

EASTER CONFUSION

Recent questions and confusion around the conflicting astronomical and ecclesiastical/cultural dates for Easter, 2019, cause us to look more closely into this enigma. There have been some excellent articles within anthroposophical circles about this already. Thanks to Hazel Archer Ginsberg, Mary Stewart Adams, Ernst Terpstra, a Christian Community priest in the Netherlands, and the Kolisko Institute for their research and of course to various internet resources for historical information. As of the posting of this article my own research still leaves me unresolved with an answer, partly due to the need to do more research on the actual astronomical phenomena. More to come as I dig deeper into this research, but I did want at this stage of the research to post this article before Equinox. The possibility exists that we will be living with this question for this Easter season as a call for the need to develop the spiritual capacities necessary to perceive Easter, rather than rely fully on either astronomical science and ecclesiastical history.

In America we have the saying, "the devil is in the details". Out of anthroposophy's understanding of the two adversarial forces, we can look at this in two ways. If we do not pay close attention to the details, to the precise facts of a situation we risk acting out of illusion, subjective personal opinion or assumptions that disregard the detailed facts. When we overlook or ignore the details, we can succumb to the Luciferic pole. Or we can become so bound to the calculable data and to exact precision only so that we are unable to see the living spiritual truth of a situation. We then become bound only to mathematical precision or legalistic details and succumb to the Ahrimanic pole. It is with this in mind that we evaluate which date we observe as Easter in 2019. The fact that this year we can see an apparent division between the Church calendar and the astronomical calendar can be an incentive for us to be awake to a conscious understanding of Easter and to its cosmic connection to the starry world – the only festival in the solar based calendar which is still tied directly to the cosmic world, of which we are so often oblivious.

The dating of Easter is based on the following rule: *Easter falls on the first Sunday, after the first Full Moon, after the Spring Equinox.* Strictly speaking astronomically, that means Easter this year would be March 24th. However there are other extenuating considerations. One question we face is whether the current ecclesiastical calendar still truly follows the astronomical reality. Secondly does only the Full Moon in relation to Equinox fully address the question. This year there are several factors which will inform us of the answer. The calculable astronomy is slightly different than the observable due to the fact that the exact astronomical calculated equinox occurs at night and therefore the position of the Sun at that moment is not observable. Also the positions of Sun and Moon as calculated by the ephemeris are slightly different than the positions using the celestial sphere and applying Right Ascension and Declination as determining factors. To be astronomically exact, the sequence of Full Moon and Equinox this year is:

Equinox is at 5:58 pm EDT March 20

Full Moon is at 9:43 pm EDT March 20 This is the closest coincidence of a full moon with the March equinox since March 2000 – 19 years ago. The full moon and March equinox won't happen less than one day apart again for another 11 years, until March 2030.

Based then strictly on the calculable astronomical reality, Sunday March 24th is the first Sunday, after the first full Moon, after the Spring Equinox. However this year due to the very close times between these events and other factors there are questions whether this would truly be the Full Moon that defines the Easter dating or whether the calendar date of April 21st, following the next Full Moon on April 19th is the correct Easter date.

Let us explore a bit these alternatives.

Historical Ecclesiastical Perspective:

We know from a study of the evolution of consciousness that there was a time, which Rudolf Steiner refers to as "Heavenly History" and which Owen Barfield refers to as "original participation", when calculation and observation were not a part of consciousness of the divine. This heavenly history evolved into mythological history when picture consciousness brought the relationship of the divine to humans. Only around 3100 BC did earlier humanity begin to calculate and to write, using observational astronomy as a means to understand their relationship to the Sun and Moon in guiding earthly life,

particularly around religious festivals and the processes of nature that guided agricultural life. The spiritual perception of the priests were the foundation for an astronomical orientation. For example, the great standing stones of Stonehenge were oriented to the observation of the winter solstice. The same is true for the great Temple of Karnak in Luxor Egypt as well as Angkor Wat in Cambodia and Machu Pichu in Peru. The role of the mysteries and the spiritual vision of the initiates and priests transitioned into a kind of spiritual astronomy that eventually relied more and more on perception and the development of tools to calculate these transitional moments of the Sun at solstices and equinoxes, yet without losing an awareness of the spiritual realities contained in these astronomical observations. By the time of the Greeks, with such individuals as Hipparchus and Ptolemy, this observational astronomy was further refined with calculating tools, the most primitive of which were a type of sundial with which the moment of equinox could be determined if the sky was clear, based on the location of the shadow on the dial. For example, Ptolemy describes the following device used for determining equinox. A flat metal ring was permanently installed in Alexandria in the plane parallel to the equator. This included a process of first determining the latitude and declination and thus the inclination of ecliptic. At the moment of equinox, both surfaces of the ring would be illuminated by the Sun. This and other types of sundial tools, even portable ones that could be held in the hand, were used to determine the equinox day, the moment when the Sun stands at the equator. The solstices would occur when the Sun touched the tropic circle (Tropic of Cancer to the north and tropic of Capricorn to the south). This method, tracked over years when the Sun was not covered in clouds, would indicate slight variations but would show that equinox occurred between the 19th and 21st of March, the heralding of a new solar year. All of these observations were directly related to the experience of the celestial movements in relation to the place on Earth of these people. This solar observational model was also a part of Hebrew tradition. The Hebrew word "Tekufa" meant "circuit of the sun" and points to their knowledge of a precise astronomical point in time where the Sun in its cycle crosses the Earth's equator, marking the transition in the agricultural season of winter to spring (ascending) or summer to autumn (descending). However the Hebrew religious calendar is a lunar based calendar, therefore their religious festivals and calendar are based on lunar events, not solar, as we shall see in the dating of Passover. The significance of this regard for the Moon is deeply rooted in the evolution of human consciousness as "reflected" wisdom provided by the Moon which took ascendancy in the capacity for direct spiritual vision of the Sun wisdom. It is part and parcel of our descent in human knowledge, as reflected in the brain, and away from clairvoyant vision.

So we come now to the historical event of the turning point in time. The Mystery of Golgotha, the first Easter, which occurred on the first Sunday morning, as indicated by John in his Gospel, "Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance." Then the Risen One appeared to her. This first morning occurred after the start of Passover, which remembers the first Passover of the Israelites in their last night in Egypt when they were told by the Lord to kill an unblemished lamb, and place its blood on their doorposts, so that the angel of death would "pass over" the house. The time for Passover is given in the old testament book of Leviticus as, "The LORD's Passover begins at sundown on the fourteenth day of the first month." This fourteenth day is based on the lunar calendar, as Leviticus mentions, it starts at sunset as does the Hebrew sabbath. The religious life is guided by the Moon and the start of the night. The "months" represent complete cycles of the Moon's phases, meaning that each date of the month represents a certain phase of the Moon, so that the same phases will fall on the same date from month to month. The New Moon marked the start of the month. Therefore the fourteenth day would

then have been two weeks (14 days) after the New Moon sighting, meaning the night of the Full Moon of the first month. It was called "pesech" in Hebrew, (Pash in Greek). Therefore the Full Moon of Passover is called "The Paschal Moon." This paschal Moon always falls after the spring equinox in the Hebrew calendar as it is the Spring Full Moon. The Torah commanded the Hebrews to "guard the month of Spring to make the Passover offering" (Deuteronomy). So the month of Nissan, the Passover month was always adjusted in the calendar to come after the equinox. Passover also required that spring-like conditions be observed in nature and Nissan would be moved if nature did not reflect the spring.

The Christian ecclesiastical calendar was originally related to this determination of Passover. The first Christians, both Jewish and Gentile, followed the tradition of the Hebrew calendar and timed Easter according to it in relation to Passover. Direct evidence for this in the more fully formed Christian festival of Pascha (Easter) begins to appear in the mid-2nd century. One early source referring to Easter is a mid-2nd-century Paschal homily attributed to Melito of Sardis, which characterizes the celebration as a well-established one.

However the ecclesiastical history is one that became bound up with politics, religion and power. As the Church evolved it was important to continue this tradition and to celebrate Easter after the Jewish Passover in order to preserve the sequence of the events leading up to the crucifixion and resurrection. Therefore celebrating Easter before the Jewish Passover would disrupt the original sequence of events. In 325 AD the church held the First Ecumenical Council known as the Council of Nicea. This Council was an effort to bring unity among all the churches, so the Council members created a formula that would calculate the date for Easter celebration around the world. They established Easter to be held on the first Sunday that occurs after the first full moon, which follows the vernal equinox, **but** always after Jewish Passover. The Church also then moved away from a close observation of astronomical facts and chose to set the date of Equinox for March 21st and not go by the exact astronomical equinox day which could span between March 19th and March 21st as it would only complicate an already challenging effort to create a formula for the entire Church. This system would guarantee that all churches would celebrate Easter together on the same day.

However things did not continue so consistently due to the split in the church that occurred in 1054. The Great Schism of 1054 became the dividing point for the church. The Roman Empire had already divided itself into the Eastern (Byzantine) and Western (Roman) Empires and even though the church tried to maintain its universal role it soon divided as well. Not only did the Eastern and Western halves form their own separate empires, but they also chose their own emperors and eventually their own head of the church. The fight over the rule of the church culminated in the division of the church into the Catholic and Orthodox Church.

Although the churches were split among several doctrinal views, they both still believed Easter should be celebrated on the first Sunday after the first full moon to follow the vernal equinox. The Roman Catholic Church, however, no longer found that it had to fall after Passover.

An additional complicating factor was the Roman Catholic Church switch from the Julian calendar to the Gregorian calendar, which was presented in 1582 by Pope Gregory. The Orthodox Church did not accept a calendar established by a pope of the Roman Catholic Church so held to the Julian Calendar and the original Nicene Council's formula for Easter. Thus we have two different calendar systems, which caused the vernal equinox to fall on March 21 under the Gregorian calendar and April 3 under the Julian calendar. The two churches now celebrated the same Easter holiday on two different days.

The Orthodox Easter now falls anywhere between April 4 and May 8 and the Catholic Easter falls anywhere between March 22 and April 25. In rare instances, the dates align, and Easter is celebrated simultaneously. For example, both the Orthodox and Catholic Easter fell on the same day in 2010, 2011, 2014 and 2017. They will not fall on the same day again until 2034. In 2019, Passover is April 19-27, Roman Catholic Easter is April 21st and Eastern Orthodox Easter is April 28th. The western Catholic Church abandoned the necessity that Easter follow Passover. The Eastern Orthodox Church did not abandon this relation to Passover, so their Easter always follows Passover.

So since the Church in 325 AD chose to fix the equinox on March 21st, the earliest Easter would be March 22nd. This year, astronomical equinox occurs in the night of March 20th. To further complicate things, the Roman Catholic Church does not rely on the date of the astronomical Full Moon, but rather established a table of the ecclesiastical Full Moon, which is set as the 14th day of the ecclesiastical lunar month. The date of the ecclesiastical Full Moon may fall one to two days before the astronomical Full Moon. Therefore, because the first ecclesiastical Full Moon after March 21 doesn't occur until April 19 this year, Easter Sunday 2019 falls on Sunday, April 21. So to summarize the ecclesiastical system for dating Easter: The date for Easter is set as the first Sunday after the "paschal full moon" falling on or after March 21 (the ecclesiastical fixed date for the Spring Equinox; the actual Equinox can fall on March 19, 20 or 21). However this "full moon" does not currently correspond directly to the astronomical Full Moon, but is instead the 14th day of a lunar month, determined from church tables. The use of tables instead of actual observations of the full moon was established for worldwide unity since the full moon may occur on a day earlier or later depending where one is in the world.

Thus, we have several factors in the mix: the evolution of ecclesiastical history which is full of an exoteric struggle between the eastern and western churches and the changing calendar systems.

Astronomical Perspective

If we now approach the actual astronomy of Easter we come to an even more complex situation. We now live in a time where we have the scientific capacity to calculate mathematically the exact moments of celestial events independent of observation. Do we ignore this modern scientific capacity and rely on observational astronomy or must we also add it to our considerations in order to have the full spectrum of knowledge of which we are capable today....and only then attempt to come to a more spiritual perception of the Easter date?

So let us take a look at what modern astronomy shows based on mathematical calculations. As mentioned earlier, in ancient times when astronomical events depended on observation, equinoxes, solstices, the Full or New Moon all needed to be seen. Therefore Moon events could only be determined at night and Sun events only on cloudless days. Now we no longer need observation and in fact most of humanity lives oblivious to their relation to the starry cosmos, except perhaps on a walk at sunset or sitting by a moonlit lake.

In New York, where I am located, Equinox is at 5:58 pm March 20 and the Full Moon is at 9:43 pm the same evening. The Full Moon follows Equinox by almost four hours, which is true around the globe. Therefore mathematically it is the first Full Moon after Equinox.

What is equinox that it can be measured astronomically? It is actually not that moment when days and nights are of equal length, though this is the general explanation. That is actually called "equilux" or

equal light and will vary by location around equinox based on one's latitude as well as variations in refraction of the light around the horizon. This usually occurs a few days after astronomical equinox. Equinox itself refers to a very special event, both astronomically and spiritually.

Though we are rarely conscious of it, our life on Earth bears a relationship to spatial planes which point us to spiritual realities. These planes are not only realities in space but also represent qualitative realities expressing a deeper truth about our relationship to the cosmic life. We are all aware of the plane we experience daily at sunrise and sunset. This is the plane of the east/west horizon. Every morning the Sun ascends above this plane in the east and every evening it sets below the western plane. In western astrology for example this is the plane of the Ascendant/Descendant. Of course this is merely our experience as we know the round Earth rotates towards the east and thus we turn into the Sun and then again away from the Sun. The horizon is actually curved rather than a straight line, however we experience it and describe it as a plane that the Sun ascends above in morning and descends below in evening. This plane of the horizon changes for all people on the Earth as the day progresses and this is the foundation for the system of Longitude and Latitude which measures the globe of the Earth. But these moments of sunrise and sunset bring us into a relation to the light and the darkness, to waking to the sense world and into sleep into the higher worlds (though of course in our times humans no longer transition from waking to sleep along with the Sun.)

Just as we have this daily experience of the horizontal plane of the horizon and its relation to the Sun. So also in the cycle of the year, we have a kind of annual sunrise and sunset. If we picture the equator of the Earth and extend the plane of that equator out into space, we have the celestial equator. This celestial equator is 90 degrees down the globe from the true north pole, with the various latitudes marking various degrees along the way towards the equator. It takes on a cosmic role in relation to the annual sunrise and sunset because this plane is tilted at a 23.5 degree angle to that great circle of the zodiac, which is also a kind of cosmic diameter or plane of the total sphere of fixed star constellations that encompass us on all sides. This is the ecliptic plane, that great pathway traversed by the Sun and the planets as they weave around us. These two planes tilted to each other intersect at two points on opposite sides of this circular plane. The one point is the Spring Equinox. The other point is the Fall Equinox. At Spring Equinox the Sun in the cycle of the year crosses from below the celestial equator, the "night" portion of the year, to above the celestial equator, the day part of the year in its annual orbit. In autumn the opposite occurs and the Sun crosses below this celestial equator. Therefore Spring Equinox is a kind of cosmic annual sunrise for the Earth, an awakening to the light and an entrance into the light or day zodiac coming from the dark or night zodiac through which it has been passing since autumn.

This is the moment which could be observed by the ancient solar dials developed, showing that the Sun now stood on the equator because it rises due east and sets due west. This line of rising, crossing above and setting below can be experienced observationally by us at Equinox. We notice that the arc of the Sun is low in the sky in winter, but in the night sky the stars and Moon are high in the sky. In summer this is reversed. At Equinox the transition occurs when the Sun begins to rise higher on its path than the Moon. The Sun path takes ascendancy and dominates the heavens from Spring to Autumn.

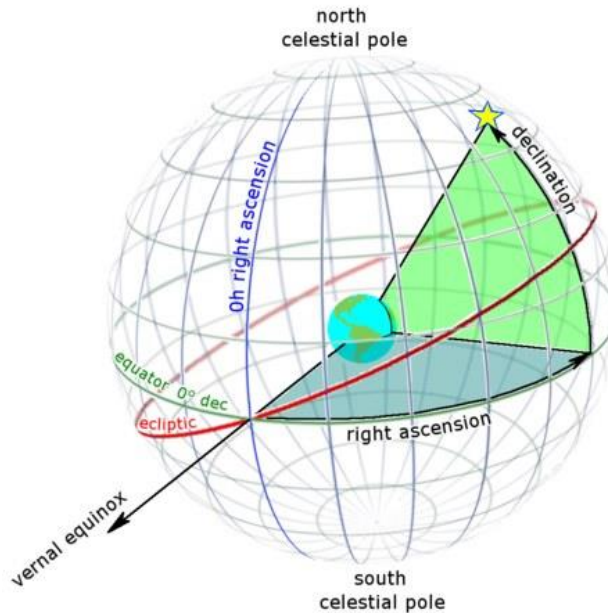
So we have an astronomical event which can become a spiritually imaginative picture. For dating Easter, we have the shift from to the ascendancy of the Sun: the first Sun-day, marked by sunrise on Easter

morning; following the Spring Equinox, the first Sun-day of the solar year when the Sun takes ascendancy in the heavens.

Now this Easter event must be brought in relation to the Moon to complete the formula. These Sun-events must follow the first Full Moon of Spring, the Paschal Moon.

But what does this mean? If the Moon is Full after this Equinox point, when the Sun ascends it then shines fully upon the Moon which now has crossed below this equator opposite the Sun. Therefore the path of the Moon shifts now into a path below the Sun. The Full Moon on this night steps into the dark zodiac of signs, fully reflecting the light of the Sun. This year, this transition is so close in time, less than four hours apart, that it brings into question whether this Full Moon is the one appropriate for Easter dating. Some think it should be considered more qualitatively so that it would be the Full Moon on the "day" following the Equinox, meaning then the Full Moon in April, not the Full Moon same day a few hours later. It is also not the Passover Full Moon, which many think should also be taken into consideration.

Based on my own calculations from the ephemeris, at 9:43 pm EDT the Full Moon is at 0 degrees 9 minutes of the sign of Libra, opposite the Sun at 0 degrees 9 minutes of the sign of Aries. Therefore the Moon would be just crossing below the celestial equator and the Sun above the celestial equator. However we must now consider another perspective, which uses calculations based on Right Ascension and Declination of the Moon in relation to the vernal point, or 0 degrees Aries. For this we enter more into modern astronomy, which takes this equator and expands it out onto the apparent globe of the stars, so that it's perspective is oriented to the starry globe, not to the Earth globe as are Longitude and Latitude. Longitude and Latitude are used to locate places on the Earth. Longitude starts at Greenwich, England, 0 degrees. Latitude starts at the equator and increases north and south. Right Ascension is a kind of celestial longitude indicating how far some star or planet is above or below and east of 0 degrees of Aries, or the Equinox point. It is used to identify the location of these various fixed stars and planets on the surface of this expanded globe of the stars with the celestial equator still as the foundation for measurement. In her research on this astronomical Easter dating, Mary Stewart Adams, an esteemed fellow star colleague, reached out to three astronomical science experts with her questions - NASA's Moon expert; the publisher of Michigan State University's Sky Calendar; and a leading writer on astronomy from the Universal Workshop, whose astronomical work I also follow. Each of them communicated to her that the March 20 Full Moon, while technically the first of the Spring as it comes after equinox, is not the first Full Moon of the spring season that will occur below the celestial equator. According to Right Ascension and Declination, "the March 20 Full Moon is about 3.8 to 4 degrees above the celestial equator." This method employs algorithms and trigonometry which is beyond my own skills in astronomy which are more observational. Therefore I am not able to evaluate this statement but accept it as mathematically and astronomically accurate. This leaves me with an unanswered question regarding Easter. Has this Spring Full Moon crossed below the equator/ecliptic intersection point, meaning has this Spring Full Moon crossed into the "sign" of Libra or is it still in the very end of the "sign" of Virgo. This positioning of the ascending Sun path and the descending Moon path in relation to equinox and the celestial equator is for me the core issue on dating Easter due to the spiritual shift that takes place in this transition of the Sun in relation to the Moon at this crossing point. Another question related to this whether the change at Easter is a change in the etheric sphere around the Earth, meaning it is more related to the immediate vicinity of our globe, the air around the Earth, or does the Easter change also include the celestial globe of the stars and planets beyond our Earth realm?



The vernal point, or intersection of the equator and the ecliptic is the foundation for the so-called tropical “signs” of the zodiac. At equinox the Sun steps into the “sign” of the Ram, Aries, the Lamb of God. It is the first sign, the beginning. At autumn equinox the Sun steps into the Scales, Libra, so at the Full Moon after equinox the Moon will be in the “sign” of Libra. Why is this spiritually significant besides the shift in the ascendancy of the Sun's path over that of the Moon's path? Much could be written about the spiritual background and meaning of Libra and of Aries, but would divert the focus of this article on the question of Easter dating. But briefly, Libra is a threshold, a transition sign. It has many imaginations associated with it, primarily the symbol of the Scales, of balance. However it has also been represented in Akkadian star wisdom as a table, an altar, and a grave, a tomb. This is a powerful imagination to contemplate at Easter - the tomb become altar as the Moon crosses from above to below the celestial equator into this sign. Libra is also connected to that part of the human form which is the transition into the lower human being marked by the hip joint and the associated “brain” of the lower man, the solar plexus. Libra is the threshold into the lower human as well as the so-called dark zodiac. It is the entry, according to the research of Willi Sucher, to the portion of the zodiac which remembers and carries the evolution of Ancient Moon which goes through Pisces.

So this cosmic configuration which determines Easter is a powerful imagination of spiritual activity beyond the purely astronomical events, which are mere portals or physical representations of a spiritual reality.

- The first Sunday, the new sabbath. Not the old sabbath of the Hebrew people based on the Moon calendar which begins at sunset when the Moon rules the heavens as the reflection of the Sun and takes humans into the Saturn day, the day of the law of the past. Rather it is the day of the week belonging to the Sun, which begins at sunrise of the day, not sunset.
- The first Full Moon after equinox, when the Moon stand opposite the Sun with a full reflection of the Sun, but is descending into Libra, into the dark zodiac in the “sign” of the threshold into the lower human being.

· The Spring Equinox when the Sun leaves the dark zodiac, moving from the sign of Pisces into the sign of Aries, the leader of the zodiac, the sign of the Mystic Lamb of God. It is the sunrise of the new year.

However it is extremely important that we do not confuse the “signs” with the actual star “constellations” of the zodiac. Though the Full Moon on March 20th from my calculations has entered the "sign" of Libra, it is actually in the “stars” of the Lion, in the tail and the Sun is in the stars of Pisces. The true zodiac of the constellations through which the Sun and planets pass along the ecliptic plane are not the same as the tropical “signs” of the zodiac used in astrology and which most people refer to in every day use when they say “I am a Leo.” This is due to the fact that the tropical signs make their start from the Spring Equinox which is a fixed point of intersection between the equator and the ecliptic. They no longer have a connection to the actual stars. However, that equinox point is not stationary in relation to the actual stars. It falls back along the zodiac moving from the stars of Aries into the stars of Pisces at a rate of 1 degree every 72 years. So though the Spring Equinox occurs at 0 degrees of the "sign" of Aries, if the celestial equator is projected out to the stars, the Vernal Point is currently at about 5 degrees of the stars of Pisces. It is moving towards Aquarius at about 1 degree each 72 years. This is the foundation for the cultural ages and the approaching Age of Aquarius. One could say that just as we have these two planes of day/night horizon and spring/autumn (annual day/night) horizon, we also have a third plane marked in relation of this vernal point to the actual fixed stars in Pisces and the stars of Virgo. So we must also look to this plane for a deeper understanding of our relation to the cosmic world of the “astral” or starry realm of planets and zodiac. This is a more complex question for a future article, but relates deeply to a new star wisdom that must consider the true relation of the human being to the stars in all its complexity.

However, there was a time when the stars and the signs after which they are named, did align. This happened at the time of Christ, during the Greek/Roman era. This raises a complex question beyond the purpose of this article, but one can say that the “signs”, which are based on the seasonal “life” relationship of Sun and Earth or one could say the etheric realm of the Earth, carry the Christian festivals, which are in fact expressions of the living deeds of Christ in the etheric sphere of the Earth which occurred historically during this time of alignment. So when we participate in the festival Christian life of the Earth, we are united with these cosmic processes of Sun, Earth and Moon in a living way as they mark the christic cycle of a new spiritual life in the Earth. Thus this moment of the Sun’s transition at equinox and its relation to the full Moon are a language of the cycle of this life.

From the historical/ecclesiastical perspective we must rely on the judgements of the Church dating based on factors that no longer correspond to the astronomical facts. In fact, in 1962 the second Vatican Council agreed, provided the catholic churches could reach a consensus, to change Easter to a fixed holiday rather than a movable with the main possibility being the second Sunday in April. But the Vatican has taken no action on this. One final reference has been made in other articles to the Easter of 1924 which had the same dynamic as this Easter and at which Rudolf Steiner gave Easter lectures on the ecclesiastical Easter date, April 20, rather than on the Equinox and Full Moon dates of March 20/21. However though he gave the lectures on the calendar Easter, his lecture spoke about the mysteries of the Sun and Moon relationship, with a particular focus on the Moon. So one might ask whether, a year after the burning of the Goetheanum, in very challenging times for the Society, Steiner perhaps consciously chose not to further antagonize outer culture and create further separation by setting up a counter date for Easter to that which was completely accepted in Europe. Though in the

content of this lecture he spoke specifically about this mystery of Sun and Moon as the foundation for the Easter mystery. At the time of posting this article, there remains for me the question not if this Full Moon is the Full Moon after Equinox, but is it the Full Moon that has crossed the celestial equator and therefore the indicator for Easter. And does this difference observed by astronomy affect the nature of Easter for the life realm of the Earth. My research continues and I also await the perceptions of friends who are able to perceive the changes in the elemental world during the year. They intend to observe this elemental world both on this Full Moon and Easter Sunday as well as on the following Full Moon and April 21st Easter Sunday. This may shed some additional perspectives. Is there a shift in the etheric life realm of the Earth at Easter which we must come to perceive as we pursue a path of development? Is the Easter event an event now deeply connected with the etheric body of the Earth and therefore the activity of the Christ in the etheric realm? Perhaps this Easter serves as an opportunity to live in the "not knowing" as a awakening challenge to us. Perhaps we are all required to attempt our own meditative work around these two dates for a deeper experience. We live in a time of transition in many aspects of life. It is a time when we recognize the need to awaken our spiritual faculties in order to move forward into the future and unite with the Christ in the etheric realm. Since the Mystery of Golgotha the Earth has begun to become Sun. We are to participate in this becoming. Jonathan Hilton [Link to article by Mary Stewart Adams](#)