

21st Annual Meeting / Economics Conference of the Goetheanum

Towards 2023 Part 1

Threefold Society, Economy and Money

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 to 2022 and Towards 2023!

2022 marks two important events: the 100th anniversary of the Economics Course and the 21st birthday of the Economics Conference. I am also mindful that we are 143 years into Michael's regency.

This edition has the theme: Threefold Society, Economy and Money. Close to the previous two annual themes, it, as also the following pages, reflects a consolidation of discussions on that theme to date. Thank you for the various contributions received, which address all this in their different ways and are organised partly on a regional basis (Europe, USA, Latin America), partly in line with themes suggested in the recent Christmas Digest.

When first reading through this material for editing purposes, I was immediately struck by the relevance of our work as it stands looking retrospectively and into the future. The events of these past two years have not succeeded in extinguishing or even diminishing the hope that lies in a renewed economic life! On the contrary, I, at least, am facing 2022 with more inspiration than ever about the potential of the Economics Conference work as the ground for human progress.

Looking backwards and forwards, my attention was drawn to *From Hibernia to Globalisation – Towards a spiritual scientific understanding of modern economics events*, written by Marc, Anita and Christopher and published in 1998, close to the time I first met all three and associative economics. It has recently been republished as an appendix in *Guarding the Shores – Exploring Hibernia*.¹

And then came *Step into Another World – Life as a Medium for Modern Initiation*,² first published in 2003, almost 19 years ago! During this year's Holy Nights, I have carefully re-read it. It's as if a pinnacle of the work about renewing economics was reached in that book! Since then, the work has been one of refining and grasping the content. Written long before the 2008 Global Financial Crisis and the present threshold experience that is shaking humanity to its core, it is prophetic, but not in the sense of 'Oh my god, we've missed the boat. If only we'd known...' Instead, it provides the context and

reinforces the credibility of associative economics and accounting as tools for orienting humanity on an ascending path, if only we would start to use them. Along with two other classics, *A Human Response to Globalisation* and *The Metamorphosis of Capitalism*,³ these three books serve as a guidebook set that ought to be known by anyone of open mind and eager will.

Meg Freeling's recently published paper, *Truth in our Finances*, deserves mention also. It ties together many key elements from the work of the Economics Conference, the most essential of which is the fact that it is the 1923 Christmas Conference that gives the economics work its sustaining forces. Meg also draws attention to the Treasurers' Guidelines, see *Anthroposophy Worldwide*, 11-12/2021. Patrick O'Meara has written a helpful abstract of the paper; both available here.⁴

Surely, it can only be a matter of time before the wealth of insights and material that has been generated here, in the first 21 years, will be recognized and given its fair due? Where else is the mystery of economic life unveiled in such precise and pragmatic ways?

As Marc describes, it is first about individuals orienting themselves between memory (past) and projection (future) and then to entrepreneurs doing the same via accounting (past) and budgeting (future). "The gesture here is to strengthen the link with oneself, by bringing more will into one's thinking, so that the experience of oneself receives some more space. Past and future then become the ground one can build on, thus avoiding being sucked into the sense world... This widening of the present builds up an image of oneself. This is the experience of the guardian..."⁵

May this year see ever-increasing will activity out of the generative thought that has been achieved to date, so that we may know ourselves better and our work be known more widely.

With Epiphany Greetings to all.

Kim Chotzen

Administrator and Joint Editor

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https://www.lulu.com/search?adult_audience_rating=00&page=1&pageSize=10&q=guarding+the+shores

² Search aebookstore.com

³ Both books available at aebookstore.com

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https://economics.goetheanum.org/fileadmin/economics/Towards_2023/MF_Truth_in_our_Finances.pdf

⁵ SIAW, p. 54.

From the Convenor's Desk

Christopher Houghton Budd

Interestingly, I received and read most of the material in this edition while on the island of 'good fortune' in the Canaries⁶ looking up to Europe (England included), northwest to Canada and the USA, southwest to Latin America and straight across to Mexico, which I sense is a special case. It is from those places that the material had been sent concerning our chief current topic – threefold society and associative world economy, both close-up (how are they manifesting?) and in the long view (what gives rise to them and whither are they leading us?).

Read in conjunction with previous contributions on this theme in *Towards 2022*, those collated here nuance things from particular individuals' points of view. They give a glimpse into how individuals translate the twin theme into their biographies, grounded as these are in the, often very unthreefold and very unassociative, circumstances in which people find themselves.

In this issue, I should again make clear that certain of my remarks are made in my own right, not in my role as convenor. I trust to the reader to sense the difference, but also to join in the conversation if you think otherwise, or my facts and arguments are wrong.⁷

The lectures given by Rudolf Steiner on 23rd and 29th March 1919, *Past and Future Impulses in Social Evolution* and *The Spiritual Background to the Social Question* (CW/GA 190),⁸ give rise to a strong image, which I have tried to summarise below in a way that speaks for itself, rather than being merely my interpretation.

The schema includes an important observation (line 8) shared by Fionn Meier in *Towards 2022, Part 4*, under the heading *Towards understanding the Threefold Nature of Social Life*:

Liberté	Egalité	Fraternité
5 th Epoch	6 th Epoch	7 th Epoch
Pre natal	Current life	Post mortem
Angels	Archangels	Archai
Imagination*	Inspiration*	Intuition*
Individual	Nation	Humanity
Free	Equal	Associative
Spiritual life	Rights life	Economic life
Advice	Law	Contract

* At the level of nations, not individuals.

⁶ Subsequent to me arriving here Kim pointed to the link to Atlantis.

⁷ This can be by email, as some of the material included in *Towards 2023* derives from email threads rather than deliberately written pieces.

⁸ Published by Mercury Press in 1998 as *The Time Sequence and Spiritual Foundations of Threefolding*.

Two matters concern me, however. First, I agree and yet disagree where in the second of the two lectures Rudolf Steiner speaks of languages, saying, in paraphrase, that in regard to economic life, we could all be deaf and dumb and still carry on trading all over the world. We do not need language to do that. He means national languages – French, English, German, Japanese, etc. – because economic life does not 'operate' at that level, where "language is a total stranger."

What, I wonder, would he make of the idea, central to the understanding of associative economics that we share, that money as bookkeeping, accounting in its true nature, is a universal language? Indeed, when becoming financially literate, what language other than bookkeeping are we learning to speak, read and write? Is the language that belongs to economic life "actually non-existent"? 'Yes', in the sense of a national language that links us to Archangels (see 'Groups' discussion on p.22); but surely 'no' as regards the world's one and only economy, where I suppose the link is to the Archai.

Second, the framework is *free* spiritual life, *equal* rights life and *associative* economic life and the causation is that spiritual life must come of itself, not at the behest of rights life or economic life, which follow suit. They may prompt, but do not cause the initiatives we bring to earth from our pre-natal lives, then unfold while incarnate, before moving on to future 'post mortem' deeds.

It is all too easy to oppose spiritual life and economic life when in fact they stand in a benign relationship. This is evident if one understands economic life, as also rights life, as existing in order to provide, ensure and safeguard the earthly wherewithal for the carrying out and unfolding (in a word, capitalising) of initiative. Indeed, not only can spiritual life *not* be free if initiatives – meaning the human beings who take them – are not capitalised in accordance with the nature of these initiatives, either with donations or loans. But economic life itself also cannot be true, and so will become more and more sick, more and more the vehicle of egotism.

In today's cosmopolitan time, insofar as it is characterised by Michaelic finance,⁹ the capitalising of initiative is a universal possibility, emancipated from specific cultures and locations. Its absence, the proof of its implicit presence in fact, is what we today call the financial markets, whose immense 'amount' is the very measure of humanity's true (but unmet) capital needs. It is as if our accumulated egotism has extracted the blood from the social organism, then offers it back at a fee; as if blood originates and can exist outside the organism it belongs to.

⁹ See: <https://aebookstore.com/publications/chb-collected-works/full-chb-list/johannine-and-michaelic-economics/>

Europe (incl. England)

chb

Europe (including England) is making the point that, in terms of our theme, England and Europe are not separate places. Although England is now situated 'offshore' of the Continent and enjoys a 'special relationship' with the USA, to strengthen the idea that it is apart from, rather than a part of, Europe cannot serve our purposes.

We have also to guard against the role of the European Union and its subtle, but deeply untrue, appropriation to itself of the image of Europa with which it pretends to be synonymous.

Indeed, we have no contributions from within the EU as such, as the other European contributions are from Switzerland, a place difficult to think of as more central in Europe, as also to world affairs.

That said, England does not have much happening in terms of either threefolding or associative economics, so the focus here, thanks to Jason Brittin, is on the origins of the threefold book in England, and so in the English language. This is an important story that ought to be explored more deeply, because the way it came about illustrates directly the possibilities and challenges, then as now, of finding a way into such a 'lodgy' place and the source of so much social and financial policy that runs counter to the threefold idea and associative economics. Becoming part of English culture is not the main challenge, unless one chooses to remain aloof and apart. The main challenge is not to become 'lodgy' oneself.

But one can get nowhere, perhaps, unless one recognises the links between capital and personality. Prior to the 19th century, industrialism took hold and money began its journey of emancipation from the real economy, the effects of which live on today. But now is the time to link money again to personality through clear thinking initiative takers.

The contribution from Fionn Meier is not only 'Swiss' but eminently universal, indicative of what is possible; as if humanity is a hair's breadth from something positive. But Fionn's piece has a certain critique in it of 'standard' anthroposophical understanding of these things, suggesting that our problems may be more located in ourselves than the world at large. The piece about Germany speaks directly to a central concern in this regard, a nettle to be grasped both within the anthroposophical movement and on the world stage.



Edith Maryon

The English Translation – a mini mystery drama

Jason Brittin / High Halden, England

In 1917,¹⁰ Rudolf Steiner first articulated his ideas on the Threefold Social Organism. In 1919 he published his work under the title *Die Kernpunkte der Sozialen Frage in den Lebensnotwendigkeiten der Gegenwart und Zukunft* (Basic Issues of the Social Question; Towards Social Renewal).¹¹

This essay will consider the unfamiliar history surrounding the translating of this important work into English. In particular, it will consider the mini mystery drama that portrayed itself in the translation, and how this may reflect the wider issues affecting the germination of the threefold social idea in the English sphere of life.

In describing the events and people around the task of translating the work into English one needs to begin with Edith Maryon¹² (pictured). In 1912, Edith Maryon met Rudolf Steiner and within a few months, despite limited financial resources, left behind her former life in London and travelled to Munich to devote herself to supporting anthroposophy under Rudolf Steiner's direction. Under the care of Sophie Stinde, a loyal colleague of Rudolf Steiner, she learnt enough German to take full part in the lectures and to join in the stage performances.

Over the following years, together with Marie von Sivers and Ita Wegman, she belonged to the inner circle around Rudolf Steiner and anthroposophy. At the end of 1914, she finally moved to Dornach to begin on the models for the first Goetheanum and the management of people carving the architectures of the big hall. Edith and Rudolf Steiner together designed the large sculpture, "The Representative of Humanity" (The Group) and the eurythmy figures. In the winter of 1916, Rudolf Steiner almost fell from a scaffold erected around the 9.5-metre-high statue. With a collected presence of mind, Edith caught hold of her teacher as he fell saving him from serious injury, if not actual death. Rudolf Steiner referred to this as a 'karmic act'.¹³

To the work of translating

Next in this story, we need to meet George Adams and Ethel Bowen-Wedgwood. At the end of the Great War (1918), George Adams introduces Ethel Bowen-Wedgwood, wife of Josiah Wedgwood MP, to the work of Rudolf Steiner. It is important to note here that Josiah

¹⁰https://www.rudolfsteinerweb.com/Threefold_Social_Order.php/Rudolf_Steiner_and_Art.php

¹¹ <http://www.threefolding.org/archiv/800.html>

¹² <https://maryon.ch/en/stiftung/geschichte/>

¹³ Halle, J. Wilkes, J. *The Representative of Humanity Between Lucifer and Ahriman: The Wooden Model at the Goetheanum*. 2010. Sophia Books

Wedgwood was a radical social reformer and Member of Parliament and was considered a 'high priest of the cult of Georgist economics', named after Henry George.^{14,15}

In the spring of 1919, after receiving a copy of '*Die Kernpunkte*', Ethel Bowen-Wedgwood and George Adams wrote to Rudolf Steiner that the book should quickly be made available to English readers and offered to translate it. Rudolf Steiner put them in touch with Edith Maryon to whom he given the task of translating it and which was making progress.

Edith corresponds with, and even sends the copy of her draft translation, but Ethel and George were incredibly disappointed with the amateurish attempts and communicated this back to Rudolf Steiner who invited them to Dornach to 'go into the whole question'.

In late September of 1919, the two arrive and are greeted warmly by Edith Maryon. While waiting for the return of Rudolf Steiner, she gladly shows them the carving work in progress on the 'The Group' and allows them to help with the work of removing superfluous wood (roughing out) during this time; an experience which must have surely stayed with both of them throughout their lives.

Over several meetings during their stay, the two explained to Rudolf Steiner, and in the presence of Edith, the 'impossibility' of her draft. George remembers that Edith did not take offence and in the end she said she "had only offered to do it because no one else was at hand; she did not really feel competent in this realm and gladly withdrew."¹⁶

Later the same year, Mrs Bowen-Wedgwood's translation was published in London, entitled *The Threefold State*. It was well received and a later re-translation was renamed *The Threefold Commonwealth*.¹⁷ Ethel went on to translate other works including *The Michael Mystery*, *Artistry in Education* and other lectures. It should be noted that Ethel had previous experience in translating work and in achieving publication.

In 1920, after the publication of *The Threefold State*, George Adams on the encouragement of Rudolf Steiner attempted to build up a movement for the Threefold Order. The only lasting effect that grew out of these efforts with other anthroposophists, and in particular the younger generation, was an educational movement.

¹⁴ <https://en.wikipedia.org/wiki/Georgism>

¹⁵ <https://reviews.history.ac.uk/review/1065>

¹⁶ *The Golden Blade*, 1958
(<https://www.scribd.com/document/492017118/Golden-Blade-1958>)

¹⁷ https://wn.rsarchive.org/Lectures/GA330/English/AS_GB1950/TOBS-1_index.html

George Adams saw this as a result of intellectual idealism leading people to continue to wrestle with illusions rather than for spiritual reality.

Threefold Commonwealth League & Beyond

The illusions to which George Adams refers are clearly seen in England during the years of 1920 to 1922 with the anthroposophical journal entitled *The Threefold Commonwealth League*¹⁸ with 150 registered members. Although it dealt with anthroposophical ideals, it began to examine in some detail the Fabian ideas of the Webbs, as expressed in a 'Constitution for the Socialist Commonwealth of Great Britain' and those of G.D.H Cole, as outlined in *Guild Socialism Restated*.¹⁹ The journal's orientation was towards socialist and labour opinion.

In the 1930s, the Threefold Commonwealth Research Group was begun but only lasted a few years. Over these years well-known individuals such as D. E. Faulkner Jones and Owen Barfield played their part in attempting to bring wider cultural awareness to the importance of Rudolf Steiner's work. Sadly, the question of social renewal and the threefold social body came to England at a time when thoughts of re-engineering the world tended to be filled with socialist illusion and intellectual noise. So the potential was missed

Contemplations

One hundred years later, and armed with the hindsight of the two-fold socialist utopias and the dreams of free market capitalism, we stand again at a place of global social renewal. In contemplating the events surrounding the translation into English I think we can see within it a drama that tells the story of the wider issues.

Why was Edith Maryon, a sculptural artist, first asked by Rudolf Steiner to translate such a work? What might have happened if the work of translating had been left to an artist working in the cultural/spiritual sphere? What might have happened if, instead of wrestling away the task, Mrs Bowen-Wedgwood and George Adams had acted as Edith had done for them in allowing them to help her with the carving of the 'The Group' and supported her to finish the task of 'roughing' out the translation and then working to bring the translation work to a successful completion, thereby fostering what the spiritual sphere had still to gestate?

Certainly, in the English realm, Steiner's ideas were indeed wrestled into the hands of those involved in rights and economics spheres until it

¹⁸ <https://research.camphill.edu/wp-content/uploads/2019/12/Tyldesley-Threefold-Social-Order.pdf>

¹⁹ <https://ia600303.us.archive.org/24/items/guildsocialismre00coleuoft/guildsocialismre00coleuoft.pdf>

was all but abandoned by the wayside and with little impetus to create lasting effects. What might have happened if the cultural artistic sphere had been allowed time to nurture and care for it with the support of the rights and economic spheres before it was taken out into the world. Alas, the urgency of the times did not allow for this to happen.

Perhaps at the centenary, yet another critical moment, let us remember the importance of the artistic hand and heart in all our cooperation.

Capital and Personality

Christopher Houghton Budd / Folkestone, England

On 1 February 1919, Rudolf Steiner gave a lecture entitled in English *The Emancipation of the Economic Process from the Personal Element* (GA 188). In it, he describes how, in his understanding, the period marked by the Industrial Revolution was also characterised by the rise of financial capitalism. In combination, the embeddedness of the personality of human beings in everything they did in terms of producing goods and offering services (as we would say today) came to an end. For the most part, our relationship to economic life became an anonymous one, the corollary of which was the rise of the pursuit of capital accumulation for its own sake – typically achieved by the owners of capital employing a workforce previously engaged in agrarian or artisan activities.

Now called 'workers', those who worked in factories and industrial settings, rent from nature and the 'comfort' of traditional religious observance, were not only not the owners of what economists call the means of production, they were part of it. They could not share in the fruits of their labour, the profit that accrued to capital, which was assigned to the capitalist. The idea came about, therefore, that the only way this could be remedied was by the workers acquiring the means of production themselves, but via the state.

In this way, socialism was born in antithesis to capitalism, defined here as the pursuit of profit for the sake of capital increase, rather than profit as a metric on the social validity of an investment or an economic undertaking. In this way, too, capitalism also became anonymous, disconnected from human personality in general (as when 'lending to the person not the asset' became 'lending to the asset not the person') but readily then manipulated by major personalities, such as J D Rockefeller. And all the while from 1815 to 2008, the money markets were becoming emancipated from the goods markets.

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To my I I trust

QWXC78016789

In his lecture, Steiner spoke somewhat epithetically which, though understandable given the rise at the time of Soviet Russia as a brand and indeed brutal new historical force, nevertheless 'spoils' his argumentation. The lecture is also – at least in its English version – somewhat meandering and convoluted, so its essential point does not jump out at one from the page. That point, which is about thinking clearly, has a huge consequence, which I interpret as follows:

"Leave aside whether the circumstance was done to us or by us, we have arrived at a place in our history where our alienation from pre-industrial forms of society is complete, as is also capital's emancipation from embedded or implied existence, often controlled by elders' or religious edict, guild regulation, and the like. How, then, are we and it (capital) to become re-embedded? How are we to put our individual stamp on economic life? How is capital to become generally linked to human personality, and so no longer the province and plaything of a relatively few single personalities?

The answer, surely, is simple enough, and was so already in Steiner's time. First, individuals need to appear who are ready, willing and, albeit with the help of others, able to take initiative. Second, the capital they then stipulate needs to be made available, but either as loan or gift. Going forwards, that is the only possible healthy basis of capital allocation – not the highest bidder. The means of production should not be transferred from capitalist to capitalist via the market; nor should they be transferred to and by the state (on behalf of the 'workers'), who thereby anyway become capitalists. The means of production should be transferred from the currently competent user of them (not their owner) to the next competent user – and not via the blood line or approximations of the dynamic that entails. The only way to do this is to have a matching – indeed mirroring – transfer of capital (i.e. the financing of the means of production). This should either be by way of a donation, if the economic nature of the beneficiary entity or person is to use up capital by spending it. Or by loan, if the receiving enterprise is a producer of goods or in some other way a transformer of nature (e.g. construction).

The loan can belong to either of two types of categories. It can be risk carrying, in which case, to use normal parlance, it would be a participating investment and appear as 'own capital' or 'equity' in the bottom part of the liabilities side of the balance sheet. Or it can be non-risk bearing, a loan on which both the payment of interest and the repayment of principal are due regardless of the profitability and solvency of the enterprise. Modern finance calls this 'debt' and places it 'above the line' in the upper part of the liabilities."

But now we come to the crunch: What is missing here? Arrangements that facilitate, and indeed exist to facilitate, initiative taking; or people ready, willing and enabled to take initiative? Obviously, the latter is primary. If no one is needing to see there can be no sight and no eye to see by. Seeing is no more the result of the eye than is the taking of initiative caused by the availability of suitable types and amounts of capital.

And so, the financial markets and the entirety of modern finance – from concept to policy to practice – has no possibility of overcoming its disproportionate 'size' relative to the real, better put, physical economy, let alone its inherent instability, consequent as that is on that untoward relation.

Primary as initiative taking is, however, it is only fair to observe in conclusion that if such initiative-facilitating capital is nowhere to be found (mindful always of taxation considerations), then initiative takers may well be among us, even ready and willing, but disabled, unable to perceive themselves, their possibilities, opportunities and prospects.

Public Perception and Anthroposophical Representation

chb / fm

An obviously key question regarding the prospects for threefold society and an associative world economy is how the non-anthroposophical public relates to Steiner's ideas. To this is linked the more delicate question of whether reference to anthroposophy should be overt or implied, championed or denied.

A recent German-language film which has English subtitles,²⁰ sought to address this head-on. Viewers will make up their own minds, of course, but, while I think this film is well worth watching as a primer in Steiner's threefold idea, it is staged and for me, though this makes for a well-crafted film, it undermines the objectivity of its arguments. It makes many links to anthroposophy and everyone in the film is clearly an anthroposophist, so their questions come across as rhetorical.

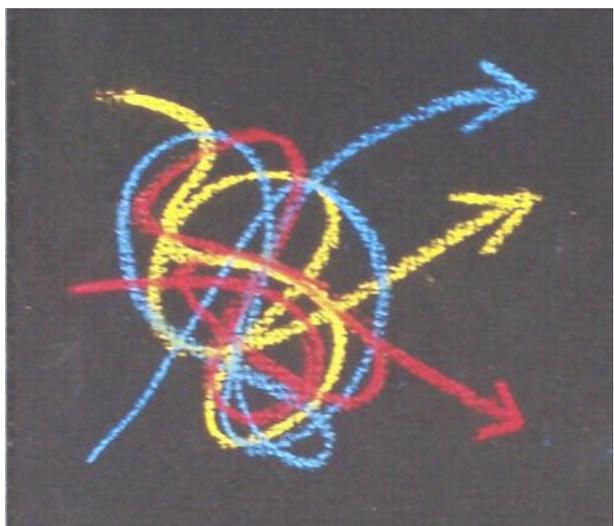
²⁰ <https://www.youtube.com/watch?v=WLGifHCR3gg>

By contrast, in the following exchange, Fionn Meier cites a recent case in Switzerland.

"I have come into contact with many people who are involved with Rudolf Steiner's anthroposophy. I thought before that it was a sect, because I simply did not deal with it, but then I began to understand what it is really about. And then I found it very exciting when I was shown the threefold structure of the social organism, a theory by Steiner, which says that the social organism is divided into a rights life, an economic life and a spiritual life. I didn't find that very exciting at first, because you can divide anything. But when I was able to connect the additional reference of the motto of the French Revolution – Liberté, Egalité and Fraternité – I realized that we currently do not succeed at all in assigning these three terms to these three areas. We make very stupid mixes, such as seeking equality in economic life, which I consider disastrous, because that is simply socialism. Or in the last consequence communism. Equality belongs to rights life, and only there. And freedom belongs to spiritual life. The spirit must be free, something that is currently under heavy fire. And ... brotherhood must be anchored in economic life. Steiner said, only if we succeed in being able to assign these three terms correctly, only then will we have peace."

FM: The quotation is from a Swiss entrepreneur, Michael Bubendorf,²¹ who is truly *not* an anthroposophist and only met the idea about threefold society recently through a colleague of mine who is in contact with him because of the Corona-Story.

CHB: This touches on a very big topic! As I understand it, giving expression to the threefold nature of social life was as important to Steiner as anthroposophy, and yet for so many people in our movement it is simply not on their radar.



²¹ speaking in a video at minute 23ff: <https://verfassungsfreunde.ch/de/michael-bubendorf-im-gradido-podcast/>),

Now someone comes along who is not (according to you) an anthroposophist, but is an entrepreneur and 'gets' the threefold idea. Does that mean the two can travel separately, as it were?

I have the same question about economics. Yes, of course, associative economics begins with the lectures Steiner gave, but does one have to be an anthroposophist to accept their truth? Likewise with the accounting work. I get that pioneers have to take anthroposophy to heart, but I find more and more that the link to anthroposophy should be left in the background. The first link needs to be to the raw experience of being what we would call an I at the threshold. But does that experience have to be packaged only in anthroposophical terminology?

Conversely, I find many anthroposophists, even 'threefolders', cling to anthroposophy. For me this is a huge impediment. It is part of 'the culmination' – the need, not to deny anthroposophy, but to let it go quiet. Much of what I have seen in videos coming from the Goetheanum seems to go in the opposite direction. My challenge is to bridge to the world of modern finance, flawed though it is, where a recent remark by London economist, Tim Congdon, is typical: "Rightly or wrongly, Steiner is not regarded as a great monetary economist [while] bracketing him with Keynes will upset publishers and leave your proposed book dismissed as cranky. Sorry if this seems harsh."

FM: I would need to find the place again, but Steiner clearly says that without anthroposophy there cannot be threefolding. But I think the opposite is also true: Without threefolding anthroposophy will not be able to unfold on earth. So I see it as you do, both are equally important.

But I think your question is more: How to speak to the public? There one can see that Steiner (in most or all cases?) does not combine these things when he speaks in public. So, for example, *Die Kernpunkte* is written without any overt link to anthroposophy.²² He also said that the 'Bund für Dreigliederung' is open for everyone, whether anthroposophist or not. This is also what I try with 'Fördergesellschaft Demokratie Schweiz'. No anthroposophical vocabulary, and open to everyone who is interested in threefolding.

On the other hand, to truly fight for it one has to have anthroposophy in one's background. This is what I also think is true.

²² This, despite the inclusion of his exposition of the threefold nature of the human being, said by some to be a discovery as important as the circulation of blood.

I absolutely agree that we need a way to propagate threefolding and associative economics without linking it to anthroposophy. But if we want to do so successfully, the consequence would need to be that those becoming interested in these topics finally must also engage with anthroposophy. But out of their free will. This is how I look at this problem.

CHB: I would say when one meets threefolding or associative economics, one meets the threshold. Whether one finds one's way to anthroposophy is another matter. For most human beings, knowing of or meeting the work of Rudolf Steiner per se is the more important thing. This is not necessarily in one's karma, whereas meeting anthroposophy is for those who have that destiny.

This touches on the deep topic of how it would have been had 'Plato' fulfilled his mission of bringing anthroposophy to earth, so that 'Aristotle' did not have to spend much of his life doing that before he could embark on his own true mission – bringing about a modern understanding of karma and reincarnation.

This mission was resisted all his life long but, in my view, accomplished via the Christmas Conference including the *World History* course.²³ The challenge today – post culmination – is how and whether one can represent this modern understanding of karma and reincarnation in a raw way, pure fact without vocabulary. This is what underlies the so-called Hibernia background to bookkeeping, for example, where the process of bookkeeping has the role of the hierophant, who is now silent.

But I remain with the image that to represent anthroposophy is to be a member of the School of Spiritual Science,²⁴ the substance of which from the world's point of view is knowing what this means in one's own biography (otherwise how could one be in the School?) – for example, if one is a policy maker or sociologist, not speaking of anthroposophy when the subject is the nature of society.

²³ *World History in the Light of Anthroposophy*, Rudolf Steiner. Rudolf Steiner Press, London, 1977.

²⁴ See Marc Desaules's article. https://economics.goetheanum.org/fileadmin/economics/Towards_2023/EC_MD_The_Challenges_of_Christmas_1923.pdf. Also his chapters in *Guarding the Shores – Exploring Hibernia*. <https://www.lulu.com/en/gb/shop/christopher-houghton-budd/guarding-the-shores/paperback/product-9dggjg.html?page=1&pageSize=4>

Der deutsche Geist hat nicht vollendet

Two cousin peoples, both lost

chb

*Der deutsche Geist hat nicht vollendet,
Was er im Weltenwerden schaffen soll.
Er lebt in Zukunftsorgen hoffnungsvoll,
Er hofft auf Zukunfttaten lebensvoll;
In seines Wesens Tiefen fühlt er mächtig
Verborgnes, das noch reifend wirken muss.
Wie darf in Feindesmacht verständnislos
Der Wunsch nach seinem Ende sich beleben,
Solang das Leben sich ihm offenbart,
Das ihn in Wesenswurzeln schaffend hält?*

*The German spirit has not completed
Its task in world's wise long becoming.
It lives hope-filled in future cares,
It hopes life-filled for future deeds.
Within its depths it feels the power
Of what is hidden, yet still must ripen.
How can foeful incomprehension
This brave wise spirit mute,
As long as life's self-revelation
Keeps it active in its very roots?*

– Rudolf Steiner / Berlin, 14 January 1915²⁵

As far as Europe is concerned, one of the topics that affects the prospects for threefold society and a one-world economy is the fate of Europe since the end of World War 1. Just before the war, Rudolf Steiner gave his cycle of lectures on *The Mission of Folk Souls*,²⁶ effectively a riposte to the Rooseveltian mindset that prevailed through much of the 20th century. As also Wilson's 14 Points and the advent of the European Union, insofar as these are supernational developments. Given its 'control' by the West for over 100 years, understanding clearly how Germany stands in our times is critical.

In the verse above, Steiner makes clear that Germany had lost her way and will not find it again except by staying "active in its very roots." Written in 1915, it belongs to the very beginning of the freezing out of Germany, in truth because England, too, "has not completed its task in world's wise long becoming."

It is because of this that England in particular heaps scorn and ridicule on coalitional government. The 'failure' of our own 2010 coalition was relished as evidence that coalitional government is useless government. What strength it has given to those, in Britain and the USA especially, who advocate adversarial, bi-party state systems! At the time of writing (29

December), the following comment appeared in a national newspaper. Remembering a former political party leader, it was said that "he even proposed that the Commons chamber (Lower House, for republicans) could be re-shaped as a hemisphere." (It is currently a two-sided debating chamber.) The then Prime Minister's Chief of Staff replied, "I can't believe he has proposed a hemispherical House of Commons."

I often wonder how many in our movement consider the esoteric effects (indeed, purpose) of bi-party politics – foisted on much of the world, moreover – about which Steiner has spoken clearly.²⁷ In particular, whether this is not a permanent attack and distortion of a true and healthy rights life the world over.



Rudolf Steiner

²⁵ English rendering by Christopher Houghton Budd with help from Leif Sonstenes.

²⁶ *The Mission of Folk Souls*. Eleven lectures given in June 1910 at Christiania (Oslo), Norway. Rudolf Steiner Press, London, 1971. CW 121.

²⁷ *The Occult Movement in the 19th Century and its Relation to Modern Culture*, October 1915. Rudolf Steiner Press, London, 1973. CW 254.

Belvedere

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Convened in part to keep faith with the planned meeting in Mendoza, a small, impromptu gathering of Economics Colleagues took place in the north of San Francisco's Bay at the home of Lorene Allen. Although time and circumstance did not allow everything to be considered, participants were asked to send in brief papers in advance, which would then be studied over the two days. This was reminiscent of the 2005 Pomona event (proceedings unpublished), in which everyone had to send in a synopsis of the Economics Course, and the 2009 Annual Meeting, which was based on submitted papers, since published as Towards True Pricing and True Income, search aeBookstore.com.

As collected here, some representative material speaks for itself. Where does one look to get to grips with threefold society in the USA? In giving or the dynamics of capitalising initiatives, which may be two ways of asking the same question? In the Christmas Conference, especially when linked to its financial dimension? In the life of the bee? In the techniques of management? In the travails and even ordeals of entrepreneurship?

Or does one have to dig deeper, and go right back to when, why and how the USA came into being?

All I can do is study others' Work*

Lorene Allen, Belvedere, USA

I love reading what others have written. Meg's voice that is so much like what I want to say, Christopher's clarity, Kim's bright light on the path, Daniels's excitement about history, Stephen's humor and leading thoughts, Fionn's vast experience and forethought, Marc's wisdom and directness, the collaboration with Marcelo and the efforts of others...

What do I want to say? Shall I listen, take notes and then write? Is that enough? How do I understand Rudolf Steiner's image of threefold social life? How do we understand the threefold social order? What possibility is there for these ideas in USA?

As a citizen of the world wanting to identify my responsibility to the surplus income that my ancestors have allocated to my name, this is the call from within me that has brought me to this conversation about threefold social life.

If in economic life it is my opportunity to learn the skills of association, I am called to the practice of gifting capital, tasks that require listening, determination and action. As Aristotle might say, I must have the understanding of who is the right person or business to fund, what is the right time, what is the right amount and what is the right way in which to give.

A Cursory Look at the Threefold Social Order*

Its genesis and expression in the USA

Kim Chotzen / Viroqua, USA

If I am honest, my grasp of the threefold social order is superficial. I have read the English translations of *Towards Social Renewal*, *Renewing the Social Order*, and *A Memorandum to the German People*. Since first meeting associative economics in 1997, along with the idea that the mysteries of accounting were somehow linked to the initiation mysteries of Hibernia, I have been on a journey to understand both, which led eventually to Rudolf Steiner's *Economics Course*. When Marc Desaulles pointed out that Steiner had stated, after describing in the Course's introductory lecture, that the threefold social order had failed to be understood in 1919 – "The position is now such that we can no longer speak in the same forms as we did then. Today another language is necessary; and that is what I want to give you in these present lectures."²⁸

I have assumed that the Economics Course is this 'new language' through which the threefold social organism comes into expression (but not the reverse). What's more, the threefold aspect of economics and accounting is directly related to this expression. But the terminology of the threefold social order per se seems no longer to be directly helpful as a modern starting point. Much emphasis is placed on the threefold social order in the anthroposophical movement but not enough on practical or serious solutions to show the way out of economic materialism.

In the summer and winter of 1919-1920, Rudolf Steiner wrote,

"It is not capital itself that is harmful, but rather capital in private hands, especially if this private ownership is able to control the social structure of the economic body. But if society can be structured in the manner previously described, then capital can no longer have any antisocial influence... It will also put a stop to the attempts of those who strive only for capital assets, but shirk participation in the economic process... The harmfulness of the non-working recipient of dividends is not that to a small degree they diminish working people's earnings, but that the sheer possibility of someone being able to have income without working for it lends an antisocial aspect to the whole economic body."²⁹

Then in 1922, he explained how capital, as one boundary to economic life, becomes anti-social

²⁸ *Economics – the world as one economy*, 2014, p. 38. Search aeBookstore.com. CW/GA 340.

²⁹ *The Renewal of the Social Organism*, Anthroposophic Press, Spring Valley, New York, 1985, p 11. CW/GA24

when treated as a commodity, thus wrongly entering into the economic cycle and 'creating' such unearned income. For me it is impossible to imagine how this reality could be remedied without a *practically implemented* deep understanding of accounting.

In the US, both egotism and a lack of human uprightness (aspects of each other!) prevent the autonomy of the three distinct spheres. Culturally, we are increasingly controlled by police. Schools are run by the state. The arts, all but shut down, operate in the shadows of non-profits. Rights exist to protect a few at the expense of many. Dissenters are swiftly defamed. Freedom of health choice is a joke in the world of privatized healthcare. Economically, the news says we're on an upsurge – markets are doing great, leaders tout! Meanwhile many go without home or food. Under division of labor, economics expects that one's needs are met by serving others, but who really works for anyone but himself these days? We work for money. It's the worst of egotism that one sees all around.

But to plead for change, for justice or human compassion does no good. For even when devastation is all around with ourselves exposed as the known cause, for some reason we don't act. We are as if in thrall to our enslaver, trapped and then mesmerized and placated by the phantasmagoric 'light of screen' – even during what could be enlivening sleeptime – unaware of how enslaved we are.

What a curious fate! Is this what the founders of the US Constitution envisioned almost 250 years ago? What of the separation of powers, whereby legislature, judiciary and executive are supposed to be autonomous of one another? What ideals lived in those seeking the New World and where did it all go wrong? Exploring these and other questions in further detail is part of my

A Third Improbable Conversation?

In 2019, as part of the Annual Meeting of the Economics Conference, *An Improbable Conversation* was staged between John Maynard Keynes, Rudolf Steiner and Woodrow Wilson, as a way of envisaging how history might have turned out had Rudolf Steiner been listened to, through the office of Keynes, rather than Wilson.

A similar conversation is being devised between Jose San Martin and Bolivar, to explore how what we now would call threefold society and associative economics could have unfolded also in Latin America.

Perhaps a third such conversation could be invented to consider what was at stake in terms of US history as between three main representatives of its early days, Hamilton, Jefferson and Madison?

continuing journey of hope for a future that sees beyond the muddle of today.

Hope lies in the knowledge that the threefold social order is informed by an image of the threefold, sovereign human being. And in becoming it microcosmically ourselves, one individual at a time, and then cohering together in social institutions that 'breathe' with us – meaning that grow out of what is truly human. For this, a language of the threshold between where we are and where we might see ourselves going is essential. Could that language be accounting, a universal one that all can speak and no one possess?

Perhaps we'll take a closer look at that story in 2022, when we will celebrate the centennial of the Economics Course!

A Context for a Threefold Image for Belvedere*

Meg Freeling / Columbus, USA

An epilogue to The Christmas Conference, the Economics Course and the Threefold Social Life: How do they relate? See Towards 2022 – Part 4, pp. 11-13.

To go forward, we have to go back. To understand the threefold social order, we have to see it in the context of its own beginnings. And we have to see where we are here and now in the larger evolution, not just of our immediate aspirations, but of the consciousness soul itself and how it is unfolding. The tension between the intellectual soul and the consciousness soul (i.e. between many of the polarities we are presently experiencing) is an essential third force that needs to be in play, so that, between the polarities, the tension itself becomes the source of the new Life that can emerge – the new Life that can create and sustain a threefold society. But we have to learn how to see all three and work with their interplay as our source of harmony. As Owen Barfield points out, the great poets have known this for a long time.³⁰

It was *after* the efforts to introduce threefolding that Steiner inaugurated the economics course and then the Christmas Conference. We cannot expect to bring threefolding to this western-oriented 21st century world without ourselves going through those initiatory experiences that he saw as the necessary groundwork to be laid before threefold practices could truly take hold.

³⁰ Owen Barfield: "Language and Meaning" in Columbia University's "Teachers College Record", Spring, 1981, p 430.) and *The Rediscovery of Meaning and Other Essays*, Wesleyan University Press, 1977. See especially, "The Windharp and the Camera", p.65 ff, and "Imagination and Inspiration" p. 111 ff.

But history is not limited to linear interpretations. It only looks that way when we look back. Potent seeds are at many different stages of development and can be nurtured wherever they are found. Our job, it seems to me, is to develop clear-sightedness for the need to be *simultaneously* in the self-knowledge of the Christmas Conference, the clarity of the Economics Course, and the responsibility toward others of threefold social processes.

As we learn to recognize readiness in ourselves and in the situations around us, and offer (or take up) often-unthought-of new possibilities within our capacity, each new possibility becomes a stepping-stone as soon as someone steps on it. In this way, a new path is made known.

The Threefold Beehive*

Douglas Wylie / North America

I have such gratitude for Rudolf Steiner's 1922 economics lectures as a source of healing for the ills of our social organism. Yet, after 100 years, the crystalline wisdom of these lectures is scarcely understood, let alone living. The trauma and ills of money and economics continue.

I have heard it said that the economic lectures are the most challenging, the most comprehensive, and the most complete of all of Steiner's works. I agree and say that they are also the most critical today as they unlock a true picture of what it is to be a human being within a social organism on earth, within the cosmos. Even amongst anthroposophists, the lectures are not well understood. I have heard them dismissed and denied under many illusions, including "I know better"; "they are no longer relevant"; "they can't be realized", etc. I have heard many other words of resistance and excuses. Walking away from Steiner then follows.

Why? What stops us?

For this author, there is no point in departing; one ought not to desert Steiner when it comes to taking up the entirety of the 1922 lectures. I find deeper and deeper understanding with each reading and each application both inwardly and outwardly. As this experience, knowledge, and reality grows, the world becomes more and more despairing and closer to the edge of annihilation.

So much of Steiner's life was put to this social focus, including the Christmas Conference intended to initiate a Society that was based, dare one say, on the 1922 lectures.

After 20 years of related research and activity, I see the main hurdle to the realization of the true unfolding of the threefold social organism to be the lack unfolding of 'true' economics, as Steiner

Belvedere Program

How do we understand the threefold social order?

Its genesis and possibility of expression in the USA and Canada
3-5 December 2021

Friday, 3rd

4:00–5:00 **Opening Verse**

Hostess Welcome – *Lorene Allen*

Participant introductions

5:00–6:00 **Opening Thoughts** *Kim Chotzen*

6:00–? **Open Evening**

Saturday, 4th

9:30–10:00 **Morning Thoughts / Singing**

10:00–11:00 **Working Session**

2 people present their papers

11:30–1:00 **Working Session**

Possible Zoom-in meeting with CHB and others.

1:00–3:00 **Lunch and Open Time**

3:00–4:00 **Working Session**

2 people present

4:30–6:00 **Working Session**

2 people present; discussion

Sunday, 5th

9:30–10:00 **Morning Thoughts / Singing**

10:00–11:00 **Working Session**

11:30–12:00 **Closing Verse and Good-bye**

constantly puts it in his lectures. This lack of unfolding of true economics is in the rights sphere, and this includes the lack of going to the heights of spiritual science, as Steiner points to in his essays entitled *Anthroposophy and the Social Question*.³¹

I wonder, though, do the 'bee' lectures³² hold a particular key to the opening of this middle sphere of our social organism?

The collapse of the bees is happening at the same time as the collapse of our social organism.

³¹ *Anthroposophy and the Social Question*. CW 189.

³² *Nine Lectures on Bees*, given in 1923. CW 351.

What we have done to beehives as organisms, we have done to our social organism. False economics is at the root with fear, greed and egotism stemming from it. The desecration of our social organism is the result.³³

A conventional beekeeping expert was in the audience of the bee lectures. He was a naysayer. Steiner addressed his vehemence with spirit and a fiery quest for truth, imbued with love. There are similar resistance-types when true economics is discussed.

There are threefold aspects to the beehive, such as: Workers, Queen, Drones. Also, Honey, Propolis, Wax. I wonder what can be learned from the bee lectures that applies to the threefold social organism?

I believe the following extract from the bee lecture given in Dornach, February 3, 1923, speaks to the question of what stops us:

"The whole hive is in reality permeated with Love. The individual bees renounce love in manifold ways, and thus develop love throughout the whole hive. One only begins to understand the life of bees when one knows that they live in an atmosphere completely pervaded by Love.

On the other hand, the bee is quite especially favoured by the fact that, in its turn, it feeds upon just those parts of the plants which are also wholly pervaded by Love. The bees suck out their food — which they then turn into honey — exclusively from those parts of the plants that are centred in Love; they bring, so to speak, the love-life of the flowers into the hive. Hence one must say that the life of the bees must be studied by making use of the soul.

When you begin really to think this out rightly, you will reach the whole mystery of the beehive.

Thus when one adds some honey to one's food, one wishes so to prepare one's soul that it may work rightly within one's body — breathe rightly.

You see, when one realises that the bees receive very many influences from the starry worlds, one sees also how they can pass on to human beings what is fitted for them. All that is living, when it is rightly combined, works rightly together. When one stands before a hive of bees one should say quite solemnly to oneself: "By way of the bee-hive the whole cosmos enters into human beings, making them strong and able."

³³ And yet, our beekeeper colleague, Mauricio Garay in Argentina, writes, "my bees keep on hiving."

The Spikenard Bee Sanctuary in Virginia, USA³⁴ has set up conditions for right unfolding of the beehive. Can we realize the General Anthroposophical Society to provide for right unfolding of our threefold social organism; and, in doing so, provide a basis for healing our traumas of money and economics?

A Path towards Threefold*

Charles Burkham / Mill Valley, USA

Rudolf Steiner provided us with imaginations about how societal forms could be aligned in harmony with the human form and values that would serve and support a healthy evolution of all of humanity, both materially and spiritually. However, we face systems developed out of conquest, domination and control, biased towards those already in power.

Our task is not to provide a 'solution' or even a replicable model to implement an integrated triune of societal systems. We know that at present the collective consciousness is neither sufficiently 'awake', nor 'evolved' enough to support the independent operation of each realm as will be needed. The understanding and awareness of those working with those imaginations is also in a process of ongoing evolution. There is a need for thoughtful dialogue to provide elaboration, refinement and simplification of threefold imaginations for dissemination.

That dialogue needs to take place, not only amongst ourselves, but within as large a context as we can generate – initially with those individuals and groups taking part in the 'awakening' dynamics active in the world now. Also, those whose critiques of the current situation align significantly with Steiner's insights could be approached with a view to placing their insights within a 'threefold formulation'.

This dialogue could give rise to a living, ever-evolving 'threefold' picture to provide guideposts towards a healthy social future, to generate a collective focus on, and build a constituency for threefolding. That process will contribute to the newly awakening social field, the collective consciousness, and forge relationships that could provide opportunities to implement aspects of that imagination.

What can we say about those guideposts now? Systems must be in place within each realm that provide objective feedback, enabling learning, and leading towards effective collective action. We need to solicit positive interactions with existing initiatives and movements trying to shift

³⁴ Spikenard Bee Sanctuary in Virginia, USA. <http://spikenardfarm.org>.

humanity away from its self-destructive and abusive dynamics. Competition, conflict and control need to be replaced by collaboration, compassion and creativity.

One guiding image that Steiner provided is the economic association, where the operative principle is coordination for efficiency (production with minimal waste) founded upon a loving recognition of mutuality. There is less detail about the specific form in the rights life, although it is generally a 'democratic' one working towards agreement out of cooperation for the common good; and founded upon inclusion and equity – a recognition of the equal value of every human life. In the cultural realm, the founding principle is freedom and the operational dynamic is voluntary collaboration leading to co-creation – of individual artistic work, un-biased scientific exploration leading to new understanding, discoveries in technology for innovation or for advancement of medicine; of emerging self-reflective practices that enable more appropriate and more effective education; and of self-development and therapeutic remediation of trauma.

Specifics tasks going forward are education efforts, ongoing development of the ideas and language, evolving those into observational capacities, identifying and engaging in productive collaboration, distinguishing threefold from communism, providing commentary on questions of immediate social import with threefold insights and, eventually, engagement in policy formulations through 'threefold' proposals.

Lastly, as a contribution to the question of integration into a whole:



Some general references:

Private Property and the Limits of American Constitutionalism: The Madisonian Framework and Its Legacy, Jennifer Nedelsky. University of Chicago Press: Chicago, 1994.

Hugh Rockoff, "The 'Wizard of Oz' as a Monetary Allegory," *Journal of Political Economy* 98.4 (1990), as summarized by William L. Silber in *The Story of Silver: How the White Metal Shapes America and the Modern World* (Princeton University Press, 2019), 25–26.



Greetings from Tim Kennedy

Greetings all, I am Timothy Kennedy, a designer/builder, educator and entrepreneur living in Portland, Oregon. A Waldorf School graduate, I seek ways to align practical work and clear spirituality.

With several colleagues from the Anthroposophical Youth Initiative, I formed a worker-owned cooperative focused on Natural Building. This led to my first Associative Economics workshop in 1998. The business took on many forms over the years and eventually became the largest sole proprietorship natural building company in the United States (though still small by conventional construction company standards).

Since joining the Anthroposophical Society, I have taken on the work of the School for Spiritual Science with care and devotion, and become a member of the Western Regional Council in the USA. My largest current work is creating an apprenticeship program in ecological and self-development in connection with a 700 acre farm and restoration development project in southern Washington State.

I am new to the Economics Conference, the gathering in Belvedere was my first conference. What a treat to be welcomed into such a great space with such meaningful work! For me, it felt like a long overdue reunion – with Daniel Osmer, whose son I had started a business with 23 years earlier; with Kim Chotzen, whom I had met 23 years earlier at a conference on economics held in Santa Rosa, where I also first met Christopher Houghton Budd; with Charles Burkhart, whom I had been working with over zoom in recent years, and with our lovely host, Lorene Allen, aunt to my dear friends Tim and Leila Allen. As well as a reunion with the San Francisco Bay Area which I had called home for 7 years eighteen years before. It also felt very much like a reunion with ideas. It was wonderful to get to connect around these questions and topics and it felt as if I had been freed to collaborate in realms where I had mostly been working on my own.

We opened the conference with the primary question of "How do we understand the threefold social organism?" The double meaning of which seemed to set the tone for the whole gathering: What is it we each understand from our perspectives; and how do we go about building more understanding from more perspectives? Also, are there foundational principles for the "doing" of understanding? Within this framework we had many spirited conversations and debates.

Taking up the various papers that were submitted and listening with deep interest into

the thinking behind each presentation, we collaborated toward each other's perspectives and ideas. It was as though we were each forming a bridge from the perspective we individually brought into a shared bridge of ideas that we could all walk on together. This started as we worked through Daniel's chalk drawings and their relationship to his papers (carried over to *Associate!* – Eds.). It grew especially strong as we collaborated to meet the technological challenges of zooming Christopher in from the Canary Islands. We were only able to get the speaker system working part way into the call, and then Christopher's connection would cut out at the most inopportune times. But the shared desire to make understanding out of the digital muck that sometimes came through, had us all leaning in and helping each other to understand. In the end the effort proved fruitful, and the topics ranged wide as we wove from our questions around Christopher's paper (the substance of *From the Convenor's Desk*, p. 2. – Eds.), through to the gaps that arose between the publishing of the book on the Threefold Social Order and the later economics course, and even into the influence and purpose of the Austrian and Masonic involvement in the country of Mexico. In taking up Patrick's paper that evening (see note on p.15), we all commented how having just had dinner with him the night before gave us more understanding of his paper and deeper questions than just reading it in preparation. His topic of socially responsible investing brought up much discussion and imagining of scenarios in which the world could evolve along the lines he suggests. Some more thorny conversations arose around how to protect against capital becoming commodified, or how to determine when a fee is justifiable, and when it shifts into usury. Especially in a collaborative venture, as it is more clear in an arms length transaction.

Saturday evening we reached out to the eclipse in the southern hemisphere as best we could and honored the potential 'Day Visibility' of Venus by releasing several rose petals and full-stemmed roses into the Belvedere cove of the San Francisco Bay.

The next day we again took up the question of what morning thoughts had arisen from the night before. I personally had awoken with the thought that there could be investigation into the moments at which land, labor, and capital shift into commodities. For me, it seemed, that the moment one seeks to profit 'off of' rather than 'in collaboration with' could be seen as the shift from accounting accurately what is due to each party, to commodifying land, labor, and capital. Others also shared their understandings from the ideas and challenges of the day before. We noted the sense of a bridge having been built where some thought that it wouldn't have been possible. And observing that the sun had finally come out, we

saw a chance to take a group photo in the beauty of this place with our new perspectives – and the remaining roses...

A Way of Seeing

amid the rude shocks
as in the rhythm of the tides
within my being
nature works her elegance
through the interweaving life

through relationship
money enables truth's
call for the future
to unfold mutual services
between man and gods

in the splitting at the threshold
I endeavor to find language
that would express presence
the pull of feelings
drags a confusion
across my sense of order

I long to hang on you
there is no you here
only a me, an I
exhaustion strangles hopes
to offer a gift that is not money

agreements broken
become harsh revolutions
until rights unite
competing concerns toward
reciprocated inclusion

building a culture
life can find its unfoldment
one yes at a time
through the I in each and all
a world where the we wants life

mutual agreements
must have warm plasticity
my rights will not be fulfilled
unless your rights are also
to meet the breath that moves us

– Lorene Allen, *Belvedere, USA*

Notes from Conference Call between Canary Islands and Belvedere

The starting point is the *Die Kernpunkte*, which was wrecked by Versailles. Though a best-seller in England, it went nowhere. Then there was Steiner's Economics Course – lectures, not a book – which hardly anyone understood. The main work of the Economics Conference has been to bring that course into economics generally through accounting; There is a dearth of associative economics in the anthroposophical movement. Banking, yes; but not really economics. Even mainstream anthroposophical economists often don't mention Steiner. This is a problem.

How to account for 'intangible values'? Economically speaking, this should be seen as all labor expended = labor saved (not needed, obviated). Quantitative and qualitative should not be opposed; quality can be measured indirectly. For example, if an education does not hold students' attention so one needs police on campus, the cost of the police is a measure of the dysfunction of that education (and should be credited to the education. A school *not* needing police should get a grant equivalent to the cost of having them, which it can then spend on education.

Cost Benefit Analysis comes from the Industrial Revolution, which is the economics of making physical things. So the costs and benefits occur in the same place, as it were. For cultural economics, the costs occur at the opera house, for example, but the benefits accrue to the accounts of the audience, whose lives are enriched and so made more productive by the opera.

In terms of Imagination / Inspiration / Intuition (see schema on p.2), a national economy is not at the level of a national imagination until it says 'sorry.' (Part of a much longer discussion of the role of imagination with both small 'I' and big 'I'.)

Accounting is a universal instrument, a language and the beginning of building a 'social brain.' Marc Desaulles spoke of this in *Step into Another World!* in 2003; Abraham was the father of the physical brain and of arithmetic. Numbers (i.e. accounting) is both the remnant of ancient clairvoyance and the beginning of future clairvoyance, via the sharing of accounts.

The careful epistemology concerning Adam Smith in lecture 8 of the Economics Course was discussed. How one has to widen, not give up, his perspective and avoid creating false or untactful arguments.

Not for profits? Corporation is god-given; needs to be updated; no concept that residual value belongs to anyone but shareholders. A paper on

'Socially Responsible Investing' by Patrick O'Meara (held over for the forthcoming January issue of *Associate!*) is important here. Also, see *The Right-on Corporation*.³⁵

Money and the nervous system; money is not linked to blood! Accounting, numbers are dead, like nerves; blood is alive, not dead. (See 2016 and 2019 Folkestone meetings, and William Harvey on circulation of blood. Also, Branko Furst's 2021 video presentation in Folkestone: https://www.youtube.com/watch?v=FjwsvJIX_Fw

Per Gary Lamb in 1996 at Harlemlville, lobbying arises when the three spheres can't find each other; don't act out of power, only out of the spiritual world. Lobbying is anathema to threefold society. It will not bring it about.

The English meddle in many destinies. Much was said re. the Americas – Bolivar, Saint Martin; Mexico owned by Austria (Emperor Maximilian, a Hapsburg), and so on.

Freemasons had huge legitimacy, but the three Masonic degrees became invalid with the Three Classes. (See Jurgen Smit's section in *The Deed of Rudolf Steiner*.³⁶) We have a catastrophe if we think there's only one Class and three conditions of membership. It should be three Classes and one condition of membership. Otherwise, we're not fit and so not entitled to create social order; the Masons were there to keep a social order.



Meeting Report
Kim Chotzen /
Viroqua, USA

Background and Purpose

The Annual Meeting of the Economics Conference, scheduled to take place in June, 2019 in Dornach, Switzerland was postponed and one of the themes – a precise study of the threefold social order – was proposed for the next scheduled Annual Meeting in December 2021 in Mendoza, Argentina. When this worldwide meeting also could not take place, regional focus groups seemed the next step. In response to a perceived need to keep the flame burning, Lorene Allen and Kim Chotzen undertook to organize a small scale and spontaneous research gathering of Economics Colleagues from the US who met in Belvedere,

³⁵ Search aeBookstore.com.

³⁶ Search aeBookstore.com.

California. We were mindful also of the event colleagues in Argentina were carrying forward (see report on p.18) despite all their challenges, and envisioned this as a way to achieve a worldwide meeting of sorts nonetheless, albeit in our respective regions. To that end, Christopher sent the following verse prompted by and in the spirit of Paul's Epistles, which served as an inspiration with which we opened the meeting.

Let you all speak the same one thing.
Let there be no division among you.
But for that a free language is needed
that none can privatise or use as power.
For thus are all relations rendered sour.
That language we know today as money
When money is how we keep our books,
When it orders our perception, not our greed,
Our thoughts for others and their needs.
(Ad-libbed from the Canary Islands – 12/2/21)

Participants

5 people gathered in person: Lorene Allen, Charlie (Charles) Burkham, Kim Chotzen, Timothy Kennedy and Daniel Osmer. Some of us had met years ago in Santa Rosa, California for the New College event at which Christopher, Marc and Anita were present, and others had many common colleagues and work connections. It was interesting to see how many overlaps there were in such a small group. Patrick O'Meara joined us for dinner one evening and Jane Johnson for a zoom call with Christopher (see previous item).

Methodology

Participants were asked to submit a paper in advance, for presentation and discussion at the meeting. In this way, we hoped to identify ideas held in common and areas needing further clarification, which could be taken up in 2022. Nine papers were submitted (see starred items) – some from people who did not attend – and in the end, six papers were considered by those gathered.

Interesting (and quite heated!) conversations arose from the following topics / questions:

- When is capital treated as a commodity, especially when being loaned to an entrepreneur? And how does this show up in accounting?
- Do contractual relationships between lender / borrower allow free circulation of capital such that, even if the amounts lent and returned are different, the arrangement does not constitute the 'buying and selling' of capital?
- Do lobbying and social activism have a place in the threefold social order?
- What language / nomenclature regarding the threefold social order is most effective or least offensive to the modern mind?

Other specific questions were discussed with Christopher on the zoom call. Due to the bad digital connection, it was difficult to understand all the content shared but the sense that it was weighty was felt by all!

What are next steps?

- It was suggested that we have regular US-based Economics Conference meetings in the West.
- The topic of US history needs to be researched and could be developed into a curriculum; an understanding of 'occult' US history could also be deepened.
- One could make use of the forces being generated as the centennial of the Christmas Conference approaches.

Did we achieve our aim?

I experienced this event as the "Economics Conference meets 'social threefolding'." At first, I sensed quite a gap between these two perspectives, each with its distinct understanding of and way to approach the threefold social order. I frankly did not know how we would find common ground. The more we kept to Rudolf Steiner's original texts and also refined our thoughts as much as possible with precise examples of accounting, the closer we came to a smooth 'landing of the plane'. Intensive listening and mindful communication were essential. We parted with good will and specific tasks and questions to take up in 2022. So, yes, I think it was a successful beginning step!

"Do you know why Satan is so angry all the time? Because whenever he works a particularly clever bit of mischief, God uses it to serve his own righteous purposes."

"So God uses wicked people as his tools."

"God gives us the freedom to do great evil, if we choose. Then he uses his own freedom to create goodness out of that evil, for that is what he chooses."

"So in the long run, God always wins."

"Yes."

"In the short run, though, it can be uncomfortable."

– *Ender's Shadow*, Orson Scott Card.

Orbit 2003 (first published 1999) p.348.

Latin America

chb

From Latin America, Ecuador actually, comes concern about the challenges of the pandemic and the spur this has given to facsimile (i.e. digital) communication. Does this help or hinder our ability to think clearly and create our own ground in social life? What really happens when we cannot meet each other in real life and trust more and more to technological connections?

From Mexico come images of the broad range of challenges that threefold society and associative economics bring to today's standard and all-pervasive socio-economic conception. Too much to contemplate, let alone expect to happen? Or a question of finding the link between where we have arrived and what practical next steps might be? And does one begin at the central bank or with micro initiatives? In monetary manipulations or making truthful one's own balance sheet?

The prospects for threefold society and associative economics may seem a long way off if one looks at the larger picture, but everything has to start somewhere. As Carlos Jaime Loch said in 2008 in Canterbury, every estuary begins with a source...

The Mexican piece is from a workshop that sought to show that the conventional macro or central bank perspective can be understood as a reflection of, not the instigator of what actual entrepreneurs do. Meaning the source of any change begins there, with one's own balance sheet. This differs from the view many have that the threefold, associative economic story leads to and depends on 'ethical banking', which is beginning to get established in Latin America. Yet, what are banks other than the very pools of capital that Rudolf Steiner critiques?

First, in the 9th lecture of his Economics Course: "You will find that capital freely given, gift capital, is the most productive; loaned and borrowed capital is less productive, in the economic process; and the least productive is that which stands directly under purchase and sale." Second, in Rudolf Steiner's Social Intentions, Rudi Lissau quotes Steiner as saying that, "Money is Ahrimanic if treated as a commodity." (9 June 1919) So the question arises: "How do we de-Ahrimanise money?"...by the circulation of capital which allows many initiatives to come into being without creating positions of permanent power." (21 March 1919)*

The circulation of capital in small amounts, doses even, is the only way that the world's colossal financial markets will eventually be overcome because in that way, and perhaps that way only, we will learn to tame the wild horses of modern finance.

** <https://aebookstore.com/publications/associative-economics-worldwide/authors/christopher-houghton-budd/a-second-chance-for-the-world/>*

Phyical'

Gabriela Palacios / Quito, Ecuador

The last year has brought several uncertainties to our daily life and actions; from whether or not I want to get vaccinated, leave home or not, join more virtual meetings or not, buy, where, how and from whom.

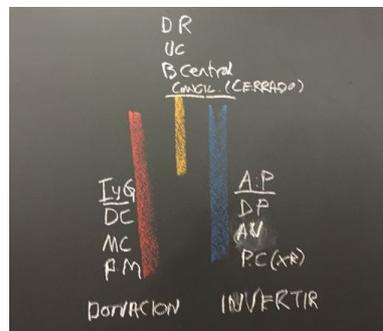
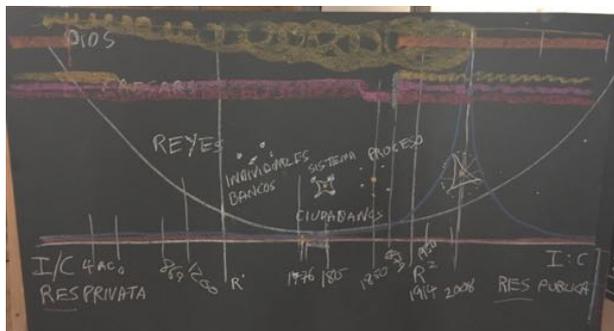
Based on these considerations, companies "creatively" took the retail world to the home using all the technology available to them, to facilitate access to and purchasing of all types of products. So the customer feels that the outside world to which they had no access was coming into their home - into their inner world. These experiences to which we were all tempted or forced to live generated changes. For example, in the attitude and way of buying, in the supply chain, in the manufacture and demand for the different products, etc. Just think, we now find more and more restaurants/kitchens focused only on delivery or pick up. They no longer offer the experience of service at the table, of sharing smells, sounds, tastes, sensations, opinions. The option for the soul to have the opportunity to perceive the outside world and make it its own has been eliminated.

Most of these changes have not been accompanied by conscious "I's" that seek to give more than to receive. Normally, entrepreneurs seek to grow at all costs or at least stay in the market. Many of these decisions have generated high percentages of unemployment, the bankruptcy of micro-enterprises, tax evasion, increase in smuggling, important variations in the real estate market, etc.

On the other hand, the return to the outside world or face-to-face is now closely accompanied by the virtual experience. Apparently, people liked so much the unreality lived during the confinement that now they are looking for mixed experiences. Now, the 'Phyical' concept has appeared in the world, a mixture of reality masked with technology or as Wikipedia precisely mentions, "a concept that was born in the XXI century and specifically refers to the presence of the same person in both the physical and digital world". When Presence should really imply a self fully conscious of its actions in the world.

What can we contribute from our understanding as seekers of truth? Unawareness and rejection of what happens in society are not an option. We must be entities that contribute with consciousness and not behave like zombies that move between poles without looking for the balance that only correct thinking and acting can contribute to the world.

Sketches, Poems and Economic Meditations – 1 & 2



Individual banks appear when individual consciousness and the economy of capital emerge. Over the course of a few centuries, the individual banking system reached a zenith and then declined. With the start of Michael's new regency, banks became illusory and only contributed to deepening the gap between the value of financial assets - which is probably equivalent to humanity's uncaptialized initiatives - and the real economy.

The only sustainable macroeconomic policy today is the one that can be validated by conscious individual economic initiative. Awareness is obtained from accounting records, the resulting action is transmitted through the three types or functions of money, the now autonomous central bank uses three tools to generate a reflection whereby the takers of initiative can see the result of their joint striving.

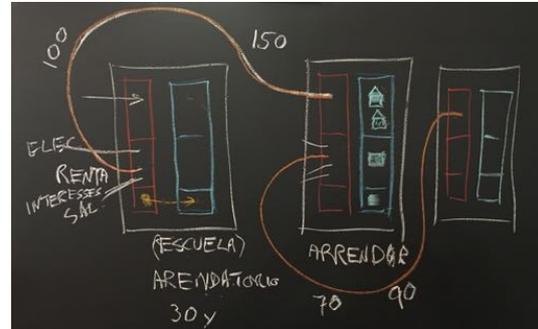
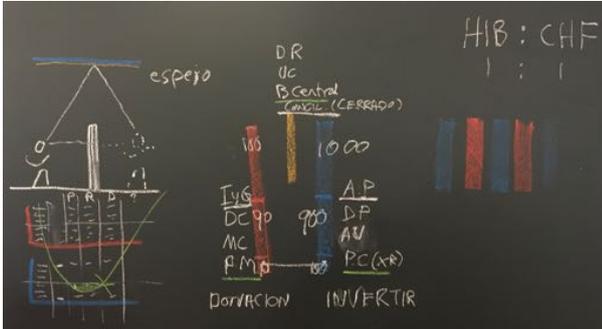
*In the silent wood
freedom of thought awakens
find the true meaning
of a real economy
a breath of magic moves through
we collaborate
with helpers seen and unseen
reaching past I and
capital as one, to I
and capital as distinct
birthing ourselves from
God's control to Michael's
watchful eye who works
with those who initiate
acts that build community*

*Real economy
is based on competency
of sovereign man
where thinking perpetuates
social sensitivities
purchase, loan and gift
bookkeeping, means of exchange
unit of accounts
store of value make tracking
one's initiative graphic
when trading ensues
human beings generate
a golden excess
an elixir belonging
to the future of humanity*

Inspired by Christopher Houghton Budd's 'Master Class' in San Miguel de Allende, Mexico, 4-5 June, 2021

Lorene Allen (Poems), Marcelo Delajara (Meditations), Christopher Houghton Budd (Sketches)

Sketches, Poems and Economic Meditations – 3&4



In good Latin, no one can invest without speculating. That is, without using the borrower's business plan as a mirror of one's future situation [*speculārī* to spy out, from *specula* a watchtower, from *specere* to look at]. The donation also requires a mirror, but that one is in heaven. To look into it we need the clairvoyant power that comes from practicing spiritual science.

*Orient newly
all science and industry
to bear the mirror
awakening consciousness
convert chaos to order
hold economy
as living organism
of earth existence
showing investors foresight
the speculator's bright prize
history tells us
we must step without knowing
to give to life what
pierces the thick shell freeing
financial markets tight hold*

Payment for the right to use land or capital must be consistent with the profitability of the activity in which they are used. True profitability is obtained, in turn, if entrepreneurs pay true prices to their suppliers (teachers, workers, input producers, etc.). If this is understood and accepted by the 'owners' of the land and capital, we will in practice obtain an associative economy.

*The fresh hint of change
let use and ownership breathe
think courageously
act boldly in social life
admit I stand with the gods
look for engagement
in the realm of common tasks
those with capital
find their right relationship
as witness to entrepreneurs
air beneath our wings
becomes part of history
serve diversity
as an act of trust in our
beloved earth and cosmos*

Inspired by Christopher Houghton Budd's 'Master Class' in San Miguel de Allende, Mexico, 4-5 June, 2021

Lorene Allen (Poems), Marcelo Delajara (Meditations), Christopher Houghton Budd (Sketches)

Step by Step...

chb

It is a stretch for many, perhaps, but one can see that Rudolf Steiner's socio-economic ideas arise and have their realisation between two poles. On the one hand, the very clarity of his (and therefore potentially our) thinking about such things; neither sacrificing mystery origins to pragmatism nor losing one's head in Lucifer's cloud while burying one's money in Ahriman's cave, but working effectively with the three kinds of money. On the other hand, he placed great store in anchoring these ideas right into the fabric of the anthroposophical movement with the Anthroposophical Society – and its financing – at its heart, such that we can ground our own efforts through the way we, as individuals, rise to that challenge.

Central to this is not only the work of the sections of the School of Spiritual Science, but the role of Groups of the Anthroposophical Society. This was to have been a central consideration of the Mendoza meeting, for which the brief exchange included here serves only as a reference. This is another theme that needs careful elaboration.

Turning outwards, as it were, we need to perceive more precisely the fact and structure of the Economics Course, and the way that might have developed in terms of money as bookkeeping. This has become a major part of our work, of course, such that the question we now face is whether and how we can take that work further, both out into the world and in into the anthroposophical movement.

This raises the question of whether the foundations of our research to date can now bear weight. Can we build on them overtly? Linked to this is the question of becoming more strategic – setting goals and monitoring their achievement (or otherwise). A major aspect of this is the twin challenge of dissemination, something that can occur on two levels. Through written material, which is an effective way to fine-tune our thinking. And through 'walking the talk' that that thinking reveals. We close, therefore, with a brief reminder of our available literature, and a review of the 'to do' list from recent Annual Meetings.



Drawing by Marc Desaulles, Folkestone, June 2019

Concerning Groups

CHB: Can you explain to me again what the Grupo económico is? Is it a group of the Society in Argentina, like they have in the USA? Or a sub-set of the Rama Mendoza?

This question is central to financing questions: What is a group of the Society based on subject matter? If it is not a country group (which I see as part of a group based on place, because for example, Hawaii is not a country) 'where' is it administratively? And is it a group that one can join the Society through, meaning with a council and having a membership fee?

At the Goetheanum, in my view, I think there is not enough clarity about this and I continue to think that something clear may come from the south. This was to be a key part of what we would discuss if Marc and Anita had been able to be in Mendoza, so I am trying to do that bit by email. I am asking the same questions in North America

MG: Grupo económico was born in the Mendoza branch (Rama) of the Anthroposophical Society in Argentina in 2011, as I did not know much about groups. I was one of the founders of the Rama and then also the group. Plus, I wanted to stay completely independent of Buenos Aires at that time. In 2012, this very group organised the first Economics Conference seminar in Mendoza.

Later on, we started to speak about groups in 2017 and Marc's image (shown here) came along some time after in June 2019 in Folkestone.

I wrote about this in *Towards 2022, Part Three* and in 2019 I contacted the president of Argentina's Society by email and WhatsApp about making the group a country based group. He knew nothing about it or how to organise it, etc. So, we keep the only structure we know in which we are completely free. At the moment, the Grupo económico has 12 members and has been meeting virtually since 2019.

CHB: Alberto and Gabriel in Quito have given their group (originally linked to the Goetheanum, but now bona fide) the specific additional focus of associative economics, but I am not sure this is the right way forward. The Group in the USA is a Group of the Society in America. I am not sure that is the right way either!

When in discussion with Marc recently I averred that *country* societies are in effect location-based, he responded with an image of groups based on Angels, Archangels and Archai:

Archai – General Society
Archangel – Country (not national) Group
Angel – Local / subject matter Group

This nuances the Christmas Statutes somewhat, which is why I so wanted the Mendoza meeting to happen. Marc's intuitions are often sound, but we seldom find time to consider them widely and directly. So this is not the image that everyone else has, as far as I know. And yet, in its terms, or so it seems to me, one could think like this:

- Archai – General Society
- Archangel – Anthroposophical Society in Argentina (Country Group)
- Angel – Rama Mendoza (Local Group of the Anthroposophical Society in Argentina)
 - Grupo Económico (Subject matter Group Anthroposophical Society in Argentina; i.e. the Grupo económico is *not* a subset of the Rama Mendoza).

There is a similar situation in the USA:³⁷

- Archai – General Society
- Archangel – Anthroposophical Society in (US of) America (Country Group)
- Angel – Economics Group (Subject matter Group Anthroposophical Society in (US of) America)

In my Youth Section days, we went through all this in the UK in 1980 when we created a Medical Group of the ASinGB as a 'warm space' for the Medical Section. I also see the Economics Group of the Society in USA as that in regard to the Economics Conference work there. So maybe that is how things could metamorphose in Argentina.

For me, after Christmas Statute 9,³⁸ an important distinction is between the Society as 'promotor' of the research of the School and meetings of those conducting the research. It seems to me that those who meet online in Latin America are an example of this.

I am not meaning that I propose or agree with any of this. I am only trying to map out the important, albeit complicated, research field that it represents.

³⁷ Here we also have the problem that, in deference to the rest of the Americas hemisphere, it should change its name to 'Anthroposophical Society in the United States of America'.

³⁸ The purpose of the Anthroposophical Society will be the furtherance of spiritual research; that of the School of Spiritual Science will be this research itself. A dogmatic stand in any field whatsoever is to be excluded from the Anthroposophical Society.

Christmas Conference Proceedings in Spanish

A wonderful ending note for 2021 is the news that the annual Christmas Conference meeting took place in Mendoza on 16th – 19th December 2021. On this occasion, the meeting was organized by Natalia Conti and Elisa Pereda for the Mendoza Branch (Rama). The Rama Mendoza has been working with the Christmas Conference Proceedings since 2017.

This year's meeting marked the completion of a revised Spanish translation of the Christmas Conference Proceedings, matched to the 1994 German edition but based on the 1948 and 1990 English editions. Translators involved were: Mauricio Garay, Natalia Conti, Maria Eugenia von Potieruchin and Antonella Rodriguez. This also seems a fitting way to mark the first anniversary of the Mexican Retreat and the start of 2022!

Pivotal Economics

A sense of urgency pushes me to ask: Is there a pivotal lecture among the 14 given during the Economics Course?

– Mary Adams

CHB: The pivotal lecture is said by some, such as Paul Mackay and Stephan Eisenhut who have made careful studies of its structure, to be the seventh. This has led me to think this might be pivotal in the same sense as Chapter 11 in the John Gospel. Though one might also wonder about the tenth First Class Lesson.

That may be as regards the process and structure of the cycle, but your idea fits my image that towards the end of the cycle Steiner was beginning to see 'money as bookkeeping' as the key to the future. If he had stayed with it (as if he hasn't!), I like to think that he would have given a course on bookkeeping and accounting linked to the three kinds of money. In effect, this is what we have been doing in the Economics Conference these past twenty years and I see that as the main thing to celebrate in 2022.

For me, therefore, another turning point is when, with the idea of 'money as bookkeeping', Rudolf Steiner pivots economics in general and in principle away from maths and modelling towards making it operational through accounting.

Annual Theme

I took this edition's overall theme, *Threefold Society, Economy and Money*, as our annual theme.³⁹ – *chb*

³⁹ See <https://economics.goetheanum.org/meetings-and-events/meetings>.

Worldwide Strategy

Literature

A literature is a collection of writings which demonstrate how one is thinking. This is the first deed one has to do: think straight about social issues. This was the focus chosen by Rudolf Steiner in his Oxford lectures. Yes, he spoke of his threefold ideas, but he emphasised that these were born of thinking clearly about life.

Here are some links to the considerable amount of thinking done in the past 21 years:

<https://economics.goetheanum.org/publications/articles-and-papers/>

<https://economics.goetheanum.org/publications/books-and-theses>

<https://associative-financial-literacy.com/ressources/>

<https://aebookstore.com/publications/associative-economics-worldwide/>

'To do' Review

The following comes from the 2018 17th Annual Meeting Report held in Folkestone, England. It would be interesting to know who has done what in these regards, or if other things ought to be added to the list:

"...Patrick O'Meara and Marc Desaulles challenged us to become more strategic with a list of possible tasks that reiterated previous suggestions:

- devise an accounting/bookkeeping standard matched to three kinds of money.
- establish a True Price Watch organization.
- encourage direct lending groups.
- promote the idea of spend-out foundations.
- start youth bond initiatives
- create an 'MBA Not' program based on associative economics.
- further the creation of associations.
- create a 'gift watch' to track how surplus is flowing.

These, it is worth noting, are in addition to other earlier practical policy statements as in those of the æ Mark (ae-mark.com) and the policy threesome of monetary policy based on true price instead of price stability, the outlawing (!) of collateralised lending, and the promotion of spend-out foundations, originally proposed in the spring of 2012 in the context of several research meetings held at the Goetheanum attended by a small group of invited colleagues."

Some Appreciation to close

Thank you for a much appreciated summary.

Bevan Ballah / Toronto, Canada

I value your efforts to keep our seeking active. Many good wishes for health and happiness in the bleak mid-winter.

Stann Whipple / Pinole, USA

I consider *Towards* is really useful as a publication, as well as *Associate!*. And I think any lack of contribution to both of them recently is due to my own challenges in the present.

Daniel Havro / Curitiba, Brazil

Thank you so much for all the wonderful contributions to the world, including conferences and newsletters, prints and websites. It is all very, very rich and inspiring. My book shelf is booming with new arrivals from the Economic Conference. The work from all colleagues is timely, engaging and life changing.

Anne-Marie / Viroqua, USA

I like the nuanced color, and the topics as introduced. I also have the Hibernia "Guarding the Shores" on my book stand, and a host of celestial aspects in mind while perusing and pondering, and trying to not give in to overwhelm.

The Moon comes New tomorrow, October 6, bearing the last vestiges of Summer sunlight into our keeping. When this Moon comes Full, it arrives in the place in the zodiac where the Vernal Sun will be, on Holy Saturday, 2022, as though preparing the ground. For me this serves as a framework for the thoughts and activities we carry through this time, and I am grateful to have this newsletter at hand, to engage my thoughts, to challenge my concepts, and to keep working the ground.

Mary Stewart Adams / Harbor Springs, USA

It has been for me of huge value what you have achieved with 'Towards 2022'. I think it has kept all of us in close contact though the time and space distances.

I have gone through all the documents yesterday and today and I am amazed by the amount of work everyone is doing. It is indeed a good preparation for whenever we meet again.

Mauricio Garay / Mendoza, Argentina

I find *Towards 2022* very valuable to keep us connected and in touch with the work of the Economics Conference. I believe this is the way we show the commitment we have with Rudolf Steiner and Antroposofia in many ways. Thank you for being the link that links us.

Gabriela Palacios / Quito, Ecuador

