



Anthroposophical Society

in the Western Cape, Sophia House – 18 Firfield Rd, Plumstead
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Quarterly Issue – Autumn 2013

EDITORIAL

As we enter another year, having survived the end of the Mayan long count calendar, we welcome you to our new-look newsletter.

As you can see we have set aside space for members' news and articles and invite you to share your anthroposophical research in this forum. We would like to have the opportunity to get to know our membership better and would very much appreciate your personal stories. We welcome two new members - Iffy Ugochukwu, soon moving to Cape Town with her family, from Lagos, Nigeria and Martin Herbert whom many of you know and who lives in Constantia. We bid a fond farewell to Joan Sleigh who has been nominated as a member of the Executive Council at the Goetheanum. She has the distinction of being the first nominee who is both from the southern hemisphere and a mother. We wish her all the best in her new post and look forward to her news from Switzerland.

We will have our Annual General Meeting on Saturday 4th May at 2pm and would appreciate your attendance, if possible.

Sue Blake

NEWS



Biodynamic Agricultural Association

The Biodynamic Agricultural Association of Southern Africa (BDAASA) would like to invite you to become a friend of the Association. Your contribution of R100 will give you access to our updates, newsletter and our network as well as discounts on the planting calendar, books, training and more. It will also give you the opportunity to support the development of biodynamic farmers and ultimately the growth of vital food. Please contact Liesl at info@bdaasa.org.za for more information on this as well as full membership. With wishes of great fertility and growth on all levels.

Liesl Haasbroek



The Moment of Golgotha
by Liane Collot d'Herbois

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NEWS...

Eurythmy

The Word and Music in Movement

2013

Outreach Programme

The time is at hand!

*Ocean View Community Hall
& Multifunction Hall*

Following on the impulse from the wonderful 100 Years of Eurythmy Celebration and in alignment with the deep, heart felt need of taking Eurythmy ever more to the wider South African Community, the Kairos Training Programme has launched their Outreach Programme for 2013. The first event was our visit to Ocean View on the 22nd February.

This event was made possible from establishing links with Alvin Castro, a youth leader in Ocean View and who for the last 15 years has been working with young people there through music and dance as a way for a healthier life. During this planned visit around 35 visitors attended (young children, teenagers and parents). Then a moment of magic and of grace, or as Silke said, a true "Kairos Moment" arrived. As the end of our visit approached, we were spontaneously invited to be part of the next community event of that day, happening in the Multifunction Community Hall. Thanks to our dedicated 4th year students this invitation was accepted and so it

happened that we stayed on in Ocean View from 4pm to 8pm and were able to perform for around 300 people!

This second impromptu invitation was a wonderful opportunity to meet many wonderful people and be part of what has been an annual event for the last 20 years. It centres around a visit to Ocean View by UCT's Exchange Student Programme, in which each student is welcomed into a family with whom they stay for two nights.

The whole atmosphere was one of celebration and friendship, as the exchange students arrived, most carrying flowers together with their overnight bags - a real explosion of joy erupted!

A brief introduction told of how Ocean View came about, and how, in spite of the painful and dehumanising circumstances in which this community was born (they were forcefully removed from well-established homes and communities), they have come a long way towards creating new homes for themselves in this vibrant community.

Mention was also made of the current difficulties that face them, especially the scourge of drugs. In the light of this, the incredible work done by community leaders in offering the youth of Ocean View healthy alternatives for their development and entertainment is all the more laudable.

After the performance of the Children's Brass Band, Alvin introduced the Kairos Eurythmy Training





Programme and made mention of the Bachelor in Eurythmy (dance) Degree. Silke spoke on behalf of the Centre and of our relation with the community through education, mentioning specially the Imhoff Waldorf School. Then the 4th year Kairos Eurythmy students, accompanied by Tim Hyslop, performed an excerpt from a Sonata by Edvard Grieg.

It was a significant evening for us all, to be part of such a special moment, part of this vibrant community and to encounter these wonderful young people who have this inner social impulse and who have the will to bring it to manifestation. This includes our own Kairos students who not only stayed so late but who made themselves completely at home, connecting with the community through many good conversations and establishing many contacts. This warm interaction manifested itself at the end in the many hugs we gave each other at the moment of saying 'Goodbye!'

A very special highlight of this "Kairos Moment" was the fact that Michelle connected with the contents of the initial opening address by inviting us all to join in a universal gesture of a universal word that many of us know as a word that connects us with the divine. That word was - Halleluia! Michelle brought this as a gesture of healing for the community, bringing us all to a space of inner silence, a quiet moment. And so it happened that almost everyone joined in what was a moment of deeply felt significance.

We left with grateful hearts, with the opportunity of deepening these ties and an invitation to come again next year!

Cecilia Solis-Peralta



News...

Biodynamic Agricultural Association

It is that time of the year again - an optimal occasion for fun and fertility building. Help us make the biodynamic preparations. Bring your child, an elder, some optimism, elbow grease, a song to sing while we work and lunch to share. The cost is R80 members, R120 non-members, concessions available - just ask

If you would like to order the preparation plants for collection in Wellington, please do so directly from Brent: brent.reid@parceval.co.za, Let me know – *Liesel Haarbroek*.

Pelican Centre

Artemis Michaletos together with Cyril Coetzee are working together to create an anthroposophical based art centre, where people can come to workshop, hold painting and drawing classes, conferences and public lectures. Artemis intends to open a bookshop and a library in the future. There is a separate space available where together with Astrid she is going to open an Art Gallery to showcase local and emerging artists. She can be contacted at 112 Loop Street, Cape Town, Tel 082 873 5752 or art@michaletos.com.



Forthcoming Events April:

- Anthroposophy Today: DVD "Himmel und Erde" – 21st April
- Eurythmy Adult Classes – Cobie Roelvert, 074 030 5251
- Eurythmy Senior Adult Classes – Cobie Roelvert, 074 030 5251
- School of Spiritual Science – Monthly Class Lesson, 27 April 8.30am
- School of Spiritual Science – Monthly members' forum, first Wednesday of the month unless otherwise advised. 8:00pm. Enquiries: Dawn Cairns 021 790 1345
- Thursday Morning Study Group. Every Thursday 9am to 10am
- World Economy (Associative Economics Forum). Every Friday from 4pm to 6pm.

For more details about the forthcoming events and independents activities at the Sophia House, please request the ASWC April's Newssheet, from the office. (Debbie Ludik 021 761 9600)

Events

International Post-Graduate Medical Training in Anthroposophic Medicine by Julia O'Leary



South Africa hosted the first IPMT from 10th – 17th January 2013, as an introductory course to doctors, nurses, therapists and pharmacists. We had the honour of Dr Michaela Glockler and Dr Friedmann Schad coming to the Western Cape to share their expertise, knowledge and care for the future of Humanity. The course was situated at Volmoet, a sacred retreat in the Hemel and Aarde Valley, near Hermanus.

Each participant experienced a remarkable renewal within their own being. The enthusiasm, interest and wish to continue their work in an Anthroposophic Medical way was evident. For some this was a new way forward. We were given a holistic, multidimensional and multi model means to achieve therapeutic intuition in our healing work. Through Goetheanistic observation and in our study we explored four-fold and three-fold ways to enrich our experience and activate our thinking.

Artistic and therapeutic eurythmy, as well as the nurturing care of nursing was experienced in workshops. These were received with wonder and interest. Most of all we were helped to come to an understanding of the Being of Illness, the path of Destiny and the development of the human being through seeking their own identity, finding their individual self and path to selflessness through social sacrifice. In this way we can become responsible social beings for the future of Humanity.

All participants look forward to the next IPMT in South Africa and we hope that many more will join this movement. It has been long awaited and is an opportunity not to be missed. The next IPMT is open to anyone interested in and/or practicing in the field of healing. This includes doctors, pharmacists, councillors, nurses, therapists, educators or farmers – anyone who wishes to find an Anthroposophic healing approach to their work.

The IPMT involves one week a year of intense workshops, lectures and study led by Michaela Glockler- leader of the Anthroposophic Medical section at the Goetheanum. She brings with her experienced doctors in the Anthroposophic Medical Movement. These courses will happen once a year for five years.

The next IPMT will take place from 14th to 21st December 2013. The venue will be confirmed but will likely be at Camphill Hermanus. Please contact Julia O'Leary joleary@michealoak.org.za or 021 794 8429/0769047632 for booking or queries.

Events

Joan's farewell by Carole Penfold



On the 8th March at midday a group of friends from both the Christian Community and the Anthroposophical Society gathered at Sophia House to enjoy a 'Bring and Share' lunch together.

It was a merry group, on a perfect gentle autumnal day, though still quite hot.

The merriness had a poignant underlying quality of nostalgia and sadness. This was to be Joan Sleight's last time with us.

After so many years of such active involvement in both communities she will be sorely missed. It was hard to do justice, in words, to such a person. But after words from Richard Goodall, who drew such a good and graphically imaginative picture of Joan's involvement, her life, her work and her DELICIOUS milk tarts which have graced our tables over many years, we were then invited to enjoy the banquet set before us.

After enough was had by all, sitting under the trees, we then listened to the singing of a Bach Aria – an 'a cappella' group of four trained by Christine Goodall, and comprising Christine, Annette Bestwick, Joan, and myself. It seemed a fitting end for Joan's time here in Cape Town, but also an inspiring beginning to the next step in her destiny.

May you tread this new path, Joan, with all the enthusiasm and dedication we have all come to know and love about you.

We will miss you, but I know that you will be back for visits – and maybe even to give us one of your inspired talks, in the not-too-distant-future.

With our love and gratitude to Joan.

Carole Penfold

Milk Tart Recipe

Short Crust Pastry: flour: butter: sugar – 3:2:1

Prepare pastry and bake blond

Filling:

1 litre milk, 100g butter. Bring to boil

Mix 3tblsp flour, 3 tblsp cornflour, 4 tblsp sugar, 1 tsp vanilla essence, 4 egg yolks with a bit of milk. Beat 4 egg whites.

Once milk boils, stir in flour-egg mixture and stir continuously while boiling for 3 – 5 minutes, remove from heat and stir in beaten egg whites. Pour into pre-baked pie shell and dust with cinnamon. Let cool and enjoy.

This quantity makes 1 vey large milk tart or 3 small ones.

! An exclusive sharing from Joan to us

Events

Review of final performance for 100 year Eurythmy festival celebrations by eurythmist Perry Havranek, 28 November 2012

After completing a demanding but inspiringly rewarding 4 day (16 to 19 November 2012) Eurythmy Performance tour to Soweto and Johannesburg, the Cape Town Kairos Eurythmy Stage and 4th year student group completed our 100 year Eurythmy festival celebrations with a sold out grand finale performance on 23 November 2012 at the public Nassau Theatre in Cape Town. In preparations on the day before, one of the numerous challenges we experienced was a dramatic near accident in the practice session prior to the actual "Open Dress Rehearsal" on Thursday 22 November 2012. The hinges and screws that hold up the elevated wooden grand piano top loosened to such a degree that the elevated wooden grand piano top suddenly fell and nearly hit the highly acclaimed cellist Peter Martens who sat right below it owing to the smaller stage space. Thankfully, Peter Martens had his wits about him and jumped out of the way of the falling grand piano top in the nick of time! All credit to how masterfully Peter Martens responded to this near freak accident and reorganized the grand piano and space for us to promptly resume practice.

The atmosphere of the grand finale performance night was electric, sizzling hot and filled to capacity with pregnant expectation- it had all the makings of a "summit" bid that mountaineers so prize. In my 12 years of performance, I have never before experienced such a hot performance stage, probably 7 degrees hotter than back stage-mainly owing to the full up and intimately arranged seating to the performance stage, but also the poor ventilation on the night for some reason. The Cape Town Kairos Eurythmy Stage group began with the Dvorák Concerto Opus 104 arranged for Piano, Cello and Flute which was masterfully choreographed by Silke Sponheuer. As soon as Peter Martens made his first melodious cello entry with his exquisite quality of sound projection, my immediate eurythmy experience was that of accessing the sudden manifestation of a warm width of etheric cello soundscape substance all round in the space that allowed us eurythmists to heighten our visible singing more freely and beautifully than ever, it seemed. Together, Ingrid Salzmänn (Piano), Narina van Meyer (Flute) and Peter Martens unique interpretational play of the music translated for us eurythmists into many expressive energetic vibrational movement flows through our eurythmy instruments and the interweaving space inbetween and for the audience. All our many hours of practice and rehearsals enabled us to be "as if" effortlessly carried through the piece and we became more enabled to really lift the quality of the musical eurythmy performance in service of a remarkable musical work of art with an appreciative audience. The 4th year student group who predominated in

the 3rd closing movement of the music piece were another delight to behold in their rising and maturing to this celebratory highlight of such an occasion. Overcoming numerous challenges along the way, it was such a joy for us to share and give our eurythmy best- in the words of one seasoned eurythmist and audience member who saw both of the consecutive performance nights: "I was amazed how you all were able to lift the eurythmy performance well above that of the "Open Dress Rehearsal" the day before! What a treat to see!!"

On the speech eurythmy story part of the programme, titled "Man's journey through the Epochs", another audience member had this to say: "Bravo to all! The performance was amazing to watch and not only that, but to watch evolution unfolding with great beauty and grace. It was a brilliant evening! My friend and I were engrossed in the movements, the message to be practical and also keep balance between Luciferic and Ahrimanic influences, and the composed and calm performers who remained thus from beginning to end. Beautiful!" Special thanks to all the cast, including Andre Roothman, whose stage presence, speech choir leading of the 4th year student group and male voice synergized so well with Michelle Kaplan's artistic directorship, as did Luke Townsend's accompanying music and goal-fitting soundscapes and Norman Skillen with lights.

All of us were grateful to have been able to have this opportunity to step up and be part of such an incredible production spearheaded by the untiring and inspirational eurythmy duo of Silke Sponheuer and Michelle Kaplan with Cecilia Solis-Peralta making so much logistically possible. Artistic stage Eurythmy was so enabled to grow stronger wings and once again serve in the world with depth, joy and artistic harmonious beauty for our 100 year eurythmy celebrations...



Mandates Updates

Finance Mandate

It is a busy time for the Finance Mandate-financial year end, the 2013/2014 budget, new subscriptions and preparing for the AGM on the 4th of May.

We are looking forward to a positive and constructive AGM this year. Your attendance and involvement is important. Do diarise the date!

Looking forward!

Roger, Stann and Sue.

Mandates Updates

The January Meeting School of Spiritual Science – by Stann Whipple

Any apprehension about the choice of theme and the scope of the content for our three days of working together was quickly eased with splendid presentations of the class lessons by Joan Sleigh, Jane Abrams and Michael Grimley. By combining three lessons within each session a deepened and widened perspective of the content was made available to the nearly thirty members of the High School gathered at Sophia House. Any attempt to summarize the experiences of our gathering would be inadequate, but with this report I trust those able to attend and those we missed will recall and carry the lasting impression of goodwill and heart-felt earnestness we brought to our time together. Interspersed with the usual fine food and social atmosphere at morning and afternoon breaks and lunch, we worked further into our theme in smaller discussion and artistic groups. Our morning conversation groups and afternoon artistic work were guided by questions suggested by Claus-Peter Roh, challenging us to find the practical aspects and polarities working through the content of the final nine lessons. We are all faced with choices asking us to more fully understand our forces of thinking feeling and willing in the light of anthroposophy and work with them into the events of our time.

In addition to the immeasurable inner growth each member experienced, a very fine connection with Claus-Peter Roh was formed with the stated intention to continue with further visits in the years to come. The work he has done with his Waldorf colleagues through the years has given fruits which can now be shared and valued by others. In reflecting on our work together, Renata Sleigh [who was unfortunately unable to attend] was also warmly acknowledged with sincere gratitude for suggesting the theme for this gathering. Suggestions for future working together were offered and further discussions will form these into our theme for the next gathering.

Although much of the intensity of the hours spent together has merged into the unconscious for further working, I am left with the clear impression of the vibrant personal qualities of spiritual striving I experienced during the time we spent together. Certainly, it was an experience of 'where two or more are gathered together in my name'.

In our discussion groups the lesson content was held up in the light of current events and our own thoughts and feelings. Artistically we explored ways to represent the working of the Hierarchies unexplained or conceptually defined. Further thoughts and impressions would be welcomed from those who attended as I am sure the content of our working together continues to resonate through our community.

Library Mandate – by Linda Merrett

From the latest Basil Gibaud application, I have a small pile of books eager to be catalogued and find their way onto the library shelves. Top of the pile is a slim volume entitled "On Fear" – very relevant to our times. The book forms part of a series entitled "Spiritual Perspectives" which aims to introduce the reader to different aspects of Steiner's vast output. It encompasses a host of fears from that of facing death to lack of confidence and discouragement and is composed of extracts from Steiner's works which are all well sourced so that the reader can turn to original material for a fuller explanation if needed. It seems that fear of the future is widespread and, if we give way to such fears, we are actually sapping our soul forces. So, too, are we apparently providing nourishment for evil beings! Some of the extracts do not make for pleasant reading.

In the same series is "Epidemics" which covers diseases in general and raises aspects not normally associated with illness e.g. habits of a past life, a materialistic attitude etc. Fear rears its ugly head again, this time that of bacteria. The latter are ever-present but are only dangerous if they are "nurtured", as Steiner puts it, by, e.g. a material outlook or an excess of protein and are only a symptom and not the cause of a disease, as is generally thought.

Karma has a large part to play, e.g. when we see that it is possible for an individual to actively seek out an area where an epidemic has broken out so that, according to the reckoning which occurs between incarnations, a

balancing can take place. But then how can we be allowed to institute health measures to counteract the disease? It is, of course, all very complicated...

Along the same lines, is a book by Angus Jenkinson called "From Stress to Serenity" and subtitled "gaining strength in the trials of life". The author is not new to this subject, having a business background, years of experience facilitating and a thorough insight into spiritual traditions, both ancient and modern.

Not one of us is exempt and this is really something of a handbook. It begins by pointing out that stress - a word which today is used mainly in a negative sense - actually has a positive mission. It is up to us to respond in the right way, thereby developing inner strength to cope with the sometimes stormy seas with which we are faced and this, in the end, is what makes us grow. "Distress" he points out "is only the outcome of failing to listen".

After defining stress, the author goes into great detail of how to recognise the signs of which there is a substantial list. There is a whole range of ways of dealing with them which you can incorporate easily into your daily life, from something as basic as wearing the correct shoes to simple observation exercises and, of course, meditation.

In a later chapter, stress is extended to suffering and how we can embrace our destiny. The temperaments are covered, as are work techniques, either in the office environment or in your personal life. The book is filled with wonderfully enriching quotes and poems from Buddha to Bob Marley and it ends with a good summing-up chapter which can quite easily stand on its own. If there is one guiding principle which can be distilled from this book, it is that "You are what you think".

LOS Mandate – by Cecilia Solis-Peralta

Looking back on the recent Open Day (which turned out to be a beautiful day) three aspects stand out.

First the work done by Sue, Belinda and Debbie to make this possible (thank you!). Then the excellent contributions from the presenters who dedicated their time to support Anthroposophy. And last but not least, the many members who came to create a welcoming community and the other members who drove all the way to Sophia House to bring food contributions to support this effort.

That day 3 people joined the library and we had 8 first time visitors. Several of them came because of the street posters.

I also need to mention the concern of several members about how effective our efforts to bring Anthroposophy to the wider community really are. The typical question that I received is - how many people came who were not related to the movement ?

If you are also concerned about this question and are wondering about how to make Anthroposophy at least visible enough out there, so that the ones who seek it can find it, then I would like to invite you to approach me, so that new ways can be developed for the further promotion of Anthroposophy. What comes out of your contributions could then be presented as a proposal for 2014.

The Life of the Society Mandate currently carries the following activities coordinated between Sue and Belinda (as co-ordinators), Debbie and myself.

- Open – Visiting Day
- Anthroposophy Today
- Additional talks
- Conferences
- Festivals These will only carry on if members come forward who would like to carry this task.
- Welcome to New Members

Membership

Anthroposophy in McGregor, A bit of background...by Briar Grimley

We are six members in McGregor. Michael is relishing the available time for research – he is presently ensconced in researching the art of education as a theme through Rudolf Steiner's educational works, and I am working in clay on the metamorphosis of the capitals of the 1st Goetheanum, with the aim of moving onto the bases. Taya Cundill started the PONDO Children's Village, a home for children in need. All the 'PONDO' children came to the McGregor Waldorf School which I started – it celebrates its 20th anniversary next year. Grethe Botha is a class teacher at the school, and she was the pioneer teacher for the Stellenbosch Waldorf School. Katleen Verschoore was the kindergarten teacher at the school, and after training a local person to take over from her, she has taken on the task of fundraiser. Pieter Holloway was also a teacher at the school and is now pioneering the Breede Centre, in which I am also involved. The Breede Centre is a skills training centre for the local youth – the first anthroposophical one in South Africa, so we have much pioneering work to do. The Board of Trustees consists of six Society members: Michael and I, Pieter and Katleen, Etienne Bruwer, architect in Cape Town, and Mornay Fortuin. Mornay is from the village, was a teacher at the school and is now a teacher at the Stellenbosch Waldorf School. Mornay's wife, Suleila, is also a trustee and is a play group teacher at the Stellenbosch School.

When Cecilia asked me to write an article about our anthroposophical work here in McGregor I decided to ask some of the members to participate. Unfortunately due to the holidays neither Grethe or Katleen are available to write anything about the school, but what I can say is that the College of Teachers invited Michael and I to work with them – we are work-shopping the College Imagination given by Rudolf Steiner for teachers.

General anthroposophy – by Taya Cundill

McGregor has been gifted and enlivened with the coming of Briar and Michael Grimley. They came a year ago and offered several possibilities, all of which have been eagerly taken up. They welcome us into their home for our times together.

Our Wednesday group has a core number of seven participants, with occasional extras when visiting McGregor. We meet six Wednesdays a term and have so far studied 'The 6th Post Atlantean Epoch', 'From Jesus to Christ', 'Guardian Angels' and 'The Working of the Angels in Man's Astral Body'. Frequently a member brings a prepared summary of or contribution to the day's lecture. This is useful for the listeners and often a deepening of unexpected magnitude for the bringer. These evenings are soul manna for us all and the highlight of our week.

On the seventh Wednesday we celebrate a festival - these include appropriate readings, maybe music, an artistic endeavour and a shared breaking of bread - and other goodies... an inspiring way to end our term's work together.

Both the study and festivals include non-members.

At our once a term Member's meeting we begin with the Michael Letters, followed by a member's personal research into a subject of their choosing, a discussion on current affairs, local and global, and we complete with Society matters.

The Class Lessons are held in the clay whitewashed Community room at the Breede Centre on the second Saturday of the month. We are currently a dedicated group of three! There are others interested in joining - and

we would warmly welcome Class members who do and might visit McGregor to join us (best to contact us first). The Class Lesson is followed by the Inner Development course twice a term with eight participants including Wendy Lijje from Bloublommetjieskloof farm in Wellington and Mosidi, a non-member teacher at the school. We are led through processes and readings from Knowledge of the Higher Worlds. There are always exercises, artistic activities and homework!

All are attended with enthusiasm and delight. Michael and Briar lead all our together times with depth yet lightness, never judging our sometimes 'interesting' responses. They give generously of their time, space, knowledge and wisdom. They are appreciated, respected and deeply cared for by all of us. They guide us down pathways perhaps we always believed existed but didn't dare to know.

The Breede Centre – by Pieter Holloway

The Breede Centre Trustees are studying "The Threefold Social Order" which ties in well with the study from "World Economy" which Briar and I are working on at our twice a month management meetings. Starting to understand Economic Life, which is "sandwiched" between Nature, its products and people on the one side, and Capital on the other side, but operating within the Threefold social order, goes a long way towards finding a basis for establishing skills training that can operate within the current Economic dispensation, but help create entrepreneurs with a different outlook on how a healthy organisation can operate from within and into the world.

Michael Grimley and I are also working on "What it means to do Practical skills training from an Anthroposophical perspective". Skills training is essentially a will process using repetition (not rote), stimulated and balanced by artistic creativity to bring joy to the learning experience. Our research will help to give method and content to our yet to be monthly lecturer sharing sessions, working from a clear and deepened understanding of practical training out of a strong anthroposophical base and understanding of the art of education.



Membership

Margret and Harry Stodel's 60th wedding anniversary by Charles Hugo.



The 25th of February 2013 was Margret and Harry Stodel's 60th wedding anniversary. This remarkable milestone was celebrated by a good proportion of their direct family of 7 children, 15 grandchildren and 9 great-grandchildren, other relatives and friends. Only those who have experienced the Stodels' hospitality and "open house" over the years would not have been surprised by the tables laden with glorious cakes and eats.

The children all took turns to speak, and their obvious gratitude for their family upbringing and the good-natured interaction between them is a real and ongoing tribute to Margret

and Harry. One of the children – Mathew, remarked that it was wonderful, that although both his parents are over eighty, one could still bump into them doing the shopping or swimming in the sea! When Harry spoke, he said that he felt so blessed that he must have two guardian angels.

Harry and Margret became members of the Society 50 years ago. At that time their children were in the first Waldorf School here. It was housed in a three storey residence adjacent to Rondebosch common. In 1962 Harry attended a talk by Hugh Fynes-Clinton, on the Human Ear. He was really moved by it and had never heard anything so wonderful. He then purchased Anthroposophical books available from Binnehuis, a furniture shop in central Cape Town, and joined the Society in 1963. At the time the Society operated from a rented upstairs room in the Argus building off Green Market Square.

In 1964 Harry met Dr. Max Stibbe, who had come to help the Waldorf School in the Western Cape. Dr Stibbe had met Rudolf Steiner while he was a student of Jurisprudence in Holland. This meeting led him to become a teacher. Harry and Dr. Stibbe became friends and went on a trip to Namaqualand and to the then South West Africa, visiting many sites where minerals could be found. They camped in the Rigtersveld during the 12 Holy nights. Dr Stibbe was intimately connected with many leading Dutch Anthroposophists of the time, among whom were Walter Johannes Stein, Eugene Kolisko and Dr. Zylmans Von Emichhoven. During this time Dr. Stibbe told Harry many things of his personal life, including a story that he was one of a group of zealous youths, who had earnestly sought to find the Holy Grail, and that this search had culminated in them finding significant engravings under a church in Holland.

During his years in the Society, Harry has made many special connections, among those one could mention Eddie Dawes, Tony Prichard and Francoise Maritz. I would like to add that if it were not for my connection with Harry, I would not have joined the Society in 1995, for which I am grateful.

Harry has made it a hallmark that he carries out any Society task, big or small to the absolute best of his ability. Harry served in the administration of the Society for 18 years. He served as Treasurer and doubled as Members Secretary, for periods, as well. From the time of a visit to South Africa of Manfred Smit-Brabant and Virginia Sease until 1996, he also served as a committee member of the ASSA.

Margret holds another longevity achievement – of having been a member of an ongoing Anthroposophical Study Group since the early 1970's, a period spanning about forty years - to date.

Our Congratulations, best wishes and grateful thanks go out to these stalwarts of our movement!

Articles

The joy of meaningful movement by Cobie Roelvert

Whilst midway through explaining to a Class 3 group what the rules of the Eurythmy lesson are, one enthusiastic child confidently put up her hand and remarked to me: "I thought the rule was to have fun!" Yes, most children want to experience the fun of moving, together with others and also on their own: dancing, skipping, running, sidestepping and so on. However, I believe that there is an even deeper experience they yearn for and that is of joy, rather than the fleetingness of fun.

My reply to this beautiful and candid remark was that if we adhere to the rules, we create a space in which the Eurythmy can happen and as a consequence of that Joy comes to join us in our lesson. When the children learn to pay attention and to follow the teacher's movements as best they can, to not talk while we move, to not interrupt, each exercise flows and together they all allow the lesson to flow. We live "in time" and a gentle warmth permeates our beings. When we stand quietly after a lesson that has flowed, we sense that Joy has indeed come to us.

In the work with adults, this process of enlivening the etheric warmth and light becomes a conscious one as we bring our own ego to bear on our movements. As we learn to open ourselves to the instreaming gestures, to let them appear and dissolve again, we live in the unison of future, present and past coming to life in our movements. We feel increasingly aligned with a higher reality and the giving and receiving that happens between us and the world comes alive and becomes visible. We awaken different aspects of ourselves and our soul begins to sing as we experience the great wholeness of which we are a part.

Yes, the teacher cannot compel the child to have fun, nor can she guarantee that participants of an adult class would find it a fun-filled experience, but Joy always waits in the wings, and as we open ourselves to the laws of the etheric world, joy slips into our very beings and gives us a subtle yet powerful feeling of connectedness.



Verse

Prayer to the angel or genius.

You, my Heavenly Friend, my Angel,
Who has led me to earth
And will lead me through the gate of death
Into the spirit-home of the human soul.
You, who know the paths down the millennia:
Do not cease to penetrate me with light,
To penetrate me with strength,
To counsel me;
So that, out of the weaving fire of destiny
I may emerge as a strong cup of destiny
And learn evermore to fill my being
With the purpose of Divine World-Aims.

Rudolf Steiner.

Lecture

by Rudolf Steiner, Dornach, January 19, 1923

Truth Beauty and Goodness

THE True, the Beautiful, the Good — through all the ages of man's conscious evolution these words have expressed three great ideals: ideals which have instinctively been recognized as representing the sublime nature and lofty goal of all human endeavour. In epochs earlier than our own there was a deeper knowledge of man's being and his connection with the universe, when Truth, Beauty and Goodness had more concrete reality than they have in our age of abstraction. Anthroposophy, or Spiritual Science, is able once again to indicate the concrete reality of such ideals, although in so doing it does not always meet with the approval of the times. For in our age men love to be vague and nebulous whenever it is a question of getting beyond the facts of everyday life.

Let us try to understand how Truth, Beauty and Goodness are related, as concrete realities, to the being of man.

As the human being stands before us we see, in the first place, his physical body — nowadays the object of purely external observation. How the single organs, the form and functions of the body have been built up in pre-earthly existence — of this people are wholly unaware. In his pre-earthly existence man lives in a world of pure Spirit, where, in communion with higher Beings, he is engaged in building up the spiritual prototype, the spirit-form of his physical body. The physical body here on earth is but an after-copy of the spirit-germ that is elaborated, in a certain sense, by man himself in pre-earthly existence.

In earthly life the human being is conscious of his physical body, but does not know what this implies. We speak of Truth, little realizing that a feeling for truth is connected with our consciousness of the physical body. When man is confronted by a simple fact, he may either form an idea that harmonizes strictly with it and thus is true, or, from inaccuracy, laziness or positive aversion to truth, he may evolve an idea that does not coincide with the fact. When he thinks the truth, he is in harmony with the feeling he

has of his physical body, nay also with his sense of the connection between this physical body and pre-earthly existence. If out of laziness or untruthfulness he forms an idea that is not in accordance with the fact, it is as if he cut the thread that binds him to pre-earthly existence. Untruth severs this thread. In pre-earthly existence a delicate spiritual woof is spun, and this is concentrated into an after-copy — the physical body. Many threads connect this physical body with pre-earthly existence, and they are severed by untruthfulness. The purely intellectual consciousness that is a characteristic quality in the early stages of the epoch of the Spiritual Soul does not realize that such a severance takes place. And that is why man is subject to so many illusions as to his connection with cosmic existence.

For the most part to-day, man regards his bodily health from a purely physical point of view. But when, through untruthfulness, he severs the threads that bind him with pre-earthly existence, this works right down into his physical body, and especially into the constitution of the nervous system. The feeling he has of his physical body gives him his "spiritual sense of being" in the universe. And this spiritual sense of being depends upon maintenance of the threads proceeding from the physical body to pre-earthly

existence. If they break, man must create a substitute for his healthy sense of being — and he does so, unconsciously. He is then led, unconsciously, to ascribe to himself a sense of being "out of the common." But even here he has fallen into an inner uncertainty that makes itself felt even in the physical body. For this purely spiritual sense of being that we find existing with greater and greater intensity the farther we go back in history — is it strongly present in man to-day?

How often it is the case that a man would like to be a person of note not by virtue of his own spiritual life, but by virtue of some profession or title. He likes to have some such title as "Secretary" or "Notary," and

then imagines he is of importance when convention thus describes him. The essential thing, however, is that he shall be able to realize his existence inwardly, apart from all externalities.

What is it that can strengthen man in this sense of being? In earthly existence we live in a world that is but a copy of true reality. Indeed, we only understand this physical world aright when we realize it to be this copy of reality. It behooves us, however, to feel the true reality within us; we must be aware of our connection with the spiritual world. And this is only possible if the bond that links us with pre-earthly existence remains intact.

This bond is strengthened by a love of truth and Integrity. Nothing establishes man's true and original sense of existence so firmly as a feeling for truth and truthfulness. To feel himself in duty bound first to "prove all things" he utters, to set due restraint on all his words — this helps to consolidate the sense of existence that is worthy of his being. To be aware of the spirit within the physical body — with this, indeed, the sense of being is connected. There is, in effect, an intimate kinship between the physical body and this ideal of Truth.

We acquire the etheric body (or body of "formative forces") only a short time before the descent from pre-earthly to earthly existence. We draw the forces of the etheric world together, as it were, to build up our own etheric body. Now in earlier epochs of evolution man had a better understanding of the etheric body than he has to-day. Indeed, instead of feeling the reality of the etheric body, he is nowadays apt to scoff at the very idea.

The sense of the reality of the etheric body is strengthened by the experience of Beauty. When truth and truthfulness enter the realm of real experience, we are, in a sense, living rightly in the physical body. A highly developed sense of beauty gives us a right relation to the etheric body of formative forces. Whereas Truth is connected with the physical body, Beauty is connected with the etheric body.

This will become clear if we think of the significance of beauty as manifested in art. If we have before us

a human being of flesh and blood, we know that he is one among many. Yet the one has no meaning without the many who live around him. Slender indeed are the roots that bind man to physical existence, without the others around him.

If we try either through sculpture, painting, or drama — indeed, through any art — to portray a human being, we endeavour to create a figure that is sufficient and complete in itself — one that contains a whole world, just as man contains the whole universe within himself in his etheric body. For he draws together the etheric forces from the whole universe to mould his etheric body within earthly existence.

An intense feeling for beauty — as it was then conceived — existed in earlier ages. Nothing of the same kind is present in modern civilization, Man cannot be truly man if he has no sense of beauty. It is so, indeed; for to possess a sense of beauty is to acknowledge the reality of the etheric body. To have no sense of beauty is to disregard, to disown, the etheric body.

Of this modern man is all unconscious. When the Greek approached his temple, or beheld within the temple the statue of the god, he was conscious of an inner, glowing warmth, of a kind of inner sunlight. It was as though forces streamed into his being and into his different organs. Gazing at the statue of the god,

his whole heart cried out: "Never do I feel the peripheral structure of my hands and fingers so vividly as when this statue stands there before me! Never have I such an inner sense of the arch of my brow as in the temple!" Inwardly warmed and irradiated — god-inspired — thus did the Greek feel in the presence of beauty. And this was nothing else but an experience in the etheric body.

In the presence of ugliness the Greek's feeling was quite different from that of modern man. The latter at most expresses his very abstract feelings in regard to ugliness by his features—he makes a grimace! Ugliness cast a chill through the whole body of the Greek, affecting even the very pores of his skin. In ancient times men were vividly aware of the reality of the etheric body, and in the course of evolution a part of human nature has, indeed, been lost. All these

things of which I have been speaking — and which were actual experiences in earlier times — remain unconscious in man to-day, for with his rationalistic intellect and love of abstraction he tends to view everything from the head — the organ belonging to these qualities.

Enthusiasm for truth and truthfulness can kindle in man — in the unconscious depths of his soul at any rate — a feeling for pre-earthly existence. An epoch of civilization in which this feeling is absent can possess no real sense of truth and truthfulness. But when this sense is highly developed, it binds man strongly to the pre-earthly past, and his more immediate experience of the earthly present must needs cause a certain sadness to arise within him. It is a sadness that can only find consolation if the sense of beauty is awakened in the soul. Beauty gives us joy once more, even in the presence of a sadness that must always accompany great enthusiasm for truth. In a delicate, subtle way this enthusiasm tells us: Truth, alas, is only really present in pre-earthly existence. Here in this earthly world we have but her echo. Having left the pre-earthly life, we no longer stand within the essential substance of truth. Only enthusiasm for truth can help us to maintain intact our relationship with pre-earthly existence.

A genuine feeling for beauty forges a link that binds us here, in earthly life itself, once again with pre-earthly existence. We ought never to undervalue the significance of beauty in education and in outer culture. A civilization that is filled with ugly machines, with chimneys and smoke, and dispenses with beauty, is a world that makes no efforts to forge a link between man and pre-earthly existence; indeed, it tears him asunder. Not by way of analogy, but in very truth we may say: A purely industrial city is a fitting abode for the demonic beings who would like to make man forget his pre-earthly existence in the realm of spirit.

Yet delight in beauty must be paid for at the cost of realizing that the beautiful, in its essence, is not rooted in earthly reality. The more perfectly we represent the human form, say, in sculpture or painting, the more must we admit that this does not correspond to an outer reality in earthly existence. It is but

a consolation afforded by beautiful semblance, and hence lasts only until the moment we pass through the gate of death.

The world of spirit in which we live during our pre-earthly existence is always present. We have but to stretch out our arms, as it were, to this pre-earthly world of spirit. Although it is always there, a link can only be forged in the depths of unconscious life when man glows with enthusiasm for truth and truthfulness. And when his heart thrills with love for the beautiful, this too forms a bond with pre-earthly existence.

If man is to be true in a higher, this means spiritual, sense, he must not forget that he has lived in the spirit in pre-earthly existence. To glow in response to beauty means that in his soul man must create in a picture, at least, a new link with pre-earthly spirituality.

How can man develop an actual power that will lead him directly into the world he left because he has descended to the earth from pre-earthly existence? The answer is, when he is filled with Goodness — the goodness that flows to other men and is not confined to self-interest, conscious only of what is living within his own being. Such goodness can lead the soul into the qualities, nature and experiences of others. It embraces innumerable forces of soul; and these forces are of such a nature that they actually instill into the human being elements with which he was wholly permeated only in pre-earthly existence. Through his sense of Beauty he links himself, by means of a picture, to the spirit he has left because of his descent to earthly existence. If he is truly good, he links this earthly life itself to pre-earthly existence. A good man is one who can bear his own soul over into the soul of another. Upon this all true morality depends, and without morality no true social order among earthly humanity can be maintained. [\(To be continued\)](#)



Anthroposophy in SA



Conference of the Anthroposophical Society in Southern Africa

The Power of the Thinking Heart – A Path to the Future

Anthroposophy is a path of knowledge that seeks to lead the spiritual within the human being to the spiritual in the cosmos.

The organ that will ultimately bring this task about is the human heart – our 'inner sun' and the organic centre of the rhythmic system, once it has undergone a complete metamorphosis. Closely connected with this process is the further development of the chakras, particularly the heart chakra, (12- petalled lotus flower) achieved largely through the six subsidiary exercises given by Rudolf Steiner, together with numerous other exercises and meditative practices, on the so- called inner path of Anthroposophy.

Rudolf Steiner also points to a second path, namely the one of 'pure thinking' elaborated in his 'Theory of Knowledge' and 'Philosophy of Spiritual Activity'

Both these paths begin with the spiritual activity of thinking, yet are very different. We invite you to bring your own research, insights and interest to our work, and look forward to hosting you in KZN.

The conference will be held at Jacob's Well Retreat Centre, in Botha's Hill, and the fee includes all refreshments, meals, and accommodation for 2 nights if you should need it, for participants from further afield. Most accommodation is in single rooms. Local participants will join for meals etc.

VENUE: Jacobs Well Retreat Centre, Bothas Hill, near Hillcrest, KZN

DATES AND TIMES: Friday 19th April – commencing with supper at 5:30pm to Sunday 21st April – closing midday .

FEE: R 450.00 (includes all refreshments, meals, and accommodation for 2 nights).

We need to confirm participant numbers by 31st March.

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