

19th Annual Meeting / Economics Conference of the Goetheanum

Towards 2022 Part 3

Walking the Talk of a One-World Economy

Held from Christmas 2020 through to Easter 2021 comprising suggestions, reflections and commentary from Economics Conference colleagues around the world.

Internal document sent to all Economics Conference colleagues. Please, do not circulate it, therefore.

Welcome back, again!

At the time of writing, seven weeks have passed since the Economics Conference Retreat and subsequent workshops took place in San Miguel de Allende, Mexico, January 2-9 2021. This publication has reports and impressions from the individuals who spent time together during those events, providing a shared image of several important things which happened as a result. First, colleagues who had not met, especially those in the western hemisphere, came together and discovered a common ground between them based on Rudolf Steiner's Deed, the refounding of the Anthroposophical Society at the Christmas Conference in 1923/24. Second, the activity itself of organizing, attending and materializing an in-person gathering, despite covid times, yielded strength and courage for future work. Third, two important themes which may now find momentum in the world were reinforced: true price as a measure of sustainability, and land reform. Let's hope that the ramifications of these working themes bear fruit on both micro and macro levels – not only from the standpoint of individuals taking initiative but also global financial policy making.

It occurs to me that this publication has come about in keeping with the aims of the Economics Conference as it has developed. Along with parts I and II, it represents a synthesis of a growing amount of work and thoughts amongst us as colleagues. In the *Convenor's Musings*, Christopher shares his image of the Economics Conference as a circle, with each participant, some with specific roles, contributing what is in his or her karma to do. This is one of several places in this publication where you are asked for your input as a way, in these times when we 'cannot' meet in person, to keep the circle 'turning', so to speak. We look forward to hearing from you!

Compiling a publication involves a synthesis of Convenor's views – from his birds-eye position

of being the only one who has a connection with everyone – and a joint Convenor-Administrator perspective on all the material that is sent in. From there, the draft document goes to the editor's desk (mine!) for its fine-tooth combing of grammar, typos, content readability, text editing, etc. This arrangement means there is often an overlap between 'I' and 'we'. To my mind, this is valid for the overall, even if at times awkward – like having two pairs of eyes seeing a greater whole than just one. I wanted to be clear, therefore, that whenever 'we' is used it indicates a synthesis of Convenor-Administrator views. Also, because we frequently send documents back and forth, there are sometimes errors! For this, we apologize in advance and have included in this publication a retrospective apology for omissions and wrong attribution of authorship in the last *Towards 2022*. That said, we hope you will put your hand up if you spot an error that needs to be rectified. In fact, we at the 'office' rely on you doing so! (economics@goetheanum.ch)

In the third part of this issue is a review of where, what, when and how next? In particular, the themes of Economics Groups and of 'threefolding' are considered, presented in such a way as we hope will encourage further dialogue amongst us. In some ways, maybe we're experiencing 'growing pains', struggling to find the right relationship of our soul/spiritual content to the Economics Conference structure as it exists, which can involve questioning what changes should/need to happen to the structure.

Again, your input is sought and will be gratefully received. At the end, the tail brings news, information and updates about the æBookstore, growing availability of books and other details about which your comments are also welcome. At this moment in time, it may be helpful to imagine what the world would look like today had Rudolf Steiner's economic ideas at the early 20th century taken hold, instead of dictators, socialist experiments, and US dominion, be-

cause the clarion call to do so now may be felt even stronger. As surely as we can keep taking steps, the apparent chaos of current circumstances will not be the final, or even decisive, act! We hope the steps you are taking are finding ground and that, as soon as possible, we will again be able to meet each other in person! In the meantime, please feel encouraged to share what you are up to via articles and photos for future publications. (*Deadlines p.2.*)

The View from the Admin Desk...

At the beginning, as administrator, part of my task as agreed between Christopher and myself was to gradually take on responsibility for *Associate!* Since that time (2014), there has been an increase of material from members' activity in different places around the world along with a slight increase in overall membership. I have reported on it here, in the form of some administrative trivia, with a nod to our colleague, Leif Sonstenes in Karlsruhe and his last piece *Numbers numbers...* but are these ones to trust?

From 2014 to 2020, **28** new individuals have become Economics Conference colleagues. Overall, membership went from **57** to **62** (taking into account those who dropped off and those who have died.) As regards contributors to our publications (commented on below), of particular note is that we discern what material is right for the 'inner circle' – the Colleagues of the Economics Conference, to whom exclusively this publication has been sent – and Friends and Enquirers, who only receive *Associate!*. It would be helpful if contributors could be mindful of this distinction when sending things in by indicating which readership their work is intended for. Can we also ask that, when referencing, you choose a style and remain consistent to it and that the references are complete?

The average yearly number of *Associate!* pages per issue has gone from **6** to **13(!)**, but it is now capped at 12. (See details in blue box.) Additionally, in the last **8** months, **1** Announcement and **3** Digests have been sent out to keep everyone up to date with the latest news in between publications.

And *Towards 2022* parts 1, 2 and 3 (current issue) have **24** pages in them! This is a printing and time commitment, to be sure! But as extenuating world circumstances have led to Christopher choosing a non-online way to stay connected, they have been meant as surrogate meetings and are, therefore, much less of a commitment than a flight or 4-day conference! We hope you have all taken the opportunity to read them and to carry the material in your

souls 'until we meet again'. But maybe it hasn't been working for you and this would be good for us to know. Has it been helpful? Do you have suggestions?

All this said, my fervent wish is that colleagues will feel inclined to share their regular news of what is being done to advance associative economics in the world. Here are the upcoming submission deadlines:

***Associate!* - 17 April, 2021;
Towards 2022 part 4 – 15 August 2021.**

Finally, we are fully aware that in this edition of *Towards 2022* there are several contributions of an outwardly non-economic character. Because it is intended only for Economics Conference colleagues, i.e. members of the School of Spiritual Science, we have not been shy to include them. *The Number 11* provides both cue and permission. Chapter 11, for example, is the central chapter of the John Gospel, which Christopher has often referred to as the Gospel most linked to economics. But we have also included this non-economic dimension *con gusto* in recognition of their providing a cosmological counterpart, even antidote, to the covid event we are all experiencing.

Also, because it is for circulation only among colleagues, we have dropped repeated mention of surnames. They appear only when serving as an introduction. We trust this does not cross any lines or lessen the seriousness of our endeavours.

Thank you for all you do, each and every one of you who fosters a renewed future inspired by Rudolf Steiner's great legacy in economics.

Best wishes and a very Happy Easter,
Kim Chotzen

Date	Avg. # of pages	# of issues	# of new members
2014	6	2	2
2015	6	2	6
2016	6	2	1
2017	6	2	2
2018	7	3	4
2019	11	2	0
2020	13	3	13



Convenor's Musing Feedback Sought

Dear Colleagues,

the main idea of this, the 3rd part of *Towards 2022*, is to take stock, not only of this publication, but of the wider Economics Conference movement, if one may use such a term. From the outset, *Towards 2022* was not intended as "a newsletter, so much as material to be dwelled upon and taken into one's sleep – even used meditatively in the coming months."

Those months have become many, giving rise to strange times in the run-up to the 100th anniversary of Rudolf Steiner's economics course in July/August 1922, from which *Towards 2022* takes its title. One of its main aims and themes, therefore, is to ask **how, how well, and how far has associative economics developed** since then, along with its assumed, if not always mentioned, context of a **'three-membered' social life**?¹

In this sense, it is interesting to look back on the last 12 months and review the year since the pandemic began, and with it this publication. In preparing this one, I reread the previous editions of *Towards 2022* and the retreat document, *Revisiting the Christmas Conference*. I found this a fascinating thing to do, and wonder what the effect would be were we all to do this at this moment in time. The following is what occurred to me:

Have we come forth (Jason Brittin) and succeeded in guarding 'the Turning Point of Time'? (Rudolf Steiner) Are we clear that 'globalization' does not tell the same story as 'one world economy'? (Mauricio Garay) Are we yet numerous and prepared enough to bring another way of working together ... to build a different ground for world economy? (Marc Desaules) Have we sustained or usurped the I, succumbing to 'hurt and rescue' techniques (Leif Sonstenes), or becoming party to surrogate trading and meeting online while governments use furlough to, in effect, experiment with universal basic income? "Fangs and UBI", as Sebastian Bilboa put it. In a word, have we been sleeping through a 'Great Reset' or vigilant enough about the widespread undermining of civil liberties under the pretext of covid?

The other purpose of *Towards 2022*, preceded by last year's *Easter Greetings*, is to provide a means for *all* Economics Conference colleagues to meet during the period while we are not able to do so physically; using the convenor role as a way for everyone to meet, because that otherwise never happens. In the year's round, I am probably the

only person who gets to meet almost everyone else, so *Towards 2022* is also an attempt to share that special position by making it transparent.

In that connection, my understanding of section activity entails a circle of independent colleagues, who, knight-like, leave their castle to do for associative economics what it belongs to their karma to do, then regroup from time to time to compare notes. Although they create a shared substance, including outer material, they are not purveyors of a dogma. In the centre of their circle is what they are building up together, which each can freely avail him or herself of, but none can privatise or personalise. For some, this evokes the image of Arthurian knights, but the image I have in mind is not that of a single knight with sword and shield, but knight and monk upon a shared horse.

As a first question, therefore: whether beknighted or not, **is this circle image one that we collectively share?**

Linked to that, with its strapline of 'Walking the Talk of a One-World Economy', *Towards 2022* was conceived as a means for all colleagues **to be informed about what others are doing and to share what they are doing with others**. Here, again, the question is whether that is a shared understanding. More concretely, does everyone read *Towards 2022* or find it useful.² If not, it cannot fulfil its intended purpose, so here again it would be good to have feedback on this point.

Going forwards, we want to focus more on **who is doing what** to further associative economics and **the challenges one meets**. Also, should we be **more strategic** or at least **pace ourselves** – as in the case of youth financial literacy?³

Some in our circle have roles that facilitate our work as it grows – convenor, administrator, treasurers, and coordinators of regions or topic areas. Feedback is especially welcome as to whether asking individual colleagues to be coordinators is appropriate, healthy, and effective. And whether they should be directive or synthesising in this role? And, insofar as he or she is 'based' at the Goetheanum, to paraphrase Rudolf Steiner,⁴ is it the role of the convenor, to bring to the attention of the members what one considers to be the task of the Economics Conference?

Another way of describing our circle is that it consists of individual members of the School of Spiritual Science who find themselves related to one another through being informed, guided and even inspired by the path of the 19 First Class Lessons, each in accord with his or her karma.

¹ As discussed elsewhere in these pages, one of the challenges we face is correctly translating 'Dreigliederung' but linguistically and in social scientific terms.

² See comments on p.2. Similar could be asked of *Associate!*, of course, but here and now are not the place or time.

³ See January 2021 edition of *Associate!*

⁴ *The Christmas Conference*, p.61, 1990.

Further, if this is our shared ground, is our meeting in a wide circle linked to how the Second Class might have worked or might yet work? Similarly, what characterizes the Third Class? The topic is controversial, but if one understands there to be one condition not three for membership of the School, does that not imply the existence of three not just one class, at least in the sense of Jorgen Smit's "tasks, seeds, and qualities"?⁵

Or, after Frank Teichmann,⁶ should those Classes be understood in terms of: First – Spiritualisation of consciousness; Second – Maintaining a constant awareness of our joint work as a 'higher scientific society' with specific tasks; and Third – Actually influencing the culture of the day.

Then there is the relation between the way the Economics Conference is conceived and is developing, and what one might call the sociology of the Christmas Conference. Above all, how does such a circle as ours relate to itself? Via a central person or across the circle, as it were, through the medium of the inner and outer substance we jointly create? Or should there be a shared leadership of two or more? Or a collegium?

I have always averred a single person, that is, a single soul, but in convenor mode. Such that – always tempered by the building of collective substance – many tones sound into the one soul (with its attendant karma), there to be synthesised (as effectively as that karma allows) and then rayed back, ideally with a response that is recognisable to everyone in the circle, and preferably indicative of what we might all collectively ascribe to as future orientation and next steps.

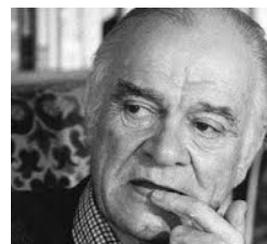
Part of the hygiene of this 'single soul' approach is a regular review, as I am doing now, of how things are working. In my case, there is the added complication of wearing a number of hats (publisher, Economics Conference convenor, academic, editor, etc.) so that the risk is always present that my personal karma will interfere with or unduly influence our shared karma.

The sociology of the Christmas Conference is also relevant in other aspects. For example, when developing groups to further associative economics (see later items), should we make more evident the link between *discovering* associative economics and its ideal corollary of joining the Anthroposophical Society, and *representing* associative economics and its corollary of becoming a member of the School? And as our work grows should we take a cue from Denis de Rougemont's 6th principle of federation: *A federation is formed neighbour to neighbour, through individuals and*

⁵ <https://aebookstore.com/publications/chb-collected-works/full-chb-list/the-deed-of-rudolf-steiner/>

⁶ Frank Teichmann, *The Origins of the Anthroposophical Society in the Light of the Ancient Mysteries*, Temple Lodge, Forest Row, 2020.

groups, and not from a centre or by means of government.



Though not the only ones, in recent months these are the main topics that have come across my desk. All of them warrant our collective consideration – preferably with some immediacy. A key part of this edition of *Towards 2022* is to make a start – as some later items already do – but also to invite as wide a response as possible, so that the next issue can take the discussion further.

In *Towards 2022 Part 2*, we 'experimented' with substituting Economics Section for Economics Conference, in order to have a further sense of what that would entail. To date, this discussion has mainly been about the Economics Conference place-holding for an Economics Section, but it may be, as we discussed briefly in Folkestone in 2019, that it would divide into two things: a subject matter group or groups within the Anthroposophical Society based on economics, and a Section for Economics, as part of the School.

This still seems an apt thing to consider because it highlights an important issue that sits in the background of our work to date and is part of the discussion in this edition. When looking at the substance of what we do in life and what one hopes is a shared understanding of associative economics, are we lay or professional, empathetic to associative economics or able to represent it? Are we working at the level of members of the Society or members of the School? Or both?

I would like to close by saying that one of the joys of being Convenor is that material arrives on my desk from colleagues writing blind to what others may also be saying, and at the same time. I see these occasions not only as moments of serendipity, but 'evidence' that our thinking exists and operates beyond the limits of physical space and time. True corroboration. Two examples are in this issue. One is the juxtaposition of the pieces from Marc and Jason. Another is that Marc's contribution ends with a comment on taxation and banking that put me in mind of the current exchange on the very same topic between colleagues who belong to the Economics Group of the Anthroposophical Society in America. I hope we can reproduce this discussion in the next issue of *Associate!* (due out 21 May).



Economics Conference and the Christmas Conference

In this section, the connection between the Economics Conference and the 1923/4 Christmas Conference is illustrated. The first entries are from participants in Mexico. The second piece is from the Anthroposophical Society in Mendoza, Argentina, where they have been studying the Christmas Conference for some four years already. This is followed by a contribution from Mary Adams, who, with her sister and mother accompanied the Mexican retreat from their home in Michigan, USA.

Revisiting the Christmas Conference *Reflections on the Mexican retreat*

Bonnie Baker
San Miguel de Allende, Mexico

The Christmas Conference held in Dornach during the Holy Nights in 1923 marks a pivotal moment in the history and karma of anthroposophy in the world. Offering a significant start to the New Year of 2021, individual members of the Anthroposophical Society and School of Spiritual Science joined together to revisit the Christmas Conference as enacted by Rudolf Steiner and colleagues. The retreat, hosted by the Economics Conference of the Goetheanum, part of the Social Sciences Section, was held in San Miguel de Allende, Mexico, with 13 participants from Mexico, Ecuador, Argentina, Brazil, USA, and Britain.



The purpose of the retreat was to experience the Christmas Conference by reading through the original proceedings of the meetings, including Rudolf Steiner's lectures, compiled in *World History in Light of Anthroposophy*, which were given in the evenings. During this conference, Rudolf Steiner inaugurated the School of Spiritual Science within the Anthroposophical Society and took on the role of President (with the approval of those members present).

The underlying, yet ever present theme during the retreat was the actual Deed of Rudolf Steiner in taking on the karma of the Society as well as humanity more widely, in the role of President, and how that act is reflected in the capacity of the individual I-being today to take initiative.

Lending context and depth to the discussion of karma was the contemporary backdrop of complex global issues such as the covid pandemic and volatile financial markets. The retreat also aimed at strengthening the economic implications of the Christmas Conference as we approach its 100th anniversary in 2023, so that, as Christopher puts it, "...the three 'calls' by Rudolf Steiner concerning the way in which the Society is financed, so that by Christmas 2023, the Society's centenary, the work of the Goetheanum, especially that of the Sections of the School of Spiritual Science, is adequately and buoyantly financed."⁷

In this way, the Christmas Conference can be seen as a real event that has current relevance and offers an economically viable proposition for the Society and for our ongoing work with Rudolf Steiner from across the threshold.

While travel presented a potential challenge, the setting provided the ideal cultural context for exploring the growth of anthroposophy in the West. The retreat was set in the Via Organica Farm, just outside San Miguel de Allende, a central Mexican colonial city and UNESCO world heritage site. As well as offering courses on regenerative agriculture, fair and local trade products, Via Organica is pioneering a project for carbon-offsetting through farming the native agave plant. (See plants behind the people on the picture.)

Alejandro Urtizberea
San Andrés de Giles, Argenti-

*na*⁸

The global situation surrounding our meeting presented us with countless obstacles to overcome. Getting to San Miguel in circumstances whose dynamics changed on a daily basis had a deepening effect and turned out for me to be like a homeopathic dose in the mood of soul. Facing the unpredictable in contrast to the constant and the firm. I thank deeply the organizers for all the tenacity to carry out the meeting. It's always hopeful to see what seems impossible becoming possible.

My journey involved more than 28 hours with my mouth covered, and also not seeing anyone else's mouths. The words from the dialogue between the Golden King and the serpent in Goethe's tale "The

⁷ See 'Three Calls to the Will' in *Towards Christmas 2023, Our covenant with Rudolf Steiner*, Ch. 6.

⁸ This item was submitted in both Spanish and English. This raises the question of how we honour our increasing multi-language membership. On this occasion, we have stayed only in English, with apologies to those concerned.

"Green Snake and the Beautiful Lilly" began to resonate in me. As soon as the serpent looks up at the majestic appearance (of the Golden King), the king speaks and asks: "Where do you come from?" "From the cavern, from the depths, where the gold lies," the snake answers. "What is more splendid than gold?" asks the king. "The light," replies the snake. "And what's more refreshing than light?" asks the first. "The Word," she answers.



In addition to the warmth provided there, the name of the place where we stayed, 'Casa Angelitos', reflected the deep relationship that developed day-by-day among all the participants. Perhaps these bonds revealed not only a relationship between us, but also a relationship between our angels.

The work done during the five-day retreat, its methodology, and the content of the material itself, led me to feel present at the 1923-1924 Christmas Conference, not as a journey into the past, but as something that happened at that very moment.

Being exposed to the contents of the statutes and the discussions about them was like being able to observe the design of the archetypal planes of a living structure, which can support the incorporation of human initiatives into the material world, which in turn serve as a chalice to harbor spiritual impulses necessary for the evolution of humanity. Reading the texts of the Foundation Stone made me feel that words from the cosmos resonated with us; the contents of world history aroused awareness of all the effort and sacrifice that has led to the possibility of human freedom today and the sense of responsibility for what I will do with it. Reading in different languages, one could perceive the universality of the words of Rudolf Steiner.

During the retreat days, there was an enthusiastic and respectful attitude from each participant, which I experienced like a protective embrace. The framed photos on the walls of the faces of Mexican revolutionaries seemed to want to tell us something about human action based on an inherent will, rather than on an externally governed context. The three hammer blows at the beginning and end of each day (made using a hammer specially made for the purpose by Jeremy Allen in Sebastopol, California) were like an image of red-hot raw iron, which blow-by-blow is transformed into a sword, which blow-by-blow becomes tempered.



Christopher Houghton Budd
Folkestone, England

I seldom set out to read a book intentionally. Usually, I wait until life or the book itself draws attention to a specific title. With a 10-hour flight before me, unseen prompts 'told' me to read *The Temple Legend* and *The Mexican Mysteries and Knights Templar* in that order. This way, as it turned out, I simultaneously arrived 'within' pre-European Mexican history and without, from outside. But not on the path of the Columbian (i.e. Spanish) invasion, but in the mood of the Temple Legend, with its origins in Genesis and its endpoint equi-distant in the future. This gave to immediate Mexican events, especially since World War 1, an unexpected context, what the celebrated French historian, Fernand Braudel, might have called a *longue durée* like no other.

But it also gave a context to two other European stories that I would like to flag up here, although no fuller treatment will be attempted. Firstly, the presence and influence of the Hapsburgs until Emperor Maximilian was executed in 1867 and replaced by the first indigenous president of the restored republic, Benito Juárez. Second, the role of Freemasons, who were very influential in the modern development of Latin America.

As to the retreat itself, this is the fourth time in my life I have done this, but the first time in the Western hemisphere with a group of colleagues from the Americas. This time, we met as if in defiance of today's covid-driven existence. Of special importance, the readings were held randomly in German, English, Spanish and Portuguese, as one of the reasons for the retreat was to review these translations. This revealed many problems, including missing passages and upside-down drawings. The Spanish version is especially incomplete, so a collaborative revised version is now being considered.

Another aspect was the presence of 'local' active anthroposophists from Latin America. Anthroposophy has mainly been introduced to Latin America by a combination of German émigrés, a visiting Frenchman and influences from the USA. There now seems to be a beginning of locally-born people (it does not feel right to say indigenous), who have come across anthroposophy out of their raw experience. The opportunity this presents to revisit how the Christmas Conference Statutes can sit in – and so influence – Latin American rights life more widely is also part of this story, especially as regards the long-term prospects for Waldorf education and bio-dynamic farming escaping the private school and expensive food contexts they mostly find themselves in there.

Kim Chotzen
Viroqua, USA

The outer and inner circumstances of this experience formed a complete whole, which I think will resonate for quite some time for those who were there (and perhaps for those not in physical presence but there nonetheless.)

Despite covid, we all arrived from six different countries intent on honoring Rudolf Steiner's Deed. Everyday we traveled from our 'casa' – an impressive 'old world' inn – in a funky van on dusty roads out into the Mexican countryside to a ranch that was doing regenerative agricultural research with organic agave and mesquite plants (an interesting but separate story in itself.) There (with photos of Mexican revolutionaries on the walls behind us) we experienced Rudolf Steiner's words, spoken 97 years ago in sight of the ruins of the First Goetheanum, when he inaugurated a new mystery path for humanity.

Guided by four aspects of his Deed – the Foundation Stone Meditation, the Statutes, the Meetings and the World History lectures – we read from Spanish, Portuguese, English and German translations, stopping after every concentrated one-hour session to digest the content, along with delicious Mexican coffee and cookies. At midday, we hiked over a rocky hill to an outdoor farm-to-table restaurant for a light lunch. Though some people thought we were eating too much, my perception was that these earthly pleasures were quite enjoyed!

Speaking for myself, a reverent mood became palpable as we created a sanctuary experience together out of our renewed awareness of the significance of the Christmas Conference. We ended at 6pm on Epiphany, 6 January 2021 with Rudolf Steiner's closing words from the last lecture:

"And we shall see that if we show ourselves to be worthy, then a good star will shine over that which is willed here. My dear friends, follow this good star. We shall see whither the gods shall lead us through the light of this star."⁹

⁹ That evening, we heard the news of the violent surge on the US Capitol but resisted talking about it so as to protect the inner mood of our gathering.

When two worlds met: a personal note

At one personally poignant moment during the event, an adorable little shepherd puppy – not more than 8 weeks old – appeared suddenly underfoot as if out of nowhere, whimpering and wagging, its little paws jumping, as if it wanted to be scooped up into my arms, which I did. We comforted each other until the lovely shepherdess came along with her flock of sheep, straw hat shading her bronzed face and smiling eyes. We had a simple exchange in Spanish and I learned the little dog's name was 'Luna,' who was then called away and, somewhat reluctantly, scampered off to learn to be a sheep dog, but not without leaving a soft paw print on my soul.

Revised Timetable

The retreat was initially framed by a version held in Melbourne Australia in July 2009 (see https://economics.goetheanum.org/fileadmin/economics/Various_pdfs/Revisit_CC_Retreat.pdf). In the event, this iteration, which included strict one-hour sessions, stayed within the overall framework, but unfolded differently (see adjacent image, included as a matter of record).

	Day 1 / Jan 2	Day 2 / Jan 3	Day 3 / Jan 4	Day 4 / Jan 5	Day 5 / Jan 6
08:45					
09:30	09:30 Welcome Introductions	09:45-10:30 2: Ancient Oriental Experience 23-30 (8)	09:40-10:35 4: Hibernian Mysteries and Ephesus 55-74 (19)	09:30-10:25 6: Artemis – Julian – Aristotelianism 93-108 (16)	09:30-10:25 8: The Envy of Gods – The Envy of Men 127-140 (14)
10:30	Pause	Pause	Pause	Pause	Pause
11:00	11:00 Opening Address 41-57 (17)	11:10-11:30 Mantram [2] en & de 101-103 (3) 11:30-12:00 Mantram [3] en & de 57-67 (11)	11:15-11:35 Mantram [4] 138-141 (4) 11:35-12:00 Mantram [5] 183-187 (5)	11:05-11:17 Mantram [6] 192-195 (4) 11:20-12:00 Meeting with GS 170-182 (13) 187-191 (5)	11:05-11:25 Mantram [8] 244-247 (4) 11:25-11:58 Swiss Delegates 218-200 (13)
12:00	12:00 12:30 Lunch	12:00 Lunch	12:00 Lunch	12:00 Lunch	12:00 Lunch
14:00	14:00-14:30 Laying the Foundation Stone Mantram (1) 68-77 (10) 14:40-15:15 GS introduced 78-83 (5)	14:10-15:15 Statutes 1 - 3 113-137 (24)		14:00-14:20 Mantram [7] 204-206 (3) 14:20-15:00 Meeting with GS 195-203 (7) 207-209 (10) 247-248 (2)	Discussions Discussions
15:00	15:15-5:45 Meeting with GS 84-97 (14) 15:45-16:30 Continuation 98-109 (12)	15:45-16:30 Statutes 4-5 142-149 (8)	15:40-16:30 Statutes 6-15 149-165 (17)	15:55-16:25 Design of 2nd Goetheanum 210-217 (7) 249-259 (10)	Discussions Discussions
16:30	Pause	Pause	Pause	Pause	Pause
17:00 to 18:00	17:00-17:42 1: Development of Memory 7-21 (14)	17:00-17:50 3: Gilgamesh and Eabani 37-54 (17)	17:00-18:00 5: Nature in Asia and in Greece 75-92 (17)	17:05-18:00 7: Losing Insights into Man's Relation to the Universe 109-126 (17) 231-243 (12)	17:10-18:00 9: The Right Way to enter the Spiritual Worlds [9] 141-134 (13) 260-273 (13)
	Page	Stanzas	Page	Page	Stanzas
	(1) 69	1, 3, 5	(5) 183-187		1-6, +
	(1) 74	7, 8	(6) 192-195		1, 3, 5, +
	(1) 75-77	1-6	(7) 204-206		1, 3, 5, 7, 8, +
	(2) 101-103	1, 3, 5, +	(8) 244-247		1-6, +
	(3) 110-113	1, 3, 5, +	(9) 270-273		1-8
	(4) 139-141	1, 3, 5, +			

4th Christmas Conference Meeting in Argentina

December 18-20, 2020

Mendoza, Argentina

Natalia Conti, Mauricio Garay
Organized by: Anthroposophical Society in Argentina, Mendoza Branch

Spiritual Challenges of the Times – The Christmas Congress of 1923 as an archetypal image. Under this heading we announced this event in the Christmas publication, *Revisiting the Christmas Conference*.¹⁰ This is a report of what happened. Although not a directly Economics Conference event, there is surely a connection between this and the Mexican retreat.

To develop our work, the meeting focused in detail on the most relevant lectures in their original text¹¹ translated into Spanish in order to experience the rhythms and intentions of Rudolf Steiner in the process of the Congress of 1923.

Christmas Congress of 1923

The introductory lecture was given by Mauricio Garay, who explained the most important aspects of the 1923 Christmas Conference and the general development of its content, in order to bring us closer to Rudolf Steiner's intentions, his aim of defining a task for the Anthroposophical Society, ordering it by approving its Statutes and re-founding it in the hearts of those who attended and those who freely approach the Anthroposophical Society.

Art and Movement

Miriam Babugia was in charge of the artistic activity and coordinated the water color sessions; Veronica Fiorentino was in charge of movement based on Bothmer Gymnastics exercises. These activities were carried out during the three days, giving the opportunity for three experiences, both individual and social.

Foundation Stone Meditation

Maria Eugenia von Potieruchin made the journey from the first reading of the Foundation Stone Meditation, explaining what Rudolf Steiner wrote on the blackboard during the 1923 Congress and the successive readings and modifications until reaching its final development.

¹⁰ Errata with apologies: On p. 4 of that publication there was an unintentional omission. The item "Spiritual Challenges of the Age" was submitted by Mauricio Garay (and Natalia Conti) in Mendoza, Argentina.

¹¹ 1990 English edition, but mindful of the revisions on the 1994 German edition.



This work made it possible to visualize Steiner's path, the importance of the Foundation Stone Meditation for the anthroposophical movement and the need for constant working with it.

1 General aspects of the Goetheanum

Natalia Conti commented on aspects and anecdotes illustrating the circumstances surrounding the 1923 Congress, the fire at the First Goetheanum and the project for the construction of the Second Goetheanum. Images of Dornach and its surroundings were shown, in an imaginary journey to the Switzerland and circumstances of 1923 and the Switzerland of today.

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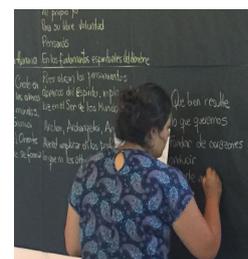
Thematic Work

In the course of the research work and deepening of the themes of the meeting, questions arose which the participants tried to answer. Especially, what is the meaning of "genuine work"? From there came some reflections: the Statutes of the Anthroposophical Society as a guide in this "genuine work", the path from "wanting to learn about anthroposophy" to "representing anthroposophy", and "doing research work" out of anthroposophy.

Conclusions

The meeting had many outcomes: deep gratitude to the organizers and participants; a commitment to continue with the inner work and group work to deepen the study of the Christmas Congress; and the intention to advance its translation in preparation for the centenary of the Congress.

Also, to rethink the activities of the School of Spiritual Science in Mendoza in order to continue to overcome the obstacles imposed by the current pandemic situation and its limitations; and come closer to the Anthroposophical Society in Argentina in its relationship with the General Anthroposophical Society.



The Number 11

Mary Adams

Ann Arbor, USA

At the time of Rudolf Steiner's last lecture of the Christmas Conference on January 1, 1924 at 8:30 in the evening, the constellation Leo was rising in the East, at 11 degrees. The North Node of the Moon, calculated in the sidereal zodiac, was also in 11 degrees of Leo at that moment. In astrological tradition, the sign that is rising in the East at the moment of birth can be imagined as the mood of what is dawning with this new life, or, in this case, with this renewed impulse. The renewed impulse will bear the 'personality' of this constellation and this constellation informs how the world first encounters that which is born.

Further, the number 11 is notable in its relation to the mystery of community. After the betrayal of Christ Jesus by Judas, there are but 11 Apostles who experience the Crucifixion, Resurrection, 40 days of teaching, and Ascension. This is not to say that there were not others who also experienced this, but of those that were chosen by the Christ, only 11 remained.

As described by Rudolf Steiner, these 11 went through a period of deep despair after the Ascension, not yet fully aware of the mystery they were undergoing, until they recalled they knew what to do: they must choose one to replace Judas. They cast lots, and it fell to Matthias to be included amongst them – the only Apostle chosen, not by Christ, but by fellow human beings.

Immediately after Matthias was chosen, the rushing winds and the flaming tongues of the Pentecost descended, affirming that a spiritual community had been achieved. The description of this moment from the Acts of the Apostles suggests the impulse of 11, and what it means for it to be realized in community: "*And when the day of Pentecost was fully come, they were all with one accord in one place.*" (Acts of the Apostles, 2:1) One (1) accord, in one (1) place = 11.

We can imagine, then, that Rudolf Steiner's act of refounding the Anthroposophical Society and taking on its leadership through the Christmas Conference was the inscribing, by a human being and into cosmic spaces, of what is requisite for a true community of the spirit to be realized on the Earth. With '11' there is the dynamic of fulfillment that is left to us – it cannot be a process completed by the one initiating it, it must be left open, because those who would engage must be left

free to self-direct and self-authorize. It is an invitation, "*May human beings hear it!*"

One year and nearly four months later, Rudolf Steiner died, and now the Node of the Moon was at 11 degrees of Leo in the tropical zodiac. Bearing in mind that I am describing the Node in both the sidereal and tropical zodiacs, in this picture, the tropical zodiac describes our experience in the sublunary sphere – below the Moon, as it were, which is where we live on the Earth, subject to the forces of destiny. The sidereal zodiac relates to the supra-lunary, or beyond the Moon sphere, which means it is not related to the same laws of time and space, where the forces of freedom prevail. So the imagination is that Rudolf Steiner inscribed the free deed of the Christmas Conference into cosmic spaces at 11 degrees of Leo in the sidereal zodiac in its relation to the supra-lunary world, and then left his earthly body/life when the Node arrived at 11 degrees of Leo in the sublunary tropical zodiac. The spiritual deed became manifest in the physical body, as it were, opening the way for the rest of us to "complete the deed" and so belong to its spiritual community.

It is worth noting here that the festival of Pentecost in 1860 occurred on May 27. Nine months later was February 27, 1861. In the short lecture on the alphabet,¹² Rudolf Steiner explained that naming a child after the saint whose feast day he or she is born on or near calls forth in the soul of the child the experience of the spiritual world passed through on descent to birth. Given a normal, healthy gestation, we can see that Rudolf Steiner was as though conceived on the rushing wings and flaming tongues of Pentecost, 1860, then born nine months later on February 25, 1861, one day after the Feast of Matthias, then baptized February 27, 1861. What the soul experienced as it descended through the sphere closest to Earth resounds with the deed of Matthias, who is called by his fellow human beings to complete the spiritual community, thereby enabling the Holy Spirit to descend upon those human beings capable of receiving it.

All of this as build up for 2021, and the motion of the planet Saturn through the tropical zodiac, in the sub-lunary sphere where we are subject to the forces of destiny. Saturn has just entered the sign Aquarius and will pass over 11 degrees of Aquarius three times in 2021. Bear in mind that the Nodes of the Moon describe the crossing points of two planes of orbit, in this case, the plane of the Moon's orbit and the plane of Earth's orbit. There are always two Nodes, a North and a

I know where I am

Lorene Allen
Sebastopol, USA

I know where I am
by the unfamiliar path
I crossed the arched bridge
along the steep wooded trail
like a drunkard I sang out

frightening shadows
deeper into their darkness
assuming nothing
dancing over the red coals
with others who find comfort

in the Mystery
spiritual warriors for Light
make a circle whole
showing that integrity
marks one who stands as an I

across the abyss
spiritual companions link
with human good will
to bring to world tragedy
directed insight and love

¹² <https://wn.rsarchive.org/GA/GA0209/19211218p01.html>

South Node, since these planes cross at two points. I have been speaking about the North Node in the 11th degree of Leo, and now I am referencing its South Node, which occurs exactly opposite at 11 degrees Aquarius.

In describing planetary conjunctions with the South Node, astrologer Martin Schulman writes:

*"Karmic lessons, taking more than one lifetime to learn, show up with strong planetary conjunctions to the South Node. The addition of such planetary energies to the soul's remembrance of its purpose creates a mandatory condition wherein the South Node lessons are to be lived again... This configuration should not necessarily be deemed a negative condition. Individuals who have acquired a great deal of knowledge or talent are thereby afforded a second chance at bringing their accomplishments to a flowering culmination."*¹³

So let's consider the dates that Saturn will visit the South Node at 11 degrees Aquarius in the tropical zodiac, which is where the South Node was when Rudolf Steiner died on March 30, 1925. In 2021, Saturn will move over the 11th degree of Aquarius in the tropical zodiac three times:

1. March 27 to April 9, which includes: the Vernal Full Moon on Palm Sunday, March 28; the anniversary of Rudolf Steiner's death, March 30, which occurs on Tuesday of Holy Week; and Easter Sunday, on April 4th, 2021
2. In retrograde July 7-21, 2021; a few days later, on July 24, 2021, the Moon will come full close to the Great Conjunction point of Saturn and Jupiter from December 21, 2020, as though the forces of that meeting have penetrated, and are illuminated now from within the Moon sphere.
3. And finally, December 24, 2021 to January 1, 2022, which, as well as matching the Holy Nights, makes this final pass exactly coincident with the dates of the Christmas Conference 98 years earlier.

In all this, there is a sounding out gesture, a call to join in Rudolf Steiner's Deed in leading humanity towards becoming a free spiritual community, standing on the dodecahedral foundation stone of love laid into each of our hearts.

*"Such is the writing of the stars, our own deeds inscribed into the cosmic spaces."*¹⁴

¹³ Martin Schulman, "Karmic Astrology – The Moon's Nodes and Reincarnation."

https://www.goodreads.com/en/book/show/1100701.Karmic_Astrology_Vol_1

¹⁴ Rudolf Steiner, "Man's Life on Earth and in Spiritual Realms" lecture VI, 19 November 1922, GA218.



Errand or Error Hibernia and the Andes

Alberto Baldeón
Quito, Ecuador

Rudolf Steiner's 'Druid Stone' Sketch.

It is not new to talk about Hibernia, however, the unknown about its multiple roles is as fascinating as it is distant for those who, like me, observe it from this Andean enclave. From the Andes, one's gaze goes back barely five centuries, deeply marking the new world, during which there has been a great loss of the culture developed in these lands prior to Columbian times.

It is known that the peoples that inhabited Andean South America achieved substantial cultural, political and economic organization – evidence of an own knowledge of considerable magnitude. So, it would be interesting to explore this story from the stand point of the Hibernia Mysteries and the protection they afforded Europe from what lay beyond the Atlantic.

Did the European start-up intended 'something more' than the taking of material resources?

Was there a presence in South America of some kind of ancestral knowledge that was harmful to Europe? And if so, what precisely?

Did the conquest of America also bring the Hibernian commission to eradicate 'danger' from the same source?

Was there some eventually-benign intent behind the introduction of Catholicism.

Or did some impulse similar to that had moved Alexander in his campaigns exist late in the peoples of America? A Hellenism of the Austral?

If this body of American ancestral knowledge is capable of answering these questions, it would be worth revisiting it as a new perspective for the understanding of Hibernia and of course also as part of the contribution of this part of the West to the world as a whole.¹⁵



¹⁵ Relevant here is Ch. 4 in *The Cycle of the Year as a Path of Initiation Leading to an Experience of the Christ Being - An Esoteric Study of the Festivals*, Sergei O. Prokofieff, Temple Lodge Publishing, London, 1995.

Two One-day Seminars...

Two themes were addressed in these seminars. One was directed at the relevance and role of the Christmas Conference in our times. The other asked how anthroposophical work is to be resourced so that it can be both protected and effective. These assemblages of images illustrate how the seminar themes were taken up, leading over, as it happened, into monetary policy and currency questions. Bonnie Baker sets the stage, with Kim's piece providing some representative narrative. The proceedings were punctuated by the singing of a Templar song, and an inspired theme concerning a 'lesson' to be learned from Alexander the Great.

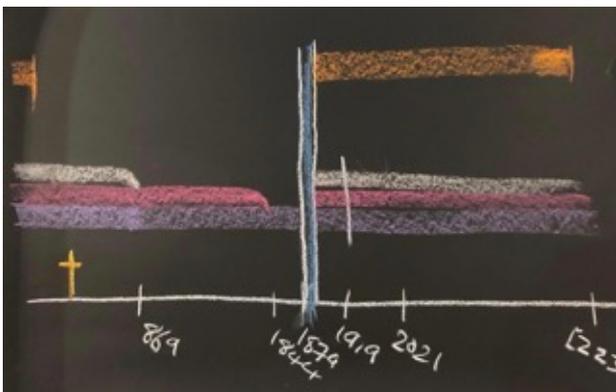
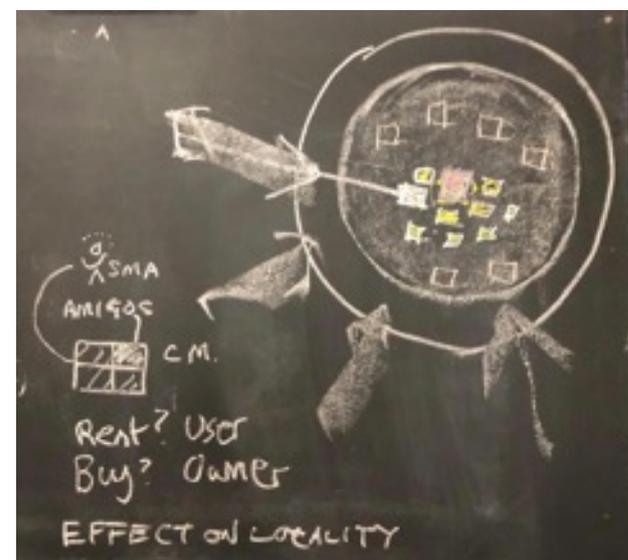
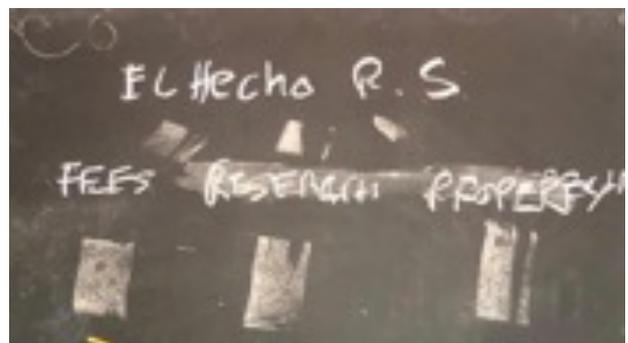
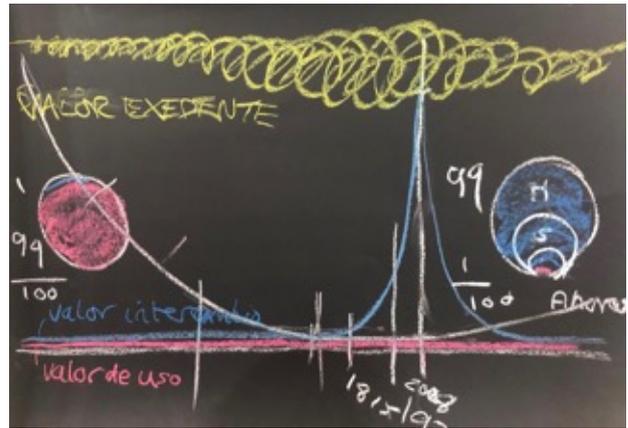
Bonnie Baker

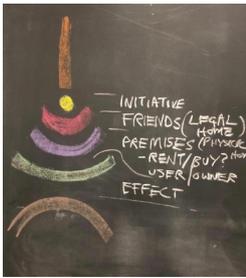
San Miguel de Allende, Mexico

As an adjunct to the retreat, Christopher conducted a two-day community event in the Casa Micael, home of the Anthroposophical work in San Miguel de Allende.

During the two-day workshop, the group discussions explored how, through financial literacy and an historical understanding of economics, humanity can realise its freedom, emphasising how the free market is not really free unless everyone in the market can be free. During the Christmas Conference, Rudolf Steiner carefully created arrangements by which the School of Spiritual Science could remain "in the world, but not of it," protected by the Society and so independent of untoward earthly influences. Can our own initiatives embody a similar principle by maintaining balanced interaction between fee income, donation-funded research, and the way we own and use real estate?

The seminars reflected on three main themes: the connection between the re-founded Anthroposophical Society and the financing of the sovereign School of Spiritual Science; the spiritual background of modern economic life; and the active role that each member can play in serving humanity through new economic initiatives grounded on anthroposophy.





Seminar 1: The spiritual background to modern economic life

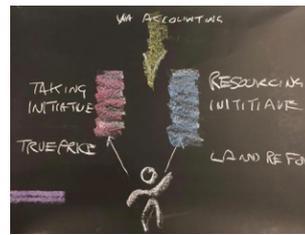
How does one have an experience of the 'I' in this day and age? What did Rudolf Steiner put in place at

the precise moment in world evolution when humanity became free to act out of I-being consciousness or risk being outwardly controlled? Having been freed from the blood ties of old to give the ground for human freedom, (a gift assured by Michael's sacrifice and confidence in us to fulfill our human mission), how do we work worthily in service without getting lost? How do we know we are on a path so 'That Good May Become' from what we do? And what are the implications of all of this in modern economic life? Such were the background themes of the two-day workshops.

In the old mysteries, the neophyte was guided by the hierophant, after being carefully chosen and prepared, to an experience of the spiritual world that he could understand and represent. Since 1879, the beginning of the new Michael age, humanity finds itself facing a materialist conception of life to the point where there is a complete lack of awareness of the presence of the spiritual world. The new initiate is faced with utter loneliness, no information or confirmation from the world around him about his condition. With the Christmas Conference, Rudolf Steiner revealed a new mystery path for all who would strive to reconnect with their divine origin. Having discovered the true nature of the human being in its threefold aspects, he enacted a threefold social archetype which rescued the possibility for the Christ Spirit to hold sway in human undertaking.



Our particular focus in Mexico was on the economic ramifications of his Deed – the modernization of economics. From a macroeconomic perspective, conventional monetary theory stems from the materialist conception of history. It accepts there is nothing but matter, nothing but the physical body. Inflation is 'caused' by labor costs and price stability (zero inflation) depends on central banks manipulating interest rates to 'force' businesses to reduce labor because the assumption is that 'revenue' on capital in pension markets (wealth) is preferred over paying for labor (people). This false choice only appears when a third option is not perceived.



Seminar 2: Our future will be born of taking initiative

If capital is favored, people starve. If people are favored, the

markets and their epistemology crash. Such false choices are the signature of our times. They neither explain anything nor provide solutions. But in silent consideration, a third experience can be revealed

- as with Dionysius the Areopagite, who followed two paths simultaneously to reach the godhead.
- as in the Hibernian Mysteries, the two pillars (Science/knowledge without being and Art/fantasy without truth) between which the godhead appeared.

After long years of super-sensible study, Rudolf Steiner spoke about his findings regarding the threefold nature of the human being and of the social organism. And in the *Economics Course* (1922) he:

- showed a pathway beyond duality, based on the threefold nature of economic life.
- 'neutralized' the capital vs labor debate in favor of two kinds of value.
- described the economic cycle, not as an either/or, cause/effect system but as a living organism with the human being in the center as mediator, as the doer.

One year later, he enacted these principles in his life-culminating Deed as the *doer* of all he had taught – showing how to take initiative by taking full responsibility to lead the newly refounded Anthroposophical Society, revealing a social archetype with its differentiated aspects that was necessary as a counterforce to the economic forces of materialism coming strongly from the West. Structurally, the differentiated aspects were: Anthroposophical Society with its *body* of statutes, School of Spiritual Science as the *soul*, so that the *spirit*, Michael, could incarnate on earth. Financially, this means the first would be in the form of fees (income – red money), while the second two – i.e. research – depended on donations (surplus wealth – yellow money), with both raising the question how should we own, use and therefore finance property and buildings (balance sheet – blue money)?

Because of this groundwork, we can re-orient via a modern path of initiation: taking responsibility for the world is to initiate oneself. On a micro level in our organizations, taking initiative on the one side, resourcing the initiative on the other, with

the human being in the center using accounting as a tool of perception to maintain the right relationship between them.

Seen with this fresh perspective, we considered revisiting Latin America's recent past to look at its economic history through the lens of true price as a measure of sustainability, land tenure reform as a way to metamorphose the Latifundio system with both using accounting as the guiding tool of perception. Farms, schools, productive centers could all organize themselves accordingly, in a non-inflationary manner, to create cohered communities. In such situations, central bankers might find their rightful roles again as 'enlightened princes' who see where the people need to go. But if the people get there on their own, the bankers' roles would be no more than to acknowledge and validate a 'fait accompli.'

- Kim Chotzen

A Templar Song

Alejandro introduced this song which he sang in his youth and of which he subsequently wrote: "rather than coming from the past, felt like flashes of a future that is being revealed today." The notation is courtesy of Meg Freeling, the English text is "Not unto us, O Lord, not unto us, but to thy name give the glory.")

*Non nobis domine,
domine*

*Sed nomini,
Sed nomini*

Tuo da Gloria.

- TRANSCRIBED BY MEG

A Second Hellenism...

Daniel Havro da Silva
Curitiba, Brazil

The following notes are a written resumé of the impressions I shared this January with the participants of the 'debrief meeting' after the retreat in San Miguel de Allende, Mexico.

The evening lectures, given by Rudolf Steiner at the Christmas Conference entitled *World History in the Light of Anthroposophy*, provide not only a background to the personalities and events involved in the evolution of what in those days emerged as the Anthroposophical Movement. They also point to certain inner and outer attitudes renewed by Rudolf Steiner's Deed at the re-founding of the Anthroposophical Society that can be carried by the Christmas Conference as a standing, ongoing event for the whole of mankind.

In the fifth lecture, he describes how the ancient Greek wisdom developed by individualities like Aristotle under the influence of Michael was carried towards the East by Alexander the Great's campaigns.

"He is not bent on the conquest of existing cultures, he is not trying to bring Hellenism to the East in any external sense. Wherever he goes, Alexander the Great not only adopts the customs of the land, but is able too to enter right into the minds and hearts of the human beings who are living there, and to think their thoughts... For everywhere he let the people feel it was something that was their own, — not a foreign element, a piece of Hellenism, that was being imposed upon them. Only a nature such as Alexander's, able to fire others with his own enthusiasm, could ever have accomplished what he did." (GA 233, lecture V. December 28th, 1924.)

According to Steiner, this pre-Christian cosmopolitan attitude brought Hellenism to the eastern peoples not as an externally imposed condition, but as if it was their own achievement. It was more like the sun, that while radiating its light and warmth towards the earth, allows each element and organism to show its own colour.

Through Christ's Deed at the Mystery of Golgotha, the Sun and the future of human evolution have incarnated in the Earth. And the cosmic wisdom related to it has since then been able to radiate, like a circle turned inside out, towards east, west, north, and south. The striving towards this possibility was behind movements like the Templars and the School of Sagres in Portugal.

But all the attempts towards a second Hellenism out of a cosmopolitan (Christian or not) impulse – for that is how the Anthroposophical Movement can be seen – must overcome a central trap. It can give space to a negative Sun that, while radi



ating, makes everything look the same. Instead of a world full of different colours, a grey mass all with the same habits, clothes, and thoughts.

With the Christmas Conference impulse, every human being, and every human joint initiative can act, as a little Sun, out of its own light and supported by those who recognise its relevance regarding the needs and issues of our times. In this sense, the inner attitude of Alexander when thinking the thoughts and adopting the customs of the eastern peoples can now find a basis on objective moral technique.

The common language of accounting can connect human initiative with the whole of mankind through economics. An associative way to achieve a second Hellenising, now comprising the whole of mankind and its many colours, each with its own hue or nuance.

Through his Deed at the Christmas Conference, Rudolf Steiner created a structure comprising the Anthroposophical Society and the School of Spiritual Science in which the activity of spiritual researchers and entrepreneurs can be supported by the capital provided via the Society. A configuration recognized by the Economics Conference of the Goetheanum's joint research as a model for the viability of all human entrepreneurship.

Portuguese Publishing...

Daniel Havro

Thanks to an arrangement made with the Economics Conference Fund, last year I started to produce a series of associative economics publications in Portuguese as a new activity in my individual company. Xavier Andrillon, Lucia Sigolo and Camila Pannain are collaborating with the translation and revision work.

Translated so far, *The Colors of Money Manual*, *Money as Bookkeeping* by Fionn Meyer and *Viral Economics* by Christopher Houghton Budd, with the last two available at <https://economics.goetheanum.org/publications/articles-and-papers>.

Also, *Prelude in Economics*, previously translated by Jack Chmielewski, Lucia Sigolo, Xavier Andrillon and Jacira Cardoso, will be soon available at æBookstore.com.

In the course of 2021, the following titles will be added, the first three of which are completed:

The Unspoken Mission of Maynard Keynes (a lecture given in São Paulo in 2012)

La Economia Moderna - El Yo y la Economia

The Deed of Rudolf Steiner
Christopher Houghton Budd

Next will come:

Freeing the Circling Stars
The Metamorphosis of Capitalism
Christopher Houghton Budd

Money as Accounting
Fionn Meyer

A Human Response to Globalisation
Marc Desaules

Economia Viva Seminar
Rudolf Steiner

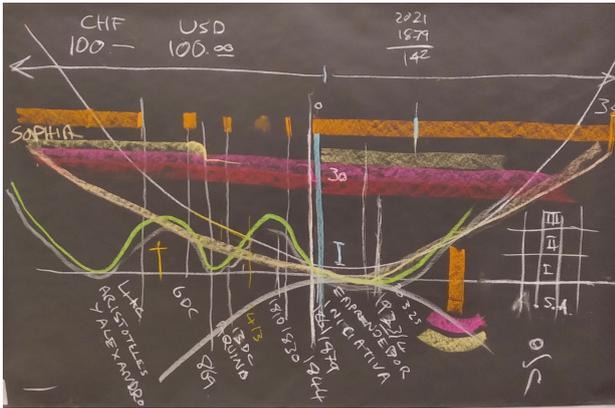


Touching Base with Ecuador

Meeting Alberto and Gabriela at the equator - *chb*

I could not visit Brazil and Argentina as hoped for, but was able to visit Ecuador for a couple of weeks. My touch-base was not only intended to 'honour' the activity of our new colleagues there, but to research such questions on site, in the field, and with those it concerns. Also, to research more fully what might have transpired between Simon Bolivar and Jose San Martin, not only the words they may have spoken, but the future development they may have had in mind.¹⁶

Ecuador, a country where corn was, and perhaps still is, valued more highly than gold. A country that not only straddles the Andes running north-south, but the equator running west-east. A metaphor, perhaps, for life at the threshold.



Beyond Hibernia

But what, also, is it like so far beyond Hibernia, beyond the Atlantic, beyond the Andes? Right beside the Pacific. From what did Hibernia protect humanity, with its mysteries that now can be seen to inform modern accounting, which is a universal thing – as true beyond the Atlantic, as also beyond the Andes and at the Pacific Rim?

What, indeed, is to be expected of the West other than a way of life under the spell of economic materialism, the double, and the artificiality of life at the San Andreas Fault?

Not only outwardly. Other than what European anthroposophists have introduced, what would 'indigenous'¹⁷ anthroposophy look like? And if, as many do, one holds a brief for Daniel Dunlop, who clearly came from 'out of the West', what did he come out of? If these questions are not to be rhe-

¹⁶ The subject of a *Second Improbable Conversation*.

¹⁷ 'Indigenous' is not a satisfactory word, but it raises the whole question of how one is to understand post-Atlantean history as regards the peoples of South America.



torical, surely the answers are to be found in what our colleagues in countries such as Ecuador are unfolding. What lives there now, such that the realities of which anthroposophy speaks can be given authentic local expression?

Ecuador Tomorrow

Between two socially-distanced but maskless in-person sessions two weeks apart (illustrated here), I visited Puerto Lopez, on the edge of the Pacific where in the hotel's visitor book I found myself writing:

"Drinking from a bottle of *Gütig* water,¹⁸ which bizarrely has "for the sustainability and identity of Ecuador" written on its side, where better to ask the question: What is the hidden, future name of Ecuador, to be used, presumably, for her future currency?

Nowadays, the ways of 'the West' everywhere overlay so-called pre-Columbian cultures. 'Pre-Columbian' because we begin our histories with what we imposed, with what Bolivar called "the chains with which Pizarro bound the empire of the Incas", not what we might have discovered and learned from. Or what the future may be wanting to say.

According to Giulio, friend of *Eat, Pray, Love* author, Liz Gil-



bert, New York is *achieve* and Los Angeles is *succeed*. London (after me) is *liquidity*. So, if not *Sucre*¹⁹ (looking back to the start if independence) or *Dollar* (pausing awhile to shelter under the US Federal Reserve), can one imagine a name that sums up the shared expectations of Bolivar and San Martin when they met in Guayaquil?

Whither is Ecuador headed? What is her 'tone' in the world's choir of peoples?

¹⁸ I noted the Swiss name for the water, locally understood as 'highly valued', and that my host was from Basel.

¹⁹ The 'boy general' favoured by Bolivar at the time of Ecuador's independence from Spain. See <https://www.historynet.com/sucre.htm>

When, Where and What Next?

When and where. We have some dates set and proposed (see *News, Information and Updates*). As also immediate locations.

As to **what**, in the past year, two topics have been flagged as top priority for when we can next meet face-to-face: Groups and 'threefolding'.

Groups was a key theme in Folkestone in 2019, as the adjacent item by Mauricio reminds us. There are now three 'economic' groups – in the USA, in Argentina and for Latin America – so we have much experience to consider in this relatively untilled field. Both would be good themes for contributions to *Towards 2022* while we are unable to meet in person. (Indeed, there are already contributions in this edition, with the next one scheduled for Michaelmas 2021.)

Threefolding. In *Towards 2022 Part 1*, Marc encouraged us to take up the study of the threefold social order:

"...regarding the urgency of the world situation, I think there is a research theme that is even more important. It is to reach together the level of a common understanding of the threefold social organism. Why do I say that? Because, had we had such a threefold organism, it would have been impossible to lead our countries worldwide into such a mess. And therefore I suggest for the next meeting to deal with this topic in particular."

In June's *Associate!* and on the EC website the general question of the threefold nature of social life was raised, and in the Michaelmas edition of *Towards 2022* we published the gist of a conversation between Fionn, Xavier and Christopher, prompted in part by the reworking of the Social Sciences Section website last September.

In this issue, these themes are again taken up with the idea that in this way we can continue the conversation in advance of the Mendoza meeting this December (see 'Meetings and Dates' under *News, Information and Updates*). This would surely strengthen not only our own shared understanding but thereby the chances of this work getting traction in the world at large.

Concerning the first topic, groups, this will be treated in future editions of *Towards 2022*. Depending on how it is approached, the topic of threefolding could be variously 'in house', and so included in *Towards 2022*, or of general interest, and so published in *Associate!*

STOP PRESS: Mexico Again

From 24 May to 6 June, an intense ten days is planned (covid permitting) to take further and deepen the work already under way there for some years. The main location will again be San Miguel de Allende, but other details are still being worked out.

Economic Groups – a model that allows growth?²⁰

Mauricio Garay
Mendoza, Argentina

Economic Groups is a topic I consider very strategic and relevant to our work. Since 2017, when we organized for the first time the Latin American meeting in Mendoza, Argentina, I started to ask the following questions:

– What would a model to grow as Economics Conference look like based on an image of the Christmas Conference?

– Would this model or image have to be implemented worldwide and/or regionally?

– How will we cope with the natural learning processes that arise?

One could also wonder first, whether the Economics Conference needs to grow. However, I think that this question is a no-brainer. For the Economics Conference to be leading a new approach to economics, more professionals need to be practicing associative economics on a daily basis. If we want that to happen, professionals need to have peers close by to share thoughts, experiences and have opportunities to share research, particularly in their native language.

Since first introduced in Folkestone in June 2019 on a work session as subject matter groups (*Gruppen auf sachlichen Felde*), and discussed for many hours late into the night at The Grand Hotel, it became evident to me that this was the answer I had been looking for to the **first question**. During our annual meeting in Folkestone 2019, this 'model' arose as a way to understand what an Economics Section might look like, or why such a section does not exist? The answer came as clear as water – there are no bodies to allow a section to incarnate. And with that Marc Desaulles put in simple words and in a simple image²¹ an answer as to a model for a section to grow: There is a need for bodies²², namely subject matter Groups.

For the **second question**, our colleagues in North America had already been meeting on-line and the group had such a form. In Latin America, from July until October 2019, we met on-line in order to organize the 3rd Latin American meeting in Sao Paulo, Brazil. In principle, at the end of October 2019, we had seeds in America as a whole that

²⁰ In *Revisiting the Christmas Conference*, p.11, the article entitled 'Latin American colleagues meet online' was contributed by Natalia Conti and Mauricio Garay, not Daniel Havro. An associated virtual archive is also maintained by Lucia Sigolo and Natalia Conti.

²¹ Reproduced here as a reminder.

²² Is it 'body' or 'bodies'? My notes from that event say 'body.' – KC.



Drawing by Marc Desaulles, Folkestone, June 2019

represented that image. The question still remained, how we would do this regionally speaking, meaning should regional groups be formed based on national societies? We do have a presence for the national Economics Conference accounts in different country Societies,

²³ so it was clear that the natural step at least for Argentina would be to have Economic Conference of the Goetheanum in Argentina.

Regarding the **third question**, since our first meeting in 2017 in Mendoza the only Economics Conference member was myself, therefore, the answer again became evident. We need to put everyone on the same page. People whose karma is to be linked to associative economics need to come into the room and for that reason, events and study groups need to be organized.

In December 2019, and based on the Folkestone 2019 definition, Natalia Conti and I started a study group as a seed for what we envisioned to be the Economics Conference of the Goetheanum in Argentina. Argentina is a large country, therefore it started as on-line group with the target to meet once a year in person. 2020 came along and we met *once a month studying the Economics Course*. The group managed to keep focused and the book was finished in December 2020. We started 2019 with a group of 18 people, 3 of whom were members of the Anthroposophical Society. Now we are 12 people in the group, 7 of whom are members of the Anthroposophical Society.

Very recently, in February 2021, the group is wondering how we go from here. There are practical needs and the need for professional applications. The group is wondering what happens now with new people. How can we manage the process of learning? If we keep on being a study group, how can we move forward? The answer came very fast, it is as if the image of the auditorium of the Goetheanum, that Marc Desaulles so many times has explained, would become alive again. This image needs to be replicated as follows:

– People with interest in the anthroposophical matter – Interest in the Economic matter²⁴

– People recognize the value of the Anthroposophical Society – People become members

– People wanting to take responsibility for Anthroposophy/Economics – becoming a School Member and being thereby in a section due to their interest.

Having said that, the interest of the group is now focused on the Economics Conference. In two weeks' time, we will ponder what that means and what the steps are to be part of the Economics Conference.

That means if we are to carry on following this path, we will soon have a subject matter group in North America, a subject matter group in Latin America, and another one in Argentina. Is it a reasonable idea to move forward like this? Does the work done in Latin America and in Argentina serve as model to replicate? What did we get wrong? What do we learn from all this? Are there opportunities to improve? Or shall we change completely the way we think?

From my perspective, I think it is a model worth taking further, it gives us a means to grow. It provides a framework for entrepreneurs to share thoughts and experiences, and conduct research.

Regarding how to form such groups it is easy to think or organize such groups if one takes geography as a means of 'dividing' or 'separating' groups of people. However, such a concept was never on anyone's mind. I think it was becoming evident that the work and the process carried since 2017 in Latin America and worldwide were naturally pulling together people united with some kind of karma to Latin America. I am uncertain if this is correct or if everyone is of the same mind here. But what I am certain of is that work is being done and we as the Economics Conference as a whole will need to focus also on such questions.

We are at a crucial point in the biography of the Economics Conference. There is a huge knowledge base in the Economics Conference built by those who started this marvelous field in the Social Sciences Section and the contribution of all of those who joined during all these years. We have a huge challenge ahead of us. How can this knowledge base be a light that shines to everyone putting Rudolf Steiner in plain sight as an economist for the world? How can we put on the table economic policies that solve the challenges the world is facing?

²³ In Argentina, the Economics Conference account was first opened in 2011.

²⁴ In my experience, people generally come into Anthroposophy due to various interests, i.e. pedagogy, medicine, economics, etc.

"Such an economic order would first be suitable for Central Europe and the East. The West would not take it up."

Marc Desaulles
Montezillon, Switzerland

This sentence is by Rudolf Steiner. It occurs in a discussion that follows on from the paper "Principles of Objective Reconstruction Policy" written by Roman Boos.²⁵ Emil Molt and Hans Kühn also took part.²⁶

We are in Dornach in January 1919 and the discussion is about questions of threefolding (*Dreigliederung*).²⁷ One after the other, Rudolf Steiner comments on aspects of the principles.

The word 'three-membering' is not yet in use: the language is of socialising (*Sozialisierung*) or tripartite division (*Dreiteilung*).²⁸

Regarding money, Rudolf Steiner says that the accumulation and stocking of money is the least dangerous thing, as long as it remains, as it were, under the mattress. But what if it comes back into the economic process?

Steiner continues as follows, where this introductory exchange occurs:

Rudolf Steiner: Money goes through the same process as goods. Just as you can no longer put on a skirt after 14 to 15 years, so money has also to be stamped '1903'; it must also become worthless by 1918. That would have to become law. Of the many consequences that result from the tripartite division [of society], this is the most important. Money only represents the value of commodities.

Emil Molt: Gold and Silver?

Rudolf Steiner: Metal money no longer needs to exist. At least, there is no advantage in it.

Interposed question from Emil Molt: Would metal money also have to be stamped?

Rudolf Steiner: When the matter is beyond the first stages, it will be a question of creating a standard of comparison for goods. Everything today, is corrupted because we have an ideal standard of comparison. We need a real one whose meaning is not contestable. For example, one banknote means so and so many loaves of bread. There would then necessarily have to be an agreement between the three areas), especially between the economic body and the body of the state - an agreement such that what is a sign for a commodity (namely, money) becomes just as smelly as the commodity it represents.

Such an economic order would initially be suitable for Central Europe and the East. The West would not take it up. You have to reckon with dealing with the West only as a single body, on the basis of contracts. But I can't imagine it being any different either. We will only ever deal with the West through goods."²⁹

The geographically different abilities for relating to social life are often mentioned by Rudolf Steiner, saying that one needs to be very aware of them. For example: In the East, as the origin and continuing source of cultural life worldwide, awake but decadent; in the so-called centre, where culture has evolved into judging and a sense of rights, but is only experienced at a dream level of consciousness, so to speak; and in the West, where the economic processes are correctly grasped, but instinctively and in a subconscious way.

The above formulation is new to me, but it corresponds to a question I have been asking myself for a long time: How do we, sitting in different corners of the world, understand the impulse of 'threefolding' and how do we represent it? For me, this is one of the most important questions for the future, even the survival, of our movement.

Interestingly, just after the above quote, Rudolf Steiner comes to the tax question:

"Tax questions today stand on quite the wrong footing. When one speaks of expenditure taxes today, everyone thinks of indirect taxes.³⁰ But I think of expenditure taxation. The most needed goods are to be taxed lightly, the less important more heavily. Bank deposits are expenditure."³¹

Note well: If money, now out from under the mattress, enters the economic process again, it is first of all taxed as expenditure. Here Rudolf Steiner's concept of taxation shows very clearly that the moment money passes from one person to another

²⁵ Rudolf Steiner, *Besprechung über Fragen der Dreigliederung* (Questions of Threefolding), Dornach, 27 January 1919, GA 332b, p. 34.

²⁶ These three people were all central to the 'threefolding' movement since its inception.

²⁷ In English, there is a problem here. *Dreigliederung* refers to the three members of the social order. Albeit a little clumsy, this is more precise than threefolding, which is not only *not* a synonym, but also an unfortunate gerund.

²⁸ For an incisive and comprehensive but brief overview of Rudolf Steiner's lectures and vocabulary at this time, see <https://aebookstore.com/publications/associative-economics-worldwide/authors/books-by-rudi-lissau/rudolf-steiners-social-intentions/>

²⁹ Rudolf Steiner, *Besprechung über Fragen der Dreigliederung*, op. cit.

³⁰ Indirect taxes; for example, VAT. Direct tax for example, income tax.

³¹ Rudolf Steiner, *Besprechung über Fragen der Dreigliederung*, op. cit. p.35.

er it is an expense. Even as a loan to a friend or a deposit at a bank, but also as rent, or when a company distributes money to those working for it, it should be understood and taxed as expenditure.

And since this is also about banks, there is one more statement further on in the conversation that deserves to be read several times over:

*"You cannot be involved in carrying forward something that does not belong to our thinking. The banks will not be able to work at all under our thinking. You will not win over bankers to social reform."*³²

How is it that, when it comes to money, social commitment and economic life – and this has been the case for 50 years and still is today all over the world – Rudolf Steiner's ideas are represented by so-called ethical, social and fraternal banking initiatives? Isn't it obvious to anyone from Steiner's work that such banking developments are incompatible with his proposals, or even contrary to them? If this was not already clear from the entirety of his work, this quotation has at least the merit of stimulating reflection...

21st Century Financial Literacy...

Fionn Meier

Winterthur, Switzerland

With the world moving ever faster towards a more chaotic situation, we can but hope that more and more people will be willing to look at ideas that they previously might not have taken seriously. So, it is important to make key ideas available to anyone in the world willing to engage with them.

One of these ideas is the teaching of financial literacy based on double-entry bookkeeping, for which a new website www.youthfinancialliteracy.com is currently under construction. The basic structure and the design is already made. It will contain three main sections. The first will introduce the reader into the core concepts of financial literacy. The second is about the 'Worldwide Faculty' that is emerging – comprising people who are actually teaching financial literacy to young people. This will enable anyone interested in this topic, whether teacher or student, to get in touch with those on the faculty. The third section will contain resources and publications. I will let you know when the website goes public!

Another step in the *Financial Literacy Project* is the co-work with the Arbeitsgemeinschaft der Rudolf Steinerschulen Schweiz (ARGE), with whom I have agreed to set up a working group to create a curriculum for economics for class 1 until class 9.

Finally, in February I taught for two weeks in the 10th class in the Steiner School Birseck, the one that is just below the Goetheanum. From the beginning of April, I will also be teaching for 4 weeks economics and history in the 10th class in the Steiner School in Wetzikon.

Easter is coming!

Jason has a deep knowledge and understanding of the Bible, which shows through here. But he is also asking direct questions of today's financial system. He did not know the question asked by Marc at the end of his contribution on the previous pages; Marc did not know what Jason had written. So they are juxtaposed as if to illustrate not only what the technical nature of a world beyond banking might entail, but what orientation we might need to sustain ourselves in that world. Jason's image is of a statute in Omaha, Nebraska, USA from which the song "He ain't heavy, he's my brother" takes its title.



**He ain't heavy,
he's my brother...**
Freeing money
through forgiveness

Jason Brittin
Tenterden, England

Even before the financial handling of Covid-19, the global economy was trapped in debt (2019 \$197 trillion). In the last twelve months, this global debt has increased by 99% of GDP, and the debt in the global economy has reached a record level of \$281 trillion; amounting to 365% of world GDP.

The UK, with a population of approximately 65 million people, currently finds itself under £2 trillion of government debt and rising. In the recent budget (March 2021), the Chancellor warned that people should expect this debt to take 'generations' to repay. To address this debt, the government changed the income tax threshold to include a million more low-paid workers into the tax system rather than look to the many millionaires and billionaires who have become richer during this crisis. The government also authorised mortgage lenders to offer 95% mortgages on properties up to £600,000, creating an illusion of liquidity through further debt.

What are we to think, feel or do in these circumstances? Is the only way to avoid disaster the creation of further debt, kicking the proverbial 'can' ever further into the future?

As we know, a debt is an obligation that requires one party, the debtor, to pay money or agreed-upon value to another party. When this obligation cannot be met by the debtor because there are not the means to meet this obligation it has a 'locking effect' on the circulation of money, which is both toxic and leads to economic disaster for the debtor and potentially the wider economy.

³² Ibid., p.46.

In the Economics Conference, we have been re-searching and discussing 'money is bookkeeping' and the need for 'true (truthful) Price'. How can these important key economic concepts be used to deal with the debt we see before us?

Forgiveness and economic liberation

The 5th post-Atlantean Epoch began in 1413 and lasts until 3573. This Epoch began in the Age of Samuel (1190-1510) carrying on through the Age of Gabriel in (1510-1879). The Age of Gabriel witnessed man's descent into materialistic thinking and a cutting off from the spiritual world in order to be able to re-connect in freedom during the following Age of Michael.

The Age of Michael started in the year 1879 and will last for 350 years. It is concerned with the following five main spiritual tasks: 1) spiritualised thinking, 2) the new clairvoyance, 3) the new understanding of Christ and knowledge of the etheric, 4) the Opponent of Christ and knowledge of Absolute Goodness, and 5) knowledge of Ahriman – the test of the sword of Michael.

In speaking to the Humanity of this 5th post-Atlantean Age (Church of Sardis), Christ gave the following admonition:

"I see through your deeds. You have the name of a living being, yet you are dead. Strive to awaken in your consciousness, and strengthen what is still living in your soul so that it die not... Therefore, revive in your memory all that you have received and heard from spiritual worlds. Care for it in your soul and change your heart and mind. If you do not awaken to higher consciousness, I will come like a thief..." (Revelation 3:1-3)

Anthroposophy assists us to awaken in our consciousness and to care for what we hear from spiritual worlds and to meet the reappearance of Christ in the etheric. In this new perception, we are imbued with life's formative forces, that help us confront and overcome all that is toxic and death-dealing. Christ's reappearance therefore brings the reawakening and meaning of true forgiveness, and how to use it for healing.

The incarnated Christ's first public declaration of himself and his mission was in the synagogue in Nazareth (30 C.E) where in front of all in attendance he took the scroll of Isaiah and publicly read aloud the following:

"The spirit of the Lord is upon me. He anoints me to bring a message to the poor; he sends me to proclaim liberation to the captives and new sight to all the blind. I am to lead on the way of salvation those who have been crushed; I am to proclaim a new world-hour in which we shall come to know the grace of God." (Luke 4:18-19)

The Second Coming of Christ will most surely continue this most wonderful process, started in the physical, on into the etheric.

Christ also gave his disciples the Lord's Prayer, which is structured to portray and lead to the "perfection" of the sevenfold human being. It contains the important stage for each epoch. The fifth request of the Lord's Prayer, relating to the fifth epoch, is:

"forgive us our debts as we forgive our debtors." (Matthew 6:12)

A healing and 'perfecting' of the etheric body from the toxicity of unredeemed and uncleared guilt and debt. The question we can ask is: How do we go about this forgiveness for which we petition?

On the cusp...

On the cusp of the Age of Michael, in the year 1494, Luca Pacioli published his book on double-entry accounting. This book presented a systematic description of the accounting methods being used by Venetian merchants during the 14th century Italian Renaissance period. Luca Pacioli is quoted as saying that "a person should not go to sleep at night until the debits equal the credits."

The Age of Gabriel oversaw the descent into materialistic thinking and the egotistical mind used the newly-developed system of double-entry bookkeeping to further its aims, which has led us to today's debt-ridden world. In the Age of Michael, can bookkeeping as a 'tool of perception' be used to achieve the earlier-mentioned five main tasks by using it to meet all the needs of ourselves and our fellows; including the need for forgiveness?

What, then, is forgiveness? Is it a like a magic wand to be waved and all things are immediately rectified, or is it more involved? How does Christ, as the Lord of Karma, see forgiveness? The parable of the king offering forgiveness clearly indicates what is expected if we are to enter into the kingdom of the heavens:

"The kingdom of the heavens can actually be compared to a man, a king who wished to settle accounts with his servants... a debtor was brought to him who owed him ten thousand talents. Since he could not pay the debt, the lord ordered that he, his wife, his children and everything he had should be sold so the account could be settled. Then the servant fell on his knees and said, "Have patience with me, and I will repay you everything."

Then the lord had pity on the servant, released him and forgave the debt. Afterwards this servant met a fellow servant who owed him a hundred denarii. He took hold of him to throttle him and said: "Pay your debt!" The fellow servant fell on his knees and begged: "Have patience with me, I

will pay you everything" But he refused and threw him into prison until he should pay the debt.

When his fellow servants saw what was done to him they became very sad. They went to their lord to tell him what had taken place. Then the lord sent for the servant and said "You are a wicked servant! I forgave you your whole debt because you pleaded with me; could you not also be generous to your fellow servant, as I was generous with you? And in anger the lord handed him over to be punished until he had given back all that he had owed. So also, my heavenly Father will treat you if each one of you does not forgive his brother from his heart." (Matthew 18:23-35)

Just to highlight a few of the points of this parable, a denari was considered a day's wage for the common labourer, so 100d is approximately four months' wages. The ten thousand talents would equal 60 million denarii, or 416 lifetimes if a person worked 40 years per lifetime solely in paying off the amount! Interestingly, the historian Josephus says that the total value of wealth of Herod's Temple treasury, carried off by the Romans in 70 A.D, was 10,000 talents! But we can ask, to what is the Lord of Karma indicating? Surely something more than a merely quantitative concept or a cancelling of obligations?

During the ages when value was stored in seed, gold and paper money the ability to be conscious of our own debts, the debts of another or how they were incurred was incredibly challenging. Often a person would only become aware of the situation when payment did not show up; and when pressed for a reason as the circumstances the debtor might only be able to point to an empty purse.

Double-entry bookkeeping is superior to all earlier types of money in that it provides opportunities for consciousness in our economic activity, allowing two or more parties to see the relationship to all manner of factors, and then, in the case of debt, to decide how best to manage the obligations toward a resolution. We must be clear, for example, that forgiveness of a debt does not mean that it disappears; it moves on in the accounts of the one(s) partaking in the forgiving, liberating the flow of money back into a healthy stream.

We should keep in mind that during the Old Mysteries the focus was on a single 'I', however, the New Mysteries have to do with the 'I's' collaborating, and doing so in recognition that 'I am my brother's keeper'. In *Putting the I in Economics*,³³ Christopher Houghton Budd wrote that 'modern economic life is about a Christian initiation for the whole of humanity, all at once! Could the whole covid-19 economic event be this moment when

we cross the threshold together, some of us, or none at all?

Key points and questions

Money as bookkeeping provides each individual and company a record of their dealings: purchases, sales, expenses and profit. Double-entry bookkeeping facilitates accuracy and provides a relationship of credit and debit with a timeline for every economic event. A comparison can then be made between the forecast budget and to what actually took place, providing indications as to how to best steer one's enterprise. Through bookkeeping we can also begin to see our own karma and the karma of our 'brother'. This allows us to begin to have a spiritual dialogue – both as an individual, as a community, and with Christ as the Lord of Karma.

For example, if our profits have come about due to our paying below 'true' price, how will we know? If our 'brother' shows up and says, "Look, I have made a mistake and I cannot pay my debts because I underestimated my expenses and accepted from you a payment below true price," what will we say? Should our response be "what has that to do with me; that is between you and the creditor to whom you cannot now pay!" Or should our response be out of an awareness that 'I am my brother's keeper' and that we now have the opportunity to see and rectify how our previous unconscious omission led to this situation? This could lead us to the response, "I will help you unlock this situation by correcting my accounts to now show 'true' price and move some money into your account for you to draw upon."

As the creditor, are we expected to write off any and all debt that a person cannot pay? How far do we go in our forgiveness? Will we allow fear of loss to inform our thinking, attitude and actions, or will we maintain confidence in the Lord of Karma to work with us and the community in which we live?

As the person in debt, unable to pay a debt because of a loss of circulation in our own bookkeeping, will we just see forgiveness as an easy way out, or will we see it as a means to take a conscious and focused look at our own karma and areas where we need to develop and grow? Being able to do this because we trust in the Cosmic Warmth that radiates to us as forgiveness. We then can look openly and with dignity at rectifying the 'blind spot' or 'blemish' in our soul. This may result from a desire to live beyond our means, or simply being shy of hard work. However, more often it may be due to a lack of economic awareness, linked to fear of grasping an opportunity or some other karmic lesson needing our attention. Through the act of being shown forgiveness we can also now take on a further and more serious obligation: to share in the spreading of forgiveness and in the healing of our community.

³³ <https://aebookstore.com/publications/chb-collected-works/full-chb-list/putting-the-i-in-economics/>

As a community, knowing the potential of toxic debt, do we look on in apathy and indifference to the situation of two people? Do we not also seek to recognise our own karma in the situation and address what we find? Did we perhaps happily take our 'brother's' money whether consciously or unconsciously by taking advantage of his generous nature, naivety, foolishness or laziness? Do we let the whole obligation to forgiveness fall on the creditor now requiring the money, or do we view it as a community issue and look to see how best to share in the arrangement of forgiveness; perhaps by socialising a part or whole of the debt in the spirit and sense of 'many hands make light work'! This community approach to 'active' forgiveness will surely not only strengthen the community, but also support its continued development and building up, as described by Saint Paul to the Corinthians:

"Do you not know that you are a temple of God and that the Spirit of God would live in you?"
(1 Corinthians 3:16)

Another significant point to consider is that forgiveness cannot be codified or dealt with by algorithm. Although a Christian obligation, forgiveness must always be a free expression. It cannot be relied upon as a means to gain wealth, to live a wasteful or lazy life. We are not released from our karma through the forgiveness of debt; instead humanity can come to see how to relate to it, and is given opportunities that would otherwise be missed. Forgiveness also helps us to deal with the machinations of both Sorath and Ahriman and truly test the sword of Michaël.

In conclusion

While the forces of evil drive humanity on to ever greater illusions of imprisonment and toward death, it is through the re-appearance of Christ in the etheric that a changed understanding of economic life can be expressed. Forgiveness is an important key when it comes to liberating money and addressing our individual karma, and so leading humanity as a whole forward toward truth and life.

The expression of forgiveness in our economic sphere will enable us to take up the five main tasks of the Age of Michael and be victorious.

As we consider the economic devastation caused by a materialistic worldview and the recent economic mischief inspired by Sorath and Ahriman, let us take heart that this has the potential for a Christian initiation for the whole of humanity if we so choose. Let our arms not drop or our legs become feeble, but let us be ready to share what from the spiritual world we have been so graciously vouchsafed.

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Money – Courage – Empathy Creating an Associative Economic 'Reset'!

Jane Johnson and Vivianne Sinclair
Hawaii and South Carolina, USA

The social-economic threshold we currently face is unique. Across the world there are public and private school shutdowns along with medical, travel, freedom and rights questions. Many businesses, initiatives, and families are challenged to cope with restrictions. The situation begs such questions as "how did we get here" and "where are we going"? If, as Steiner posits, pandemics are the consequences of living a lie and economics is a reflection of consciousness, then our lies will presumably show up in the way we manage our finances. By managing our finances from what we know to be 'true' in the light of associative economics we can create a new healthy environment, both inwardly and outwardly.

Now more than ever, we need to think beyond the parameters of the traditional economic images imparted to us from a tender young age. A few of these images, still being taught today in public high schools³⁴ across the U.S. include:

Supply and demand determine price (without consideration of true needs and impact).

The health of a country's economy is measured by its Gross Domestic Product (whether the people and the environment of the country thrive or not).

³⁴ Is this not also the case in many Waldorf schools? Eds.

The misconception of the 'forever upward growth' economy is touted as a necessity (without realizing it's impossible for the earth to continue to sustain us if projected ad infinitum).

The individual is self-seeking in a free market economy and competition is natural and good. (The opposite, of course, to an associatively collaborating community where interdependence is cultivated so each other's needs can be met.)

An invisible hand rules the market. (Isn't it time all of our hands are made transparent through association with one another?)

We can all experience the toll being extracted by today's widespread untrue thinking and actions, as mirrored in our myriad financial transactions.

An invitation

Believing people need each other to discern the most potent next steps in each of their lives, initiatives and destiny situations and in a spirit of mutual support we invite Economics Conference colleagues, but also others, to take part in some online meetings. (All we ask is a yearning to live from a healthy economic paradigm with an open heart and mind.) Together, we can help each other overcome 'untrue' thinking and gain strength from a shared intention to integrate and implement associative economic practices in our financial transactions.

The meetings are designed so that we'll be able to bring our questions, challenges and contributions to one another as we discern best steps and practices in a variety of diverse initiatives and circumstances. Together we'll explore what is 'working' and what is 'needed'.

Arthur Edwards will share his keen observations and insights from an associative economic perspective. Lorene Allen will bring her social gifts and skills to support us to engage with each other and our working partners in empathetic and altruistic economic exchange meetings. Jane and Vivianne will facilitate processes to discern what our individual, business or geographical 'star' is asking of us in these challenging times.

About us

Jane currently champions women in business in Hawaii in various fields: a bakery, a kindergarten, and a center for living and dying. Vivianne is in conversation with her city council members to create a shared local economy with community owned tools and electric vehicles that people in her area can rent (or borrow) at an affordable rate. She would like to see the endeavor run in conjunction with newly graduated students from a local high school mentored by retired entrepreneurs who are plentiful in the area. Arthur administers an independently-run Camphill therapy center. Lorene holds regular ongoing non-violent

communication support circles where empathy is cultivated.

Timing and logistics

Beginning Sunday, April 18th, the meetings will take place once a week on Sundays for 90 minutes over the course of nine months. For more information please visit:

weawakentogether.com/money-courage-empathy

Or contact Vivianne:

vivianne@weawakentogether.com

or Jane: janeellenjohnson62@gmail.com

P.S. Please share this invitation with anyone you think might benefit from the meetings. They need not be members of the Economic Conference.

News, Information, Updates

– chb

æBookstore

The æBookstore website is now searchable by word or title. It currently has 16 titles under the *Associative Economics Worldwide* imprint, 35 under *CHB/Collected Works*. Next job is to upload all issues of the *Associative Economics Journal*, beginning with 2006 to 2015, then backwards to May 1980 as circumstances permit.

Vocabulary

Marcelo Delajara in Mexico has recently reviewed some Spanish translations of works linked to associative economics. In doing so, he found that there is a need for an agreed glossary when translating key words into Spanish, both so that they make sense in general and so that they bridge to conventional economics, where such texts need also to be comprehensible, even if not (yet) agreed with! This is, of course, a matter for all concerned with associative economics in the Spanish-speaking world, in which I have a particular interest both as an editor and as an author in my own right. Marcelo and I will make a start but insofar as it is a bona fide field of research that concerns many of us, we welcome input from others to economics@goetheanum.ch.

Emerging or new school of thought

It is clear that the work of those Economics Conference colleagues who are active in academia in one way or another is having an effect. At least, more doctoral and masters theses are appearing that refer to Rudolf Steiner's work or associative economics in the sense being developed in the Economics Conference. Especially its link to accounting. Some of this is connected to *Finance at the Threshold*,³⁵ in that this book is often a refer-

³⁵ *Finance at the Threshold – Rethinking the real and financial economies*, Christopher Houghton Budd. Gower 2011.

ence and that part of its purpose is to introduce associative economics as a formal contribution to economics. To match this development, I have recently 'tagged' the associative economics part of the Economics Conference website 'An emerging school of economic thought'. I had considered 'new', but that is not strictly true as the *Economics Course* was given in 1922 and in any event Steiner made contributions to economics long before that and in many different places. Comments welcome.

An Improbable Conversation video in Greek

One of the recent theses referred to above was published in Greek in Athens by Manolis Tzouvelekas. As a follow-up, he has recently provided Greek subtitles for the film of *An Improbable Conversation*, an event some readers will remember seeing when in June 2019 in Folkestone. The film will be used for teaching purposes.

The Economics of Farming

In the USA and Mexico at least, interest is growing in the field of farming economics. This is surely something that concerns the Economics Conference and so I have opened an 'Economics of Farming' page on the website to facilitate this interest and to provide a link point for those already wanting to connect to our work in this respect.

Meetings and Dates

Regarding our next Annual Meeting and the 4th Latin American Congress, following discussions with Mauricio and Natalia, the proposal now is to combine the two in some way as an event hosted by the Economics Conference, to which however, the members of the Economics Group in Argentina will also be invited. The meeting will be co-convoked by Mauricio, Natalia, Marc, Anita and myself. Covid permitting, the dates are **2-5 December 2021** in Mendoza, Argentina. A week later, the 5th annual Mendoza gathering to study the Christmas Conference will take place, which Economics Conference colleagues will be welcome to attend. (The main languages will be Spanish and English.)

Then comes 2022 and 2023. I would like to suggest two main themes and dates:

July/August 2022 'Money is Bookkeeping. One hundred years on.' Discuss. At the Goetheanum?

22-25 June 2022 Rudolf Steiner and Maynard Keynes – Brothers in World Economy. In Folkestone?

End 2020 Worldwide Fund Balances – chb

Last but not least, below is an image of our balances at the end of 2020, prepared by our man in Arkansas, Stephen Vallus. He writes: "This chart originated as an idea by Christopher several years ago as way of seeing our balances from our own point of view, from everyone else's point of view, and from a notional overall (world) point of view represented by the Hibernia currency. Tessa Houghton Budd provided much-needed help with maths, but any errors that remain are my own."

This year, two aspects merit pointing out in particular:

1. All the balances are held in Anthroposophical Societies or Trusts – in effect providing them with temporary liquidity, in some cases substantial and mostly interest free.

2. Because some money was given to us in Switzerland for our worldwide work, a large part of the balance at the Goetheanum is 'earmarked' for Economics Conference work elsewhere then at the Goetheanum (or in Switzerland more generally since the money for there is with the Swiss Society). An example of what this makes possible, which is also an example of money as bookkeeping, is that in March last year the EC Fund at the Goetheanum transferred 6500 CHF to the General Anthroposophical Society on behalf of the Brazilian Society, while in Brazil the Society allocated the equivalent sum in Brazilian currency (34,750 BRL) to the EC Fund there for use in translations and publications (see brief report on p.14).

Economics Conference Fund Worldwide Statement of Fund Balances As of December 31, 2020			Foreign Currencies in terms of Home										XE.COM Rates	
	Balances Home Currence	Balances Home Currence	HIB	CHF	GBP	USD	EUR	AUD	ARS	BRL	CAD	hib/chf	1.000	
0000 - Hibernia: HIB	HIB	1,000	1,000	1,000	0,779	0,968	0,920	1,470	61,866	4,153	1,339	chf/chf	1.000	
1010 - ECF Goetheanum	CHF	36,877	120,215	120,215	1	93,611	116,344	110,634	176,692	7,437,221	499,229	161,004	chf/chf	1.000
0000 - AS in Switzerland	CHF	83,338											gbp/chf	0,779
1015 - ECF (UK) Hermes	GBP	10,241	13,151	13,151	1	12,728	12,103	19,330	813,625	54,615	17,614	1,284	chf/gbp	1,284
1020 - AS in America	USD	22,704	23,459	23,459			1	21,590	34,481	1,451,339	97,422	31,419	usd/chf	0,968
1027 - A S in IRELAND	EUR	522											chf/usd	1,033
1050 - Netherlands_EUR	EUR	124	1,381	1,501	1,501	1,169	1,452	1	2,206	92,836	6,232	2,010	eur/chf	0,920
1005 - FRG-Karlsruhe_EUR	EUR	735											eur/chf	0,920
1030 - Australia_AUD	AUD	1	1	1	1	1	1	1	42	3	1	1,087	chf/eur	1,087
1040 - AS in Argentina_ARS	ARS	0	0	0	0	0	0	0	0	0	0	0	aud/chf	1,470
1045 - AS in BRAZIL_BRS	BRL	28,733	6,919	6,919	5,388	6,696	6,368	10,169	428,048	1	9,267	1	chf/aud	0,680
1055 - AS in Canada_CAD	CAD	3,508	2,619	2,619	2,040	2,535	2,411	3,850	162,044	10,877	1	1	ars/chf	61,866
													chf/ars	0,016
													brl/chf	4,153
													chf/brl	0,241
													cad/chf	1,339
													chf/cad	0,747
Total Current Funds			167,865	47,651	102,209	139,757	153,106	246,728	10,385,155	668,379	221,315			