



Shining Waters

Michaelmas 2008

Corps de Michael Newsletter

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*Celebrating 50 Years
of Vision in Action!*

1958—2008



Stonehaven Templar Bonfire
St. John's Tide 2008



Templar Impulse Ignites Golden Age

St. John's Inter-branch Festival Celebrates Community Life

We are pleased to report that the Templar impulse for the renewal of community, group, and branch life was gloriously celebrated at St. John's Tide 2008—igniting a Golden Age of Anthroposophy! The Templar impulse arose unexpectedly in the closing hours of the Knights Templars International Conference (Fall 2007). The conference venue, Camphill Soltane, was filled to capacity as nearly 150 souls prepared to depart greater Philadelphia and return to homes in 23 states and 4 countries. Only two days earlier we had gathered at Whitsun Hall in the spirit of a knightly quest—to discover the lasting meaning and significance of the **Templars' Sacrifice—A Destiny of Courage: Today's Michaelic Call!**

The significant content and spirit substance of the international conference fostered bonds of soul-to-soul reminiscent of the Templar Brotherhood. For many, a newfound Templar community arose out of the various interactions (small group, artistic, meals, plenum, and performance) with previously undiscovered 'sisters and brothers' in Michael—guiding spirit of the present age. In the closing hours many did not want this newfound Templar community impulse to dissolve. At the final plenum a majority of participants signaled interest in a follow-up conference.

We continue to receive reports and corroborations of the warm community spirit that pervaded the international conference. In part, this spirit can be attributed to the unity and interconnectedness of keynote lectures, small groups, artistic work, and performances. On opening night, Rev. Nadine Hafner, conference progenitor, invited the participation of departed Templar souls. By Sunday morning one could sense the presence of Templar souls, whom Rudolf Steiner credits as inspiring (from higher worlds) not only Goethe, but *all the succeeding centuries of modern times*. (Dornach, 2nd October, 1916, *The Knights Templars*) We closed with the hope that a renewed and metamorphosed Knights Templars impulse would infuse renewal of community, group, and branch life.

This living Templar community impulse affords groups and branches the promise of achieving a modern Michaelic fulfillment of the Templar and Rosicrucian Brotherhoods. Rudolf Steiner's account of the brotherly work of Rosicrucian groups points to the spiritual lineage of our movement. As successors of the Templars, Rosicrucian Brothers meet in groups of seven and come to rely spiritually on one another. Three of the brothers receive spiritual inspirations in the form of symbols, but they do not understand these revelations. The other four, who receive no inspirations, are able to interpret by collaboration the inspirations received by the other three. From these accounts, published in *The Secret Stream* (pp.222-23), one sees why Rudolf Steiner selected seven as the number of members needed to spiritually constitute a group of the Anthroposophical Society. It also points to a fundamental mission of group work: *we must become conscious of a higher form of community, founded in the freedom of love among sisters and brothers as a breath of magic that we breathe in our working groups*. (Rudolf Steiner, Dusseldorf, 15 June 1915, *Preparing for the Sixth Epoch*) We go to group meetings of the Society *not* primarily out of personal interest



in the topic, *not* for career advancement, and *not* to obtain a certificate, but *simply because the human beings are there.* (Rudolf Steiner, *Constitution of the School of Spiritual Science*, 1964 edition, p. 30)

The future of our movement hinges on fostering these bonds of soul-to-soul born when we experience a truth of spiritual science lighting-up in the free individuality of our Michaelic sisters and brothers. In these bonds we experience the living substance of Anthroposophia as she radiates from the chalice of group life into all of the practical endeavors of a given region: Waldorf schools, Biodynamic farms, Camphill communities, Eurythmy, anthroposophical medicine, architecture, and social renewal. The group is the central meeting point where the periphery of practical initiatives comes together to experience/cultivate the unifying spirit of the movement, the *Spirit of the Universally Human*.



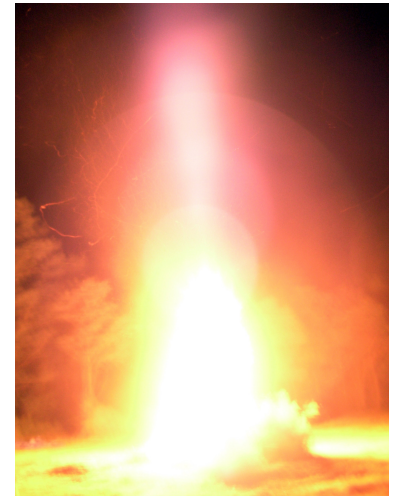
In the months following the international conference many participants returned to their careers or chosen work with newfound perspectives and vigor. Others were emboldened by the living Templar impulse to become more courageous representatives of Anthroposophia in their local communities. Still others were fired by the cosmopolitan Michaelic spirit to ask how Anthroposophy (the awareness of one’s humanity) might engage and interact with other spiritual streams. Additionally, conference presenters were invited by several groups and branches to visit seven communities serving seven states and the District of Columbia, bearing something of the warm spirit of the international conference.

Edward R. Stone, retired Waldorf master teacher, leader of the former Raphael Group in southeastern Pennsylvania, and AWSNA co-founder, offered a conference keynote, “Countering Terrorism and Other Evils.” As Ed took the podium Sunday morning, he addressed the conference, *Dear sisters and brothers in knighthood—not knights who fight, but knights who Love!* Two months after the conference, Ed took his message of Love to the 72nd Annual Christmas Meeting of the Princeton Group of the Anthroposophical Society. Ed’s remarks, “Redeeming Evil Through the Christ Impulse” were followed by music and eurythmy performed by Princeton Waldorf faculty. Ed also spoke in Connecticut on a Templar-related theme at the invitation of the Michaelic Anthroposophical Group. Robert Horner, who led a conference breakout, “The Templars Encounter with Evil,” gave two lectures in the Buffalo area. The first focused on the Masters of Wisdom and the Harmony of Feelings. A second talk served to convey the true soul and spirit of the Knights Templars Brotherhood as contrasted with misconceptions arising out of certain recent popular publications (which have at least served to give new attention and focus to the theme of the Templar Knights). Robert’s first presentation was sponsored by the Buffalo Center for Holoscopy. His second presentation was held on the campus of the former Roycroft Community in East Aurora.

David Lenker, a member of the conference initiative group and chairman of The Corps de Michael, gave a conference keynote, “Building the Temple of Michael.” One month after the conference he was invited to speak on the theme of the Knights Templars at the Amethyst Center north of Harrisburg, Pennsylvania. With roots in Theosophy, Amethyst is dedicated to the development of consciousness and modern mystery teachings. Then, on Valentine’s weekend 2008 David gave a keynote, “Knights Templars,

Rosicrucians, and Anthroposophy” at the Annual General Meeting of the Anthroposophical Society, Greater Washington Branch. Two months later, in April 2008, David gave a similar presentation at the Waldorf High School of Massachusetts Bay. The evening was co-sponsored by the Greater Boston Branch of the Anthroposophical Society and the Waldorf High School. Later, Branch President Dr. Kenneth Ingham reported that turnout for the Templar talk was among the highest on record for anthroposophical events in greater Boston. In addition to these events, Rosemary McMullen reports a new website and list serve initiative, Social Sculpture USA Group. Founded by three international conference registrants, the group now includes 12 members in 7 states. For more information please write: socialsculptureUSA@gmail.com

For seven months the warm spirit of the Templar conference was carried to seven different communities. Then at St. John’s Tide, representatives of seven communities came together in the *sweetest place on earth** (Hershey, Pennsylvania) for a Templar-themed festival and conference reunion. Additionally, the highpoint of the inter-branch festival, the gargantuan flames of the St. John’s Templar Bonfire, served to both consecrate the Templar impulse for community life, and inaugurate a Golden Age of Anthroposophy.



Monica Gallardo, a member of the Anthroposophical Society on Long Island, New York, experienced the warmth of community life pervading the international conference at Camphill Soltane. To connect again with this enlivened community, Monica embarked on a St. John’s Tide journey to Stonehaven, home of The Corps de Michael. Here, Monica was joined by conference veterans as well as representatives of six groups and branches of the Anthroposophical Society, who traveled to the heart of William Penn’s *Holy Experiment* from North, East, West, and South. The Knights Templars Inter-branch Festival 2008 convened on the last Saturday of June in the serene splendor of the Hershey countryside. The timing of the festival served to honor the *Pauperes Comilitones Christi Templique Salomonici*, (Poor Co-Soldiers of Christ and the Temple of Solomon), who held their largest annual gathering at St. John’s Tide. On these festive occasions new knights were inducted into the brotherhood!

Last year, four groups and branches sent representatives to Hershey for the first Knights Templars Inter-branch Festival. The 2007 festivities resounded with the theme, *Knights Templars and Community Life*, bringing a glimmer and foreshadowing of the living community impulse arising in the final hours of the international conference near Philadelphia. The 2007 St. John’s bonfire started out slow due to calm air and lingering dampness from previous days’ rain. But as the incendiaries took hold, the spectacular bonfire steadily grew to a height of some twenty-five feet! The brilliant white and yellow-tinged blaze never languished, but steadily ascended to its apex. Friends and representatives continued to move back as the intense heat radiated out from the central funnel of flames.....Meanwhile, across the meadow, and just to the side of the Widow Logan House, the blue moon quietly rose above the horizon’s line of trees. As the flames ascended, so did the blue moon!

**In 1903 American philanthropist and industrialist, Milton S. Hershey broke ground for the world’s largest chocolate factory. Simultaneous to construction, he laid-out a model utopian town known today as Hershey, PA. In 1909, the ‘chocolate king’ founded a school for orphan boys on a 12,000 acre farm campus surrounding the town and effectively completing a ‘threefold commonwealth’ as Steiner envisioned the free and beneficent working of the economic, political, and cultural spheres. In 1918—just one year prior to Rudolf Steiner’s publication of “The Threefold Commonwealth”—Milton Hershey gifted his entire personal fortune and controlling chocolate company stock to three community trusts. The largest of these was earmarked for the orphans’ school which continues today (funded by Trust, Hershey Chocolate, and Hersheypark proceeds) as America’s largest residential school for disadvantaged youth.*

The venue for both Templar festivals in Hershey was a historic stone house surrounded by one hundred acres of unobstructed meadows, streams, woods, and farmland. In 1737, Thomas Logan founded Stonehaven Farm by proprietary grant from William Penn's *Holy Experiment*. In 1682, in a world historic significant moment, Penn extended his hand in brotherhood, peace, and friendship to the Native Americans at Shackamaxon—inaugurating the *Holy Experiment* as the spirit-seed of American Liberty and New World cosmopolitanism. Per the research of Dr. Virginia Sease (Goetheanum, Dornach), the *Holy Experiment* can be traced to Rosicrucian ideals proceeding from the Sun-Initiation of Jacob Boehme. Today, the Widow Logan House and Farm serve as home of the Susquehanna Corps de Michael—*Anthroposophical Society in Hershey*. Lazured meeting rooms retain the original horsehair plaster, deep-set fifteen light windows, high ceilings, and elaborate wood moldings typical of a colonial-era mansion.



As members of The Corps de Michael began arriving from six counties of the vast Susquehanna Valley (Central PA), we quickly welcomed representatives of the Albert Steffen Group (Pittsburgh), Aurora Group (Buffalo), Anthroposophy New York City Branch, Anthroposophical Society on Long Island (New York), and Southeastern Pennsylvania Branch (Kimberton). Additionally, we were pleased to welcome two board members of Amethyst Center (near Harrisburg, PA), three Waldorf students and one alumnus representing Susquehanna Waldorf School and the Waldorf School of Garden City. We were delighted that Dorothea Davis could be with us on behalf of Camphill Soltane, venue and co-sponsor of the international conference. The warm spirit of Templar community pervaded the festivities which included: a potluck picnic on the West Lawn, keynote address, community singing with Lisa Hildreth and Lynn Charlton, conversation, art gallery, record-breaking bonfire-on-the-meadow, and Arthurian Legends as told by Franklin LaVoie, the Bard of Basswood (near Buffalo). Bluemchen Frey of The Corps de Michael displayed the inspired anthroposophical art of Ymelda

Hamann Mentelberg in the Rose Room. She also offered Ymelda's artwork for sale. To learn more about Ymelda's amazing life and art, please visit the Corps-related website, www.enlightenedartwork.com

Of course, the much anticipated festival crescendo came just after dusk when fireflies emerged from twilight as harbinger of this year's Stonehaven Templar Bonfire at St. John's Tide. Recalling the twenty to thirty foot flames of 2007, we were challenged to equal or exceed the bonfire of the previous summer, which served to consecrate the spirit-embryo of the international conference. Not a single soul was disappointed! In fact, Anthony Spitaliere of the Anthroposophy New York City Branch, Jennifer Lopez of the Society on Long Island, and Jason Cohen of Garden City Waldorf School, all acclaimed the 2008 Stonehaven Templar Bonfire to be ***by far the most spectacular bonfire we have ever experienced!*** Martha Grib and several members of the Albert Steffen Group (Pittsburgh) acclaimed the entire event spectacular, noting the unparalleled community spirit experienced at Stonehaven. The bonfire-on-the-meadow was preceded by the spirit fire of a keynote address by Scott Elliot Hicks and the singing of the Templar anthem, ***Non nobis Domine, non nobis, sed nomine Tuo da gloriam.*** This Latin anthem, derived from Psalms, proclaimed the mission of the brave Templar Knights: ***Not for us, O Lord, not for us, but to Thy Name give the glory.*** This year's keynote focused on a theme introduced by Scott at the Knights Templars International Conference, *Categories and Cosmic Script: the Ars Magna of Raimon Llull.*

A prolific writer of some two hundred works, who was also known as "Doctor Illuminatus," Raimon Llull lived and taught during the era of the Knights Templars. In an illuminating presentation Scott traced the development of Llull's *Ars Magna* or "Great Art" out of the Aristotelian categories and the mystery teachings of the Temple of Artemis at Ephesus. As instinctive clairvoyance of the spirit component present in the outer world recedes, spirit-reality is gradually grasped through the increasingly independent and dawning human faculties of logic and reasoning. During the time-period of Llull, however, earthly

phenomena are still experienced as a microcosm of the spiritual macrocosm—the starry and divine universe. The following paragraph, excerpted from Scott’s paper, clearly shows that the *Ars Magna* (in stark contrast to our own age) regards qualities to be just as real and objective, if not more so, than quantities:

...Lull considered that God, as far as he could be known, possesses and operates through nine basic spiritual categories: Goodness, Greatness, Virtue, Duration, Power, Wisdom, Will, Truth, and Glory. These archetypal moral concepts both create and participate in all possible things in the visible worlds from plants to the vices to the angels. In this sense they can be compared with the Platonic Forms. One who is schooled in this technique gains the capacity to naturally read what logical and moral spirit essences are operative in each person, flower, law, medicine, mathematical object, ad infinitum... The *Ars Magna* was above all conceived as the supreme tool of Christian apologetics, and an infallible dialectical method to bring people to Christ. For this reason Lull considered it of primary importance to translate his major works into Arabic. About the *Ars Magna*, Lull himself writes in *Compendium Artis*:

This art is universal above all other sciences, and on account of this universality, the particulars of other sciences can be rationally reduced to it; hence, as it is more general than all others, all others must be encompassed by it, so that in judging their particulars, they can be purified so the conditions that they have per se can be known in accordance with the conditions that they have in their universal principles.

Regarding the subsequent transition from intellectual thinking as developed in the fourth Post-Atlantean Epoch (time-period of Ephesus, Aristotle, and Lull) to the intuitive thinking that underlies Anthroposophy, Scott offered the following gem from Rudolf Steiner (Berlin, 25 July 1904):

A person claims the right to be allowed to combine the predicate with the subject. As long as one continues to do that, however, it is impossible for one to really study esoteric history. When, unselfishly—but also with clarity and consciousness—one lets thoughts rise up within one, then an event occurs...that the ideas, the thoughts, which one previously formed into sentences and opinions according to one’s views, now form themselves out of the spiritual world, so that it is not I who forms opinions, but opinions are formed in me. It is then the case that one has offered oneself up so that a higher self speaks out of the spirit through one’s ideas...So long as I make my own thought combinations and do not place my thoughts at the disposal of higher powers who simultaneously inscribe them into the tablet of the intellect, for so long I am not able to study esoteric history.

For the spirit-essence of Scott’s keynote address, please see the accompanying article in this issue of *Shining Waters*, “**Reading the Cosmic Script.**” The article boldly proposes a modern “Anthroposophical Combinatorial Art” as a crucial step towards redeeming fallen symbolic logic.

Following Scott’s keynote address, we adjourned to the West Lawn for community singing. After several songs, the clap of thunder and occasional lightning flashes brought the circle to a close and the beginning of a procession by candlelight to the adjoining meadow. Waldorf boys assisted in the lighting of the bonfire which started slow, but soon raged twenty-five to thirty feet into the night sky. At its apex the intense flames radiated golden white daylight onto portions of the meadow. Amazing! High flying sparks/cinders extended the bonfire’s light heavenward to create an awe inspiring scene. A playful element was elicited as winds changed direction several times, causing the bonfire to shift to and fro. The flames remained at their apex for a seeming eternity...until occasional droplets of rain completed our communion with all four elements: Fire, Air, Water, and Earth. To crown the evening and inwardly center, we eventually transitioned to the Michael Room to hear Arthurian Legends as told by Bard Franklin LaVoie. To the delight of all, Bard Franklin accompanied his magical tales with harp! Whilst bonfire embers continued to glow across the



meadow, we invited festival reflections/impressions and then concluded by reciting together the last two panels of the Foundation Stone Meditation. We closed the second annual Knights Templars Inter-branch Festival in Hershey with the words of group-life consecration, ***Community above us, Christ within us!*** (Rudolf Steiner, *Preparing for the Sixth Epoch*, pp. 20-21)

As the midnight hour approached, friends and members gradually bid adieu, but the community spirit was fired again the following morning when 14+ representatives of five groups and branches met at a locally owned Hershey diner for breakfast. Thirty-four friends, members, and Waldorfians turned-out for the inter-branch festival breaking the previous Corps de Michael attendance record set on Whitsunday 2000 when just over thirty friends celebrated the founding of the Corps as a Society affiliate. This new record was attained during the Golden Anniversary of VISION IN ACTION at Stonehaven. Fifty years ago, in the Summer of 1958, Ruth Ellen Eshelman Lenker acquired Stonehaven Farm for the purposes of organic agriculture—a farsighted vision during the 1950’s heyday of DDT and TV dinners!

A business woman and inner city educator, Ruth brought her vision to fruition when she opened ‘Town and Country Market’ in downtown Harrisburg, two blocks from the Capitol. ‘T & C’ sold organic Stonehaven produce and other merchandise in conjunction with her prior business, ‘Eshelman’s (French) Re-weaving.’ In the following decades, Ruth met Anthroposophy, visited the Goetheanum, and took-up Waldorf Education as the subject of her doctoral dissertation. By the twilight of a threefold life exemplifying Michaelic Will, Ruth blessed a new initiative at Stonehaven. Less than two years after she crossed the threshold, this initiative would be recognized as The Corps de Michael.



On Three Kings’ Day 2008, The Corps de Michael recalled Ruth’s remarkable vision and held out the hope that this year’s Golden Anniversary—50 years—of VISION IN ACTION might inaugurate a Golden Age of Anthroposophy in the Susquehanna Valley, heart of William Penn’s *Holy Experiment*. Sandra Doren, President of the Greater Washington Branch, was present at Stonehaven for the auspicious Epiphany opening of the Golden Anniversary...But little did anyone imagine in the cold of January that the consecration of the envisioned Golden Age would soon follow in the gargantuan record-breaking flames of the Knights Templars Inter-branch Bonfire at St. John’s Tide! The sisters and brothers, Corps de Michael, extend heartfelt gratitude to the modern Templar Knights, who journeyed to Stonehaven from all directions, igniting a Golden Age of anthroposophical sister-brotherhood. Fired by the Philadelphia conference and the Hershey festival, may these modern Templars bear the Golden Light of Michaelic Community Life, and as Edward Hessong expressed during the dedication of a new Corps sign at Michaelmas, *May the Light of the Golden Age illuminate every heart on earth!*

David Lenker
Hershey, Pennsylvania

Impressions of the Three Kings’ Epiphany Festival (2008)

Thank you very much for allowing me to join The Corps de Michael for the Three Kings’ Festival. It was a privilege to be able to attend. Your group festival was inspiring and inspired. Discussion on the chosen lecture was deep and lively at the same time, often a balance that is not achieved easily or at all.

You prepared Stonehaven, the procession, and festival meal in the most inviting and lovely way as a physical ‘chalice’ for the work to unfold.

Sandra Doren,
President
Anthroposophical Society, Greater Washington Branch

Reading the Cosmic Script: From the *Ars Magna* to *De Arte Combinatoria Anthroposophiana*

Redeeming Symbolic Logic through an 'Anthroposophical Combinatorial Art'

Rudolf Steiner indicated that it is possible to interpret the dynamic essence of spiritual reality through certain colors, concepts, and symbols.ⁱ Interestingly enough, he singles out the categories of Aristotle (e.g. Substance, Quality and Quantity), and the Dignities of Ramon Llull (e.g. Goodness, Wisdom, Virtue, and Glory) as effective conceptual tools to train the soul to penetrate into the spiritual world.ⁱⁱ Because Aristotle's categories and Llull's Dignities can apply to both sensible and supersensible reality, they provide a logical connection between all possible worlds. For example, the orange of a peach and the spiritual warmth of Old Saturn are both **Qualities** and a charitable organization and a spiritual being can both express **Goodness**. These fundamental ontological and moral concepts that dwell within and configure the human being therefore can be inscribed by the spiritual motion of cosmic thought from the inside, as well as by perceptual impressions from the outside.

Steiner makes it clear that the categories of Aristotle are the direct transformation of the wisdom regarding speech formation, reproduction, the nature of the elements, and the creation of the etheric body that was taught in the lunar mysteries of Artemis.ⁱⁱⁱ If we then continue to follow the evolution of the categories of Aristotle, we find that they receive their most profound re-spiritualization through their mixture with the Christian Encyclopedic technique of Ramon Llull's *Ars Magna* in the late Middle Ages. By arranging letters in a cabalistic and algebraic manner on a variety of mobile wheels and using an inchoate form of spiritual intuition called the 'natural medium,' Llull was able to perceive the precise way in which Greatness, Eternity, Power and the other Divine Attributes penetrated into all beings from Angels down to stones. Through this technique Llull asserted that one could answer any question by utilizing the Dignities and categories as subjects and predicates in robust propositions.^{iv}

If we take a cue from Llull and other esotericists, it seems fruitful to arrange all of the elements of the spiritual alphabet or cosmic script that were revealed by Steiner on a mobile wheel with 4 concentric circles, in which the colors, letters, and symbols are arranged beginning with the elemental world and culminating in the spiritual world. This does not mean returning to the outmoded Lullian Art or earlier forms of consciousness, but rather merely arranging the anthroposophical information in a way that is analogous to the spiritual vehicles of the complete human being: on the centermost wheel, the 4 ethers with their fundamental forms and colors;^v then on the next larger wheel, the 7 planetary symbols with the proper colors and vowels; then the 12 zodiacal signs with the proper colors and the consonants, and finally, the 10 Dignities of Llull coupled with the 10 categories of Aristotle. This is then a complete key to the spiritual dimensions of the macro- and microcosm, to the Universal-Human Logos, although it is just the bare beginning to an active reading of the cosmic script.^{vi}



How can we use this Spirit Wheel? Steiner says that the concepts, images, and colors can serve as a mask or a flexible curtain through which the spiritual world can present itself through spiritual inspiration in an orderly and comprehensible manner to the spiritual researcher.^{vii} However, the visionary image or archetypal pre-image should not be mistaken for the actual spiritual reality, in the same way that the letters 'house' should not be mistaken for an actual house.^{viii} The cosmic concepts and symbols are not arbitrary but correspond to actual spiritual currents that flow through the world, while the hues directly apply to different kinds of spiritual beings.^{ix} In short, they seem to provide a living hermeneutic structure or an epistemological filter to comprehend and arrange noumenal realities.

When a person uses Aristotle's categories in particular as ideas to guide oneself into spiritual worlds, he or she discovers that they lead to a direct grasping of the fluctuating substance of the cosmic light. When one breaks through into this malleable soul substance, one discovers that these categories are keys to unlock the transfinite possibilities of manifestation in any form. The usefulness of these dynamic conceptual keys lies in their generality, which does not mean that one merely possesses 10 empty, dead receptacles to plug all things into, but that a researcher can spiritually perceive in each category the constant living fluctuation of this dynamic spiritual substance into myriad possible shapes within that structure. One gains a cosmic perspective in concentrating on Quality, for example, because one allows the trembling, pulsating, brilliant waves of the spirit sea of wisdom, rising in cresting light, to think all possible qualities, colors, densities, feelings, sensations, and tones within the boundary of one's single minded concentration of the essence of the category. It is universal, not because it is one vacuous box, but rather the direct spiritual interaction with a tremendous number of living possibilities. The categories allow one to penetrate into the morally uplifting true reality as it mutates in world creativity from one idea or form into any other one.

...Steiner has given us the seeds to what could become an up to date Anthroposophical Combinatorial Art or a true Spirit-Logic, one that can provide an alternative to the fallen symbolic logic that has dominated the world over the last century.
Scott Elliot Hicks

The symbols and concepts of the cosmic script on this Spirit Wheel then provide us with endless tools for meditation, so that we might cooperate in a free and creative manner with the higher Hierarchies. It should be emphasized that although Steiner himself did not design the wheel form, all of the contents except for the colors of the outermost wheel (which correspond to the traditional colors of the Cabalistic Divine Emanations or *Sefirot*) were relayed to us by him. Insofar as learning to read the cosmic script is part of the Rosicrucian path, this wheel provides a handy reference for this stage of spiritual development.^x In this way Steiner has given us the seeds to what could become an up to date Anthroposophical Combinatorial Art or a true Spirit-Logic, one that can provide an alternative to the fallen symbolic logic that has dominated the world over the last century.

--**Scott Elliot Hicks**
Catawissa, Pennsylvania

i All page numbers in the foot notes correspond to the German texts. Steiner, Rudolf: Die Theosophie des Rosenkreuzers. (GA 99) p. 162, lecture of June 6, 1907 in Munich. (Translated as Rosicrucian Wisdom).

ii Regarding Aristotle, see Steiner: Esoterische Betrachtungen karmischer Zusammenhänge; Zweiter Band. (GA 236), pp. 160-161, lecture of May 11, 1924 in Dornach. (Translated as Karmic Relationships Vol. 2). Regarding the Sefirot, see Steiner: Die Geschichte der Menschheit und die Weltanschauungen der Kulturvölker. (GA 353), pp. 220-221, lecture of May 10, 1924 to workmen in Dornach. (Translated as From Beetroot to Buddhism). Regarding the book of 10 pages, see Steiner: Bewusstsein – Leben – Form; Grundprinzipien der geisteswissenschaftlichen Kosmologie. (GA 89), p. 289, lecture of April 3, 1905 in Berlin. (Translated as Consciousness, Life, Form).

iii Steiner, Rudolf. Die Weltgeschichte in anthroposophischer Beleuchtung und als Grundlage der Erkenntnis des Menschengestes. (GA 233), lecture of April 22, 1924 in Dornach. (Translated as World History and the Mysteries in the Light of Anthroposophy).

iv Steiner, Rudolf. Mysterienstätten des Mittelalters; Rosenkreuzertum und modernes Einweihungsprinzip. (GA 233a), p. 27ff., lecture of January 5, 1924 in Dornach. (Translated as Rosicrucianism and Modern Initiation).

v For Steiner's figures and colors of the forms of the ethers or tattwas, see: Aus den Inhalten der esoterischen Stunden; Band I. (GA 266a) p. 176. Esoteric lesson of November 14, 1906 in Berlin. (Translated as Esoteric Lessons; 1904-1909).

vi Regarding the Hegelian Categories and using pure concepts see Steiner, Rudolf: Die Beantwortung von Welt- und Lebensfragen durch Anthroposophie. (GA 108), lecture of November 13, 1908. Steiner states that the sign of Mercury is part of the occult script in Kosmogonie (GA 94), p. 287, lecture of November 5, 1906 in Munich. Steiner states that the sign of Aquarius is part of the occult script in GA 99 (op.cit.), p. 162

vii See Steiner, Rudolf. Die Schwelle der Geistigen Welt. (GA 17), p. 18-19 (Translated as The Threshold of the Spiritual World), and GA 94 (op. cit.) p. 286

viii Steiner, Rudolf. Wie erwirbt man sich Verständnis für die geistige Welt? (GA 154) p. 85ff, lecture of May 25, 1914 in Paris. (Translated as The Presence of the Dead on the Spiritual Path).

ix GA 94 p. 286 (op. cit.)

x Reading the occult script is the 3rd stage of Rosicrucian training. See Steiner, Rudolf: Vor dem Tore der Theosophie. (GA 95), p. 142, lecture of September 4, 1906. (Translated as At the Gates of Spiritual Science). In this work he also states that the sign for Cancer is part of the occult script.

Impressions of the Knights Templars Inter-Branch Festival

I am sorry I haven't been able to write sooner but I've been on my farm in Colombia South America. I wanted to thank you for an inspiring meeting . I feel a connection with The Corps de Michael and Stonehaven that is hard to describe and I hope I can be a vital part of the community. Today, I sent some photos from the Templar Inter-branch Festival on a disc. The dancing and flowing embers and flames welcomed all the other elementals to our gathering and I believe they are filled with a lasting sense of gratitude. The early morning sunrise was most magical for me. I felt a warmth and a driving vibration when I looked out into the back fields and what I saw through the lens touched me to my soul. The golden light not only shown from above it radiated from earth below and brought me a sense of interconnection with the world as a whole.

Well I hope we can talk soon and I'm looking forward to the next gathering of the brothers and sisters who have the task of redeeming the **Earth Sophia and Christ who lives among us in waiting**.



Fellow Knight and Pilgrim,
Anthony Spitaliere
Long Island, New York

Editor's Note: Many heartfelt thanks to Anthony, who provided the photos of Stonehaven Farm (Founded 1737) appearing on pages 3 and 11 of this edition of "Shining Waters." Special thanks to Jennifer Lopez, also of Long Island, who took the cover page photo, as well as photos on pages 4, 6, and 10. Jennifer and Anthony took these photos during the Knights Templars Inter-branch Festival at St. John's Tide.

What is Goethean Science?

How can a living science train the soul and sharpen the imagination?

According to Aristotle, the nature of a particular realm of existence should determine the method or way it is studied. The very structure of living beings, the fact that they are organisms, not collections of parts, demands a holistic approach to their study, not a reductionistic one. Although leading to technologically usable knowledge, instrumental approaches seem to miss the very essence of living creatures: their being alive.

Goethean Science goes out into nature to observe various life forms directly. From the viewpoint of the various contemporary biological sciences, which since the reinterpretation of Mendel have become experimental sciences centering on genetics, Goethean Science is a type of field biology. Goethean Science is a phenomenology of nature that attempts to allow various life forms and their communal relationships to show themselves for what they are.

A way of seeing, furthered especially by Johann Wolfgang von Goethe's plant and color studies conducted during the early 19th century, Goethean Science is part of a long European history of morphological studies of organisms. The question then becomes how to proceed in this type of investigation.

An attempt at a partial outline of stages of study follows:



1. One starts by observing one or more specific organisms in multiple environmental contexts, that is, to see how and where certain living creatures live and grow. The order of these observations should be from whole to part. One should start with an overall initial impression of the organism and its situation within various habitats. This is followed by careful, detailed, systematic descriptions of specific examples of the organism. Often a comparative examination of different but related types of organisms is an advanced goal of this observational and descriptive stage.

2. Two characteristics of life often overlooked by conventional field biology, but emphasized by Goethean Science, are the gestures of an organism and its temporal nature. Living entails expressing various aspects of inwardness in relationship to an environment. Although we are most familiar with the facial expressions of other humans, careful observation reveals that all life forms have subtle expressions at some level. In many cases these gestures or expressions are the very form and structure of the organism itself. These very distinctive gestures or forms

are the essence of the initial gestalt nature recognized in specific organisms. Moreover, organisms are not static things: being alive means to grow, develop, and unfold in time. This is characterized by often radical changes in form and gesture: profound transformations known as metamorphoses. The gesture and metamorphosis of an organism are not optional secondary characteristics, but are part of its very life. Absolutely essential to this stage of study is the precise drawing of an organism. Only by this means are the detailed external structures and parts understood in relationship to the whole. Diagrams delineating the developmental steps of an organism's life, as well as comparative temporal representation, are also part of this study.

3. After the impressionistic encounters, the careful observations, the delicate diagramming, the comparative presentations of the prior two stages, the third stage consists in imaginative re-picturing of the organisms. One practices the exact formation of mental images of the organism in all of its detail. This re-

imaging should eventually include the dynamic metamorphosis of the organism through its various life phases. One should strive to see, in inner vision, the order, beauty, and transformation of the organism. It is possible that through long practice certain structural connections or insights might appear.

This path of study requires high levels of concentration, calm observation, detailed drawing, and the development of imaginative visualization. It requires self-discipline and much practice. Unlike conventional experimental science, Goethean Science's progress is connected with the development of those who undertake it as a task. In the narrower American usage of the term 'science,' Goethean Science is certainly not a conventional experimental science. So, what is its purpose? Why should anyone engage in this type of study?

In some ways modern science is a giant engineering project that is interested in results, i.e. technology. In contrast, Goethean Science has a very different agenda. It is possible that certain agricultural or medical benefits, maybe of minor significance, might result from Goethean Science. By its very nature Goethean Science will not even approach the incredible number of applications coming out of experimental



biology. Producing biotechnology of whatever type is not its central concern. More likely, certain cautions regarding genetic engineering and biotechnology will arise based on careful observation of elusive life processes missed or overlooked by mainstream natural science. Goethean Science is interested in seeing and understanding living organisms in terms of what they are, as living creatures. It is a theoretical science in Aristotle's sense of *theoria* or contemplation, not in the modern sense of hypothesis confirmation of constructed models. Goethean Science does not construct models; it attempts to see life living directly. On one hand it presupposes individual imagination, while on the other, through its practice it strengthens and develops the imagination. To be able to re-image the organisms being studied brings them into one's own soul in some sense. This in turn enables one to see the organism in its environment with new, sharper, more discriminating eyes. A very common experience resulting from the study of an organism via the Goethean approach is to suddenly see or recognize that organism in a multiplicity of places where it wasn't noticed previously.

Goethean Science is part of the history of Western humanism. It attempts to see life forms for what they are, independent of any human instrumental use. This is sometimes not easy in the modern scientific world. To study Goethean Science is an aspect of learning about being-in-the-world in a fully human sense. To instrumentalize everything as part of some project is to miss something that is essential to being human. To really inhabit the Earth includes seeing and living with other organisms. The very long path of Goethean Science leads through the studying of nature to the development of one's own soul. An understanding of Goethean Science can only come from the direct study of nature, not from reading about it. One place to do Goethean Science in the U.S.A. is at *The Nature Institute* in Harlemlville, New York.

John Zalot
Frackville, Pennsylvania

*Above: "The Art of Constant Creation," A watercolor by David Anderson (Manhattan School of Painting)
Photo p. 11: "Black Raspberries at Stonehaven Farm, Hershey, by Anthony Spitaliere (Long Island, NY)*

Editor's Note: Implicit in the Goethean approach to nature is the ability to change one's thinking—to methodically transform cognition from intellect's shadow-content to a living intuitive thinking capable of grasping both components of reality: the sense-perceptible and invisible formative forces. Or, in Goethe's words, "Matter is never found anywhere without spirit; spirit is everywhere expressed as matter." A further application of Goethean Science is to inwardly observe this change from intellectual to intuitive thinking. Rudolf Steiner wrote a manual for this very purpose—"The Philosophy of Freedom"—which simultaneously serves as the epistemological foundation for the science of the spirit known as Anthroposophy.

Study Groups—Susquehanna Valley Region

Susquehanna Corps de Michael—Anthroposophical Society in Hershey

Our 2008 Corps de Michael studies have focused on the impulse arising out of the watershed 1907 Munich Congress. As president of the proceedings, Rudolf Steiner was poised to strike a Rosicrucian tone for the coming debut of Anthroposophy as both a world movement, and the mystery teaching of the present age. We considered the unity of science, art, and religion as emblematic of this new direction in spiritual striving--a direction that leads, as a path of knowledge, from the spirit in the human being to the spirit in the universe. On this road to self-knowledge we seek to transform human civilization with practical culturally renewing endeavors in a variety of fields. As Goethe said, "*only that which is fruitful is true.*"



We followed this Rosicrucian impulse as it comes to further expression in a modern temple suited to the cultivation of higher knowledge. In this temple we can experience the working of non-sectarian 'reverse ritual' through a 'higher form of community.' When we meet *not* (primarily) to further our own development and *not* motivated by personal interest in the topic, but to experience the truths of spiritual science as they light-up in the free individualities of others, then we experience the true tenor and direction of Michaelic community Life. Meeting dates, email, and phone can be found on the Calendar printed on the last page of this edition of *Shining Waters* or visit our website: www.corpsdemichael.org

The Rudolf Steiner Study and Meditation Group of Catawissa

The Rudolf Steiner Study and Meditation Group of Catawissa, Pennsylvania, founded in May 2007 to serve the North-Central and North-Eastern region of the state, have occupied themselves over the past year with a wide range of anthroposophical activities. Ten different individuals have participated in the meetings that take place about every six weeks at the home of Scott Hicks (author of [The Shattering Light of Stars](#)) overlooking the East Branch of the 'Shining' Susquehanna River, some travelling from as far away as Colorado and New York.

Our main focus has been an open study of Steiner's [A Road to Self-Knowledge](#) (aka [A Way to Self-Knowledge](#)), on the basis of which we have attempted to work together spiritually through Goethean Conversation, recognizing the activity of our Doubles, observing the growing and decaying of plants such as the *Amaryllis*, penetrating into the spiritual reality of thought, and drawing the planetary seals. We have just commenced a study of Steiner's [The Threshold of the Spiritual World](#) and hope in the future to construct a small temple space to provide a center for Anthroposophical Spiritual Research. For more information contact **Scott Hicks** at (570)-356-7685 or scottehicks@gmail.com or 214 5th St, Catawissa, PA, 17820.

Biodynamic Agriculture Study and Prep-Making Group

We are a group of men and women located throughout Central Pennsylvania who has a passion for Biodynamic farming and gardening. We gather monthly at a member's home or farm to study Biodynamics, make the BD preps, and support each other's work on the land. Biodynamics is the name given to the methods described by Rudolf Steiner in a series of lectures for farmers.

In 1924, following repeated requests, Rudolf Steiner agreed to give a series of lectures to farmers in what was then Eastern Germany. These farmers had already noticed the deterioration of plant and animal health due to chemical fertilization. They wanted to know how to strengthen the vitality and

forces of their crops and livestock. This course of lectures became the foundation for the Biodynamic Method of Agriculture. (Rudolf Steiner, Spiritual Foundations for the Renewal of Agriculture, p. ix)

Our members come from different circumstances. Some are farmers others home gardeners. We have many beekeepers in our group ranging from members with years of experience to those sporting the brand new hive this spring. During the two years that we have been meeting, we have studied the Agriculture Lectures given in 1924 by Rudolf Steiner, worked with honey bees, and made four of the BD preps. Currently, we are studying the 1923 Bee Lectures that Rudolf Steiner gave to the Workmen at the Goetheanum (world center of the anthroposophical movement).

In preparation for our meeting, members will read the material or lecture. At the meeting, we each take a turn to read aloud. Questions, conversation, and an activity will follow the reading. The activities are not just prep making and may be the sole purpose of a particular meeting such as canning, honey harvesting, or even cheesemaking. We are often treated to a member's fresh harvest of fruit or vegetables during a meeting. We have an open invitation to all who may have an interest; prior knowledge or experience is not required. Meetings are usually held one Sunday per month with a pause in the Summer and the month of January. The date and/or time of the meeting can change to meet the needs of the group. If you have an interest in joining our group or for more information, please contact **Arthur Hildreth**, bd_studygroup@yahoo.com.

About Shining Waters & Anthroposophy

Shining Waters is the voice of Anthroposophy, *the awareness of one's humanity*, in the Pennsylvania heartland. Through systematic exercises of concentration and meditation, human consciousness can be explored/expanded with scientific clarity. Intuitive heart-thinking and conscious inner development afford new capacities to realize human potential, the meaning of life, as well as social and cultural renewal.

Since the dawn of the 20th century, the anthroposophical movement has chartered new, innovative and often acclaimed approaches to a variety of practical fields including: education (Steiner/Waldorf schools), agriculture (Biodynamics), curative education (Camphill), art of movement (Eurythmy), medicine, architecture, banking, nursing, and community living.

The Corps de Michael serves a vast region with active members in 6 counties surrounding Susquehanna's *shining waters*. We are the sole affiliate between Philadelphia and Pittsburgh of the Anthroposophical Society USA. Founded by Rudolf Steiner, the Society and its worldwide branches welcome all human beings, who wish to develop the life of the soul in community. www.corpsdemichael.org 717-964-3376

Donors and Donations

This Michaelmas edition is made possible by the kind generosity of friends and members of The Corps de Michael :

Dr. John Charlton, Lynn Charlton, Bluemchen Frey, Don Frymyer, Martha Grib, Christopher Hasircoglu, Edward Hessong, Ruth Hessong, Scott E. Hicks, Arthur Hildreth, Lisa Hildreth, Dr. Margot Koelle, June O. Lang, David Lenker, Anthony Spitaliere, Sr., Bernadette Warman, John Zalot, and Mary Zalot.

**To receive future printed 'booklet' editions of *Shining Waters*, please make a free-will donation payable to, "Anthroposophical Society" and mail to:
*The Corps de Michael, Stonehaven Farms, 22 Bachmanville Ln., Hershey, PA 17033.***

Please send articles & comments to above address or: thecorpsdemichael@yahoo.com



*Celebrating 50 years of Vision in Action!
1958 - 2008*

Shining Waters



'Courage for Challenging Times' *Inner Development—Study groups—Festivals*

21st September (Sunday) 9:45am, Temple of Higher Knowledge II
Corps de Michael open study preceded by Class Lesson XI, School of Spiritual Science

5th October (Sunday) 9:30am, Michaelmas Festival

*9:30am—Corps Study: MEETING MICHAEL—Spirit of the Age! Followed by Michaelmas Circle
11:30—Procession to, and Dedication of, new Corps de Michael/Stonehaven Sign including:
Remarks, time capsule, plantings, spreading of Biodynamic barrel compost
12:30pm—Michaelmas Community Potluck; 1:45pm—Study group: What Is the First Class?*

2nd November (Sunday, All Souls' Day) 10:45am—All Souls' Threshold Festival

*10:45—Verses and Remembrances of Departed Souls (please bring a candle)
12:30—All Souls' Community Potluck
1:45pm—Study group: What is the First Class?
Preceded by: 8:45am—School of Spiritual Science, (Blue cards required):
9am—Circle of Silence; 9:15—Panoramic Review of All 19 Class Lessons; 10:15—Break*

9th November (Sunday) 9:00 & 3:00—The Great Picture Show! (in Harrisburg)

Exhibit & Contemplation of Ymelda Hamann's Anthroposophical Art. Reproductions, books, and cards available for sale. For information call: 717-545-7155 or visit: www.enlightenedartwork.com

23rd November (Sunday) 9:45am, School of Spiritual Science, Blue cards required

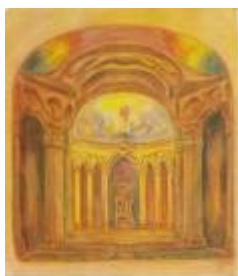
10am—Circle of Silence; 10:15—Class Lesson XVII; 11:45—Class Conversation; 12:30—Potluck

7th December (Sunday) 11:00am—Winter Fair at Susquehanna Waldorf School

Please visit The Corps de Michael's Booth, 15 W. Walnut St., Marietta. www.susquehanna.org

Please visit our website: www.corpsdemichael.org

Or call: 717-964-3376 or write: thecorpsdemichael@yahoo.com



**The Commonwealth Center for Anthroposophy
Stonehaven Farm (Founded 1737), Bachmanville Lane, Hershey, PA 17033**