



October 2016  
No. 10

**Anthroposophy**

- 1 Youth: Amok and terrorism

**Anthroposophical Society**

- 2 All four Mystery Dramas
- 13 Belgium: New general secretary  
Bart Vanmechelen
- 14 Theodor Ganz: 60th anniversary of  
the painter's death
- 15 Obituary: Erika von Baravalle
- 15 Membership News

**Goetheanum**

- 2 Faust: Financial aspects
- 3 Goetheanum Leadership: Autumn  
retreat
- 4 Goetheanum World Conference
- 6 International Faust Festival

**Anthroposophy Worldwide**

- 7 USA: San Francisco Youth Eurythmy  
Troupe
- 8 Turkey: Eurythmy programme  
of the Istanbul kindergarten  
training
- 9 Pacific Rim: 20 years of Pacifica  
Journal
- 10 Georgia: AmWort further training
- 10 Germany: Mystery Drama  
performed in Witten

**School of Spiritual Science**

- 11 Section for the Performing Arts:  
Speech and drama training council  
First World Eurythmy Day  
Eurythmy training initiatives
- 12 Medical Section: New leaders in  
several areas

**Forum**

- 14 Reflections on Michaelmas

**Feature**

- 16 Iona Summer Camp 2016

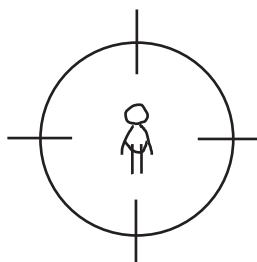
■ ANTHROPOSOPHY

*Youth: amok and terrorism*

**“Tell me something about yourself that no one understands”**

When the German translation of the book “A Mother’s Reckoning - Living in the Aftermath of Tragedy” came out, two German-speaking media reported on the school shooting at Columbine High School in Littleton, Colorado (US) in 1999. The book’s author, Sue Klebold, is the mother of one of the attackers. In *Pacifica Journal* 50/2016 Douglas Gerwin quotes Rudolf Steiner speaking of the origin of this kind of violence.

Whether it is adolescents going on killing sprees or suicide attackers – what shocks us is how young people deny others as well as themselves the right to live full lives. Douglas Gerwin, the founding director of the Center for Anthroposophy, asks why so many people around the world are becoming radicalized. A colleague of his, Patrice Maynard of the Research Institute for Waldorf Education, called his attention to a lecture of 11 September 1920 (9/11!), published in *Spiritual Science* as a Foundation for Social Forms (GA 199), in which Rudolf Steiner described how we bring imaginations with us when we are born from our pre-birth existence in the spiritual world.



*Focusing on the human powers of imagination*

**Interest instead of suppression**

It is up to educators and teachers “to bring these images back to life”. If this does not happen, unredeemed forces are caught in the astral body and they “will burst out elsewhere if they are not brought to the surface of consciousness”. The “heaven” that is suppressed in the young person’s soul will erupt in “fight and blood” – instead of manifesting in imagination. Those who take part in this kind of “destruction of the social order” are convinced that what they do is good.

How does this go together with what

Sue Klebold writes? In an interview published in *Das Magazin* (CH) and *Süddeutsche Zeitung* (DE) she says that theirs had been an average family. “We had a happy life, did lots of things together and had a warm and close relationship with our children.” But her son Dylan had lost “his moral compass”. “Something went horribly wrong in his head and that is why he caused harm to others and to himself. [...] For me it feels today as if he died of cancer.”

She then goes on to talk about some advice her psychiatrist had given her, which was that one should invite teenagers to open up. “Tell me something about yourself that no one understands; something that is hurting you.” Rather than trying to tell children that there is a solution to every problem one should encourage them to “Tell me more!”

**Heaven-creative powers of picture-making**

At the end of his contribution Douglas Gerwin writes, “Wherever we hear of children – in the West, the East, or the Middle East – who were robbed by their education or their culture of the opportunity to tap into their heaven-creative powers of picture-making, we can expect to find isolated cases or organized networks of earth-destructive terrorists.”

*Sebastian Jüngel*

## ■ ANTHROPOSOPHICAL SOCIETY

General Anthroposophical Society

## All four Mystery Dramas

All four Mystery Dramas by Rudolf Steiner will be performed during this year's Christmas Conference from 26 to 31 December, in a production directed by Gioia Falk and Christian Peter. The conference is entitled "Building the Temple and the Society out of the Cosmic Midnight Hour". Simultaneous readings in other languages will not be available for this performance. The cosmic midnight hour – the spiritual location where our actions and sufferings are considered – will be at the centre of this conference. In this mysterious spiritual place our earthly lives and the decisions we made are evaluated as a basis for decisions guiding our future incarnation. Personal human encounters and co-existence are prepared during this phase of our sojourn in the spiritual world.

The various contributions and demonstrations, conversation groups and artistic activities as well as the performances, which are enhanced by music and eurythmy, will focus on this mysterious event.

The Mystery Dramas also serve to enrich the life of the Anthroposophical Society and to make its spiritual aspects more comprehensible. Reduced tickets (30% off) will therefore be available for members of the Anthroposophical Society. | *Gioia Falk, Oliver Conradt and Bodo von Plato, Goetheanum*

**Information/registration:**  
[www.goetheanum.org/8201.html](http://www.goetheanum.org/8201.html)

**Anthroposophy Worldwide** appears ten times a year, is distributed by the national Anthroposophical Societies, and appears as a supplement to the weekly *Das Goetheanum*

- Publisher: General Anthroposophical Society, represented by Justus Wittich
- Editors: Sebastian Jüngel (responsible for this edition), Michael Kranawetvogl (responsible for the Spanish edition), Margot M. Saar (responsible for the English edition). Address: Wochenschrift «Das Goetheanum», Postfach, 4143 Dornach, Switzerland, Fax +41 61 706 44 65, [info@dasgoetheanum.ch](mailto:info@dasgoetheanum.ch)
- We expressly wish for active support and collaboration.
- Subscriptions: To receive «Anthroposophy Worldwide» please apply to the Anthroposophical Society in your country. Alternatively, individual subscriptions are available at CHF 30.- (EUR/US\$ 30.-) per year. An e-mail version is available to members of the Anthroposophical Society only at [www.goetheanum.org/630.html?L=1](http://www.goetheanum.org/630.html?L=1)

© 2016, General Anthroposophical Society, Dornach, Switzerland

## ■ GOETHEANUM

Financial aspects of "Faust"

## Celebrated – but financially disappointing

**Faust, parts 1 and 2, has been performed six times. The outstanding achievements of the entire ensemble, consisting of actors, eurythmists and musicians, were celebrated throughout the summer with standing ovations, but the financial expectations have unfortunately not been met.**

The feedback received by the Goetheanum Stage for the various 17-hour performances of Faust 1 and 2 since the premiere at Easter 2016 was largely very positive, with a few critical voices here and there. One of the highlights within this series of performances was the Faust Youth Conference which attracted around 600 people to the Goetheanum in Dornach (CH).

A period of intensive work and efforts is coming to an end. During this period the entire ensemble and all who were directly or indirectly involved, including the directors Christian Peter, Andrea Pfaehler and Margrethe Solstad, did their utmost – under extreme time pressures and with a very tight budget – to bring this production to the stage. Preparations for this mammoth task started in 2011. The planning, including the selection of actors and additional eurythmists, and work on the stage set began in 2014 whilst the major stage renovation was still ongoing. From January 2015 up until the premiere in 2016 the ensemble worked day in day out to make this unique performance possible.

### Investing in the future

Despite the fact that the Goetheanum was facing a financial crisis in 2015 after the cap was lifted from the Swiss Franc, the Goetheanum Leadership decided to go ahead with the new six-million Franc production as an artistic investment in the future. This continuation of the project was possible because of the willingness of the Goetheanum staff to accept a reduction of their salaries last year and also thanks to a generous legacy.

The expected positive impact of the Faust production on the Goetheanum's 2016 finances did, however, not materialize despite the largely positive response the plays have received. While more than 900 conference members and viewers attended the preliminary premiere of Faust 1 at Easter 2015, only about a third of the auditorium's capacity was used at each of the six Faust conferences that

included full performances of both parts of the play (altogether 1,967 visitors). Around the same number of people (1,826) bought individual tickets to see either part 1 or part 2, which meant that on average just under half the seats in the auditorium were sold. This adds up to a shortfall of around 800,000 Swiss Francs – while the treasurer had, of course, secretly hoped for a profit!

### Questions about the concept

As a result of this experience we need to question the concept we chose for the Faust performances by embedding them in four- to five-day conferences. It means that conference members not only had to pay the high, unsubsidized ticket prices but also had to shoulder the costs of an almost week-long stay in Switzerland and of taking time off work. In other words: How can we present this drama of the modern human being, as a synthesis of the arts and a biographical event, to those seeking answers, in a way that allows great numbers of people to flock to the Goetheanum because they are determined to take part in this 17-hour artistic process of transformation?

Luckily the Iona Stichting in Amsterdam (NL) was able to encourage two further foundations to subsidize the Faust Youth Conference which meant that the ticket prices could be further reduced and the young people were able to benefit from these performances.

Thanks to expenditure cuts we were able to make for the Faust, compared to the budgeted amount, the deficit will not have to be covered by the funds for running costs. But it will nevertheless cause considerable problems for the Goetheanum in the present year and also for the 2017 budget, and we need to work hard to overcome these problems. Following the experiences of recent years we have put aside reserves as a security for the Goetheanum staff, which will now probably have to be used up. | *Justus Wittich, treasurer at the Goetheanum*

*Goetheanum Leadership: autumn retreat*

## Perceiving, understanding, taking action

At this year's autumn retreat of the Goetheanum Leadership the joint study time was changed from text work to independent contributions from individual members. The main issues discussed included ways of enhancing the profile of the Anthroposophical Society and the School of Spiritual Science and the Goetheanum's financial challenges.



*Enhancing the profile of the Goetheanum as a School of Spiritual Science*

With this autumn retreat new spokespersons have taken on the task of preparing and chairing the meetings. As a result of this change the working year that lies ahead is given a new direction and character. For Jean-Michel Florin, one of the leaders of the Section for Agriculture, and Bodo von Plato, a member of the Executive Council at the Goetheanum, it is a priority that the way in which the world is perceived and the way esoteric contents are being dealt with become more individualized. In the course of the coming year the former classical text studies will be replaced by independent, individual presentations on the topic of “threshold” by the individual members of the Goetheanum Leadership. The idea is that these contributions will later be published. In addition, the individual members will give reports on the situation in the world, based on the impressions they have gained on their various journeys. Interesting people from non-anthroposophical institutions, with whom one has already established contact, are to be invited on a regular basis, so one can get to know them better and find out whether some kind of cooperation will be possible. Since the foundation of the Goetheanum Leadership in 2012 the members of the Leadership Group have always represented this body together. They now ask themselves whether, with some meetings, delegations would be more appropriate.

### Enhancing the profiles

Another question is how the profiles of the Anthroposophical Society and the School of Spiritual Science can be further enhanced. Like any other society, the Anthroposophical Society needs a degree of continuity if it is to work efficiently. Young people, on the other hand, want to seize and shape the moment (*kairos*). How can these two qualities be combined? In addition to that, the Anthroposophical Society needs to “cultivate the life of soul” – and that means learning to deal with many different soul moods, such as recognition or not-feeling-understood. The School of Spiritual Science is about qualities of the ‘I’. Its representatives are expected to deepen their knowledge of the esoteric contents (by meditating for instance) and to master scientific methods. These two areas are usually separate in the general cultural life, but it needs both to form a whole.\* A task that still needs to be tackled is how results arising from individual esoteric work ought to be presented within the School of Spiritual Science.

### Financial questions

While the section leaders have a clear picture of the tasks that need doing in their particular fields, the picture one has of the School of Spiritual Science as a whole is less clear. This uncertainty is reflected in the finances: the sections have a healthy grasp of their individual budgets, but the two recent major stage projects have resulted in noticeable differences between the budgeted and the actual costs. The new

production of Goethe's *Faust 1* and *2* has received positive feedback from the audience and the media, but an average audience of only 480 people per performance meant that instead of the budgeted income of 2 million Swiss Francs only 1.2 million Francs were taken. This means there is a shortfall of 800,000 Swiss Francs. Over and above that there is still a structural deficit, which means that the Goetheanum will not have enough income to cover its expenses.

The Goetheanum Leadership does not want to use the finances as a steering tool, however. And yet, they reflect clearly that the relationship between mission and needs is out of balance. The thought behind this approach is to promote those who take the initiative, in other words, to invest into the future. The driving force for such decisions should be that a project, if it arises from a shared will impulse, can be realized without making cost-effectiveness the primary consideration. The three performances of *Faust 1* and *2* scheduled for 2017 will go ahead (see page 6 for dates), and the ticket sales in 2017 will determine whether there will be further *Faust* performances in 2018.

### Advisory groups

The following advisory groups have been formed:

- Stefan Hasler, Paul Mackay, Christiane Haid and Bodo von Plato will be concerned with basic “questions of orientation” in the context of the Goetheanum Stage. Margrethe Solstad, Stefan Hasler, Seija Zimmermann and Nils Frischknecht will be in charge of questions concerning the stage as such;
- Questions regarding the building and the aesthetics of/at the Goetheanum will be dealt with by Marianne Schubert and the “building group” she has convened, which will advise Paul Mackay as the representative of the owners. This group, which is expected to be active until Christmas, includes Marianne Schubert, Henning Schulze-Schilddorf, Alexander Schaumann, Elke Schmitter, Johannes Nilo, Hansjörg Palm and Bodo von Plato. | *Sebastian Jüngel*

**Sources:** Jean-Michel Florin, Bodo von Plato and Justus Wittich.

\* Cf. Peter Heusser: *Anthroposophy and Science. An Introduction.* Frankfurt 2016

*Goetheanum World Conference*

## Opening up – to the other and to the situation in the world

From 27 September to 1 October the Goetheanum will be hosting the Goetheanum World Conference. One of the objectives of this conference will be to give a new impetus to the cooperation between the School of Spiritual Science, the Anthroposophical Society and the fields of applied anthroposophy (or “fields of life”) – with an eye on the challenges of our time.

**Sebastian Jüngel:** In the letter of invitation for the Goetheanum World Conference you sent out on 17 November 2015 it says, “What is important now and in the years to come? Which inner attitude and quality of soul, mind and spirit do we need to develop? What actual plans and projects can we agree on now?” What kind of impulses do you expect from the members of this conference?

**Ueli Hurter:** For us it is not about people coming here with their own favourite ideas, because that would mean that everyone – to say it with an image – arrives with a full backpack. But we are not expecting a “marketplace of backpacks”. We expect people to put their luggage to one side and look around at what can grow from being here with others. We want to create a space for conversation here, together with those who attend the conference.

**Christiane Haid:** That will be the challenge, or to put it more positively, the art of this meeting: that people do not bring something with them that has become rigid, but that they come above all with the willingness to be open to others and to the situation in the world – and to take responsibility for the further development of anthroposophy together.

**Paul Mackay:** This Goetheanum World Conference strives for an initiating, evocative quality that will help to prepare ourselves for the future. The foundations for this will be created by the morning group sessions where we will work consecutively on the three exercises mentioned in the Foundation Stone Meditation.

### Placing individual intentions into a wider context

**Constanza Kaliks:** In looking towards the centenary of the Christmas Conference of 1923/1924 and at its spiritual and cultural impulses, we must ask ourselves how we can connect with what was founded then and with the impulses arising from that foundation. Young people are quite far

removed from it. Yet the way in which the General Anthroposophical Society and the School of Spiritual Science were founded can inspire new impulses for our time. We are looking for the structure that is able to carry a new culture of knowledge which will make this possible.

**Jüngel:** But everyone who comes to this conference has incarnated with his or her particular intentions. These intentions cannot be left behind; they are an integral part of the individuality in question.

**Mackay:** That is true. But the Goetheanum World Conference strives to integrate these individual intentions into a wider context. This context can enhance the intentions or even transform them – in connection with the other intentions – so that the individual intentions can be combined into a shared vision. This is what is important to us. The success of the impulse that has arisen from the Christmas Conference of 1923/1924 depends on whether we can create the context together in which this impulse can grow.

### A society initiative

**Jüngel:** What do you mean by context?

**Mackay:** Several things. There is on the one hand the fact that the connection between the School of Spiritual Science, the Anthroposophical Society and the fields of life has come apart. Many anthroposophical activities, on the other hand, have been severed from the general activities in society. This goes back, among other things, to the concept of the cultural islands that prevailed in the 1950s and 1960s. I don't want to speak against “cultural islands”, they have their place, too – but in the context of a societal task. Every initiative must find its place within the whole of society. The anthroposophical movement is part of society at large. What is expected of us in this respect, particularly when we look at the mission of the spirit of our time?

**Hurter:** So there are two contexts. Internally we must ask how we can disentangle

the knot which is formed when we think that anthroposophy is being “applied” in the fields of life. This would mean that anthroposophy is not present in the original activity but is imported from the outside, by the General Anthroposophical Society and the School of Spiritual Science. The external perspective implies that we are looking at the current events. We basically see dramatic times and upheaval everywhere. This is what we want to bring close to people – in the sense of Michael world confirmation.

**Jüngel:** And then?

**Hurter:** And then I can find out where I can make my particular contribution. I don't mean that I just go along with what is happening in society, but that I find my own specific task and grasp hold of it. In my field of work, for instance, in farming and nutrition, we are facing immense challenges globally. What can I do with others so that the biodynamic movement can play its part? This conference is a special opportunity: there will be a number of people who run Demeter farms and/or have important jobs within the Demeter movement. The Goetheanum World Conference offers the unique opportunity to give a new orientation and new impulses to our commitment, not just within our particular field but in all fields of anthroposophical initiative.

### People with experience

**Jüngel:** What picture do you have now, two weeks before, of those who will attend the Goetheanum World Conference?

**Hurter:** We looked through all the names and that has given us quite a clear picture even if one doesn't know many people personally.

**Kaliks:** Let's start with outer aspects: the youngest participant is 22, the oldest 98. About 40 percent are between 22 and 56; the clear majority between 50 and 60. In other words, most of them are in active work and experienced. This is anyway my overall picture – that we are dealing with experienced people.

They come from more than 50 countries, half of them from Germany, Austria and Switzerland. The other half are non-German speaking. This really reflects the anthroposophical life as it is today in the world! We did not plan this composition; it happened as a result of our mode of invitation: people suggesting other people, many of whom we didn't even know.





Two weeks before the Goetheanum World Conference: Paul Mackay, Christiane Haid, Ueli Hurter, Constanza Kaliks

### Tolerance is important

**Haid:** We also invited people who are not so close to the anthroposophical movement or who are not so decidedly a part of it, because we saw their potential for a possible future cooperation. This will be the challenge of this conference: addressing on the one hand the inner needs of the members who look back on a long connection with the Goetheanum and on the other to be open enough to not come across as exclusive – an impossible task really, but we are willing to take it on.

**Kaliks:** This is about people with whom we feel we can talk about our future plans.

**Haid:** It is an opening gesture and a challenge. Will we find a way of sharing what has grown in anthroposophy over decades, with people in whom we recognize an interest in the future, without creating a division? This will need many things, flexibility of language being one of them, because not everyone will be familiar with the anthroposophical terminology. It needs inner mobility, because one cannot hold on to one's own ideas and expectations; all in all it needs great tolerance.

**Jüngel:** How will you make sure that these encounters will really be fertile?

**Haid:** With the way the conference is structured: it will have a meditative element in the mornings, based on the Foundation Stone Meditation, then the specialist work of the Sections will be introduced; in the plenary sessions we will look at the global

activities, and in the evenings find a balance, through the arts, between the adversary forces of Ahriman and Lucifer that play such a dominant part today.

### No distinction but a task

**Jüngel:** How can these encounters lead to a shared sense of responsibility?

**Kaliks:** This conference is more than an event that just takes place and then it is over. It marks a journey that we wish to pursue further.

**Haid:** The specialist work groups are meant to be starting points for a long-term collaboration far beyond the conference. Apart from that, we don't see the members of this conference as participants in the usual sense, but as multipliers of an impulse whose reality we want to confirm during these days. What we experience here will hopefully radiate out and benefit above all those who cannot be present. Being invited to this conference is not a distinction but as a task: the task to multiply the concerns of the conference. We hope that each conference member will return to their own place of activity inwardly strengthened and with a clearer orientation, and hopefully also filled with enthusiasm – and that they will begin to put these impulses into practice – by participating in and involving the world that is longing for spiritualization - ...

Hurter: ... in other words that they will help the concerns of the World Conference to incarnate. ■

## Funding

The budget of the Goetheanum World Conference 2016 would be fully covered, including meals, if participants contributed CHF 360 each on average.

On registration, please enter an amount that reflects your financial means.

We also ask all members and institutions for a financial contribution so that the Goetheanum World Conference 2016 can become a reality and we can set up a fund to support members from further afield.

### Please use one of the following accounts for your donations

#### Reference: World Conference 2016

#### Donations from Germany in Euros (tax-deductible)

Anthroposophische Gesellschaft in Deutschland  
GLS Gemeinschaftsbank eG,  
44708 Bochum, Germany  
IBAN DE13 4306 0967 0010 0845 10  
BIC GENODEM1GLS

#### Donations from Switzerland (tax-deductible)

Allgemeine Anthroposophische Gesellschaft, Dornach, Switzerland  
Raiffeisenbank,  
4143 Dornach, Switzerland  
IBAN CH36 8093 9000 0010 0607 1  
BIC RAIFCH22

#### Donations from other countries (in Euros)

Allgemeine Anthroposophische Gesellschaft, Dornach, Switzerland  
GLS Gemeinschaftsbank,  
44708 Bochum, Germany  
IBAN DE53 4306 0967 0000 9881 00  
BIC GENODEM1GLS

Three **special issues** of Anthroposophy Worldwide have provided information about the intentions, objectives and the programme of the Goetheanum World Conference (Anthroposophy Worldwide, issues 1, 5, and 7-8/2016)

## ■ GOETHEANUM

*International Faust Festival: How relevant is Goethe's Faust today?*

## Long-term effect

During the international Faust Festival which took place at the Goetheanum from 1 to 5 August simultaneous interpretation and readings were provided in English, French and Spanish. Members of the anthroposophical Society in Spain experienced the Faust drama against the backdrop of their own literary culture and decided to continue working back home on the questions inspired in them by this performance.



*Helped by images: growing up with Calderón de la Barca makes Faust hard work*

Part 1 of Goethe's *Faust* was first published in 1808. The heyday of the German Classic and Romantic Movement saw, among other things, August Wilhelm Schlegel's translation of the most important works by Pedro Calderón de la Barca (1803/1809) and the first German translation of *Don Quixote* by Ludwig Tieck (1801). The production of *Faust* at the Goetheanum, performed in 2016 for the first time with simultaneous readings in several languages, has helped to inspire mutual interest in the works of world literature that illuminate universal human questions from the point of view of the different folk souls.

### Hard work

For the German reader of *Faust* it is usually a joy to encounter Cervantes' sense of humour when he, as in *Don Quixote*, brings such lightness to the most serious problems of life. This mixture of depth and lightness, earnestness and humour, was a real example of romantic art even for Ludwig Tieck and the brothers Schlegel. Approaching the *Faust*, however, if one comes from this southern culture, is tremendously hard work. This is an opus, after all, that contains the most profound truths often condensed into a

few lines, with numerous references to Greek mythology and culture. It expects a lot even from its German speaking recipients if they aspire to understand it in all its profundity. For any viewer from another culture this means that the images presented on stage are particularly important, because they transport him beyond the language and storyline right into the dramatic events, allowing him to experience certain nuances more deeply.

For many Spanish viewers the light-flooded, eurythmic staging of the archangels and of the "Walpurgis Night" and "Classical Walpurgis Night" scenes was moving and impressive. The imaginative presentations by the *Faust Ensemble* enabled them to penetrate some of the mysteries of this work.

### Preparation for the simultaneous readings

A group of artists – speakers, actors and eurythmists – had come together in Spain under the direction of Leonor Montes to prepare the texts that were to be simultaneously read with the performances. They chose the best-suited passages from three or four good translations, based on considerations such as length of verse, artistic quality, rhyme and metre. A balance also needed to be struck between keeping

too close to the original text and allowing too much poetic license.

### Mephisto does not know real love

The lectures focused on the importance of *Faust* as the representative of the modern human being. Virginia Sease, for instance, pointed out that Mephisto supports *Faust* in his striving for knowledge, but fails to count in the forces that are unknown to him: *Faust's* love for Gretchen, for instance, or his attempt to move beyond mere sensory aspects in his search for Helen's archetypal beauty.

Valentín Fernández combined his attendance of the Festival with his investigation of a particular question. His work within the Anthroposophical Society in Spain focuses at present on artificial intelligence and robotics and the effect these phenomena have on individuals and society. His question is how we deal with the forces that lead us to believe that there is a beautiful new world between technical feasibility and convenience, enabled through technology? He has collated some of the insights he derived from the performances and work groups as a basis for future *Faust* workshops in Spain.

In the daily meetings and discussions during the *Faust Festival*, the Spanish visitors expressed the wish to turn their spontaneous enthusiasm about this work into more sober research. Eighteen of them decided to organize groups in various regions in Spain. Among the topics they envisage are "Evil as a force necessary for awakening goodness", "Faust and self-knowledge as a path of development", "The guardian of the threshold in *Faust*" and "How is science portrayed in *Faust*?"

At the end of the festival the Spanish visitors left the Goetheanum feeling that "The artistic-sensory presentation of the spiritual wealth of this work has affected us all lastingly and in ways we cannot yet evaluate. Events of this kind imbue us with the forces and insights that help us to see our goals clearly before us and to continue on the journey that has been inspired by Rudolf Steiner." | *Michael Kranawetvogl, Villagarcía de Arosa (ES)*

There will be further (unabridged) performances of *Faust 1* and *2* at the Goetheanum on 17 to 19 July, 21 to 24 July and 28 to 30 July 2017. Advance ticket sales start on 15 December 2016.

**Info:** faust2016.ch

## ■ ANTHROPOSOLOGY WORLDWIDE

USA: 21 years of San Francisco Youth Eurythmy Troupe

## The best way of making feeling visible

The Youth Eurythmy Troupe was formed 21 years ago at the request of former students at the San Francisco Waldorf School. Since then the group has widened its scope under the direction of Astrid Thiersch and is traveling the world. With eurythmy as a shared element, teenagers also find out what life is like in other countries.



*International encounters: the young eurythmists in Thailand*

Alyssa and Merlin are on the edge of their chairs, leaning forward, mouths open, eyes glued to the action on stage and the swirling of coloured silks; they delve into the dramatic music and the fascinating tale that is being presented. We are witnessing the San Francisco Youth Eurythmy Troupe's first performance in February 1996.

As parents we had our doubts at the time whether our children – who were in kindergarten then – would be able to follow such a performance. All we hoped for was that they would sit quietly through it. We never expected them to be so fascinated! And who would have thought then that Merlin would one day take part in it!

### An alumni project

Since then I may have missed one performance, two at most. Every February I travel from southern Silicon Valley to San Francisco (driving at least one hour) in order to plunge into this world of stories, music and coloured silks, presented by the eurythmist Astrid Thiersch and her ensemble. The San Francisco Youth Eurythmy Troupe are pioneers of a movement that has attracted more and more young people over the years.

The group began in 1995 with former students of the San Francisco Waldorf

School who, because there was no high school, had each gone their own way after class 8. Some of them missed eurythmy – aside from other Waldorf elements they had grown fond of – and they asked Astrid Thiersch if she would work with them outside school. The idea for a performance was born!

For two years the group consisted of alumni, but when a high school was started in 1997, present students also joined. Seven years later the programme was presented exclusively by students of the San Francisco Waldorf High School.

### From San Francisco into the world

The ensemble first performed their pieces in San Francisco (up until 2010 in Fort Mason, after that at the Jewish Community Center) and at the annual Waldorf teachers' conferences in Sacramento. Then they spread their wings, going off to show their work in other Waldorf schools, such as Fair Oaks, or Santa Rosa in the Bay Area (California), New York and Austin (Texas). These tours proved so successful that the group ventured even further afield, visiting Switzerland, Germany, France, Italy, Japan, Egypt, China, New Zealand, Thailand, Holland, Belgium, Taiwan and India.

The students are from grades 10, 11

and 12 and their practice times are timetabled optional lessons, offered in addition to the regular eurythmy tuition. When the group started in 1995, it had eight members, now there are 26. Astrid Thiersch has to select her troupe every year from more than 30 applicants because the stage is not big enough for a larger group. Most of the students stay with the ensemble for several years.

Over the years, parents, former parents and friends have been sewing for the group so that there is now a store of over 150 costumes. Five yards of silk are needed for each dress, plus another four and a half yards for each veil! Every ensemble member also has white and black eurythmy shoes as well as matching knee socks and underdresses.

The costs for hiring stages and for equipment are covered by the ticket sales; foreign journeys are – as far as possible – paid for by the students' families and by donations from organizations and friends of eurythmy.

### Relief, pride, joy

When the students "float" through the theatre for the grand finale, throwing roses into the audience I see relief, pride and joy in their faces. During the three years he spent with this group my rather intellectual teenage son with his angular movements acquired grace and flowing gestures. He learned about group dynamics and responsibility. Karin, another member, says, "Eurythmy is not just something one 'does'. Eurythmy 'is', and we are privileged to be able to present it to other people. It reflects the beauty and goodness that live in things. It may well be the best way of making pure feeling visible. Just as with light, you cannot see it, but you can see what is being lit. ... There is nothing more human."

When they travel abroad new worlds are opening up for the students: eurythmy is the linking element that bridges the boundaries of foreign languages and the difficulties of verbal communication. The young people see how people live in other countries. They often stay with school families and make new contacts. These international encounters have a lasting effect and make them think about their own lives. | *Katharina Woodman, Sunnyvale (US)*



## ■ ANTHROPOSOPHY WORLDWIDE

Turkey: Eurythmy programme of the Istanbul Kindergarten Seminar

## Connecting with the spiritual stream of Ephesus

At the performance of their third eurythmy programme on 7 August, the students of the Kindergarten teacher training of the “Association of the Friends of the Art of Education” (ESDD) in Istanbul presented “Red Riding Hood” as well as texts, in Turkish translation, by Rudolf Steiner, Rumi and Goethe, and the composition “Kara Toprak” (Black Earth) by Fazıl Say.



Photo: Fazıl Ekram

*The riddles of life: speaking images from Red Riding Hood*

The first big performance in 2014 was under the motto “Stars spoke once to human beings” (Yıldızlar bir zamanlar insanlarla konuşuyorlardı). One year later the title of the presentation was “The Giant Turnip” (Tombul Havuç). And this time we were inspired by Rudolf Steiner’s Ephesus Verse of 22 April 1924: Being, sprung from worlds, you in the form of light,/ Given strength by the Sun in the Moon’s might,// You are endowed by Mars’ creative resounding/And Mercury’s wings which move your limbs,// You are illumined by Jupiter’s radiant wisdom/And by the beauty of Venus, bearing love,// May Saturn’s world-old spirit-inwardness /Consecrate you to being in space and becoming in time!”

### Fertile mystery stream

The connection between the Istanbul kindergarten training initiative and the impulses of Ephesus, represented by the deities Artemis/Persephone, the sister of Apollo, is undeniable. 2500 years ago the ancient philosopher Heraclitus was active in the mysteries of Ephesus, using speech itself as a path of initiation. Later John the Evangelist wrote his prologue at Ephesus and made a connection with its spiritual stream, which to this day is able to unfold its inner power as a mantra. Paul also has a close connection with this site. The transi-

tion from the Artemis cult to the Mystery of Mary also occurred in the Anatolian-Aegean region.

The teacher-pupil relationship took a crucial turn at Ephesus. It was from then on that the teacher developed alongside the student and their mutually fertilizing relationship was a necessary development on their joint spiritual path. We absorbed all these elements as sources of inspiration for our work this year.

### The coup did not stop us!

It took a whole year to prepare for these two weeks of intensive work from 25 July to 7 August. Then came the attempted coup on 15/16 July! Should it all be cancelled? No way! I had experienced a coup before as a ten-year old in Brazil – that one followed by 21 years of dictatorship. We were determined to continue – now more than ever!

I landed in Istanbul on 20 July: luckily – and amazingly – the airport was open again. We started immediately with our preparations for the seminar. In the course of the week two lecturers from Germany cancelled – understandably. The political situation in Istanbul, and in Turkey, was very tense and unpredictable. Phone calls and emails went to and fro in the Waldorf world. Thankfully Alfred Rahmen (CH) agreed to come! He and my eurythmy col-

league Tille Barkhoff would also continue with the newly founded teacher training, two weeks after the eurythmy performance, with the first budding Waldorf teachers.

Over two weeks Alfred Rahmen spent three lessons every day teaching about the Foundations of Human Experience, the child study, paths of inner development and much more. Eurythmy was also scheduled for three lessons a day – but we ended up doing at least five because the students were so keen to have extra practice after the seminar. We rehearsed in a gym hall which would later be transformed into a magical stage. The temperatures there rose above 30° C, with 90 percent air humidity!

### Reflecting the dance of the dervishes

The eurythmy performed by the students of the Kindergarten teacher training on 7 August turned out to be brilliant. Choreographic forms for the seven scenes of “Red Riding Hood” had been prepared and the 46 parts divided among the 24 students; costumes had been sewn. The questions evoked by the images of this folktale seemed more pertinent than ever. What is concealed behind the image of the child with the red cap? Or the wolf? The mother? The hunter? Step by step, the unfolding drama unveiled many riddles of life for us.

Elements of the dervish dances were integrated in the eurythmy to the music by Fazıl Say. The eurythmic movements of the planets – although slightly different, but substantially similar – appears also in the movements of the whirling dervishes of Konya (TR). Fazıl Say’s homage to Aşık Veysel, the great troubadour, includes jazz elements and is profoundly moving!

The seminar in Istanbul receives support from the International Association for Steiner/Waldorf Early Childhood Education (IASWECE) in Stockholm (SE), the Friends of Steiner Education in Berlin (DE) and from many other friends, pupils of the Rudolf Steiner School in Hamburg/Nienstedten, lecturers and various initiatives. With 1001 thankful oriental greetings from the Seminar in Istanbul and from Tarhan Onur | Roberto Luca Pellacini, Hamburg/Tornesch (DE)



*Pacific Rim: «Pacifica Journal»*

## A vehicle of communication for the spirit of time

The Pacific Rim is a region rife with political and military interests. There are also many anthroposophical initiatives at work in that part of the world. One element that connects them are the people who see themselves as one community across the Pacific, another one is the Pacifica Journal which was founded twenty years ago.

In the warm tropical summer of 1995, the Honolulu Waldorf School and the Anthroposophical Society in Hawai'i joined forces to host an international conference in the middle of the largest ocean on earth. In a venue on the slopes of a 13,796-foot volcanic mountain, Mauna Kea, participants arrived from around the Ring of Fire. Peru, California, Canada, Japan, the Philippines, China, Thailand, Australia, New Zealand, and of course the various Hawaiian Islands, Kaua'i, O'ahu, Maui, Moloka'i, and Hawai'i Island were represented. Europe and other parts of the United States also sent participants. This was the first ever Pacific Region Conference of its kind with lectures and workshops on Waldorf Education, biodynamic farming, threefold social science, anthroposophic medicine, and other arts and sciences. It was a truly special multi-national, multi-cultural, multi-ethnic event.

### Annual conferences

Later that year, at the country representatives meeting of the General Anthroposophical Society in Switzerland, Karl Kaltenbach of Australia and Hans Mulder of New Zealand, together with Nicanor Perlas from the Philippines, all of whom had attended the conference in Hawai'i, agreed that the momentum begun by the Pacific Region Conference should continue. They decided that an informal conference would be arranged in the Philippines and representatives from not just the Pacific region, but from all of Asia, would be invited. Held in 1996 in Manila, this was the first official Anthroposophic Asia-Pacific Initiative Group meeting (APIG). It was at this Manila meeting that it became clear that, apart from the well-organized work being done for education, agriculture, medicine, and other fields in the US and Europe, little coordinated effort or even conscious overview of activities existed in and for the Asia-Pacific. As a step toward bettering this situation, APIG's members resolved to organize annual English-speaking international conferences in different Asian countries on the themes arising out of the work of Anthroposophy. At the same time, it was agreed that the modest Anthroposophical Society in Hawai'i Newsletter would redi-

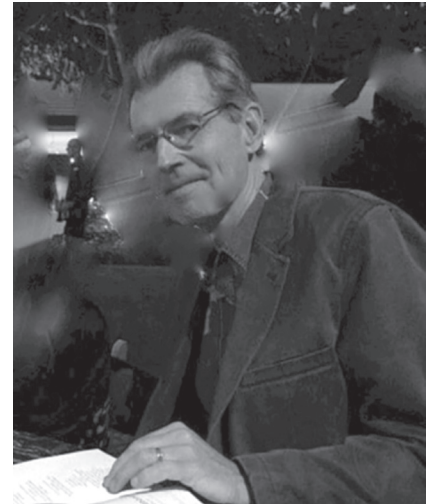
rect its focus from the tiny island activities to become an organ of communication for this work in the Asia-Pacific. And so Pacifica Journal was born.

### The connecting element

Pacifica Journal is now celebrating its twentieth year of publication and its fiftieth consecutive issue. Originally published four times a year and mailed out as a hardcopy issue, the journal eventually reduced production to be bi-annual emailed PDF copies. It was clear from the start that this newsletter was fulfilling a need. The late Fred Paddock, librarian of the Rudolf Steiner Library wrote in 1997, "This is the journal to watch! The Pacifica Journal takes in the whole Pacific Rim, including Australia, the Philippines, Japan and India. It is in this region that Anthroposophy as a world movement (and not just a central European transplant) will meet its test. The task of inculcating anthroposophy into the Asian setting will demand the best thinking we can come up with. Pacifica Journal has clearly taken this challenge seriously." (Rudolf Steiner Library Newsletter, Volume 5, 1997)

Throughout the late 1990s the APIG continued to meet with changing members and representatives, also from the Goetheanum, joining the annual Asia-Pacific Conferences that took place in India (1997, 2004, 2011), Thailand (1998, 2007), Taiwan (1999), Japan (2000 and 2015), Nepal (2001), Korea (2015) and the Philippines (2009). At the same time, Nana Goebel of the Friends of Rudolf Steiner Education, based in Germany, began to hold Waldorf roundtable meetings in connection with these conferences. These meetings eventually led to the forming of the Asian Waldorf Teachers Conferences (AWTC), which are now held every two years (Thailand—2007, Philippines—2009, India—2011, Korea—2013). The last one took place in Fujino, Japan (2015) and the next one will be held in China (2017).

Pacifica Journal has striven to keep those interested in the renewal of education, the enlivening of agriculture, the healthy extension of modern medicine, the threefolding of society, abreast of what is happening in Asia and the Pacific.



*Peripheral awareness: editor Van James*

### An unintended positive side-effect

The Asia-Pacific Conferences, besides providing a rich palette of anthroposophical offerings, produced a very important, at first unintended, side effect. Putting together the conferences forced the disparate, often adversarial groups within a given country, to work together. This had a very real strengthening outcome for the work in the different countries. Later, host countries were chosen specifically to help the various local groups get together and share their experiences. At this time, over the past 20 years, there has been an explosion of interest in Waldorf education and so the AWTC grew in numbers, as did many smaller conferences and regional trainings. It became clear that national rather than international conferences held in local Asian languages were what was now needed. The Asia-Pacific Initiative Group disbanded itself.

Ronald E. Koetzsch, editor of the American Waldorf education publication *Renewal Magazine*, says, "The Pacifica Journal is an excellent resource, providing news about events—upcoming and past—and about developments in anthroposophical communities all around the Pacific Rim and in Asia; stimulating articles with deep esoteric content; and informative reviews of recent books related to anthroposophy, Waldorf education, and other sister movements.

Perhaps Pacifica Journal will go the way of APIG and the Asia-Pacific Conferences as more and more local grassroots initiatives take over the task of communicating the inspiring work that is being done in Asia. But for now, Pacifica Journal celebrates this milestone in its life as a vehicle of communication for the spirit of the time! | *Van James, Hawai'i (US)*

■ SCHOOL OF SPIRITUAL SCIENCE

Section for the Performing Arts I

## Speech and drama training council

On 3 July eleven training courses for artistic speech and drama joined forces and will now, as a training council, take responsibility for ensuring shared training standards and cooperation within the Section for the Performing Arts.



*Decision to work together: the new speech and drama training council*

This new alliance of speech and drama training courses has taken its lead from the eurythmy trainings. Margrethe Solstad, the former leader of the Section for the Performing Arts, was in favour of collegial independence and wanted individual training centres to take responsibility. Eurythmy trainings wishing to operate under the umbrella of the Section, work together on developing shared training standards and decide about the recognition of training courses on behalf of the Section for the Performing Arts.

### Under the auspices of the Section

On 3 July the speech and drama training courses followed the example of the eurythmists. All existing trainings were invited to work together within the Section. The conditions they need to meet include developing joint standardized examination regulations and making the tools available that are necessary to implement and adhere to these regulations, striving for mutual awareness, visiting each other and working together regularly, in particular on themes relating to the epic, poetic and dramatic arts.

The following training courses decided to work together and form a training council for speech and drama:

- Logoi. Freie Akademie für Sprachgestaltung, Schauspiel und soziale Kunst, Mannheim (DE),
- PerformInternational, Peredur Centre for the Arts, East Grinstead/London

- (GB),
- Hamila. School of Speech and Drama, Harduf (IL) (full-time training),
- Spirit of the Word. Independent School for Creative Speech and the Art of Drama, Kapiti Coast (NZ),
- Hogeschool Leiden, Opleiding Kunstzinnige Therapie – Spraak & Drama, Leiden (NL),
- Marie-Steiner-Schule für Sprachgestaltung, St Petersburg (RU),
- AmWort, Dornach (CH),
- Slovowort. Schule für das künstlerische Wort, Dornach (CH) (Course in Russian),
- Snellman-Korkeakoulu: Puhe – ja draamataiteen opinnot, Helsinki (FI) (full-time training)
- Slovo Řeč Divadlo, Prague (CZ),
- Libera iniziativa per lo studio della Sprachgestaltung, Bologna (IT)

### Part of a greater whole

The idea behind this alliance is that the students show each other what they have been working on. This happened for the first time on 1 and 2 July, in the wake of the international eurythmy qualification meeting of 27 to 30 June. “It means that individual students realize that they are part of a greater whole,” Stefan Hasler says.

Silke Kollwijn and Agnes Zehnter, both speech artists, are working with Stefan Hasler on behalf of the training council. | *Sebastian Jüngel*

Section for the Performing Arts II

## First World Eurythmy Day

Following an initiative by the eurythmists Aban Bana and Dilnawaz Bana from Mumbai (IN) the first World Eurythmy Day took place on 24 September.

Aban Bana and Dilnawaz Bana felt that there should be an opportunity to celebrate the possibilities offered by eurythmy every year on 24 September. In the appeal they sent around they wrote, “What is the most complex and challenging instrument we can tune and play? It is something we all share as human beings.” They are referring to the ether body. They chose the date because it was on 24 September 1912 that Marie Steiner first referred to this movement art, which she had developed together with Rudolf Steiner, as “eurythmy”.

Stefan Hasler, leader of the Section for the Performing Arts at the Goetheanum, is supportive of the idea of a world eurythmy day. “After a hundred years, eurythmy has become a reality. Not least because it is being practised 24 hours a day thanks to the global network of Waldorf schools and artistic ensembles.

All eurythmists were called upon to make eurythmy visible somehow in their area on 24 September, either in the form of a performance or by inviting people to take part in a eurythmy session.

Section for the Performing Arts III

## Training initiatives

There are at present 22 recognized eurythmy training courses and 19 training initiatives worldwide – from South America to Europe and Egypt to Asia.

One of the agenda items at the eurythmy training conference on 1 July at the Goetheanum was the high proportion of part time training courses and the related question of “quality assurance”. Stefan Hasler, the leader of the Section for the Performing Arts, thinks that the reason there are so many training initiatives is that eurythmy really has become effective since its foundation and has spread around the globe, not least due to the existence of so many Waldorf schools. | *Sebastian Jüngel*

Eurythmy training courses: [www.srmk.goetheanum.org/ausbildungen/eurythmie](http://www.srmk.goetheanum.org/ausbildungen/eurythmie)

## ■ ANTHROPOSOLOGY WORLDWIDE

Georgia: further training in artistic speech

## A cultural encounter

From 13 to 17 July 2016 the Dornach speech school AmWort ran a further training course at the Tbilisi Waldorf School that also included an art and culture trip through Georgia.

A year ago, during an intensive speech week at AmWort, Valerian Goshia Gorgoshidze, the Georgian theatre director, speech artist and member of the Tbilisi Waldorf school council, had the idea to organize a similar event in Georgia. Once he had managed to win the directors of AmWort over to his idea, the further training course in Tbilisi could go ahead.

Dietrich von Bonin spoke about speech therapy and explained the speech exercises that can be used in the area of tension between the neurosensory system and the system of metabolism and limbs. He also moderated the case reports that were presented by the students. There was also a parallel course for Georgian teachers – led by Agnes Zehnter and Monika Gasser and interpreted by AmWort student Tornike Bluashvili – which focused on pedagogical speech, and a biographical counselling course led by Philip Jacobsen. As part of the cultural programme presented to the thirteen participants and lecturers who had come from further afield, Sophocles' tragedy *Antigone* was performed by the Georgian Waldorf teachers.

### Sharing the same past

During the seminar days there was also time for sightseeing and for visiting museums in Tbilisi as well as the ancient capital of Mtskheta. The course was followed by a week-long trip to Mount Kazbek in the Greater Caucasus, the Vardsia cave monastery in the south of the country and, finally, to Kutaisi in Western Georgia. In the eighth century BC Kutaisi was the capital of the ancient kingdom of Colchis, home to Medea and the Golden Fleece. In the twelfth century the Gelati Academy was founded nearby, which was to remain the cultural centre of Georgia for a long time. We visited old churches and sights, learned about Georgia's culture and history and enjoyed the Georgian hospitality. Although the Georgian language and alphabet are foreign to us Central Europeans, this cultural excursion showed impressively that we share the same Greco-Christian past. | *Heidi Tschümperlin, Pleigne (CH) Germany:*

Mystery Drama performance in Witten

## The Portal of Initiation

Wolfgang Dornwald stages an unusual performance by rearranging and cutting the text of Rudolf Steiner's first Mystery Drama "The Portal of Initiation".

A young painter enters the chasms of his soul. His conscience tears apart the armour of coldness and heartlessness, and he has to face the unbearably dark crevices of his soul. His small everyday self cannot cope with this. But he receives help from people who share his destiny and from spiritual beings, so that he can continue on his way into the spiritual world, accompanied by a mighty, supportive stream of images. Every modern human being today is – more or less consciously – on this journey.

### Access for the less well-read

As a director I wanted to bring out the existential thread of this drama more strongly. I cut the text, added to it and took the liberty of allowing Sophia and Estella, the two women who disagree with each other in the Pre- and Interlude, to get on and guide the audience through the drama. I find it important that people who are not so well-read can also find access to this play. I found the players by advertising my plans publically and they prove in every rehearsal that everyone can be an artist. There will be modern music by Pervez Mirza for three instrumentalists and singers. | *Wolfgang Dornwald, Witten (DE)*

The Portal of Initiation by Rudolf Steiner will be performed at the Rudolf Steiner School in Witten (DE), Billerbeckstrasse 2, on 22, 23, 29 and 30 October, 5 – 9 p.m.

Contact: wolfgang-w@versanet.de

## ■ CORRECTION

## Country code missing

At the end of Rainer Schnurre's article "A manifesto for social art – intended as a culture shock" in *Anthroposophy Worldwide* 9/2016 the country code was missing from the author's email address. The correct email address is: rainer.schnurre@gmx.de

## ■ SCHOOL OF SPIRITUAL SCIENCE

Excerpt from Michaela Glöckler's address

## The good of humanity in mind

Rudolf Steiner's work is not only made up of books. The Goetheanum is also one of his achievements. This building – this work of art – is a visible symbol of people building something together; it is a social building. The Anthroposophical Society is a service provider for the world; it is a society of people who are willing, of their own free initiative, to take entrepreneurial action and responsibility in the world.

Writing beautiful books is no longer enough. Today we need to make an effort – even if this needs much patience and even if many attempts fail. We need to feel responsible for the culture of our time. Because what we achieve on a small scale will radiate out to the larger context. This radiating out will only happen, however, when we act out of love and freedom and not in pursuit of recognition and praise.

Goethe said something like, 'If we cannot look back and ahead over a thousand years, we cannot live in the moment'. As a community we have the possibility to live up to such an ideal. In his course for physicians Rudolf Steiner said that with each individual patient we cure, we need to have the good of all of humanity in mind.

### Not incarnated to relax

I am grateful that my destiny and therefore you [the celebrating community as well as the active co-workers of the Medical Section all over the world] have allowed me to live the way I did as the leader of the Medical Section at the Goetheanum. My work has always been therapy for me. For I was born in 1946, just after the Second World War; I witnessed the development of nuclear energy, then the Vietnam War. I had clearly not incarnated in this world to have a relaxing time. I don't want to see even a single moment pass unused. And my wish for you is that you will be able to seize many moments too. | *Michaela Glöckler, Medical Section Leader emerita*



■ SCHOOL OF SPIRITUAL SCIENCE

*Medical Section: New section leaders and changes within IKAM*

## Blossoming – with many new buds ready to open

There are changes ahead within the Medical Section's steering committee, IKAM. Matthias Girke and his deputy Georg Soldner will take over as Medical Section leaders from Michaela Glöckler, and Angelika Jaschke, Rüdiger Grimm and Ad and Henriette Dekkers, who were in charge of eurythmy therapy, special needs education and social therapy, and psychotherapy respectively, will also hand over the reins to their successors.

Under Michaela Glöckler's direction the Medical Section has grown into a globally active medical-therapeutic network. Over the last 28 years, twenty-two professional medical groups have joined the Section. IKAM, the International Coordination for Anthroposophic Medicine, is the steering group that coordinates all specialist fields and professional groups within the Section. In addition to the handover in the section leadership, which coincides with the celebrations of Michaela Glöckler's 70th birthday, three specialist fields within the Section will receive new coordinators.

### Inspire, integrate, represent

When Michaela Glöckler thanked the outgoing coordinators on 18 September, it was apparent that creating this network had not merely been an act of professional duty but that their collaboration had grown out of real human relationships – following an impulse that came from Mi-

chaela Glöckler on the one hand and from the representatives of the various fields on the other. This group of people was able and willing to work closely together and they learned to appreciate each other in the process.

Some of the notes that were struck during the farewell speeches reflected how closely Michaela Glöckler and the coordinators worked together. Of Angelika Jaschke, who retired as coordinator for eurythmy therapy in May during the World Eurythmy Therapy Conference (Anthroposophy Worldwide 7-8/2016), Michaela said, for instance, "I asked her at the time if she would take on coordinating eurythmy therapy and she just said 'Yes.'" Angelika Jaschke ("I didn't just say 'Yes'") remembered the three tasks Michaela Glöckler suggested to her right at the beginning: inspire, integrate and represent. Angelika Jaschke says of her experience as a representative, "The fact that there is a person who represents (in my case)

eurythmy therapy means that eurythmy therapy is really present. It has entered the sphere of people's awareness."

In Rüdiger Grimm, who will remain secretary of the Curative Education and Social Therapy Council until the end of the year, Michaela Glöckler appreciates above all his exemplary thoroughness and devotion to the cause.

When she invited Ad and Henriette Dekkers to become coordinators for psychotherapy, Michaela demonstrated her interest in professional fields that were as yet undiscovered by anthroposophic medicine at the time.

### Open doors

Some of the speakers also looked towards the future. Ralph Heinisch, the CEO of the Weleda Group, described Ita Wegman as the "first pioneer" and Michaela Glöckler as "the last pioneer". He expressed his view that new qualities were now required "if we want to arrive in the future". Andreas Jaeschke, the new manager of the Klinik Arlesheim, asked, "Which doors are open now? They may well be closed in a few years?"

The Young Medics presented a truly symbolic gift. Handing Michaela Glöckler a small Jasmin shrub, they said, "This plant has many blossoms but also plenty of new buds that are ready to open – it reflects your situation perfectly." | *Sebastian Jüngerl*



*Michaela Glöckler combines the earnestness of her work with the lighter aspects of life*

■ ANTHROPOSOPHICAL SOCIETY

Belgium: new general secretary Bart Vanmechelen

## The living stream of anthroposophy

In March Bart Vanmechelen took over the office of general secretary of the Anthroposophical Society in Belgium from Kristina Lucia Parmentier. For him, the central task of the Anthroposophical Society is to create a “riverbed” in which anthroposophy can flow.

**Sebastian Jüngel:** You have taken on the office of general secretary of the Anthroposophical Society in Belgium this year. From next year onwards you will also be co-secretary of the Curative Education and Social Therapy Council. On top of that you work at “De Speelhoeve”, a centre for children with multiple disabilities. How do you manage all that?

**Bart Vanmechelen:** (laughs) As the father of four children and husband of a very busy artist and Waldorf teacher I have had plenty of practice. I can do all these tasks lovingly and devotedly thanks to the support I receive from my many industrious colleagues. I am also greatly inspired by the way our children with disabilities are struggling every day for their humanity and this encourages me to do my best.

**Jüngel:** Are there more differences or more similarities between your various activities?

**Vanmechelen:** What is very important for me in all these activities is the love that goes into furthering the development of human beings and of society. I also love the wealth and richness of encounters and the work I share with very diverse people.

Connected with many people

**Jüngel:** From the outside it seemed quite unexpected when you took over as general secretary from Kristina Lucia Parmentier. What were the reasons for this change?

**Vanmechelen:** It was less unexpected for us, because the question had been put to me when I started my involvement with the Council. At the time I could not accept because of my work duties. An important motive for me is that the Anthroposophical Society, the School of Spiritual Science and the fields of practical application are closely interwoven in my biography and that I am therefore connected with many people.

**Jüngel:** Which spiritual impulses enhance the anthroposophical work in Belgium and which hinder it?

**Vanmechelen:** Our region has been ruled by many countries in the course of history. Chauvinism is therefore alien to us. We are used to considering a variety of perspectives and as a result we have immense cultural riches and many inspiring artists. This “rich” sentient culture is in my view a good basis for the development of the consciousness soul. The art of living also involves getting to know oneself and changing when one faces darker aspects such as fear, cynicism and hatred – rather than projecting one’s own feelings onto the world.

### A good reputation

**Jüngel:** What does the Anthroposophical Society in Belgium mean for your country?

**Vanmechelen:** With around 500 members, the Anthroposophical Society is relatively small (compared to the 30,000 Freemasons in Belgium), but a relatively large percentage of these members are quite active. The Waldorf schools and centres for special needs education and social therapy are state-recognized and have a good reputation.

**Jüngel:** What is enriching for the Anthroposophical Society in Belgium?

**Vanmechelen:** Such a densely populated country with three official languages, a very complicated state structure and people from many cultural backgrounds is a great place for practising one’s social skills.

**Jüngel:** What qualities of the General Anthroposophical Society are helpful for the Anthroposophical Society in Belgium?

**Vanmechelen:** The General Anthroposophical Society widens the horizon of the society here and mirrors our particular qualities. Our “Belgian” qualities seem to thrive best anyway in the international context.

**Jüngel:** What are the tasks of the Anthroposophical Society? Do you think that its long-term purpose is self-dissolution?

**Vanmechelen:** The way I see it is that the



Daily meditation: Bart Vanmechelen

Anthroposophical Society has the task to create a riverbed so that anthroposophy can flow into all fields of life and fertilize them. This happens through human deeds, through receiving gratefully and passing on selflessly. Humanity is yearning more and more for this living stream and there are people today who are serving this impulse but who are not members of the Anthroposophical Society. It is not about us, it is about this living stream of anthroposophy and about making sure that anthroposophy is accessible and available.

### Daily meditation

**Jüngel:** You speak several languages; you studied psychology in Belgium, organisational development in Britain. What makes you cosmopolitan?

**Vanmechelen:** All the people I have the fortune to live and work with, and daily meditation.

**Jüngel:** So far you have answered the questions. What question do you live with (which others might find surprising)?

**Vanmechelen:** People who don’t know me so well yet will probably not expect the question: where can I find the best ice cream? ■

Information: [www.antroposofie.be](http://www.antroposofie.be)

Reflections on Michaelmas

## The true spirit of Michaelmas

Elizabeth Carmack has developed some thoughts for the anthroposophical communities in Vancouver, on how to think of language as the defining feature of our humanity and of light as the bearer of the spirit of Michael.

In *The Four Seasons and The Archangels* (GA 229) Rudolf Steiner describes the relationship between the Archangel Raphael and Archangel Michael. At this time of the year you have the Archangel Raphael alive in the human breath providing healing and the Archangel Michael in the heavens providing light. The work of both archangels is ideally captured and portrayed in the song “Echoes of Peace” by the Squamish first elder Wendy Charbonneau. How better connect with the supersensory world than through the spirits of those who have died.

### Language defines us as human beings

Law enforcement in Canada having imposed legal restrictions forbidding a whole generation from speaking their own language, Wendy Charbonneau can hear her ancestors, but cannot understand their language. She often turns to her relatives who then help in deciphering the language. What touched me was her painstaking effort of conscience not only to decipher and understand, but to take action and quite unconsciously preserve her language that was near to extinction.

To native English speakers linguicide may be an odd term, but it recognizes the growing trend of how languages are dying quickly at a rate of 26 languages a year (The Guardian

Weekly, 19-25 August 2016), in part on account of the threat English causes in terms of “linguistic imperialism”. We are all more or less guilty of “linguistic imperialism”, the attitude that legitimizes English as the most acceptable language of communication for all forms of multicultural contact. Do we not consider when faced with the extinction of a language that it can serve the spirit?

Canadian author Margaret Atwood not only espouses the importance of language to define us as human beings, but endorses storytelling and the narrative art as imperative for human survival. In Classical Ancient Greek the *logos* was understood as a universal principle that created and defined our humanity. As a result at the time of Christ when the Greeks sought a word that best defined the quality of the spirit of Christ “*logos*” was chosen. On the one hand you have the universal principle of human language engendering thought and on the other hand the universal principle of the spirit known as the Word.

The source of inspiration behind the Cambridge Music Conference is my sister Catherine Carmack (1957-2003). The individual strength of her spirit, her human courage, to embody the universal terms of the music in one final act, spiritualised her will so she could move consciously through the moment of death forging a unique rite of passage. These are terms we must all seek to find the true spirit of Michaelmas. Not just reaching for the light, we need to create light consciously so we can speak to others of the “Voice of the Spirit”.

### Creating a living picture of light

Please take about two to three minutes for each of the following exercises.

1. Describe any form of light

defining it in words that best communicate your sense of what light is and what light can generate.

2. Now please focus in your mind’s eye and build up an imagination and picture of light. Please remember some of the words you have used to characterise a particular quality of light. Your active imagination creating a living picture of light as only you can experience it.

### Sending light to an individual in peril

3. Now think of individuals who are helpless! For example, children captured to work as soldiers fighting for a rebel cause, made to respond as automatically as the weapons they brandish; children sold into bonded labour by parents to cover an unpayable debt... children who will work a lifetime in slavery with no thought of freedom; children forced to marry against their will and then coerced into prostitution. You don’t need to use any of these examples, but think of a human being unable to escape such injustice. Now take your imagination of light and actively give it in anyway you can imagine that will help your victim.

4. Describe your experience. Has giving your light to an individual in peril transformed you? Has the quality of your light changed as you moved from an ideal or imagination to exercising your light as a form of practical concern? Has your understanding of community changed? How do you feel now in the face of such abuse and injustice?

In an attempt to build our new light-filled Michaelmas community we now turn our attention to individuals who have died in harsh and abusive ways without actively receiving light or love from others. Is not love invisible light? | *Elizabeth Carmack, North Vancouver (CA)*

6 February 1896 – 28 September 1956

## Theodor Ganz

Theodor Ganz, the artist and painter who died on Michaelmas sixty years ago at the age of sixty, was very active in the last eleven years of his life. As a painter he produced many paintings and drawings. In addition, he offered daily guided tours for visitors at the Goetheanum, working also as a security guard in the Goetheanum foyer.

Theodor Ganz spent his youth in Schaffhausen (CH). After finishing his “Matura” (A-Level examinations) he trained as a designer for embroideries in St. Gallen. At Whitsun 1920 he came to Dornach where Rudolf Steiner was active at the time. “It felt like home from the first moment,” he wrote in his diary. The global and political disasters of the 1930s, combined with changes in his family, affected him deeply.

At that time painters tended to have their own individual style. Albert Steffen, who was a friend of Theodor Ganz’, tried to inspire these artists out of his own spiritual visions. In 1953, Theodor Ganz, Emil Schweigler and Lili Wadler-Bosshard were commissioned by the Executive Council at the Goetheanum to start a painting school at the Goetheanum.

While the artistic medium, plant or oil colours, was the starting point for Theodor Ganz’ creative activity, the moral effect of the colour and picture compositions was for him an object of ongoing research. He had periods when he painted animals, all kinds of trees or landscapes with the sun setting or rising, alternating with periods devoted to religious themes. | *Mathias Ganz, Dornach (CH)*

An exhibition of paintings by Theodor Ganz can be seen at the Goetheanum Speisehaus until 30 October.



18 December 1928 – 5 June 2016

## Erika von Baravalle

When she was born on 18 December 1928, the journey that would lead Erika Baravalle-Weiss (who wrote under the nom-de-plume “Erika von Baravalle”) from Heidelberg (DE) to Dornach was not yet foreseeable, even if this path, in retrospect, seemed to her to be so obviously a work of art made in the “workshop of the angels”. With her sister, who was three years younger, Erika Baravalle grew up in Heidelberg; their parents were devoted to the arts and the life reform movement. Erika’s mother introduced her to music and inspired her interest in anthroposophy. From her mother she also inherited a passion for truth and justice that would characterize her all through her life. Her father was a landscape architect who later became a businessman dealing in health foods. For her confirmation he gave Erika a Beethoven bust that she cherished greatly. During an air raid she carried this bust and her flute down five sets of stairs. With her sister she shared a love of singing.

### Music, speech, archaeology

At the age of twelve Erika made the decision that she would study school music. This she did, adding German studies as a second subject. After passing her examinations she immediately took up studies in classic archaeology and education. She was 21 when she visited the Goetheanum in Dornach for the first time in order to see the mystery dramas.

The period between her 28th and 35th birthdays was certainly a time of most intensive experiences. Erika helped with the excavation work at Paestum (IT). She realized that she wanted to be a special needs teacher and therefore made contact with Werner Pache. His death led her to study at the Waldorf teacher seminar. On 29 September 1964 she married



Albert Baravalle and they moved into his small chalet in Dornach, which overlooked the Goetheanum. Being able to live so close to the Goetheanum – “a new Delphi for Michael and the etheric Christ” – was for her the “greatest blessing” destiny had bestowed on her.

Erika Baravalle took on a post as grammar school teacher in Basel, which meant a lot of hard work but also financial security. Next to this work, she gave, with her husband, courses on Rudolf Steiner’s architectural impulse, took part in conferences on architecture and organized exhibitions and slide shows.

Having made a start in Paestum, she could now continue to refine her understanding of architecture and support the design and research work of her husband, Albert Baravalle.

When Albert suffered a stroke, she nursed him whilst continuing with her work, until his death in 1983.

### New discoveries

After her husband’s death Erika Baravalle was able to embark on new discoveries, for instance by attending concerts of the conductors Kurt Sanderling and Daniel Barenboim. She heard Bruckner’s seventh symphony 26 times in various places. She also continued to study and deepen her understanding of Rudolf Steiner’s building impulse.

She opened her house with the Baravalle Archives to visitors from all over the world. Her descriptions

**We have been informed that the following 47 members have crossed the threshold of death in their remembrance we are providing this information for their friends | The Membership Office at the Goetheanum**

Lieselotte Gerhardt	Hamburg (DE)	7 February 2016
Felix Ibrú	London (GB)	12 March 2016
Berit Kristensen	Tønsberg (NO)	im April 2016
Annemarie Ludwig	Schauenburg (DE)	2 Mai 2016
Johannes Hollander	Steenwijk (NL)	31 Mai 2016
Léon de Cotret	Cookshire-Eaton (CA)	3 June 2016
Alfred van Rheeden	Renkum (NL)	12 June 2016
Irene Schlüter	Hildesheim (DE)	19 June 2016
Margaretha Vunderink	Warnsveld (NL)	19 June 2016
Hans Kahl	Bad Emstal (DE)	22 June 2016
Sheri Reiner	Makawao/HI (US)	12 July 2016
Wilhelmina Redeman	Den Haag (NL)	13 July 2016
Romeo Assirati	Kiel (DE)	15 July 2016
Leni Bruning	Zeist (NL)	18 July 2016
Anne Buchheit	Hamburg (DE)	19 July 2016
Wilhelmina van der Ploeg	Heemskerk (NL)	20 July 2016
Mary Gale	Hopewell/NJ (US)	23 July 2016
Ursula Korff	Horstedt (DE)	23 July 2016
Liane Rennert	Berlin (DE)	24 July 2016
Daniel Birns	Santa Cruz/CA (US)	28 July 2016
Yaqoob Ghaznavi	Thornhill (CA)	2 August 2016
Rita Loock	Bad Harzburg (DE)	6 August 2016
Hilja Michael	Helsinki (FI)	6 August 2016
Tessa Therkleon	Lower Hutt (NZ)	8 August 2016
Ulrich Wunderlin	Zürich (CH)	11 August 2016
Heribert Unger	Karlsruhe (DE)	12 August 2016
Josef Fratt	Kriens (CH)	14 August 2016
Irmgard Meinert	Hamburg (DE)	17 August 2016
Ettie Schack Andersen	Århus (DK)	17 August 2016
Mechthild Schelcher	Stuttgart (DE)	17 August 2016
Hella-Maria Ermel	Dornach (CH)	18 August 2016
George Lugosi	Kew (AU)	18 August 2016
Hiroko Takahashi	Hase (JP)	18 August 2016
Aleksei Zhukov	Moskau (RU)	18 August 2016
Bertamarie Harms	Hamburg (DE)	21 August 2016
Mark Bradshaw	London (GB)	23 August 2016
Gisela Grauberger	Göppingen (DE)	24 August 2016
Elfriede Diederich	Stuttgart (DE)	25 August 2016
Giulia Ligios	Terni (IT)	25 August 2016
Gustav Schram	Wangen (DE)	26 August 2016
Harro Simmenroth	Kassel (DE)	27 August 2016
Cordelia Böttcher	Nürnberg (DE)	30 August 2016
Elisabeth Schellhammer	Florida (AR)	31 August 2016
Jutta Weber	Niefern-Öschelbronn (DE)	31 August 2016
Ilse Schuckmann	Hannover (DE)	1 September 2016
Arthur Sarabér	Frankfurt am Main (DE)	3 September 2016
Renate von Blücher	Stuttgart (DE)	10 September 2016

From 17 August to 12 September 2016 the Society welcomed 38 new members 40 are no longer registered as members (resignations, lost, and corrections by country Societies)

in lectures and writings of the relations she had discovered in anthroposophical architecture were infused with her radiant enthusiasm. Despite her fragile health she was able, in 2013, to finish a book about the laying of the foundation stone in 1913; another great opus

which she carried in her heart for many decades and which focused on the Second Goetheanum remained in the planning phase. | *Dorothee Jacobi, Basel (CH), Sebastian Jüngel and Henrik Hilbig, Dornach (CH)*

## ■ ANTHROPOSOPHY WORLDWIDE

Great Britain: Iona Summer Camp 2016

## Perceiving nature as ensouled

The Iona Summer School, which took place on the Isle of Mull in Scotland from 9 to 15 July, attracted 47 people from Europe and Korea. By looking at nature in different ways and using practical exercises they connected with the forces of nature and learned how one can begin to develop supersensible perception through one's own activity.



Practising perceptiveness on Big Hill, Iona

In the sixth century a boat carrying 13 occupants reached the southern coast of Iona, an island on the west coast of Scotland. Columba decided to stay. He founded a spiritual community. Apart from prayer and the hard work, which was necessary for daily survival, the monks devoted their time to the copying of precious manuscripts. This – or something like this – is what their life was like. Numerous stories have been woven around this saint. The Celtic-Christian impulse that has been carried into the world from this place is imbued with a strong heart-culture and a loving, ensouled relationship with nature and the cosmos.

### Close to nature

In July 2016 forty-seven people from Romania, Switzerland, Germany, England, Scotland and Korea made their way to the Iona Summer Camp, which had its base camp on the Isle of Mull. This was no conference in the ordinary sense, but a meeting close to nature, made possible by a small, dedicated group of people who share a love for and interest in Iona. The encounter of generations, languages and

nationalities was part of the programme.

Renatus Derbidge, who is a research assistant in the Natural Science Section at the Goetheanum, was the main initiator of this event and sees the camp as part of a tradition to which the anthroposophical summer schools initiated by Daniel Dunlop (between 1923 and 1934) also belonged. Learning to understand that nature is ensouled and that we are surrounded by more subtle beings is for Derbidge one of the most urgent tasks of our time.

### Like a mirror

The young enthusiastic and gifted team of organizers made sure that a rich and varied programme, which included eurhythm, speech and singing, filled our days from early till late. On three of the days we walked on Mull or Iona in small groups. Johannes Sloendregt used land art to help us see how nature around us is ensouled. With Katherine Buchanan we learned about Goethean nature observation. By practising systematically how to achieve supersensible perception Dirk Kruse's group became aware of the special

magic of Iona. Roland Playle created the space needed to reflect on our own experiences in and with the landscape and relate them to the questions that arise in our social environment. The artistic exercises, the training of our own perceptive faculties, the daily searching and open sharing in conversation groups as well as the fostering of a mutual heart culture all served to deepen our relationship with nature.

Iona is known as a place where the veil between the natural and the more subtle layers of the world is particularly permeable. It is therefore no wonder that the gentle sharing of experiences and perceptions we had in this anthroposophically trained group proved particularly fruitful. Several group members emphasized on looking back that the experiences they had there were among the strongest they ever had. One person said that every place was like a mirror that enabled one to see oneself differently and recognize and embrace previously unknown inner aspects of oneself. A challenging as well as enriching experience.

The joint reading of Walter Weber's moving story "The Druid of Iona. A Hibernian Initiation" ran like a red thread through these days and inspired us to try and relate our own inner experiences to the inner schooling, wisdom and working of the druids.

### Devotion leads to vision

Having shared this week with others, I would summarize the experience for myself by saying that the opening of the heart, or the enhanced devotion and love for nature, leads to vision. It allows us to increasingly grasp the spiritual in the moment. Just as we are aware of being surrounded by air and water and know how important they are, we gain a growing inner awareness of the elementary and spiritual forces or beings that live and weave around us constantly. A searching movement, a tentative sharing and a new self-experience become possible.

The successful synthesis of art forms made it possible for us to discover that Goetheanism has the potential to penetrate to the very essence of things. Plans are afoot for another camp. | *Griet Hellinckx, Witten (DE)*

Info: [sehenundschauen.ch](http://sehenundschauen.ch);  
[www.summerschool-iona.org](http://www.summerschool-iona.org)