

Anthroposophical Society in Australia

News from the General Secretary

Issue No. 9, September 2024

Motifs for Michaelmas

The guiding motifs for Michaelmas are courage, perseverance, sociability with creativity, and of course spiritual research or cosmic intelligence.

It is spring here in the south, an opposite nature experience to our northern hemisphere friends. This difference, across the world, calls for an expansion in our everyday thinking. In both hemispheres, there are changes perceived in nature, in the warmth of the air, and the quality of the light. In the south, nature awakens, and bird calls are abundant. Such sense perceptions can open our minds and our hearts to the invisible realm not so far beyond the limits of the material world.

May we orientate our thoughts and deeds to the good.

The smallest deed that is connected to the highest ideals serves the other and humanity. Never underestimate your contribution.



General Secretary
Jane Bradshaw

Knowing yourself the truest wisdom

“O human, know yourself” – these words lead an enquiry into many aspects of self-discovery. “Knowing others is intelligence; ‘knowing yourself’ is true wisdom. Mastering others is strength, mastering yourself is true power.” ~Lao Tzu

“Know thyself” is a philosophical maxim that was inscribed upon the Temple of Apollo in the ancient Greek precinct of Delphi. It has been quoted and analysed by numerous authors throughout history and has been applied in many ways.

The statement is also attributed to Socrates, an Athenian moral philosopher. Knowledge of oneself leads to a possible mastery of self and a development of self for the benefit of self, others and the society at large. It allows us to have the choice to change our behaviours and have a positive influence on those we meet in life and work.

To Rudolf Steiner and anthroposophists, it is a clarion call and earnest warning/counsel from the world of spirit, for human beings to recognise the multi-dimensional parts of themselves to be found through studying and practising spiritual science.

Individual meditation and research are part of this discovery and group working, studying, and conversing bring a loftier level towards self-knowledge.

Co-creating is the task, in freedom, in open-hearted collaboration.

Following are Steiner’s words found in the foreword of the lectures from the book *Awakening to*

Community. In January/February/March 1923 in Stuttgart and Dornach, a series of lectures was given. The burning of the first Goetheanum was still freshly in the minds and hearts of all.

Quote:

“We must make Anthroposophy real by learning to be aware, in anthroposophical community life, that where people join in a specific task together, there they experience their first awakening in the encounter with the soul spiritual element in their fellows.

“Human beings wake up in the mutual encounter with other human beings.

“As each one has new experiences between his encounters with others, and has grown a little, these awakenings take place in an ever-new way as people go on meeting.

“The awakenings undergo a burgeoning development. When you have discovered the possibility that human souls *wake up* in the encounter with human souls, and human spirits *wake up* in the encounter with human spirits, and go to anthroposophical groups with living awareness, that only now have you come awake, and only now, begin to grow together into an understanding of Anthroposophy. And on the basis of that understanding take anthroposophical ideas into an *awakened* soul, rather than into an *everyday* soul (asleep to higher things), then the true spirit of community descends upon the place where you are working . . . We are firmly grounded in our understanding of things of the spirit only when we do not rest content with abstract spiritual concepts and the capacity to express them theoretically, but instead grow with the sure belief that the higher beings are present with us in a community of spirit when we engage in spiritual study. No external measures can bring about anthroposophical community building, you must call it forth from the profoundest depths of human consciousness.”

I invite you to visit this text

https://rsarchive.org/Lectures/GA257/English/AP1974/AwkCom_index.html

There are many study groups across Australia where these lectures have been read, discussed and understood. The lectures are still so prominent today as they remind us to meet ourselves and each other anew, at each encounter, in light of the development of our consciousness. Recasting our relationships, constantly, in light and warmth of our developing self.

Meditation then becomes a protective aura.

Meditation creates bridges for us and this activity reaches into the community.

Meditation there is a three-fold task:

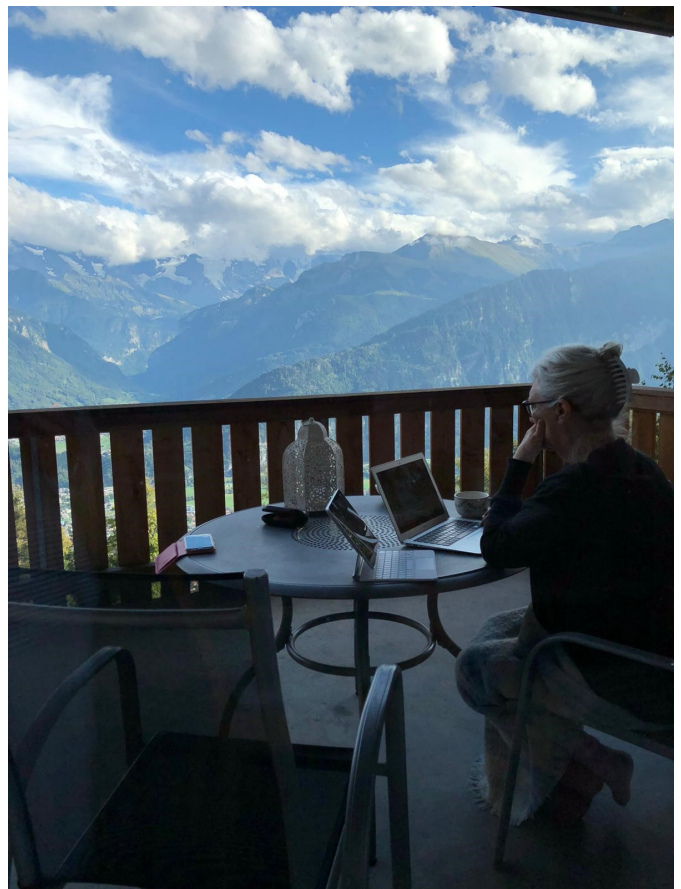
1. Allow our everyday human thought to become living thoughts, from darkness to inner **light**, a bridge to higher beings (Michaelic).
2. Allow an inner attitude, a mood of **love** ready for connection, for the encounter with spiritual beings.
3. Allow a healing process/**life** process of reinforcement and building to reveal – (a night quality Raphaelic)

Light, love and life.

Then, **4.** Meditation promotes wellness in the ebb and flow of our lives where stress and ageing are unavoidable.

Our human task is to create inner order, in our own biography and in the darkness of our collective time.

Seek inner justice and peace, with conviction.



Preparing a presentation in Switzerland.

You, the members, are the Society

Dear members,
This section of my newsletter this month is not intended to enhance polemics, but rather to acquaint you with a protracted 'situation' in Australia than has been very time consuming since my appointment as General Secretary in late 2020.

Some of you may know that members of the ASinA including your Branch reps have been involved in conversations for several years about the structure of the ASinA and whether it is a suitable vessel for us to hold Anthroposophia into the future. We have met numerous times on Zooms and there have been two dedicated face-to-face meetings over the last two years to discuss this question. The ASinA has been criticised, by a small group of members, as hierarchical and its governance incompatible with future development of the Society.

I remind you that the ASinA is the organ of the General Anthroposophical Society, in Australia, in the eyes of the Goetheanum leadership and the world Society.

The ASinA is made up of all our members and, as such, you are all its earthly life force.

At Maitland, NSW, at the recent AGM, with 16 people present in the conversation plus three observers and a minute taker — where nine branches were represented — a proposal from the Victorian Branch Committee was presented by Birgith Lugosi and was unanimously rejected by the group.



One exception was the proposal to create 'a more conscious and collaborative working group of Branch reps' to be known as the 'Branch Reps Council', contingent on their will to do so.

There was a clear vote of confidence in the current ASinA structure, but more importantly, confidence was affirmed in the activities of the ASinA from the members present. This does not mean that we naively think everything is perfect as we all strive to be worthy of the intent of our Society. The ASinA Constitution itself is in need of renewal; meanwhile the individuals and their groups bring life and growth.

Subsequent Zoom meetings have been first steps in the preparation for this 'council'. Slow progress has been made so far to find a form in which the 'council' can hold counsel together.

Of course, more face-to-face meetings would be required but, meanwhile, the Zooms have revealed that much inner and outer work is needed as we move towards a new imagination where warmth and goodwill is kindled.

The ASinA has offered an annual opportunity at the AGM event, where we always hope all Branch reps will gather, along with members and the Management Committee.

Meanwhile the Victorian Branch Committee has denied validity of the Zoom Branch reps group who have been meeting and stated they will not attend any more Zooms.

They state: *"The Victorian Branch does not recognize this group of branch representatives coming together over zoom to form a Council as emanating from the original Victorian Branch paper. The current approach, developed as it has, is not what the Victorian Branch had in mind as a Council. For the Victorian Branch it is unrecognizable in its current form."*

The Victorian Branch committee (six people) has called a face-to-face meeting in late October in Victoria for all the Branch representatives to discuss their vision.

I will not be attending that meeting. I do not believe that it is a common will across the country for the Victorian committee to lead this initiative.

I will be in Sydney, Victoria and ACT in November for those who wish to meet with me.

I am also planning a collective Zoom meeting for all members to ask their questions.

The date for this is to be arranged.

OPENNESS, TOLERANCE and MUTUAL UNDERSTANDING

By Rod Tomlinson

"It is simply narrow-minded to always seek the error in someone else."¹

"A person tells someone how indignant they are with countless human beings. They describe minutely how this or that in 'a', in 'b', in 'c', and so on, angers them. They have not an inkling that they are simply talking about their own characteristics. This peculiarity in human beings was never so widespread as it is today. And those who believe they are free of it, are the greatest perpetrators."²

"Negative criticism is only justified, if accompanied by positive criticism."³

Why can we not all just get on? Why can't we all just be friends? Or perhaps more to the point, why doesn't Anthroposophy lead to a social life genuinely built on brotherly and sisterly love – something which Steiner claimed Anthroposophy *can* lead us to?⁴ And what does brotherhood and sisterhood look like? Is it that relations proceed in uninterrupted pleasantries and harmony (few of us would probably testify to that being our experience of sibling relationships!), or is it more about a recognition of deep, indissoluble bonds which grant us all the freedom and support to be who we really are and to explore all that we can be and still anticipate acceptance, kindness and a commitment to mutual understanding?

But what leads us to expect such brotherly and sisterly relations in our association with one another in anthroposophical circles? Statute 3 of the constitution of the General Anthroposophical Society, as proposed by Rudolf Steiner in 1923 is worthy of consideration in this respect, where he asserts that Anthroposophy *can* lead to a social life genuinely built on brotherly and sisterly love. But significantly – and its significance is at least in part that this detail is so consistently overlooked – Steiner adds that the adoption of brotherliness and sisterliness as a life foundation, is dependent on "an openness⁵ of human nature⁶".

This 'openness' that Steiner is referring to, is in German '*unbefangene*', 'openness' in the sense of being unhindered, unconstrained or unshackled,⁷ a term which he had used when lecturing in Oxford eighteen months earlier in explaining to his English audience what the 'secret of a Waldorf teacher's educating' is. It effectively serves as a fuller elaboration of what is expressed so succinctly here in the Statutes: "Before all other things the teachers and educators at the Waldorf School must be cultivating in themselves openness⁸ in the face of change in human nature... This is the foundation of the secret of their educating... Unless our view of human nature is fresh... without prejudice from the past, we cannot comprehend human growth and development... We need openness,⁹ readiness to receive new wisdom each day, that wants to set itself before the new with *fuller* emptiness of innermost soul... A nature¹⁰ that is open¹¹ to changes in life — its unexpected and continuous freshness — must be a Waldorf teacher's innermost nature¹²."¹³

This state of consciousness, unencumbered by past experiences, opinions, sensations, feelings, judgments and conceptions, was already being described by Steiner – albeit in slightly different terms – as far back as the articles published in the journal, *Luzifer-Gnosis* in the first years of Steiner's elaboration of Anthroposophy: "Freedom means not only that I am free from the compulsion of an outside authority, but above all that I am not subservient to any prejudices, opinions, sensations and feelings of my own... One will be as cautious as possible with judgments such as, 'That is impossible', 'That cannot be'. Whatever opinion one may have formed from previous experiences, one will be ready at any moment, when

one encounters something new, to admit a new opinion. All love of one's own opinion must vanish."¹⁴

It is this state of "an openness¹⁵ of human nature¹⁶" – or perhaps at least a sincere striving for this state – which Steiner is identifying as a precondition for the adoption of brotherliness and sisterliness as a life foundation. These discussions of the importance of developing openness, segued profoundly in 1923 into what Steiner had to say about the significance of developing a morally related quality for fraternity and sorority to prevail in our circles.

"As a rule people who joined forces to establish some form of cognition based on higher, super-sensible insight included among their goals the cultivation of a fraternal spirit in the membership. But you know, too, as do all those familiar with the history of these societies, that fraternity all too easily came to grief, that it has been especially in societies built on spiritual foundations that the greatest disharmony and the worst offences against fraternity burgeoned... Now, the Anthroposophical Society is thoroughly insured against such unbrotherly and unsisterly developments. But it is by no means always properly conceived. Perhaps it will help toward its fuller comprehension if light is thrown on the reasons for the breakdown of brotherly and sisterly behaviour. There can be a straying from a wholesome path, in cases where people join others in, say, a group where anthroposophical truths are being studied, but where the situation fails to develop, that one soul wakes up in the encounter with the other to a certain higher state, not of consciousness, perhaps, but of feeling awakened to a higher, more intense experiencing. Then the degree of self-seeking that it is right to have in the physical world is projected into one's conceiving of the spiritual world...

[Such] a person, who projects into the conceptions they need to have of higher realms, views such as apply only to things of ordinary life, becomes more isolated, withdrawn, insistent that they alone are right. But that is what people actually do. Thus a state of consciousness applicable to the ordinary physical world is carried over into an approach to higher realms. So, despite all one's brotherly precepts, an unbrotherly element is brought into the picture, just as a person dreaming on the physical plane can behave in a most unbrotherly fashion toward his neighbour. Even though that neighbour may be acting sensibly, it is possible for a dreamer under the influence of his dream pictures to say to him, "You are a stupid fellow. I know better than you do." Similarly, someone who forms his conceptions of the higher world with pretensions carried over from life on the physical plane can say to an associate who has a different view of things, "You are a stupid fellow," or "a bad person", or the like. The point is that one has to develop an entirely different attitude, an entirely different way of feeling in relation to the spiritual world, which eradicates an unbrotherly spirit and gives brotherliness a chance to develop. The nature of Anthroposophy is such as to bring this about in fullest measure, but it needs to be conceived with avoidance of sectarianism and other similar elements, which really derive from the physical world...

In relating to spiritual truth, one has constantly to develop to the maximum a quality that may be called tolerance in the best sense of the word. Tolerance must characterize the relationships of human beings pursuing anthroposophical spiritual science together... It is the most extraordinary thing that nobody nowadays really ever listens to anybody else. Is it ever possible to start a sentence without someone interrupting to state his own view of the matter, with a resultant clash of opinion? It is a fundamental characteristic of modern civilization that nobody listens, that nobody respects anyone's opinion but his own, and that those who do not share his opinions are looked upon as fools.

But when a person expresses an opinion, my dear friends, it is a human being's opinion, no matter how foolish we may think it, and we must be able to receive it, to listen to it."¹⁷

*"This is one of the most important tasks for humankind today and into the future: that human beings should learn to live together and understand one another. If this human fellowship is not achieved, all talk of spiritual development is empty."*¹⁸

Notes

¹ 17.I.1923, Stuttgart, *Faculty Meetings* (GA 300b).

² 2.XI.1919, Dornach, *The Spiritual Background Of The Social Question* (GA 191).

³ 15.X.1922, Stuttgart, *Faculty Meetings* (GA 300b).

⁴ Statute #3 of the General Anthroposophical Society: «Anthroposophie führt zu Ergebnissen, die als Anregung für das geistige Leben dienen können... zu einem wirklich auf brüderliche Liebe aufgebauten sozialen Leben führen. Ihre Aneignung als Lebensgrundlage ist nur an **das unbefangene Menschenwesen** gebunden.» “Anthroposophy leads to results which... *can* lead to a social life genuinely built on brotherly and sisterly love. Its adoption as a life foundation is dependent on an openness of human nature.” *The Christmas Conference for the Founding of the General Anthroposophical Society 1923/1924*, 24 December 1923 (GA 260).

⁵ *unbefangene*

⁶ *Menschenwesen*

⁷ The significance of Steiner's choice here of the German word, Unbefangenheit for this particular nuance is enhanced by knowing that there are two more common terms in German for 'openness', Offenheit or Ausgeschlossenheit. It is also further amplified by two subsequent characterisations when he describes this state as “without prejudice from the past” and as setting oneself “before the new with fuller emptiness of innermost soul” as having divested oneself of all inner obscurations or ‘walls of the mind’ as the Buddha describes it in *The Heart Sutra*.

⁸ *Unbefangenheit*

⁹ *Unbefangenheit*

¹⁰ *Wesen*

¹¹ *unbefangene*

¹² *Wesen*

¹³ “Vor allen Dingen bei den Lehrern und Erziehern der Waldorfschule selber heranerzogen werden muß... Unbefangenheit gegenüber dem Wandel in der Menschennatur... Das ist dasjenige, was im Grunde genommen sein Erziehungsgeheimnis ist... Denn nur, wenn man in dieser Weise, ohne durch die Vergangenheit zu Vorurteilen getrieben zu werden, die Menschennatur betrachtet, dann kann man diese Menschennatur in ihrem Werden wirklich verstehen... Diese Unbefangenheit, dieses Sich-Hineinstellen in die Welt, um mit jedem Tage neue Weisheit zu empfangen, und sich stets wollen mit voller Leerheit des Gemütes dem Neuen gegenüberstellen... Und dieses unbefangene Wesen gegenüber dem Wandel im Leben und dieses Frischsein, das einem wird durch die Empfindung des Wandels, das ist es, was das innerste Wesen... des Waldorflehrers ausmachen soll.” [*The Spiritual Ground of Education*, Lecture 9, 25.VIII.1922, Oxford (GA 305)].

¹⁴ Steiner, Rudolf, *The Stages of Higher Knowledge* (GA 12).

¹⁵ *unbefangene*

¹⁶ *Menschenwesen*

¹⁷ Steiner, R. *Awakening to Community*, Lecture X, 4.III.1923, Dornach (GA 257).

¹⁸ “Das aber ist eine der wichtigsten Aufgaben der Menschheit heute und in der Zukunft: dieses Mit-den-andern-Leben, dieses Einanderverstehen. Und solange diese menschliche Gemeinschaftsstimmung sich nicht entwickelt, kann von einer okkulten Entwicklung nicht die Rede sein.” *Vor dem Tore der Theosophie* (GA 95). Steiner's final remarks, Stuttgart, 1.IX.1906, Lecture 11.



New members welcomed in August 2024

There have been 32 new members join the Society this year, including:

Northern Rivers Branch:
Eliot Baring

Queensland Branch:
Lisa Larkins

Victorian Branch:
Helen Bakowski

Vidar Branch:
Grace Brown
Keppel Cassidy
Lily Kenyon
Tamica Kenyon

Grant applications open

The Management Committee of the Anthroposophical Society in Australia (ASinA) welcomes applications for funding that meet the objectives and principles of the Society, namely 'the cultivation of a genuine science of the spiritual world, and nurturing the soul life in all areas of human relationships, in the moral, religious, cultural and artistic life.'

Grants open on 7/10/2024 and close on 17/11/2024.

website link:

<https://www.anthroposophyau.org.au/members/members-grants-and-funding/>

Public liability insurance

Dear members and committee, event organisers,

did you know that the ASinA has 'Class of Insurance Public & Products Liability'?

The insurer is Insurance Australia Limited T/As CGU Insurance

Description:

Principally volunteer, community, charitable, NDIS and not-for-profit organisations and all other associated and related activities as declared.

This is relevant to members whose branch is not an 'incorporated body'.

For example: the Youth Section event in South Australia on 29 September is covered by our insurance.

The Management Committee asks you to notify it of upcoming events to register on its spreadsheet.

Friend who has crossed the threshold

On 15th August in the early evening, Berta Silberer crossed the threshold from earthly into heavenly worlds.

Berta was known and loved in the Victorian community and beyond.

Steiner: GA 261

*Feel how we gaze lovingly
Into the heights that now
Call you to other work.
May your power reach out
From spirit realms
To the friends, you left behind*

*Hear our soul's request
sent to you in confidence:
we need here, for our earthly work,
Strong power from spirit lands --
We thank our friends now dead for this.*

*A hope that makes us happy,
A loss that pains us deeply:
Let us hope that you light our lives,
Far and near, unlost,
A soul-star in the spiritual firmament.*

New Section at the Goetheanum

Inclusive Social Development: the 12th and newest Section at the Goetheanum will launch on October 2-6th.

Live streaming is also available.

Steiner gave 12 lectures to a small group of people in 1924 on curative education. For 100 years these have seeded leitmotifs for working with people with different needs and abilities.

Fifty countries have a variety of organisations and sites for such loving work.

<https://goetheanum.tv/categories/inklusive-soziale-entwicklung>

Did you know:

Eurythmy is alive and well in China.

The Zhui Eurythmy ensemble was founded in 2019.

It has dedicated energy to research and to practising the connection between Chinese culture, traditional language and instruments with Eurythmy.

Its program *In the Mist* was presented in 12 cities. Classical and modern poetry, fables and fairy tales were expressed.

Goetheanum TV

“How the deepest pain turns into brotherhood.”

A conversation about conflict, grief, brotherhood and peace.

Bassam Aramin and Rami Elhanan both lost a child in the Middle Eastern conflict.

Both men have complex and painful biographies, one man an Israeli Jew, the other a Palestinian.

Above all, they are fellows and international speakers, who stand for forgiveness and peace.

https://goetheanum.tv/programs/how-the-deepest-pain-turns-into-brotherhood-aramin-elhanan?locale=en_us

Daytime MysTech courses

MysTech has a new announcement of various group study courses via zoom on its website.

Ernst de Jong in Perth has begun hosting a first daytime course, on Tuesdays at 9am AWST which may interest some members and friends on the east coast.

For info go to <https://mystech.org> and to courses for registering.

The courses are free.

Contact Jane Bradshaw:

generalsecretary.asina@gmail.com

0483 442 906

What can the East give the West?

A group of country representatives met recently in Prague.
I will share some brief notes with you to give you an idea of the discussion points.
These are food for thought and discussion, not fixed ideas.

(Transcript of part of the conversation, without naming individual names:)

What can the East give the West?

R. Steiner (GA 186 and West-East Aphorisms GA 36):

Task of the West: Rudolf Steiner makes it clear that it is the task of contemporary Western people to unite the previously separate parts of social life, intellectual life, legal life, state life and economic life, and to shape them into a higher unity. He adds that Eastern man expects Western man to fulfill this task.

Task of the East: Eastern people are in a fundamental development process that they can only complete through spiritual-scientific self-knowledge. Only self-knowledge will be able to free him from the forces that today still separate his emotional life from his will, and the combination of these two is necessary for the fulfillment of his task.

Rudolf Steiner presents two tasks, two development processes over time that directly affect people in the East and the West today and have an impact on today's situation. He described one current from the West as the "spectre of the Roman Empire", the other current from the East as a harbinger of the coming age of brotherhood.

The first, the Western current, the "spectre of the Roman Empire", wants to establish the rule of law in human communities. Behind these currents are forces that force the law on people and, if necessary, want to enforce it with violence. Over time, a strong culture of law-abiding has developed in the West, which is difficult for an Easterner to understand and accept. People in the West today live under the spell of the law and in the shackles of its dictates.

Rudolf Steiner, on the other hand, sees the task of the Eastern people completely differently:

For him, a culture of brotherhood and free and voluntary cooperation in communities must develop, because in this way the Eastern people become the forerunner of the coming age of brotherhood.

But Rudolf Steiner also said that the necessary human skills are only partially developed in the East today because we are only at the beginning of this development process, but in the East at least the intuitive feeling that is necessary for the development of brotherhood is already present.

Objection/Addition: "Developing brotherhood" does not mean the brotherhood that comes from the previous community, but rather a new concept of brotherhood must be developed and cultivated. The "new" brotherhood is based on the freedom of the individual, which everyone has to earn for themselves. Because it has to be taken responsibility for individually; it is not enough to give it from a group context.

The forces of the West tend to hinder/destroy man's development if he does not take action of his own free will. Therefore, the realization of the tripartite structure is extremely difficult.

If the East does not realize its task of developing a new brotherhood based on freedom, the West will increasingly become a legal prison and will remain imprisoned in it. East and West interact.

The East still needs time to develop such a brotherhood and needs the work of the humanities to do so.

Centuries ago there was a realized brotherhood of brotherhoods in the East that was understood as ideal communism. These currents still exist in silence today. But today we need this new concept of brotherhood based on freedom. How does brotherhood come into a contemporary three-fold structure -- and how does this three-fold structure lead to brotherhood?

The brotherhood in the East originally comes from the family bond. The new brotherhood is for strangers by recognizing the universally human in others.

B. Lievegoed said: If Western people were not able to absorb the impulses from the East and develop an openness to the qualities represented by Eastern people, they would freeze in this hardened way of

life and thinking.

Time observations:

The spectre of Roman law prevails in legal life worldwide with ordinances and regulations at all levels. For example, in so-called “project management” in all areas of life. (Laws are the new religion of the West.)

The spectre of autonomy, for example, is very prevalent in the wokeness movement: out of your origins, out of your gender. Lures people out of their biology, their ethnicity, their language.

Autonomy is an actual project from the “European Centre”. In the collectivism of the East there is no room for individuality.

Rudolf Steiner’ words:

Peace depends on our own capacity for transformation.

Evil arises from the abuse of the ability to transform — When I force others to transform themselves into me and my ideas.

Conclusion:

The human being lives in you

Who sees God face to face, who is eternal,

And which is in the circle of the seven great spirits

It is above all that is angry or fearful in you

It rules with the powers of the upper world

And the powers of the lower world serve it

It has its own life and health at its disposal

And can do the same with others

It cannot be surprised by anything; it cannot be afflicted by any misfortune; it cannot be confused and cannot be overcome

It knows the nature of the past, present and future

It possesses the secret of awakening from death and immortality.

(R. Steiner)



Nature & Spirit Community Festival

- A CELEBRATION OF EARTH AND HUMANITY -

AN INITIATIVE OF
OCEANIA YOUTH GROUP - FOR ALL AGES

•
AT WILLUNGA WALDORF SCHOOL
1 JAY DRIVE, WILLUNGA

•
SEPTEMBER, 29TH 3PM

•
GOLD COIN DONATION

3 - 4:30 pm Biodynamic Farming

Introductory discussion & 500 preparation stirring

4:30 - 5 pm Singing with Ronja

No prior experience needed (as experience will be provided!)

5 - 6 pm Shared Dinner

Bring a meal to share & a cushion


6 - 8 pm Open Mic Night

Poetry, singing, storytelling, etc, all welcome

Ends with bonfire

Questions? Email: ysofestival24@gmail.com





Anthroposophical Society Finances

Finding equilibrium

Sunday 17 November

- ◆ Finance and the 3 calls of the Christmas Conference
- ◆ The Will Path and the Treasurers Guidelines
- ◆ Walking the Talk - the Goetheanum Fund Worldwide

A one day intensive

With Christopher Houghton Budd
Abbotsford Convent
Melbourne

Cost \$60
enquiries/Bookings:
treasurer.asina@gmail.com



Anthroposophical Society Finances *A Testament to the Will*

As well as embedding an esoteric school within an earthly society for the first time, when Rudolf Steiner refounded the Anthroposophical Society in 1923/4 he also gave it a clear financial context. Just as he sought to give humanity's social life a clear inner orientation, so he also outlined a path of will designed to ground our high ideals on conscious will life, such as only finances can bring.

In recent years, treasurers around the world have been rediscovering this aspect of the Society hidden, as it were, in the Treasurers' Guidelines and a Shared Accounting Template.

And within that the Michaelic story behind modern finance.

Program – Sunday 17th November 2024

- | | |
|-----------------|---|
| 9:00am-10:00am | The 3 Financial Calls
of the Christmas Conference |
| 10:00am-12:00pm | The Will Path
hidden in the Treasurer's Guidelines |
| 2:00pm-3:00pm | Navigating our Way
with a shared Chart of Accounts |
| 3:30pm-5:00pm | Walking the Talk
Goetheanum Fund Worldwide |

Venue: The Salon, Abbotsford Convent, 16 St Heliers St Abbotsford



About the Presenter:

Dr Christopher Houghton Budd (UK) is a leading exponent of Rudolf Steiner's contribution to our understanding of modern economic life. His books include *Finance at the Threshold – Rethinking the Real and Financial Economies* (2011) and *Beyond Gold – Hayek, Keynes and Steiner in Concert* (2024). He is known for his installations and the use of pastel-illustrated black panels to illustrate his workshops. His particular interest is the development of Associative Economics, an approach to economics that combines financial discipline with active social responsibility.

Cost:	\$60
Payment:	Anthroposophical Society in Australia BSB 633000 Account number 124 802 869 (Please use your name and branch/group if applicable as reference)
Enquiries/Booking	treasurer.asina@gmail.com



ASinA Website directory use update

As reported in the January 2024 ASinA General Secretary's Newsletter, due to a member's generous impulse, an online Directory of anthroposophical and related initiatives has been developed and is now available on the Society's website

www.anthroposophyau.org.au

Members wishing to list initiatives need to use a **link** to the Submissions Form and the **password** to gain access to it and submit a listing.

Here is the **link for the Submissions Form** and, below it, the **password**:

<https://www.anthroposophyau.org.au/directory-submission/>

The **password** is:

directory-2023-submission

*Please note, you need to use these
only if you wish to submit a listing.*

* * *

To find the Directory

Go to the Society's website www.anthroposophyau.org.au

Using a PC, on the top of the home page, click on **Trainings and Initiatives**, then scroll down to **Directory**.

Using an Android mobile phone, click on the three-line menu on the top right-hand side of the home page, go down to **TRAINING AND INITIATIVES**, and click on the **+** symbol beside it, then scroll down to **Directory**.

Using the Directory

ASinA members can use the link to the Directory on the ASinA website and the password to gain access to the Directory Submissions form. The password is being used because, while anyone can look at and find items that are listed in the Directory, it is intended that only members can list their events, activities, etc on the Directory.