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The Solari Report

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Spiritual Science in the Present Age: How Do I Find the Christ? with Thomas Meyer



Summary: Spiritual Science Academy will present lectures by Thomas H. Meyer and his colleagues on the teachings of Rudolf Steiner. Rudolf Steiner's core mission, repeatedly delayed due to the incapacity of colleagues, was to pursue contemporary spiritual-scientific research into the phenomena of reincarnation and karma.

Meyer examines how Steiner's pupils responded to his insights into karma, and places this 'most intrinsic mission' into the context of current divisions within the anthroposophic movement. In particular, he highlights the place of spiritual science within culture and history, showing how Steiner developed the great scientific ideas of evolution propounded by Darwin by raising them to the plane of each individual's soul and spiritual development. As Steiner stated in 1903: 'Scientific researchers explain the skull forms of higher animals as a transformation of a lower type of skull. In the same way one should explain a soul's biography through the soul biography which the former evolved from.'

The courses will be presented in audio, video and transcript and will be open to the public.

We will begin with an introductory series which provide overviews of the essential areas of Spiritual Science and Steiner's teaching.

Overview:

I. How Do I Find the Christ?

II. Spiritual Knowledge – What is It?

III. History and Evolution

IV. World Economy

V. The Threefold Social Order

VI. Occult Politics

VII. Education and Art

VIII. Agriculture and Health

IX. Self-Development and Meditation

X. The Age of Ahriman and Michael

Bio: T. H. Meyer was born in Switzerland in 1950. He is the founder of Perseus Verlag, Basel, and is editor of the monthly journal *Der Europäer*. He has written numerous articles and is the author of several books, including *Reality, Truth, and Evil* (2005), *Facts Questions and Perspectives on September 11, 2001*; *Clairvoyance and Consciousness*, *The Bodhisattva Question*, and major biographies of D.N. Dunlop and Ludwig Polzer-Hoditz. He also edited *Light for the New Millennium* (1997) describing Rudolf Steiner's association with Helmuth and Eliza von Moltke.

Catherine Austin Fitts: Ladies and gentlemen, welcome to *The Solari Report*. This is a very special moment for me. I'm in Switzerland with Thomas Meyer in his lovely home. Thank you, Thomas.

Thomas Meyer: You are welcome.

Fitts: Yesterday, we had a wonderful supper with our Swiss subscribers. It was a wonderful event in the garden, and we made a big announcement. Now we want to share it with the entire *Solari* network. For that, I will turn to Thomas. Thomas, what are we here to announce?

Meyer: I suppose we announce that we are going to make a series about 'What is Spiritual Science?' and why Rudolf Steiner is so important today. We will have ten sections. Do you want me to read them?

Fitts: Please do.

Meyer: Rudolf Steiner: The Basis of Spiritual Science. As we have many references, we found it timely to give an overview of this huge work of Steiner's. We have ten subjects to go through:

1. How Do I Find the Christ?
2. Spiritual Knowledge: What is it?

3. History and the Evolution of the Earth
4. World Economy
5. The Threefold Social Order
6. Occult Politics
7. Education and Art
8. Agriculture and Health
9. Self-Development and Meditation
10. The Age of Ahriman and Michael

This encompasses something like the cosmos of spiritual science, and we want to make an introduction in ten courses or series, and then we might want to go even deeper into the whole thing.

Fitts: We are launching a website called *Spiritual Science Academy*. We are going to describe this as always for *The Present Age*. The question for many people is: If we reject the plans enforced by Mr. Global, how instead do we build a human future? Thomas and I believe that Rudolf Steiner's work, and Thomas's work are exceptionally useful in helping us understand how to do that.

With that, we will do our first one now. So, we begin our first series called 'How Do I Find the Christ?' I would point out that it was my request to you. Next to my bedside, I have a little book you gave me called *How Do I Find the Christ* by Rudolf Steiner. I get many questions about Christianity and about Christ, and I felt that it was very, very important that, rather than me trying to answer some of those questions, you instead teach us what Steiner taught us about Christ.

Meyer: Thank you. The idea is that at the end of the series of these ten, we will then deepen and include some input from the audience and some other people and panels and so on. So, this is just a start.

Fitts: How Do I Find the Christ? We started already. I was here in the Jungfrau (main summit of the Bernese Alps) with you a couple of weeks ago on Whitsun (Pentecost) that we will link to with this. So today, we start with the cosmic Christ.

Meyer: We start with the cosmic Christ. Whitsun was the entrance point for Steiner for his research into who the Christ is.

I want to begin with some statements about the cosmic Christ, which may not be familiar to everyone. People know the name of Jesus and so on, but what is the Christ? It's not the same as Jesus, as will be apparent in the course of the lectures.

The Christ is a cosmic being coming into the Earth evolution at a certain critical point. There was somewhat of a dramatic prelude. The hierarchies – which we will talk about in the later lecture courses – saw it necessary to include in the evolutionary plan for human beings a being who was not theirs; he was not from the hierarchy, but was from the side coming into the evolution.

Why did we need this being? This being is called Ahriman (evil spirit). We have been talking about Ahriman, and we will talk again about Ahriman because he is the spirit in our time who has a great influence and a great hold on many souls.

There was a drama in the evolution in the early Earth's time. The hierarchies found it necessary to get Ahriman into the evolution. They forced him in, which is Steiner's formulation. Why? Because in the hierarchies at the early time of Earth's evolution, there was no death experience. The gods did not know what death was. Ahriman, of course, knew and knows what death was. In order to give human beings the ability to undergo death, they needed Ahriman.

Why does the human being need death? Because only in a death and dying body can something blossom that we call 'intellect'. The human being needs intellect to develop freedom and ultimately, love. In order to make that possible, the hierarchies decided that they had to get Ahriman in.

It was not Ahriman's decision; it was the higher plan of the god hierarchies involved in the evolution of the human being.

Fitts: Ahriman didn't feel that good.

Meyer: No, but they forced him in. The higher gods knew that if they did this,

there would be a danger. The danger is that he would try to take over. That is inherent in Ahriman, and we can still feel it today because it's an Ahrimanic time; it's the time of his incarnation.

In order to blunt that danger, they said, "We must find some of us who undergo death out of freedom and out of love for the future of humanity." The being who was ready to do this is the being who we later called the Christ. So, the Christ took over the sacrifice to do something that was absolutely not necessary. He underwent tremendous suffering and death and then resurrection. This was the cosmic plan behind the appearance of Christ in human evolution.

At that moment when this happened, especially when the resurrection happened, Ahriman was surprised. He didn't know that plan, so to speak.

He probably wouldn't have agreed to play a part in human evolution if he would have known the whole plot.

Fitts: Really? So, he knew he was defeated from the beginning.

Meyer: In a way. The important thing for today is to make clear that Ahriman and Lucifer and the other adversaries only act upon admission and permission by the higher beings. The higher beings are the higher beings, and Ahriman was blunted in his tendency to take over the whole thing.

Whenever he appears, especially today, he still tries to take over.

Fitts: One of his favorite tactics is to make people think it's hopeless when it's not. The problem is if they know Christ, he can't do it.

Meyer: Exactly. That's why it is important to look at the Christ being.

Ahriman is also a fearful being. He is afraid that people think of him, see him, and understand his workings, especially through the knowledge of the Christ that we will talk about.

The Christ is a cosmic being. The Catholic Church always denies this. The early Gnostics in the Christian era knew that, but the Catholic Church only wanted

people to talk about the nice Jesus as a simple man, and they left out the cosmic aspect.

The cosmic aspect has to do with what I just outlined. It was a drama to be solved in order to promote the further evolution. It was a huge thing. So, the sacrifice happened. We all know that from the Bible. It started in the moment that we had the baptism in the Jordan. You see the symbol in paintings of the dove and the father speaking, saying, “This is the moment that my beloved son has been born.” Then the Earthly drama starts, which takes three years to the year 33. That is the day of the crucifixion; the drama of the Christ incarnated in Jesus. We will talk about that soon – which Jesus and what that means.

This was unfolded until the Last Supper and the crucifixion. Then, of course, the resurrection was the key of the mystery of Golgotha (Calvary), which was necessary in order to bring about beings that were not just good beings automatically, but had intellect, had freedom, had choice, and for that reason, Ahriman had to be brought in, but in a way that he is checked from the beginning – for all times.

Fitts: For Christians, the mystery of Golgotha brings the covenant of grace. Before the covenant of grace, we don't have an intimate personal connection with the divine. After the covenant of grace, we do, and nothing can cut us off from it.

Meyer: Yes, and we have to regain that – what you call ‘grace’. It's not automatically bestowed upon us forever, but we have to be on the striving line, so to speak.

Let me make two further points: The baptism is the beginning of the Christ's life on Earth, and Jesus was about 30 years old.

Now after that, we have the temptation that you can read about in the Gospels. There are two tempters: Lucifer and Ahriman. I don't want to speak too much about Lucifer now. We can do that in later talks. The Ahrimanic temptation was concerning the question of food and economy in the widest sense. Ahriman tempted Christ to turn stones into bread. He said, “Why don't you turn stones into bread? The people are hungry.”

The Christ said, “Man does not live by bread alone.” This was not the complete answer. There was more. The money question was not solved for us by the Christ, but it should be solved by people who understand why the Christ descended into human earthly evolution. That is our job, but it can only be done by people who have an understanding of the cosmic meaning of the incarnation of the Christ, like the Templers.

Then we have the Last Supper, which you all know from the wonderful painting of Leonardo da Vinci. You have a wonderful image of the higher good letting the so-called evil power act because Judas is one of the 12.

Fitts: And the Christ knows.

Meyer: The Christ knows. He is even the cause and the reason by dipping the bread that starts the action of Judas going out into the night. It says that it was night, and he was going to be possessed by Satan according to St. John’s Gospel.

So, the Christ not only knows that Judas is going to be the traitor, but he triggers off that process. The higher is in every minute of this drama.

The treason of Judas is a complex question, and it should be reconsidered today after finding the Gospel of Judas in America about 15 years ago. It showed that Judas was not a money-greedy traitor of the primitive kind, but he had the illusion that the Christ should use the power that Judas knew he had to convince all the people that he was a higher being. He didn’t understand that this was not what the Christ wanted to do. He could have, of course.

So that is a question for a later talk when we discuss art and Christianity connections with Leonardo da Vinci.

Another person who is connected in the ritual with this event of the cosmic Christ coming was St. Paul. St. Paul had a big problem. You all know that he was a fierce persecutor and relished in the persecutions he managed. But after the resurrection, he had a spiritual experience and the Christ talked to him. He said, “What are you doing? Why are you persecuting me?”

Paul fell on the ground, and became deaf and blind, and after two or three days, he was transformed. Then he understood that this was the being that the Jewish tradition had been foretelling for many, many millennium – or at least many, many centuries. He thought that a being of that height could not end in a miserable way on the cross like a normal criminal; he couldn't fit that together.

So he had a great error, and he refused the prophecy until he had this experience of the living Christ – the resurrected Christ. This was a spiritual experience; it was not physical. Other people around him didn't see what was happening.

So, Paul was the forerunner of what our talk is ending with: How Do I Find the Christ? This is an experience that cannot be photographed. If you experienced this being, you cannot be photographed in the physical world.

Fitts: I have no idea how to tell someone how to do it.

Meyer: We have come to that. Steiner gives a very interesting, simple criteria for the preliminary things that have to be endured before a Christ experience can happen today.

I'll touch on the pre-story, but it should be elaborated on later. We have the Christ and we have Jesus. The Church doesn't want to know about the Christ; the cosmic being. Anyone who connects with the Christ awakens his higher cosmic individuality himself.

Fitts: And then the Church loses control.

Meyer: Exactly. It's always a control and a money question.

Now there is a very interesting symptom. One of the late Popes was Pope Benedict XVI. He wrote a book about Jesus starting with the baptism. But as I said, the baptism was the entrance of the Christ, not of Jesus; the baptism was the entrance of the Christ into Jesus.

This book by the Pope, about 10-15 years ago, declared, at some point, that

Jesus had a number of titles given to him. One of the titles was 'Christ'. So, you can see how they systematically belittle the cosmic Christ entity by mixing it up with the human Jesus that we all love.

Fitts: As if the Church can give a title and take a title away.

Meyer: Yes, that is what they believe they can do, and they fool many people, of course. I even met an anthroposophist who was very, very much in admiration of this book. I pointed out, "Do you know that this is an anti-Christian book by the Pope?"

He couldn't believe it, but that is the call of the Church. That is why now – not by chance – we have a Pope who is a Jesuit. The Jesuits have to aim to wipe out the knowledge of the Christ. That is why I am very happy that we start with the cosmic Christ. They wipe it out so that it is only the human aspect, not even of the Christ, but of Jesus. That is what they are stressing, all the rest 'to hell' – so to speak.

Fitts: Did I ever tell you what I think of the Christ statue in all of the churches in America? They are all across America.

Jesus got himself in trouble with the priests by throwing the moneychangers out of the temple, which is a problem we are facing today. So if you go into every church, you see Jesus on the cross hanging in the crucifixion pose. I've always thought that the subliminal message to all of the children was, "If you mess with our money, here is what happens to you."

Meyer: Maybe we have a few minutes for the deep question of: What is behind Jesus? I want to point out for everyone to think about that a bit. You have the Gospel of Luke, and the Gospel of Matthew. If you read carefully, the two stories of Jesus in Luke and in Matthew don't fit. One genealogy goes right up to God through Noah. That is in Luke's Gospel. Matthew's Gospel is much more complicated in lines of the Jewish prophets and kings and so on.

This is a real problem; they don't fit together.

The answer of spiritual science by Steiner is that there are two children born

around the same time. The child born in Luke's Gospel was a bit later than the child born in Matthew's Gospel. The child in Matthew's Gospel was passing in the time when Herod made this terrible search for children because he knew from the prophets of the kings that there would be an extraordinary child born, and he wanted to wipe that away.

So there is a bit of a time difference. The child in Matthew's Gospel went with the parents to Egypt to escape Herod. The child in Luke's Gospel doesn't go to Egypt. So there are two children. There is a holy moment – I can only hint at that now, but maybe I should explain that in more detail later – where the child in Luke's Gospel goes with his parents to the temple when he is 12 years old. This is a simple child full of goodness and heart, but not wisdom. There are no scriptures so far.

Suddenly, you see him sitting among the wise priests and scribes, and he explains to them the scriptures. There is a tradition in the Middle Ages that some people knew there were two children, and at that moment, they merged. That means that the higher ego of the one child out of love for this wonderful, good other child went into this other child. It sounds very surprising when you first hear that, but it explains that the other child suddenly had a new wisdom capacity which was not there before.

The ego that passed over was a highly-developed individuality in humanity called Zarathustra (the prophet Zoroaster). One of the highest, wisest men merged with this other child. From that time on until the baptism, we have Jesus of Nazareth composed of the physical, etheric, and astral body of the St. Luke child, in which now the other Jesus, the Matthew's Gospel child's ego takes place. That is very brief and very rude for a huge, mysterious, and holy process of two people merging into one.

Fitts: You essentially have a transformation of this young child by the entering of the cosmic Christ.

Meyer: Not the cosmic Christ yet; but the entering of the Zarathustra ego. This is the first transformation. The second is that the ego of Zarathustra sacrifices itself and leaves the space that he has prepared very well, open for the cosmic Christ.

Then comes the second huge transformation. The first is that the child of Luke's Gospel becomes miraculously wise by the entrance of the ego of the Mathew child. Imagine an ego that can leave its own body. That is possible. Then it goes over to another out of love; inside it takes over the body. Then this Jesus with the ego of the child of Matthew's Gospel stands in the Jordan River at the baptism. It's the body physical, etheric, and astral body of the Luke Jesus that is on the cross.

Fitts: I believe it's very important that people understand we're not only our body, but we can be infused and reinvigorated by intelligence from elsewhere.

Meyer: Yes, but the best is we know that. This is a controlled process. This integration could also take place in form of a possession. There are many people possessed today. We have talked quite a few times about this.

This is a miraculous preparation process. Then the cosmic Christ comes into the Lukanic Jesus sheaths, which have been worked through by this highly developed ego which was formerly Zarathustra, whereas the first child has never had a previous incarnation. The child of Luke's Gospel was pure. It incarnated for the first time after paradise.

Fitts: I love that scene when Jesus, at twelve, suddenly starts ministering in front of all the scribes and wise elders. His parents find them all raptured, listening to him.

Meyer: What happened? They don't know.

Fitts: But they know it's real; they see it.

Meyer: Of course! And then the other child who has been left by his former ego soon gets ill and withers away and passes into the spiritual world as somewhat a spiritual companion. It's a wonderful thing, but you need time and you need to go into it.

One other thing that I want to mention for those who are willing to follow that: Study the cycle of St. Luke by Steiner- study the Gospel of Luke. There you will

find the double children, the double stream, and uniting at the time of the baptism in Jordan.

So, we have three years of this cosmic Christ who underwent an un-karmic cause. The Christ did not do this because it was caused somewhere; he did it because he could see that without this Ahriman, who had to be taken into the evolution, he would take over. This is his tendency again today.

So the deed was not only for the cosmos, but it was also to place Ahriman in his rightful position. If we understand this, we never get into the feeling that we are hopeless.

Fitts: Ahriman is an irritant, but he 'ain't no boss'.

Meyer: Exactly! That is a good way of putting it.

So these are a few things. As we have this cosmic Christ subject, I might also point out that people should look into the fifth gospel; there is a fifth gospel which doesn't exist physically. It was not recorded outwardly, but you could find it in the spiritual memory of Earth, which is called the akashic record.

This gospel reports the facts of the time of Jesus when he was twelve until 30 when he stood in the Jordan to be baptized. During this time span, you find practically nothing in the Gospels.

Fitts: I think it says in the King James Bible, "And he grew." That's it.

Meyer: In the fifth gospel, you find that this Jesus was wandering around. He was going to mystery places, he was going to the Essenes (mystic Jewish sect), and was learning continually.

Fitts: There is a great effort in the bible to cut the Essenes right out: Thomas, Enoch, and the Essenes were ripped right out.

Meyer: So, the fifth gospel is another piece of research that we owe to Steiner. Nobody else has brought that up. The temptation scene or the scene before he went to be baptized by John the Baptist is a wonderful, subtle report of all these

things that are not in the bible.

We can also, of course, before we come to the end question, “How to find Christ,” which was the first question of the first lecture of the series, determine how to find the etheric Christ. It is already clear. As St. Paul said recurrently, “Without resurrection, your belief is empty.” The resurrection is overcoming the death forces coming from Ahriman and turning them into living forces. Without the resurrection, Christianity has no basis. That was St. Paul’s conviction.

He understood and he experienced the living Christ. After the mystery of Golgotha, the Christ passed, so to speak, in the whole Earth atmosphere. The holy blood lost or dropped at the cross became a homeopathic spiritual essence for the whole planet. The Christ being, when it appeared to Mary Magdalene and some of the apostles, was a spiritual Christ, not a physical Christ. He was a spiritual Christ who could be seen clairvoyantly.

Fitts: He could be everywhere; he could infuse every living being.

Meyer: Exactly. You could say that the physical Christ was dying in Jerusalem on the cross. This is the central place on the Earth. But the new Christ – the etheric Christ after resurrection – can be found everywhere.

Fitts: One of the worst fights I ever saw in Washington was in regards to one of the magazines that always has ‘Man of the Year’. When they turned to 2000, they had ‘Man of the Century’. Christ was leading by thousands – if not millions – of votes. The magazine disqualified Christ because they said that he was no longer alive. A fight ensued. You’ve never seen essentially, millions of people saying, “He lives!”

Meyer: Yes.

Fitts: It’s the etheric Christ, and he lives everywhere in the whole globe – in the whole etheric aura of the planet. But I think today the Ahriman being who incarnated (just as Christ incarnated and Lucifer once incarnated in China) is now, and he produces a black cloud in this etheric realm.

Fitts: Right, he is trying to cut you off from the Christ.

Meyer: Absolutely. Many people feel that and are a bit confused. So, it's important to have clarity on these three incarnations – Lucifer, Christ, and Ahriman.

Now we could say that the Christ in the etheric is what we can experience since the 1930's. That is the intensive reappearance. Before, the Christ was appearing here and there, but from the 1930's, every individual has a possibility to meet him in a higher way than before – if not darkened by Ahriman's doubts and black clouds.

That is a great chance. Maybe to link this with further things, I want to make one point clear: Steiner's whole spiritual science is oriented around the Christ who went at Golgotha. He was not a Catholic or even a Christian in the external sense. He was even admiring the work of Friedrich Nietzsche (philosopher), who, as you know, is the antichrist.

Some people say, "Whoa! Steiner loved the antichrist! Look at that!"

But what Nietzsche actually blames is not the cosmic Christ, which I don't think he had direct access to, but the abuse of the Catholic Church with what they call 'Christianity', and Steiner found that absolutely right.

Then he makes in his autobiography one important remark, "For his soul and spiritual development, it was important to have stood in an inner calm, solemn, cognitional way vis-à-vis the mystery of Golgotha." That is his St. Paul experience. Inwardly, he looked and understood – not with documents or outward signs.

If you look – as we will do in later talks – at his foundation of spiritual signs and the philosophy of spiritual activity, he always claimed, "If you go this way, you have Christianity on the level of your thinking." This is a Christian work. So, there is a unity in all that Steiner developed. This is all based on his understanding of the mystery of Golgotha that we wanted to talk about.

Fitts: I just want to add a couple of things. In Tennessee where I come from,

there is an expression when you are trying to make a decision and you don't know what to do, you say, "What would Jesus do?" That is the moral choice.

One of my favorite preachers always says, "If you don't know what Jesus would do, the first thing that you should do is speak life into your situation." If you study the story of Christ, everywhere he turns, he speaks life into people's situations.

I don't know how to tell another person how to find the Christ, but I know that if every time, every day, every way you speak life into your situation, he dwells within that which gives life.

Meyer: Fine. Do we want to see how Steiner phrases it?

Fitts: Yes, better?

Meyer: Not better, but different. There are many ways. This is said in the small book that you studied, *How Do I Find the Christ: A Lecture of 1918*. It says:

Christ is not simply experienced in the human soul, but in two aspects: The death brought about in the soul (the physical body), and the resurrection of the soul through the spirit."

Let me comment on that: The Christ experience mentioned here includes the experience of the crucifixion and the resurrection. This is because in our physical nature, we have Paul speaking of a sting in the flesh, which gives us the possibility to feel only physical. This can only be taken out temporarily by a spiritual activity. So we are too physical in a certain sense, and that is the death experience.

Going on:

Death and resurrection: Whoever, in contrast, can speak of powerlessness and resurrection from powerlessness is speaking of the true Christ-experience.

So the first part is to feel, “I am not able to do what I have to do; I’m too weak.” One has to be totally sincerely admitting, “If I am only counting on my own forces, there is no way to succeed.” This is the death and the crucifixion of the Good Friday part. No one can come to the resurrection who cannot go through the Good Friday experience. These are the two aspects.

Let me finish:

Such a person finds himself upon a super-sensible path towards the Mystery of Golgotha. They find in themselves the forces which stimulate the development of certain super-sensible capacities, and which lead him to the Mystery of Golgotha.

There is really no need nowadays to give up hope of finding one’s way to direct personal experience of Christ. Once one has passed through powerlessness and refines oneself, one also finds Christ.

Before we can gain access to the Christ Impulse, we must plumb the depths of our own feelings of insignificance. This can only happen when we view our own strengths and capacities without any pride.

Many mystics believe that finding the higher or divine ego within the personal ego is the same as Christianity, but it is not; Christianity stands on the foundation which these words express: The cross of Golgotha cannot set us free from evil if not raised in you and me. We can feel the truth of this in the tiniest details of life. From these specific small details, we can rise into an experience of powerlessness and resurrection from powerlessness.

These are only two aspects, but there are many others. I will close with another way that you can find the Christ. I will give the source in our next talk.

The way to the Christ is to stop all experience of feeling one’s powerlessness, etc., and the resurrection out of that. Another is that one says, “I want to understand every human opinion uttered to me regardless of whether I like it, I agree with it, or not.” To take up into my own soul what the content of the consciousness of my fellow human being is another way to the Christ.

That is similar to what the Bible says by the Christ, “What you have done to the lowest of my brethren, you have done to me. What you have tried to understand in any other person, regardless of whether you are in agreement or not, leads you to understand me.” That is the way of the Christ and to the Christ-through the understanding of other people. The true Christ tolerates and has interest in all things that live in other people. That is very rare today.

So these are two ways, and there are other ways that we can talk about next time. This is just the beginning.

Fitts: If someone wants to explore what Steiner says about Christ, they can look up his book, *How Do I Find the Christ?* They can also get the fifth gospel; they can get *The Mystery of Golgotha*.

Meyer: They can also look at the Matthew Gospel and the Luke Gospel, and what I have not mentioned, the basic book, *Christianity as a Mystical Fact*. That is also a guidebook to deeper understanding.

Fitts: And they can come to *Spiritual Science* at *Solari.com* and find out more about Steiner and the Present Age.

Meyer: Thank you, Catherine.

Fitts: I know how to find the Christ if I’m feeling cut off; I just go to your house.

Meyer: You said it.

Fitts: Ladies and gentlemen, thank you for joining us for this first, excellent part of our new series, Rudolf Steiner and the Present Age. This will be posted at *Spiritual Science Academy* at <http://SpiritualScience.Solari.com>. You can link to it from the home page.

The child born in Luke's Gospel

MODIFICATION

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