

# Anthroposophical Society

in the Western Cape & the Basil Gibaud Library  
18 Firfield Rd, Plumstead, 021 7619600 – info@aswc.org.za

December Issue – 2020

## Dearest Community,

Many of us will have heard and laughed at words spoken by the three Shepherds in the Oberufer Nativity Play, particularly when, after a night of revelation in sleep, the shepherd named Gallus tries to awaken his fellow shepherd Huckle. He calls out, *"The birds are already singing."* Huckle rolls over: *"Let 'em sing! They've got small heads, they soon awake!"* Gallus tries again: *"The sky is cracking! The sky is cracking!"* Huckle ignores him, mumbling *"So what! Let the sky fall in! It's already been up there long enough."*

I was touched by how Hazel Archer-Ginsberg, of Chicago, puts this scene beside Rudolf Steiner's heartfelt plea to modern humanity: **"The spiritual world wants to come in! Wake up! Let the Light of the Spirit shine! Anthroposophy wants the sleeper to wake up. Modern civilization needs an awakening. But humanity wants to go right on sleeping!"**<sup>1</sup>

And here we are together, at the foot of Africa, standing in the bright outer Solstice light preparing for our Summer Holidays, hoping to recover from the trials of this past year. Yet, I know I need to challenge myself not to dissolve and dream too deep that I pass by the opportunity given to us in the 12 Holy Nights, a time when we can RE MEMBER, the *"Turning Point of Time when the Spirit Light of the World entered the stream of Earthly Being"*.

May we as a community find the strength and the support of each other to awaken – to find that light within our hearts and heads, as did the Shepherds and Kings, *"that good may become"* in our World.

Caroline Hurner



The angelic proclamation to the shepherds

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<sup>1</sup> "The Sleep of Civilization" Lecture 6 from the collection "Awake! For the Sake of the Future" (CW 220), Dornach, January 5-28, 1923 just after the burning of the First Goetheanum.

# Farewell to Cyril Coetzee

Cyril Coetzee and his family are relocating from Cape Town to the UK in late December 2020.

He's actively participated in the Anthroposophical Society here and the daughter movements for the last 11 years.

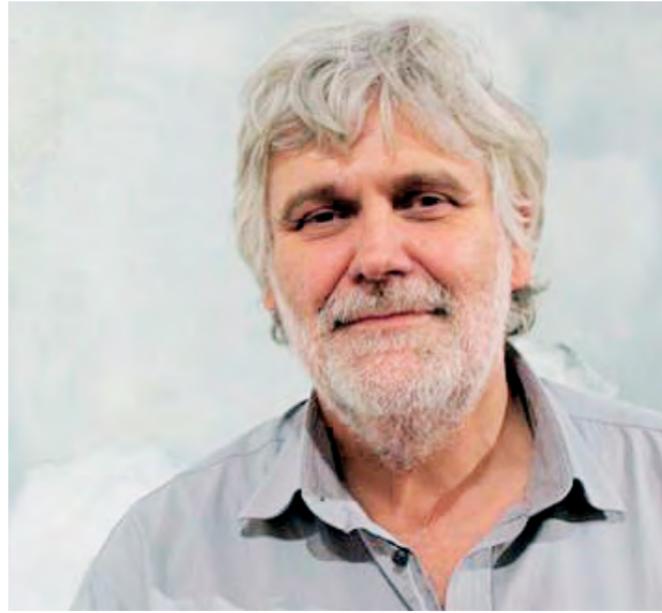
He has consistently and generously shared his encyclopaedic knowledge of anthroposophy, bolstered by his penchant for diligent research, during his time here, and it's true to say that everyone attending any of his presentations, or engaging in a significant conversation with him, have had their spiritual horizons expanded through his keen insight and depth of experience. The delightful aspect of this is how he conjoins lofty spiritual conceptions with a warmth of soul and his ever present disarming sense of humour. This has been a blessing and a gift to all of us.

He's also taught painting to a significant number of students throughout his time here. This involves moving from canvas to canvas during the three hour class, where each picture is of a different subject matter, executed in a different style, sometimes in different mediums, by a painter with a unique personality and outlook on life. Cyril's mercurial fluidity and well-schooled mental flexibility transports him through this medley of changing imagery and aesthetic capacity with seamless ease and humour. No surprise that one of the themes he has been busy with over the last few decades is the 12 world views coloured by the 7 planetary influences. It would be a real gift if his lived experience and understanding of this subject were to be framed, as it is his wish, in a publication of some kind in the near future.

Cyril's influence on all of us has been profound, and his presence will still be conspicuous, but now, unfortunately, on hand of his absence in contrast to his ready participation and engagement.

Our hope for him, in his new life circumstances, over and above all else that destiny brings, is to afford himself the time to pursue not only his studies, but also his own self-initiated works of art. We wish Cyril and his wife Astrid, and daughter Sophia, a very warm and meaningful future as they migrate into an unknown world.

Keith Struthers



# Thank you for opening the theme of Reincarnation and Karma

Cyril, you gave us a *High Gift* before you left, opening up this mighty theme with the three lectures you delivered so humbly and out of decades of work. Out of the vast aspects of this theme you covered, I would like to draw attention to a way of working which you brought towards the end of your first lecture, as I hope it gives us the encouragement to seek this way of working here on into the future.

You shared with us that, during this time of Covid and Lockdown, you became aware that a new step of spiritual awakening is happening behind the chaos that surrounds us and that you feel that is why there is such a big cloud being thrown up by the counter forces. You advised us that, if we work socially with each other and really look into our destiny connections with each other, then we will make connections and have insights that have never been possible before this Corona time. You pointed out that, living in our unconscious will, we all have knowledge of our karma together. Hence, if we work with other people, it's much easier to undertake research on karma questions and to make progress. You also stressed that we need this to penetrate beyond our own personal ego, our personal thinking. The only way to reach knowledge of karma is to be able to raise yourself into cosmic thinking, which belongs to our higher ego, to our true ego.

You made a few suggestions as to what can help: to find relationship with one's angel, to pay attention to small things and to listen to other people rather than talking so much. You brought to our attention that this cooperative path of research, as opposed to individual lonely study and meditation, is a very real path. To make this clearer you cited Rudolf Steiner's indications of these two different ways of arriving at higher knowledge. The first one he called 'the Moon Path' which has much to do with quiet solitary meditative work, which was very much practiced in the early years of anthroposophy. However, it became possible, later on towards the end of R. Steiner's life, that another



path could be followed – the 'Saturn Path'. This is a way of researching together with others where a deep question is co-carried and, in sharing different points of view, the group members are able to overcome personal thinking and raise themselves to cosmic thinking, through dialogue, much more quickly than to try and do it on one's own. You cited the high example of how Ita Wegman and Rudolf Steiner collaborated in this way to write "The Fundamentals of Therapy" together and that this was the cornerstone of this new path that they opened up for all of us!

So, Cyril, just as I wish you fruitful research on into the future, I wish that too for our community. May our deep connection with you be maintained beneath the Sun and Stars and over the waters.

Caroline Hurner

## A Wish for Cyril

Cyril, I remind you of a challenge you once put to us, when you gave your lecture series on The Twelve World Views. You incorporated and offered us practical colour/form exercises revealing 12 approaches to art. You also challenged us to practice in and learn through each of the 12 perspectives.

Given your huge oeuvre of private commissions - portraits and the like - plus a large public commission, my hope for you is that when in the U K - between teaching, lecturing, and exhibiting - you will nevertheless afford yourself the space and time to make the Cyril paintings - those in which all your profound learning can come together.

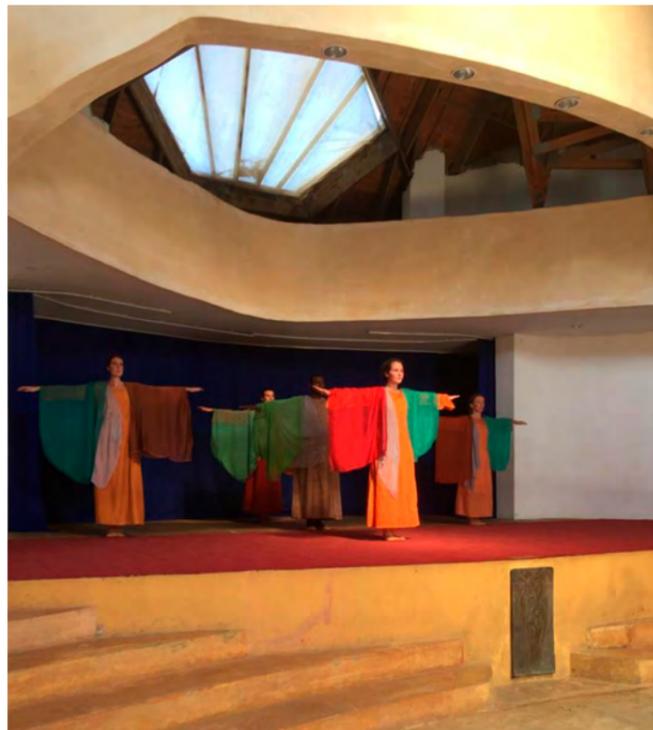
Etienne Bruwer

# Kairos Eurythmy Graduation Performance

‘Eurythmy, though only at its beginnings, is the Art needed for the Future’ R. Steiner

How privileged our community was on Sunday 6th December to witness the five fifth year students –Asia Baś, Kenny Dyosiba, Sinéad Farrell, Tonya Sutter and Emma Thompson – give their Graduation performance. It was a long gestation period, for the students and their trainers had to endure six and a half months of cancellations and delays till this event could be birthed. And what a performance - these five consciously decided to share all their etheric and love with an audience who came to them having to wear masks. This they did - they worked magic - for life, transformation, beauty and love were made VISIBLE.

Our homage too goes to Silke Sponheuer and Michelle Kaplan for their remarkable artistic direction and the whole Centre for Creative Education for their courage and endurance to navigate these extrem times in support of all their students, who leave as graduates well equipped to bring about positive change in our world.



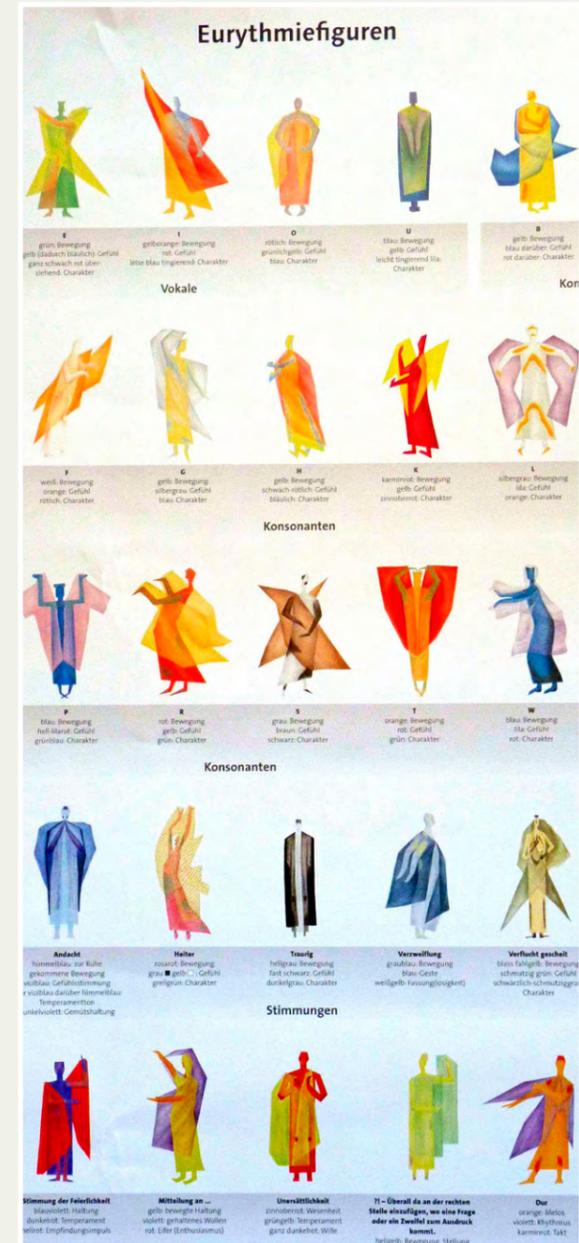
## BACHELOR OF ARTS (DANCE) IN EURYTHMY

- Four year, full-time or six year, part-time
- Prerequisite: matriculation exam pass and fluency in English
- Pedagogical aspects are Waldorf-inspired
- Integrates modules from first year teacher training
- Fully accredited by Council on Higher Education's Higher Education Quality Committee (CHE/HEQC), and registered by South Africa's Department of Higher Education and Training
- Accredited by General Anthroposophical Society Section for the Arts of Eurythmy, Speech, Drama and Music

## UPGRADE FROM DIPLOMA IN EURYTHMY TO BACHELOR OF ARTS (DANCE) ONE-YEAR ARTISTIC COURSE

- One year, full-time
- Prerequisite for the Upgrade: Either BA(Dance) in Eurythmy or Diploma in Eurythmy
- Creating and rehearsing an artistic programme and performing in South Africa
- Solo work in tone and speech eurythmy
- Research project: mini-dissertation on a eurythmy-related theme
- Artistic work in small groups creating and directing own choreography
- Modules on advanced topics
- Eurythmy in the workplace
- Pedagogical aspects – Waldorf-inspired
- Accredited by General Anthroposophical Society Section for the Arts of Eurythmy, Speech, Drama and Music

For applications, it is recommended to book an interview first, by contacting us on 021-7976802 or [kairos@cfce.org.za](mailto:kairos@cfce.org.za).



Michelle Kaplan



Silke Sponheuer

## Contact

**Silke Sponheuer (Department Head) and Michelle Kaplan**

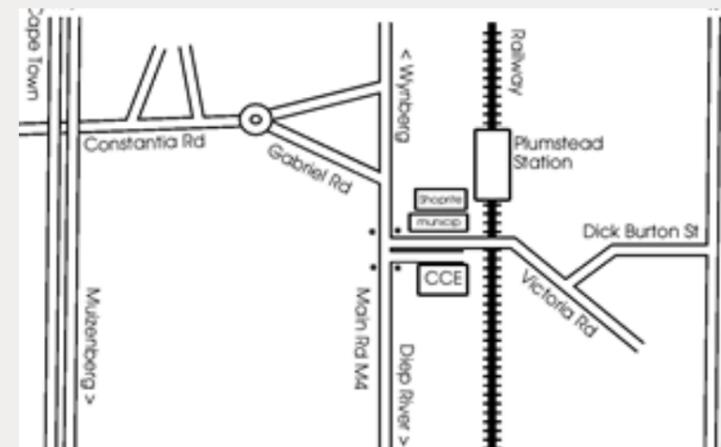
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Kairos Eurythmy

[www.cfce.org.za/cfce/index.php/eurythmy](http://www.cfce.org.za/cfce/index.php/eurythmy)

# 99 Years of Eurythmy Therapy

## Feedback from the Eurythmy Conference in October.

The 99 Years Celebration of Eurythmy Therapy Conference, hosted at Gaia Waldorf School, over four days, was the first presentation to the public of this healing art, at a time when the world is experiencing deep fragmentation, imbalance and serious threats to our ability to maintain and develop that which makes us fully human.

Martin Wigand's welcoming opening address gave the historical context of the development of Eurythmy Therapy, the fields of application and the aims of this healing art. The second lecture by Christiane Wigand was on the medical background to Eurythmy Therapy.

Michelle Kaplan brought a picture of the Spoken Word; how speech developed and how we are developed by 'right speech', by the sounding and movement of the Logos. The closing lecture by Richard Goodall, was a further presentation of the spiritual background of Eurythmy Therapy. The lectures gave a theoretical structure to the practical movement done together during the different practical sessions between lectures where we experienced moving individually and in groups, moving the gestures of speech sounds, and feeling in our bodies how eurythmy therapists facilitate a balancing process for both children and adults, as needed.

### Some of what I took away is as follows.

Martin presented a picture of how medicine has developed, how in the past, medicine always considered the disposition of the individual and how illness was seen as a potential 'gift' where development/healing could occur. The discovery of bacteria and viruses in the late 1800s led to stance more where an illness needed to be "killed off" rather than looking at the immune system of individuals and building that up.

Christiane Wigand took us through our connection to the planets, showing us to which areas of the body each is aligned and demonstrated the gesture and sound of each. For example looking at Taurus connected to the neck and shoulder area, explaining that children who are stressed sit with their bodies held tight and they then need the sound connected to Taurus, namely the 'r' sound gesture to enliven the neck area and loosen the tightness in their shoulders. She explained the different effects of working either with the consonants or the vowels and gave indications of how these have a beneficial effect, for our physical, astral and etheric sheaths.

Michelle led us through a picture of the formative forces of the Spoken Word; building further our understanding of how the human being is created by cosmic sound and movement. How we have moved from a group consciousness to an individual consciousness, through the evolutionary epochs. She explained that we are embarking on a new humanity, the furthering of civilization, and that we are at a time when we need especially to guard against the extreme opposing forces of Lucifer and Ahriman and consciously do the necessary work to connect with the Christ force, which lies between the two. She demonstrated sounds and gestures. She explained how learning in an abstract way in childhood, before the developing human being is ready for abstract thinking creates all kinds of illnesses, imbalances, which may not immediately be apparent but will show later in life. She explained that it is highly important that children hear and learn to speak clearly and beautifully as it builds the ego forces of the human being.

Richard continued, explaining that we are formed by cosmic rhythm, that the whole cosmos is holographic, every bit is an expression of the whole cosmos and human beings are the three-dimensional picture of everything. He described how we have point and periphery consciousness; "I am in All and All is in me", "All" being the Father-God Principle, the Source of everything and that this could also be referred to as the Mother-God Principle – it is immaterial what this is called; what matters is that the "All" Principle encompasses the wholeness of everything, is the source of everything. "God" means "holds everything that is in unity in wholeness, oneness". The Logos, the Spoken Word, brings things together, it is the etheric force of life. Nothing living in us is not rhythmical. Everything about our lives is rhythmical. Everything is in between spaces; life happens in the "in between" spaces. As part of our evolutionary development humanity had to grapple with death forces in order to come to consciousness. The Luciferic and Ahrimanic forces – the separating forces – have been a necessary process for the development of humanity. These forces have started encroaching on the in between spaces and it is for this reason that we need to be working consciously, with intent and awareness, with the Spoken Word, the Logos, which brings things together. The Christ Being reclaims the in between world.

All healing has to do with "in betweenness". It is why relationships are so difficult, why we have so many social difficulties. The whole of humanity is facing new questions, new challenges – we have moved from the religious beliefs and spiritual support from outside ourselves of the past. What is needed today is that we work fully in the moment, from within ourselves, in each moment, with conscious awareness and intention of really meeting that which is in the in between spaces. We must imbue ourselves with the Christ force. In doing this we are not only working in regaining our own wholeness, returning to oneness, fullness, but by meeting each individual with real interest, and awareness that each has within them the seed of Christ Light, we are healing the way we relate to each other and work together and this has a benefit for the whole of humanity, which is in a state of trauma and crisis.

It is only with an understanding of human beings as spiritual beings having a physical experience, participating in the 'school of life' for their own development and that of humanity, that we can understand the significance and necessity for Eurythmy Therapy.

There were three practical sessions to choose from. Julia O' Leary led sessions on how Eurythmy Therapy address' organ malfunctions and pathologies, and illnesses of a sclerotic or inflammatory nature. Christiane Janowski covered child development and hindrances and their balancing through Eurythmy Therapy. Christiane Wigand introduced pathological constitutions, psychological aspects and their treatment.

Raoul Goldberg joined the Plenum session at the end and answered questions from his knowledge and experience as an anthroposophical medical doctor.

Participants to the conference were mainly eurythmy students, teachers and a few members of the public. At the closing of each day, during the sharing circle, all agreed that they had been inspired.

As an adult who is experiencing the benefits of eurythmy therapy and has seen the benefit to my own (now adult) children it was a blessing indeed to be able to participate in this first public workshop of Eurythmy Therapy and have the opportunity to deepen my understanding and appreciation for this modality. My wish is that more parents, teachers and healers of various modalities begin to experience and learn about the benefits of Eurythmy Therapy and that every student trained at the Centre for Creative Education may have an opportunity to learn about and practically experience this healing art. In this way they will have a real understanding of how they and the children in their care can be supported in their working and learning together.

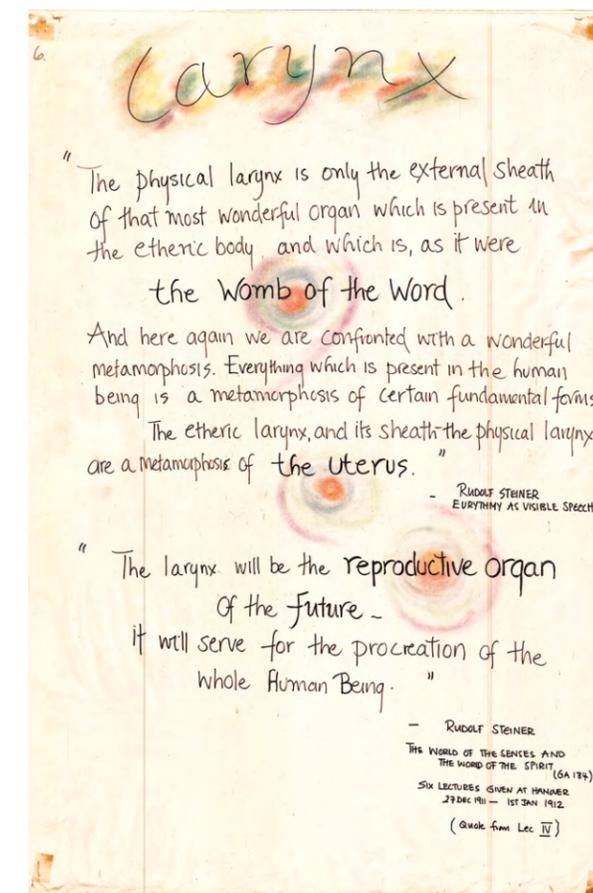
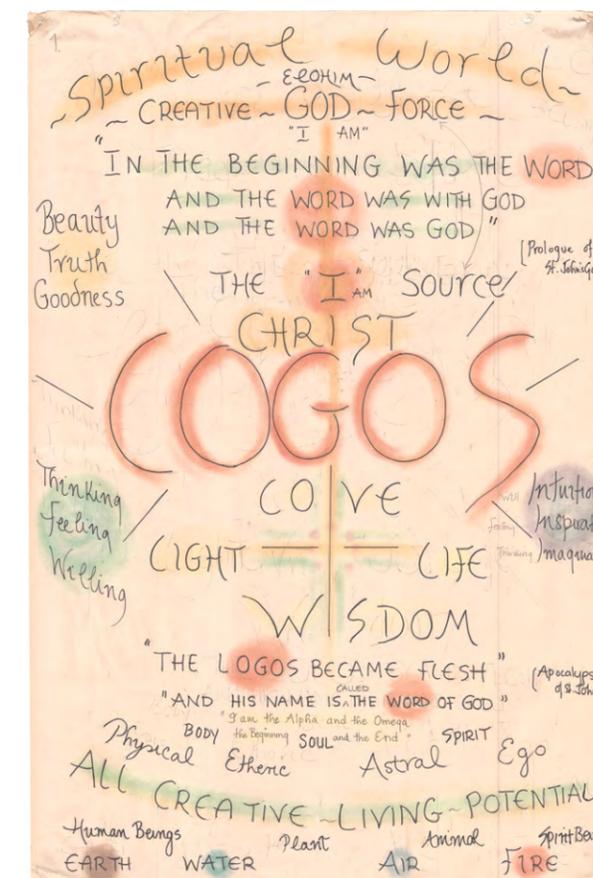
Antoinette Antoine ( Michael Oak and Constantia Waldorf alumna parent, currently working for the Centre for Creative Education and Zenzeleni School )

Prior to attending the conference, my knowledge of Eurythmy and Eurythmy Therapy was woefully limited. Each presenter, without exception, left a lasting impression on me through their knowledge and passion for their calling. The students who were present also had that same passion. Apart from the therapeutic aspect which interested me enormously, the conference has opened up a desire to learn and understand more about Anthroposophy. If I have any regrets at all, it is that I did not encounter these wonderful teachings earlier in my life.

Yvonne Keen

I felt truly fortunate to have experienced Eurythmy in action, and in context, at the recent 99-year celebratory conference. The timing was spot-on, as the lockdown confines and disconnect was becoming untenable. The welcome from Martin Wigand immediately put all at ease and whet the appetite for the sessions to follow. Whilst impossible to condense a practice that requires a 7-year course of study to internalise, the few days' insights certainly provided context, and a practical taste for what eurythmy is able to offer. The conference sessions and streams were well-structured, and the movements contextualized for participants to make the links between meaningful movement and gestures, sound and rhythm, and the conditions or afflictions they serve to support, ultimately to restore balance and flow. I do hope more sessions are on the cards for parents to gain further insight into Eurythmy, as well as other areas (e.g. art, architecture, farming, etc.) where Rudolf Steiner made such rich and unique contributions. Sincere thanks to the organisers for thoughtful preparation and enthusiastic, enriching sessions, and to the participants who shared of themselves so openly.

Jeandre William, a parent at Michael Oak



# A view from within Sophia House

To have tenants who are young, responsible and whose lives are all motivated by the impulses of Anthroposophy brings life and light and their own unique contributions to Sophia House

**Emma Stotko**, who lives in our small cottage, is a eurythmy teacher at Zenzeleni; however, she is also studying further and has now completed her third year of Bachelor of Social Science and is in the midst of her Eurythmy Therapy Training! Thus, Emma works long hours at her desk, between her visits to Khayelitsha.

**Jody Terblanche**, who is a eurythmy teacher at Constantia Waldorf, is also the one who lovingly tends our garden, and is constantly bringing us new plants. Thank you Jody.

Then recently **Jason Higgins** arrived with incredible energy and has transformed our back yard into a vegetable garden using all the BD preps... and we are amazed by the exploding life!

**Adam Randles**, the Class One assistant at Michael Oak this year returns home each day full of cheer and the myriad lessons he has learnt from the young children.

**Sadly, we must bid Gabriela Higgins** (nee Antoine) farewell as she has now graduated from the Centre for Creative Education and will move to Johannesburg to teach. Gabriela has kept us all organized and playful and it has been a joy to witness all her many accomplishments during her 3 years with us: attending a youth conference at the Goetheanum, becoming Class Rep of her education Year, Coordinator of the Christian Community Children's camps to name a few! We wish you joy as you go out in the world to share your many gifts.

**Lastly, we are happy to announce that Sihle Mbodlela**, will move in for 2021. He is a final year B. Ed student at the Centre for Creative Education and described by his teachers as "a very talented student, capable of becoming an excellent Waldorf School teacher with remarkable social skills". Sihle grew up at Camphill Westcoast, where his parents worked, and attended both Dassenberg and Stellenbosch Waldorf School, right the way through! So you can imagine how glad we are to be able to offer this fine young man the opportunity to live and contribute into our Community.

Caroline Hurner



## Words of farewell from Gabriela Higgins

The opportunity for me to live at Sophia House arose because I was a student at the Centre for Creative Education. Jason and I moved in at the beginning of 2018, before my second year of college. Now, at the end of my degree and after three years of living at Sophia House, my moving-out process is one that is filled with gratitude.

As a student (and simply an interested person), having access to the library was such a gift, as were all the workshops and lectures that became available, right at home! My interest in the anthroposophical sphere was supported, even to the extent that Caroline and the ASWC assisted me in attending a Youth Conference at the Goetheanum.

Living in community is never easy, even in one as small as us tenants at Sophia House. Whether that means learning to live with beard-shavings in the bathroom sink, living with a kitchen organised differently than how I would do it, or waking up at 8am on a Saturday to a house filled with workshop-attendees, lecturers, ex-teachers and other members of the community... opportunities for growth have been presented to me time and again.

Sharing a house with fellow students and colleagues in the teaching realm was also a gift; the conversations that were had carried such depth and import, and several will consciously be carried with me in my next steps.

Living with my best friend from childhood, Adam, has been invaluable; re-establishing that connection as adults has resulted in a friendship that I can say with conviction will be treasured and nurtured for the rest of my life.

Adam, and our friendship with him, made Sophia House really feel like home. Other friendships have grown in our space and have also become precious.

A testament to what we gained from living at Sophia House was the wedding reception we held at home, with our close friends and family. It was in July, so many COVID-19 protocols were still strictly in place, and the weight and lightness of that day, spent at home, during the darkness of a nation-wide lockdown felt enormous. Sophia House and Caroline made that possible – not only the physical space, but the life that is nurtured there.

For all that these three years have been, I give thanks and love, and believe that the next groups of tenants will be blessed with similar support, social growth and opportunity.

## Words of Gratitude from Jason Higgins

Moving to Sophia House from Johannesburg was a big change and it has been a truly wonderful three years moving through the space. It brought me another opportunity to live within a community, deep down in the south of Africa. A community at the centre of a movement, geographically disconnected, where much work has been done, full of old pioneers and those still in the thick of things. People striving for the betterment of humankind in many different and unique ways.

Three years have now flown by. The first six months I lived full time at Sophia House attending lectures at the Centre for Creative Education. The next two years I visited as often as possible, as I moved to a farm in Wolseley called Hoekiesdam, to do a diploma in Biodynamic farming. A beautiful and complex farm run by an Agroecology Co-operative called Afrikara. Sophia House became a sanctuary. I doubt I would have been able to complete the two-year training had I not received the love and support from those at Sophia House.

You never know what will arise when you live in the same house with people who are not your family, when you choose to live in community with others. I have learned that if you are willing to see what of yourself you find mirrored in the other you will find great opportunity for growth.

I thank all who are a part of this beautiful community. I hope that together we can help to make it grow and that the diversity of ideas I have encountered within this space will one day be reflected in the diversity of the people in our Country.

To Gabriela Higgins, Adam and Caroline. I give special thanks. For all the love, friendship, enthusiasm, Eurythmy demonstrations in the kitchen, the fire. I am blessed and grateful. I leave with a wife, a brother and a sister.

# Our Elders from Further Afield

Having had a glimpse into the young people “close to home”, our thoughts turn to our respected elders who live far away. Here are messages or images from them which aid us in holding them within our consciousness.

**Marion Penfold writes:** Dear Friends, it is now two and half years since I moved away from the varied riches offered in and around the Anthroposophical Society in Cape Town. I miss you all so please pop in to visit me at No 10, Church Street, Prince Albert, telephone 023 5411 019. Happy Christmas, love Marion

**Helga Ackerman**, who lives in Dubanville does not travel much now, but says “Inwardly I still feels young and enjoy maintaining my regular work with Anthroposophy and the Christian Community”.

**Taya Cundil writes:** McGregor - home for one third of my life – Here I gratefully love – the Landscape, Friends and Anthroposophical Study. Lucky me!

**Gwynn Dawson, of McGregor writes:** I am, alive to encircling mountains – Nourished by morning gardening – Writer, storyteller, elder – Studying until Spirit-soaked.

**Dawn Cairns writes:** Adjusting to McGregor was a soothing transition. It came with the feeling of moving from time into space, with Nature, Music and Anthroposophy as a backdrop, who could ask for more.

**Luise Boeddinghaus**, is well and continues her rhythmical life dedicated to the care of Johannes Jelinek’s sculpture studio and Mountain Rose property, inland of Hermanus, through all its seasons.

**Pam Stevens**, says that she is grateful for the wonderful bunch of people in the Plettenberg Bay area who share Anthroposophy together as food for their souls. She spoke particularly of **Avice Hindmarch** as the ‘mover and a shaker’ who inspires all and knows how to get things done!

**Guy Wertheim Aymes** grows frail but says he enjoys sitting in his garden overlooking the river at Plettenbergbaai. He sends warm greetings and assures us he has not lost his sense of humor!

**Theo McGaw:** Now lives alone on his property Voogsekraal, near Avontuur in the Western Cape. His estate manager will soon be joined by his wife to give Theo extra support. We send you our warmest wishes.

# Remembering Freddy Dörflinger

The first time I met Freddy was when I was about twelve years old, on a visit to my godfather, Hans van der Stok at the Camphill Hermanus. It was his broad Swiss accent which at the time made the deepest impression on me. He could keep me laughing for minutes at a time. Later we were connected in Johannesburg through my work at Michael Mount and in the Anthroposophical Society, where he was always a welcome guest at events and known for his beautiful singing voice in rendering the Dream of Olaf Asteson. Since moving to Switzerland, we have kept in touch, and the following is the result of numerous conversations over the years.

Freddy Dörflinger was born in Rheinfelden near Basel as an only child to two laboratory technicians. On leaving school he embarked on an apprenticeship as a carpenter, starting with an introductory course in woodworking. There he met a young man who took him along to a kind of hiking group, an offshoot of the Wandervogel movement of the early part of the century. It was led by Wilhelm Dörfler, who had been one of the young people who joined Rudolf Steiner’s work immediately after the war and had been a group leader of the Wandervogel. He was a musician, composing and publishing songs for hiking in nature, a wanderer’s dictionary and guide for celebrating festivals in the open air. The group undertook expeditions into the mountains around the Dornach/Basel area, and it was during such a tour to the Mt Blauen that Freddy met Susanne, and knew from the moment he saw her that she would go through life with him.

As Freddy told me during a recorded conversation: “We came to South Africa by way of Scotland. I was the first and left Basel for Ringwood to attend the Seminar at the Scheiling. This was followed by the second seminar at the Scheiling in Thornbury. The third year of seminar was then at Camphill Scotland in Newton Dee. I was there for three years, graduated the seminar and became a class teacher. In 1960 and 1961 I was together with Hans van der Stok in Newton Dee. Susanne arrived a little later from Switzerland.” On 6 May 1962, they were married there.

“We then went to South Africa, together with Hans van der Stok, who had already gone ahead to Cresset House. We thought we’d give it a try. Before we left, Dr König asked to see us. We were waiting for our visas and work permits. The problem was, he told us, they had far greater difficulties in Port Elizabeth. It was a question whether this place could be maintained at all. The project only began shortly before and was called Lake Farm, but the co-workers

he had sent there had all left again. He asked if we might be prepared to try there rather than joining Hans van der Stok at Cresset House. So we first went to Port Elizabeth in 1962.”

So they began to work at Lake Farm, where they met and befriended Melville Segal and their oldest son, Christoph, was born there. Two years later, they left Lake Farm and were all together with Hans van der Stok at Camphill Hermanus. Over the next years, four further sons were born to them.

In 1970 they went to Johannesburg to take over Cresset House with two other co-workers but were looking around for someone else to come there. That was when Karin von Schilling joined Cresset. But it was also the time when the original Cresset House was sold for housing development and the school moved to the new premises in Halfway House. As a result of the move and subsequent disagreements over the building developments there, as well as the more unconventional, inclusive way they tried to work within the community, they were requested to leave. They decided to start their own place.

In Susanne’s words: “When, as a family of seven, we had to leave our established home and place of work, the question was quite open: Europe or Africa? Our travel costs to Europe were covered by a decision of the last meeting. But in ourselves, we were wrestling with this dilemma until we finally came to the conclusion: Africa needs help; in Europe, there are already sufficient people.

“But to do that, you’ll need thousands and thousands,” the word came from all sides. With the help of Mrs Dunwoody, Freddy found a modest 3-roomed house to rent. The owner was prepared, in exchange for some repair work that Freddy undertook, to forgo a deposit. That same evening the parents of a past pupil visited us. She told us she had brought - she knew nothing about our present circumstances at all - a little gift, and handed us an envelope. In it was exactly the amount we needed for our first month’s rental! We both got gooseflesh.

After a couple of moves to bigger premises, a promising piece of land was found. Susanne writes: On 3 December 1976 I was at the Waldorf School bazaar, engaged at one of the stalls and came into conversation with a very pleasant woman, who was a stranger to me. She asks me some details of my circumstances and I tell her that my husband, together with our board of trustees, is attending an auction for a house and surrounding plot of land in Blue Hills. At that moment Freddy arrives with the news that the price is too high for us, even with the agreed loan. The situation will, however, only be finalised after three days. Ilse Rudert, the lady I was talking to, informs herself about the details from Freddy. She knows the owner of the property, gets involved, visits him and describes our work. She finally manages to obtain the property with just a minimal amount in excess of our loan. It fits our needs perfectly.

So, in December 1976 Novalis House was started, where they were to remain for the next 30 years. It was conceived as a living community, not a school, so the school-going children were sent to Casa do Sol, the remedial school started by Erika von Bulow in the late 1960s and by this time a fully-fledged school run on anthroposophical lines in Linden.

Tragedy struck on 9 March 1979 in the terrible motor accident in which their son Marcus lost his life, as well as Ilse Rudert and the two children Saskia von Schilling and Anton Kuhlman on the way home from school. Martin Hill, the only survivor, was severely brain damaged.



Over the next years, Novalis House continued to grow and to develop as a community until, around 2004, when Freddy developed severe heart problems and could no longer manage the flight back to South Africa. At this point, Casa do Sol, which had become more and more involved, stepped in, incorporating Novalis House into their work as a residence and with its training workshop for their older students.

The Dörflingers then moved back to Switzerland, living with their son Christoph in Basel and every summer, in what had once been a goat shed acquired by Freddy in 1956 and converted into their second home. All their four sons are also living in Switzerland, giving the Dörflingers five grandchildren and two great-grandchildren. After battling with ill health for some time, Freddy died on 17 June 2020.

Today there are still 35 young people living in Novalis House.

Eric Hurner

“Susanne and Freddy were active members of all the anthroposophical initiatives in the area, as well as being Class Members. During the apartheid era they were actively supportive of the Waldorf Initiatives such as Inkanyezi Waldorf School and the Baobab Teachers Training (Klaartje Wijnberg, Truus Geraets, Carol and David Lignitzsky), which often made use of the Novalis House”.

[www.christiancommunityjohannesburg.org.za/news-2020/remembering-freddy-dorflinger](http://www.christiancommunityjohannesburg.org.za/news-2020/remembering-freddy-dorflinger)

# Calendar of the Soul – Afrikaans

At the Basil Gibaud library, at Sophia House, we have recently uncovered a copy of Helene de Villiers' translation of the Calendar of the Soul.

A copy was sent to our dear Avice, on receiving them she immediately asked that their availability be announced to our community through the vehicle of this Newsletter. Here follows a description by Avice of her joy in working with them.

**Dwelling on the rolling words of the Afrikaans Verses** translation from the German by Helene' de Villiers before she died, is a treasure for those of us who do not read or understand German.

The deep ridges and cliffs, smell of the deserts and bush veld of South Africa and its colourful people plays into the rhythms that play with my tongue.

I was not expecting this...

Growing up in both languages, have always thought in English, 'maar ek werk in Afrikaans,' especially when on the land....

A feeling of folk and open space, culture and discipline comes into play to help me feel into the phrases.

What a rich opportunity we have to carry both these languages in our blood, plus the melodies and crisp sound of the indigenous African tongues.....

So thank you, Helene for leaving us this legacy to enrich our contemplation of these verses. There is a simplicity to your words that carry such deep spiritual resonances to the cycle of the seasons.

Daily reading of Calendar of the Soul is deepened and certainly adds sensitivity to farm/nature work.

Avice Hindmarch.



*So thank you, Helene for leaving us this legacy to enrich our contemplation of these verses. There is a simplicity to your words that carry such deep spiritual resonances to the cycle of the seasons.*

# Basil Gibaud Memorial Library

## Books bought 2020-2021

**Twelve Ways of Seeing the World** by Mario Betti

**Developing the Self: Through the Inner Work Path in the Light of Anthroposophy** by Lisa Romero

**Living Inner Development** by Lisa Romero

**The Redemption of the Animals: Their Evolution, Their Inner Life, and Our Future Together** by Douglas Sloan

**Fully Human** by Alexander Schwedeler

**The Cosmic Christ** by Hans- Werner Schroeder

**Approaching Death - A Companion's Guide to the End of Life** by Renee Zeylmans

**Lord of the Elements: Interweaving Christianity and Nature** by Bastiaan Baan

**Growing Old The spiritual dimensions of ageing** by Steiner

**Teaching History** by Christoph Lindenberg

**Humboldt's Gift** by Saul Bellow

**Cognitive Yoga - Making Yourself a New Etheric Body and Individuality** Dr Ben-Aharon

**Free, Equal and Mutual Rebalancing Society for the Common Good** by Martin Large and Steve Briault

**Zodiac: An Exploration into the language of form, gesture and colour** by Gertrude Goodwin

**Healing Storytelling- The Art of Imagination and Story making for Personal Growth** by Nancy Melon

**Hearts and Minds: Reclaiming the Soul of Science and Medicine** by Walter Alexander

### OTHER BOOKS STILL TRYING TO OBTAIN:

**Truth, Beauty and Goodness - The Future of Education, Healing Arts and Health Care** by Michaela Glöckler

**Harmony: The Heartbeat of Creation - The Convergence of Ancient Wisdom and Quantum Physics in the Triune Pulse of Nature's Forms** by Monique Pommier

**Metamorphosis - Journeys Through Transformation of Form** by Gertrude Goodwin



# For our current times.....



Now in the conscious soul age, it is our responsibility to combat things which had a place then, but do not now.

Other qualities which, like anger and vexation, have to be combated are timidity, superstition, prejudice, vanity and ambition, curiosity, the mania for imparting information, and the making of distinctions in human beings according to the outward characteristics of rank, sex, race and so forth. In our time it is difficult for people to understand how the combating of such qualities can have anything to do with the heightening of the faculty of cognition. But every spiritual scientist knows that much more depends on such matters than upon the increase of intelligence and the employment of artificial exercises.

Quote from Rudolf Steiner's book – *Knowledge of the Higher Worlds and Its Attainment*  
Chapter: *Some Practical Aspects*

There is no doubt about it that right now the time has come when we human beings have reached decision time. We are going to have to make our minds up, once and for all, about tremendous issues, larger numbers of them. For in the course of the twentieth century [...] humanity will have arrived either at the grave of all civilisation, or it will be facing the beginning of a new age in which those people who with their hearts and souls unite intelligence with spirituality, will fight on the side of Michael for the victory of the Michael powers.

Rudolf Steiner 1924  
(GA 260a, Dornach 1987, p 115. Reference to Rudolf Steiner, GA 240, Dornach 1992, p. 183)

