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■ ANTHROPOSOPHICAL SOCIETY

Newly designed West Entrance and premiere of Goethe's Faust, Parts 1 and 2

Welcome to the Goetheanum

This year the General Anthroposophical Society's Annual Conference and Annual General Meeting started on 18 March with the festive opening of the newly designed West Entrance. One week later, the new production of Faust Parts 1 and 2 premiered at the Goetheanum. Both events offered occasions for an open encounter.



Angelika Kissling, a young member of the Anthroposophical Society, cuts through the symbolic ribbon at the West Entrance

At various levels, the individuals working at the Goetheanum constitute an organism that tries to do justice to our time and its conditions and requirements. At the social level the relationship between the Executive Council and the Faculty of the School of Spiritual Science was newly conceived by introducing the Goetheanum Leadership. The fruit of this new orientation is visible in joint undertakings such as the Annual Conference and Annual General Meeting at the Goetheanum, the forthcoming publication on the history and research of the Sections within the School of Spiritual Science and the Goetheanum World Conference at Michaelmas 2016.

But the new order is apparent in the physical building too. The approach to the Goetheanum now clearly leads to the West Entrance as the main point of access. From the more generous entrance hall visitors can either walk to the left where they find the cloakroom and the Book and Card Shop, or to the right where

the new Reception Area offers information and where tickets can be purchased for the events taking place at the Goetheanum. The new design is enhanced by additional internal passageways and new windows to the outside. The more translucent and brighter entrance area in the west seems to say "Welcome to the Goetheanum". But what is it welcoming us to? The present photo exhibition offers one answer to this question. On moving towards this exhibition we pass images of Faust and Mephisto as we enter the Foyer in front of the Foundation Stone Auditorium (Grundsteinsaal). More photos of the present production of Faust 1 and 2 (page 7) await us there. The play embodies the Goetheanum's esoteric essence: the striving human being between resistance and temptation – the latter symbolized and personified by Mephistopheles. On entering the Goetheanum we are encouraged to pursue inner questions in the light of outer events. | *Sebastian Jüngel*

■ GOETHEANUM

Appeal for help

The Goetheanum in the media

When the Goetheanum's communications department releases information to the media, it needs to be lucky to find out whether or not this information is being picked up. Sometimes the editors send a notice to say that more information can be found on the internet. Would you like to assist the Goetheanum by passing on anything you see or hear about it in your paper, on TV or on the radio? Any news cuttings (original, copy or scanned version) or references to a programme (name, channel, date and time of broadcasting) are welcome. The Goetheanum would appreciate your help, aware of the work, time and costs this involves!

On the other hand, you also have the possibility to follow what is going on at the Goetheanum by visiting the Goetheanum website or MyNewsDesk (in German only) for media reports, information on selected events and photos (Anthroposophy Worldwide 3/2016). | *Sebastian Jüngel*

Contact: kommunikation@goetheanum.ch

Website: www.goetheanum.org

MyNewsdesk: mynewsdesk.com/de/goetheanum (Button 'Goetheanum folgen')

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■ ANTHROPOSOPHICAL SOCIETY

Meeting of General Secretaries

Shared experiences

The meeting of General Secretaries, which was held at the Goetheanum from 14 to 17 March, was attended by representatives of 27 countries and members of the Goetheanum Leadership, who shared their experiences across the borders. Two of the main topics discussed were the General Anthroposophical Section and the way anthroposophy appears in the media.

In our age of individualization and multiculturalism it is necessary that we gain an understanding of things whilst remaining inwardly mobile towards them and perceiving them from a totally different angle. The eurythmy exercises under the guidance of Jan Baker-Finch (AU) therefore complemented this meeting in an ideal way: simple forms were moved in space, then repeated, but shifted by 90 degrees, and in the end they were even walked backwards. ...

The phrasing of and finding access to the annual theme is also a question of perspective. If the theme is to be understood in all the countries that form a part of this global society, it needs to be rephrased (not so much translated as "transcreated") and the various countries have to find their own approach to it. Only then will it be able to come to life (and this is definitely the aim) in the various countries and become the foundation of a shared consciousness.

The profile of the sections

The task of the General Section also needs widening. This section is often considered to be the same as the first class. Its profile therefore needs to be given sharper contours, with a focus on general human concerns. This includes the culture of meeting, conversation, the way of speaking and listening to what lies behind the words.

There is generally a question as to how the sections of the School of Spiritual Science are to be understood. A section is more than a union of class members. It also serves

the professional fields that it represents. Biodynamic farmers are doing section work every day even if they are not class members.

The media group submitted a preliminary report. General questions such as the behaviour of anthroposophists during the Nazi period and their attitudes to anti-Semitism and racism must be reassessed and official statements formulated that can then be used, by the Executive Council at the Goetheanum for instance.

Open conversations, much laughter

During a meeting with young people in the Youth Section the country representatives were asked questions such as "What brought you to the Goetheanum?" or "What do you see as the aims of the Anthroposophical Society?" The feedback from these young people to the meeting was something like "You seem to be quite a jolly lot", because the conversations were open and there was much laughter.

Changes are lying ahead in four countries: Mi-chael Mösch (BR) will be succeeded by Ute Craemer, who will share the work with Sonia Setzer and Derblai Seb-ben; Hartwig Schiller (DE) will hand over to Gioia Falk (who already shared the post with him) and Michael Schmock (new); Kristina Lucia Parmentier (BE) will be succeeded by Bart Vanmechelen; no successor has as yet been appointed for Torin Finser (US). | *Sebastian Jüngel*

This article is based on reports by René Becker (FR), Paul Mackay (Goetheanum) and Eva Was'nievska (PL).

Kristina L. Parmentier (BE) and Leena Westergren (FI) | René Becker (FR) and Michael Mösch (BR)





Kurz nach symbolischer Eröffnung des Westeingangs



«Schule von Athen»: Kennenlernen eines anderen in neun Minuten

General Anthroposophical Society: Members' Meeting 2016

“When we are face to face with another person nothing else matters”

The Annual Conference and AGM, held from 18 to 20 March 2016 at the Goetheanum, represented a further step towards a festive members' meeting. Young people from the Dornach area or from further afield helped with planning this event. One of the discoveries made was that shorter contributions can also be of substance.

The Members' Meeting was literally moving when the new entrance in the west was inaugurated in a short festive act. Angelika Kissling (21), the youngest member of the Anthroposophical Society in Dornach (CH), cut through the golden ribbon (page 1). In the Entrance Hall, before the Foyer, the individuals and companies involved with the new design were thanked by Paul Mackay. Among them were the architect Yaike Dunselman (NL) and Martin Zweifel and Susanne Böttge from the Goetheanum Building Administration. Justus Wittich then invited the members present to take a few minutes to get to know someone new. He had hardly made his proposal when the Entrance Hall began to reverberate with the sound of voices in conversation.

Mutual awareness from the heart

A gong sounded, inviting the members to proceed past the photo exhibition about the new production of Goethe's Faust Parts 1 and 2 to the Main Auditorium, where more surprises were waiting. Last year, young members had approached Justus Wittich, asking to be welcomed more warmly at the Goetheanum and to be given the possibility to mirror the global Society in contributions, moods and reports. Oscar

Aparicio (ES), Marilha Balieiro (BR), Alexandru Ceplinschi (RU), Ioana Farcasano (RU), Keith Sagel (USA) and Paul Zebhauser (DE), who have been connected with the Youth Section to varying degrees, brought life to the start of the meeting.

They addressed a number of questions and concerns, including the need to speak with one another, to perceive from the heart and to recognize each other's differences – the youth, they said, could serve as a mirror. “Young people need a space to realize their whole potential,” said Marilha Balieiro. They sought advice and direction from their elders, but only to support them, not to tell them what to do. A warm invitation was then extended to all members to come to the Youth Section's Night Café after the evening session.

Participation as a constitutive element

Jaap Sijmons from the Anthroposophical Society in the Netherlands had brought with him a present from Rik ten Cate, a lectern-sized dodecahedron, on which wishes for the future could be written. Clearly, contributions from members were not only asked for but are a constitutive element of this meeting.

When, in the middle of proceedings,

two gentlemen asked to speak who turned out to be Mephistopheles (Urs Bihler) and Faust (Bodo Bühling) in plain clothes, the mood was leavened further, albeit in a serious manner, seeing they were speaking of “that power which eternally wills evil and eternally works good.” Justus Wittich, who moderated this part, noted that Faust and Mephisto were present at every General Meeting. The interlude offered the opportunity to announce the premiere of the new production of Goethe's Faust Parts 1 and 2 a week later, from 25 to 27 March.

Throughout the meeting, Antonia Bara was drawing sketches of the speakers on a large sheet of paper, while Marilha Balieiro recorded what was being said on post-it stickers, demonstrating that contents can be perceived and reproduced in all different ways.

This meeting was a further step in the Goetheanum Leadership's new orientation. The experimenting with changing venues – not only at the start of the meeting but throughout, with the introduction of conversation groups and “Speakers' Corners” – helped to create inner and outer movement. That the Executive Council members and Section leaders kept their contributions short and concise was another step in the right direction and their condensed presentations proved sufficient in conveying meaning and content. It would be desirable if other members also learned this lesson and kept their queries short and direct instead of each time presenting short lectures.

Concerned about the earth

With the number of contributions the number of aspects addressed also in-

■ ANTHROPOSOPHICAL SOCIETY



Intervals: time to catch up

creased, which, at times, made it difficult for listeners to keep track, despite a structured agenda. Many contributions referred to similar questions, however.

One topic was the hunger in the world which is an existential threat for many. René Becker, the General Secretary of the Anthroposophical Society in France, contrasted a billion people who are not getting enough food and are therefore unable to fulfil their lives' task ("incarnation needs nourishment") with a billion obese people in the world. According to Becker, ecological farming could make sure that up to 12 billion people get enough to eat. Large-scale land acquisition ("land grabbing") means that local populations don't benefit from the farms in their area. The foundation "Terre de Liens", on the other hand, buys land in and for France and frees it from the commodity market.

Michael Oette (DE) explained that "becoming creative" was the most essential human quality, even though creativity also led to the development of robots. This "very materialistic, one-sided image" of the human being would turn the earth into a mechanized planet with a scrap moon. But the earth contained a seed, Oette pointed out, which had the potential to grow like a sunflower.

Bodo von Plato called attention to the Lebanese poet Nadia Tuéni (1935–1983), who makes "spiritual experience the starting point and foundation of humanity and society." For her, poetry was "an earth which had been wholly penetrated".



A different kind of minute-taking: Antonia Bara, Constanza Kaliks and Marilha Balieiro

Karmic aspects

There were repeated appeals to consider that anthroposophy was something we had in common. We know ourselves! We have taken on a task. We should be glad about this! Yes, living together is difficult because we bring conflicts with us from earlier incarnations. But let us talk, also when conflicts arise, and respect each other. Marc Desaulles (CH) demonstrated this when he spoke of the conditions for membership in the School of Spiritual Science, which are listed in the "blue book" as leading a meditative life, remaining connected with others and representing anthroposophy in one's life. While this was true, Marc Desaulles pointed out, a meditative life was something generally human, "You don't need to be an anthroposophist to meditate." Remaining connected meant that people looked out too much for a specific karmic community. For Marc Desaulles, the School of Spiritual Science is the place of world transformation – and self-transformation – through the love of taking action. He therefore likes to focus on one condition: that of being a representative of the anthroposophical cause.

Hartwig Schiller (DE) confirmed the importance of being a representative and understood that Marc Desaulles emphasized this aspect. He added, however, that he knew "as a Waldorf teacher how crucial it is to remain connected." Being present in one's time is equally important to him. "You are not contemporary by copying others and by using a popular language, but by standing above things and by seeing what the present conditions require."

Respecting the other

It is important that we respect others with their concerns and their background. Joan Sleight gave a detailed account of a conflict at an African Waldorf school where one teacher did his own thing and caused a severe conflict among the college of teachers, with threats of resignations and court proceedings now hanging in the air. And yet, both sides try to "soften the hardened fronts" so that encounters from person to person become possible again.

Constanza Kaliks gave another example. When during a gathering of an institution someone lit a candle, another colleague pointed out that the lighting of candles had an entirely different meaning for him: where he came from candles were lit when there was a power cut. ... He also found it difficult to relate inwardly to some annual festivals such as Martinmas, for instance. In this case it was possible to talk about such differences peacefully and openly.

It was an expression of the zeitgeist, Mrs Kaliks added, that artificial insemination allowed women today to have a baby without having a partner. A woman she spoke to described how she looked through a catalogue of potential sperm donors and decided against a donor with a Jewish background, because she was Jewish herself and hoped that with her choice she could lower the risk of a particular pathological disposition. The child in question is four years old now. "Will she go to a Waldorf Kindergarten?" Constanza Kaliks asked, and then appealed that "when we are face to face with another person, nothing else matters." Referring to the festival culture in the Nether-



A gift from the Netherlands: a dodecahedron for wishes, made by Rik ten Cate



Setting up the photo exhibition "Faust 2016"

lands, Jaap Sijmons (NL) agreed that young people needed a foundation on which they could grow and unfold their potential – and that occasionally that could also be a disco.

Michael Mösch, the outgoing General Secretary of the Anthroposophical Society in Brazil (page 2) expressed his hope that “the heart of humanity will be able to speak increasingly in the Goetheanum, the house of anthroposophy”.

Over and above these reflections, the members heard several reports from the section work, such as from the Eurythmy Research Institute. Martina Maria Sam and Stefan Hasler presented various examples which showed that it is never entirely certain whether words and contents ascribed to Rudolf Steiner were actually his. People may have misunderstood things or heard or taken them down wrongly. There were many possibilities for errors. But they both worked nevertheless through the documents available on stage eurythmy, trying to achieve the greatest possible reliability. This detective work was only possible, and helped by, the emergence of new sources.

Documenting and attending

The members' meeting has become more complex, particularly through the introduction of up to ten parallel conversation groups. No single person can keep track of all that is going on. At the same time, a specific atmosphere evolves in such a gathering, depending on the active or passive involvement of everyone present. This means that, over the recent years, the members' meetings have become less and less something to be merely consumed, but have become events that everyone takes part

in. With only 220 to 250 members present, this year's meeting was, however, relatively poorly attended.

Considering all this, it is understandable that the motion, submitted by a group of members, to report in more detail about the annual members' meeting (in the form of procedural minutes) has been amended by the suggestion to “include the contents of the work groups”. The wish to be able to participate in everything makes it necessary to spread the reporting among several people. With the motion having been shelved for a year, Oliver Conradt (who took the minutes), Justus Wittich (Executive Council), Christoph Moritz (who submitted the motion) and Sebastian Jüngel (editor) will look into finding a form of expanding the reporting to enable better participation. Those who attended the conversation groups were also asked to send in their notes.

It needs to be pointed out, however, that the more one records what has happened the more time one spends referring back to the past instead of creating something new, especially as with this kind of meeting written records cannot replace actual attendance.

The Goetheanum finances

Justus Wittich, the treasurer, published a detailed financial report in *Anthroposophy Worldwide* 3/2016. Beyond that, he explained the difficult financial situation the subsidiary companies (the bookshop, the restaurant “Speisehaus” and the Goetheanum Press) find themselves in. The Goetheanum is looking for sponsors who make moneys available that basically bear no interest at present anyway. Any operational

restrictions at the Goetheanum – due to building work for instance, or when conferences are not so well attended – have an immediate adverse effect on the bookshop and restaurant.

Eduard Willareth (CH) asked whether a tax of one cent could be imposed on all anthroposophically generated products to then be paid to the Goetheanum. The legal situation, for the Demeter brand for instance, is quite complex. In Germany a scheme is already in place whereby one Euro a year is paid to the Pedagogical Section for every Waldorf student, serving as the Section's financial basis. In 2015 Weleda contributed 1.6 million Swiss Francs via a foundation (Förderstiftung Anthroposophie) for the work of the School of Spiritual Science. The suggestion is to be further investigated, in addition to initiatives such as the “Fonds Goetheanum” (CH).

Membership and approval

Next to all the rich human and social experiences which are part of the Members' Meeting, there is of course also the more formal business. On 31 December 2015, the General Anthroposophical Society had 45,190 members; 615 members had died, 585 resigned and 888 were no longer in contact. 1169 new members joined the Society in 2015.

The annual financial statement was approved with no votes against and three abstentions. The auditors, Santschi & Partner, were confirmed for another year with one vote against and one abstention; the Executive Council was discharged with one vote against and six abstentions. | *Sebastian Jüngel*

■ GOETHEANUM

Goetheanum Stage: new production of Goethe's Faust Parts 1 and 2

A new look at Faust

After Andrea Pfaehler, co-director with Christian Peter and Margrethe Solstad of the new Faust production, had presented a report to the Goetheanum Leadership, Christiane Haid, head of the Literary Arts and Humanities Section, felt inspired to make some of the aspects conveyed available to a wider public.



"You are a hostile daemon": Phorkyas with the three Helen figures

Christiane Haid: Compared to previous Faust productions at the Goetheanum, the stage scenery is quite modest this time. The play is also performed on an open stage, with changes happening visibly in semi-darkness. What is the idea behind this approach?

Andrea Pfaehler: It is part of the basic concept that the scenery should not represent naturalistic things, but that one sees mostly mobile and multi-functional elements and objects on the stage. They can be put together in different ways to serve different purposes, depending on the scene, and one can create new spaces by moving them around. At first, this was a big challenge for the actors, because the text often refers to particular props or items.

Continuity between scenes

There are a few props, like a chair and desk in the study, a bench in Martha's garden or the treasure chests in the Rival Emperor's tent in Act IV of Faust 2 – but on the whole there are few objects so that the viewer's imagination is stimulated to create its own images.

The fact that there is no curtain helps to maintain continuity between the scenes,

because one space changes organically into another. In this way, time differences of many years can be bridged coherently. The scene changes provide an aesthetic experience that prepares the audience for the next scene.

Yearning for wholeness

Haid: The Greek poet Thanassis Lambrou who last year wrote a 400-page study on Goethe's Faust in Greek and whom I invited as a speaker to the Faust Conference from 19 to 23 July, says in the dialogue "Earth and Heaven", which he wrote with Reinhard Moritzen, "I know now that Greece is neither a geographical region nor a past historical period, but a yearning for a whole human being." How does this sound to you, if you think of the "Helen Act" [Part 2, Act III]?

Pfaehler: For me this statement sounds like the fulfilment of what we have tried to achieve in the Helen Act. The scene takes us into the inner soul realm for which Faust has been searching ever since he saw Helen's image in the Witches' Kitchen. But he is not only looking for his lover, he is looking for more. The stages of fear and horror Helen undergoes in order to find herself in the encounter with evil

so that she can incarnate properly, induce her to say to Phorkyas (the transformed Mephisto), "You are a hostile daemon: I feel it deeply, I'm fearful you'll still make evil out of good." (Verses 9072f.)

Haid: At the beginning of Act III we meet the three Helen figures. This could be confusing for those who know the play; others might not understand at all who they are meant to be. But the way you chose to present Helen has allowed me to discover aspects of her I hadn't noticed before.

Pfaehler: It was our intention to show three different temporal aspects of Helen – her past, present and future – in order to illustrate that she is not a one-dimensional figure, but a kind of archetype of womanhood that appears differently to every hero who loves her. The text allows for various layers of the soul activities of thinking, feeling and willing. Goethe made Helen an idol, or phantom, already in the Witches' Kitchen, "As phantom, I bound myself to a phantom. It was a dream, as the tales themselves tell. I fade, now, become a phantom to myself." (Verses 8879f.) This shows that she is not physically incarnated but linked to Faust's higher being. The way we present her therefore comes closer to the intentions implied in the text.

The whole cosmos of life

Haid: It is commonly thought that Faust Part 2 is not performable. The seven productions that have been staged at the Goetheanum in the past have paved the way towards creating access to it. What challenges does the present production have in store for us?

Pfaehler: The time needed for the performance – 17 hours – is in itself a challenge for us today because our attention span has become so short. Embarking on this mammoth task is therefore an adventure, not only for the actors and directors. But by giving us this outstanding play Goethe has entrusted a tremendous gift to us: its wonderful language carries us in a most intense way into the universal cosmos of life. The deeper dimensions of Faust Part 2 only become accessible against the background of modern, twenty-first century life. We hope that as many people as possible are prepared to venture on this journey with us. ■

Performances/info: www.faust2016.ch

The new production of Goethe's Faust Parts 1 and 2 (2)

The diversity of 'Faust'

The Faust tragedy is not only a major artistic project for the Goetheanum, it has also become a focus point for other activities and departments. The media attention has become a yardstick for the Goetheanum's standing in the world, photographs of the production have been arranged into an exhibition and the Goetheanum Press has published new editions of Rudolf Steiner's essays and lectures on Faust.



Photo: Sebastian Jüngel mit Motiven von Georg Tedeschi

Photo exhibition: Gretchen's sorrow and longing

The new Faust production calls old viewing habits into question and establishes connections between the three prologues and the twice 25 scenes. At the same time it has become a yardstick for the Goetheanum's standing in the world as echoed by the public media. Compared to the media interest in the newly updated stage in 2014, the preliminary press coverage so far has shown that the range has extended beyond the local and regional media and that radio channels seem to find the project interesting. This is not astonishing seeing that Faust 2016 does not only offer a visual but also a listening experience.

First press reports

Several papers in Switzerland and Germany called attention to the production: The widely-read dailies "Tagesanzeiger" (with a circulation of 160,000) and the "Basler Zeitung" (50,000) published notices, and detailed reports were printed in nearby Baden (Germany) by the "Badische Zeitung" and the free weekly "Der Sonntag", each with a circulation of 145,000 copies.

The exhibition, which was conceived

by the dramatic advisor Alexander Höhne and arranged by graphic designer Joachim Kühmstedt, shows photos of the production taken by Georg Tedeschi. The way the images are arranged illustrates some of the angles Goethe takes up in the Faust tragedy: some scenes take place in the spiritual-supersensible world, others in the earthly realm of the soul. Yet another dimension, which opens up through the contrasting arrangements, addresses issues such as community, the image of women or femininity, and the "persona", that is, the mask of societal conventions.

Chronological commentary

Christiane Haid and Martina Maria Sam, the present and former leaders of the Humanities Section at the Goetheanum, have re-edited Rudolf Steiner's lectures and essays on Goethe's Faust. The first volume, which contains seven lectures, presents the foundations, while the second volume lists Rudolf Steiner's comments on the various scenes in chronological order. Martina Maria Sam also explains the context surrounding Steiner's comments and statements. | Sebastian Jüngel

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SCHOOL OF SPIRITUAL SCIENCNE

Social Sciences Section: Annual Conference "Departure to the Present Time"

All forces need to be appreciated

The Social Sciences Section held its annual conference from 4 to 6 March at the Goetheanum, illustrating the manifold activities that are going on in the various countries and regions. The Section's extended faculty mirrors the worldwide activities of the section members – also with a view to the forthcoming centenary of the Social Threefolding impulse.



Lectures, impulses and conversations: an annual conference based on many initiatives

The activities within the Social Sciences Section are strongly informed by its members' involvement with social questions. Gerald Häfner pointed out right at the beginning of the conference that our times demand inner strength and immediate action.

Group activities

Gerald Häfner and Paul Mackay extended the Section faculty in order to expand the Section leadership's perceptive capacity. Helmy Abouleish, for instance, brings with him the experience he has gained in Sekem (EG). He described the Arab world as "a region of war, terror and ISIS" and of inequality between rich and poor, men and women, Muslims and Christians. The spiritual life does not inspire innovations and the economic life is satisfied with the wealth created by the oil business. But there was progress nevertheless, he pointed out, which depended, however, on what was being done in the individual countries.

Nataliya Yarmolenko, who works for Weleda in Eastern Europe, spoke of the destructive effect of journalism in the Ukraine crisis that did not allow for a realistic picture. This situation was aggravated even more by rigid positions, even in personal conversations. (The section group on communication, formed a year ago at the annual conference, focuses on these kinds of questions.)

The members of the Section faculty have decided to work on the following issues: associative economics including questions concerning the structure of the value creation process, organizational development and participation (leadership and cooperation) and the question of property (from a country's gene pool to its intellectual property).

The themes introduced by section members reflect a similarly wide field of interests: they include initiatives for soil fertility, working with refugees, deepening the social threefolding impulse by adding the spiritual dimension, an initiative for public welfare, the situation in Central Europe and the Swiss folk spirit. Representatives of the two Swiss initiatives also reported on the unconditional basic income, on positive money and on the European Credit Initiative.

Politically active

Christoph Strawe, who is also a new faculty member, emphasized that the threefold social organism was no "world improvement impulse", but something that needed to be based on each individual situation. Particularly at a time when the state had to find its new role, social forces needed to be permeated with conscious awareness. If, for instance, the movement to promote structures that are based on solidarity was not yet strong enough, "we have to make sure that it

grows stronger."

Gerald Häfner spoke of Rudolf Steiner's socio-political commitment, how it was perceived by his contemporaries and even supported by many, without finding its way into the history books. The forthcoming centenary of the social threefolding impulse is a good reason not only to make this commitment visible but also to make it effective for our time. This did not mean that Gerald Häfner and Paul Mackay as section leaders would "establish 'ex cathedra' what was and what was not anthroposophical", but rather that the section was a place where people met in order to study, research and apply the anthroposophical social impulse. The fact that the Bylaws excluded political activity within the Anthroposophical Society (and therefore within the School of Spiritual Science) referred, according to Häfner, to politicizing and not to the commitment to social developments.

Esoteric aspects

With his contemplations on antisocial tendencies and war as an expression of the inner human being (GA 186, lecture of 20 December 1918), Paul Mackay offered a contribution that met the needs of those who sought for an esoteric approach. Gerald Häfner later added during the discussion that there were many "unconscious" threefolds around with whom one should cooperate. Threefolding as such was a "highly spiritual matter" which was, however, only accessible to a living thinking. "All this is included when we speak of the esoteric side of our Section. The esotericism we need to cultivate comes to bear in social actions."

Paul Mackay mentioned many – living and already deceased – individuals who are connected with the Social Sciences. With this inclusive and all-uniting gesture he showed that all forces needed to be perceived and appreciated. In conclusion one could say that there are many threefold approaches – and that there will be more in the future| *Sebastian Jüngel*

The members of the Social Sciences Section

Faculty are: Friedrich Glasl and Stephan Siber (AT), Andrea Gutzweiler (CH), Christine Blanke and Christoph Strawe (DE), Helmy Abouleish (EG), Nataliya Yarmolenko (Eastern Europe), Geseke Lundgren (SE), Joachim Ziegler (US; DE), Claus-Otto Scharmer (US; in a consulting capacity), and Gerald Häfner, Paul Mackay, Joan Sleight and Justus Wittich (Goetheanum). **Website:** www.sozial.goetheanum.ch

Social Sciences Section: Refugees

Shared foreignness

For humanitarian reasons the situation of the refugees calls for “emergency aid” in the form of unlimited support – independently of social status or religion – and for the reshaping of societies as “interwoven communities” of natives and so-called “migrants”, each retaining their own cultural identity.

Interwoven” linguistic and cultural communities are becoming a global phenomenon. In Europe, the trend is comparable to former multicultural communities such as the old city of Timișoara in Romanian Banat or the mosaic of ethnicities in pre-war Austria-Hungary. We have come full circle, though in a different way, to where the Great War from 1914 to 1945 left off, having disrupted and delayed the historical decline of nationalism.

Alleviating – as far as this is possible – the immediate needs of traumatized refugees is a humanitarian task that must not be delayed. But how can we meet this enormous challenge without losing sight of deeper political dimensions, such as the catalyst for the migrations and the geopolitical intentions that unleash migratory waves? The humanitarian task is difficult enough if one considers the sheer number of refugees; added to this is the native population’s fear of “foreign domination” and “ethnoforming”. A new way of thinking is called for.

are protected by barbed wire and walls, but the inclusion of the most diverse identities through socially functional differentiations. Because Immanuel Kant was wrong – certainly in his first attempt of 1784 – with his quasi a priori preconditions for “perpetual peace” that are still seen as valid today and that our time still suffers from: “The problem of establishing a perfect civic constitution is dependent upon the problem of a lawful external relation among states and cannot be solved without a solution of the latter problem.” [Tr. Lewis White Beck]

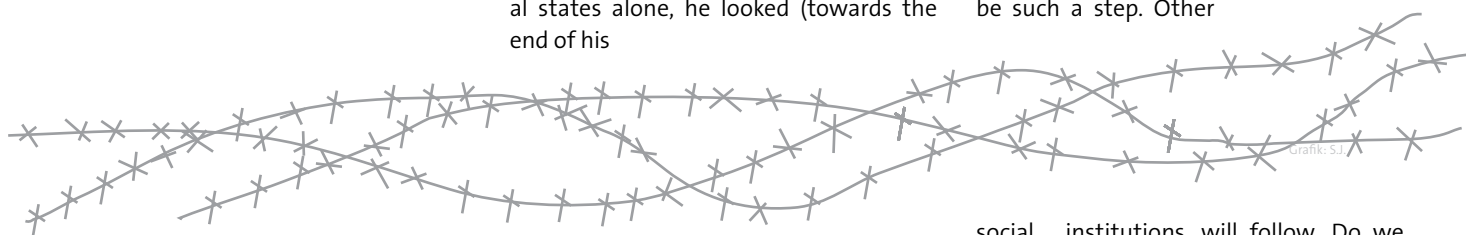
Interior conditions as the source of peace

The League of Nations and the United Nations are built on this principle, with inner structures and peace conditions subordinated to the outer peace among states. Kant was aware of this disparity between “inner” and “outer”: Instead of expecting peace from such outer conditions and arrangements between national states alone, he looked (towards the end of his

assimilation for the minorities and the native majority population. An often mentioned positive example is the “Golden Age” of Jewish culture in medieval Spain, where Muslims, Christians and Jews accepted each other and assimilated in a country strongly influenced by an Arabic culture and Muslim traditions. The monarchical culture in all of Europe benefitted from this tolerance. The canoness and poet Hrotsvitha of Gandersheim (935–1002) referred to the “radiant ornament of the world”. Only with the growing marginalization did the terrors of the inquisition spread and the country regressed to persecution and the fear of assimilation as the final – because irreversible – abolition of its own customs and traditions.

The solution lies between the extremes

Integration will require concessions and compromises with regard to unique characteristics so that cultural and linguistic identities can be preserved and further developed. The benefit and cultural as well as economic enrichment for the society in question emerge relatively slowly and only after some time. But dangerous parallel societies can only be prevented if there is a successful integration process. This requires an advance of goodwill and generosity. A publically promoted Islamic welfare organization could be such a step. Other



Inclusion instead of exclusion

It is time to call national states into question or at least to apply greater social differentiation. What does this mean? Referring to migration and diaspora Ferghane Azihari said of the 1992 European Charter of Regional and Minority Languages, “The cultural question falls within the competence of communities; all of them have their place in the civil society and the private sector, but they have no legitimacy to interfere in the political governance”.

What we need to work towards is not the separation into national states which

life – too late to find a solution himself) increasingly to internal conditions as the societal source of all peace. We need the same change of perspective when it comes to the refugee question, so that we can move on from the group-feeling of the central national state (“our state”, “our country”, “we as the host country”) to functional differentiations – as a prerequisite for the balance between individuals. Without this internal social peace we cannot make peace with the refugees.

The not entirely new hope for integration into a given, yet never static, majority society can lead to massive conflicts as well as gains in terms of identity and

social institutions will follow. Do we find this alarming?

We are faced with new challenges that need to be tackled. The worldwide migration and diaspora that are already affecting three per cent of the global society are both a warning and a chance to find a realistic solution between the extremes and a suitable way forward. There is no way back. | Hugo Lüders, Brussels (BE).

Abridged version. The full article is available from the author.

Contact: hlueders@scarlet.be

During the annual conference of the Social Sciences Section on 4 to 6 March a **work group** was founded which focuses on “Refugee questions and threefoldness.”

Contact: b.schiller@start-international.org

SCHOOL OF SPIRITUAL SCIEMNCE

Social Sciences Section: Organizational development

Social threefolding increases productivity

For decades initiatives, institutions and enterprises have been growing out of anthroposophical impulses. Despite their generally good performance they encounter social problems such as work overload, too low incomes and ongoing conflicts. The Rudolf Steiner School in Gröbenzell (DE) demonstrates how the “Threefolding of the Social Organism” can help.

Comparison of schools	Steiner-Schule Gröbenzell	others(derived)
Students	430	380
Teachers	38 Jobs	38 Jobs
Administration	6 Jobs	5 Jobs
State funding/year	2 453 000 Euros	2 166 000 Euros
per student and month	475 Euros	475 Euros
Parents' contribution/year	1 252 000 Euros	889 000 Euros
per student and month	242 Euros	190 Euros
Salaries incl. soc. sec. contributions/year	2 690 000 Euros	2 220 000 Euros
Average monthly salary		
nexcl. 20% soc. sec. contributions	4 075 Euros/month	3 411 Euros/month

Figures relate to operating costs only and exclude the costs for buildings, cafeteria and afternoon care.

Since state funding, which is regulated by law, makes up most of the income of independent schools in Germany one needs to ask what causes the financial differences between them. Could the reason be – especially with schools of the “free spiritual life” – that something stands in the way of this spiritual life or even prevents it? The spiritual life cannot thrive when only a few are involved and most are excluded or see themselves as excluded. Could it be that the leadership is concentrated on a few people only? For that would mean that the potential and experience of others are ignored, that dissatisfaction is rife and that ultimately conflicts are evoked which keep or drive parents and pupils away.

Participation promotes motivation

Since its foundation 35 years ago, the Rudolf Steiner School in Gröbenzell (DE) has tried to introduce and realize the ideas of social threefolding. The school's constitution was developed in intensive conversations based on the work of Rudolf Steiner – with the maxim “Everyone educates themselves rather than others”. The school's constitution, based on the legal form of a registered charity, specifies that all members of the school community can meet in thematic work groups. As soon as a group meets the statutory conditions – which include a defined field of business, bylaws, the public nature of all meetings – it takes responsibility for the three areas of “threefolding” in

developing ideas, deciding upon them and putting them into practice. In all the business fields represented by such a group the school's management council is merely an “organ of perception”, and can therefore not take decisions in this field. At present parents, teachers and some upper school students are working together in fourteen such work groups; the list of responsible representatives includes 97 names. All these social processes necessitate a number of discussions and sometimes a crisis cannot be avoided: work groups dissolve (their field of work then falls to the management council), new groups are formed (which means that the management council loses this particular field of work).

Sharing responsibility creates tolerance

Anyone who wishes can become actively involved in the shaping of the school, at the spiritual, legal or economic level, guided by the overall aim of making use of all the individual competences available to run the school, whilst maintaining the greatest possible openness with regard to intentions, ideas and innovation. This inspires high motivation and commitment in everyone involved. What was and is important if one wants to achieve goals is that openness to dialogue, a culture of asking questions and tolerance with regard to mistakes inform the spiritual life of all members of the school community. The sphere of rights needs transparent rules that can be ad-

hered to: it may be necessary for the administrator to issue instructions, but they need to be based on laws, agreements or binding decisions. The economic sphere requires the fulfilment of many needs. As with any organism, these three functions need to remain closely linked and developed in parallel. The many people who are actively involved find that they make mistakes and this makes it easier for them to forgive others for making mistakes. Conflicts are avoided when everyone is entitled to attend the group meetings and voice their concerns or criticism. An arbitration group, which has existed for decades, was called upon to step in for the first time in 2015.

Cooperation and support

This “holonic” manifestation* of the threefold social order emerged when the school was founded, because of seemingly insurmountable obstacles presented by the outside: The state of Bavaria was only willing to subsidize the school up to class 4 and did not allow the school to move to the building in Gröbenzell; the parents had no money and no sponsors or foundations to support their school building plans. Today the school has 430 pupils, more than 50 teachers (part or full time), 14 other employees (mostly part-time) and nine craft businesses that are integrated into the school. It is also linked to a fundraising group, a cultural association and a music school. As a project school it is also recognized by UNESCO.

If this kind of project is successful (particularly in daily practice), Christian and Michaelic forces arise in the working together: the school was able to buy a beautiful plot of land for little money, it received a first school building as a gift, and the state of Bavaria eventually paid the legally specified contributions to the running and building costs. The school secured high parental contributions to the running costs based on voluntary self-assessment and can now pay most of its staff higher salaries and better social benefits than comparable schools, even in the state sector (see table) | *Karl-Dieter Bodack, Gröbenzell (DE)*

Contact: kd.bodack@gmx.de *For more detail on this see Karl-Dieter Bodack's (German) book on self-development and cooperation: *Sich selbst entdecken – Andere verstehen – Schritte zu Selbstentwicklung und erfolgreicher Zusammenarbeit*, Aachen, 2015.

■ GOETHEANUM

Goetheanum Art Collection (2)

The forming of identity

In *Anthroposophy Worldwide* 3/2016 Bodo von Plato wrote about ideas to found a “Research and Exhibition Centre (Museum)”. Johannes Nilo, head of the Goetheanum’s Documentation Department, adds further and more fundamental aspects regarding the question as to how inherited art works ought to be treated.



A work of art – living process, commodity and exhibition piece: Neues Museum, Berlin, 18 October 2015

Long, long ago, there lived a king who gave order that his likeness be painted by an artist. When the painting was finished, it was placed in a gallery among the paintings of the king’s royal ancestors. When the king was traveling or called away to resolve a conflict in one of the principalities of his kingdom, his image stood for his loyalty to God and his people and for his diligence. After the king’s death, the image was passed on to his heirs who guarded it as a treasure, because it reminded them of a great man, a father and beloved sovereign. Generations of princes who followed the king received guidance for their actions from this image.

Detached from the original context

As time went by the painting lost its purpose and gradually fell into oblivion – until a traveling salesman bought it for a modest sum of money. He auctioned the painting in a big city far away from its place of origin, making a small profit in the transaction. The new owner was very proud of his possession and bragged about the exotic painting to his guests, even though he hardly understood its value. A knowledgeable observer recognized the painting’s artistic value and ordered a study to be made of the artist and his time. The study became well-known among scholars and the picture was in-

cluded in the canon of art history. More extensive studies and a first exhibition followed.

The picture had by then become part of a public collection. Visitors from all over the world flooded into the museum day after day. The image encouraged the viewers to look differently and even to be different from how they were compelled to be by the hectic times they lived in. There was much to see, feel, remember and reflect on in this image. The image of the king had become part of life again.

This story describes the life cycle of a work of art. At the beginning, when it is fashioned, there is the intimacy between the artist and the model which is maintained as long as the art work remains embedded in a particular situation. No historical explanations are necessary for its understanding.

But as time goes by, life changes. The last direct witnesses of the picture’s origin die. The work becomes incomprehensible to the onlooker. It becomes a commodity or a collector’s piece, alienated from its original purpose. Its beauty is admired even if it is not penetrated or understood.

Conservation and historical investigations ‘dissect’ the work meticulously. It is analyzed like a corpse on the autopsy table; pigments, bonding agents

and the properties of the medium are established with great precision. The original context and social environment are examined, each element of the picture scrutinized for its exact meaning. Symbols, allegories, forgotten codes are interpreted and made public. When the work of art has been fully penetrated and deprived of all its life, it is returned to the museum where its second life cycle begins when it is made available to the public.

The museum – a future institution

Museums have become part of our culture. We find them normal, as if there had always been museums. But according to more recent studies ninety-five per cent of all museums postdate World War II. This means that when the Goetheanum was conceived and built in Dornach, the expert conservation of the art works that originated there was not a primary consideration.

We see this differently today. Any traces that can give us information about the first beginnings of anthroposophy are important, need to be preserved, explored and passed on. A life of its own springs up around these traces, new designs evolve and a dialogue of cultural renewal begins.

This is the point where anthroposophy today meets the challenges of cultural identity formation in a globalized society. For Neil MacGregor, the former director of the British Museum and since 2015 artistic director of the Humboldt Forum in Berlin, the identity question is not only crucial in politics and society but also for museums. “It is crucial that these identities are integrated without being assimilated, so that they can exist side by side,” he says – an inspirational insight that hints at the interweaving of the social life with the globally growing museum culture. It is in this light that I perceive the Goetheanum Documentation with its core tasks, which range from expert conservation through research to teaching and the providing of inspiration. | *Johannes Nilo, Goetheanum*

1 Steven Hoelscher: ‘Heritage’, in: ‘A companion to museum studies’, hrsg. von Sharon Macdonald, Oxford 2011, p. 201. | 2 Neil MacGregor: ‘Globale Sammlungen für globalisierte Städte’, Berlin 2016, p. 31.

■ ANTHROPOSOLOGY WORLDWIDE

Berlin: *Spielerkreis Jena-Weimar-Erfurt*

... they were dancing the words

The ensemble “*Spielerkreis Jena-Weimar-Erfurt*” performed Rudolf Steiner’s mystery drama “*The Soul’s Probation*” seven times. Martin Georg Martens is the director. The last performance was shown on 24 January 2016 at the Rudolf Steiner House in Berlin.

A friend – a professional actor of many years on the American East and West Coasts – taught me that theatre as such was immensely boring. People sit there, get up, walk around, and talk, talk, talk – or sometimes they shout, for a change. Insufferable. The imagination of the audience was really only stirred when the action turned to song, he said, when it moved from talking to something dance-like. On 24 January I saw a performance of “*The Soul’s Probation*” shown by a group of enthusiasts that would meet Peter Newton’s aesthetic requirements. Rudolf Steiner’s legato language, rhythmical and well-articulated; not incomprehensible like opera, but precise and accessible like a proper pop song. *The whole performance was like a great song, Peter! And they were dancing the words. I found it wooden at first, but then I realized: the rhythmic, song-like language helped them enter into a flow, a rhythm. Into this flow they could place their whole-body signs and gestures. The flow carried everything. And then gradually everything entered into this flow. And suddenly theatre is again the place where one ought to be.*

Movement organism

The play was directed by Martin Georg Martens who worked on this piece for more than ten years with his group of players. It was not until 2014 that they decided to perform the entire play. After three performances three of the main actors dropped out; but replacements were found. Martens did something similar before with amateurs in the Rhineland, where he performed all of Steiner’s dramas and Goethe’s “*Tale of the Green Snake and the Beautiful Lily*”. Before that he had taught speech and drama for twenty-five years at the Alanus School of Arts and Sciences in Aflter near Bonn (DE). Martens indeed began

each rehearsal by dancing Greek rhythms and did much to bring the ensemble together as a moving organism. The result stood the test of my parents’ cleaner, Maria Thies, who used to say, “A film which doesn’t make me cry is worthless.” In the great retrospect of the “*Probation*” the conflicting parties – church and Templars – form an ever sharper contrast which destroys the loving family ties between father, foster father, son and foster daughter. Once reconnected, they are torn apart even more severely and irretrievably. But there is Celia’s pure soul. She is more (church-) pious than all the others, there is no doubt about that. But her naïve spirit vision and the clarity and purity with which she looks into the world convince her that the “*knights*” are good, genuine Christians. And in these arias, these processional dances, in which she speaks of this with her brother – she is all love, all insight, all youth, all woman: this is the touching element of which a certain Friedrich Schiller, also from Jena, once wrote. The curtain went down and I was glad of the tissue in my pocket.

A permanent probation of the spirit

The clear, unimpeded flow of the poem – hardly any props or scene changes – also allowed the idea of the drama to be experienced. One meditation followed after the other, all of them laden with conflict. No peace, no calmness. How does one deal with attacking spirits that become ever more powerful? First the other Philia, who confuses the souls, then Lucifer and Ahri-man who unsettle the ‘I’, and finally the demons of history who guide the Knights Templar and the Jews with pogrom moods into the probation of death. We also see what happens if these spirits are not overcome! The play imposes a permanent probation on the viewers’ spirit, holding them through the six-hour performance. And suddenly I understand the meaning of the drama’s seal which has escaped me for 45 years despite my familiarity with symbols: the five-star, a form made up of straight lines, is the human soul which has to prove that it can retain its humanity when under attack. And the rounded forms: they are the attackers. We see the soul on probation. | *Martin Barkhoff, Peking (CN)*



Central Europe: *Yep on tour*

Where am I myself?

The youth eurythmy project Yep is meant for young people between school and university or professional training. After four months of rehearsals and anthroposophical studies the group sets off on a tour of Germany, Switzerland and the Czech Republic.

Where does the underlying mood of aggression come from? “You feed on the deeds of others, but are unable to come to rest.” The words are spoken by their author, Junia Siebert. But the word does not remain word, it calls on others to come and join in. The word becomes deed, movement, eurythmy. And when the word fades away, music begins to resound. What looked like a classical eurythmy evening programme – a series of numbers – revealed more and more irregularities, although a sense of consistency was created with the questions: Where am I myself? What is my relationship with myself if there is a powerful environment? The texts written by members of the Yep Ensemble (see page 16) show that these questions are not only experienced but they also find their own artistic expression.

The condensed power of human potential

The Youth Ensemble “Yep” (Young Eurythmy Performance), directed by Sonnhild and Aurel Mothes, focuses in words and music on the condensed power of the human potential. Not just youthful exuberance, but dynamic leaps. No melancholy, but calm, reflective meditation. Growing from the ground into uprightness, either expressing horror, taking the outside in, or seeking to establish a connection from inner life to outside world – the individual appears in his struggle for a balance between the powerful inner forces and the formative outside powers. After the tour of the first Yep Ensemble, which will take in 15 venues with programmes for upper and lower school pupils (“*The Six Swans*”), a second course is scheduled to take place in 2016/2017. | *Sebastian Jüngel*

Registration for young people, age 18 to 25, who are interested in eurythmy, by 30 June 2016. Rehearsal period: 10 September 2016 to mid-March 2017.
Information/contact: yep-eurythmie.de

Spain: a new Rudolf Steiner House

Making Rudolf Steiner more visible

On 27 February, Rudolf Steiner's 155th birthday, the new Casa Rudolf Steiner opened in Barcelona. The building serves as a venue for study groups and events and will be open to members of the public who can use its library and shop.



In front of the new Casa Rudolf Steiner

It is only two years ago that the branch Pau de Damasc in Barcelona organized a public event entitled "Anthroposophy – a cultural impulse for our time". The conference was attended by 1500 people and was one of multiple stages in many years of commitment offered by numerous members who helped to build the Casa Rudolf Steiner. The friends who have already passed away were also included in the warm-hearted address given by Joan Melé, the director of Rudolf Steiner House, because they contributed from the spiritual world to the intentions that have now assumed a physical form.

Old and new faces

Joan Melé welcomed the almost two hundred friends from the Anthroposophical Society and movement, who had arrived from all over Spain, including the two presidents of the Anthroposophical Society in Spain, Ana Lizán and Florencio Herrero. There were also many new faces among those expressing an interest in the new building.

After the festive speeches and a piano recital, a video was shown in which the moment of the branch's founding was

immortalized – an event which had been attended by Virginia Sease and Manfred Schmidt-Brabant as representatives of the Executive Council at the Goetheanum. On behalf of all members, Ana Lizán presented a picture of St George with the dragon and then all those present inaugurated the new meeting place by singing a song in several parts together.

Rudolf Steiner's picture at the entrance – in conjunction with the inscription of his name in large letters – reflects the conscious intention of the Casa Rudolf Steiner to make anthroposophy, and the name of its founder from which it cannot be separated, more visible in Spain. | *Michael Kranawetvogl, Villagarcía de Arosa (ES)*

Rudolf Steiner Haus Barcelona: casarudolf-steiner.com
Anthroposophical Society in Spain: sociedadantroposofica.es

Croatia: Rudolf Steiner's 155th birthday

Living Anthroposophy

On 27 February Rudolf Steiner's birthday was celebrated at the Centar dr. Rudolfa Steinera with support from the Anthroposophical Society in Croatia ('Marija Sofija'), the Society for Art and Culture in Donji Kraljevec and the sculptor Mihael Štebih.

The festive programme began in front of Rudolf Steiner's birthplace with addresses being presented by Dijana Posavec, the centre's director, and Miljenko Horvat, the mayor of the town. Dominik Rob, Marta Bašanec and Nina Kedemenc from the music school in Donji Kraljevec played "Ode to Joy" on three trumpets, followed by a rendering of the traditional song Vezni vježni fiolica on the clarinet by Nino Košak, and then sung by Lara Jakšić.

The celebrations started with a press conference on the occasion of the founding of an Agriculture Section at the Center with Dijana Posavec as the Centre's director, Darko Znaor as president of the Anthroposophical Society 'Marija Sofija' and supporter of ecological (and mainly biodynamic) farming, Drago Purgaj as a farmer, fruit grower

and Demeter-certified coworker of the centre in Slovenia, Sandra Herman who represented the county Medimurska županija, and Miljenko Horvat.

The 90-minute lecture "Rudolf Steiner's Life", given by Mario Čuletić ('Marija Sofija'), was not long enough to tell Steiner's complete biography. Darko Znaor spoke of the influence anthroposophy has had on the society and explained its world views. Tanja Franjević Petrović ('Marija Sofija') explained how our nutrition and food influence our mental and physical health and our consciousness.

Play and laughter

Mario Čuletić guided us through a few eurythmy exercises. The Society for Art and Culture in Donji Kraljevec performed the traditional play "The Wedding", which was greatly enjoyed by a large audience.

The memorial celebrations ended with the vernissage of an exhibition by the sculptor Mihael Štebih, which was entitled "Glass Miracles". In the loft of the Centre the project "With art to eternity" was opened which will last several months and include the painting of geometrical nature forms with coloured sand. The circle has its origin in the middle and develops in widening concentric circles. All sacred objects originate in the playing with geometrical abstractions. Anyone interested in experiencing the playing with sand is welcome to take part in this project. | *From the Newsletter of the Centar dr. Rudolfa Steinera (abridged)*

Info: www.centar-rudolf-steiner.com

Contact: Centar dr. Rudolfa Steinera, Prvomajska 4, 40320 Donji Kraljevec, info@centar-rudolf-steiner.com, phone +385 40 655 612

Press conference at the Centar dr. Rudolfa Steinera



■ FORUM

Meditations as precursors of evolving community, in response to the question "Who am I...?" in the interview with Thich Duc Tinh, *Anthroposophy Worldwide*, 1–2/2016

Who wants – really wants – community? Self-development means self-education. Self-development designates the practice of training oneself, self-education the actual process. It requires self-knowledge. Self-knowledge requires self-perception. And they rely on self-observation and observation by others. And all that needs objectivity. But how can I, as subject, perceive myself objectively. I would need to take a step back. It needs something inside me that is able to do that.

Self-distancing leads to the 'I'

If we are mentally relatively fit we are not only able to think but also to observe our thinking. We are not only able to feel, we can observe our feeling. And we do not only have will, we can observe our will activity. What part of us has this capacity of observing our soul movements? It is our 'I'. Observation needs distance, detachment and space, and these need two basic soul faculties. Viktor E. Frankl called them self-distancing and self-transcendence.

Self-distancing is the I's ability to consciously perceive its own thinking, feeling and will activity as well as inner movements such as agitation or impatience... Self-transcendence is the I's capacity to ignore itself without losing itself in the other. Consciousness arises as a result of all these activities. Consciousness always requires detachment, distance, space; without distance we

cannot be conscious.

As humans we have a degree of consciousness. But we also have self-awareness. I know that I think, feel and will. I also know that it is I who thinks, feels and wills. The healing self-consciousness is the starting point for any community building. Being able to say "I" consciously means experiencing freedom. Saying "I" consciously means being alone, for consciously saying "I" means separating oneself from everything one is not. But then we have to ask ourselves: How do we get from 'I' to 'you'?

The other in the You

When we say 'you', we are in the sphere of rights even if we are unaware of this. When we say 'you', we recognize another individual as such, even if we are not consciously aware of this. When we say 'you', we are in the sphere of equality even if we don't know it. When we say 'you', we are in the sphere of mutuality. When we say 'you', we are in the social sphere even if we are not aware of this. When I say 'you' I am not concerned with myself but with another person. 'You' means the not-I or another I, someone who faces me. In saying 'you' I disregard myself.

We meet when we experience each other as 'you' and in our alternating 'I' experience. In the 'you' we recognize another person – as a person. In the 'you' humanity appears for the first time in the living observation, mutually. If we don't perceive each other's humanity, the experience is one-sided and something human and something sub-human appears. The latter generates intolerance. The subhuman is spawned by arrogance. In raising ourselves above another, we do not abase the other but

ourselves. Arrogance is self-abasement.

In saying 'you' consciously, we recognize the other not only as a person, but we also recognize their humanity. This acknowledging and recognizing is something profoundly human which, in its highest manifestation, occurs mutually and blossoms, but it as-tounds when it is one-sided and leads to rigidity when it is absent. When we say 'you' consciously we have a direct experience of equality. The sphere of the 'you' does not lose but retains freedom.

Regarding the sphere of rights: When we say, "I insist on my right!" we demand the impossible. When we say, "I want you to be treated rightfully", we begin to have a first inkling of what 'right' means. And what is justice? In the sphere of the 'you' the sphere of karma opens up, which will find its fulfilment, one way or another, in the sphere of the 'we'.

Destiny in the sphere of the 'we'

What do we mean when we say 'we'? When we say it consciously, we speak out of brotherliness.* Brotherliness overcomes justice through compassion. There are basically two kinds of 'we': the exclusive 'we' (parties, sects, clubs, brotherhoods...) and the inclusive 'we' (Doctors without Borders, the General Anthroposophical Society, Amnesty International etc.). Freedom and equality are suspended in the sphere of the 'we' – which does not mean that they are lost there: they are also preserved. The question to ask in the sphere of the 'we' is, "Whom do you need?" This 'you' is not the 'you' of the rights' sphere. This 'you' means all other human beings, all of them; or to be more precise: each human

being that we meet as an individuality.

The sphere of 'we together' is not about me but about each of you. It is the sphere of brotherliness. In the 'we' of the community sphere our joint destinies are fulfilled. In the 'you' of the sphere of mutuality our individual destinies are revealed. In the 'we together' a trinity always holds sway: the third between two, the uniting one among many.

Practising reverence together

When we argue we are divided. Discord rises among many – the excluding 'we'. Pro and con factions evolve and weaken each other, possibly making null and void in a short time what has been created diligently over years, if not decades – if the sphere of brotherliness is not carefully guarded, preserved and protected by jointly practised reverence.

Reverence grows when we overcome fear. Reverence gives birth to trust, trust in the spirit. Trust is a question of courage. I dare to trust. This trust is also the courage to say yes to the future while being present in the moment. Unshakeable trust is the central sun in the destiny fabric of any 'evolving community'. | Rainer Schnurre, Borchten (DE)

Rainer Schnurre's book on the "Karma Community" (Karma Gemeinschaft) was published by Ch. Möllmann, Borchten 2012.

contact: rainer.schnurre@gmx.de

* Brotherliness is not a gender concept but the ability to fully focus on the need of another person in order to alleviate or even remove this need. "Siblinghood" belongs to the sphere of rights where sisters and brothers are equal before the law. True "sisterhood" permeates the free spiritual life as the "feminine power", the gentleness of spirit in its powerful "weakness" and invincible strength.

■ ANTHROPOSOPHICAL SOCIETY

11 April 1888 – 29 August 1916

Karl Thylmann

The graphic artist and poet Karl Thylmann was born in Darmstadt (DE) on 11 April 1888. He died on 29 August 1916, only 28 years old, in a military hospital in Gross-Auheim from an injury he had sustained at Verdun.

Karl Thylmann was active as an artist for ten years. Among his ancestors, who were hunters, foresters or priests, there were no artists. In his childhood and youth he was nurtured by deep nature experiences in the Forest of Odes and by a rich world of folk tales and myths. He himself planned on writing a folk tale cycle. Because of his love of nature his friends gave him the epithet “brother of trees”.

Rome, Florence, Berlin

He had a close friendship with Wilhelm Petersen, whom he knew from their school days and who later became a well-known musician. The most diverse cultural periods (Jakob Böhme’s mysticism, for instance) connected him inwardly and through outer experiences with a growing circle of friends, including Alexander von Burnus, Adelheid Petersen, Karl Wolfskehl, Stefan George and others.

Karl Thylmann was able to spend a few months in Florence and Rome. In a letter to

Karl Thylmann: “Rocks”, 1914



Karl Thylmann, self-portrait 1907

Alexander von Burnus he wrote, “I really have everything I need here for my artistic development, from the Uffizi through the olive grove to the copperplate printer. One can work fabulously here, the very air forces you to work. I have already produced four etchings and five lithographs. Here I can be an artist through and through. [...] Goethe is the one to whom one keeps returning.”

In 1912 he went to Berlin to continue his studies. There he met his later wife Jo Koops, a Dutch woman who was a pupil of Max Reinhard. The encounter deeply influenced his life and art. He also got to know, and connected with, anthroposophy at that time. He and Jo Koops married in the summer of 1914. His wife said of him, “He was like a river, sparkling in the sunset, with a spray of charm, wit and humour. Then came the star-blessed yet horrendous, dark night of the last Christian grace and suffering – and in the end the “saelde” (blessedness) in the dawn of his conscious experience of death.”

A path of initiation

Rudolf Steiner knew Karl Thylmann, attended one of his exhibitions in Munich and was particularly impressed with his drawing “Rocks”. He referred to the artist, who had passed away at such a young age, as a “friend of the

We have been informed that the following 44 members have crossed the threshold of death. In their remembrance we are providing this information for their friends. | *The Membership Office at the Goetheanum*

Hermann Lohmann	Hamburg (DE)	18 April 2014
Helga Petter	Vicente Lopez (AR)	6 January 2015
Liane Anastas	Northridge/CA (US)	7 March 2015
Gertrud Buschenhagen	Berlin (DE)	13 June 2015
Joan Allen	Chatham/NY (US)	3 August 2015
Klara Bauer	Lauf (DE)	1 September 2015
Maria Stuckenschmidt	Überlingen (DE)	18 October 2015
Antje Kluyskens	Murrhardt (DE)	26 October 2015
Hedi Pütz	Bad Wörishofen (DE)	6 November 2015
Jörg Ewert	Winterbach (DE)	16 November 2015
Dolores Dauenhauer	Seattle/WA (US)	17 December 2015
Walter Legnani	Magenta (IT)	in 2015
Bruce Henry	San Antonio/TX (US)	4 January 2016
Angela Somer	Pura (CH)	12 January 2016
Jane Martindale	Santa Barbara/CA (US)	20 January 2016
Sonja Ogilvie	Kings Langley (GB)	23 January 2016
Gertrud Wilde	Niefern-Öschelbronn (DE)	23 January 2016
Susanna Bock	Winterthur (CH)	30 January 2016
Barbara G Theurer	Walkringen (CH)	30 January 2016
Johanna Oertel	Dresden (DE)	3 February 2016
Edith Roszak	Eckernförde (DE)	3 February 2016
Gebhard Ziegler	Stuttgart (DE)	4 February 2016
Ilse Teschner	Weisendorf (DE)	6 February 2016
Colette Bai	Caluire (FR)	9 February 2016
Claudette Restieau	Pelissanne (FR)	9 February 2016
Susanne Beier	Frederiksberg (DK)	12 February 2016
Hedwig Funk	Winterthur (CH)	13 February 2016
Horst Rattay	Windhoek (NA)	14 February 2016
Gerhart Palmer	Leipzig (DE)	19 February 2016
Maria Kusters	Olen (BE)	21 February 2016
Martin Sandkühler	Freudenstadt (DE)	22 February 2016
Christoph Gädeke	Bremen (DE)	23 February 2016
Hannelore Günther	Bexbach (DE)	23 February 2016
Gertraude Korhammer	Frankfurt (DE)	24 February 2016
Karin Unterborn	Wedel (DE)	24 February 2016
Katharina Weidmann	Ettingen (CH)	24 February 2016
Elke Moritzen	Hamburg (DE)	27 February 2016
Erdmuth von Andrian	Nürnberg (DE)	28 February 2016
Jadranka Caluk	Hamburg (DE)	29 February 2016
Werner Roller	Weil im Schönbuch (DE)	2 March 2016
Diana Townsend	Christchurch (NZ)	2 March 2016
Friedrich Sattler	Heidenheim (DE)	4 March 2016
Freddy Heimsch	Helsinki (FI)	5 March 2016
Dorothea Lang	Stuttgart (DE)	11 March 2016

From 23 February to 14 March 2016 the Society welcomed 109 new members. 81 are no longer registered as members (resignations, lost, and corrections by country Societies).

anthroposophical movement” (GA 189, lecture of 15 November 1919).
Thylmann’s poetry reflects a path of initiation – a path to God through beauty, darkness and gravity. A friend wrote of him, “When he drew the apple trees of his native region, they trembled with inwardness, as if the spirit of an apostle had filled their scarceness.” | *Andrea Hitsch, Dornach (CH)*

Illustrations taken from ‘Karl Thylmann 1888-1916. Zwischen Jugendstil und Ausdruckskunst’, Gülistan Verlag, Stuttgart, n.d.

■ FEATURE

It's ok to have needs

Hey you?

Hey you! Yes, you – my 'I'. How much of me are you? Just the outer shell? Or the inner core? Or none of the two? Are you controlling my will? Are you the part in me that feels hurt? Or are you the part in me that makes me hurt others? Who are you? If you are none of these things! They all keep saying, I (in a sanguine way), I (in a phlegmatic way), I (energetically), I (sadly) and they hardly ever say 'you'. Seen in this light, you could be a false snake which manipulates everyone so they only say 'I' and think only of themselves. Looking around, there are so many Yous which also have an 'I' that manipulates them. And then there are the few who occasionally say, "Hey you! Are you ok? Is anything bothering you?" But there are too few of these people with an 'I' who ask about the 'you'. This is why we live in this mess and why we hurt each other much too often. I? If you are that part of me, then I don't like you; but if you are not the one that manipulates me, then reveal yourself to me. Your person. | *Anna Stan-gl (DE)*

You are nurtured by what others do, but this does not give you peace. You carry it around like a burden that stays with you day after day. But your fear you hardly notice because everyone in this room has it.

To stand in this place and watch, horrified, how they gossip viciously, waiting to strike. They need someone they can hunt down, whose face they can smack with their waiting. But that only happens silently, for each one here has their own will.

Some don't want to be seen as thugs or sluts, others join the gang because they have nothing to say for themselves. But some day they will happen to no longer be in this place. Why should they think about this now? It would only make things worse. There is a reason for this tension; for each hopes desperately not to be in this place, looking their friends in the eye.

You only need to say something wrong once or complain about one of them, and you will no longer belong to them even if they swear eternal friendship. You probably don't even notice at first how you underrate your position and how you hurt others needlessly. And yet, you accept it later. Is it any different if I occasionally hear the bad things that are said of me? Believe me, it is a numbing blow and I wish you'd

save yourself the trouble. Who of you can in all honesty say now, "I was part of it."

What do you get out of all this bullshit that you're talking, thinking and scoffing? Do you want people to listen to you and swear eternal friendship? How can friendship grow from hatred; how can this go on? If we always need someone we can put down, with our friends, so we don't stand alone in the end – do we really have to go down that road? Are you

not sometimes longing for the one, when you lie at home crying, having been struck once again? And no one – no one at all – is allowed to say anything because you will lose your cool otherwise and crave nothing but peace and love. You don't say what you're missing. Your answers remain curt and simple. Something must be trembling in you, or you would not talk like that about others. Is it envy, jealousy or hatred? Or is it just fun? It is ok to have needs, but you must voice them sometimes. What worries you, what bothers you. I assure you: none of it is mad. When we know what we are longing for, then everyone can be aware of it. We can try things out without letting go of our needs. As long as we don't harm others and then bathe in innocence. Can we understand all this and look to the future with confidence? | *Junia Siebert (DE)*

Are you you?

Are you you when you're walking down the road?

Are you you when you're surrounded by your family?

Are you you when you're hanging out with friends?

Are you you when you look into the mirror?

Are you you when you cry yourself to sleep or when you are so nervous that you can't sleep?

Are you you when you slip into the roles dictated by society every day and when you put on its clothes?

Are you you when you adopt, or adapt to, the opinions of others?

Are you you when you try to love those you're meant to love?

Are you you when something makes you laugh or makes tears stream down your face?

Are you you when you compare yourself to others? When others pick at you – is that you?

Who are you if you really think about it? And has anyone ever seen you? | *Rahel Pauli (DE)*

yep.
YOUNG
EURYTHMY
PERFORMANCE