



SCOPE

NEWS FROM THE
ANTHROPOSOPHICAL MOVEMENT
ISSUE 36 | DECEMBER 2023

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Editorial December 2023

At this time of the year, I always feel as if I am running one marathon after the other, trying to finish so many tasks as the year starts to slowly wind down and we move towards Advent and Christmas, a time of inner reflection.

We have a bumper issue for you filled with inspiring reports and articles.

David Seidel writes about his experience while he attended the co-workers gathering at the Goetheanum in June to discuss the future of global youth initiatives. David is a committed member of the Oceanic Youth Circle consisting of seven members from New Zealand and Australia. He invites anyone interested in joining this initiative to contact him. Nadine Seidel reports on the enriching Tauhara Conference in Taupo, and Mark Geard shares his deep and enriching experience of participating in the Heart Mandala Workshop at the same conference. Brit Chreptyk reflects with gratitude on her attendance at the Goetheanum World Conference, which was also a first visit for her to the Goetheanum and to Europe.

Mary Paterson presents a moving obituary of Josephine Druce and her many years as an active anthroposophist whose life was imbued with the richness anthroposophy brought. Jane Gilmer and Martin Porteous writes with enthusiasm about the biographical work based on the holistic biography

courses initiated by Karl-Heinz Finke and Laura Summerfield. Péter Takáts shares with us his thoughts on the Hungarian nation from a spiritual-scientific point of view and includes some of Rudolf Steiner's statements on the Magyars.

As we approach Advent and Christmas, Johnny Ryan's reflection on the three magi, *A Walk with Three Kings*, accompanied by his beautiful painting, is truly inspiring.

The 1923/24 Christmas Foundation Centenary will be celebrated in Auckland with an art exhibition, a music concert, and Eurythmy, and will culminate in a three-day conference.

The new year brings you two workshops. At the Top of the South, in the picturesque little town of Motueka, you will be able to attend lazuring workshops by the well-known lazure artist, Charles Andrade. Charles will present the workshops at the newly built Motueka Steiner Kindergarten adjoining the school, as well as in the Kohatu classroom, which is the classroom for new entrants. A summer workshop of three full days of Eurythmy will be offered at Taruna College. The workshop is open to anyone with a passion and interest in Eurythmy.

We wish you all a blessed Christmas and a peaceful New Year!

Elizabeth Swanepoel

The Co-Worker's Gathering at the Goetheanum

By David Seidel

I have recently been fortunate enough to have had the support of the Anthroposophical Society, which provided me with the opportunity to attend a significant meeting known as the "co-worker's gathering" at the Goetheanum. This event took place from June 21st to June 25th. One of the major events of this gathering was the leadership transition within the youth section, as Nathaniel Williams took over from Constanza Kaliks. Nathaniel reached out to young individuals worldwide engaged in anthroposophy, inviting them to gather at the Goetheanum and discuss the future of our global youth initiatives. Witnessing the turnout of over 50 people from more than 20 different countries collaborating over the course of five days was truly inspiring.

Throughout those five days, we fostered engaging conversations, enjoyed delightful meals, and established a strong sense of community. Each morning began with singing, people sharing songs from across the world, followed by a focus session led by Nathaniel, where he shared the history, purpose, and role of the youth section within the general anthroposophical society. After lunch, we dispersed into various workshops of our choosing, led by our fellow colleagues. In the evenings, we reconvened for the 'future sessions,' during which we shared and discussed the future of youth initiatives in our respective countries. From these meetings, it became evident that there is one youth section centred at the Goetheanum, and there are various youth groups representing different geographical locations. The so-called 'co-workers' are essentially the collective of all the anthroposophical youth initiatives from across the world, comprising the youth section. We agreed to meet annually at the Goetheanum. Although this was the first meeting of its kind, it laid the foundation for our work, and the atmosphere was

fresh and uplifting, with practical steps to continue our endeavours.

These experiences left me feeling inspired, envisioning the creation of a space in New Zealand where young people can gather in the spirit of anthroposophy. I am aware that the involvement of young individuals in anthroposophy is relatively limited in New Zealand. However, my concern lies not so much with the number of young people involved but rather with the form our youth group will take. For instance, the youth group in Georgia showed real commitment with meeting at least three times per week. They successfully acquired funding to purchase land and construct a building primarily dedicated to a weekend school. Additionally, they are organizing an international conference, utilizing the building as the venue. This observation confirmed that something similar could be possible here in New Zealand. I believe there are enough young people seeking answers to life's big questions; we need to find a way to connect and work together.

During the gathering, I represented the Oceanic Youth Circle, a group that was formed approximately two years ago. Our circle consists of around seven members from both New Zealand and Australia who meet on-line fortnightly, engaging in anthroposophical readings and sharing our experiences of integrating anthroposophy into our lives.

Our collective goal was to leave the gathering with practical steps to continue our work. Therefore, we all agreed to establish a non-profit organization with its own bank account. Once this is set up, we will contribute to this account, which will enable us to meet annually at the Goetheanum and continue our work.

If you are interested in joining us, please reach out, and I will gladly include you in our group. Now is the time for us to come together!

Footprints Through the Labyrinth – The Inner Compass of Biographical Work

By Jane Gilmer and Martin Porteous

“Know Thyself then thou shalt know the Universe and God,” was the inscription over the entrance to the Temple of Apollo in ancient Greece.

This call to self-knowledge was key to the self-development that the pupils would undertake in the temples of those times, striving to develop faculties that would eventually lead to an awakening and direct grasp of the spiritual complexities working within the human and spiritual life.

These temples have long receded from outer view, and the call “Know Thyself” can be buried under the multitude of outer concerns in the hectic barrage and demands of modern life. Yet an echo lives on, perhaps in the feelings and questions that can arise when we are either guided or jolted by life into a moment of self-awareness. In such moments we try to sense how or why our life actually takes the course it does; why events, people, or relationships, some surprising and pleasant, some difficult, seem to come to us or others unbidden and unexpected; and in moments of crisis how we can or should proceed. In such times we can sense that all of this “life that has just happened to me” is actually a reflection of what I call “I” or “me”, and that this “I” is still working on, is active and is future focussed - that “this life that has happened to me” has a meaningfulness, a comprehensibility and can be consciously taken hold of.

In our modern times older forms of mystery schools are certainly not so easy to find and the new ones seem to have different forms, and different gateways, where an individual path of initiation through life itself can at times be sensed. One gateway can exist perhaps where groups of like-minded people meet endeavouring to create

spiritually inspired practical work; another is endeavouring to sense and penetrate into what is working in this mystery of human biography as it unfolds, and to take responsibility for this – to actively participate in, or co-create, one’s own life and development.

Developing a real and concrete relationship to our own biography can provide perspectives and tools. From sensing our own “life-story map” we can develop an inner-compass for the as yet unformed landscapes of our future. Indications given by Rudolf Steiner reveal that embarking on our biographical journey *is itself* a path of initiation. Just as a nightly review of the day’s events can gradually assist us in distinguishing the more important from the less important, so too can a biographical review. Endeavouring to consciously become aware of the map and life-journey we created for ourselves, with the assistance of spiritual beings in the life between death and rebirth, can show us a way to a more conscious life.

In this sense The Holistic Biography courses that Karl-Heinz Finke and Laura Summerfield have developed and teach online could be seen as a contemporary form of schooling in the often-complex experience and mystery that is human biography. On their website <https://holisticbiographywork.com> the work is described in the following way: “Holistic Biography Work reflects on individual biographies of life stories against the backdrop of the archetypal journey of humanity.” Furthermore, they describe the underlying philosophy of holistic biographical work as: “...based on the pioneering work of Rudolf Steiner, Bernard Lievegoed, Gudrun Burkhard and Coenraad Van Houten.”

The work is developed via modules commencing with a Foundation Course and offers the opportunity to progress through a supported and structured process as a three-year Training program for Biographical Consultancy.

Modules are taught on-line in a small group format and supported by handbooks so that all the

material worked with is both rich and easily accessible. Regular online group intensives are facilitated for each module. Where technology has aided the process of being able to participate in independent self-paced study, it has also enabled students from all over the world to work together in an unprecedented way. Modules are challenging and stimulating. Looking into one's life intensively and objectively can be both confronting and an adventure. The light and dark of life's experiences take on new and different meaning when a bigger picture, an image of karma and destiny, becomes spiritually meaningful. The training aims to facilitate gaining both a panoramic view of life and a deeper sensing of meaning. This can apply to one's own life-story and for people whom we might later work with in our capacity as biographical consultants, supporting others in exploring their own life-journey.

Karl-Heinz and Laura describe the methodology of this work as taking a Goethean phenomenological approach as described by Steiner. The aim is to develop the capacities through which events and life questions can reveal themselves, rather than being "interpreted" or "analysed" such as, for example, where the events of life are viewed using seven-year life phases that are influenced by the planets in the order that we incarnate and exincarnate – Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn. Working with these seven-year septennials we can learn to examine patterns and rhythms, trials, thresholds and turning points. We also learn how these planetary forces, and our own relationships with them, influence and shape our personal constitutions and capacities, and hence our lives. In order to benefit from the Goethean practice of observation one learns that one needs to practise a clear objective observation of oneself as well as deep listening of the other. The purpose of these deeper observational practices is to begin to develop newer sensibilities and perceptiveness – new, more finely tuned "sensing organs." In the latter stages of the training, modules developed out of the Anthroposophical biographical and adult

learning work lead over into more advanced areas such as approaches to destiny learning and recognising karma.

The call to human beings on the old temples was "Know Thyself". To do this one option is, perhaps, as the poet David Whyte expresses it, to *"... start close in, don't take the second step or the third, start with the first thing close in..."*

The "first thing close in" - what is closest and unique to each person - is actually their own life-story, and with it the meaning they themselves grow to see within it. A sense can arise through Biographical work that where our individual life-stories, our incarnations, can be better understood, they can be more fully taken hold of, creating possibilities to contribute more fruitfully towards building more conscious communities and relationships of substance.

Jane Gilmer

Born in New Zealand, Jane attended a May course at Hohepa Home School in the mid 1970's where she worked for 2 years. Completing a Certificate in Waldorf Education, she moved to Australia to undertake a Steiner-based Speech and Drama training. After this time, she worked as an actor, writer, director, and teacher of theatre, internationally touring with The Rose Theatre Company and Portal Productions performance of Rudolf Steiner's 'Soul's Awakening'. Completing a Doctorate in Philosophy in 2000 in Australia, she taught theatre at the Nanyang Technological University, in Singapore, as well as several other theatre companies and Waldorf School initiatives in SE Asia for 20 years. She trained as a psychotherapist in Australia, and now lives in New Zealand. Currently she is completing the 2nd year of the Holistic Biography Training.

Martin Porteous

Having originally studied Arts/Law at UNSW, Martin has been actively involved with Anthroposophy and associated work for many

years. He graduated from a Steiner- based Speech and Drama training, and later worked as writer, performer, director and as teacher in adult education in Australia, England, USA, and Europe for several years. He recently retired as Joint CEO of Inala in Sydney after nearly 30 years in senior management, therapy, and staff training and development roles in Steiner inspired disability work and as a member of the International Council of Social Therapy and Curative Education at the Goetheanum.

He is currently completing his 1st year of the Holistic Biography training.

Martin and Jane graduated from the Harkness Studio for Speech and Drama in 1984.

The Tauhara Conference

By Nadine Seidel



I have spent a wonderful weekend at the beautiful Tauhara Resort in Taupo enjoying the company and good food of like-minded thinkers, movers, and shakers. It was a wonderful gathering after spending what felt like many years of physical isolation and meeting online. It felt like a gift to be back facing each other and be able to interact without restrictions or fear.

Richard Drexel gave two inspiring lectures on the Foundation Stone meditation entitled *Deeds of the Human Being into the World* (first lecture) and *Future Visioning and Action* (second lecture). For me these two lectures felt like an invitation to work deeper with this very meaningful and helpful meditation as I have not worked with it yet. Thanks

to Elien Hoffman we were able to hear it both in the German and English language and Richard touched on how the two languages can describe a word and it's meaning differently.

Due to unforeseen circumstances a number of planned lectures and items of the conference had to be shuffled around or be left out altogether, which the organising team responded to gracefully and professionally so there was more down time than anticipated - which I think was actually a much-needed gift given the nature of the last years we've all experienced. Tauhara Resort provided space for quiet contemplation and meditation, or warm cosy fires for lively, honest, raw, and joyous discussions. The breathing in and breathing out of the conference found a great balance in the content provided and the time given to digest and meet who and what was coming to us in the moment. Sam Gibson left us all with the challenge to meet the youth of today where they are, not where we think they are or think they should be, nor should we expect them to come towards us.

Thank you to all and everyone who contributed and attended a wonderful weekend for mind, body, and spirit.



The Tauhara Heart Mandala Workshop

by Mark Geard

The Heart Mandala workshop given at the 2023 Anthroposophical Conference, at Tauhara, is an artistic meditation process I have been undertaking for several years now. The context for this workshop and origin of this exploration arose after an experience I had while working with the Foundation Stone meditation, especially within the fourth part which addresses the 'Turning Point of Time,' where humanity receives the Sun forces of Christ. The seed of His Being lies within our hearts for us to awaken, strengthen, and enliven our 'I' forces through His light, warmth, and love. Through his gift to humanity, we may effectively meet, and not be overcome by the opposing beings that stand in the way of our earthly mission.

There is such a need in these precipitative and dangerous times to be actively working to address questions concerning the value of human life, what it means to be human – and to fully engage with issues concerning implementing a morally informed relationship to technology – that serve humanity, rather than degrading it. If we have a genuine striving, then we must meet these issues from the locus of the heart, for, as stated by Rudolf Steiner, the heart is the Sun within the inner universe of the human being, just as the Sun is the heart within the universe. The heart is the principal organ through which we may work with Christ, and it is this reality that informed the Mandala of the Heart workshop.

Our group of 21 were taken through a guided meditation, which began by imagining a stream of light coming into the heart from a spiritual Sun above. This imagination then unfolds through several layers – light, warmth, the 'I', and love – each revealing and deepening a relationship to Christ and His presence, as seed within the 'grail-

chalice' of the heart. After transitioning through these layers, the meditation culminates by returning to the opening imagination of light streaming into the heart, but now, the nature of this light is fully revealed and evolved.

After the meditation, while maintaining its resonating energy, participants quietly moved to tables and began an art process focussed on this meditative experience. The chalk drawing process was prescriptive of my own exploration of the Heart Mandala, and hopefully provided stimulation for participants to explore further, at home, if they wished to.

The group worked mindfully and with quiet dedication, and it was a gift to see the wonderful results that were achieved.

Reflection of the International Conference of the Medical Section, the World Conference, and the Space In between - 12 September to 1 October 2023

by Donna Foster

I was especially interested in the "Body and I – The Immune System and Autoimmune Disease" theme of the first conference. Michelle had indicated how special it would be, to be a part of the World Conference. Titled "Reshaping a World Movement". I made no plans for the 9 days in between. There were many possibilities. Michelle suggested I may meet people at the conference to tag along with.

The Goetheanum was a brisk twenty - minute walk up the hill from the hotel where I stayed. The exercise was great, as was the warmth and scenery along the way. Just about every morning I took a different path, and what an adventure that had been! One morning I almost ended up at a castle, and landed right outside my classroom. I took notes from the speakers, my intention was to learn. There was a lot on offer and much to digest.

I have reflected on the highlights and what really spoke to me during the course of my trip.



Figure 1: Nic, Michelle, Deb & Donna at the Medical Section Conference

The first conference was a wholesome programme over 6 days. The focus related to the question of the relationship between the I and its body. The body is described as the only true temple in the world, and there is nothing more, holier. The task of the art of healing is to put an abnormal relationship of the I to its body into a more harmonious one. Autoimmune diseases are an example of what can happen when the body turns alien.

The introductory lecture, “Formation of body – an instrument of destiny” spoke of spirit seeds finding their parents. We are given a very rough preview of our life before we incarnate. Do I really want to enter into this life? The child, a bodily being – feels itself into itself. It is very intensive work. If works out in the forest they are in good contact with their bodies. How much integrity has been damaged in this body, through C – Section and vaccinations? If you can get breathing and sleeping right everything else follows. The corrections are done during sleep time.

The “When the body turns alien?” lecture, spoke of the soul and spirit being connected with this alienation of the body. If something happens too early, shocks for example, the body becomes a stranger. This can lead to endangerment of the organ. In autoimmune diseases the I organisation no longer guides the astral body sufficiently. Stress

and doubt destroy soul forces. Disease has to do with loss of trust. The forces of love and warmth can have a nourishing effect on the physical body. Another lecture, spoke about the thymus organ. The first of the immune organs to develop in the first 3 years, maximising in puberty. It regulates the immune system and is located at the entrance of the heart. Too much cortisone leads to an aging process of the thymus being accelerated. Stress disorders affect the thymus and adrenal gland and weakens the immune system.

The Anthroposophic Nursing specialist conference “Being in between – Simply nursing” was rich in content. Rolf Heine spoke about what is nursing? Why we chose it and what it can become. Teachers need to love their students. Physicians need distance and should love the illness. Nurses and carers need to love what they do. To work with the etheric. The forces of light and air, etheric oils, and the quality of warmth. We enter into the etheric, building on these forces that can be healing, making something whole again.

Deb spoke of nurses taking care of the space, perceiving the etheric, and this is what we strive for in our work. She spoke of nurses being the god of small things, creating the whole, the in between. Nurses are experts on the human and moral being. With our knowledge and experience, we can recognise patterns. Nursing has a connection to the heart. A ‘sunny mood’ in a room of sick people. The community of nurses are important in what we bring to each other as nurses. Christoph von Dach, spoke of taking the anthroposophic thought into our work, no matter where we work.

Sophie Martin spoke of her nursing project in France, where complementary medicine is under severe attack. Everything to do with spirituality is kept private and stays with the individual. In France, there is a specific thought of task of nurses established in law. The task refers to maintaining and continuing life. Nurses are allowed to diagnose traumatic shock and set a therapy plan. Her initiative, stimulated by her own personal experiences, is a solidarity - based nursing centre.

Nurses come voluntary and complete training here, to become warm – hearted nurses, to bring meaning to their work. They learn about plants and make their own substances. They get what they can from Switzerland and Germany, the cradle of complimentary and integrative medicine. The centre receives some funding and is mostly run by volunteers. Ensuring money is not a barrier, in treating poor people and the everyday vulnerable people with the warmth applications they need. The applications are a nursing art, which strengthens the nursing profession, and gives content to the art of being. These things can't be practiced in hospitals. Small workshops are given to family members. If you say anthroposophy in France, you are in danger of being shut down.



Figure 2: Nursing colleagues from around the globe

Fiona Bay spoke of her emergency and education work in crisis zones - working with people affected by war and terror. In Iraq, Nigeria, South Sudan and Yemen. She showed images of the dire working conditions and spoke of death being everywhere - especially the children. She uses Waldorf therapies to help children come out of the rigidity of shock from their traumatic experiences. Helping to strengthen them rather than make them ill. If not treated leads to violence and aggression. If treated, contributes to peace. She described nursing as, sunny mood, presence of love, forming a space, and working towards a peaceful conclusion. Fiona spoke of the power of bringing singing to her work. She told us the

women in Yemen are encouraged to have as many babies as they can, because they need more soldiers. They travel 7 hours on a donkey to a hospital, to give birth. They are most important and have to survive. A Caesarean Section is a death sentence. Fiona shared some of her biography and what she does to cope, and I could see how this related to her work.

The fish bowel exercise was a great way to finish. Nurses expressed what warmed them. Making connections with people from all over the world is what 'warmed me'. I spoke with Rebecca about my desire to work at Klinik Arlesheim during my space in between.

I worked with Shelly and Saeko during Debs "Tracing our own nursing biographical path of development" workshop. It was great to look at the biography work again. Shelly helped me with the practice of forming of images. The image Saeko formed of me as a child, during one of the exercises was incredibly accurate and affirming. It was heart - warming hearing of others journeys that led to their decision to take up nursing.

Michelle's "spiritual deepening" workshop was an informative and easy to understand introduction to the school of spiritual science and the path of schooling one takes within the class lessons. There are 19 class lessons, which takes 2 years to complete. The language is of spiritual origin. We practiced the raison and paper clip exercise to sharpen our senses, sense our-self, and have clearer thinking. The, 7 conditions for meditative work and this attitude of being, resonated with me.

I met a Psychotherapist from Australia, at the hotel where I stayed. She told me she was travelling to Casa Raphael in Italy after the conference. I had read about this Anthroposophic treatment centre at one of the stalls. How incredibly exciting I thought! I asked if I could go with her and she organised our trip. This was no doubt a destiny meeting. The person I would tag along with, in that space, in between.

The GPS took us on a scenic route through the Swiss Alps to Italy. The road was narrow, and windy, with hairpin bends. It was very remote and the traffic was scarce. My ears were popping and the altitude kept on climbing. I couldn't bear to look down at the jaw dropping views. We stopped to take photos. It was 3 degrees. I was frozen and could barely stand up straight. I couldn't believe I was doing this and was sure I was in shock. I thought about the man I met on my travels to

Arlenheim. He said I must see the mountains while I was in Switzerland. The psychotherapist was telling me to breathe.

The Palace Hotel was surrounded with park like grounds and views of the Dolomites. People come seeking recovery from the diseases of our time. I was assessed by an Anthroposophic Doctor. He prescribed walk - in water baths, steam inhalations, levico baths, massages, yarrow liver compresses, and diabetic tea. Levico, the 'source of life' comes from a spring of arsenic-ferruginous water. It is rich in iron, copper and arsenic. Iron the metal of conscience, Copper the metal of life and Arsenic in low dosage gives strength.



Figure 3: Casa Raphael & Levico Water

The restaurant served amazing food, from biological and biodynamic gardens. We attended a felt making workshop with a group of German women. I made a little felt man and gave it to my son when I got home. He had asked I surprise him with a unique gift. He said "it looks scary cos it has no face". We watched a concert one evening with Willi Burger, who sounded amazing, playing his harmonica. Clara Schembari played the piano. Such a beautiful combination. I left Casa Raphael feeling rested and detoxed, and my breathing had improved. This was an amazing experience, receiving and observing applications of warmth treatments.



Figure 4: Donna at 'Psychosomatik Klinik'

Ursula offered me 2 shifts at the 'Psychosomatik Klinik'. I worked with 3 German nurses on an afternoon shift. Two of them spoke English. The handover was in German. I didn't understand a thing. I noticed the nurses wore natural fibres, gemstone jewellery, and had tanned skin. During a second handover with the doctors and a social worker, Long Covid was all I understood. A young man with a post vaccine syndrome had been at the clinic for 8 weeks and was staying a further 3. The patients referred to the clinic, suffer with somatic conditions, such as headaches, stomach aches, bowel problems, vertigo, and nervous complaints. Treatment consists of mainstream and anthroposophic medicine, including nursing treatments. There are 21 rooms. Each patient has their own room, with balconies and lovely views. They have 2 primary nurses during their stay and a community nurse when discharged home. Their compulsory health insurance contributes to the cost.

I observed the nurses doing RE parts of the body. Mainly the arms and feet. They gave heart cloths, pentagram treatments, and special tea to assist with sleep. I noticed subtle differences in the techniques. Solum for foot RE in the evenings was prescribed the most. The patients I was introduced to, looked physically well. The staff can access free Ferrum Prunus from the pharmacy to strengthen their immunity instead of having flu vaccinations. The nurses were really embracing and loved their

work. This was a special hospital and learning opportunity. Filling my space, in between.

The World conference was a sell - out and attended by 1000 people from 50 countries. The programme was held over 5 days. Titled 'Reshaping a World Movement'. The event aligned with the celebration of the 100th year anniversary of the founding of the Anthroposophical Society as the home of the School of Spiritual Science at Christmas 1923. People came together to work through the following questions which were largely the context of the conference. How can the work of Anthroposophy be renewed and strengthened in a rapidly changing world? After more than 100 years in existence, what are its next steps? How can we take the experiences, challenges and achievements of the Anthroposophical Movement, Society and School of Spiritual Science into the Future?

I attended the "Anthroposophy and public debate! How do we communicate?" Forum, with Gerald Hafner. The content was full-some with discussions about how Anthroposophy has been under attack and how can we fight back. This concept is viewed as development into how we can bring anthroposophy into the world. The future of Anthroposophy relies on deepening our approach to enter the great talk of our time. Our task is to go on this debate. People are unable to understand the character of anthroposophy, so they keep away. We are a minority, we are attacked, it's a threat, and a challenge to the system. Once you come to the stage you are attacked. There is a big gap to bridge. We need to find the language, and new words in this dialogue, people can connect with. There are people that use anthroposophy and never use the word.

"The Courage to Be Vulnerable – Cultural Change on the Threshold" forum workshop with Milena Kowarik and Magdalena Ries was outstanding. The workshop was about being courageous enough to really express ourselves, in our professional and personal lives. The interactive exercises helped to practice vulnerability, to sense our own emotions,

and to really observe the souls of the people we were working with. The following is an excerpt from the 'Vulnerability as a resource' handbook, and a wonderful summary of the content. "When I practice conscious sensing and expression of my own vulnerability, my perception is refined: The perception of my own feelings – but also my perception of the emotions of my counterparts in the circle – become sharper". After completing this workshop, I saw a reflection of my eyes and how much they had changed. My pupils had softened and I felt different.

The panel speakers were amazing, and I felt inspired by the biodynamic farming initiatives around the world. How we live with the biodynamic impulse is the biggest gift we can get. The food supply chain is so ill. Composting is cheaper and a poison free system of agriculture. The quality of soil is key, as is vegetarianism, and natural birth, in promoting the immune system.

Michelle was a panel speaker and introduced her talk with a Maori legend. She spoke about the journey of Anthroposophic Nursing in New Zealand; its inception, and how over the last 15 years, 120 nurses have been trained. She spoke of having the courage to go within to create initiatives, and of the recent initiative to support cyclone affected people in the Hawkes Bay. A response to shock, loss, and trauma. Michelle spoke of anthroposophic medicine and treatments meeting Maori cultural needs. It was a stunning talk and delivered beautifully. It felt very special to be representing New Zealand at the Goetheanum.

This was an enriching adventure of learning and destiny impulses. Travelling to Switzerland on my own gave me courage and the spontaneity in doing all I did. It was a special time being with my New Zealand and Australian colleagues on the other side of the world. And to meet again with international colleagues I made connections with last year. There were heartwarming meetings with strangers, I crossed paths with during my travels. This trip has been a real boost in keeping my passion for Anthroposophic Nursing alive. The

growth and excitement I came home with has been amazing.

- Breathe -

You are alive.

Feel the tenderness

Open for the unknown.

This is how we meet our true self

And our future

We have to learn

To walk on shaky ground.

(Magdalena Ries, 2022)

Goetheanum World Conference: Reshaping a World Movement

by Michelle Vette

The Goetheanum World Conference at Michaelmas September 27- October 1st, 2023, was big date on the international Anthroposophical Calendar. It delivered on expectation with 1000 people attending the conference, including 200 people delivering content at the conference. Other big numbers were the 600 emails received when calls for conference suggestions were made and that 300 people received some assistance to attend- those travelling from afar especially.



New Zealand was represented by five people, and we attended a broad range of thematic forums, workshops, and conversation groups.

The conference began in the Great Hall with a tremendous trumpet calling once everyone was seated. After some minutes a huge wool tapestry descended above the stage, a woven reinterpretation of Picasso's Guernica, called Guernica de la Ecologia by notable Dutch artist Claudy Jongstra. People from the audience then rose in silence and considered the tapestry up close before voices from the east, west, north, and south spoke out, giving a picture of their worlds. The World arrived at the conference.



Figure 5: Guernica de la Ecologia, Claudy Jongstra

The days begun in the great Hall with an experience of 1000 people moving simultaneously in eurythmy lead by Stefan Hassler, before the Goetheanum Eurythmy troupe performed a verse of the Foundation Stone Meditation. Following this a strong keynote was delivered to the theme of the day before we attended the thematic forums, which developed over the three days more deeply into a single theme.

After a coffee break- yes, the queues were long, and an enterprising cycling coffee cart turned up and eased some of the pressure- the workshops began. These too developed more experientially over three mornings.

Perhaps a highlight was the afternoons with a panel discussion from 4 or 5 people each day

highlighting the extraordinary activity, achievements and strivings of anthroposophy around the world. The strength of diversity shone through along with emphatic challenges.

The day continued with connection and conversation in smaller groups working to identify the seeds and relationship of the work of the day. And each day culminated in an artistic experience—eurythmy from the Goetheanum and Spring Valley Troupes, concerts from Israel and a performance from the Basel Orchestra.

Throughout three further art exhibitions were open, a chair especially designed for the conference was show cased and a market open each day on site. Young people gathered and discussed and brought the conference to a close with their on-stage presence and engagement with the themes from their perspectives.

We New Zealanders were also quietly invited to the Observatory late one night and were treated to a very instructional couple of hours with Soren Tuft a Danish astronomer, who showed us first the Northern night sky and then through a telescope Saturn, and then Jupiter. It was an astounding evening and very late night as we crept back down the hill in the dark.

In leading a review of the Conference as part of the Country Representatives and Goetheanum leadership meeting, Jane Bradshaw (CR of Australia and fellow nurse) and I likened the Anthroposophical Society to a patient ready for discharge, emerging as a World Society. The feedback from this meeting was strongly affirming of the success of the conference and the qualities it developed over the three days. This with full awareness that the impetus it provided must be carried forward into the future. The Conference could be compared to sowing seeds.

Reflections on Reshaping a World Movement

by Brit Chreptyk

As I sit with myself now, listening for the echo of my time at the Goetheanum World Conference I acknowledge the paradox of what we were called to do.

This was my first time not only to the Goetheanum but also to Europe. I found myself, a wee, Aotearoa-trained, newbie Anthroposophic Nurse in the heart centre of Anthroposophy. Switzerland was never on my radar, even as I started my AN training, the Goetheanum was far outside my consciousness. I had been called by initiative; the nursing therapies, language and understanding of the myriad cosmic forces within us all, drew me to deepening my practice as a Registered Nurse by taking up the training of Anthroposophic Nursing.

And it was in connecting what felt like destiny moments, that I rose to the opportunity of attending the Goetheanum World Conference. An opportunity I would not have been able to take advantage of if not for generous financial and spiritual support from the Anthroposophical Society, Anthroposophical Nurses Association of New Zealand, friends and whānau.

I started this reflection by mentioning the paradox I encountered in my time at the conference. Here I was with 1000 other people from 40 odd countries around the world, called to work in a bid to understand how Anthroposophy finds itself in the world now and in the next 100 years to come. I felt I had nothing to add to the conversation. But by nursing brain took over as it always does, and I stepped back, observed the space between myself and the other, and came to see what I could offer. I came to an understanding that the challenge of 'Reshaping a world movement' was never going to be achieved. That 'shaping' and 'movement' take up different places in our existence. Shape speaks

to form; it speaks to the objective realms of structure. Whereas I experience movement to speak into the realms of process, the subjective spaces of our spirit. We then cannot reshape a movement anymore then we know we can't augment the flow of a river. We can observe how the water flows, take lessons from those who have watched and lived off these waters from time immortal and create opportunity in the spaces the movement tells us are right.

I have not yet fully digested my time at the Goetheanum. I am eternally grateful for being extended what felt like the impossible task of attending; had it not been for this impulse I certainly would not have ended up at the conference. I am I excited for what comes next for me in my destiny path, the conference opened endless doors for me and has moved my attention from the skills of nursing to deepening my understanding of general Anthroposophy so that I may better attend the human beings that nursing brings me in contact with.



Josephine Druce

15 September 1930 - 3 August 2023

by Mary Paterson

Josephine was born Dorothy Elizabeth Josephine Jackson on 15 September 1930 in Hastings. She came 3rd after Barbara and Michael. The name 'Josephine' resulted from her parents currently reading about Napoleon!

Her mother, Dorothy, came from a wealthy family near Te Aute. After a spell of ill health, Dr Falken recommended she go to Dornach and investigate eurythmy training. There she met Dr Steiner in 1922. As she had no German, she went to England to train. She trained in London and attended the lectures in Penmanmawr. Dr Steiner signed her membership card. On the ship going to Europe, Dorothy met a young cadet officer called Thomas Jackson and visited his family in England. She returned to New Zealand and taught the kindergarten class at St Luke's Church School in Havelock North. After several trips back and forth to New Zealand, Thomas left the British navy and worked on a farm near Te Aute. Dorothy (33) and Tom (23) married and settled to farm at Hopelands near Woodville.

Josephine remembers a peaceful childhood centered around farm life. She and Michael got on particularly well as he did everything that she told him to. This lasted up until he turned 11 and began teasing her. Josephine loved the chooks, Gypsy the pony, and the pet lambs, especially Johnny who lived for 11 years.

Dorothy decided to teach her three children herself as there was no Steiner school in NZ at that time. Basically, she taught them all until secondary school stage. However, when Josephine turned six, Frau Weiss came to New Zealand to teach the three children for 18 months. Later she moved to

the Hutt Valley to teach a kindergarten along Waldorf lines, thus a connection was forged with Chiltern St James School.

In 1936, Nancy Crompton-Smith helped Dorothy in the house. Along came George Bacchus to work for Tom, as both were interested in biodynamic farming. Nancy and George married. Around this time, Nancy Hartmann was teaching Josephine's cousins in Te Aute, so some of Nancy's Waldorf books were passed on to Dorothy for home schooling her three. She worked them hard. Light relief came with painting on wet paper some afternoons.

Josephine dreaded following in her siblings' footsteps and going away to boarding school, but by the time she was 13, teenage angst had set in, and she decided it might be for the best. Still, she told her worries to her pet lambs.

From 1944 to 1947, Josephine attended Chiltern St James Anglican School in the Hutt where Miss Mason had introduced some Waldorf ideas, Nancy Hartmann was a eurhythmist, and Janet Lodder was a music teacher. Josephine felt she was in a dream at this stage in her life. Unfortunately, she suffered from an inferiority complex and did not make friends easily. She felt different from her classmates as she had not yet been to school. Also, petrol rationing had meant that the Jacksons did not mix often with their local community. After a year, she settled and worked hard, especially enjoying maths, and reading a lot. Her mother fell ill in that first year and there was talk of Josephine being called home. Dorothy died when Josephine was 16.

All through her childhood, Josephine had been told she would make a good Karitane nurse, so she didn't worry about what she would do with her life. Near the end of the war, she heard about "Land Girls" who were helping run farms, and she then knew what she wanted to do with her life. Thus, she and Tom began farming the 400 acres

together, when she left school. They had about 400 ewes on the hills, and 20 pure bred jersey cows which were milked on the flat, plus young stock, pigs, ducks, cats, and dogs. Josephine loved the cows, and they became her responsibility as well as a source of income. They attended the Jersey Cattle Breeders' Club in Woodville, resulting in Josephine becoming secretary, a position she held for 32 years.

Father and daughter worked from dawn to dusk. Josephine preferred farm work, so domestic duties had to wait for a rainy day. She arose at 4.30am in the summer to muster sheep and milk cows. She cooked for the shearers despite being a vegetarian. She and Tom ate a lot of porridge, bread, vegetables, semolina, and fruit. These were hard but happy days. Josephine remembers Rocky the dog jumping through the buttercups.

The only time they could take a holiday was June and July when the cows dried off. In the early days, Josephine visited her godmothers, Ruth Nelson, and Edna Burbury, at Taruna, or Barbara and Michael. The Jacksons encouraged lots of visitors to Hopelands like Miriam and John Stevens, and Katherine Laing. This was their social life.

In April 1979, Josephine set off on a three-month world trip. The Jersey Cattle Breeders organized the tour to coincide with a conference on Jersey. They flew to London via Hong Kong, whistle-stopped through Ireland, Scotland, Wales and back to London. They visited Windsor, viewed the royal cows in stalls and saw the Queen on walkabout. From Jersey, they hopped to Guernsey where their eyes popped seeing gorse being cultivated. A boat took them to St Malo in France from where they journeyed to Paris and Dijon, then Switzerland and through a tunnel to Italy. Josephine particularly recalls seeing the painting of *The Last Supper*. They bused to Nice and Monte Carlo, up through Yugoslavia to Austria. She loved seeing the performing horses in Vienna. They experienced some of Germany along the Rhine and the Mosel,

passed through Luxembourg and into Belgium and the Netherlands. Back in London, they had 10 free days, so Josephine visited a cousin near Bristol. The tour party flew to Glasgow and across to Calgary and the Rockies, reaching Vancouver. Josephine loved the mountain sheep. The home journey took them from San Francisco to Los Angeles to Hawaii to Auckland to Wanganui to Palmerston North and home to Woodville! Phew!

During the 1970s, Tom's bad hip worsened, so they sold the cows in 1980 and contacted the QE 11 National Trust about gifting the Trust 180 acres on condition they looked after the area where native bush was regenerating. Josephine could stay in the homestead for life. Tom died on March 1, 1981, when Josephine was 50. This marked a huge change in her life. Soon after, she bought a flat in Havelock North for the future. She also joined the Spinning Group in Woodville, run by Susan Poulton who organized a trip to walk the Milford Track. In February 1982, seven people set off and one of them was David Druce who Josephine had heard was living in the district, he being eight years older. Now she had the tramping bug and enjoyed trips to Cape Kidnappers, Kapiti Island, and tramps in the ranges. In 1984, they walked the Routeburn Track and joined Forest and Bird. As Josephine no longer had the cows and only 50 acres, it was easier to get away.

Also in 1984, the CEO of the QE 11 National Trust invited her on a walk from Napier to Mt Taranaki. Four of them set off, she, being the only female. They had already completed a tramp to the Bridge to Nowhere.

In 1986, she found herself rearing some calves, but was so fed up with thistle growth that she decided to give up farming. She lasted three months in the Havelock North flat, missing David. He visited her there and she offered to help with docking. Her cat took up residence with David, and she followed soon after in 1987. A celebrant married them in

July 1992, a downpour nearly threatening the proceedings.

For ten and a half happy years, they enjoyed their married life together. Josephine got to know a new family. David had retired three years earlier, so they explored the South Island and loved being outdoors together.

All this time, Josephine read some Anthroposophy, and had joined the Society in June 1959. She asked Edna earlier about membership, but Edna said no, thinking she was only asking because others in the family were members. She did not always keep good health. She caught brucellosis, suffering debilitating fevers. Over time, her knee, ears, and eyes gave her trouble, and in 1978, she had a hysterectomy.

Sadly, David fell ill and died in Palmerston North Hospital at the end of 2002. By that time, Josephine had decided she would move to the city herself. This she did in February 2003. As soon as she walked into MetLife care, she knew it was where she should be. She loved retirement village life, being on the Residents' Committee and looking after the library. Unfortunately, she had a stroke in 2011, following two small heart attacks. Pneumonia hit her hard and now a walker was needed. She moved into a serviced apartment in 2018. Her much-loved companions were the cats Rewi and later Leo. She did copious amounts of knitting, and enjoyed visits from her nephew, Nicholas Jackson, who kept an eye on the land at Woodville, and her cousin Margaret.

Soon after she settled in Palmerston North, Josephine joined the local Anthroposophical Reading Group. For the first time, she was able to further her studies with other people. Over many years, the group met in her villa. They are most grateful for the quiet haven of her home.

Her body gave up, but her mind stayed sharp. Josephine survived covid and strokes, but time

caught up with her and she died peacefully, aged nearly 93, on 3 August 2023.

On the affiliation of Hungarians to the "I" culture of Central Europe

by Péter Takáts 1

Thoughts on the Hungarians from a spiritual-scientific point of view

According to memories of various conversations, Rudolf Steiner emphasized several times that the country and people of Hungary belong to Central Europe. (In his lectures, he spoke of Magyars, not Hungarians. This is the reason why our country is called Magyarország in the Hungarian language. This literally means the country of the Magyars.) In the lectures, "The Building at Dornach " (GA 287), he spoke of the belonging of the Magyars to the ego-culture of Central Europe (Dornach, 19.10.14). Rudolf Steiner, however, did not understand this affiliation in political terms, but in terms of the development of humanity. In a conversation with Maria von Nagy² he said that the mission of the Magyars in the history of humanity was to work together with other peoples for the development of the human ego.

What does it mean? What was the role of the Magyars in Central Europe? Why did our forefathers settle here?

The Defense of the Christian West as the Defense of the Borderland in Hungary - Őrség

In connection with the historical role and task of the Magyars, Rudolf Steiner stated in a conversation with Maria von Nagy: "*They were called upon again and again to fight the flood of Asian armies, to intercept them, to protect Central Europe from them and their devastation...*". This

statement is undoubtedly true, as Hungarian history tells practically nothing else. First the Mongols came from the east around 1241/42 under Batu Khan, and masses of Hungarians were slaughtered or deported. From 1526 the Turks arrived, and the Magyars suffered heavy losses in the battles against them. This struggle lasted until 1690, when the Turks were successfully driven out. By this time, almost two-thirds of the country was a Turkish colony.

Accordingly, the history of Hungary from the 13th to the 18th century is clearly characterized by the struggle against the influence of the East, and it was clearly and definitely felt that the East and Asia were trying to occupy and take over Europe. But the Magyar people, as a shock-absorbing nation, fought continuously against the attacks from the East. Over the centuries, millions of Hungarians sacrificed their lives in defense of Christian Europe. In the battles against the Turks alone (from 1526 to 1690), more than half of the country's population was sacrificed. At the beginning of the 16th century, Hungary had almost six million inhabitants. 160 years later, at the end of the fighting, only two million Magyars remained. After the Second World War, the Soviets came and stayed until 1991, but the Hungarians also resisted the Soviets. (In October 1956 was the Hungarian Revolution against the Soviet occupation.)

The Magyars had a sense of mission to protect Europe from the danger from the East and to defend it against Mongolian, Islamic, and Bolshevik occupation. But where does this strength come from? Where did this impulse to protect Europe come from? Why did the Magyars fight so bravely?

Dr. Karl König, the founder of the Camphill Movement, provides us with insightful information about the mission of the Magyars. He described the results of his spiritual research on the Magyars to his colleagues in a lecture given in Aberdeen,

¹ Country representative of the Anthroposophical Society in Hungary

² Maria von Nagy: „Rudolf Steiner über seine letzte Ansprache, über Ungarn und über die Schweiz.” (Brugg 1974)

Scotland, on December 6, 1956. In this lecture he also posed the question: "*...If you look back at these highlights, you can see how people came from Asia, settled down, became Christians, sacrificed themselves several times, reached out to Austria, and now they are standing up to resist another Asian invasion. We have to ask ourselves: what power makes this resistance, this struggle, this dying possible?*"

Karl König answers this question by saying that this power, this impulse, goes back to Nimrod, the forefather of the Magyars³. As we know, Nimrod was the king of Uruk (Erech), and his two sons, Hunor and Magyar, became the forefathers of the two tribes; the Huns and the Magyars. According to Karl König, this Nimrod is none other than Gilgamesh, who is also the subject of the well-known epic. Karl König's statement corresponds to the opinion and research results of several contemporary historians, such as Dr. Zsuzsa Bunyevác or Prof. Dr. Ferenc Badinyi Jós⁴. Today, not only Karl König, but also historical researchers associate Gilgamesh and the entire Gilgamesh Epic with the powerful ruler Nimrod mentioned in the Bible⁵. However, Karl König goes on to say that this Nimrod-Gilgamesh wandered as far as Burgenland (in Hungarian Órség, i.e., the guard) in order to receive the initiation. But because this initiation failed, the Dark Age of Kali Yuga came over mankind.

According to Karl König, the beginning of the Kali Yuga - the Dark Age - is linked to this event, which took place at the end of the 3rd millennium BC. It was the time when the ancient spirituality of Atlantis was extinguished, and the gates of the spiritual world gradually closed to the everyday consciousness of man. From that time on, people had no choice but to gain all knowledge from their

sensory world around them. The Kali Yuga marked the beginning of a period in which people perceived the phenomena around them with their brain-bound minds. The spiritual awareness of mankind had to be dimmed for a time so that man could devote himself to the realization of the physical world. This event, which took place in what is now known as Órség (Burgenland) in Hungary, marks the beginning of the Kali Yuga, which lasted about 5000 years and, according to Rudolf Steiner, ended in 1899 (GA 118).⁶

This is why the Magyars have a close connection with the beginning of the Kali Yuga, according to Karl König. Not only because, according to his research, Gilgamesh and Nimrod, the forefather of the Magyars, are identical, but also because the beginning of the Kali Yuga is linked to a geographical area that the two peoples descended from Nimrod-Gilgamesh, the Huns, and the Magyars, ruled and defended for more than a thousand years. This territory was first under the rule of the Huns. The Hun King Attila⁷ had the center of his undertakings, the starting point of all military campaigns, and the seat of his empire in the territory of present-day Hungary. The Hun Empire extended from Central Europe to the Caspian Sea, from the Danube to the Baltic Sea. After the dissolution of the empire (453 AD), the area of the Carpathian Basin was practically without permanent rule until the Magyars took over the land (896 AD). After the conquest, the area belonged to the Magyars for a thousand years. But the name of the area remained. That's why Hungary is still called Hung-aria, the area where the Huns lived.

In connection with this geographical area, which the Magyars call Órség, we know from the lecture series, " World History in the Light of

³ This is reported in the medieval chronicle "Gesta Hunnorum et Hungarorum" by Simon Kézai from the 13th century 5/ Journal "European Time",

⁴ 2007, In the footsteps of Nimród-Part II (only in Hungarian)

⁵ see 1 Moses. 10,8-1

⁶ e.g., on 25.01.1910, 27.01.1910 and 30.01.1910

⁷ The book "Michaeliták", Ispánk 2016 (only in Hungarian), provides a more nuanced picture of Attila's mission and the mission of the Huns that differs from the usual presentation of history.

Anthroposophy" (GA 233) that in the western part of Greater Hungary, immediately after the Flood of Atlantis, a Mystery Center arose in which the ancient Atlantean knowledge was cultivated. According to Rudolf Steiner, this was the place where the initiation of Gilgamesh took place at the end of the 3rd millennium BC. The Magyars had to defend this "sacred" area for many centuries against the invading influences from the East. Rudolf Steiner describes the whole event in GA 233 on December 26, 1923.

In the lecture given on December 28, 1910 (in GA 126, "Occult History"), Rudolf Steiner describes this initiation as follows, recounting the Gilgamesh epic: *"The myth tells that on this, his spiritual journeying, Gilgamesh was brought to the great Atlantean Being, Xisuthros, This was a Being who belonged to certain higher Hierarchies and who during the Atlantean time lived in the sphere of humanity but was afterwards transported from the world of men to dwell in higher regions. Gilgamesh was to meet this personality in order that through beholding him he might come to know the condition of souls when they are able to look into the spiritual worlds. Thus, he was to be led upwards again into the spiritual spheres by being transported in his life of soul into Atlantean times.*

And when he is bidden not to sleep for seven nights and six days, this signifies nothing else than an exercise which was to make the soul capable of penetrating fully into the corresponding spiritual regions. When we are now told that he was not able to endure the test, Isis again signifies something of great importance, namely that Gilgamesh is represented as a personality who was brought to the very brink of Initiation — who was destined, as it were, to look through the portal of Initiation into the mysteries of the spirit but owing to the conditions of the times was not able to penetrate fully into their depths. In short, this is intended to indicate that the inaugurator of the Babylonian civilization had remained at the portal of Initiation, that he could not look with full clarity into the higher worlds."

Where this impulse to defend the Christian West, which lives in the Magyars, came from, we learn from the aforementioned lecture by Karl König. He explained that this people, descended from Nimrod-Gilgamesh, who settled in Central Europe in 896 A.D. and adopted the Christian faith, had the mission of defending the "sacred" territory where the Kali Yuga began, i.e., the Órség, on the basis of their forefather. At the same time, for centuries, the Hungarian people still carried within them the impulse to constantly remember the European peoples to be ready for the coming end of the Kali Yuga!

This inner impulse, this motivation, meant that the Magyars were able to stand firm against the attacks coming from the East. Europe was thus given the opportunity to prepare for the Age of Light and the birth of Rudolf Steiner.

All this was necessary because, according to spiritual law, the beginning and end of a yuga must take place in the same place. In the case of the Kali Yuga, this was only possible because the area we now call Órség was where the Mystery Center was located in the 3rd millennium BC, where the initiation ceremony of Nimrod-Gilgamesh took place, and in 1861, when Rudolf Steiner came into the world, Christianity had reigned. Karl König describes this event as follows: "No wonder he was born on the Hungarian border. The beginning and the end of the Kali Yuga reached out to each other."

This fact, that the beginning and the end of the Kali Yuga could happen in the same place, was only possible because the Hungarians fought for centuries against the anti-Christian impulses that wanted to occupy this region and bring it under eastern control. There is no need to emphasize: if the forces coming from the East had been able to occupy Órség, this meeting could not have happened.

On the Task of Hungary Today

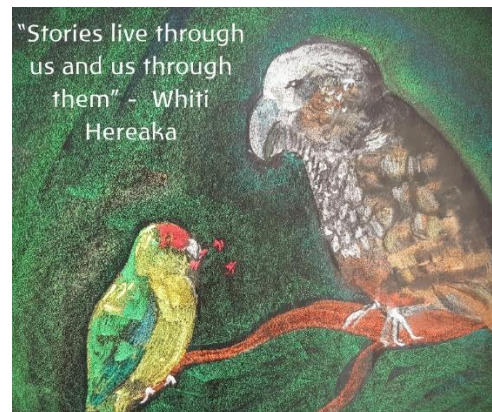
If a nation has such an important task in connection with the birth of a new age, then this task does not cease after this birth. It must continue to fight to protect Central Europe from the forces of anti-Christ and to realize cooperation with the other European peoples in the interest of the development of the human ego. This is the precondition for the European peoples to be able to absorb the power of Christ in their thinking, feeling and will, and for the Christ impulse to be able to work throughout Europe.

But the events of the end of the 20th and the beginning of the 21st century show that this is a difficult and demanding task. Rudolf Steiner gave a good indication of what this means in detail in a lecture on January 12, 1919 (GA 188), for in order for the Christ impulse to work through Europe, changes in the individual are first necessary in order to bring about social change: *“But out of all this, the extermination of which for external existence has been decided upon, indeed the extermination of which will be fulfilled above everything else during the next years, the next decades - for so it has been determined in the councils of the periphery powers - within all this there has been the last shaping of what we described yesterday; there was within it the last shaping of what is nevertheless important as a leaven for the evolution of men. It must flow in; this evolution simply must go on of which I gave you a picture in what has to do with the Magyars. This radiating will indeed continue.*

But particularly in central Europe all that during the last decades has certainly been very little understood there, will have to be grasped. Something of the nature of what lies in the aims of the threefold ordering of social existence, as I have presented it, will have to be understood. It will be central Europe itself that will be called upon to understand this threefold ordering. And perhaps if this centre of Europe has no external state, if this centre of Europe is obliged to live tragically in

chaos, there will then be the first beginnings of understanding that we have to overcome those old outlooks for which the periphery of Europe is at present struggling, for these old outlooks will be unable to be maintained even by the European periphery. The old concept of the state will vanish, it will give place to the separation into three parts. And what constitutes Goetheanism will indeed have to enter this external life. Whether or not it is given this name is immaterial.”

A Steiner school pathway for the Northland



Bay of Islands Waldorf Education Trust (BOIWET) was set up to deliver and promote Steiner/Waldorf Education in Northland 11 years ago with the establishment of Oromahoe Kindergarten, Northland's only Steiner Kindergarten.

The aspiration for a school pathway leading on from the kindergarten years has been long held within the community. We are very pleased to share with the Anthroposophical community that in Term 1 2024, a junior Steiner classroom will be available for families to enrol their children in.

This is a partnership between the Waldorf Trust (BOIWET) and the neighbouring Pakaraka School to deliver a creative, balanced, and holistic education based on Steiner's principles as a specialist unit within the school.

While this model is not uncommon in Australia, it is the first of its kind in New Zealand within Steiner Education and is breaking new ground. Steiner Education Aotearoa New Zealand (SEANZ) and Michael Park School have been providing support and mentoring, alongside the estimable John Lawry.

As the school is located in an area with high deprivation, the Steiner Classroom has accessibility and equity as key principles ensuring all families can access a Steiner education should they wish so for their child, regardless of their financial position.

The work of refurbishing, furnishing, and resourcing the classroom is being undertaken by parent volunteers, through fundraising and donations. We have been so privileged to receive donations from local companies towards materials for classroom furniture and some wonderful classroom resources from Neil Boland and Dee Landon. However, there is still a lot to be done and we would love to hear from anyone able to support our new classroom getting off the ground.

Please get in touch to find out more about this exciting work we are undertaking through school@boiwet.org.nz



A Walk with Three Kings

by Johnny Ryan

Before the gentle light of a mid-November morning had come across the rugged Wellington hills, I stole quietly through the dark to a native forest walk close to where our friends live with whom we were staying. I wanted to walk because I have often found that when I am deliberating over a topic, having my feet move seems to release thoughts in a very different way.

It was still so dark at 4.30 that as I came to the entrance off the road, the bush ahead of me seemed to swallow me whole, and from that moment my visual spectrum felt more like one of those dreams you have when you can't really see any details and keep trying to open eyes that seem half closed: there is that slight internal struggle to know you are doing the right thing and walking the right path.

Once inside however, I realized how right indeed I was to come. Through the darkness a tiny, tiny light shone from out of the dark shapes and forms, and the deeper I went, the more lights appeared. I stepped slowly and carefully down the path and soon its slopes were lit by many seemingly miniature lanterns - from the bioluminescent fungus gnat that we like to call a glow worm. Some were on their own or in modest bunches down by what I knew was a creek, but there were many others along the banks cut by the path and in several places, spread like a blanket of stars across the slopes between the ferns and the shadowy tree trunks.

The Wellington wind was blowing far above and moaning its way through the valley but down where I was, it felt quite sheltered: this, along with the small lights, made the whole walk a rather gentle, intimate experience.

Lights to light the way. And illuminating a path already known.

This is what we are told was the experience of the Three Magi. They were wise men. They knew how to read the signs. They were led by a star.

And, they were in the dark. (A feeling I have to admit to - writing a piece on this seasonally apt subject but with only a week to do it – but Goethe did say boldness has genius, power, and magic in it.) So, I made no promises and kept wandering. And wondering...

In the dark indeed. So were the Shepherds, watching their flocks at night. I suppose angelic hosts and stellar visions would be a little less impactful on a bright day. But the darkness is important at many levels. Darkness sharpens our own internal awareness as well as heightening our outer senses. Without the darkness we would not be so comprehending of the Light... despite darkness not having reciprocity (Gospel of St John 1:5).

I mention the Shepherds because their comparison seems entirely useful, while their appearance is just as wonderfully mysterious and properly perfect as the other trio. In contrast, says Steiner, their wisdom was of the Earth. They were locals; and they dreamt their angelic visitation and were sore afraid. They visited the Jesus child and this child, of the St Luke version we are told, had a soul saved from the beginning of time. A wholly innocent soul. Like a flower saved to bloom for that very special moment within that darkness, a darkness bright with the Light of Heaven. And despite the Oberufer Christmas Plays, the Bible (King James version at least) says nothing about gifts from the Shepherds. It only says they went out, full of joy and spread the good tidings regarding our Saviour.

However, the Magi in comparison, were not local. But they did famously bring gifts. And these we can interpret at many levels, and people often do, including Steiner: gold as wisdom and self-knowledge, frankincense as self-sacrifice or devoutness and myrrh as self-development or will. And these gifts were not only necessarily symbols

for the life of Jesus and the Christ Being ahead but also in recognition of the treasures, the teachings and the moral direction given during the Chaldean life of the great spirit of Zarathustra, who Steiner tells us was residing within this other Jesus child of St Matthew. They were therefore gifts for a Cosmically crucial future as well as in recognition of a mighty, Earthly past.

In comparison also, the Magi's wisdom was not like their Shepherding counterparts: not of the will-filled, earthly feeling-knowing of the sleeping sheep herders but one of Cosmic wisdom: a thought-filled, stellar knowing-feeling: brightly awake to the knowledge of the stars passed from teacher to pupil. An understanding within the law of the unfolding cosmic landscape that allowed wise men to navigate their way, within time, within space, to a point where they could be led by a star, knowing full well what that star meant. They did not dream their way into the knowing of the birth of Jesus - they knew.

And the Three Wise Men did not go and tell everyone after the visit to Joseph and Mary and the swaddled babe and then spread the news of the Saviour... Instead, they went and announced the birth before they had seen the Jesus child - by calling on Herod, to ask him if he knew where was the King of the Jews? It was Herod's scribes who reminded them all about the prophets and what they had said about "...a Governor, that shall rule my people Israel" born in Bethlehem of Judea.

It was the star again that went before them once Herod had sent the Magi on their way, (with a kind request to return and tell him all about it...). They followed in exceeding great joy. Not in fear. For of course, Steiner tells us, the Star was none other than Zoroaster himself, leading them to his own reincarnation as the Holy child.

After their visit to the house where Jesus lay, and the giving of gifts, the Magi then had a dream of God, who warned them not to return to Herod. They therefore left without saying a word – and returned to the East.

The result of the Magi's apparent accidental tip-off to Herod was his exceeding wrath and the killing of all the children in Bethlehem and the surrounding coasts aged two or younger... Luckily, the Angel of the Lord had already warned Joseph and he and his family had already fled to Egypt.

I have read, possibly in a lecture from the Karma of Untruthfulness, that the millions of young people who gave their lives in World War 1, produced, or left behind a great etheric force, basically a life-force, that was then available and useable for other means... Perhaps that was the necessary outcome for all the lost, childhood lives and the suffering of Rachel and her contemporaries? (St Matthew 2:18) Nevertheless, that error of the 'wise' men appears to point in a meaningful direction at the dangers of well-meaning, but not down-to-earth based knowledge; and the possible foibles of a head full of stars...?

But what is it about the fact that visitors were needed at all? Shepherds or Kings? What do they signify? Were they real or just metaphors and signs?

Three Kings to one child. Three humble Shepherds to the other. What was important in the recognition of this event? This event that Steiner tells us has no historical proof on purpose – so that we are left only with our faith alone. Why have visitors at all?

Are they simply metaphors or statements towards the fact of these two different children of the Gospels? Both so enormously important; both so enormously perfect and cosmically nourished and fulfilled by God's design? One with a soul held back from any previous incarnation? Ready since the beginning the World; before Old Moon, Old Sun, and Old Saturn, so innocent and without fault, the one Steiner denotes as deriving physically from Abraham, David and the line of Nathan and care of St Luke's Gospel? The other child, of the Solomon line, with a soul so advanced he had already been announcing the arrival on Earth of Ahura Mazda, the Sun God, (The Christ Being) in his own previous

incarnation as Zoroaster or Zarathustra, and, as Steiner so marvelously details in his lectures on St Matthew's Gospel, allowed his own various spiritual bodies to be used in further incarnations, all with the express purpose of supporting a cosmic knowledge and understanding of the world: through Hermetic and Mosaic initiation of the mysteries as well as a physical preparation of the Hebrew folk and their genetic, Earth bound reality...(pewh!)

Is that perhaps what these visitors signify? Intriguing signposts towards the greater reality: An interstellar, Universe-sized vision of Divine consciousness at play? A minutely woven tapestry of Earthly lives and generations upon generations, combined on the far greater backdrop of Cosmic evolution...

I found myself back out of the bush and sat on the steep driveway that our friends bravely traverse every day. Light came suddenly it seemed and birds began to welcome the sun that was yet to breach the high hills of the opposite valley.

As I wandered down towards what I felt was a well-earned coffee, tui song began to ebb and flow all around me. I was glad of the walk. Glad of the lights. Very, very glad of Rudolf Steiner. He gave us so many gifts: in particular - I have always felt - a beautiful way to see the world.

But in writing this I also feel we may be better, given the enormity of the pictures, just to enjoy the Three Magi as they were: Kings on camels, the soft dunes in the distance, the darkness all around and a bright Star above.

That, or we do like Mary in St Luke's Gospel does so beautifully (2:18), and we keep all these things, and ponder them in our heart.



Figure 6: Painting by Johnny Ryan

UPCOMING WORKSHOPS

**Celebrating the
Christmas Foundation Meeting
Centenary
AUCKLAND
16th - 29th December 2023**

Rudolf Steiner's Christmas Foundation Conference, took place in 1923/24, on the site of the Goetheanum in Switzerland. During this event many seeds were laid that we can draw strength from in these times.

ART EXHIBITION
16th Dec - 4pm with Susie Gay - Painting Group - working with Rudolf Steiner's Motifs, Michael Burton, Natarani and Sasha Witten-Hannah, Rudolf Steiner House.

CONCERT - DINNER - SPEAKER'S
23rd Dec - 5:30pm with Stuart Lithgow, Michael Burton and Penelope Snowden-Lait, Bernadette White, Ann-Marie Jabobs-Brown, Michael Park School Auditorium and Rudolf Steiner House.

EURYTHMY
24th Dec - 2pm/3pm/4pm with Kimberlie Haswell - Hestia Eurythmy, Michael Burton and Penelope Snowden-Lait, Michael Park School Auditorium.

CONFERENCE
26th - 29th Dec - starts 26th Dec 7pm with speakers and workshops, Titirangi Rudolf Steiner School.

**Let's renew and enliven our heart-forces
for the good of humanity**


For more info:
hello@diannabrinsden.co.nz
rudolfsteinerhouse@xtra.co.nz
Adult events 18+

A WORKSHOP ✨

EURYTHMY AOTEAROA

COME JOIN US FOR THREE FULL DAYS OF EURYTHMY
IN THE BEAUTIFUL SETTING OF TARUNA!

This summer workshop offers three full days from the 9th - 11th of January immerse oneself in the dynamic movements of visible speech and music. The workshop is open to all those interested in or passionate about eurythmy no matter what age, profession or field of interest.



Extend your stay and discover the delights that Hawkes Bay offers, such as Te Mata Peak, Napier, local beaches, cycleways, bush walks, the gannet colony and more.

ARE YOU INTERESTED, OR KNOW SOMEONE WHO MAY BE?
CONTACT US EURYTHMYAOTEAROA@GMAIL.COM

Leading through Change A 1-day Seminar by Torin M. Finser PhD 27th Jan 2024

Join us at the Titirangi Rudolf Steiner School in Auckland, New Zealand on the 27th of January 2024, 9am – 4pm, for this unique in-person seminar on leadership in Waldorf schools with Torin M. Finser PhD.

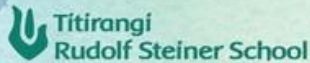
This seminar is perfect for

- *Newly hired* school administrators and administrative staff in admissions, HR, business, development, marketing, etc.
- *Experienced* administrators seeking renewal and further professional development.
- *Pedagogical* leaders: school directors, faculty chair, teachers, college chair, section chairs, principal (state-integrated Waldorf/Steiner), and committee chairs.
- *Trustees* seeking greater collaboration among school decision making groups.
- *Lead parents* who wish to serve their school in present or future leadership roles

Torin, Professor of Education at Antioch University, is the renowned author of School Renewal, A Second Classroom and 12 other books and the highly regarded Waldorf Leadership Development program at the Centre for Anthroposophy (CfA), where he is the founding Trustee



Go to <https://titirangi.steiner.school.nz/torin-finser> to learn more and register to attend
Attendance Fee: \$75 per person / \$50 pp for two to three from the same school



Lazure Painting Workshop with Charles Andrade

MOTUEKA STEINER SCHOOL

New Zealand January 2024

Lazure Painting workshops offer a unique social art form opportunity to its participants as they come together as a team to create something of lasting beauty in their shared community space. In just one weekend you will learn how to bring beautiful light-filled color to any room in your school, home or business.

When: January 12th -14th, and January 15th, 2024

Where: Motueka Steiner School

Lecture: The Creative Power of Colour
Friday evening public lecture
January 12th, 7:30 pm

Workshops: January 13th and 14th 9am-5pm: \$390
January 15th 9am-5pm: \$210

RSVP: For registration and more information:
Warwick Sandler: email nzsandler@gmail.com
or text +6421493277

The workshops will be taught by artist and master Lazurist, Charles Andrade who has lazured interior spaces worldwide. For more information about the artist and lazuring or to commission a project, email: info@lazure.com www.lazure.com

