

But if there be this Love, as cherished in the Michael-mind, the 'Love for Others' will be reflected back into the personal Self. The Self will then love, without loving itself. And on the paths of such Love as this, Christ is to be found by the soul of Man. He who follows Michael, cherishes Love in relations with the outer world, and thereby finds that relation to the inner world of his own soul, which brings him together with Christ.

The age, now beginning to dawn, requires that men's eyes should be turned to a world which lies, as spiritual world, on the very borders of the seemingly physical one, and in which they may find things such as the Michael Being and the Michael Mission, here described. For that world, which Man paints to himself as a picture of the natural world, from the view he has of the seemingly physical one, is not even that world in which he is immediately living, but one that lies as far below the real world of Man, as the Michael-world lies above it. Only Man does not notice that unconsciously, when he sets out to paint his own world, it is really the picture of another which emerges. In the very painting of this picture, he has already begun to eliminate himself, and to fall into spiritual automatism. Man can only save his manhood,



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when, over against this picture — which he takes for a view of nature, and where he himself is lost — he sets that other one, which shews Michael as he rides on high, Michael leading the way to Christ.

Leading Thoughts

Anything which is a working force in the world — as, for instance, the World-Thoughts — is not recognized in its true character and meaning for the world, if one looks only at the force per se, which is working. One must go further, and distinguish the Beings from whom the action of the force proceeds; with the World-Thoughts, for instance, whether it is Michael or Ahriman who brings them into the world and maintains them here.

The same thing which, proceeding from one Being, may work healthfully and re-creatively because of this particular Being's relation to the world, may have a baneful and destructive action, when it proceeds from a different Being. The World-Thoughts carry Man on towards the future when he receives them from Michael. They lead him away from the future of his own welfare when Ahriman can instill them into him.

By such reflections one is led more and more to get beyond the view of an indefinite spiritual existence, some pantheistic sea of causation at the base of all things, and to pass on to a view more definite and concrete, that rises to conceptions of the distinct spiritual Beings of the Higher Hierarchies. For, in truth, Reality consists everywhere in forms of living Being; whatever in Reality is not living Being, is action that takes place in the relations of Being to Being. And this action can only be understood when one has sight of the Beings who are acting.

Source: (http://wn.rsarchive.org/Books/GA026/English/APC1956/GA026_c09.html)

Members of The Planning Committee

*Andrew Linnell, President; Arthur Hildreth, VP; Cynde Reilly, Treasurer; Geneva Cooper, Secretary;
and Kenneth Ingham, Clerk.*

Verse for America by Rudolf Steiner

*May our feelings penetrate
Into the center of our heart
And seek in love to unite with
Human Beings seeking the same goal-
With Spirit Beings who, full of grace
Behold our earnest, heartfelt striving
And in beholding strengthen us
From realms of light
Illuminating our lives in Love.*