



The Wind Call

The Christian Community in and around

Cape Town: May – July 2018.

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Above: An image of Ascension
by Anthroposptic painter, Liane
Collot d'Herbois –

www.pintinterest.com

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Water as a messenger and reflector of morality.

THE KHOI SAN PEOPLE OF AFRICA had a wonderfully rich concept of water. She was experienced to be an all-imbuing, all-permeating, all-embracing, selfless divinity who gave life to - and sustained life in - all living things and to the very earth itself. This being of water was greatly revered and treated with utmost respect. Never was water wasted or used without a sense of deep gratitude and joy. Because all living things were the place where water worked they too were respected and revered. The concept of water embraced everything else in creation. These wonderful people would never have been able to relate in any way at all to the modern scientific concept of H₂O as an inert but very convenient substance which is there to be used and abused willy-nilly as a means of attaining our own narrow aims and objectives. Quite clearly the modern scientific view is a highly impoverished one which is totally removed from reality.

Modern research into water began with the Austrian naturalist and forester Victor Schauburger at the beginning of the 20th Century. At the beginning of the book "Living Water" by Olaf Alexanderson about his life and work Schauburger writes "They call me deranged. The hope is that they are right. It is of no greater or lesser import for another fool to wander the earth. But if I am right and science is wrong – then may the Lord God have mercy on mankind." Many serious scientists have since then dared to challenge the scientific theory of water and have suffered the same ridicule and discrediting by their peers. One by one, the views of Schauburger which were attained by pure Goethianistic observation, have been proven to be true.

The tide of public opinion only began to change in the 90's through the more recent research by Dr Masaru Emoto, Alexander Lautenwasser and others who discovered radically new ways of making visible through empirical research the true qualities of water. What they discovered opened up a whole new and higher dimension of understanding about the behaviour of water and more importantly the relevance of how what human beings do, think and feel has an effect on water.



Emoto was fascinated by the idea that every single snowflake has a unique crystalline form. He wanted to photograph snowflakes but failed to do so before they melted. He decided to freeze water droplets and photograph them. It took months to figure out how to do this successfully. Eventually with the help of a young lab technician he developed a reliable method. He then began to expose the water to different influences before freezing the droplets to see if it made any difference to the structure of the frozen crystals (See picture above - an example of a frozen crystal).

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The results were astounding! Each crystal had a basic hexagonal form (something that Kepler had discovered 400 years previously). But how the molecules arranged themselves around this basic form varied immensely depending on what the water had been exposed to before freezing. What stunned Emoto more and more as his research progressed was that extremely subtle influences had huge effects on the crystals' formation. Putting a glass of water on top of a picture of jumping dolphins resulted in a crystal form which manifested the same gesture as the jumping dolphins. Sounds affected the form, words affected the form, thoughts affected the form and even intentions affected the forms. Good thoughts brought about beautiful crystals. Bad thoughts resulted in ugly formations similar to those of polluted water. Music by Mozart created exquisite crystals whereas heavy metal music created crystals which weren't even able to form a hexagonal structure. These experiments were all repeatable and produced the same outcomes each time.

Lautenwasser's results were no less staggering. He picked up on the knowledge that water in and of itself is always in continuous motion between form and chaos in its molecular structure. This is what makes it so immediately sensitive to the slightest formative influence around it. He exposed water droplets to sound while under a powerful microscope and was thereby able to photograph or film the droplet as it rearranged itself under this influence. What happened was that the droplet was first thrown into a state of complete chaos before organising itself in a standing wave with a very definite fixed form. This meant that the form remained stable as the water continuously moved through it. By shining a light onto the droplet from above he was able to photograph the droplet so that the crests of the waves were lit up and the troughs of the wave were dark thus revealing the form of the fixed wave. (See picture above.) If he changed the sound by a single hertz, the whole process was repeated and a new form created. His water sound pictures showed all of the forms that we find in the natural world in a miniature format. Creation through the Word – through sound – could now be demonstrated in a laboratory!



What all of this shows us is that water is an extremely selfless, sensitive being which gives life to all things and is affected immediately in its very structure by all outer influences, no matter how subtle, which continuously stream back to it from the world and predominantly from Man – from us. It has the possibility to purify itself in its journey through the atmosphere and to enrich itself through its journey in the depths of the earth. However all of this wealth of life giving potential can be and is nullified to a disastrous extent by that which flows towards it from humanity. We have the possibility to purify or to pollute water simply by what we think and what we feel and how this informs our actions.

With all of this in mind, and given the fact that our bodies consist of upwards of 70% water, is it at all surprising that humanity is so ill? The functioning of every organ in our body is compromised when it is imbued with self-polluted water as a result of wrong thinking and feeling. Because water also has morphogenetic qualities, this polluted water in us works beyond us out into our environment all the time affecting the water world around us. We are beings of water in that we are largely made up of water and live in the hydrosphere of the atmosphere and are totally dependent on water. We also have the possibility to influence every single drop of that water by taking responsibility for what we think, feel and do. This reality has given birth to the new world of Psycho-energetic Science which can show on every front that there is no such thing as pure objectivity in regard to the human being's relationship to the world around him. We affect everything all the time. We simply cannot abstract ourselves from the world equation. We are always an active part of it.

We can say without a doubt that the water body of the earth and therefore the entire climatic and weather pattern of the earth is in a state of complete imbalance as a direct reflection and result of the imbalance that exists in human souls today. The state of the natural world – imbued as it is with water at every level – is a reflection of humanity's present day morality or lack thereof and it is the messenger that tells us to get our house in order and to change our hearts and minds. It is up to each one of us to re-examine how we relate to the world and especially the water-world around us and to rediscover the instinctive wisdom of the Khoi-San people through our own effort and inner discipline.

Richard Goodall.

OUR RECENT REGIONAL SYNOD here in Cape Town was both a joyous and a sad event all at once. Joyous, because we were able to welcome into our synod Michael Merle after some 14 years of preparation all of which was sparked off here in Cape Town back in 2003. Sad, because we were all acutely aware of the fact that this was the last synod here that we will share with Peter Holman who has made such an impact on our region over the last 21 years. Nevertheless, the synod was all in all a happy and fruitful event during which much was shared, much learned and much pondered about all the different aspects of the rich life of our communities in Southern Africa. Possibly one of the most encouraging signs for the future was the very successful Africa Seminar module held recently in Johannesburg with 15 participants - 5 of whom were African

people from outside of South Africa. This is an impulse that all of us need to own and support and pray for as we look ahead.

Thanks to the Synod catering team.

As only Helen and May were there at the end of our recent synod to receive our thanks, I have been asked by all the priests of the region to convey to Heike and her team a very heartfelt thanks for all the wonderful meals that we were able to enjoy - all so beautifully presented and lovingly prepared. The organisation was another "Heike masterpiece" and if there was stress and worry behind the scenes, we certainly caught no whiff of it as it appeared to work smoothly and efficiently in a very friendly environment. Many, many thanks all round and well done! Richard.

Top right: The more sedate face of the priests. **Behind:** Peter Holman, Michaël Merle, **in front:** Kine Voigts, Richard Goodall and Reingard. **Right:** In a playful mood in our car park.



Twenty one years on – A farewell message from Peter Holman. (Abbreviated for reasons of space. M.K.)

21 YEARS AFTER ARRIVING with my young family in the Cape. 21 years on the job. It has been a rich time. So much has happened; so much has changed.

Judy and I left the UK on 7 September 1997 - the day after Princess Diana's funeral, which was itself the day after Mother Teresa crossed the threshold. We brought with us our two small children, Mark and Natalie. A warm welcome awaited us at Camphill Village Alpha and we settled into life in the Village. Our twin boys, Matthew and Jonathan came to earth a year later and the four of them had a rich childhood among the trees, cows, molehills and spring daisies. Growing up surrounded by Villagers - the residents with their special challenges and handicaps - taught us all valuable lessons of respect, patience, deep understanding and love for people who are "different", human beings who radiate such remarkable qualities in their chosen destinies. We learned to relate without masks, with a heart language and with warm humour.

My work among residents and co-workers was largely inspired by my mentor, Julian Sleight. Julian had been one of the ones who helped me along the path towards priesthood. He had guided me through the process of training and growing. He celebrated his 70th birthday soon after we got to South Africa and set out to "pioneer retirement" as Christoph Jensen, senior co-worker put it.

Julian appointed himself as my "curate" and gave me a free rein for most of the ten years we worked together. Letting go completely is never easy! At Julian's 70th birthday celebrations I remember paying tribute to all that Julian, Renate and their team had achieved over the years since 1965 on the sandy, barren farm Alpha, as it first was. Much was done over the years through hard work, composting, biodynamic preparations and the heart-forces of the villagers, who helped various farmers over 5 decades to cultivate the land, turn it into good soil that could yield rich crops and mingle with the elemental beings.

Over and beyond that, though, as I wrote to Julian back then, the decisive thing that allowed the infertile sand to be

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so transformed was the reality of the Sacraments that were celebrated week in, year out. Already in 1969 the lovely little Chapel was built and in the last 50 years well over 5 000 Act of Consecration of Man services have been held, numerous funerals and many baptisms and weddings; also the Children's Service every week. With every Act of Consecration spiritual forces and sun rays streamed out into the surroundings, most powerfully into the Chapel garden (where the spring daisies are at their most spectacular) and also into the whole of the big estate and beyond. These spiritual forces were decisive in the transformation that came about in the Village. And if today some changes have come about and the celebration of our services is less frequent, the seed has nevertheless been sown and our earth is the richer for all that has happened in the Community there.

My ten years in Camphill Village West Coast (as it became known) were rich and varied. I had many, many conversations with community individuals on all sorts of themes. We celebrated the festivals in marvellous ways with plays, talks, singing, fires and activities on the land. There were lots of children, including my own, who attended the Services over the years and were confirmed. Some groups had outings to Table Mountain, caves on the Peninsula, even a camp in Macgregor one year with drumming and other social events. These were pioneer years for the Village and the Western Cape. The congregation in Somerset West which embraced Stellenbosch and surrounds brought our work to a wider circumference and let me venture into Afrikaans for many services. In Alpha I even conducted an Afrikaans Child Burial, as the parents spoke little English, and the main purpose of this poignant ritual is to comfort the grieving parents.

The Hermanus Camphill Farm and School communities were looked after from Alpha, so I got to know this area very well too. Judy and I had first encountered Camphill life in Hermanus in the early 1990s as "young" co-workers, so this was a kind of home-coming for me! Being a "visiting" or non-residential priest is different, and there was always a good turn-out in the Hemel en Aarde Valley.

While in the Dassenberg area (i.e at Alpha) I came to learn a lot about life in South Africa. That particular area was where three communities met: the impoverished Xhosa settlement, Witsand; the rough Coloured town of Atlantis; and the many smallholdings where white often Afrikaans-speaking families eked out a living. Philadelphia represented a natural centre for this latter community. And Camphill Village represented something else, something perhaps more future-orientated - to some extent - not least because it housed people of all three races and from various other countries. And it strove for a modern social and cultural life, an enlightened approach to agriculture and of course had the chapel with its festival, pastoral and sacramental life.

What was particularly interesting was the potential for The Christian Community to make a difference. We tried, with some small success, to connect to people in the surroundings, i.e "outside the Village!" There was an openness in people that had perhaps moved into the area years before, a seeking for a different kind of spirituality, that led, for example, to a number of funeral services. But quite naturally a part of me wishes we had made more use of opportunities that were there. More bridges could have been built and appropriate outreach more often attempted.

One initiative that Judy and I were closely connected to was the establishing of the Dassenberg Waldorf School, which is located in the exact place where the three communities mentioned intersect. It was one of the brave examples of how our rainbow nation might be able to live and work together. Much of great human and social value has happened at this school since the start of the new century, and I was able to play a small role through teaching religion lessons and serving as Chairman of the Board of Trustees through some bumpy times.

Apart from working in the Boland and Hermanus, I was often in the Plumstead congregation. This was partly because Richard Goodall, Julian and I tried to meet regularly to study together, speak about mutual congregational matters and hold the large Western Cape area in our communal consciousness. We usually met in Cape Town. It was in the early years of this century that our Regional Synod developed a new way of Lenker working - especially in the years between Julian retiring and Reingard taking up the role. One special feature of this synodal sharing was that Richard and I would hold the Confirmation services for one another's groups. I appreciated what Richard did at Camphill and Somerset West in this regard each year. I experienced it as an absolute privilege to be entrusted with this powerful sacrament for young people. It required a good preparation, both inwardly as priest, as well as with the parents and children on the Saturday before. The task and experience of standing before such a full church and in front of these 14 year-old young adults at an incredibly fragile and open soul-moment in their destinies to administer the sacraments of Confirmation and the immediately following Act of Consecration has been one of the highlights of my work in South Africa. Something so powerful, so individually relevant and so tangibly real flows in these moments before the young people. One is at the threshold of destiny-working and Christ Presence. It is a warm

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and peaceful place to be. I am grateful that this was granted me in this Region.

Sometimes when Richard was away on holiday a member of the Plumstead congregation died and the nearest priest was called in. It was often me! I have conducted many funerals there. It was a privilege to get to know the families in these exceptional days. I also felt connected to the congregation through visiting on Sunday mornings throughout the years. But one funeral that stands out in my memory particularly was on 29 September 1998 (Michaelmas Day). It was the funeral of Jerome Sax, whose parents were members of the Christian Community. He was a medical services soldier killed in action in Lesotho and received a full military burial service in the SAS Simonstown Chapel. As Richard was away and as the family's church was ours, Julian was called in and I was asked to accompany him. The large Chapel was magnificent in design, there were crowds of important people from the military, local and national government and of course the media. Julian did a marvellous job and afterwards we met some politicians including Ronnie Kasrils. The burial (with procession and trumpet salute) in Heroes' Acre was also an impressive spectacle.

Another aspect of working in Southern Africa for 21 years is the unique spirit of warmth, openness and interest-in-the-other that seems to be possible in such a small Synod as ours is. We have, despite quite a turnover of priest colleagues and of course some moments of stress and conflict, always managed to hold the respect for the other and the calm knowledge that we are working together with common purpose and need each other if we are to altogether manage our work in this challenging part of the world. There has been a particular joy in being together and a real support for one another, especially in tough times. I shall miss this.

In late 2007 my family moved to KZN. The Shongweni Community had had more than its fair share of joys and sorrows, of challenging situations and pain. Not everyone was directly affected, and there was of course much of value that was achieved here. From 2005 a small group carried the inner flame of the community faithfully while there was no resident priest. The readiness of this congregation to receive a new priest coincided with the readiness of my family to move to a new community.

They have been heart-warming years as the congregation has regrouped and found a new future in Alverstone, near Hillcrest. That story is currently being written in the KZN Chronicle that I and others are busy with. Our children finished growing up here and have made their first exploratory steps into the world. There have been quite a few joys and sorrows, both in the community here and in our family. There have been so many encounters, events and valuable processes. Many people have visited our services, a good number have stayed. The relationships with the Waldorf School and Anthroposophical Society are excellent, also the wider society.

In attempting to do justice to my remarkable 10 years in KZN, I shall fail! As mentioned above, the Chronicle is being written and interested readers can contact the new *Perspectives* editor, Sharon Cox, for more information. I shall not repeat that story here in the detail I have written about my time in the Cape. Why not? Perhaps mainly because when I arrived in Hillcrest I was a fully fledged priest, with some years' experience, ready to try to make a real contribution. I had arrived in the Cape in 1997 with only two year's ecclesiastical experience and much to learn. I had also to discover so much about this country and what it is to live in Africa. They were formative years for me.

We transitioned in the KZN community from having no permanent altar space (services were held at the Waldorf School for the first three months) to finally purchasing a property in 2009 where a settled altar space was created. The land and building offered much potential, although our options were later limited by new conservation laws. In the end, after a remarkable process, we have now created a very fine chapel in the West wing, with a dwelling in the East wing. If things sometimes move slowly in this congregation, it is partly because quite a few of us wish to make decisions communally, come to consensus and cultivate a true conversation over many years. We have attempted to find new and worthy ways of celebrating the festivals, often modest in their scope, as most of us are involved in a lot of activities in and around the Waldorf School, Anthroposophical Society and other worthwhile initiatives. We have organised conferences, and baptised and confirmed many children. (Right: A Confirmation picture.)

Our Lenker, Reingard Knausenberger, has been involved for many years with the KZN community, both as instrumental in resolving issues of the past, and in particular in supporting and fostering what is coming about. Our Erzoberlenker, Vike von Behr, has a particular connection to this Region and has visited us in

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Alverstone three or four times. The events around the 50th anniversary of our Movement in 2015 and the Ordination in Johannesburg last September which was so well attended by the KZN community (and of course the others) have played significant roles in this and the other congregations, developing a sense of the Region. It has helped us all to look over the rim of our little plates and celebrate the fact that we are connected and strong in our self-consciousness as a unique and striving Region.

Because my time has been so rich, and so many solid connections and friendships have been made, it will be hard to say Goodbye. We shall try to be grateful for what was and not too sad at what is no more. I feel a deep bond in my soul with Africa - not because I have experienced very much of it really, but because that which I have been privileged to experience is strong, vibrant and uplifting. The sunshine of this land, the openness of her people and the call of the wild will forever be imprinted in my soul. The quiet peace we nurture in our vestries and altar rooms have sustained me throughout.

I have been able to play a small part in nurturing the sacramental and cultural life of a new spirituality in South Africa, a sacramental life that is working slowly to transform this land and human beings here. May the work continue strongly, with every one of you playing the role you can in calling heaven's blessings down to earth. Then in the soil and the human souls of Africa beautiful colour can grow and blossom out of a dry and thirsty earth.

Peter Holman.

Kosma's present projects.

ONE OF OUR CHOIR MEMBERS, Kosma von Maltitz, continues to share her knowledge and training with a wider circle of people on our continent, seeking to enable teachers to build communities of practice and to get maths and science resources to those who need it most. When questioned she replied as follows:



"In January I had the great privilege of visiting both Nigeria and Ghana - I went on a business trip with my team at [Siyavula](http://www.siyavula.com) (www.siyavula.com). We are expanding our maths and science online practice service beyond our South African borders to the rest of our continent, starting with countries where the language of instruction is English. In a partnership with Google.org we decided to go to Nigeria first - the country with the largest population in Africa. One in seven Africans is Nigerian! **(Picture left)**: Here is a group of Nigerian teachers having an animated discussion about teaching methods.

In Ghana I had the opportunity to do a tiny bit of sightseeing in between workshops. We were out and about on a Tuesday, the day of rest for the Sea Goddess. On Tuesdays fishermen rest, fix boats and repair their nets, they will not touch the water. Therefore their entire fleet was tied up in the harbour - an amazing sight. **(Picture right)**.

There is a lot more to tell! Kosma von Maltitz."

Thanks for your photos, Kosma. We are looking forward to hearing more in the near future.



Marilize.

Annual General Meeting.

This is a reminder of our A.G.M. to be held on Sunday, 6th May at 11h30. We hope to be finished by 12h30. Please try your best to attend.

Regards, Richard Goodall.

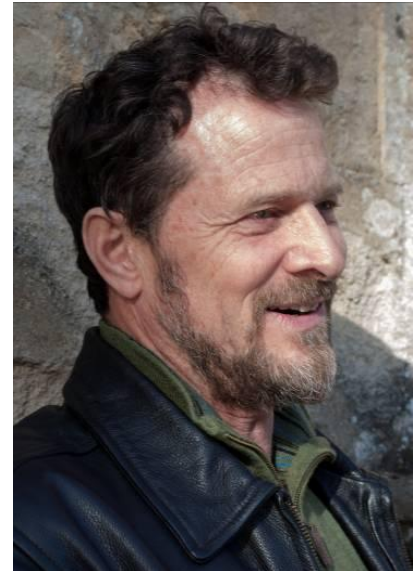
Masks of the Gods – Archetypes of Heaven and Earth.

ON SUNDAY, 21ST FEBRUARY we were privileged to have a rare visit here from Michael Chase, an art therapist from Stroud, U.K. who took us into the mysterious nature of masks and how they can be used as therapeutic tools in a wide range of therapeutic applications. It was followed by a lecture demonstration on the Seven Planets.

Michael did this in honor of his mother, the late Mary Chase, and her work in initiating the Reading for the Dead here at the church, and as a donation to the church. Mary still lives on in the memories of all of those who were her friends – she was one of the tall trees in the community forest. She served, was a trustee and was active in every aspect of our community life.

Michael was born in 1958 and grew up in their family home at 11 St Mary Road, Plumstead, which is now our church house where the Goodalls live. He is an ex pupil of Constantia Waldorf School. He was also a mime artist on Green Market Square 30 years ago and describes that as his formative years as a performer, because he had to keep the audience engaged otherwise they would leave without giving a tip!

Michael has been developing the application of mask work in theatre, education and therapy for 35 years. He was the artistic director of the Glasshouse Arts Centre for 15 years, where he developed the application of masks in the Hero's Journey, a therapeutic program for young adults with complex needs. Michael is presently working as a Psychodrama Psychotherapist in a democratic therapeutic prison with violent offenders. He holds a Master's degree in Educational Research and runs mask making and using workshops internationally. Michael is writing a series of books for Hawthorn Press. The first, "MASK", on the theme of the four temperaments was published in May 2017. His visit to our community was followed by further lectures and a workshop at the Anthroposophical Society.



A very warm thank you, Michael, for sharing your skills so generously with us here at The Christian Community. It was greatly appreciated by all who attended. Thanks also for the photos, some of which are from your website.
Marilize.

Feedback.



Sometimes, during an event or encounter, one can have a sense of having waited for it for a long time, as if the augury of previous encounter finally comes around. Twice before did I have a feeling that Michael Chase might 'do something' that would be worth the wait. I observed him first decades ago, performing as a young mime on the City Square; a commanding performance which compelled silent observation from his audience - achieved by him by never breaking the Mime's rule: maintaining his own silence. Many years later, at the funeral of his mother Mary Chase, he saluted her with an unforgettable send-off, on his magic flute. The experience was one of having progressed, from silence to sound. Yesterday, in a tribute to her, he came back into the same space, gently engaging and leading participants along an extraordinary trajectory

through the biography of the immortal human being, Styx to Styx. This time, however, added to archetypal gesture, tone, rhythm, and colour, were words too, leading listeners along the great universal overarching narrative of life, the story that contains all other stories.

Much appreciation, Etienne Bruwer.

Temporary Accommodation needed. Mature female seeks a flat share or house share for 2/3 months starting approx 1st July. I require a room and use of kitchen with perhaps washing machine and also Wifi. Rent could be negotiable at R4500-R5000. Any suburb within or close to Cape Town will do. email: elenewatts@gmail.com or ph. 0828663790.

“The Toolbox to Happiness and Success especially the interesting relationship between Happiness and Success.”

A COUPLE OF YEARS AGO John Coates was asked by a friend, Matthew Silver-Vallance, for a discussion on the above theme. Matthew needed to give a talk on it. What emerged from their discussion was a biographically inspired and spontaneous response from John which was published in the Spring 2015 edition of *New View* in U.K. It makes for a fascinating read and it has been edited only in the interest of space. We quote John as he addressed this very wide subject.



Above: John in his Puppet Workshop at his Onrus home (as reported in the *Hermanus Times*). **Below:** Celebrating. Behind John is Margaret and on his right is Elizabeth Reppel.



“The first thought that comes to mind is that happiness is a very personal matter and what appears good to one may be anathema to another. On the eve of my 80th birthday (2015) I feel that I have had a very happy life despite the fact that the first memory which arises is of a little boy feeling very alone, walking the streets of Liverpool in 1947. That was probably the first time I started thinking about myself, the world and life. I was 11 years old and my dad had asked me to assess the place with the view of moving my sister and stepmother over from Dublin. My beloved mother died before I had turned two.

Being alone so much, I walked a lot, fascinated by the clouds, while reciting the Rosary and counting my rosary beads. I was also fascinated by certain groupings of the stars, especially the group known in Ireland as the Sickle, the head of Leo (and I didn’t know at the time that I was born under the sign of Leo!). All of that, the clouds, starry world and the spiritual/religious practices I adhered to were pointing me in a definite direction.

At age 16, after two years as office boy and trainee draughtsman in a Dublin consulting engineer’s office, I knew that I wanted to follow a monastic life. I left family and friends to join the Christian Brothers with the idea of becoming a carpenter monk. However, they (the Brothers) thought it would be better for me to complete Matric first. This was followed by 12 months of novitiate training before starting with formal teacher training. Only when this was concluded was I allowed to take annual vows of poverty, chastity and obedience until age 28 when I took final vows. In my second year of teaching I volunteered for the foreign missions of the Christian Brothers with the hope of being sent to India.

Instead I was sent to South Africa in 1957 with no interest whatsoever in being here. While teaching at Christian Brothers’ College in Cape Town I was invited to become part of a small secret group of Brothers who felt that the Order had lost its original spirit and focus. The leader of the Order felt that reforms would be impossible and that we should leave and become priests in Uruguay. However, for some reason I was left out of the final decisions and found myself stranded alone in a strange country faced with an unknown future! I decided to leave the Order and make my own way through life; however, it took two years before I could be released from my vows by Rome.

A series of work situations followed in South African cities and finally I met and recognized the princess of my dreams in a restaurant in Durban! Marriage to Margaret followed and soon the arrival of our four children. This called for many changes to secure the family life. Career changes

followed together with the opening up of artistic activities, spiritual-religious renewal and many more creative pursuits. My search from childhood was becoming a living reality for me.

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We wanted our children to have a Waldorf education and so we settled down in Constantia. The qualification in Librarianship which I had obtained in 1965 now opened the door to a high school in Cape Town and further opportunities for challenging work. Retrenchment followed and then a new door opened. I could work at the NGO, the Novalis Institute in Wynberg, Cape Town.

This involved coaching 20 unqualified teachers from six informal schools in the townships east of Cape Town. My experience of being a college lecturer came in handy and I could also hone my practical knowledge of Waldorf education. In those years there were two high points for me. The one was an invitation to spend a month in the Dominican Republic (as a guest of a Swedish NGO) giving workshops in a Creative Teacher's training course to hundreds of teachers throughout the country. It was the start of the Waldorf impulse there and for me it was a very rewarding experience. The other highlight was a brief, unplanned meeting with the late President Nelson Mandela after he had been given a handcrafted tablecloth made by Bongoletu Community School in 1996."

And then Puppetry arrived! This was the final activity in John's career and it appeared with retirement in 2001, although foreshadowed by his experiences of standing enthralled outside the window of a Dublin toy shop as a seven year old. John describes this as a child's wonderland: moving toys, little men, cars and trucks. "My first sight of live puppetry was years later at a Punch and Judy show on the pier at New Brighton," John continues. "The training of people in the art of marionettes, cardboard cut-outs and how to organize puppetry clubs for children after school coupled with fundraising initiatives became a full time occupation for me. Awards followed from the Department of Cultural Affairs and Sport for the most innovative and creative Arts and Culture project in Western Cape, and the next year, the Local Hero Award from Nedbank Foundation for my work in the project. I have had the good fortune to work with many skilful, dedicated and enthusiastic people who have willingly shared their skills and knowledge with me. Margaret and I were also blessed to live by then in a small paradise in Onrus amidst the splendor of nature.



If I now look into the Toolbox to Happiness I find it jam-packed with all sorts of things of which the following are only a few: ■ Listen to your (higher) self, i.e. "to thine own self be true". ■ Reflect on your childhood experiences to see how they have been transformed into your present-day experience, often for the best. ■ Consider how you now regard your cherished values from childhood. ■ Read autobiographies and biographies. ■ Acquire skills in any artistic work and/or a musical instrument, not forgetting about technical skills. ■ Try to gain insight into Aristotle's 'Golden Mean', i.e. not to see the world in polarities but in triads, e.g. not white and black only. ■ Moderation in all things. "

John Coates. (Picture above: Cartoon drawn by a friend of John.)



LEFT: THE ELEGANT AND INNOVATIVE CENTENARY HALL at Constantia Waldorf School from the studio of Keith Struthers, sculptural architect. Keith also founded Naturals Cool in 2003, which is a Design School that offers "wildly disciplined courses" to architects, engineers and designers on how to plan and construct sculptural buildings. He is also the architect of our Timour Hall Cottages adjacent to the church.

Marilize.

HANNA VON MALTITZ opened her 8th solo painting exhibition on 7th March at the Novalis Ubuntu Institute in Wynberg. The opening speech was by Anne-Lise Bure, CEO of the Institute, and attended by a group of Hanna's loyal supporters and some fellow artists from the South African Society of Artists (S.A.S.A). For Anne-Lise and the Novalis Ubuntu staff this celebration of colour is a heart-warming greeting on entering the building in the mornings. The building's architectural space also lends itself perfectly to exhibitions of this kind, she said. Hanna has introduced interesting changes in theme and style and has experimented with more hues on her palette. We congratulate Hanna on her large output of work and wish her lots of success in her painting career. Marilize.



Left and right:
*Hanna with some
of her paintings
on exhibition.*



A visitor's impressions of Cape Town.

FROM THE SNOWS OF SWITZERLAND Oliva Stutz arrived in a drought-stricken Cape Town during high summer in January. She had taken a sabbatical to spend three months doing a Eurythmy Course at the Kairos Eurythmy School and also offering classes in clay sculpting and form drawing to the students. She soon settled down in our church flat and before long she was participating fully in the community life.

Q: What did your training as art therapist involve?

I studied at the Alanus Art High School in Bonn, Germany, the first three years in sculpting work and the next two years in art therapy. I worked with young drug addicts in 1987 and then moved into psychiatry. **My self-employment started in 2002 while I was still working in psychiatry, until 2017.**

Q: What made you decide on Cape Town for your sabbatical?

It goes back to 1979 when I met the late Lawrence and Ingrid Adler at a Social Therapy

Conference in Dornach, where they presented the work being done at Camphill Village, Hermanus. I was very keen then to come to Hermanus to work there for a while, but due to a delay of almost 10 months to get a work permit, it fell through and I went to Haiti instead to help with the training of students in pottery. In 2016 I met Silke Sponheuer at the *Faust Tagung* in Dornach and out of that meeting it was suggested to me that I could visit Cape Town as a guest student.

Q: Most interesting aspect of South Africans and their culture(s)?

I was looking for a multi-cultural experience where one could move beyond individualities to something wider that could take one into the future. This I could experience in the daily cultural life of the Centre for Creative Education where I was a student in the advanced Eurythmy Course. There I discovered a close connection to the different levels of South African society through my connection to the students. I enjoyed being able to support them in their learning needs. I felt totally welcome and integrated on all levels of South African society and into all classes and activities through my

(Cont. next page) ...



connection to the students. This openness helped me to clarify why I had chosen to come to Cape Town.

Highlight(s).

That must be the eurythmy course and the lessons I could offer to the students in clay work and form drawing.

Should a next visit become possible what would you like to explore further?

It would be how the students through art can relate to the world and nature around them.

Your main impressions of Zenzeleni Waldorf School in Khayelitsha?

I was introduced to Zenzeleni by Ingrid Salzmänn, a music teacher at the C.C.E. After my work experience in the townships of Haiti, Khayelitsha wasn't an entirely strange experience as far as townships go. I was impressed by how the children did eurythmy and how they could express in their movements a deeper reality. I also enjoyed seeing their shining, happy faces and their crisp, white shirts! There is a healthy discipline providing order throughout the day.

Thank you, Oliva, for your contribution to our Wind Call and we hope any future plans for another visit will materialize.

Marilize.

Confirmations 2018.

Congratulations to the ten wonderful young people who were confirmed this year and a big thank you to all their parents who supported them through the whole process and to Reingard for holding the service so gracefully. A special thank you to Julie Zander, who was the class link, for the great job she did of organising and co-ordinating everything throughout the year.

Richard Goodall.



Pictured from left to right: Rev. Richard Goodall, Gabriel Karp, Lotus Venter, Sebastian Johnson, Maya Hermanus, Sofia Blöchliger, Lotta Grimmlik-huizen, Olivia Fuller, Hannah Laubser, Anais Zander, Bjorn Grimmlikhuizen and our Lenker, Rev. Reingard Knausenberger.

Julie Zander wrote the following: "What a deep moving and meaningful day it was and how beautiful to see all the children coming together. With love and gratitude, Julie." Thanks for the lovely picture, Julie!

Marilize.

Happy Easter!

OUR ANNUAL EASTER MORNING WALK started half an hour before sunrise at Kirstenbosch Gardens. A story and a simple breakfast were shared at the Bird pool/spring and an Easter egg hunt took place to the delight of the children attending. Thanks to Richard for leading it.

Marilize.



OUR SINCERE CONDOLENCES go out to the children and grandchildren of our dear Lyda who died on February 4th. She was one of a handful of people to whom we owe the existence of Waldorf Education in this country. She immigrated to South Africa from Holland as a young girl and trained as a teacher and was later inspired by Dr Zeylmanns to begin a little Waldorf initiative in their home. To this impulse she and her husband Rupert dedicated their entire lives with unshakable trust and faith and watched in awe as their very humble beginnings grew and grew into a movement which has spread across the entire African continent. Together they were lifelong students of Anthroposophy and dedicated members of The Christian Community. After withdrawing from fulltime teaching in the Constantia Waldorf School they moved to the Buitenverwachting wine estate where together with Christine Muller they built up a flourishing social initiative consisting of education and arts and crafts training. She will be greatly missed.

Richard Goodall.



Down Memory Lane ... Confirmation 50 years ago.

Extract from my diary: "Easter Monday, 15th April 1968. Today was the greatest day of my life - a day I shall never forget! The Confirmation Service was beautiful and although neither of my godmothers was there, I felt their



presence very strongly! The service ended with the words appealing to us to remember the importance of this event in our lives and not to forget it. I was 14 years old and together with Wimpie, son of Wim and Anna (Anneke) Snethlage, I was confirmed by Rev. Evelyn Capel in The Christian Community at no. 99 Milner Road Rondebosch (the house commonly known as the Ghost House) where our services were held. It was also the home of the Jan Prins Day Centre for children with various physical and mental challenges, run by Liselotte Maurer,

wife of our priest Rev Heinz Maurer who had prepared us for the Confirmation. It was indeed a wonderful celebration. Soon after this I also learned to serve for the Act of Consecration of Man, and have done so for the past 50 years, in English, German, Dutch and Afrikaans.

My two godmothers were very influential throughout my life since my christening in March 1959: Miss Gertrud Hubregtse who became a founder teacher of what is now Michael Mount Waldorf School and Mrs Aenne Schneider, who together with her husband Kurt, were amongst the first Anthroposophists in S.A, having come from Germany. I will be forever grateful to my parents, Gera (Bongers) and Alfred Bienewitz, who were led to S.A from Holland and Germany respectively to meet each other at the home of G. Hubregtse in Auckland Park for study groups, for meeting Anthroposophy and all it encompasses and then also The Christian Community before it had even been founded in S.A.

Annette Chouler.



*Left: Congratulations on the **Baptism** of Lotus, daughter of Toni Bold and Berno Venter. It was celebrated on Sunday, 25th March. Lotus is one of the regular campers on our Children's Camp.*

*Right: Congratulations on the **Celebration of Marriage** held on Saturday, 24th March, here at the church for Nicola van der Linde and Robin Adams. Nicola, who grew up in the Johannesburg Congregation and Robin, a born and bred Capetonian, have settled in Sea Point. We wish them a Long and happy life together.*

Marilize.



THANKS

- To **Riaan van Zyl**, from Stellenbosch for pruning, felling and attending to the health of the trees in our church garden.
- To **Oliva Stutz** for bringing incense and tapers for the services from Zürich as a gift from herself and her community, and for designing the colour for the window in the left front of the church.
- To **Rosemarie Enthoven** for arranging the complete replacement of the roof at St Mary Road. The ageing and hazardous asbestos tiles were replaced by corrugated iron sheets, the fascia boards were repaired and repainted and new gutters and downpipes were fitted.

Marilize.