

Sphere

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The Mystery Dramas 2010

Goetheanum Meditation Initiative Meeting

Reflections on the September Earthquake in Canterbury

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Front Cover: Maria, in *The Portal of Initiation*, at the 2010 performances of the Four Mystery Dramas at the Goetheanum. (Photographer, Jochen Quast). The Mystery seals surround Maria.

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150 YEARS RUDOLF STEINER 2011 LAUNCHED

On Thursday 4th November 2010, around two hundred people gathered in the main hall of the Goetheanum for an International press conference. The majority of faces were familiar to the Goetheanum while only a few visitors and reporters attended. The one report that I read was in the Basel newspaper and it was not particularly positive. Although the speakers spoke to their various initiatives and activities in the world, their talks centred on the connection with Anthroposophy. This raised a question for me as to how, and under what situations, we invite the press

Certainly there was an interesting line up of speakers: Goetz Werner who founded and owns DM, a major business company in Germany; Hana Gitera, who carries youth projects in Czech Republic, Aban Bana, educator and teacher trainer in India; Dr Helmut Fischmeister doing scientific research in Germany; Gerald Haefner, a founder of the Green Party in Germany and now on the European Council; Ute Craemer, founder of the favella Monte Azul in Sao Paulo, Brazil; Marjatta van Boeschoten, in organisational work in England; Bodo von Plato, executive Dornach; and Michaela

Gloeckler, leader of the Medical Section and one of the three main carriers of this project.

This press conference was organised as a pre-opener to the birthday year and there was definitely an air of celebration



around the day, and a number of workshops were offered after the press conference. I was fortunate to attend a preview of the film *Queen of the Sun - What are the Bees Telling Us?* Taggart Siegel, the director, will be bringing the film to New Zealand early in 2011. Some may have seen his film, *The Real Dirt on Farmer John* when he toured in 2009.

The day closed with an artistic presentation of eurythmy from Carina Schmid, leader of the Goetheanum stage eurythmy and Margareta Solstad, leader of the speech and music section at the Goetheanum.

If you would like to learn more about the birthday activities around the world, go to the English translation of the *VERNISSAGE* magazine at: www.rudolf-steiner-2011.com

Sue Simpson

CELEBRATIONS IN NEW ZEALAND

Whilst Europe launched 150 Years Rudolf Steiner 2011 at an international press conference, plans were also being made in New Zealand for celebratory events next year.

Preparations are also underway in Hawke's Bay and Auckland for a celebration of 150 years of Rudolf Steiner.

Two separate days are planned in Auckland, on March 12th at the Titirangi Rudolf Steiner School and April 2nd at Michael Park School under the banner:

'Living' in Auckland
Searching the Heavens,
Treading the Earth

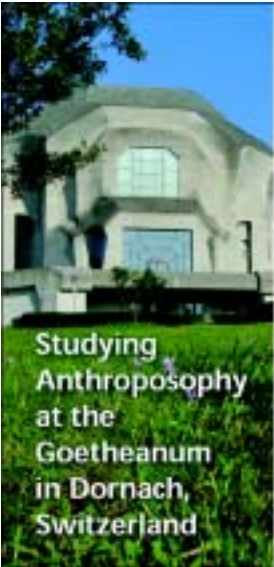
Both days will feature all that exists in Auckland out of the indications of Rudolf Steiner. There will be similar events and activities at the two venues and these will include a variety of short talks, demonstrations, treatments, static displays, performances, various workshops and an art display featuring a range of creative work in different media. Hohepa; Ceres and Ceres Books; Mira; Dr Hauschka; Rudolf Steiner schools, kindergartens, nurseries and play groups; doctors and nurses with anthroposophical medicine; therapists; artists; eurythmists; hands-on biodynamic practitioners; and the Movement for

Religious Renewal will all offer a rich array of knowledge and experience. There will be activities for the children, a crèche for the very young and healthy food for sale. If you would like to know more about the events please contact Vee Noble at veenoble@xtra.co.nz

From 25th to 27th February, Taruna will host a birthday weekend

celebration when various anthroposophical initiatives - from schools to farms to curative homes and beyond - will throw their doors open to allow visitors the opportunity to gain an appreciation of the extraordinary nature of Rudolf Steiner's gift to the world. If you would like to be involved in this weekend please contact Paul White at paul.w@taruna.ac.nz or check out the Taruna website www.taruna.co.nz for more information.

Vee Noble



Studying Anthroposophy at the Goetheanum

The first year offers study of some of Rudolf Steiner's major works and artistic courses as well as practical applications of anthroposophy. Visiting important places in Europe augments the study at the Goetheanum.

The second year will focus more deeply on Rudolf Steiner's philosophical work and allows students to work intensively on a topic of their choice within anthroposophy.

The academic year begins in mid-September and ends in June.

For further information please contact:
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www.goetheanum.org

Goetheanum

General Secretaries' Meeting November 2010

by Sue Simpson

The General Secretaries' meeting in November was dominated by the 'Goetheanum Process'. The Process began in January. It soon became clear how severe the financial situation was at the Goetheanum and this has now shaken people into action. The Goetheanum is in the midst of its own Tempest, but unlike Shakespeare's, this is not some magical creation that will pass with all the players finding one another. Major changes are needed and will take some time but the immediate task is to reduce expenditure substantially. I hope that the painful consciousness this will bring will have continuing and long-term effects for the whole social and working life of the Goetheanum and of the wider world-wide society as well.

In June, a decision was made to reduce the budget by SF1.7 million from a total of SF21 million. But then over the northern summer, the budget was reworked so that at the beginning of September, it was announced that a much bigger cut of SF3.88 million, approximately 18%, was needed.

The full effect of this is being felt in every corner of the Goetheanum. Forty co-workers have already been made redundant and more redundancies will follow in the next weeks. This will have big effects on the work of the Goetheanum. As an example, every section has been asked to reduce its costs. In most cases, this means losing co-workers. So, for the moment, the Section for Visual Arts has no leader or department, and the Social Science (Paul Mackay) and the Mathematics/Astronomy (Oliver Conrad) sections have leadership but no departments.

Those General Secretaries attending the co-workers' meeting experienced the tangible distress and anxiety in the room. I was deeply struck by the co-workers' ability to maintain their dignity while expressing concerns and questions and bringing understanding to the situation. This part of the process will be completed by December so that people know who will go and who will stay. Those remaining will then move forward to the next stage. Clearly

this is a difficult time for many. Though it provides the possibility for transformation, it will also be important that there be time and opportunities for healing.

It is not easy to provide a full and clear report of the Goetheanum Project as it is still in process and aspects are not yet clear. The General Secretaries, especially those in closer proximity to the Goetheanum, have taken on the task to see where and how they can provide support. For us further away, part of our support can be financial, but part can be in how we take on the enlivening of the Society and our work with one another. The financial situation is a reflection of the inner situation of the Society. Can we find a vision for its future?

The executive at the Goetheanum is moving forward. But they also need to break from a sort of isolation. Their words must touch and resonate with members so there can be a true response from the periphery which finds its way to the heart of the Goetheanum. This situation and these events at the Goetheanum and their effects further afield will be a central theme for some time to come. Those wanting to read more will find reports in *Anthroposophy World Wide* and *Das Goetheanum*.

Sue Simpson is General Secretary of New Zealand

Conference

Reflections and Moving Forward

by Sue Simpson

This year's conference in Hawke's Bay was another step forward, building on the new approaches of last year and the many comments we received in response, but continuing to try to move things into new forms and take up those issues which are close to the hearts of many people.

Preparing for this conference was like setting out on a journey without a map but with a strong sense of direction. To have a vision is one thing; to share it with others so that they are enthused and ready to travel with you, quite another. Afterwards, many said that only in participating could they really appreciate what was offered. To embrace change and be ready to walk into the unknown, sometimes alone, takes courage. But having taken such steps, you often find others walking with you, giving support even when they were not clear what was originally envisaged.

It's quite a gift to experience people going into groups, decided on registration, without knowing what they would be doing. As it turned out, the morning workshops each had their individual flavour, dependent upon the medium used - drawing, pastels, speech, eurythmy, music - and the approach of the people leading them.

Johannes Kiersch was an excellent speaker. He brought a gentle clarity and many challenging questions while speaking to the heart of us, his listeners. He emphasised the strength to be found in each individual journey. The artistic activities provided time to digest the themes and thoughts before moving into conversation. Each of those that were there knows how well it worked. We could each slip into old habits of repeating what we think we already know, but I think it's a measure of real engagement when people can share conflicting and enquiring thoughts in spiritual collegiality and be open to new ideas.

The afternoon sessions were challenging. How would they run? All was open and you could stay or go, depending on whether the session worked for you or not. A spiritual wealth of ideas and initiatives. It was wonderful to see people take initiative and share impulses, offer activities or artistic workshops and hold independent meetings. This is definitely an area I hope will strengthen in the future.

As ever, the main question now is where to from here? That's challenging when this conference closed on such a note of positivity. Quite a number of members now seem to be very engaged in this. I want to build on their interest

Continues page 6

New Zealand Offers a Chance to Re-enliven Esoteric Activities

by Johannes Kiesch

On the evening of my arrival in New Zealand, I stood on Te Mata Peak near Havelock North and saw the scenery all around, from the beaches of Hawke's Bay to the Western mountains, the land of the long white cloud: orchards everywhere, forests in between full of plants and birds I had never seen before, full of life at this spring time, with a freshness that reminded me of Adam and Eve in the Garden of Eden.

Sue Simpson had invited me to be the keynote speaker at the New Zealand Society's Conference and Annual General Meeting, but before that began, I explored a remarkable number of anthroposophical activities in the Hastings area. Lesley Waite, the general manager of Taruna College, introduced me in a most charming way to the history of the college; I was invited by Peter Proctor and Rachel Pomeroy to a biodynamic supper and learnt a great deal about biodynamic and organic farming in New Zealand; I visited Hohepa School and the new building that has just been completed there; the lovely shop of Humanity Books in Hastings; the Weleda house with its beautiful rural surroundings (including cows that are allowed to keep their horns); and then the meeting place for the conference, Taikura Rudolf Steiner School with an amazing gingko tree in its gardens, a hospitable Waldorf kindergarten and, across the road, the anthroposophical centre. With Paul White from Taruna, who took me to see a nature reserve in the mountains, I exchanged information on Waldorf matters.

From page 5

Reflections and Moving Forward

in contributing to the conference and the life of the Society. We do not need to wait for the next conference to be active. I will be encouraging the impulses and initiatives around the country over the next months and I would like to see how these can contribute to both the conference and Society.

At the close of the conference, a thought was thrown into the room, "Wellington may have rain and wind but it has the inner path!" Said with tongue in cheek, but it also found resonance with those there. My first thought is to follow on this conference with the idea of connecting the outer with the inner, to connect our inner paths with our professional, family and working lives.

So, next year's conference will be in Wellington. The theme is forming but needs more work, and it needs your thoughts and comments. The date is not yet clear, as we will need to avoid the Rugby World Cup and its disruption of travel in October 2011.

Finally, I look back with joy and gratitude to one of the highlights of this year's conference - the lively Sunday evening. Full of warm and wonderful presentations, rarely has so much humour been experienced at a conference with such diversity and versatility!

Sue Simpson, General Secretary, was also a member of the Conference Organising Group this year

As I had to leave immediately after the conference had finished, I had no opportunity to visit other parts of the country. But then almost all of these parts were represented in the large number of participants at the conference, more than a hundred, I think, who on Sunday evening, by way of an exhilarating performance, reported on their initiatives. I cannot remember any other anthroposophical conference with so much mirth and laughter in it. New Zealand evidently is a country where pioneering anthroposophical work is not seen as dangerous or a risk, but is enjoyed as a challenge. A most refreshing experience for a person that comes from a part of the 'Old World' where Anthroposophy has had a great past, but is being hampered at present by habits and traditions, and partly by fear.

All this made it easy for me to talk on Steiner's original intentions in founding his Esoteric School in the framework of the Theosophical Society more than a hundred years ago, and later the School of Spiritual Science in 1924; as well as on the tragic chain of events after his death that we still suffer from today in our worldwide activities; and on Ita Wegman's remarkable turn of mind after her illness in 1934, which started, as I feel, a new era in anthroposophical esoterics, although it is little known as yet and will need some time to fully be understood and appreciated. Emanuel Zeylmans van Emmichoven in his four volumes on Wegman's life has laid a solid foundation for us to explore the future of anthroposophical esoterics in the light of her thoughts, or rather: her vision on Anthroposophy being already incorporated by now in individual human beings who may be united, not in an earthly organisation, but in a kind of association in the Spiritual World ("Geist-Verein"). This would, according to Wegman, lead to a "resurrection" of the esoteric work in the School of Spiritual Science. The views on this, which we exchanged during the conference in Hastings, and also in Class members conference that followed, for a large part focussed on this point. Steiner's words in the 18th Class Lesson on different "Esoteric Schools" (plural form!) seem to be in accord with the historical fact that he appointed a number Class holders or "mediators" who had, as a first step, to introduce the mantras of the School of Spiritual Science in their local working groups without access to the transcripts of the original Dornach lessons. With the one exception of Lili Kolisko, who was allowed to read her own notes to the Waldorf College of teachers in Stuttgart, they all had to rely in their introduction and commentary on their individual meditation activity and intuition. This fact can be regarded as an indication towards our present task of re-enlivening esoteric activities among us in the spirit of freedom, individual responsibility for particular tasks, and continuous development in a great variety of initiatives. For me, it was a deeply moving surprise to discover that, from my point of view, on the other side of the globe, in New Zealand, outer conditions as well as a most promising, optimistic way of life among anthroposophists, offers a chance for this - a chance that I have been waiting for in my own country for a long time. Thank you!

Johannes Kiesch is the author of A History of the School of Spiritual Science and was the speaker at this year's conference in Hawke's Bay

Annual General Meeting

This year has bought a wave of change with new initiative and a fresh will-imbued vitality to many areas of anthroposophical life in New Zealand. Both this year's annual conference and the Annual General Meeting of the Anthroposophical Society in New Zealand bear witness to this trend, as those present consciously reviewed the past in order to step into the future with renewed support for making Anthroposophy relevant in the world today.

This year's annual general meeting took place on the Saturday evening of the conference in Hastings during the first weekend of October. Fifty five members came together in the Taikura Rudolf Steiner School hall to reflect on the past year and discuss the future.

Chairperson, Noel Josephson, read the names of eight members who have passed over the threshold during the last year. He spoke out of his personal relationship with one of these members, Muriel 'Mac' Newton, and her struggles throughout her adult life as an accountant to bring the esoteric and exoteric aspects of life together.

Following the list of apologies, the membership changes for the year were announced. There are 22 new members, three reactivated ones, 14 resignations, seven transfers into New Zealand, and five transfers out to other countries.

Diederik Ruarus, the outgoing treasurer, presented details of the Society's finances for the year ending 31st December, 2009. These showed a surplus of over \$6000 when a shortfall of \$2782 had been predicted. And this, despite the fact that less than 66% of contributions had been received; perhaps an indication of a turn-around in members' recognition of the Society's work and its needs.

This year, Diederik Ruarus stepped down as a member of the Council and as national treasurer for the past four years. The meeting warmly thanked him for his dedication and the long hours he had given to the task. Originally, Diederik stepped into the treasurer's role offering to carry the task temporarily until a new treasurer was found.

The remaining Council members then recommended Glen Saunders to the meeting as the next treasurer and new Council member. Glen then introduced himself to the members outlining his background and experience. He explained he was a consultant, investment banker, chartered accountant, past director of Triodos Bank, and currently chairperson of Prometheus Finance. His career has focussed for the last 25 years on social lending and investment in Europe and since 2002 in New Zealand.

Glen spoke about his willingness to take up the treasurer's role as he experienced Sue Simpson and Noel Josephson as wishing to bring new life into the Society, and this was an impulse he carried also. Then Glen left the hall, as is the practise when a new member is being elected, and some lively discussion ensued

before Glen Saunders was duly elected as a new member of the Council and the next treasurer.

Ton van der Meer also stepped down this year as the financial accounts reviewer for the Society. Noel expressed the members' thanks to Ton for the many years he has carried out this task for the Society. Mike Gallagher, from Waiheke Island, was appointed to take over this role.

General Secretary, Sue Simpson, then gave her report on life in the Society for 2010. Sue spoke about the extraordinary number of overseas visitors flowing into New Zealand during this year, sharing their knowledge and expertise and offering listeners and participants the potential for transition and change. In particular, she mentioned the very successful Kolisko Conference in July which attracted 430 participants from within New Zealand and from overseas. She said there is a sense of something new afoot in the Society and a greater awakening to Anthroposophy. This is also true of those who are not yet members of the Society; there are a huge number of people in the periphery of the Anthroposophical Society who are interested in the anthroposophical impulse, yet are not members. Visiting organisations throughout the country, she is continually met with a questioning interest in Anthroposophy from many. Sue told the meeting of a new communications group initiative which had had its inaugural meeting at this conference; the deepening of the meditative life that had been taken up by many individuals and groups following Arthur Zajonc's visit this year, and new impulses in the arts which are seeds that will gradually become more visible. Every word she gave to the meeting was of something new; a feeling of spring buds gradually showing their colour.

The last item on the agenda was the 2011 budget presented by the newly elected treasurer, Glen Saunders. Glen has budgeted for a nil deficit for next year which he hopes will end the trend of shortfalls in past years. He plans a number of changes to the way the Society's finances are looked at and that will include a new contribution form and how the accounts are presented.*

Mary Paterson and Vee Noble

In the March 2011 issue of Sphere, Glen Saunders will write about the future finances of the Society.

Diploma Course in Creative Speech and the Art of Drama

- New Zealand Speech and Drama Training Course to begin in January 2012:
- Five day Introductory Course in Speech and Drama - mid April 2011

For details, please visit
www.anthroposophy.org.nz

Artistic Activities and

Creating esoteric spaces through meditative art

The tools:

- Any paper, soft pastel sticks, a small piece of soft cloth (wrapped around a finger) to rub some of the colour pigments from the soft pastel stick onto the paper.
- Any content for meditation

The method:

As one big group - Day 1

We all sat in a big circle, desks in front of us, facing each other.

Our task was to create a meditative mood picture of the content of Johannes Kiersch's first talk, using the primary colours. To help us, Arthur Zajonc's imaginative picture of "cognitive breathing" was introduced (Arthur Zajonc: Meditation as Contemplative Inquiry, page 39).

Picture a lemniscate. One side is filled with vivid concentration (focused attention) on the content of meditation. Then the content is released and we move to the other side of the lemniscate and sustain an open attention without expectation. We lived for a while in this continuous 'breathing' between focussed attention and open awareness. All we did was to let the colour play on the paper; the hand was allowed to move freely, intuitively, dreamlike.

As none of the participants in the group had done any prior preparation for the work that lay before us, an experience of going into the unknown ensued.

After finishing, we placed our work into the middle and took a moment to look at each other's creations. The vivid pictures of colours led us into the reflections of the content of Johannes's talk.

The artistic activity made it possible to take what was heard in the morning and bring it through the activity into an inner perception. The conversation that developed out of this was open and honest. It allowed everyone to speak about points that were of particular importance to them in reflection of the morning's topic.

Divided into smaller groups - Day 2

The desks in the room were joined, so that groups of three or four participants could sit together.

In the same meditative way, i.e. "meditative breathing", we started to work on our picture. After five minutes, we got up from our places, left our work

behind and moved onto the next spot to work on someone else's picture. This process continued until we arrived back at our original place to see our work totally transformed. We then had the chance to revisit our 'own' picture and give it the final touch.

Again we placed our work into the centre of the room. The reflections from this exercise and the quite different social dynamic from the day before led us into the topic of Johannes's second talk.

The conversation first reflected how this exercise created awareness of the importance not to intrude into another's space. It demonstrated how easily one tends to take over and, often unconsciously, determines directions and expectations of others to follow. The experience that space maybe shares with other human beings, holding the trust and allowing the unknown to enter the space, was also a strong thread in the conversation.

As individuals - Day 3

On our last day, we sat again in a big circle, desks in front of us. This time, though, we were all facing out, away from each other, back-to-back.

Using a meditative mood, including the "cognitive breathing" process, and a bigger selection of colours, brought about strong individual expressions on paper, each in itself a most beautiful creation.

The reflections of our work brought us to the task of the individual.

The conversation on this last day again deepened the themes of that day. The question "Where do I stand in this and where will I go to from here?", was central to this morning.

Feedback:

The feedback received from participants about the work done in these three days was very positive. On all three mornings, everyone was engaged and worked together with everybody else in the group.

The experience of hearing intellectual content, transforming it through an artistic activity and then being able to bring it alive in the conversation created a new space.

To take the wonderful contribution and gifts that Johannes Kiersch brought, digest them through an artistic process and work with them in the groups, created something which can be taken by each individual to many places in their life and work.

**Brigitte Fischer and
Silke Carter**

As part of the conference this year, a number of workshops of artistic activities combined with discussion sessions were offered to those attending. Upon registering at the beginning of the conference, each person was designated a workshop without prior knowledge of the artistic activity they had been allotted. This provided a challenge for each to 'meet' and engage in a creative undertaking not necessarily of their preferred choice. These two-hour sessions took place each morning after the theme-setting morning lecture given by Johannes Kiersch.

Discussion Sessions

Experiencing the Voice

In our workshop we used the voice to create a space in which to be inwardly silent and open so that something new might enter our awareness.

Over the three days, Julian led us in singing melody and intervals, rhythm and harmony. We first experienced, in a sense, the music of the spheres, singing intervals, then singing music from different ages, experiencing the differences and sometimes dissonances and overtones and then through to harmony.

By the end of the third day, we were all singing together in harmony and were so happy to be singing the Michael song, it seemed a shame not to have the whole conference experience the fun, so we were able all together to finish on the same note. Julian agreed to lead us to end the conference all singing together.

On the first day, we prepared for the conversation by reminding ourselves and each other, what the qualities are that facilitate a good conversation. "What is more precious than gold? Light. What is more refreshing than light? Good conversation." We were reminded of the green snake and the beautiful lily (Goethe). We initially broke off into pairs and then came together to share in a bigger group conversation. This was a format we followed each day. The intention was that the small group conversations were just ten minutes or so to warm the space, followed by a bigger group conversation. On the second day, the small conversations were so strong and intense and it seemed really inappropriate to interrupt, so they were left to go on and to have a shorter time of coming together at the end. It was an interesting process to try and find a format that was spontaneous, meeting the people and purpose of that moment, and the feedback from the group was that it really worked.

On reflection, this way of working reminded me somewhat, of the meditation process Arthur Zajonc presented to us earlier this year, only on a larger scale. The morning lectures are like the intense concentration one brings to the subject matter. The artistic process gives the space to expand out, become inwardly quiet and to wait and listen without any expectation. The conversation brings us back to the intensity of the topic but with new thoughts, insights and awareness with which to meet our world and, in this case, our anthroposophical world.

Julian Pook and Paulette Durrant

Speech and Drama

The substance of Johannes Kiersch's key morning lectures was added to the compost of our three Speech and Drama Artistic workshop and conversation groups. Rudolf Steiner's practical yet awe inspiring indications for healthy Speech and Movement became the wellspring from which we drank and were nourished. Modern Poetry was celebrated along with other ancient and various verses.

From healthy physical movement, acknowledging the six directions in space, to healthy speech, then on to

healthy thinking, the social fabric of our group became the rich friable earth upon which we stood, laughed, mused and shared insights. The artistic experience gave us an opportunity to begin to digest what we had taken in. Inner perception was able to come forth rather than an intellectual repeating of content from the morning, allowing conversation to flow from the heart and the head. We experienced an energy that was best described as a feeling of relief and release. One analogy that resounded for us all was expressed within a picture of ice breaking and a thaw beginning to happen.

Living and healthy Anthroposophy was thus experienced. With good will, we sowed healthy seeds together and look forward to harvesting their fruits in future times.

Linden McCall and Trisha Glover

Creating a Mandala and 'Graphic Vertebrae'

An artist and a conversation facilitator led each of the workshops - a useful combination for keeping a check on the freshness and focus within the sessions.

I led a series of graphic drawing exercises and Lesley Waite facilitated the accompanying conversations.

The planned format for the daily two-hour artistic sessions was for the first hour to be an artistic experience, followed by an hour of discussion, which was intended to reflect both the theme of the morning lecture and the artistic work. What actually happened in our group was a more organic flow where the need for an artistic process to reach a useful conclusion required flexible time keeping.

The intended aims of this workshop were:

- To become aware of our artistic experiences and to observe these.
- To enhance our imaginative faculties.
- To awaken to the 'language' of form.
- To heighten our awareness of the relationships and interdependencies between all that we are working with.
- To possibly have 'border' experiences between the world of sense and the non-physical.
- To perhaps see correspondences between the lecture of the day and our artistic activity.

The artistic work consisted of three exercises, one per session. They were as follows:

- The creation of a personal mandala (Sanskrit for 'circle'. A visual tool or 'doorway' through which one may enter contemplative spaces).
- The creation of 'social vertebrae' graphics.
- The creation of a 'personal vertebra' graphic.

Day One: Creating a Personal Mandala

The theme of the first day was 'Creating a Culture of Esoteric Spaces'. A fundamental theme that reappeared

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Artistic Activities and Discussion Sessions

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time and again in Johannes Kiersch's morning lecture was the dynamic relationships between centre and periphery within the life of the anthroposophical movement and its leading individuals around the early years of the twentieth century.

This informed the essence of the mandala exercise.

Firstly, to help the participants awaken from 'looking' to 'seeing' the underlying character of a given form, we first observed the image of a gothic doorway and associated windows from a building that is part of the Wells Cathedral complex of buildings in England. Through sharing our observations we became aware of the harmony and overall integrity of the relationships between the parts and the whole. We also became aware of possible non-physical attributes such as musical associations and tonal qualities within the forms. This was followed by the observation of an image of the head of a Buddha. Some participants immediately saw associated qualities with the gothic doorway, such as symmetry, harmony, tranquillity, energy and so on.

Having 'tuned-up' our powers of observation we each drew a large circle by freehand, constantly moving around the circumference with our pencil line until the circle became 'true'. We addressed the question: 'How is it that we can draw a circle? What is the activity and place of consciousness that allows us to achieve the form of a circle?' We discovered that our consciousness is both at the centre and the periphery when we draw a circle.

We then moved into a contemplative exercise where, in our mind, we imagined a blue circle with a yellow point at its centre. We imagined the blue circle shrinking down in size while the yellow dot increased in circumference until we came to a reversal of position where the blue circle was now a dot at the centre of a yellow circle. This exercise is not easy. It requires us to think two things at once. We become acutely aware of the centre, periphery and the interior space of a circle. This led us to take up our pencils again and draw a circle with the circumference line now becoming a seven-fold wave-line. We compared the different qualities between the first drawn circle and the transformed wave-line circle. We observed that the interior space had changed in quality.

We contemplated this interior space further and became aware of its nascent qualities. We first imagined, and then drew a germinal form at the very centre as a response to the activity at the periphery of the circle. Our form was now visibly twofold - periphery and centre. Between these two forms lay a middle realm, which although empty of form, was alive with possibilities as a result of the 'conversation' between the centre and the periphery. Again we imagined what could be visibly born out of this exchange. After some contemplation, we drew these 'middle realm' forms. Now our circle had a centre, middle and periphery. The mandala was now complete in that the interior space was now fully articulated.

But now the biggest challenge faced us. For our mandala to evolve further, it needed to metamorphose into something completely new. The forms of each of the three elements - centre, middle and periphery - needed to transform through a process of enhancement. We had to be careful that in doing so, the overall integrity between

the parts was maintained and that the new mandala that we created was 'enhanced' and an evolved version of the first mandala.

The secret to this exercise is to imagine a conversation between two forms that face or are adjacent to each other. The wave form that was established on the periphery at the beginning of the exercise imposes a gesture of either concave or convex shaping which can also be seen as pressing-in and pulling-out activities. These can be seen as helpful indicators and, by imagining pushing and pulling energies moving through the interior space, we can visualise how they could shape and change the inner forms of the mandala.

To help our imaginative processes, we looked briefly at Rudolf Steiner's planetary seals and the metamorphic activities that are apparent, seen through the seven seals.

The conversations that arose in response to this exercise, during and over the following days, kept revisiting the relationships between centre, periphery and middle which was so germane to the daily lectures and the participants' perceptions of the Anthroposophical Society itself.

Day Two: Creating 'Social Vertebrae' Graphics

The theme of the day was 'Perceiving the Other' and so a social exchange was the focus of the artistic exercise. We began by drawing a protean seed-like lozenge shape at the base of a portrait A3 paper. Directly above and close to this 'seed', we created another that expressed the first shape slightly 'opened' and evolved. The page was then handed to our neighbour whose task was to further evolve the second form by adding a third form above the second. The paper was then handed on for the next person to evolve another form above the previous one. We continued in like fashion until we had a vertebra-like column rising up the page, each step being a sequential unfolding and development of the total form. The task for each participant was to visually 'read' the forms and add another step in the evolution of the vertebra while maintaining integrity to the 'whole'. In looking at the final vertebrae pinned to the wall, we could see the collective expression of all the participants in creating these social columns. We also became aware of the effect our personal contribution had made upon the development of an evolving social form. We could see some vertebrae that looked quite fulfilled and complete while others seemed still in a process of evolving. Some vertebrae were successful in holding integrity between the parts and the whole, through the entire column, while others were less expressive of a ruling purpose. However, all were impressive in the collective character they displayed.

Day Three: Creating a 'Personal Vertebra' Graphic

The theme of this final day was 'Individualised Anthroposophy'. The artistic exercise gathered the fruits of the social aspects of the previous days' work and refocused them back upon the individual. We repeated the previous exercise but, this time, did not pass the paper on to our neighbour. This meant that all the steps in the creation of the vertebra were our own. Most participants found this more difficult than the 'social' version of the exercise. We continually had to confront ourselves at each step up the vertebra and find further ways of evolving the forms. This is often the issue facing all artists - how to

During an August conference at Rudolf Steiner House in London entitled Life, Nature and Cultivation of Anthroposophy in the 21st Century, Paul Mackay, a member of the Executive at the Goetheanum spoke about

Anthroposophy in the 21st Century

The Christmas Foundation Meeting (1923) was an important event in the twentieth century, as well as a stepping stone to the 21st century, for the whole of humanity. Anthroposophy was formed as an expression of the world of spirit.

A year before that meeting Rudolf Steiner gave to Marie Steiner a verse in which this turning point is characterised:

“Stars once spoke to human beings; them becoming silent, is world destiny.

In the deepening silence but ripens, what human beings speak to the stars.”

Looking back at an historic event after thirty-three years has passed can lead to a new understanding or a resurrection of that event. We can look at the Christmas Foundation Stone conference in this way, and find a new way of speaking to the stars.

The early pioneers of Anthroposophy worked with Rudolf Steiner to make clear that Anthroposophy was an individual path. This is unfinished work, which needs to be worked upon within each human soul. Then each individual will start to speak to their Angel.

In the 1950s and 1960s, the development of community within Anthroposophy, enabled many to speak to the Archangels and begin to understand the mission of different cultural groups and to ask for help in developing new ways of community building.

With the fall of the Berlin Wall in 1989, a further stage was reached, enabling mankind to speak to the Archai, the Spirits of Time and Personality. A new soul quality needed to be kindled to do this, and to enable humanity

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Creating a Mandala and ‘Graphic Vertebrae’

keep evolving our work without becoming a slave to our habitual artistic responses; how to ‘break out’ of ourselves and find fresh creative pathways?

By laying out all the work and comparing both the social vertebrae with the individual vertebrae, we were able to see some clear differences between the two exercises. There was a more fluidic element in the latter; more integration between the parts and the visible expression of one author, while the former expressed strong character, originality, surprise and something of a baroque playfulness.

Lesley Waite ably led the conversations during these three workshops and the focus of discussion flowed beautifully between the artistic experiences, the lectures and personal reflections.

I personally felt an uplifting gratitude to the participants for their willingness to undertake these not-so-easy exercises, with will, courage and enthusiasm. I found the creative end products illuminating and a testament to the effort of each individual.

Mark Geard and Lesley Waite

to move into the twenty-first century.

The Spirits of Personality had their humanity stage in the beginning, on old Saturn. In the prologue to St John’s Gospel we read “In the beginning was the Word...and the Word became flesh”, so the ‘I’ from the spiritual world became personal and incarnated.

Our personality becomes one-sided on earth, because we need to use this personality to speak in an individual way and make important life choices, guided by the Spirits of Time. By speaking to them we can transcend our personality and avoid becoming stuck in it. We can start to see our destiny as part of the destiny of our time, if we take hold of our personalities.

In Steiner’s lecture “Evolution and Involution and the Creation out of Nothingness” (Berlin 3rd May 1909), he talks about the “space between” or “nothingness”, a free and human space. There are three ways of taking hold of this space: heart thinking; aesthetic perception or movement; and moral deeds. These processes reflect in developments in the spiritual world. And, yes, they nourish the Spirits of Personality!

With the advent of the Michael’s rulership, Michael’s cosmic intelligence had already become available to humanity through science, in the previous Age of Gabriel; humanity took hold of the world of the senses. Michael wished to ensure that this cosmic intelligence should not remain stuck in the head of the human being, but would be taken over by the whole human being, and thus become integrated with the heart. Heart thinking allows human beings to work on their destinies in a new way, working creatively in their individual destiny. The four stages of heart thinking are explored in the ninth lecture of Macrocosm and Microcosm (Vienna - 29th March 1910).

Anthroposophy was defined by Rudolf Steiner as “becoming aware of one’s humanity”. So how can we remain strong and resilient in the face of the many global crises since the Fall of the Berlin Wall? Can we start to speak to all of the Hierarchies? In order to do this we need to create an inner connection with these Beings. Rudolf Steiner brought us the Foundation Stone Meditation, and showed us the three different gestures for relating to each of the three Hierarchies. Humanity needs to move towards the threshold to meet the third hierarchy; move around the threshold for the second hierarchy; and the spiritual world moves towards us from the first hierarchy.

In London, on 2 May 1913, Steiner gave a lecture on the second crucifixion of the Christ Being, now awaiting a resurrection in our consciousness. Can this be regarded as the culmination of Anthroposophy in the twentieth century? Or is it the turning point in our hearts, where a second resurrection can take place.

The world is unsustainable as it is; it needs to take a transcendent step. Can each of us find this turning point, the resurrection in our own souls?

Summarised by Denise Davies, who attended the London conference



Mystery Dramas
2010



Each morning of the Mystery Dramas performances immediately before the English Conference at the Goetheanum in August this year, Herbert Hagens gave an informative, and often humorous, overview of the play for the day to the English speakers of the audience. Here he shares some of his thoughts about the Mystery Dramas and these 2010 performances

Mystery Dramas Speak Even More To Us Today

by Herbert O. Hagens

At the end of July, 2010, one thousand people gathered at the Goetheanum in Dornach Switzerland for four days to witness a completely new production of Rudolf Steiner's four Mystery Dramas: new cast, new sets, new music and an enthusiastic younger audience! The performance occurred just shy of the 100th anniversary of the premier production of the first play in Munich, August 15, 1910.

Sitting through all four plays (over five hours each in length!) within a four-day period tested everyone's stamina and concentration: the event was by no means a matter of ordinary theatre entertainment! But for the first time, the speakers of English and French enjoyed the benefit of hearing the plays in translation via headsets.

The remodeled grand hall of the Goetheanum with the sculpted columns (stages in planetary evolution), the painted ceilings (cultural epochs), the coloured windows (initiation) and the musical interludes, composed by Elmar Lampson surrounded the audience with the appropriate 'cosmic' environment.

The house lights dimmed and the soft voices of children echoed from the back of the hall, singing:

The light of the sun is flooding the realms of space;
The song of birds resounds through fields of air;
The tender plants spring forth from Mother Earth
And human souls rise up with grateful hearts
To all the spirits of the world.

These are the words that sound at the beginning of *The Portal of Initiation*. The verse sets the meditative mood for all four Mystery Dramas.

In scene one of this first play, we meet a group of people who have just heard a talk on spiritual science by their teacher Benedictus. They share, one after the other, their reactions to the content of the lecture. Those who are familiar with Goethe's *Fairy Tale of the Green Snake and Beautiful Lily* will recognise Maria as the 'Lily,' Johannes Thomasius as the 'Youth,' and Professor Capesius and Dr. Strader as the two 'will-o'-the-wisps.'

One of the highpoints of this lengthy first scene occurs when the seeress, Theodora (the 'hawk'), has a vision of the Christ in the etheric. Rudolf Steiner had already introduced this teaching about the reappearance of Christ earlier in the same year (1910) and he chose to render this experience on stage. All of the characters feel deeply stirred within their souls, especially the artist Johannes. Steiner ingeniously transformed various scenes from the Goethe tale into 'happenings' within the soul of Johannes. Just as the 'Youth' dies and undergoes a kind of death and rebirth, so too does Johannes experience a similar transformation in his soul life. This is merely a preliminary stage of initiation; we see him taking a first step across the 'portal,' starting to awaken in realms of soul and spirit. Benedictus points to the heart of this process:

What flourishes for higher life
must bloom from death of lower being.

Rudolf Steiner taught that we wake up "to a higher consciousness in the encounter with the soul and spirit of

our fellowman. Man must become more to his fellowman than he used to be: he must become his awakener. People must come closer to one another than they used to do, each becoming an awakener of everyone he meets...Now it has become necessary to be awakened not just by nature but by the human beings with whom we are karmically connected and whom we want to seek." These remarks characterise the basic dynamic of Steiner's Mystery Dramas.

The second drama, *The Soul's Probation*, explores the karmic connections (and debts!) by taking us back to see previous incarnations in the Middle Ages. Maria, Johannes and Capesius undergo a retrospect into their lives in Central Europe on the eve of the demise of the Knights Templar. Being introduced to who you were in an earlier lifetime is not for the faint-hearted! All stages and trials of initiation require strength of soul and necessary preparation. Lapses, weaknesses or deviations open the doors to the ever powerful temptations of Lucifer and Ahriman. Both Johannes and Capesius end up under the influence of Lucifer. Maria manages to defeat Ahriman. She says to him: "You spoke to me with words of flattery intending to unloose my deepest self-conceit. Remembrance of this time (back in the Middle Ages) bestows on me the strength to make a stand against you" (scene 2).

The outcomes of the 'probation' are assessed in the temple scene at the end of the play. Maria has come to recognise and accept her karmic obligations to help Johannes and Capesius on their spiritual paths. But overcoming obstacles at one stage leads to even greater challenges at the next stage.

The Guardian of the Threshold penetrates even deeper into the soul lives of the characters. At the midpoint of the play, we find them standing before the Guardian of the Threshold himself. Other scenes also take place in Lucifer's and Ahriman's respective kingdoms. Here Johannes (called 'Thomasius' in the third play) comes to grips with his Double, who exclaims: "Know what I am...behold yourself in me." This is the command echoing from Delphi in ancient Greece: "Oh, man, know thou thyself!"

The final scene of the third play takes place within the temple of an occult brotherhood, where Benedictus presents his pupils, "who have had to take their paths through worlds of spirit and through their soul probations to this place." The duties of the temple brothers are ceremoniously transferred to the worthy pupils: Johannes, Capesius and Strader. Even Felicia, the story teller, and Felix, the mystic, are now admitted to the temple. The scene closes with the soul forces who dedicate themselves to fostering light-filled thinking, warmth of love and strengthened courage. The audience at the Goetheanum was treated to seeing the expanded use of eurythmy throughout these new productions.

On Sunday, August 1st, a national holiday in Switzerland, the crowd filed into the Great Hall to marvel at the fourth and final Mystery Drama, *The Soul's Probation*. There wasn't an empty seat to be found, even in the sweltering upper back rows.

The harmonious mood of the temple scene in *The Guardian of the Threshold* has vanished by the time of the fourth play. The first scene opens with the distressing news that the communal business enterprise is about to go bankrupt. How familiar this sounds in today's world! But the characters continue on their spiritual paths and struggle to overcome ever more hindrances, deceptions and errors. In Scene Three, Strader endures the terrifying experience of gazing into his own abyss and beholding the demons that rise up. Johannes continues to wrestle not only with his Ahrimanic Double but also with a being called the 'Spirit of his Youth,' a kind of unredeemed second Double created by Lucifer.

The fourth play offers amazing glimpses into the Sun and Saturn spheres in the spirit realm, through which we all journey between death and rebirth. This time we are led back into ancient Egypt, where Johannes and Maria witness the crucial moments of a failed initiation ritual. The two Egyptian temple scenes are truly the most dramatic in all the plays. They are designed to shed light on how the karmic knots started to form even back then and now need to be loosened through the trials of modern initiation.

The Soul's Awakening closes with the untimely death of the scientist Dr. Strader, the youngest actually of the four main characters. His previous incarnation as Simon the Jew in the Middle Ages and even as the Representative of the Fire Element in the Egyptian temple give insight into his existential philosophy and sense of isolation. The nurse, whom we recognise as the figure of the snake in the Goethe tale, served at Strader's bedside and reported on his final moments: "This gentle soul - except for seven years of rarest bliss, - passed through his earthly life in loneliness...his desire for deeds was love, indeed,...a love which seeks to show itself in life in many forms."

It may not be so easy to find a link between the opening children's song and the closing words of Benedictus at the end of the fourth play when he warns of the grave threat of the "fierce, dark Ahriman." But then we must remember that there were supposed to have been three more Mystery Dramas! Nevertheless, this did not keep the audience in Dornach from generating thunderous applause for the cast, drowning out the booming holiday fireworks down in the valley.

In June of 1919, Rudolf Steiner shared a rather despondent remark with his listeners in Stuttgart: "In Munich we staged our mysteries, whose basic content was understood by very few people. We produced these mysteries over the course of four years; a good number of people saw them. As far as the world is concerned, they may as well be in a coffin. They are no longer mentioned. They are forgotten. They were performed, but they passed over the audience like a pleasant sweet dream, the kind one forgets. These are things that need to be said, my dear friends."

The performances in the summer of 2010 clearly demonstrated that Steiner need not have worried. It seems that the plays speak even more to us today than perhaps to those who first saw them 100 years ago. How grateful we are to the Goetheanum, especially to the artistic director Gioia Falk and the stage director Christian Peter, for reinvigorating the Mystery Drama impulse that continues to inspire members and groups of the Anthroposophical Society in various places around the world.

Herbert O. Hagens lives in New Jersey, USA. He has made a study of the Mystery Dramas over many years and currently is the lecturer on these plays at the Anthroposophical Studies in English Program at the Goetheanum

Mystery D

An Amazing Gift

Almost twenty years ago, I read Rudolf Steiner's mystery dramas for the first time. Some years later, I helped backstage when some scenes were prepared for an annual conference. Thus, when a chance to experience all four Dramas with simultaneous English translation at the Goetheanum arose, my tickets were bought! So it was, that I and a group of New Zealanders went to Switzerland to experience the four Dramas on four consecutive days. Though excited to see the Dramas, I was concerned about sitting for hours on end, not to mention staying focused. Visions of some Wagnerian experience, that the European temperament seemed at home with, wafted through my imagination causing nervous anticipation.

Each day began for English speakers with a talk by Herbert Hagens. Many years ago, Hagens did his final project on the Mystery Dramas during his undergraduate studies. Immediately, he was able to dispel apprehension with his humour and insight. His years of living with the plays were put to service, preparing the audience for what they were about to experience.

The first stage of preparation being done, we were ready to enter the Great Hall. Sitting in the great hall was an experience and preparation in itself. Above are paintings depicting an initiate's view of the evolution of humanity; on each side are columns with planetary evolutions and the etched coloured glass windows, all together creating a powerful environment for the Dramas. Finally, the lights dim and from behind sounds forth music. Thus the arts begin to weave together and from 2pm until sometimes 11pm, we were lifted from our daily lives into another world.



The Great Hall

Much to my surprise, sitting was manageable, as each time I reached my limit, a scene with eurythmy would unfold and wash away any discomfort. Each day had four breaks, giving time to eat and stretch legs. The simultaneous English translation was a unique experience. Each session, we were given a head set to use. In a sound proof room at the back of the hall, a group of English speakers simultaneously spoke the Dramas throughout each performance. One became aware that the dramas would be a bit shorter in English as the speakers could easily get ahead of the actors. One could hear the activity to remain with what was happening on stage. How exciting a live event is!

By the end of the Dramas, life is somehow different. For me, the scenes with Lucifer and Ahriman left me with a greater picture of their activity that constantly weaves

Dramas Experiences

through our lives. The actors both on stage, or speaking from the sound-proof room, carried me utterly with the depth and spirit each had taken their part up with. It is no surprise that it took some two years to bring these Dramas together.

After all the Dramas were finished, I was fortunate to be given a tour of the wardrobe and have a closer look at the eurythmy costumes. Endless metres of hand dyed silk filled the cupboards. Each costume has been hand crafted and fitted. The visit served to make one more aware of the many people not seen on stage that make the final production possible.

Now the Mystery Dramas resound and echo within me as an amazing gift from all those that made it possible. Thank you.

Kimberle Haswell

From Attending to Experiencing

I am often so painfully aware, especially in my work as a psychiatrist, of what I don't see, what I can't perceive, with my physical sense organs and what, therefore, I have to conceptualise, to 'guess'.

The outer aspects of the patient I can see, like my fellow medical colleagues, but I am blindfolded, as it were, in trying to understand his or her inner world. I have studied many years for my specialisation into trying to understand the workings of the psyche and to assist my fellow human beings in their suffering. And yet my understanding can only deepen with the experiencing in my own life, my very own experiences, if I don't want to become a hollow vessel with 'cook-book' medical treatments, be they conventional, anthroposophical or otherwise.

A rich inner life can only develop on the basis of lived experiences in this physical sense world.

Like the wise man 'with one eye inward and one eye outward' we can then develop an inner perception, resulting in an inner knowing and gradually an inner experiencing of the soul-world and the spirit-world.

Rudolf Steiner's Mystery Dramas depict in an artistic-realistic way the world of soul and the world of spirit. 'Depict' indeed as, unlike a playwright writing a play, he tried to bring in physical sense-perceptible form what he perceived directly in the spiritual world.

The four Mystery Dramas trace the physical and karmic bonds and experiences with their inter-connectedness of a number of people through various incarnations from the Egyptian epoch up to the modern times of here and now. The circumstances, experiences and development of the individuals in the physical world are depicted as well as in the spiritual world, including in the realms of Lucifer and Ahriman.

Again, it is important to re-iterate that these scenes are not imaginary, but true depictions as Rudolf Steiner perceived them in the spiritual world.

It was in 1983 that I first saw the Mystery Dramas at the Goetheanum in Dornach. I attended them at the time. Now, 27 years later, and a bit further on the way in my own life, I experienced them. That was for me an enormous gift.

René de Monchy

Some Firsts and Some Lasting Impressions

This was my first visit to the Goetheanum. As it turned out, this trip was to provide a number of 'firsts' for me as each day unfolded its gifts of human encounters, new comprehensions, and opportunities for a wealth of new experiences.

I might be known to many as the one who puts the words together in each issue of *Sphere*, but trying to find fitting words that begin to express the scenes and events that took place in the Mystery Dramas on the Goetheanum stage - from the searching, often struggling characters in modern dress on the physical plane to the portrayal of the supersensible realms - is indeed a quest in itself.

Sitting in the Main Auditorium from early each afternoon until late into the evening, with a break for dinner, for four days in a row, was going to be a physical challenge I surmised before arriving on the Dornach hill, but I was wrong. The spiritual truths conveyed through the actors on the stage were complemented by the outstanding English translations we received through our headphones, and I was so much a part of what was revealing itself through the characters that sore or stiff parts of my body were just not a consideration.

Rudolf Steiner's words were taken and worked with deeply by the actors, and the translators, as they developed their relationships. This was added to with simple stage settings that came alive with lighting and colour, some

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**Michael Park
Rudolf Steiner
Kindergarten**

Early Childhood Trained Teacher required 2011

We are seeking an early childhood teacher for our Rudolf Steiner kindergartens. The ideal applicant would be artistic and creative, have good communication skills, and work well with colleagues and families. A background in Rudolf Steiner pedagogy and/or a willingness to teach and organise programmes in accordance with the special character of the school shall be a condition of employment. (tagged position).

For an application form, please contact admin@michaelpark.school.nz. Or submit your CV admin@michaelpark.school.nz

amazing costumes, carefully chosen music, and the scenes with eurythmy which have left lasting impressions.

Each scene of each of the four Mystery Dramas portrayed the secrets of karma and reincarnation and the mystery of the evolution of consciousness in such a pertinent way for 21st century souls that it was amazing to me to know that I was experiencing this 100 years, almost to the day, after the very first performance was given.

I had previously read the dramas, but experiencing Rudolf Steiner's four Mystery Dramas at the Goetheanum this year has opened windows of greater understanding of reincarnation and karma for me and an increased awareness of the 'challenge' and 'awakening' of the soul as portrayed through the plays. I am deeply grateful to all who made this possible.

Vee Noble

Thank You Dornach

Arriving in Dornach after the long flight from New Zealand is such a relief; it's so quiet and ordered. It was a beautiful summer's day - not too hot. Walking up the hill to the Goetheanum and then seeing this incredible building is awe inspiring. The gardens that surround it all exude peace and tranquillity with lovely little paths leading up to woods so different to our bush!

I was there for The Mystery Plays and the English Conference, so it was quite a long time to actually just be there, but it allows you to become part of Dornach's life.

The English lectures about the Mystery Play with Herbert Hagens were very helpful and guided us through the next four days. Although the plays were all performed in German, there was an English translation which was fantastic. It's an amazing experience to be there every day, sitting in the same seats, making this journey through the different lives of the characters. I became quite attached to some. I had seen the plays before, about 30 years ago, but I think I must have slept most of the time. Now, being that much older, I was pleasantly surprised at the concentration ability that was there.

The acting was very different this time. There wasn't so much of the 'sing song' that I've often experienced previously. It was very minimalist with regard to props and the clothes were now 21st Century. Lucifer was not raised up high the way I had seen before and somehow was not so scary or imposing. As I remember though, Ahriman and his hordes were frightening. The eurythmy was beautiful in these performances with the most marvellous range of colours appearing on the stage.

Then came the English Conference, with a host of different lectures every day and fantastic performances in the evening.

What I would like to comment on is that I found the Executive members are really up to date with what is going on in the world today, and are not floating six feet above the ground, which was a huge relief to me. We anthroposophists have an enormous responsibility towards the spiritual world and it's comforting to see all of these people applying Anthroposophy so seriously in the world today. This visit really strengthened my connection to Dornach and I realise more and more the importance of our support to the Goetheanum; for without it, it will not survive.

And so I came away fully inspired and strengthened for daily life. Thank you, Dornach.

Stella Hamilton-Baker

Entering into

by Vee Noble

Entering into the 21st Century Spiritually was the title of the third International English conference held at the Goetheanum this year; and it followed hard on the heels of my experience of Rudolf Steiner's four Mystery Dramas.

The mood around the Goetheanum was markedly different between the two events; primarily because there was a noticeable difference in numbers of people in the building, so everything seemed more peaceful around the conference and this, I think, allowed the English speakers to more easily connect with each other.

The six-day conference featured an incredible array of speakers, workshops, thematic groups, and some outstanding artistic presentations in the evenings. Each day began with a workshop of one's choice. I am not going to report on the workshops or thematic groups I took part in, except to say that I am exceedingly grateful to John Nixon (from Ireland), Jane and Terry Hipolito (from the USA) and Andrew Wolpert from England. They were inspiring, transformative, and equipped me with much that was not 'on board' previously. I know through speaking to others at this conference, each of the morning workshops and afternoon thematic groups offered new experiences and new knowledge for many.

There was a eurythmy performance, a concert and a Greek play in the evenings. I particularly enjoyed the evening with Ronald Koetzsch, who many New Zealanders have experienced on his visits to this country. Entitled "Anthropo-Who? A Humorous Evening", it gave us all the opportunity to laugh at ourselves.

The first lecturer was Executive member, Cornelius Pietzner, who spoke about *Reading the Signs of the Time: How Does the Spiritual Seeker Stand in the Crises of Today?* He began with the words, "It's a crime to waste a crisis!" It provided a deeper challenge to us to come closer to the true meaning of the crisis. In the Michael Age, "souls want to feel connected" but partly due to man-made crises - there are more than 100 armed conflicts in the world at present - and increased technology means, we are each connected to the world in a different way in the last ten years. Those connections need to be rebuilt consciously.

Cornelius referred to some of the crises we had experienced in recent years. He spoke of the pulling down of the Berlin Wall in 1989 which had political reasoning behind it; 12 years later in 2001, the destruction of the Twin Towers was a clash of world views on religion - a spiritual cultural event; and this year, in 2010, the disastrously destructive oil spill in the gulf had resulted out of economic reasons. The way through these, and other, crises he suggested was to look for the spiritual lawfulness behind every phenomenon by strengthening the soul/spiritual view; develop thinking that is free from the head and impregnated with feeling - heart thinking; and to connect ourselves with the Christ Being

Other conference lectures were *Freedom and Initiative: How Can the Individual Human Being Make a Difference in Today's World?* Torin Finser; *The Experience of the Threshold and the Spiritual Tasks of*

the 21st Century Spiritually



our Time, Sergei Prokofieff; *A Key to a Transformative Life*, Nick Thomas; *The Confrontation with Forces of Destruction*, Michaela Glockler; *Meditation: Individual Efforts, Cosmic Effects*, Gertrude Reif Hughes; *The Mystery Dramas - A Revelation of the Laws of Karma and Reincarnation*, Adrian Locher.

New Zealand's Sue Simpson spoke on the last full day of the conference about *The Path of Anthroposophy Today*. The end is where we start and every end has a beginning. "There are as many paths as people in this room," said Sue, "for each path is unique to the individual. As each person walks their journey they are constantly challenged to work with others. Rather than polarising we can realise the strength in the other. I awake to myself in recognising the other standing before me. I can experience what you

give me, it enables me to speak." Sue spoke to the unexpected we will meet on the journey; the challenge to cross a threshold, to face something new and walk the path that may appear slippery and dangerous. She related this to her time in Russia and, in this context, her experience of entering a new country as a threshold crossing - providing moments of discovery or an original idea that we can take further. Life is full of opportunities to move out of our comfort zone and experience something new, she reminded us.

Sue also spoke about the year 1989, complementing Cornelius Pietzner's talk, when she had experienced in Europe forest of trees dying and how her experience of eurythmy performances left her with a sense of depleted etheric forces in the movement. Sometime after 2000, she experienced a change, "it is as though a door opened and there is again an opportunity to be creative and bring initiative if we awaken to the opportunities."

She closed with a verse from *Little Gidding* by T.S. Eliot:

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.

The daily lectures concluded with Virginia Sease speaking to her experience of the conference theme being

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Periphery-Initiated Meeting

by Vee Noble

The centre acknowledging the periphery and the periphery working with the centre has been a theme in the Society this year. Members of the General Anthroposophical Society may acknowledge and support the work carried out at the Goetheanum, but it is also imperative that the impulses of the periphery are perceived by the centre.

A periphery-initiated impulse for more meetings in English at the Goetheanum came to fruition this year with the first Class Holders' meeting in English.

It was in mid 2009 that I received an invitation to attend the annual Class Holders' meeting at the Goetheanum, and I was filled with an enthusiasm to participate as a new Class Holder. But I quickly learnt that the whole proceedings would be in the German language only, which is not my native tongue, and, unlike many anthroposophists, my path has not been to learn another language. In fact, I am rather fond of the one I use and have spent most of my life studying English and working with the richness of the words that make up the language. I also feel quite sure that English, as the language of the Consciousness Soul, will have an increasing role in the future of Anthroposophy and the School of Spiritual Science. I was told that a 'whisper translation' could happen at the meeting, but that seemed most unsatisfactory to me, particularly as my hearing is not as acute as it was 40 years ago.

I decided to communicate with Virginia Sease to ask the question, "Why, when over 400 million people use the English vocabulary as their mother tongue and a further 700 million speak English as a second language, is there so little available to the English speaker at the Goetheanum? And why, at the very least, can there not be an earphone translation available for all meetings like

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Entering into the 21st Century Spiritually

addressed in each of the lectures given by the speakers at the conference. She spoke on Rudolf Steiner's *Indications: How does the Christ Impulse Work Today?* And gave a picture, amongst many other things, of that fact that religion had been founded on the fact that Christ was exclusive, but the Christ Impulse was for each human being. She put the question: how can we accept the Christ Impulse in our thinking? and then gave a threefold answer: experience in nature the forces of growth and development; recognise the uniqueness of each human being; and be aware of transformation and development.

This short article about the Third International English Conference cannot begin to do justice to this event - the thought-promoting lectures, the conversations and ideas shared in the various human encounters, the knowledge shared in workshops and afternoon groups and the evening performances. One over-riding thought sits with me still; the value of diversity - different paths and different streams - working to experience Anthroposophy as the truth, the way and a new life ... a new life which is the emergence of new human community.

Vee Noble lives in Auckland, where she edits Sphere and administers the Society's website

this? Virginia was most sympathetic and spoke of some of the logistical problems and, of course, the needs of other languages too, but that she would attempt to arrange something for Class Holders. We had two conversations, the outcome of which was a Class Holders' meeting for English speakers during the third International English Conference this year. Class Holders from around the world - Canada, USA, England, Ireland, Australia and two from New Zealand, Sue Simpson and myself - attended the meeting.

Virginia Sease opened the meeting acknowledging that this was the first time that a meeting of English-speaking Class Holders had taken place at the Goetheanum. She went on to share the picture of members "streaming into" the School of Spiritual Science, mainly in the 40-60 age group. Their pathways were, of course, individual but many came through their children, and their impulse to find the right school for them - a Waldorf/Rudolf Steiner school - was often a karmic signal; others found their way to the Christian Community went on to join the Society and then the School of Spiritual Science. As with the Anthroposophical Society itself, there are very few members in their 20s and 30s joining the First Class.

It seems that some members of the Society have lived with the miscomprehension that they have to wait to be invited to make an application to join the School of Spiritual Science. Virginia Sease told of one octogenarian gentleman living in Dornach who had been a member of the Society for many years, and had waited, wondering why he seemed unworthy, to be invited into the School. Joining the School of Spiritual Science is not a case of being invited; it is an individual's recognition that they wish to stand in the world for Anthroposophy. There seem to be a number of 'myths' like this surrounding the School of Spiritual Science and the time has come when it should be openly spoken about within the Society. I feel certain that the New Zealand Society's annual conference in Hawke's Bay in October will have dispelled many myths around the School of Spiritual Science.

This was a lively meeting where what is living in the different countries and in some instances in the different groups was shared. There was discussion around free rendering of the Lessons, the threshold experiences that Class members can have, the various dimensions and other qualities of a Class Lesson, and the growing trend of Class members who desire to work together outside of the regular Class Lessons. Philip Martin, from England, spoke of the new printing of the Class texts that has been organised by the Anthroposophical Society in Great Britain and will be available shortly. Class members who would like to purchase these texts should contact their local Class Holder.

This was not a full conference or even a long meeting but it was the inaugural meeting of English-speaking Class Holders at the Goetheanum, and it is my sincere wish that it is the first of many that will continue to grow in frequency and numbers.

And to conclude ... please if you would like to have a discussion about the School of Spiritual Science, contact your local Class Holder ... don't wait to be invited!

Vee Noble is a Class Holder in Auckland

Studying Anthroposophy at the Goetheanum

by Edda Nehmiz

Each year in September, people of all ages come to Dornach to take up a year of studying Anthroposophy at the Goetheanum. This year, students from 28 different countries have come to study in one of the courses offered by the Goetheanum.

It was in 2001 that Virginia Sease, a member of the executive council at the Goetheanum, started a course for English-speaking people in addition to the Anthroposophical Studies in German course, and since that time, it has been taken up by many participants.

This year, a Reunion Party was held in August and all students who had ever attended the Anthroposophical Studies in English course were invited. Many of those people came and joined together in an afternoon and evening filled with experiences and memories. The people who met each other on one of the courses seem to have an active network and most are still in contact so it was very wonderful to hear the news that had been gathered from nearly everybody who had ever attended the program. It was quite moving to hear from individuals how life transforming and important their time at the Goetheanum was for them.

We managed to remember everybody.

The Anthroposophical Studies in English offer a variety of different subjects. In the morning, the course starts with a study of the basic books by Rudolf Steiner: *Theosophy* in the autumn term, *Knowledge of the Higher Worlds*, outlining the capacities that lie dormant within each of us by which we can gain insights into the higher worlds, in the winter term, and *An Outline of Esoteric Science* in the spring term. This is followed by artistic courses including Speech Formation (with Sylvia Baur and Sophia Walsh), Drawing and Painting (with Esther Gerster) as well as Individual Study Time.

The afternoons are also balanced between approaching Anthroposophy through thought activity or through art. So the day always ends with an artistic activity like Singing (with Astrid Prokofieff), Eurythmy (with Bevis Stevens), Clay Modelling (with Thorwald Thiersch) after the Afternoon Lectures.

We are very thankful to all the lecturers who contribute the fruits of their research and studies in their field of expertise in these Afternoon Lectures to the students and guests. Just to give a taste of these lectures and an idea of what one has the possibility to dive into by listening, here are the themes:

- From Theosophy to Anthroposophy, Virginia Sease
- The Language of Form and Colour in the Goetheanum, Esther Gerster
- Rudolf Steiner's Medical Impulse, Seija Zimmermann
- Rudolf Steiner's Four Mystery Dramas, Herbert O. Hagens
- The Goetheanum in Context of Its Surrounding Buildings, Hans Hasler
- The Medieval School of Chartres, Virginia Sease
- The Oberufer Christmas Plays, Virginia Sease
- Hygienic Eurythmy, Jeanne Winstanley
- The Quality of Money, Paul Mackay
- Education as an Art, Astrid Schmitt-Stegmann
- Light and Colour: A Goetheanistic Approach, Johannes Kuhl
- Rudolf Steiner's Carved Group, Caroline Chanter
- Developing a Culture for the Transition from Life to Death, Päivi Lappalainen
- Geometric Drawing, Oliver Conradt
- Johann Wolfgang von Goethe and Rudolf Steiner, Douglas Miller

- Special Paintings in Florence, Italy, Virginia Sease
- The Significance of the Parsifal Legend, Thomas Didden
- Living and Working with People with Special Needs, Cornelius Pietzner
- Experiencing the Art of Florence, Italy, Thorwald Thiersch
- Rudolf Steiner's Christology, Philip Martyn
- Pre-Christian Mysteries and the Mystery of Golgotha, Virginia Sease
- The Founding of the Anthroposophical Society at the Christmas Conference 1923/24, Sergej Prokofieff
- Rudolf Steiner's Meditations and Mantras, Virginia Sease

Another important highlight in the programme is the special excursions to places nearby and not so nearby. Students who are not from central Europe, in particular, have the chance to experience something of Europe's rich culture and past - like Chartres Cathedral, the art of Florence in Italy, and in Weimar, Germany.

Two years ago, a new development took place in the programme. We were in the process of establishing a second year of Anthroposophical Studies for the German-speaking students, because some wanted to continue and deepen their studies. Then some of the English speaking students got to hear about these ideas and said, "We also want to come back after the summer and continue with our studies for a second year!" So, since that time, there has been a second year of Anthroposophical Studies in both English and German languages.

The structure of the second year is different from the first year as the main focus is on an individual study project. But the day also starts with a study of one of the basic books by Rudolf Steiner which is led by Oliver Conradt, Leader of the Section for Mathematics and Astronomy at the Goetheanum. This year, both courses, German and English, focussed on *The Threshold to the Spiritual World and A Road to Self Knowledge*. The artistic courses and the afternoon lectures are also open to all students. The second year programme is not just open for people who have attended the Anthroposophical Studies in English; it is open to everybody who has worked with and studied Rudolf Steiner's basic books, is acquainted with Anthroposophy, and has an anthroposophical project they wish to undertake.

Visitors to the Goetheanum between February and June could also be interested in the Saturday Seminars that are held once a month. These one-day seminars cover a wide spectrum of different themes, presented by experts in their fields, and accompanied by artistic courses. Dates and themes are to be found at the Goetheanum homepage www.goetheanum.org

The Saturday Seminars as well as the Afternoon Lectures are open to everybody.

Here is some general information about studying at the Goetheanum:

The tuition fees are CHF 3000 per year, to be paid in instalments each semester/ term. The special excursions are not included in this fee but a Student Pass is included, allowing attendance at most of the conferences for a special price, and the stage performances are usually free. Anyone contemplating studying at the Goetheanum may like to have an idea of the living costs in Switzerland: one needs at least CHF 1000 per month for a very basic lifestyle in Switzerland.

Edda Nehmiz is the Co-ordinator for the Anthroposophical Studies in English at the Goetheanum

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What's Growing in the Young People in Aotearoa?

by Rosa Henderson

The youth movement in New Zealand is a diverse and lively group of people - it is like an orchard of fruit trees, growing wild and organically all over the side of beautiful, green sunny slopes, sky above, earth below. Some are apple trees, some cherries or pears, some bearing the fruit of initiative, some in their young stages, all searching for life's calling, and all with strong individuality. Some take their nutrition from Anthroposophy, some from Ayurvedic knowledge, Buddhism, Theosophy, or career path or some practical experience. Some call for strong support and a community network, some for exploring the world, others for knowledge; each has specific gifts for the world and for



humanity. How do we recognise these individuals, their needs, their gifts and their striving, and work to support each in a way that is relevant?

A number of projects have come about this year in this youth network within New Zealand, and through young kiwis working overseas. One way we have worked with the task of supporting individuals has been to ask the question, "How do we create places and spaces to meet our spiritual colleagues?" Because of the transient nature of this ever-changing group, we have worked hard to create online places to connect into, from wherever we are in the world. This has meant that we now not only have the YouthSection page on the Anthroposophical Society's website (www.anthroposophy.org.nz/node/89), but also have our own site for the annual Summer Gathering event (www.summergathering.co.nz), a forum space with events and photos (www.our-future.ning.com), and a group on



Facebook (future-initiative creators Aotearoa). Some of us have met regularly in Wellington with potluck dinners, to have good food, conversation and create warmed, open spaces. A study group also meets in Auckland every week.

One need that has become very apparent both here, but more especially in Europe, is the need for a new form of adult education. Seven people recently made a commitment to try to work on a new form for themselves, supported by the others. They are committed to a one year course where each decides their own material, mentors, action and intentions for their learning. I am part of this group with two other New Zealanders, Silvia and Tania Zuur and Katie Dobbs, John Stublely and Gosia Winter (three Australians). Other kiwis doing similar work in New Zealand are Dirk Steiner in Auckland and Bradley Rose in Wellington.

Another initiative that is gaining momentum is the idea of Santiago de Marco to create a international conference for young people to meet in New Zealand and travel through the country to create 'hope and trust for the future'. Proposed for 2012 this event plans to visit communities, projects, and councils throughout the country.

The YouthSection itself has a large body of interested and motivated young people around it and it is trying to be a platform where these people and their initiatives can come to fruition. This platform was previously held by Heloise Valdivia for four years and currently by myself. It is almost three years since I took on this position, and I would like to create a retrospective of all that has happened in that time to celebrate the initiatives, individuals and life experiences that have been made possible. This will take the form of a small magazine, and will hopefully be ready for the January event.

This is just a taste of things going on; there are more, including a road trip from Auckland to the Dunedin Gathering, ideas for publication, free workshops and much more.

The main work that we are doing at the moment is to create conferences/meet ups where we can bring in themes, workshops, collaboration and work on initiatives. To understand and look at the overall impulses that have been emerging in the last year.

The Summer Gathering 2011, from 17-23 January, will take place for the first time in the South Island in Dunedin. Sculpting our Future is the title. We will be asking which is my land? What is my language and culture? What role do they play in defining who I am, what challenges do I face and how do I act? How can we initiate meaningful action, and lead a life which resonates with who we are? We will explore, reflect and live this and many other questions, On the Saturday, we will then put our theory



into practice, going out into the wider community and beautifying with different creative impulses. Then we will bring the community to us! We are going to stage a festival of language and culture, with food, music, speech and song.

This coming year is going to a challenging one, but one we hope will see an influx of new energy and leadership. I will step down from facilitating the YouthSection in January, to further develop myself, train and collaborate in anthroposophical centres in other countries. The youth network and movement will evolve and grow as it must, listening and responding to the needs and questions of young people.

Rosa Henderson is currently steering the YouthSection in New Zealand



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Goetheanum Meditation Initiative Meeting

by Mark Geard

At the beginning of July, I was part of an international group of 82 members of the First Class of the School of Spiritual Science who had been invited to Järna in Sweden for a Meditation initiative meeting, aimed at strengthening and deepening meditative practice within the Anthroposophical Society. It was the first of three working meetings that will take place over a 12 month period.

The two purposes of these gatherings are:

To share work with one another so that each person can better support anthroposophical meditative striving.

To read the outer and inner signs of our times so that the group can respond collaboratively to the questions and needs of our age out of a common experience with meditation.

These three gatherings are seen as a single organic arc of work. They will create an opportunity for those attending to share methods and means centred on the spread of meditative practice.

The Initiative arose in 2007, out of a perceived need by several members with long experience of meditative practice, to make the distinctive and crucial contribution of Anthroposophy to meditative life more visible and coherent to all fields of life.

This Initiative group was expanded in 2008 when a core working group of 12 members came together. These members are:

Ron Dunselman, Bodo von Plato, Arthur Zajonc, Ursula Flatters, Gertrude Hughes, Carina Schmid, Robin Schmidt, Wolfgang Tomaschitz, Troels Ussing, Rudy Vandercruyse, Elizabeth Wirsching and Heinz Zimmermann

This group set themselves the task of creating a plan to make visible the existing meditative initiatives within the society, and also, with the help of others with suitable experience, to offer a series of workshops designed to assist in the development and deepening of meditation and in the setting up of courses on meditation in various regions and in a variety of fields. The working group has also established a website which is still in a rudimentary form but which will be developed and expanded in the near future (www.meditation.goetheanum.org)

In New Zealand, we already have had Arthur Zajonc give a course in May at Tauhara which was attended by about 50 members. So the renewal of meditative work as a visible activity amongst our membership has been seeded in a very positive manner.

In Järna, the principle objectives of the gathering were to spend time getting to know one another and in developing an appreciation for the diverse ways in which members have worked in support of anthroposophical meditative life, and the formation of working groups to determine the areas of interest and concerns of those attending. The eight groups that were formed were a distillation of a far larger selection, many of which had overlaps of common elements allowing a conflation into the final eight. The general headings of these groups were: Working with the Foundation Stone Meditation Bridge building and leadership

Action research into the sphere of life (etheric in plants eurythmy)

Meditation in daily life

Meditation and the arts

Public meditation courses

Meditation and healthy consciousness

Anthroposophical Society/First Class

These broad headings simply provided departure points for further focus and for the defining of group tasks and objectives over the three gatherings.

Each day began with eurythmy of the zodiac and planets, performed on the large stage of the Kulturehusse by a small group of highly experienced eurythmists. This was followed by a free rendering of the 11th Class lesson which will also be the focus for the next meeting in November. The remainder of the day was divided into group work and time for individual meetings for those with professional and/or private common interests that arise out of this initiative.

Each of the groups has distilled aims and objectives for the continuation of their work at the second meeting to be held at the Goetheanum. The third meeting will have as its main focus: action. The aim is to 'integrate our perceptions, understandings, and responses into social contexts' so that, 'particular initiatives might arise that can establish a relationship to the Anthroposophical Society or its associated institutions'.

On the Saturday evening, Arthur Zajonc gave a heartfelt lecture 'The Signs of Our Times and Meditation' where he spoke of the concern felt by many members regarding the future of the Society and whether it will survive. Questions arise as to how can we meet the needs of the times? How can we be contemporary? How can we bring meditation to our professions? We need to work out of the same source as did Rudolf Steiner. He likened Rudolf Steiner to a great tree whose roots provide nourishment to thousands of individuals. He may no longer be here but the source of his knowledge is. He then spoke of his own biography and how he found Anthroposophy through a fortuitous meeting with his university lecturer, the anthroposophist Ernst Katz. He spoke of how, through quantum physics, he learned that everything exists through relationships and that it is through the comparisons and contrasts of these relationships that an essence can be revealed. This is true of friendships too, where so much can come to fruition that would not be possible were one to live in isolation and how extraordinary it is that people with such totally different interests in life can come together in friendship. He gave as an example, a deep friendship he has with a person who has come from a highly cultured background and has refined tastes, whilst his own, in his early life was quite the opposite; a love of engines and mechanical

objects. He described his laboratory as being a dead environment full of mechanistic objects - such a far cry from poetry and the arts. How is it that each finds such a joy in the other's company when such differing biographies have shaped each individual? How such possibilities arise for seeing ourselves in a new way through our friendships and how these friendships are so often the agent of our inner transformation. Once he ran a workshop on meditation, and asked those attending why they had come. One said because of research, and twenty nine said because they were suffering. Through our relationships we must learn to truly meet the 'other', and in this process develop the capacity, in an unsentimental way, to love one another. He also spoke of the importance of working deeply into our own biographies and finding the themes and questions that live therein.

My personal experiences:

Each person attending the conference was asked to supply biographical details and to outline their particular area of concern or key questions relating to meditative practice. The following are the issues I submitted to the organising group:

- How can we effectively apply the fruits of our meditative work into our social constellations and chosen professions?
- How can meditation provide a means of personal orientation amidst the social chaos and moral dilemmas of modern civilisation?
- What are the key challenges and coping strategies in meditative practice faced with the growth of virtual realities and the impact on the soul from technological phenomena?
- How to further develop methods so as to deepen our sense experiences so that we develop trusted organs of perception as a foundation for spiritual growth and research?
- How can meditation enhance artistic creative processes?

Each of the participants submissions, along with their biographical details were published in a ring binder which was extremely helpful in quickly identifying those who held similar concerns or those working in areas of mutual interest. In my particular case, I was able to find and arrange meetings with a number of individuals working in the arts and in allied fields. Out of these contacts, a group was formed of artists who wished to be considered one of the eight working groups. This group is small in number - there are just five of us - two sculptors, a clown, a eurythmist and a designer/painter. We all have experience in adult education. We began by sharing our biographies to become more familiar with each other which then led to discussions about what we wanted to do together as a group that would usefully serve the aims of the conference and our meditative striving. We decided to each introduce an exercise that would heighten our perception and/or lead to a meditative experience.

Although we had limited time available to us, we worked together on the seven colours, firstly moving them in eurythmy and then carrying these experiences through

to meditative exercises. We also worked with geometric forms created by the placement of small stones. By moving the stones in certain sequences, we discovered how our imaginative picturing can experience forms that were not actually physically visible. Another exercise was where we heightened our capacities for observation by drawing a partner's face without looking at our drawing through the process. One experiences a totally different relationship to form, space and detail through this uncomfortable method. After looking at our results, we then turned our attention inward to observe what would arise out of the imagination of the face. Another activity was where we were guided by one of our group through a massage with 'the intent to experience and observe the intimate meeting of the other through touch'.

One group member summed up this work: "... we used the conscious observation of outer artistic experiences to awaken a sensitivity for the more subtle inner experiences. We used conversation to further observe and abstract the experiences. Another member spoke of how this work gave us 'border experiences' - a play between interior and exterior spaces."

Although this group work was fairly spontaneous and restricted by limited time, we all felt that we had begun something very useful and this has led to us setting tasks for the next meeting. We have reading research to undertake and have listed questions we wish to address. We will also each be designing more 'border experiences' to work with when we next meet. The content of the 11th lesson will also be a continuing focus and point of reference within our group work.

I certainly felt a yearning and commitment for the renewal of the Society and its work within those I met and spoke with at the conference. We must see this renewal not necessarily as a linear process but more as a vertical one, from the spirit directly into the physical, drawing from the source that Rudolf Steiner drew from - through meditative work into physical deed. Our meditative work and its fruits need to become more visible in the world and I feel there is a genuine will to bring this about.

When I first joined the Anthroposophical Society many years ago, I was looking for people I could share spiritual striving with. I was looking for personal guidance through the labyrinth of meditative practice. I was astonished to find few who would openly discuss this aspect of Anthroposophy and even fewer who would give advice, other than to be told to do the six basic exercises. There now seems to be a wind of change; a fresh breeze blowing where so much has opened up allowing new buds to break through. I was impressed at the depth of talent and experience gathered together at this conference and it brought home to me that this is but a cross section of the worldwide membership. We have the capacity as active anthroposophists to rise to the enormous social and environmental challenges we face, both globally and on a personal scale, due to the spiritual fruits given to us by Rudolf Steiner. Daunting as they seem, the issues we face today are certainly within the capacities of the striving human spirit. But we must strive!

Mark Geard is a Wellington-based artist and designer

Glen Saunders has been on the Prometheus board since February 2007 and is now its Executive Chair, working closely with Sue Cooper, its new Chief Executive Officer. Glen has had a long involvement with social banking before he moved to New Zealand in 2002. This included many years as a managing director of Triodos Bank in the UK and the Netherlands. Triodos is a significant investor in Prometheus. Here he describes something of the historical and spiritual background to Prometheus and its plans and prospects for the future.

Prometheus - Past, Present and Future

Organisations are themselves personalities over and beyond those who happen to people them at any one time. Like any group, their distinctive personality finds its anchor in an archangel who is drawn to its identity and its real will and intentions. Organisations can reincarnate frequently. Rudolf Steiner once said that no organisation should live beyond three score years and ten - 70 years. When you look at the life of many over time, you can see they have a Lazarus quality, dying and resurrecting. The single organisation has been, oftentimes, many organisations whether the name changes or not. But it does raise the question of what it is in an organisation which lives on past its founders, and then those who carry it on, and then those who try to take it into its future.

Prometheus is now just over 25 years old. In human terms, that's still rather young, its adolescence only just past. Legally, it's been a foundation then a credit union and is now a finance company, each transformation involving huge organisational cost as it tried to adapt to the changing forms needed to pursue its fundamental mission in New Zealand. My hope is that one day it will be a full bank but the legal hurdles for that are very high here.

I think Prometheus is and always has been more than just a savings and lending business. Like the many other anthroposophical banks - which have been Prometheus's colleague institutions, GLS Gemeinschaftsbank, Triodos Bank, Merkur, Freie Gemeinschaftsbank, and others - its fundamental task has been much deeper: to work with money in a way which helped awaken our naturally sleepiness when we use it. This rested on in part an understanding of the threefold nature of money but also on insights into what happens when we 'transact' through money. For example, for many, when opening a savings account, this is just about security, convenience and return. Those are indeed important but it's also about having insight into where your money then works on your behalf and what activities provide your return. Today, these ideas are much better understood, and have even become quite fashionable. When Prometheus started, they were new and radical.

After some stormy early years, Prometheus has had a very secure time - a tribute to Ton van der Meer's stewardship over many years, and his careful management of its various transformations. Ton is one of the two personalities who have guided Prometheus. The first was Mike Kalaugher who had the courage to start something with idealism and aspirations for how money might work from a more spiritual standpoint. Then Ton, who joined just over 20 years ago, managed Prometheus through a very tenuous time in its early years, and then built its solid foundations over a decade and a half. He also established some important relationships making, for example, Prometheus the government's preferred provider for its solar water heating programme. As a result, Prometheus has shown itself more than strong enough to withstand the challenges of the last few years. Others who have tried to run a banking organisation will know how hard this can be, and we have all seen a crop of badly-run finance companies failing in New Zealand over the last few years.

I think that Mike brought ambition and idealism to Prometheus; and I think Ton brought it security. Both are essential to a banking organisation which seeks to change things.

Looking at our sister banks overseas, one stands out as being close to Prometheus's situation. Merkur is based in Denmark, a small country like ours, with just over 5 million people (we're just over 4 million), with an income per head of population of about 25% more than us, and which

started a year before Prometheus, but also faced some very difficult challenges in its early years. Merkur is now a significant institution in Denmark and a leading social bank globally - a founding partner of the Global Alliance of Banking on Value - and about 20 times the size of Prometheus. They are now similar to our TSB Bank or Southland Building Society and you could live your entire financial life using Merkur and its services. That shows what might have happened here but the conditions locally have not been so helpful. Nevertheless, this is changing and shows what might still happen. Both New Zealand and Australia have lagged behind these developments in continental Europe, the UK and the US. It now seems that this will change.

Another of our sister banks is Triodos Bank, a big investor in Prometheus, and one of the leading European social banks. The Financial Times voted it Global Sustainable Bank of the Year in 2009. It's now seeing a huge surge in those using it over other European banks as customers look for something based on real values. Triodos has proven its model of how banking might work. We need this here. It's a mystery to me why kiwis - a practical and socially-oriented people - have not embraced social enterprise and social investment more. I am hoping that will change and am supporting Sue Cooper, our new CEO, in developing a more proactive Prometheus.

So, what's ahead? In addition to our usual savings and lending services, Prometheus has started two new initiatives. The first is the Prometheus Gift Trust, a donor-advised giving service. This was the core of what the Rudolf Steiner Foundation pioneered in the USA. Others have also taken this up and it is now a billion dollar activity. It's a gift money service - as distinct from a loan money service - helping people to give money more consciously. That relates to Prometheus's deeper task in raising consciousness in how money can be used, to use money as the spirit realised. You can do that with all three types of money - gift, purchase and the loan money which has been our bread and butter for many years. We already have \$3million active in this and think many more will take it up over the next few years.

Secondly, we've been active in promoting the idea of social lending in New Zealand. This has struck a strong chord with some of the big foundations and trusts and a number are now taking this up and looking to add loans and investment to their grant and donation giving services. They are turning to Prometheus to manage it for them. We think our combination of social orientation and lending and investment expertise provides a compelling case, just as it has with our sister anthroposophical institutions overseas.

So, Prometheus is a secure and growing finance company - in reality, a type of bank - working with loan

money. We're now helping trusts and foundations to work with loan money. And we're adding gift money services to all this as well. We see ourselves as an entrepreneurial social money service for all of New Zealand, just as our colleagues have been overseas. Other services are in our active pipeline.

We've been through a difficult couple of years. The larger financial crisis affects everyone but we have managed this carefully and we seem to have come through well. We had a difficult transition when Ton van der Meer stepped back from the leading role. Roy Boonen came in to replace him as CEO with great enthusiasm but, for personal family reasons, had to step back. Sue Cooper, who has 30 years of experience in banking in the UK and 11 of those in our sister Triodos Bank, has now stepped up to take on the leadership role. I recruited Sue into Triodos over a decade ago. Not all mainstream bankers get what social banking is about but she 'got it' straight away. She brought her considerable expertise to Triodos and is doing the same for Prometheus now.

Our sort of banking - whether loan, gift or purchase - is about bringing a spiritual impulse into those opportunities which present themselves, about bringing the spiritual into moving money but in a completely practical way. The fundamental insights which Rudolf Steiner brought to this are more relevant now than ever. All this is about finding the right balance between the original vision for Prometheus, as a leading provider of social finance many years ago, and coupling this with the careful stewardship which Ton exercised. An anthroposophical banking initiative has to embrace both. We're very grateful for the considerable support we've experienced from our customers and the wider anthroposophical community over the years. Key for us now is to reach the wider New Zealand community. People are hungry for banking on values, and it'll be your support which will help us deliver something distinctive in the years to come.

Glen Saunders lives in Diamond Harbour near Christchurch and recently took up the position of Treasurer of the Society in New Zealand

Josien de Vries and Rinke Visser Visiting New Zealand Again

Following their successful tour earlier this year, Josien and Rinke have advised that they will visit Australia and New Zealand again early in 2011. Dates for your diaries are:

Sydney	18 - 21 February
Christchurch	25 - 28 February
Hawke's Bay	18 - 20 March
Auckland	25 - 28 March

They will both offer workshops, individual consultations, and evening lectures. Details will be available nearer the time but for earlier information, please email miracompanions@xtra.co.nz.

Josien and Rinke live with a deep awareness of the challenges of our time and are committed to helping people step into their own destiny.

Their theme around the Triptychon process this time will be: Are you living up to your full potential? Are you conscious of your values for the 21st century? Are you ready to take the next step on your way to self knowledge?



A Triptychon

Josien writes of the Triptychon:

Pablo Picasso once said that his paintings are forced upon him: "I do not seek, I just find what is to come on the canvas" And so it is with the triptych or - as ancient Greek has it - Triptychon. Those who work with it, experience over and over again that the Triptychon gradually reveals itself underway. But what is it? What are we talking about? Is it a method to express essences that cannot be grasped in only one or two images? Certainly! Is it a specific methodology for biographical research through which one can talk with people about important life experiences? Absolutely!

But besides the above, as the professionals - or rather the artists - who work with triptychs know: we are dealing

with a Being. And this being responds to our dignity and skills and can become willing to grant us access to the world of wisdom behind those images. So is the Triptychon a gateway? Maybe that is the best description so far: The Triptychon as the 'icon screen' of one's own temple. An ornate wall between the 'public space' of one's own life story and the sacred sanctuary of one's biography, where the basic life questions are both very personal as well as common to all humanity.

These two explorers in the spirit will open the way into that sacred space, into the realm of the untapped riches awaiting each individual who seeks to find what is written on their canvas.

Elaine Beadle

The Storyteller in the Community

To be held on the Kapiti Coast with Ashley Ramsden and Sue Hollingsworth from the International School of Storytelling based at Emerson College in the UK.

- Five week fulltime course starting February 6th 2011 (Limited places available)
- Four evening workshops (7.30pm to 9.30pm) on successive Wednesdays from 9th February to 2nd March 2011
Venue: Te Ra Waldorf School, Raumati South
 - Sue offers a series for women, called 'Out of the Ashes' on the theme of Wonder Tales
 - Ashley offers a series called 'Storytelling - Begin It Now!'
- Friday evening public performances to be held at St. Peter's Hall in Paekakariki.
Fridays from February 11th to March 11th 2011

Further details and information available from:
Judy and John Frost-Evans: Tell a Tale Workshops
j.frostevans@xtra.co.nz Tel: 04 239 8346

HEALING WATER™

by *Iain Trousdell*

In the last few years, the Healing Water™ initiative has grown out of the Flowform® work, in order to more actively help water support life, and to address a profound lack of awareness about energetic water quality. This is the next phase of an endeavour that goes back to Rudolf Steiner, who directly influenced George Adams who was the teacher of John Wilkes, the Flowform® inventor.

His Flowform® discovery came out of decades of research into formative forces working in nature, and especially fluids that enliven nature. Wilkes' work, based on Adams' own research, has always been wider than just Flowform® developments. We have identified this wider endeavour as Healing Water™, in the same way that Biodynamics® is the high level name for another anthroposophical sphere of activity.

Flowform® eco-technology is only part of what Healing Water™ does, in the same way that the Biodynamic Preparations is a type of 'green technology' acting within the wider work of Biodynamics.

What is the main issue that Healing Water™ is concerned about? It is the care and understanding of water as a spiritual element carrying the vital essence of life into all living nature. 'Dead thinking' is not able to understand this adequately, and therefore, Healing Water™ is also interested in raising awareness about 'living thinking', as a means of grasping what is going on in the wise flowing process in nature.

'Dead thinking' has been applied to nature worldwide through our industrial and engineering management systems, and effectively it is this that has created the world's pollution issues. If we had operated this last century from a 'living thinking' in tune with nature, pollution issues would not now exist. We would have created energy and dealt with wastes out of nature's own wisdom - using methods that indeed were already available in the first part of the 19th century via Schauberger, Tesler, Keeley, Steiner and others.

Fresh water is losing its quality worldwide because of the way human beings capture, transport, store and use it. By taking vast amounts of this water out of nature, by removing it from its natural life-renewing context and using it in agriculture and industry, and for domestic purposes, we reduce its capacity to support life.

There is an almost complete lack of understanding about the extraordinary capacity of nature to recreate the vitality of fresh water through flowing movement in its streams, and through rhythms in all living organisms. This is a key to restoring the life supporting capacity of water.

Work with formative forces by Steiner, Adams and Wilkes has led to the creation of biomimicry technology that combines the energetic influences of mountain cascades with the vital pulse of nature. This Flowform® eco-technology⁽²⁾ is now on the verge of being launched worldwide by Flowform International Ltd in 2011, with well resourced investors, and highly capable management



Flowform 'BioSophia' industrial model (photo courtesy J.Wilkes)

and distribution networks positioned, and projections for strong financial growth into the future.

One of the main aims of this co-ordinated international Flowform® business - that has been seven years in the making by a New Zealand team of entrepreneurs - is to help fund research into and wide-spread education about formative forces in nature, which is primarily carried by water everywhere.

The Healing Water™ endeavour will therefore move into a new phase in 2011, centred in Europe and reaching out especially into Asia, with the New Zealand staff moving to Europe to continue the developments of the last years.

Humanity is presently capturing fresh water from 70% of the world's fresh water sources, and, within 20 years, it will be over 90%! ⁽¹⁾ And even though all the fresh water you can see is only 0.1% of our planet's total water volume, we pollute all of our planet's water through our ignorant use of this (once) fresh water. This impact on the world's seas, along with other factors, is resulting in the projected scenario of much of the planet's oceans not being able to support life by 2050. Bearing in mind

that 80% of 'nature' is living inside sea water, this is dramatically alarming.

The main point missed out by old-fashioned materialistic thinking, especially by those responsible for water quality worldwide, is that water has three qualities, not two: organic, chemical and energetic.

Traditional Indian and Chinese science has understood this energetic water quality and the importance of rhythm for centuries, via the concepts of Prana and Chi. Today in the West, quantum physics can show energetic water quality through photon light emission measurement and can show that energetically strong water supports living things better.

It is now possible to bring all of these concepts together, along with Dr Steiner's 'etheric formative forces' concepts, to create a unified way of understanding 'life'.

We have set up a cluster of Healing Water Institutes in the UK, New Zealand and USA⁽³⁾ to further decades of 'formative forces' research as well as to take the message of energetic water through film⁽⁴⁾ and the Internet to the general public, and by publishing this year the second of a series of books, a science collation called Energizing Water: Flowform Technology and the Power of Nature.

An appealing aspect of Healing Water™ is that, as well as researching and educating, it also has invented practical

eco-technologies that increase water's capacity to support life.

As well as its Flowform® invention, Healing Water™ is working with energetic path-curve surface pumps and 'energetic polyhedral sheaths' that further increase water's capacity to support life.

Healing Water™, which some speak of doing for water what Biodynamics® is doing for the land, is now positioned on a strong international wave of green innovation, ready to grow further in 2011 and beyond. We sincerely thank all those who have supported our work over the years.

Iain Trousdell is a Director of Healing Water Institute and a Director of Flowform International Ltd

- (1) UNESCO figures.
- (2) www.flowform.net
- (3) www.healing-water.org
- (4) www.divinewaterfilm.net

The Storyteller in the Community - update

**Fulltime course almost full
Workshops open for enrolment
Friday evenings open to all**

Enrolments have been steadily arriving for the five week storytelling course "The Storyteller in the Community" which will be presented at The Woolshed, Pukerua Bay, by Ashley Ramsden and Sue Hollingsworth. One or two places are still available.

Alongside this course, Sue and Ashley will each offer a series of four weekly workshops on Wednesday evenings from 9th February to 2nd March 2011 at the Te Ra Waldorf School in Raumati South.

Sue will offer a series called "Out of the Ashes" - four evenings for women to explore the archetypal power and mystery of one of the great Grimms' fairytales. No previous experience of storytelling is necessary, just a willingness to enter joyfully and deeply into the story world of images and meaning.

Ashley will offer a series called 'Storytelling - Begin It Now'. The four evenings are designed to give participants some invaluable tools as teachers, parents, presenters, healers, business folk or aspiring storytellers!

And on the Friday evenings from 11th February to 11th March 2011 there will be public Storytelling evenings in St Peter's Hall, Paekakariki.

Please refer to the advertisement on page 25 of this issue for contact details.

Helios Retreat 2011

Planning for the Helios Therapeutic Retreat to be held at Tauhara Centre in Taupo from 19 March to 8 April 2011 is well underway. The anthroposophic medical and therapeutic team is looking forward to offering this three week intensive residential process for anyone living with chronic health conditions. The last such opportunity was in 2008.

Individuals and communities throughout Australia and New Zealand are encouraged to consider actively supporting those who might otherwise not have the financial means to attend. Donations may be made to the Johannes Charitable Trust for specific individuals to attend or to support the initiative as a whole. Donations to support the initiative as a whole are tax deductible. These donations are used to create a sponsorship pool for those needing support due to financial hardship. We welcome any questions, comments and suggestions.

We are currently looking for places off-site to accommodate the Retreat staff for the three weeks. If you know of anyone who has accommodation available in Taupo (ideally Acacia Bay), and might consider supporting the initiative by offering their place, we would appreciate hearing from you.

Please contact:

Deborah Bednarek for Retreat enquiries:
helios11@xtra.co.nz

Mary Green for donation enquiries:
mgreen@weledatrust.org.nz



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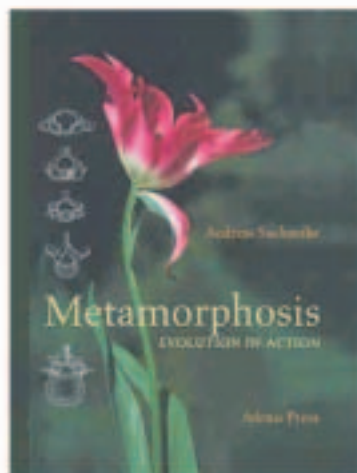
Metamorphosis - Evolution in Action

Andreas Suchtanke
Translated by Norman Skillen
324 pages, hardcover, 21x 28cm
Adonis Press, 2009.

\$99.00 + courier

Andreas Suchtanke's new book is the result of a lifetime's biological research, seeking to penetrate the phenomena of formative principles that have shaped them. He follows Goethe's participatory method and drawing on his own observations in a number of continents, Suchtanke shows how the development and evolution of plants and animals can be understood in the terms of metamorphosis. Through his eyes, we come to see evolution as a dynamic process that unfolds on a far more fundamental level than Darwin's natural selection. In the age of stem cell research, Suchtanke's insights into the formation of organisms as integrated wholes offer a much needed complement to the findings of conventional genetics and microbiology.

Beautifully illustrated with the author's own drawings and coloured photographs, this masterly work offers a rich, dynamic and deeply meaningful understanding of organic life.



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Development of Hohepa Auckland's Transition Services

by *Silke Carter*

In 2008, Hohepa Auckland signed a contract with the Ministry of Social Development to assist ORRS funded students in their final year through the transition period from school into life after school.

This was an opportunity to help secondary students with an intellectual disability who are faced with the uncertainty of life after leaving school. This was a chance to help them to identify their support needs, and personal aspirations, as young adults in the wider world.

Trisha Glover, as Hohepa's new Transition Co-ordinator, visits schools all over the Auckland region, meeting students with a disability, their teachers and families. The transition service is separate to our usual day service activities. Some Transition students may participate at times at our day service facility, yet the majority will not visit a physical Hohepa facility at all, but will experience Hohepa staff that have the ability and human services knowledge to support them.

Trisha works closely with the student, their families and teachers to develop understanding of the individual needs of each student. Work evolves around establishing relationships and sharing knowledge of the disability support network within the wider Auckland region. An understanding of the secondary school system is very important.

Although the disability service sector is evolving, Rudolf Steiner's assertion that "education practices for healthy

children is necessary for teaching disabled children" is still valid. Students with a disability are now often 'mainstreamed'. Some students will have formed a picture of where they want to be after they leave school while others will not have thought much about their future. Individually designed supports are needed to help each student realise their aspirations. This must be achieved in partnership and collaboration with service providers, families and others, such as employers, in the wider community. Unfortunately, there is very limited government funding available and community resources are spread thinly.

All the Auckland Transition Service providers, the Ministries (The Ministry of Health and the Ministry of Social Development) and Needs Assessment Service Co-ordination Agencies (NASC) work collaboratively together: There are regular meetings to review the current situation, and to discuss concerns, to identify opportunities, and to review practices to improve partnerships.

The development of the Transition service is exciting, not only in that it provides opportunity to directly help people with a disability in our community: for Hohepa Auckland, it provides a great opportunity to work with anthroposophical understanding in the wider community, and to further promote inclusion. In a way, this helps to 'demystify' Anthroposophy.

*Silke Carter is the Director of Services
Hohepa Auckland*

Mbagathi Rudolf Steiner School

by *Roel and Lizy de Boer*

We were in Nairobi during the Easter holidays this year, celebrating our 40th wedding anniversary and a 'big' birthday for Lizy, when the Mbagathi Rudolf Steiner School hosted a conference. So when we received the email from Sue Simpson, informing us of the event, we both reacted in the same way, "We should go!"

We have close connections with this part of Africa. More than 40 years ago, we were working in Nairobi. We met there, married there, and had our two children there.

So we went and had an amazing time, first the school experience and then a week visiting places that were significant for us, seeing the amazing changes in Kenya since we were last there.

Later the school approached us to write our impressions about the conference for their newsletter, and this is what we wrote:

A big thank you to start with! Modern communication keeps us informed about conferences held in several parts of the world. When the invitation to the Nairobi conference appeared in our inbox, both my husband and myself had the same reaction: "We should go!" We did and loved it.

The Rudolf Steiner School Mbagathi is a very special place. This is what one of the officials, the Hon Amason Kingi, stated at the Opening Ceremony of the conference. He told the audience of his personal experience as a young boy, of



Lizy and Roel de Boer in Kenya

the land in his hometown near Kisumu where the maize was planted and growing, and how that memory came to him when he visited the school, and how “the feeling of this place “ impressed him.

We also heard Nana G[^]bel who took the symbol of the giraffe - that with its long neck, it seems to be able to look into the future development of the school. The representative of the German Embassy took up that visible image as well, to stress the importance of education for children. From that very beginning, we had a taste of what was to follow in the next few days. Sometimes I would look around me and see the intense interest on the faces of those who were listening to the lectures. One of the reasons why we were keen to come was the theme of the conference: “Life forces in nature and within the child”

Troels Ussing is a very important link, as I understand it, to the existence of the school. He was the first to speak and immediately created an atmosphere in the beautiful decorated auditorium of the school. He talked amongst other things about the forgotten realm of the life forces, and how these relate to the true identity of plant forms in nature.

After the talks, we would walk to the new kitchen and veranda area for coffee, tea or lunch breaks. We enjoyed the lovely meals and the conversations we had while eating

and got to know many people from different lands. We were quite often reminded of the fact that we came ‘all the way from New Zealand’ and sometimes I felt worried about our carbon foot print! I cannot make this article too long but I have to mention how fantastic we found all the speakers; whoever is responsible for choosing them should take a bow! I also especially remember Mr. Ngugi Mutura, who spoke about sustainable agriculture in Kenya: informative very entertaining, making people laugh aloud. In general, there was a relaxed, happy atmosphere, with humour and seriousness well mixed. Mwakai Shake, Sarah Munyua and others were poignant and funny in their item: “The Vibrancy of Waldorf Education”. What else can I say? The buildings of the school are beautiful, although the road to it took some getting used to! You are very lucky to have the room for gardens, wetland and vegetable grounds. I enjoyed the sounds of the geese and the cow(s) drifting in while listening to the speakers.

I would have loved to hear more of Dr. Ursula Flatters; unfortunately she had to leave early because of illness. What remains for me to say is that the children’s art and their performances, the communal singing, the beautiful voice of whom I presume is your music teacher, the way people dressed, the drums, the dancing, all this made it so uniquely African. A very vibrant school indeed. Thank you.

Roel and Lizy de Boer live in Kerikeri

Positive ‘Universal Basic Income’ Experiment

by Diederic Ruarus

After submitting my article on a ‘Universal Basic Income’ (UBI) for the September issue of *Sphere*, I came across the following in IS, (internationale samenwerking, International Co-operation) a Dutch publication on international aid. The article on page 50 is by E. Nieuwenhuis and relates to an experiment in Namibia describing the positive effect of a universal basic income.

What actually happens when you give money to people who live in poverty? Not to hospitals or aid projects, but just a bundle of ordinary bank notes? Everybody receives a basic income - rich and poor, man and woman, young and old - and can do with it what they want. Do people then become lazy and dependent? Or does prosperity increase and economic development come about?

The experiment in Namibia^{1,2} clearly demonstrated the latter. In the village of Otjivero-Omitara (around 1,000 inhabitants), every inhabitant below the age of sixty³ received \$NZ100 (around Ä 10) every month for two years (from January 2008 to December 2009) from a consortium of organisations (see 1). Otjivero-Omitara is a village, like many in Namibia, ravaged by aids, poverty and alcoholism. But after two years of ‘free’ money, much has changed. For example, child malnourishment was reduced (from 42% to 10%), the statistics for criminality decreased 37%, and unemployment decreased from 60% to 45%. Schools and hospitals were visited more frequently. All in all, extreme poverty declined from 97% to 43% (corrected for migration because the village became an attraction for fortune hunters). And, as far as I’m concerned, the most interesting fact: incomes increased by 29%, excluding the basic income. In other words, every given dollar changed to 1.29 dollars.

How is that possible? Because the inhabitants of Otjivero-Omitara used the money as every sensible person, in their situation, would: they invested in improving their income. One person now has money for bus tickets and thus can sell the result of sewing in the next town, another expanded the range of products in her bakery, including credit on her mobile, and a third person increased the production of bricks because people could afford to expand their homes.

In addition, by mutual consent, the pubs were closed on the day (and evening) of payment.

The first prize, however, goes to the Namibian government who are taking the experiment over and will introduce it nationally. That would cost \$NZ160 million annually (3% of gross national product), for example, to be paid by raising taxes. The basic income isn’t a cure-all for all problems, but seldom have I hoped more ardently that an experiment would be copied on a large scale.

I can recommend reading about this project in the report (see below <http://www.bignam.org/>) as it illustrates what changes are possible by introducing such a system in a society.

Diederic Ruarus stepped down as treasurer at the recent Annual General Meeting of the New Zealand Society

- 1 The idea was launched by the Namibian Tax department in 2002; the experiment ran from 2008 to 2009 under the auspices of the consortium mentioned in the text. The Namibians call the experiment the Basic Income Grant or BIG project.
- 2 For more details visit the sites :<http://www.spiegel.de/international/world/0,1518,642310,00.html>;
<http://crookedtimber.org/2009/06/02/the-basic-income-grant-experiment-in-namibia/>; <http://www.bignam.org/>
- 3 Every person above 60 receives a state pension of N\$ 500

Integration and Creating Consciousness

by Russell Carter

Social Therapy is about creating social situations that enable people to have maximum independence and self-determination.

The Council for Curative Education and Social Therapy (Konferenz für Heilpädagogik und Sozialtherapie) maintains relationships with anthroposophical curative education and social therapy organisations all over the world. The Council is part of the Medical Section, School of Spiritual Science, at the Goetheanum in Dornach, Switzerland.

Currently, there are about 530 curative education and social therapy centres, more than 60 training centres and about 30 associations in more than 40 countries.

Functions of the Council:

- To maintain awareness of the international curative education and social therapy movement
- Flow of information between countries and the Medical Section
- Mutual advice and support among centres and countries
- Collaboration with parents and families and their associations
- Work on the spiritual-scientific basis of curative education and social therapy
- Research and the sharing of research findings
- Working on and taking over specific functions in the fields of culture, rights, society and economics
- Training, further and additional training of staff

During my visit to Dornach, Switzerland, I attended two conferences. The first, 1-3 October, was a meeting of the Council for Curative Education and Social Therapy with included 70 representatives from about 36 countries. The main theme of this meeting was "Integration". Around the world, there are many examples of different ways in which people with a disability are supported. A global consciousness has grown in support of full integration of disabled people into the wider community and society. Schools are now expected to integrate people with a disability into mainstream education. Future funding indications are that people with a disability will have increased

opportunity to purchase the services that they want for themselves. Organisations like Hohepa will need to develop flexible services in response to this developing consciousness. Around the world, there are still the old models of intentional community where the 'village model' operates, often in very beautiful environments but separate to the wider community. The question now for all these communities (which are sometimes labelled as institutions) is how to get closer to the wider community, to integrate more fully, and for the wider community to be more inclusive.



The second conference, 5-8 October, was attended by over 800 people from all over the world. The theme was "Creating Consciousness" and seemed to fit well with the "Integration" theme of the previous conference.

I could not help but notice that there seemed to be no people attending who appeared to have an intellectual disability, but then this is not always apparent. Including people, or encouraging inclusion of all people including people with a disability, is perhaps a realisation of consciousness.

"... many people look to others to be the agents of inclusion, of acceptance, of belonging, and of change rather than recognizing we all have the ability and the responsibility to include, accept, invite, and change our communities if needed. The fact is our communities are a shared creation by those of us who live in them. Our way of living is the result of our collective thoughts and actions. Rather than perceive another as the leader or agent of change, it is imperative that we recognize that each of us has the capacity as well as the responsibility for deciding how we share the spaces and

resources of this planet" (Ted Kuntz)

There were various workshops and artistic activities and presentations and knowledgeable speakers.

Presentations from the Key Speakers were held in the Grossersaal at the Goetheanum in the mornings, and were followed by workshops in the afternoon. The keynote presentations had English translators; however, many of the workshops were primarily in the German language. I found that an understanding of German was very helpful, particularly in the German language biography workshop, which I attended.

The main speakers were Dr. Michaela Glöckler, Andreas Fischer, Prof. Dr. Dr. Thomas Fuchs, Dr. Roland Halfen, Penelope Roberts-Baring, and Prof. Dr. Peter Selg. Their combined sentient knowledge and understanding inspired us all.

"Human beings making a spiritual journey; it may be truer to say that we are spiritual beings making a human journey" (Teilhard de Chardin)

The conference looked at the origin of consciousness and gave us insight into the human being, the biological and spiritual realities. It looked at the awakening of consciousness through childhood, the various stages of consciousness through life, expansion and retraction. Consciousness moves like a dynamic wave, rising and descending in the body in a process wholly synchronous with biological development, and the ongoing physical and biological rhythms of the biosphere and cosmos.

"Destiny is the result of two factors, which grow together in the life of a human being. One streams outwards from the inner depths of the soul; the other comes to meet man from the world around him." (Rudolf Steiner)

Thomas Fuchs discussed the science of consciousness, whether consciousness lived in the head, or outside the body - consciousness in the world. Penelope discussed the thinking or perceiving of what is not visible, and reminded us that we also need to be building our humanity and of the importance of Rudolf Steiner's six subsidiary exercises. Peter Selg took us on a spiritual path and

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In September this year over 900 people, including Jose Kakebeeke from New Zealand, gathered at Bad Boll in Southern Germany near Stuttgart for the 75th birthday celebrations of Wala.

Wala Celebrates 75 Years

by Vee Noble

For Wala founder Dr. Rudolf Hauschka, one particular experience was instrumental in determining the path that he was to take. In 1924, during an anthroposophical summer conference in the Dutch town of Arnhem, he met Rudolf Steiner and asked him, what is the essence of life? Steiner answered, "Study rhythms - rhythm is the carrier of life."

Hauschka took Steiner's words seriously and studied rhythms and it was five years later, in 1929, when he first experimented with a technique for producing water-based extracts of medicinal herbs. This ultimately bore fruit, and led to the founding of Wala in Ludwigsburg, a town near Stuttgart, in 1935. Seventy five years on, Wala is known throughout the world as a manufacturer of a range of anthroposophical medicines and Dr Hauschka skin care preparations.

Wala medicines began being imported into New Zealand by Weleda prior to 1960. Although there isn't any historical record of how that started, according to Weleda's Mary Green, "One could

assume it had something to do with Sylvia Walters or perhaps Colin Mahon (Weleda's original pharmacist) answering the needs of doctors, like Ken Friedlander, wanting to use Wala remedies for their patients." In those early days of anthroposophical medicines, Wala remedies weren't frequently prescribed in New Zealand as they had higher costs and were more difficult to acquire from Europe.

The process for obtaining these remedies, as well as the time it took to arrive, have changed considerably with advances in technology for communication and transportation. Initially, product information and availability would have been communicated by post or telegram. That process in itself could take up to several weeks and then the remedy, sent by sea freight, would take another few weeks to actually arrive.

It was in 1985 that the Dr Hauschka skincare products were imported for the first time by Ceres Ltd and then became available in certain health food shops around the country.

In April 1988, Jose Kakebeeke, a trained beauty therapist, approached Ceres because she wanted to work with Hauschka products. "I began as a part-time assistant in the Ceres shop in Ellerslie, then in September of the same year, I attended the Dr Hauschka course in Bad Boll. I worked for ten years from home and helped to build the name and reputation of Dr Hauschka in New Zealand, where there are now 20 therapists. In 1998, I became the Wala-appointed trainer for New Zealand and, in 2008, I was also appointed the trainer for Australia."

"Wala's 75th birthday celebrations began when guests gathered in front of the main Wala building and were welcomed by the



Dr Rudolf Hauschka

managing director, Dr. Johannes Stelman, Wala musicians, and the Wala choir - all employees of the company," recalls Jose. The choir sang a really funny, fast, upbeat song that featured all of Wala's remedies and the ailments they treated; later there was a classical music interpretation by the same choir. Then there was an address by Karl Kossmann, a founding member of the Wala Foundation, who looked back at the early days of Wala and during World War II when the company was forced to close by the Nazi regime. "If we were to compare Wala to a ship, we could say our company sailed through quite a few rough waters - particularly in the first 15 years of its voyage - before settling into its current steady course."

But perhaps his strongest message," says Jose, "was, as Goethe so aptly put it, 'Nothing is more powerful than an idea whose time has come.'" The for-profit Wala Foundation was formed in 1986, replacing the not-for-profit Dr. Hauschka Foundation.

The invited guests then broke into two groups; one embarked on a tour of the Jubilee exhibition through

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Integration and Creating Consciousness

awakened our consciousness to the need for meditation. He discussed the "Point-circle" meditation in lecture 10 of Rudolf Steiner's Curative Education Lectures. "You have to understand that a circle is a point, and a point is a circle" (Rudolf Steiner)

Evening meditation: "In me is God" - or the Spirit of God.

Morning meditation: "I am in God".

Peter told us how to have confidence in working with people and have Michaelic courage! To be an upright 'I' but to beware the obstacle of vanity and arrogance. He said to live in the joy of truth - in truth you find yourself. To live in the truth finds the "I am" in the truth. He said that it is/has to do with the human heart - in the middle of human soul activity is the heart. We need to hold to the centre so that the centre can hold you.

Russell Carter is the General Manager of Hohepa Auckland



Rose vortex

the hallways of the main building where the history of the company was outlined and some of Rudolf Hauschka's early paintings as a young teenager were displayed. "He was a great artist," remarks Jose, "there is no doubt when you view his still life paintings and insect drawings, and one of his pieces of artwork was chosen to feature on the front of the 75th invitation. Because of his work with the medicines, he had little time in his life to pursue his art, although he did have some lessons with his wife, Marguerite. He had a real eye for plant life and that is evident in the detail of his early work, too."



WALA building today

The second group took a tour of the Wala gardens. "This walk through the gardens was the most exciting part of the whole day for me," say Jose enthusiastically. "We were guided by Wala's bio chemist, Christiaan Moll, who explained much to us about the plants, including how we could observe them to tell which two of the four elements are most dominant in each plant. We were clearly shown how the nasturtium, or Indian cress, is predominantly water and fire (warmth). The leaf is round in shape (like a drop of water) and the fire is evident by both its colour and by the peppery taste of the leaves which also have high sulphur content- and that is ideal for oily skin conditions. The stinging nettle is obviously fire manifested in the sting, and air has caused the razor-like edges of leaves. Pine is another example of the work of the air element. The structure of the pine needles indicates clearly that much air is getting into it and, of course, pine is good for the lungs. Dandelion leaves are a good example of a strong earth element as they grow straight up. I can now understand more about why certain medicinal plants are used for skin care."

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Dr. Hauschka
Skin Care

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YOU SELF - LEAD YOURSELF!*

This was the second Nordic Conference on Anthroposophy. The first was last year in Canada and next year it will be in Finland. It's more accurate to describe this as an experience rather than a conference, since participants were also invited to spend some days either side of the conference on a guided tour of this amazing land.

The conference, itself, took place between 7th and 11th of July this year at Sólheimar, some 60km east of Reykjavik in Iceland. Sólheimar is a small eco-village founded in 1930 by Sesselja H. Sigmundsdóttir who studied the care of children and the mentally challenged in Germany and Switzerland. Sesselja was fascinated by the vision and theories of Rudolf Steiner and based her work primarily on his ideas. Today, Sólheimar is a charming village of about 100 inhabitants, renowned for its international, artistic and ecological atmosphere. The village also has excellent conference facilities.

The scenery around Sólheimar is spectacular to say the least, with 360° views of distant mountains. From my bedroom window, I had a view of the Eyjafjallajökull glacier with the still smoking volcano. We



all got a much closer look at this, but more about that later...

The conference was attended by some 65 people, mostly from Northern Europe and Canada, and it was concerned primarily with Steiner's lectures on the *Mission of the Folk Souls*. In these lectures, Steiner gives fascinating insights into the yths of the Nordic and Germanic peoples, particularly into the beings of Odin and Thor and their mission, familiar to every teacher of Class 4 in a Waldorf School!

Each morning at 7.am. Nick Thomas, former General Secretary of the Anthroposophical Society in Great Britain, talked to us on the theme of the Spiritual Hierarchies for half an hour before breakfast. This was followed by a wonderful half hour of singing with Magne Skrede from Norway before the morning lecture.

The lectures over five days were stimulating and insightful. The speakers were: Hartwig Schiller, General Secretary of the German Anthroposophical Society, Harald Haakstad from Norway, Frode Barkved, General Secretary of the Norwegian Anthroposophical Society since 2004, Fritz Burger from Holland and the venerable Oscar Hansen, former General Secretary of the Danish Anthroposophical Society. In the evenings, there was a conversation and discussion on the theme of the morning lecture, and during the day, we had workshops which included horse-riding with Martin Aeschliman (Switzerland), eurythmy with Marianne Tvedt (Norway), the art of the fool with Dawn Nilo (USA, living in Switzerland), painting with Hannes Weigert (Norway) and volcanoes and Norse mythology with Gudjon Arnason (Iceland).

As for me, I went horse riding every day in the Icelandic mountains and it was wonderful!

It is just 100 years since Rudolf Steiner gave the lectures on the Folk

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Wala Celebrates 75 Years

The final part of the day's celebration took the group by bus to Goepfingen City Hall where a reception was held. "I think this was very well planned," says Jose Kakebeeke, "with the seating at the tables ensuring those connected with each other were seated together. I sat with all the other trainers at one table. There were a number of speakers, but their talks were restricted to five minutes, with musical intervals making it an evening of information and entertainment.. A singing group, consisting of five brothers-in-law, also sang the 'remedy song' of earlier in the day and some other fun songs interspersed with skits. A Class 12 from one of the local Steiner

schools performed a piece dressed as rubbish collectors in orange reflective outfits, stamping their brooms in rhythm which was just amazing".

The day of celebrations concluded with a buffet meal followed by a dance.

"I count myself privileged to have been part of these 75th birthday celebrations for an organisation which I have been part of for the last 22 years. It was an acknowledgement of the growth of effective anthroposophical medicines and high-quality care products throughout the world and it was an opportunity to meet some wonderful people who share similar goals."

Souls in Oslo. In a very real way, I experienced this conference as a celebration of the anniversary, because of what Steiner says which is unique to the people of Northern Europe.

The main theme of the morning lectures was the nature of the Nordic people and their relationship to the ego. The early history of Europe is to a great extent vague and veiled in obscurity. That is especially true about Europe's northern parts. Put against the bright cultural activity of the South, the North appears to be simple, unformed and barbaric in many historical descriptions. Mythical sources and the example of the Goths show, on the other hand, what high spirituality is connected with the people of Northern Europe and in what a fantastic way they have contributed to the birth of a European culture. From Hartwig, we also learned about the special relationship which the Nordic people have with the elemental beings. Icelandic people are very familiar with these beings and have learned to take them seriously. Much of Hartwig's lecture was taken up with the very interesting biography of the Emperor Theodoric and his mission in connection with the Goths, with beautiful slides of an ancient crypt in Ravenna, contrasting Eastern and Western impulses in early Christianity.

The timeless beauty of Theodoric's mosaics in Ravenna and especially the Goths' mysterious relation to Christianity can make the high spirituality of this cultural impulse visible.

From Harald, we heard about the philosophy of Johann Gottlieb Fichte (1762 - 1814). Rudolf Steiner points out that Fichte was inspired by the god Thor. Thor is the son of Odin and battles with the giants (the opposing astral and etheric forces) to make room for the emerging ego. Thor is the master of iron in the blood, "one of the mightiest angels that ever was worshipped" (Rudolf Steiner). He is seen wading through the rivers (blood) with his iron hammer. In one of his trials, Thor has to drink from a goblet of water. Try as he might he can only drink half of the water and despairs of his weakness. But behind the scenes, Loki and the giants are shivering in

fear as half the world's oceans are drained! Do not despair of the apparently small things you can achieve in this world of maya, in which we live; the reality is often different! With the defeat of the Midgard serpent, Thor dies and Odin himself dies in a battle with the Fenris Wolf. In order to develop, the ego must be alone for a time in an environment deprived of vision (clairvoyance).

The theme of Frode's lecture was the death of Baldur. Baldur, the sun god, is killed by the scheming of Loki, and, with his death, the scene is set for the descent into darkness and confusion. Loki embodies the event of the insertion of the Luciferic powers into the evolution of Mankind. These Luciferic powers gain influence over the astral body and allow the Ahrimanic powers later to gain a foothold in the etheric body. Egoism is the consequence in the astral body, symbolised by the Midgard snake, and untruthfulness, symbolised by the Fenris Wolf, in the etheric. Neither is the physical body spared with disease and death visited upon it by Hel, the third of Loki's children.



Fritz's lecture dealt with the meaning of words and of language in general. Language had to pass from the universal to the differentiated, from feeling to thinking, and this was achieved when speech became connected with the larynx. We learned that it was Odin who brought this about when he incarnated in a human body in Atlantis. Odin is a lofty spiritual being who acts as an archangel. But from the dawn of the consciousness soul something more has been lost from language and this is symbolised by Odin sacrificing his son Baldur. The power of language to influence the hearer had to diminish; language became more and more abstract and words more and more polluted. The power that sucks the life out of language is the Fenris Wolf. In the Norse myth of Vali

and Vidar is contained the secret of the healing of language. Vali is wisdom; he will bring feeling back into language. Vidar is love, and out of love, language will once again have power.

Oscar Hansen was born in 1924 in Denmark. He was head of the department of Philosophy at the Aarhus University from 1967. He is the author of books on Spinoza (1965) and Hegel and for decades was the General Secretary of the Anthroposophical Society in Denmark and a contributor at numerous courses, conferences, seminars and schools.

Oscar's lecture ranged over Steiner's lectures on the Folk Souls, ethical Individualism in the Philosophy of Freedom and the idealism of the philosopher, Fichte.

Oscar talked about how the ego lives and works in the sentient soul of the Swedish people, in the intellectual soul of the Danes and in the consciousness soul of the Norwegians. This can be seen for example in the works of Ibsen. We make judgements based on membership of groups and nations; for example, 'He is an Englishman, therefore he behaves like so'. But the individual must become free of the group. First, a member of mankind, then a Christian, Muslim etc.

Ethical individualism is the common mission of all mankind. How can each one of us do something for the good of all mankind? The mission of the North is to transform the old clairvoyance to a new spirituality and with this we can do something for mankind!

We live in challenging times, with egoism and untruthfulness everywhere celebrated; for example, the egoism of modern capitalism which we have seen so much of recently and the untruthfulness behind the recent Dutch 'racist' investigations against the Anthroposophical Society. But if I cannot bear to hear what is opposed to my sympathies, then I am not free. Each anthroposophist needs to cultivate objectivity.

"You will know the truth and the truth will set you free"

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YOU SELF - LEAD YOURSELF!*

The Land



About three quarters of the conference participants took advantage of the extraordinary hospitality of the organisers. The programme we were given is below:

July 1st : Glymur. Bus ride for about 45 minutes to Hvalfjörður/Whalefjorden. A three-hour's challenging walk in mountainous landscape with the highest waterfall in Iceland about 200m, located in a beautiful canyon. For those not wanting to participate in this tour, there will be an option to go to the Blue lagoon and bathe.

July 2nd: A short bus trip to a valley called Reykjadalur or the "Smokey Valley". We will hike to a warm mountain river, surrounded by volcanoes and magnificent rock formations. Here you can bathe! Duration about 4 hours. A short lecture about Odin, given by Gudjon Arnason, in the evening.

July 3rd: The group will be divided into two groups and both groups will do the same journey but in different order. We will start our journey into the Icelandic highlands and head for Landmannalaugar, an area full of colourful rhyolite mountains in ochre, zinnober and green colour tones. We will hike in the area, amongst obsidian lava rocks from the year 1480. We will sleep in a mountain hut and/or in tents. The area has bathing options in hot rivers.

July 4th: We will continue our journey through black desert sands and low vegetation highlands. We will drive out of the highlands onto highway one to the hostel Hvoll where we will meet up with the other half of the group. Evening lecture about the goddess Freyja, given by Gudjon Arnason.

July 5th: Now the group that started in Landmannalaugar will continue off to the National park, Skaftafell. A sheltered forest with waterfalls by the edges of the glacier Vatnajökull. We will hike and see Svartifoss. Then we will continue our journey to Jökulsárlón, a glacier lagoon with icebergs drifting in all different colours of blue, white and grey.

After the conference, another tour was made, this time to Thorsmork, an awesome valley in between glaciers and mountains. We stayed there two nights and hiked in the mountains.

Throughout the whole tour, in a rather old, but wonderfully reliable school bus, we were treated to amazing vistas of mountains, volcanoes, glaciers, rivers and waterfalls, as well as receiving a daily commentary on every aspect of Iceland's history, culture, language and geology from our guide. A truly memorable experience for all and all thanks are due to Guðjón and Kirsten Arnason and the staff of the Lækjarbotnar Waldorf School for their initiative and organisation. And for everything else!

If you'd like to see pictures and videos of the tour and the conference, these can be viewed at www.iceland2010.webs.com

Jonathan Swann is a member of the Australian Society living in Perth. In his words, "The above account, necessarily brief, is from notes taken at the time. Any errors are mine!"

**"sjalfr leið bú sjalfanbik" from the Edda: Grogaldur*

Some Tho

by Hartmut Kuwilsky

At the first Wellington branch meeting after the Christchurch earthquake, thoughts went to all the residents and our friends in Christchurch as we searched for understanding in the earthquake-related remarks of Rudolf Steiner that the group could immediately think of.

It was at the next branch meeting that we began to dive a little deeper into this topic. Julian Thompson gave an interesting talk filled with insights into the current scientific research into earthquake and this was complemented during the evening with a sharing of some of Rudolf Steiner's references concerning earthquakes and reading excerpts from some lectures.

Please accept this as a work in progress, certainly not definitive and *Sphere* readers are invited to contribute to this list and share your own researches. The main aim is to contribute these sources so a greater spiritual understanding of this ever-increasing phenomenon may be achieved for those wishing to study further.

It is not my intention to comment on all of the above references, but I would like to refer to lecture 14 of *Cosmogony*, being perhaps, a good starting point in beginning to understand earthquakes. Here Rudolf Steiner talks of the nine layers of the earth. "The occult science of all epochs says the following about the interior of the earth. We must think of the earth as consisting of a series of layers, not completely separated from one another like the skins of an onion, but merging into one another gradually."

He then adds, "How man's destiny and will are related to happenings in the earth can be seen from two examples which have been occultly investigated. It has been found that persons who have been killed in an earthquake appear in their next incarnation as men of high spiritual quality and faith. They had progressed far enough to be convinced by that final stroke of the transitoriness of earthly things. The effect of this in

Thoughts About Earthquakes

References to some of Rudolf Steiner's remarks concerning earthquakes			
Title	GA	Date	Brief summary
Origin-Impulses of Spiritual Science. Christian Esotericism in the Light of new Spirit-Knowledge	96	Berlin 16/04/1906 Inner earth and volcanic eruptions	Influences of deeper layers of the earth on earthquakes
Cosmogony. Popular Occultism. The Gospel of St. John. The Theosophy within the Gospel of St. John	94	12/06/1906	Earthquakes and the human will
Cosmogony. Popular Occultism. The Gospel of St. John. The Theosophy within the Gospel of St. John	95	Lecture 14 04/09/1906 At the Gates of Spiritual Science	Earthquakes and volcanic eruptions Effect on children born around that time
Spiritual-Scientific Knowledge of the Human Being	107	01/01/1909	Mephistopheles and the earthquakes
The Revelation of Karma	120	22/05/1910	Earthquakes in relationship to Karma
The Relationship of the World of the Stars to the Human Being, and the Human Being to the World of the Stars. The Spiritual Communion of Humanity	219	Dornach 26/11/1922 Lecture 1	Weather events, volcanic activity and earthquakes
The Human Being and the World. The Influence of the Spirit in Nature. On the Being of Bees.	350	02/06/1923	Earthquakes and the star constellation
		25/06/1923	Earthquakes caused by extraordinary star constellations
Esoteric Observations of Karmic Relationships in 6 Volumes, Volume 2	36	Dornach 27 June 1924 Lecture III	Karma and earthquakes
		29/06/1924	Earthquakes

Devachan was that they learnt a lesson for their next lives: that matter is perishable but spirit prevails. They did not all come to realise that, but many of them are now living as people who belong to some spiritual-theosophical movement.

In the other example, the births which occurred during a time of frequent earthquakes were investigated. It was found that all those born at about the time of an earthquake, though not exactly in its area, were, surprisingly enough, men of a very materialistic cast of mind. The earthquakes were not the cause of this;

rather it was these strongly materialistic souls, ripe for birth, who worked their way down into the physical world by means of their astral will and let loose the forces of the Fire-Earth layer, which proceeded to shake the Earth at the time of their birth."

In lecture 16, Rudolf Steiner relates the human will to telluric cataclysms. "These various layers are connected by means of rays which unite the center of the earth with its surface. Underneath the solid earth there are a large number of subterranean spaces which communicate to the sixth layer, that of fire. This element of the fire-

earth is intimately connected with the human will. It is this element which has produced the tremendous eruptions that brought the Lemurian epoch to an end. At that time the forces which nourish the human will went through a trial which unleashed the fire catastrophe that destroyed the Lemurian continent. In the course of evolution this sixth layer receded more and more toward the centre and as a result volcanic eruptions became less frequent. And yet they are still produced as a result of the human will which, when it is evil and chaotic, magnetically acts on this layer and disrupts it. Nevertheless, when the human will is devoid of egoism, it is able to appease this fire. Materialistic periods are mostly accompanied and followed by natural cataclysms, earthquakes, etc. Growing powers of evolution are the only alchemy capable of transforming, little by little, the organism and the soul of the earth.

The following is an example of the relationship that exists between the human will and telluric cataclysms: in human beings who perish as a result of earthquakes or volcanic eruptions one notices, during their next incarnation, inner qualities which are quite different. They bring from birth great spiritual pre-dispositions because, through their death, they were brought in touch with forces which showed them the true nature of reality and the illusion of material life.

One has also noticed a relationship between certain births and seismic and volcanic catastrophes.

During such catastrophes materialistic souls incarnate, drawn sympathetically by volcanic phenomena - by the convulsions of the evil soul of the earth. And these births can in their turn bring about new cataclysms because reciprocally the evil souls exert an exciting influence on the terrestrial fire. The evolution of our planet is intimately connected with the evolution of the forces of humanity and civilisations."

Hartmut Kuwilsky is an electronics expert who has worked extensively with Steiner's indications on sub-nature. He lives in Wellington.

Reflections on the September Earthquake in Canterbury

by David Chivers

I snapped awake, threw off the covers and was running to get upstairs to the girls. Power cut. Pitch black. The sound of roaring and the clamour of everything rattling, shaking and shuddering. I knew instantly what it was. I felt the chill of fear, that reality had come hammering at the door and that we may be in serious danger. Was the house about to come to pieces around us? I had no torch and stumbled over a fallen bookshelf. The disorientation underlined the seriousness of what was going on. I began to imagine the mess and destruction. I found the stairway and called to the children, above the incredible noise, that I was on my way. I tried to sound calm and reassuring. Inside, I shook like the walls. In the blackness, it was impossible to see the girls cowering in their beds. They asked what was happening: "Earthquake!"

I still had no light so I told them to stay there while I found a torch. I felt my way back downstairs and groped about uselessly in the garage. Less movement now but the noise from the garage door was like a thunder-sheet shaken by a demonic stage-hand. Finally, the torch, so I could guide the girls downstairs, with their duvets, to join their Mama and little brother in the big bed.

We huddled there while the aftershocks rumbled, shook and shuddered through the house. Friends sent a text message and we started to find out what had happened. Contact with others was reassuring while we topped-and-tailed (little brother even snoozing for a while) and waited for the light of day. When morning came, it was sunny and clear and eerily calm. There was no electricity but we still had gas and some water so coffee was on the breakfast menu. Aftershocks continued and sometimes we ran for the doorways. After eating, we began to tidy and clean up, including some jagged glass that I had somehow twice avoided, stumbling around - barefoot - in the darkness.

It was only when talking to my sister-in-law in Hamilton that I began to hear about the extent of the damage in the city centre. She had her laptop open on-line and said the CBD looked like a war zone. Later, all the news about liquefaction and cracked houses, silt volcanoes and flooding: we began to realise how lightly we had come through, with only cracks in the plaster, some broken crockery and glass and a brick letter box that had twisted sideways. Friends who live up the hill told later how they had looked out over the city and seen convoys of car-lights coming inland from the beachside suburbs - over roads that were later closed due to damage - to escape the possibility of a tsunami.

We were told that the aftershocks would go on for weeks and probably months. They began to wear us down. Each one brings up emotions from September the 4th, 4:35 a.m. and half-buried feelings from everything that followed. Each shock behaves differently. The worst are those which don't herald their arrival but suddenly jolt the building with a violent bang. Hearts race. People exchange glances, pausing to see how long this one will last, waiting for the intensity to build or die away. Locking up the house

before going to bed became a lonely and apprehensive ritual.

One of the things that disturbed me was conflicting information on survival action. Some said get out of the house, some said stay inside; some said get under something, others said get down beside it; some said get under a doorway, yet others said stay away from the walls. Is a stairway strong and secure or should it be avoided? Or is that only concrete stairs they are talking about? Having children to protect and guide was the crux of it. How could I make the right decisions for them? In the end, before going to sleep, I meditated on trust. I tried to remind myself that I have a destiny and also an angel and that it will try to guide me. I remembered the glass in the darkness that I somehow avoided. It will help if I stay calm. Then, perhaps, the right action will come. I remembered The Brave Little Tailor who was about to fight the giants: think, he said, but while you are thinking, you might as well be climbing that tree. It worked for him! At the same time, though, I had to consider that my destiny (and perhaps that of my children) may not necessarily be what my earthbound self desires. Something awaits me and, in trusting, I have to accept that fate may indeed be fateful. Somehow there was some peace in this, a prayer not for my salvation perhaps but for what is necessary and right and for faith in guidance toward that.

People began to ask if this whole experience would change anything. A study group I'm part of is working through the Mystery Dramas and, in scene four of The



Some effects of the Christchurch earthquake

Portal of Initiation, there is this significant exchange between Strader and the Spirit of the Elements:

STRADER (grown old)

Why are the depths so shaken;
why do the heights resound,
when dreams of hopeful beauty
well forth from this young soul?

(Lightning and thunder)

SPIRIT OF THE ELEMENTS

To human dreamers as yourselves
such words of hope ring proudly.
But in the depths of worlds,
illusions of wrong thinking
forever wake such echoes.
You hear it only at those times
which bring you near to me.
You think that you are building
At truth's exalted temples,
but your work's consequences
unfetter powers of storm
within primeval depths.
Thus spirits must break worlds
apart,
should temporal deeds of yours
not bring
destruction, even death
to the eternities.

STRADER

For the eternities, then, error and
illusion
would be what seems the truth
to man's best search for
knowledge!

(Lightning and thunder)

SPIRIT OF THE ELEMENTS

Yes, error and illusion, -
as long as man's mind searches
in a realm estranged from spirit.

If earthquakes and other elemental events are indeed connected with our being absorbed by illusion and occupied in realms 'estranged from spirit', then what difference can this event in Canterbury really make? There is innate fear, hatred and doubt of the spirit, inculcated in our souls by the very epoch in which we live. Overcoming these demons requires at the very least that the soul itself be taken seriously and not as some nebulous idea. How is my thinking to change? What, short of direct inner experience, could induce me to take spirit and soul seriously, to direct my mind to searching in a different way and in realms not estranged from spirit? But perhaps these elemental events have to do with a gradual sea-change of humanity. John the Baptist gave his followers an abrupt change of awareness but baptism must be different now. Who knows what is shaken up deeper in the soul when the earth itself shakes so strongly? Perhaps each such event is a gradual step on the path to the spirit, a soul experience slowly making its way into a longing, more and more conscious, for knowledge and then actual experience of realms beyond prosaic experience.

One outer experience for me has been to witness the way people helped each other in the aftermath of the quake. There were untold examples of this and they still go on (like the aftershocks!). People looked after their neighbours. There is also the understanding that when my house shakes, my neighbours' houses are also shaking and that people all over the city are, just like me, feeling weary and apprehensive. We share this. Another thing is a different appreciation of what such crises mean to our fellow human beings, the world over. Now, when we hear of another disaster in this or that more or less remote part of the planet, we have a different insight into the sufferings that our wider neighbours are going through. These are cosmopolitan experiences and give the possibility of enhancing the feeling of universal humanity. As such, they are in accordance with the true spirit of the times.

I would like to acknowledge the many people who are far worse off in this particular crisis than me and my family. No-one was killed as a direct physical result of the earthquake but there have been serious injuries and there have been the presumably stress-related deaths of some, more vulnerable, people. There are many who still do not know if their homes can be repaired. Others have been told to expect insurance payout on their irremediably damaged homes but are unsure whether they want to rebuild on land that will always bear the stigma of earthquake damage. What will their land be worth? Do they want to live there at all? Many have been living in temporary accommodation, having to pay for that and service a mortgage while living in limbo as to their future. Some small businesses have been forced to close, affecting the livelihood of both owners and employees. Others struggle on with a much smaller turnover, hoping for recovery. Road repair work causing excessive noise and dust is troublesome in some areas and for many, the flush of fraternity has faded into the inevitable grind of

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Reflections on the September Earthquake in Canterbury

bureaucracy and sometimes the frustration of not being heard and understood. Our own children have taken time to get back to normal sleeping arrangements, and that has been stressful for us all, but at least, they have slept each night under their own undamaged roof and not had to wonder about where they might end up in the coming days or months.

In terms of infrastructure, the city is basically functioning well, although there will be considerable time and money spent on various roads and underground services in some areas. The rivers are bearing the brunt of damaged sewerage systems but the white-baiters are still out there anyway! Many roads have only temporary repairs (awaiting underground work) and there is some radical and expensive engineering proposed to try and protect certain suburbs against repeat damage (all the while acknowledging that no two earthquakes produce the same effects!). Most schools were closed for several days over various concerns about structures and also water quality, but there is only one school I know of which needs serious attention. The Christchurch Rudolf Steiner School suffered very little damage, with the concrete construction of the main buildings behaving according to design principles. However, the upper school is apparently even more upper now (by about 25mm) so there are more opportunities for higher education

Many broken chimneys will be turned into patios or pathways. To return to the question of what this all means, let's hope that old bricks - for chimneys full of hot air - being returned to the pragmatism of terra firma (such as it is) might be an image for the change of certain thoughts and dreams into 'concrete' and rightful endeavours. The work continues

David Chivers and his family continue to experience aftershocks in Christchurch.

Supporting the

by Mary Green and Shona Stronach

For a month following the Christchurch earthquake, the Weleda Charitable Trust provided financial support, enabling two of the anthroposophic nurses practicing at Helios Integrative Medical Centre to offer nursing care and therapies to people in the community suffering from post quake shock and trauma.

The service began in a small way with patients used to the holistic care offered through Helios, but soon grew by word of mouth to include many people from greater Christchurch who heard from friends about what the therapies could do, and wanting the healing care that anthroposophic nursing provides.

What follows grew from a conversation between Shona Stronach, an anthroposophic nurse at Helios, and Mary Green from Weleda Trust about the experiences Shona and Anne Oliver-Maxwell had working with adults and children suffering from the quakes and their aftereffects.

We saw many people individually and in family groups that were deeply affected by the earthquakes and ongoing aftershocks. People were called upon to deal with many situations all at once including everything from children who refused to be separated from their parents or were constantly waking with night terrors, through to personal stress and coping problems, to damaged houses and sinking sections.

All of the earth activity with its associated movement and sound was deeply disturbing, right down into people's inner being. The basic perceptions we depend on through the four lower senses were particularly disturbed; people's relationships to the senses in some of the most severely affected had almost to be relearned as they couldn't be depended on to separate the I and the not I. People had to call upon their sense of touch to relocate themselves in space as their internal feeling for what is outside and what is inside became distorted. Many could no longer distinguish if they were moving or if the earth was moving. The sense of balance was also loosened and some had to make real efforts to re-anchor themselves onto the earth to stabilise themselves in space. The sense of hearing became

heightened, listening for the varied sound vibration of approaching quakes [or not].

As the aftershocks continued, we would meet more and more people living in a state of hyper-alertness, overly sensitive to everything in the environment. Other symptoms were palpitations, tight chests, constant nausea, irritability, and uncontrolled swings in emotions. People were shocked out, living in their nervous energy - very much on the periphery of their being having lost their centre through all of the demands being placed upon them and through the experiences of these constant aftershocks. This was commonly aggravated by an inability to sleep and accompanying exhaustion.

Unfortunately without help, this can become a vicious cycle, as lack of sleep leads to further exhaustion, making it harder to get to sleep and then the etheric life forces are not properly renewed.

The problem of hypersensitivity and exhaustion often affected parent and child(ren). This was especially so for some of the solo parent families we worked with where you could observe the exhaustion and hollowing out process that accompanies this in the parent dealing with the children's fears, digestive problems, hyperactivity, volatility and the like. The warmth and nurturing of the nursing processes with their use of medicinal oils (often with peat for protection) directly worked on the life forces grounding and centring energy in the body and restoring, relaxing towards a sense of normality.

The outcomes from the therapies were very individual but certain things could be observed in the people who came for help. The nursing therapies are a very active health restoring counter balance to the processes that were working within many of the

e Earthquake Victims

patients whose stability and health had been undermined.

The rhythmical body oilings, through their use of wrapping, touch and rhythmical application of medicinal oils, helped to relax and centre people; patients found them restorative. "I feel more in my body" was a common reflection.



Compresses were used for specific needs.

The special experience of warmth and relaxation that is offered with the foot-bath is quite profound. More than one child sighed, "I am going to give my daddy a foot bath when he comes home".

Gold, Rose, Lavender Cream was used over the heart to strengthen the centering rhythmic processes in the body.

The solar plexus was also treated with oxalis for shock.

Within the nurturing, re-enlivening process established through the nursing therapies, people experienced improved sleep and a feeling of being more grounded within themselves, as well as relief from other of their presenting symptoms and general 'disease' that all of the earthquakes had initiated or brought to the surface.

We offered advice for self care and support to encourage people to take

an active role in monitoring and addressing what was happening within themselves and their children when they got home. We suggested ways to restore healthy rhythms for parents with disturbed children. We had wonderful feedback from some parents of children who went home and made 'plant oils' from their gardens to help them with their worries and share their 'healing' skills with their family members.

It was a wonderful opportunity to be able to offer the nursing therapies so

intensively over this period of time for such a wide range of people, based on need, and not having to worry about cost as many of those who came, particularly if there was more than one child, would not have been able to afford this. Hearty thanks to Weleda Trust for this support through difficult times!

Mary Green is the co-ordinator for the Weleda Trust in Hawke's Bay and Shona Stronach is an anthroposophic nurse at Helios in Christchurch.

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Obituary

Roger Douglas Hay 19th August, 1934 to 12th September, 2010

Roger Hay was born in 1934 in the Anglican vicarage at Little River, Banks Peninsula, Canterbury, his father being an Anglican Minister. His mother was a trained kindergarten teacher and an early member of the Anthroposophical Society who later in her life founded the anthroposophically-inspired Kindergarten in Hamilton, Olive House. She was also the first matron of Hohepa at Clive, Hawke's Bay.

Roger chose a career in architecture, and graduated in 1965. He worked for the Ministry of Works and other Government Departments, always in an architectural role. Comments from colleagues at the School of Architecture reveal that Roger was a "particularly gifted designer". He contributed to big scale design challenges such as the Benmore Power station, and helped devise a pre-fabricated system for the construction of housing, but buildings of his design are not evident. He did present a proposal for the fledgling Steiner Kindergarten in Lower Hutt where Raphael House is now, but the modernist design was not accepted.

His destiny was to work in the regulatory realm, it seems, developing Building Standards and advising on the Building Code, particularly the Fire Code. He had considerable communication skills and employed these with acerbic wit in his many writings to the editor of the *Listener*; for example, in 2009:

"Key and English do not make a government by themselves, and National still has, in its top ranks, various former Cabinet ministers with characteristics that do not bode well for the rationality or reliability of any future government. And that leaves aside those of its MPs whose apparent ability to be thoughtfully intelligent - let alone wise - is, at best, extremely doubtful. If we should be forced to vote for the lesser of two evils, we should at least know which of the two devils we think we know best."

His architectural knowledge and writing skills were useful when he became involved with the Disability Persons Assembly. He was never in good health himself, functioned on one lung only for most of his adult life, and suffered from emphysema. His partner for his last 25 years, Valerie Smith, is disabled and together they waged many battles to get the rights of disabled people, including their access rights.

When he was still at University, Roger married Robin Lowry, daughter of renowned printer, Bob Lowry, and together they had three daughters - one died as a child - and a son. Robin was unwell for most of their marriage, and Roger was stretched trying to care for the family while working full time, particularly when Robin was in hospital. She died in the 1980s, having divorced Roger earlier.

In the last few years, Roger contributed in many forums to the debate on building regulations and particularly the causes, as he saw them, of the 'leaky home syndrome'. His quest was to bring out the truth. On the Chatlist of the New Zealand Institute of Architects, he was prepared to give his time, use his considerable powers of recall, and apply his intellectual capacities to describe the complex



history of this fiasco of the building control regime. Recently his contribution to Architecture was recognised by the Institute as he was made a Fellow.

Underlying his work was a recognition of the influences "which in anthroposophy get esoteric attention, Ahrimanic forces", as he termed them, that have led to the current situation in the construction scene where creativity is suppressed and

individual judgement is hampered because of bureaucratically generated systems. In other words, Roger worked for ethical conditions that allowed freedom with a responsibility to do the good. Therein lies his legacy.

Roger became a member of the Anthroposophical Society in 1981. He came occasionally to meetings and, in 2006, joined the First Class of the School of Spiritual Science for the first time. The last Lesson of his first cycle of Lessons was a week before his death, preparing him further for his crossing of the threshold.

The last words from a colleague who says that his qualities to be admired are: his intelligence, energy and wit, even in the face of personal tragedy and his own fragile health; his disdain of stupidity, and total denial of the 'too hard basket'; but above all, his wonderful humanity. Architects often talk about their empathy with, and compassion for, others. Roger actually lived those things.

Matthew ter Borg

Taruna Certificate in Holistic Healthcare

Thirteen students of the Taruna Certificate in Holistic Healthcare (CHH) are set to graduate on December 11th. They come from nursing and massage therapy backgrounds, with three travelling from Australia for each of the three seven day seminars. They have been an exciting and dedicated group of students, as evidenced by the dynamic final work they have completed, focusing on integrating their year's learning into their clinical practice.

2011 sees many of this cohort joining graduates from 2009 in the next phase of anthroposophic nursing education, the Diploma in Holistic Healthcare. So, in two years time, we can anticipate another 15 or so anthroposophical nurses offering an extended healthcare practice throughout Australia, New Zealand and possibly the UK.

The CHH will have its third intake in March 2011 and we warmly encourage any interested health professionals to be in touch to get more information by calling Korina on 06 8777174 or take a look at www.taruna.ac.nz.

Michelle Vette



CHRIST CONSCIOUSNESS

A Path of Inner Development

Danielle van Dijk

We live in a world characterised by intolerance, war, environmental degradation and economic collapse. In contrast, might it be possible to build a society in which tolerance, love and peace are the abiding principles? In this positive and inspiring book, Danielle van Dijk shows how, beginning with our personal development, we can contribute to such a new, transformed world. She describes how we can develop a universal spiritual consciousness - what she refers to as 'Christ Consciousness'.

Van Dijk emphasises that the Christian mysteries took place on the physical plane, and distinguishes with great clarity between Jesus as a human being, the incarnation of Christ on earth, and the cosmic Christ. She builds bridges between the spiritual research of Rudolf Steiner, the Nag Hammadi writings and the gospels of Mary Magdalene and Judas, culminating in a comprehensive and wide-ranging picture of Christ. By gaining insight into the nature of Christ's being, and undertaking practical exercises described here, each of us can achieve the new Christ Consciousness.

In ancient times, selected individuals underwent rites of initiation within secret mystery schools. Disclosing the knowledge obtained there was punishable by death. In our time, however, the spiritual mysteries have become open and available to all. Initiation, says the author, involves 'walking the inner path to all-embracing love, which is known in gnostic and esoteric lore as Christ, the highest divine Being', leading to 'a sublime cosmic-orientated consciousness, which comes into existence when the higher self wholly exists within the individual human being.'

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BIODYNAMIC FARM

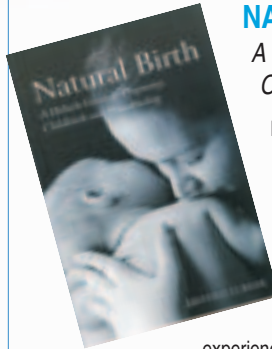
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Karl-Ernst Osthaus

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The author, an experienced farmer, takes a down-to-earth approach. Based on an example farm of around 60 hectares, he recommends the ideal numbers of livestock: 12 cows, 4 horses, 6 pigs, 10 sheep and 120 hens. This mix is drawn from Osthaus's deep understanding of nature, animals, agriculture and the cosmos, and from his many years of personal experience as a biodynamic farmer and teacher. The result is a healthy, balanced and sustainable farm. This is an invaluable book for anyone considering setting up a farm, or developing their existing farm with new biodynamic methods.

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NATURAL BIRTH

A Holistic Guide to Pregnancy, Childbirth and Breastfeeding

Kristina Turner

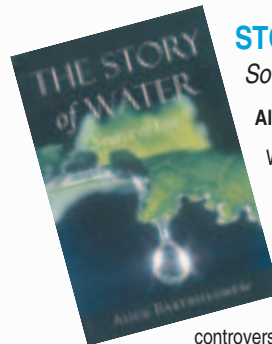
In our society, childbirth is often viewed as something to be feared and even to be avoided, through elective caesarian or extreme pain suppression. In this uplifting book, Kristina Turner applies esoteric knowledge to show practical ways of transforming a difficult

experience into a positive and deeply spiritual one.

Kristina looks closely at the physical processes that take place in the body during pregnancy and childbirth, as well at explaining the facts behind hospital procedures and options for home birth — providing readers with the necessary knowledge to make their own choices. She feels that birthing should be viewed as a unified process, from the nine months of pregnancy through labour to the many months of breastfeeding; all three stages contribute to developing the bond between mother and child and the child's emotional function.

Kristina writes beautifully about the sacred mystery inherent in conception and pregnancy, and guides the new mother towards being a conscious participant in the spiritual process of bringing life into this world. This book is both very practical and hugely inspiring.

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