



# *Shining Waters*

## *Advent 2007*

*"News from The Corps de Michael"*

# KNIGHTS TEMPLARS

## International Conference

*Co-sponsored by: The Corps de Michael  
at Camphill Soltane—near Philadelphia*

*The Templars' Sacrifice—  
A Destiny of Courage:  
Today's Michaelic Call!*



### *Inside this Issue:*

*The Meaning of Christmas*

*Knights Templars International Conference Report*

*Conference Reflections*

*Michaelic Courage Verse by Rudolf Steiner*

[www.corpsdemichael.org](http://www.corpsdemichael.org)



## The Meaning of Christmas

Please join us as we seek to illumine the season's inner meaning and everlasting joy with colorful drama, a timeless tale, Magi Procession, study, and refreshments! The Corps de Michael will offer four festive evenings in four counties in celebration of Christmas and Epiphany (Three Kings' Day/January 6th). *Please call for directions:*

### **DREAM SONG OF OLAF ASTESON—Sun, Dec. 30<sup>th</sup>, 7pm—ELIZABETHTOWN**

An ancient Nordic tale, The Dream Song of Olaf Asteson, portrays the trials of the human soul on the road to higher consciousness. Asteson, which means "son of Love," embarks on an inner journey beginning on Christmas Eve and concluding thirteen holy nights later (Epiphany or Three Kings' Eve) with a visionary experience of the Archangel Michael.

**240 Conoy Avenue, Elizabethtown \*\*\*\*\*Ruth and Ed Hessong, 367-2864**

### **SHEPHERDS' NATIVITY PLAY--Wednesday, January 2<sup>nd</sup>, 7pm--HARRISBURG**

The humor, simplicity, and heart warmth of Oberufer's medieval drama is brought to life each year by over 500 Waldorf schools and anthroposophical groups around the world. Our dramatic reading is enlivened with a crèche and colorful costumes hand made by Hilde-Maria "Bluemchen" Frey.

An RSVP is appreciated by **Hilde Maria, 545-7155.**

**3828 Kramer Street, Harrisburg\*\*\*\*\***

### **THREE KINGS' FESTIVAL—Sunday, January 6<sup>th</sup> 2008, 9:45am--HERSHEY**

Until 353 AD Christmas was celebrated on January 6<sup>th</sup> or "Three Kings' Day." As initiates, the kings or Magi deciphered the script of the stars foretelling a unique birth that serves as archetype for the awakening of the higher self in all human beings. The Magi bear gifts signifying three aspects of the human soul: gold (wisdom), frankincense (intuition), and myrrh (love). The festival will include a Magi study, procession, and Epiphany potluck. A Corps de Michael planning session will follow after lunch approx. 1:30pm. **Mapquest is wrong for this address, please call or email for directions:** thecorpsdemichael@yahoo.com

**Stonehaven Farm, Bachmanville Lane, Hershey\*\*\*\*\*David Lenker, 964-3376**

**[www.corpsdemichael.org](http://www.corpsdemichael.org)**



# Knights Templars International Conference

*Whitsun Hall—near Philadelphia USA*

**The** beautiful harmonies of *Non nobis Domine, non nobis, sed nomini Tuo da gloriam*..... afforded a fitting opening for the international conference hosted by Camphill Soltane and co-sponsored by The Corps de Michael. This Latin anthem, derived from Psalms and beautifully performed by the Kimberton Hills Choir, proclaimed the mission of the brave Templar Knights: *Not for us, O Lord, not for us, but to Thy name give the glory*. Filling the conference venue to capacity, nearly one hundred fifty souls traveled to Greater Philadelphia from Switzerland, England, Canada, California, Florida (Key West), Colorado, Wisconsin, Michigan, Ohio, Georgia, North Carolina, Maryland, Virginia, Maine, Vermont, Connecticut, Massachusetts, Rhode Island, New York, New Jersey, and the home of the *Holy Experiment*, Pennsylvania. Camphill Soltane's anthroposophical architecture and beautiful community campus provided a perfect venue for registrants, who journeyed from near and far to commemorate the 700<sup>th</sup> Anniversary of the Templars' Arrest on 13<sup>th</sup> October 1307. As Dorothea Davis's welcoming remarks reminded us, Soltane was both the region of Parzival's youth, and the place where his knightly adventures and quest commenced.



**Significantly, the Templar conference became a crucible of preparation towards future deeds of service; a winnowing of conscious instruments and co-creators, who hear the call of Michael, Anthroposophia, and Christian Rosenkreutz.**

We convened at Whitsun Hall in the spirit of this knightly quest—to discover the lasting meaning and significance of the Templars' Sacrifice. In the trumped-up charges, tortures, trials, and executions that accompanied the fateful Friday-the-thirteenth 1307 arrest, we discerned a soul drama revealing the workings of spiritual forces and processes: good and evil, Lucifer and Ahriman, and the birth of the higher self out of a transformed lower self. The Templars are both heralds of today's Age of the Consciousness Soul, and the bearers of an impulse that continues through all the succeeding centuries of modern times. We unraveled threads of Templar destiny—courage, wisdom, and beauty—echoed in today's New Age of Michael. Significantly, the conference became a crucible of preparation towards future deeds of service; a winnowing of conscious instruments and co-creators, who hear the call of Michael, Anthroposophia, and Christian Rosenkreutz.

Community life, a foremost conference theme, rose to the level of experience. We were reminded on opening night that ours was not the only anthroposophical conference convening on October 12th to commemorate the 700<sup>th</sup> Anniversary of the Templars' Arrest. At Soltane we raised consciousness of an overarching community created by three simultaneous Templar conferences (Germany, Philadelphia, and California). Excellent logistics, as well as seamless coordination of

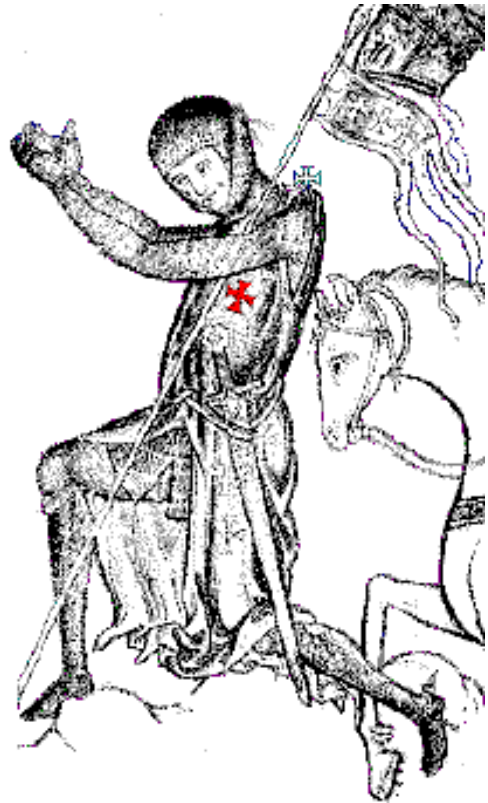
keynote lectures, fifteen small group workshop offerings, artistic presentations, Mystery Drama performance, large group plenums, whole food French-themed catered meals, and an optional Spiritual Geography Tour, reminded us of the seven anthroposophical communities who worked as volunteer collaborators for well over a year to prepare for the Philadelphia conference. Many participants experienced a newfound community arising out of various interactions—small group, artistic, meals, plenum, performance—with previously undiscovered ‘sisters and brothers.’

The significant content and spirit substance of the conference fostered bonds of soul to soul reminiscent of the Templar Brotherhood. In this newfound community many experienced inspiration to return to their careers or chosen work with new perspectives and vigor. Still others were emboldened by this newfound spirit-community to become more courageous representatives of Anthroposophy (the awareness of one’s humanity) in their local communities. Others were fired by the cosmopolitan Michaelic spirit to ask how Anthroposophy might engage and interact with other spiritual streams. Finally, as the conference drew to a close, many did not want this new Templar-inspired community to dissolve. At the final plenum a majority signaled interest in a follow-up conference. It was immediately suggested that our commemoration of the Templars’ Sacrifice should, in fact, commemorate all the significant events of the Templars’ five year persecution, including the findings of the Papal Commission appointed to investigate the charges. Meeting in 1311 at Dauphine, the commission found no significant basis to the charges lodged by King Philippe Le Bel. The Pope’s own commission thus recommended that the Templar Order be maintained. (This finding was countermanded when Philippe installed a puppet Pope at Avignon).

## Reading Eternal Runes in the Images of the Past—Nadine Hafner

**We** continue to receive many favorable remarks regarding the substance and inner content of the conference. Contributing to this spirit substance was the interweaving of four keynote lectures. We opened Friday night with a keynote by the conference progenitor, who was initially active with planning and organizing the conference. An ordained priest of The Christian Community, who previously served as a Camphill co-worker, Rev. Nadine Hafner spoke on “Reading Eternal Runes in the Images of the Past.”

In a moving gesture, Nadine began by inviting the participation of departed Templar souls. She proceeded to characterize the healing and transformative impulse of the Knights Templars. Outwardly, this impulse penetrated Europe for nearly two hundred years with new and innovative directions in such practical fields as architecture, agriculture, medicine, banking, finance, and community life. Inwardly, the Order was sustained by monks steeped in mysticism, enthusiasm, prayer, cosmic knowledge, and devotion. Rudolf Steiner states that many (though not all) brothers attained a Christian Initiation. The intensity of their spiritual life, combined with enthusiasm and outer deeds, transformed the



blood of the brothers in connection with the Mystery of Golgotha, which was thus brought a stage higher than previously possible. The Templars *penetrated in soul and spirit the secrets of the Mystery of Golgotha....not for their souls alone, but for all humanity.* (Rudolf Steiner, Dornach, 2<sup>nd</sup> October 1916).

Nadine interpreted this achievement in light of the Book of Revelation. The Order succeeded in uniting three streams which in medieval Europe were strictly separated and did not intermingle: the monk, the warrior, and the craftsman. Each stream harbored certain soul qualities which were brought to perfection by those Templars who tread the path of initiation. This path leads to the building of the Temple in the New Jerusalem. It is a path described in the Apocalypse. As seen from the perspective of the consciousness soul, the period of the Crusades corresponds to the end of the cycle of the seals. Here we see the martyrs, the geniuses of sacrifice. They have received white garments made luminous in the blood of the Lamb. The seal of Michael is impressed on their souls. This is the stage of purification or catharsis, the stage of the monk.

**The Templar Impulse is a message of hope and strength. It is also a call to recognize the activity of evil and the power of redemption through Michael-Christ. Our deed of Love is to now enter the battlefield, purified in the blood of the Lamb, to prepare the foundation on which we are beginning to build the Temple of the Universally Human.**

***Nadine Hafner***



In the next cycle, near the end of the trumpets, the vision of the woman appears to the spiritual eye (Revelation XII). She is with child and threatened by the dragon. Those clothed in white garments are able to discern good from evil. Allied in the Corps of Michael, they battle against the dragon. The Michaelic Host protects the woman, the heavenly soul of humanity, who is entering a new and exceedingly vulnerable stage in the evolution of consciousness: the birth of the free individuality. At this stage monks don the armor and sword of Michael—which is, in fact, the present juncture of human evolution: the unfolding of the consciousness soul.

The fulfillment of the third stage still lies in the future. It is the building of the temple. As practical precursor, the Knights Templars inspired Gothic cathedrals such as Chartres as well as very special castle chapels. Apart from their work in the spheres of religion and warfare, the Templar Impulse comes to expression out of conscious inspiration for the healing and transformation of the earth. It is also a conscious impulse to form a true human community, the Temple of the Universally Human. Humanity and earth are to become a vessel or temple worthy of receiving the Living Christ. The Templar Impulse is a message of hope and strength. It is also a call to recognize the activity of evil and the power of redemption through Michael-Christ. Our deed of Love is to now enter the battlefield, purified in the blood of the Lamb, to prepare the foundation on which we are beginning to build the Temple of the Universally Human.

## Building the Temple of Michael—David Lenker

In the courageous deeds of the Knights Templars there hearkens to us, across the centuries, today's Michaelic call! David Lenker's keynote, "Building the Temple of Michael" described this call as 'honing the sword of spirit-knowledge'—the development of new soul and spirit capacities capable of meeting the challenges of this New Age of Michael. His current regency as "spirit of the age" began approximately 1879 AD. The attack on the Templars 700 years ago must not be cause for alarm, sensationalism, or dismay. We should clearly and objectively consider the Templars' Sacrifice as the working of a world direction full of wisdom. The wise powers that guide human evolution permit the working of evil so that in our battle against it, we define ourselves. In the midst of tribulation, trial, and adversity, we find the angel of our higher nature. We discover what it means to be a true human being. This esoteric law can be expressed in a terse, but spiritually charged maxim: 'Every light must have its shadow.' *From the same soil whence springs injurious desires leading to evil, springs forth also the striving after the highest which can be accomplished upon the earth. And that which enkindles the human soul for the highest good, would not exist if, on the other hand, the same desire might not sink into wickedness and vice.* (Rudolf Steiner, *The Manifestations of Karma*, 1969 ed., p. 246).



*Michael*  
by  
Fra Angelico

Following the two-pronged attack on the Templars (Lucifer by whipping-up enthusiasm from within; Ahriman in the black magic tortures inflicted from without), human civilization falls ever deeper into materialism. Maya lulls humanity to sleep both through outer comforts and leisure won by technology's labor saving devices, and the increasingly mechanistic conceptions of self and world. The Templars knew and experienced a hierarchical kingdom above humanity: a kingdom of Angels, Archangels, Archai, Dominions, Powers, Might, Thrones, Cherubim, and Seraphim. They also knew the earth as the spiritual center of the universe. In the succeeding modern age Copernicus, Kepler, Galileo, Darwin, Freud, Skinner, and Marx replaced a universe of meaning and purpose with randomness, chance, and 'survival of the fittest.' Man is no longer an 'angel in progress,' but a mere animal. As Kansas would proclaim in their pop refrain, "*All we are is dust in the wind.*" In her Friday keynote Nadine observed that the Templar Order succumbed to opposing powers because the brave Knights lacked the 'inner armor of the free individuality'. David reminded us that humanity had to take the subsequent detour of materialism—to fall into Maya—in order that we might come to a *feeling of the inner ego.....The humanity of our age had to break away completely from such a relationship with the heavens because it had the task of finding the path away from the ambiguity of instincts and impulses, and of forming the pure ego.* (Rudolf Steiner, *Inner Impulses in Evolution*, Dornach, 1<sup>st</sup> October 1916).

In 1312, five years after their arrest, King Philippe Le Bel executed 54 Knights Templars. He could claim their bodies, but not their souls which ascended into heaven and continue to rain down inspiration on humanity from higher worlds. One example of a soul thus inspired is Johann Wolfgang von Goethe (1749-1832). In his phenomenology we see a path whereby outer materialism can be redeemed and transformed with a science of the spirit. Goethe does not want to 'be right,' but to 'set about the right.' The outer world revealed to the senses is just one part of the dynamic, one aspect of the whole. Goethe goes into the material world free of preconceptions to observe the phenomena. He returns to his study to let these outer observations pass before the eye of his soul. In quiet contemplation the phenomena reveal their essential nature—qualitative aspects hidden from the gaze of the senses. The Goethean dynamic between self and world, inner and outer, leads to a newfound capacity of the (subjective) human soul: a chalice capable of discerning (universal) objective truths.

In the aftermath of the Templars' downfall Rudolf Steiner points to Jacob Boehme (1575-1624) as the precursor of a new and elevated form of initiation. Boehme's initiation does not proceed from the feeling life of enthusiasm and devotion. His is a Sun Initiation granted in the image of Christian Rosenkreutz, who in 1459 underwent a third initiation. *In this initiation Christian Rosenkreutz is the first to be endowed with the ego of the Christ from the chalice of the Holy Grail.* (Manfred Schmidt-Brabant, *Paths of the Christian Mysteries*, p. 160). Boehme's spirituality is therefore 'protected' by an 'inner armor' derived from the highest self in Man. In the Rosicrucian Brotherhood we see an inheritance of the bonds of soul to soul exemplified by the Templars. However, Rosicrucian Initiation will approach the quality of the pure ego that continues to unfold throughout our present age....*Boehme feels harmony and rest in his soul, and he describes how men's souls shall, in the normal and right progress of their evolution, let themselves be taken hold of by these inner forces which are to grow stronger in this fifth post-Atlantean age.* (Rudolf Steiner, Dornach, 17<sup>th</sup> September 1916).



In stark contrast to the highly visible and influential centers of the Knights Templars, Rosicrucian Brothers, as successors of the persecuted Templars, must meet in discreet hidden centers. The living rooms of secluded manor homes become a principle venue. They 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 inspirations. The other four, who receive no inspirations, are able to interpret by collaboration the inspirations received by the other three. From this description one sees why Rudolf Steiner selected seven as the number of members needed to spiritually constitute a group of the Anthroposophical Society. It points to both the spiritual lineage of our movement, and the significance of a higher form of community, where sisters and brothers cultivate the free spiritual life not for their own sake, but for the sake of others. As Steiner points out in the *Constitution of the School of Spiritual Science*, we go to group meetings in the Society not so much for the topic, but to foster the human element, *simply because the human beings are there. You must be able to go there for the sake of human beings.* (1964 edition, p. 30).

The Temple of Michael is born of brotherhood. By contrast, the Temple of Solomon was a divine heavenly space; a cosmic outpost on earth. When we experience a truth of spiritual science lighting-up in the free individuality of sisters and brothers, then we feel our kinship in Michael, the fiery Prince of Thought in the universe. This temple can arise wherever the Spirit of the Universally Human thereby comes to expression within the Michaelic/Rosicrucin chalice of group life. Its pediment is spiritual science or Anthroposophy. Its pillars are sisters and brothers, each of whom brings a unique destiny as a means to further revealing facets of the pediment. The base is the practical Michaelic deeds (Waldorf schools, Camphill communities, Biodynamic farms, etc.) unfolded in the world out of the soul and spirit strivings of the sisters and brothers. Three characteristics must prevail for the Spirit of the Universally Human to manifest within this Michaelic/Rosicrucian chalice: 1) The study of Anthroposophy or spiritual science; 2) Absolute freedom with no dogmatic requirements of any member; and 3) Brother/Sisterhood, that is, development of a selfless interest in others.

**The Temple of Michael is born of brotherhood. When we experience a truth of spiritual science lighting-up in the free individuality of 'sisters and brothers,' then we feel our kinship in Michael, the fiery Prince of Thought in the universe. This temple can arise wherever the Spirit of the Universally Human comes to expression within the Michaelic /Rosicrucian chalice of group life. *David Lenker***

.....*The freedom of love between sisters and brothers as a breath of magic that we breathe into our working groups* (Rudolf Steiner, *Preparing for the Sixth Epoch*) brings humanity a step closer to the future Philadelphia, also known as the Sixth Post-Atlantean Epoch. Our Knights Templars International Conference transpired a stone's throw from Shackamaxon. On this site in 1682 William Penn, in a gesture highly uncharacteristic of his contemporaries, extended his hand in brotherhood to the Native Americans. In this world historic significant moment Penn inaugurates a cosmopolitan Michaelic community, a *Holy Experiment*, as the spirit-seed of American Freedom. Penn names his first capital for the future Philadelphia (City of Brotherly Love) which is to be preceded by *the marriage of peoples—a marriage between intelligence, intellect, and spirituality*. (Rudolf Steiner, *The Apocalypse of St. John*, 1977 edition, p.134). Incredibly, per the research of Dr. Virginia Sease (Executive Council, Goetheanum), Penn's *Holy Experiment* can be traced to Rosicrucian ideals proceeding from the initiation of Jacob Boehme. 'The Great Theosopher,' as Boehme is sometimes known, is read by Cambridge mystics in England. George Fox (1624-1691) incorporates many of their tenets when he founds Quakerism, a radical spiritual stream of the 17<sup>th</sup> century. Penn meets Quakerism at Oxford University and passes much of his youth in prison for practicing an outlawed spiritual path. Whilst thus imprisoned in England, Penn has a vision of the *Holy Experiment as the seed of a nation—that an example may be set-up to the nations; that we may do the thing that is truly wise and just*.

Penn's City of Brotherly Love provided a thread to our final keynote address when Edward R. Stone took the podium on Sunday morning. Edward opened by addressing the conference with, "Dear Sisters and Brothers in Knighthood; not knights who fight, but knights who Love!" Although Ed did not mention it by name, with this injunction one could recall Walt Whitman's "New Jerusalem." It is the new city of friends, *nothing is greater there than the quality of Love; it leads the rest and is seen every hour in the actions of the men and women of that city, and in all their*



*looks and words.* It is a city *invincible to the attacks of the whole of the rest of the earth* (Walt Whitman, *Leaves of Grass*). Although Whitman's future city of friends offers a sense for the spirit potential inherent in Love, much work and inner transformation remains on the path to realization of the New Jerusalem. As we are reminded by Rudolf Steiner in the Christmas cycle, world peace is impossible without the awakening of spirit-consciousness, ***We must understand again why it is that at the midnight hour of Christmas a warning resounds to us bidding us be mindful of the Divine-spiritual origin of humanity and of the fact that peace on earth is inseparable from the revelation of the heavens.*** (Rudolf Steiner, Basel, 26 December 1921). A former student of Walter Johannes Stein (personal pupil of Rudolf Steiner), a co-founder of AWSNA, and a retired Master Teacher of Parzival at Kimberton Waldorf School, Ed's remarks were titled, "Countering Terrorism and Other Evils." With this final conference keynote we were afforded insight into the working of evil in our own time, along with indications for countering it through sisterly and brotherly spirit-strivings—a new "Knighthood of Love."

## Countering Terrorism and Other Evils—Edward Stone

Edward Stone revealed the connections between the Beast of the Apocalypse and certain 666-year rhythms in world events, specifically the years 666, 1332, and 1998 A.D. He focused on 1998 and the subsequent attack which brought down the World Trade Center. The forces of evil have resurfaced in our time just as they reared their heads in the early fourteenth century to outwardly destroy the Order of the Knights Templars. At the present crucial juncture of human evolution, when humanity has the possibility of rising to the consciousness soul and winning the inner armor of the free individuality, the opposing powers have launched a massive assault against human freedom and spirituality. In order to counter modern terrorism and other evils one should try to know the sources of the assault which are twofold. Lucifer inspires wisdom and the arts, but also tries to lead one astray in all sorts of fantasies in a false bid of enlightenment that carries one to a far-off realm forever removed from Mother Earth. Working in a polar opposite fashion Ahriman [in Persian tradition, the Lord of Darkness] inspires materializations, lies, fears, and worst of all hatreds. Weak souls are simply possessed and invaded by inspirations from Ahriman, uninvited. Strong souls, that is, awake souls, question each temptation and then consciously make the decision to do the right deed. No spirit of the Higher Hierarchies invades any soul uninvited. A strong soul must pray and/or meditate and consciously invite into oneself the good inspirations of these Higher Hierarchies because they respect human spirit freedom. They do not possess or invade human souls.

*Knight, Devil, & Death* by Albrecht Durer



The 'frightful ideology' is extremely negative and inspired by Ahriman as the marching orders of terrorisms and other evils. It inspires suicide bombers, killings of all sorts. This frightful ideology denies that Christ is the Son of God because God had no consort. It thus inappropriately brings sex into the spiritual world. It denies the existent individualized spirit and soul because it claims their god is the one and only spirit. Therefore, it denies the existence of any of the Higher

**As Knights Templars of the future we must master the art of serving others selflessly for the sake of others, awakened by the power inherent in Love and thus become Knights Templars of Love. In this way one carries the Christmas Spirit through the years ahead.**

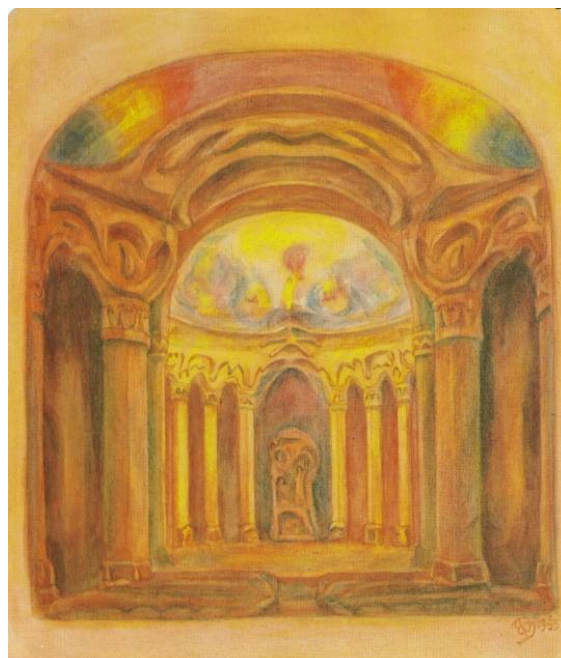
*Edward Stone*

Hierarchies. Paradise is materialized with couches, golden plates, virgins, fountains, and running waters for heroes. There is no life after death because there is only one spirit. It demands that a believer fear their god. Our protection from all of this is to try to redeem these evils by way of the Living Christ Impulse. This Impulse [as cultivated through the spirit-stream of Christian Rosenkreutz] is the attainment of individualized spirit freedom and by way of the Love planted in every human heart by the Spirit of the Universally Human. God our Father Who art in Heaven created the all out of His Universal Love. Just imagine, He even created rocks out of His Love! We have yet to begin to know this

power inherent in Love. It is a totally creative impulse whereas hatred is a totally destructive impulse. As Knights Templars of the future we must master the art of serving others selflessly for the sake of others, awakened by the power inherent in Love and thus become Knights Templars of Love. In this way one carries the Christmas Spirit through the years ahead.

Additionally, Ed gave several indications for becoming a Knight of Love. These may be roughly characterized as follows: 1) Humanity must awaken to the elemental beings in order to heal the earth and counter materialism. The elementals are presently upset because they want to hear from us about Christ—the Impulse with the potential for transforming the earth. Until civilization approaches Christ consciousness the elementals will continue to scold humanity with cyclones, earthquakes, wildfires, polar cap melting, and the like. It is their purview to inflict these punishments until humanity awakens; 2) To redeem the lies promulgated by opposing powers, we must tell the Truth. We must wield the Michaelic sword of spirit-knowledge and thereby rend asunder the veil of Maya and illusion born of one-sided intellectual thinking; 3) Modern knights must redeem fear with Michaelic courage. We must forge ahead and do the right thing and we must not cower from asking questions; and 4) Overcome hatred with Love.

In Ed's exact words, "*We don't know beans about Love!*" Reminding us that all of creation derives from Love, we were commissioned by Ed to go forth from Soltane as *Knights of Love*.



*Representative of Humanity, First Goetheanum*

To these very timely and esoteric themes, Ed brought a refreshing note of levity. His "Mrs. Got-Rocks" monologue literally brought down the house on Sunday morning. We were all in stitches at Ed's vivid portrayal of the plight of a Waldorf admissions director who must tactfully deal with a wealthy parent, who denies the existence of the human soul because it is not something she can see or touch. This monologue ingeniously portrayed the subtle work of opposing spiritual powers that will inspire denial of spirituality at every turn. Although intimidating, we must press forward with clear courageous thinking to unveil false premises about the nature of the human being and world. The Waldorf admissions director tactfully asks Mrs. Got-Rocks (who wears large,

priceless, and very visible jewels) if she can ‘see’ her thinking? Mrs. Got-Rocks immediately gets the point that her own thinking is undoubtedly real (even if she cannot see it). She now has a context to understand the director’s follow-up statement that Waldorf Education approaches the child from the holistic understanding of the soul as a unity of thinking, feeling, and willing. Next, Mrs. Got-Rocks immediately demands, with the same adamancy formerly used to deny the soul, that the admissions director accept her child into the Waldorf school!

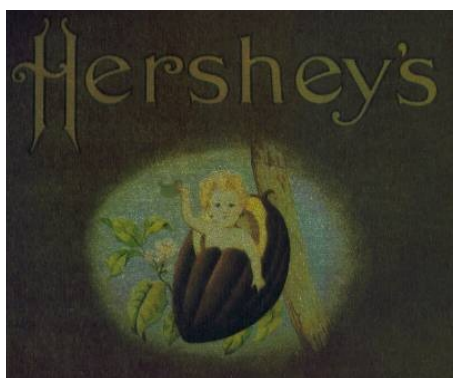


Two unique aspects of the conference were Templar Jewels and an optional Spiritual Geography Tour. Invoking the study-group method of The Corps de Michael, David asked all registrants on Friday night to begin listening within for any statement or remark that ‘struck an inner chord as true.’ These jewels were shared at the first large group plenum Saturday afternoon in a bid to discern what was beginning to live in the conference. The final plenum built on the jewels and questions of the first plenum. Approximately one third of registrants took part in a Spiritual Geography Tour Sunday afternoon and all day Monday. We visited what is considered the “crown jewel of the *Holy Experiment*,” a Rosicrucian inspired

spiritual commune that became the largest Rosicrucian community in Colonial America. Founded in 1732 in the Susquehanna Valley, the Ephrata Cloisters derive from the initiative of Conrad Beissel (1691-1768), who was a pupil of Boehme’s writings in Germany. Following his imprisonment in the Palatinate, Beissel sought spiritual asylum in the Holy Experiment. We also experienced the breathtaking ‘Palace of Art’ built on the banks of the Susquehanna River as a living monument to the *Holy Experiment*. Through architecture, paintings, and sculpture, the Palace depicts the formative role of spiritual ideals in the birth of American Liberty. Other stops included



viewing of an original photograph of Rudolf Steiner taken at the historic Munich Congress of 1907 and Milton Hershey’s threefold model town. As Joy Kwapien observed, *the conference, filled with networking and listening, was enhanced by the deed of going out into the world through the tours. Our act of observation of those truthful and practical endeavors (Cloisters, Hershey, and the Palace of Art) led to inspiration. The inspiration of courage was especially felt in that sweet place, Hershey. It takes great courage to begin again and again after many failures as we saw in Milton Hershey.*



The ultimate success of the threefold model town and the gifting of ownership of the Hershey Chocolate Company to the orphans’ school demonstrate the validity of Rudolf Steiner’s seminal work on social renewal, *The Threefold Commonwealth*.

We extend our heartfelt thanks to the sponsoring communities: Susquehanna Corps de Michael—*Anthroposophical Society in Hershey*, Camphill Communities Pennsylvania, The Christian Community, Southeastern Pennsylvania Branch, and the Eastern Regional Council of the Anthroposophical Society. Thanks also to Joan de Ris Allen, the fifteen workshop leaders--Carol Kelly, Scott Hicks, Benjamin Bingham, Sherry Wildfeuer, Robert Horner, Grace Ann Peysson, Veronica Roemer, Samantha Embrey, Karen McAloon, Herbert Hagens, Nadine Hafner, David Lenker, Edward Stone, Pierre Noack, and Alicia Marroquin, as well as the cast and directors of

Saturday evening's enlivening Mystery Drama performance of Templar scenes in *The Soul's Probation*. Special thanks to all Soltane residents who worked behind the scenes to prepare the conference venue as well as Bernard Wolf and Nadine Hafner for the Class Lesson and Act of Consecration of Man, respectively.

Though participants have since dispersed far and wide, the conference continues to ring within our souls. As a lasting impetus to this inner ringing, the Camphill Soltane Bell Choir, led by co-worker Benjamin Walther, brought conference proceedings to a ringing crescendo just past Noon Sunday. We will not soon forget the choir's gracious bows and smiles as prelude to the conference closing. We ended with the Michaelic courage verse by Rudolf Steiner and the hope that this international conference might inspire a metamorphosed Knights Templars Impulse for the renewal of community, group, and branch life.

**David Lenker**—*Hershey, Pennsylvania*

(with contributions from)

**Nadine Hafner**—*Bergeln, Switzerland, and*

**Edward Stone**--*Kimberton/Pottstown, Pennsylvania*

*We must eradicate from the soul  
all fear and terror  
of what comes to meet the human being  
from out of the future.  
We must acquire serenity  
in all feelings and sensations  
about the future.  
And, we must think only:  
that whatever may come  
is given to us by a world direction  
full of wisdom.  
It is part of what we must learn in this age;  
Namely, to live out of pure trust,  
Without any security in outward existence--  
Trust in the ever-present help  
of the supersensible worlds.  
Truly, nothing else will do  
if our courage is not to fail us.  
Let us discipline our will  
and let us seek the awakening  
from within ourselves,  
Every morning and every evening.*

--Rudolf Steiner

**Donations** to support future editions of *Shining Waters* may be made payable to **Anthroposophical Society** and mailed to the address on the last page. *Thank you.*

### 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 20<sup>th</sup> 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](http://www.corpsdemichael.org) Tel. 717-964-3376

### Donors

This Advent edition is made possible by the kind generosity of the following conference donors as well as friends and members of Corps de Michael :

John Alexandra, Dr. John Charlton, Lynn Charlton, Martin Croes, Bluemchen Frey, Martha Grib, Christopher Hasircoglu, Daniel Heacock, Edward Hessong, Ruth Hessong, Scott E. Hicks, Arthur Hildreth, Lisa Hildreth, Dr. Margot Koelle, June O. Lang, David Lenker, Mark Peura, Anthony Sr., Cristina, and Anthony Spitaliere, Jr., Bernadette Warman, John Zalot, Mary Zalot, and Eastern Regional Council of the Anthroposophical Society.



## Knights Templars International Conference

### *Reflections*

My experience and knowledge of Anthroposophy are relatively limited, but to me a great new Michaelic-Templar impulse did seem to arise as a result of the conference – or, rather, the conference was an inspired manifestation of the Templar impulse transformed for our time. Encircling and permeating the rich, powerful content of the individual lectures, workshops and presentations was a palpable community feeling that I had never experienced to such a degree. Personally, by Sunday afternoon, I felt a little overwhelmed – I had taken in all I could both socially and in spiritual content. But this has more to do with my own limitations and not in the way the conference was conducted. (I thought it was superbly coordinated, as did others I spoke with.)

What I had hoped, in part, to gain from the conference – a springboard to greater involvement in branch life – greatly exceeded my expectations. I found the comments in David Lenker’s Saturday morning lecture, “Building the Temple of Michael,” about the urgent need for greater sister-brotherhood in branch life to be especially stirring and eloquent. It was a wonderful moment in the plenum conversation when someone revealed that, as we spoke, Jupiter had been so good as to align himself in exactly the same position as he did 700 years to the day the Templars were arrested and imprisoned. So the planets and stars themselves seem to be calling for a continuation of the Templar impulse. As to exactly what form it should take, I leave to wiser beards. I would attend another conference. The Ephrata Cloisters (Spiritual Geography Tour) was a wonderful experience – the singing and illuminated manuscript displays were especially sublime. Dramatizing the tour was a great idea – I think the Ephrata staff pulled it off very well. Thank you so much for taking on the duties of tour guide in addition to many other responsibilities you were juggling! I look forward to visiting the other stops on the tour one day.

A theme that might possibly be addressed at a future conference is the need, in today’s increasingly Michaelic, cosmopolitan, multi-cultural world, to work at expanding our consciousness beyond anthroposophical circles and engaging in dialogue with the members of other spiritual movements and religions. We can ask ourselves, does the line from Steiner’s “Verse for America” to “seek, in love, to unite itself/With human beings of like goal” refer only to anthroposophists? What does it mean, in practical, everyday terms, to be cosmopolitan in the anthroposophical sense? In what ways should the Society, and individual Anthroposophists representing Anthroposophy, interact with outside groups? Perhaps we could sponsor dialogues with a panels of Quakers, Rosicrucians, Seventh Day Adventists, Mormons, Nichiren Buddhists (SGI members), adherents to Sri Auribindo’s spiritual path, Sufis or other progressive Muslims (this would be the boldest move!) -- or other groups of “like goal” (this could include not only overtly “spiritual” organizations but also political, financial or educational/cultural organizations). What common ground exists between us? Can we work together at some level? If not, merely the establishment of good will with other groups by listening without prejudice to what they have to say would be quite an achievement. Through dialogue, in my opinion, we can approach and understand one another without compromising the integrity of our anthroposophical convictions and practice, and without the intention to convert or persuade anyone, which, of course, Steiner emphatically states should not be a part of anthroposophical discourse. Of course, the main purpose of the Society should be the nurturing of its own members and the healing of it’s own divisions, but inviting like-minded guests into our midst could be a

healthy exercise within these core goals. Initiating contact with those outside our own circles seems wholly in keeping with the cosmopolitan spirit of William Penn.

Finally, I feel very grateful for the opportunity to have attended such an important conference and for the tremendous amount of hard work and personal sacrifice it must have taken to have pulled it off so triumphantly.

**--David Crow, Easton, Pennsylvania**

I want to extend heartfelt thanks to the Initiative Group (David Lenker, Dorothea Davis, and John Charlton) for a superb conference, which far exceeded my expectations. That also goes for the Spiritual Geography Tour.....the visit to the Ephrata Cloisters was truly a transcendent experience—the live music composed by Cloister Founder Conrad Beissel is still singing in my heart's memory. The other sites and tour lectures were also wonderfully expansive. Since my family's and my roots have been in Pennsylvania for generations, it was especially moving to understand the deeper spiritual roots of Penn's *Holy Experiment* which I had only previously superficially absorbed as so much of rote history.

**--Sandra Doren, Silver Spring, Maryland**

This is an overdue THANK YOU! for all your months of effort in organizing the Knights Templar conference, and the spiritual geography tour. I came because your letter in the Anthroposophical Society's News for Members was so informative and inviting. Though I knew no one when I came, I easily moved into warm and healing conversations with everyone I met. I came home inspired to speak more openly and confidently about spiritual things, especially with my closest loved ones (including my 16-year-old son!). Just a few thoughts on the Spiritual Geography Tour: when we were at Dickinson College (Carlisle) you asked if that portion of the tour was worth it, and I would like to reiterate the yes I said at the time -- I think it is important for us as anthroposophists to know about the connection to the Theosophical Society. The name of the work by Benjamin Rush (founder of Dickinson College) that we read a selection from in "The Changing Image of the Child" course I teach at Arcturus is "Plan for the Establishment of Public Schools." We consider it in the context of how children came to be viewed as future citizens. When I teach this portion of the course this year I intend to flesh out the picture with what I learned about William Penn's *Holy Experiment*, and how this was the first real vision of true religious freedom in America, and that Rush's view was an important cornerstone: how do we educate in a multicultural society?

So thank you again -- I am sure I am not the only person who came to the conference and found respite from and new inspiration for my own endeavors!

**--Paulette Arnold, Marinette, Wisconsin**

I learned more about the surrounding lands where I grew up from your Spiritual Geography Tour. This was EXCELLENT! I look forward to another conference.

**--Don Frymyer, New Ringgold, Pennsylvania**

The Templar Conference keeps reverberating, like a note struck that does not recede over time. Rather, it reveals an abundance of tones emerging..... Reconnection..... Re-beginning..... Re-becoming.....Re-enlivening.....I keep having recourse to "re-" words such as these to express my sense of what continues to go forward since the Conference ended.

**--Martin Croes, East Otto, New York**  
Aurora Group



## Commonwealth Center for Anthroposophy

Stonehaven Farm (Founded 1737)

22 Bachmanville Lane

Hershey, Pennsylvania 17033

USA

*The Age of Michael has dawned. Hearts are beginning to have thoughts; spiritual fervor is now proceeding, not merely from mystical obscurity, but from souls clarified by thought.*

***To understand this means to receive Michael into the heart.***

--Rudolf Steiner

*And when I asked the train's brakeman the name of the river.....and heard that it was called **Susquehanna**, the beauty of the name seemed to be part and parcel of the beauty of the land; that was the name, as no other could be, for that shining river and desirable valley.*

--Robert Louis Stevenson

Susquehanna Corps de Michael  
Anthroposophical Society in Hershey