



■ GOETHEANUM

Goetheanum Leadership

Listening into the future

Since the beginning of the year the Goetheanum Leadership has been working on three future goals, focusing on a harmonious relationship between the Anthroposophical Society, the School of Spiritual Science and the fields of applied anthroposophy (fields of life), on forms of working together and on the financial situation.

When on 1 October 2016, once the sound of the fanfares had faded away at the Goetheanum World Conference, around 800 people went out into the world again and to their places of work, a strong sense of fellowship remained and the will to shape the future together. My impression was that the Foundation Stone Meditation had prepared the soil on which more activity can now unfold. Intensive consultations have taken place in the meantime within the Goetheanum Leadership, in the countries and in the various Sections and careful attempts are being made to formulate the first emerging perspectives and ways forward.

Ever new impulses

In the coming months we will have to develop future images of the Anthroposophical Society, the School of Spiritual Science and of the Goetheanum in Dornach (CH). Looking at the original intentions of the Christmas Conference of 1923/1924 we realize that the seed Rudolf Steiner planted there and then has immense future potential and can inspire ever new impulses. Many of the visions developed at the time have remained fragmentary to this day or could only be acted on decades later. It was, for example, not possible until the 1990s to establish the Sections of the School of Spiritual Science in the way they were presented during the Christmas Conference.

The questions and challenges we are facing today in trying to do our tasks at the Goetheanum have been summarized by Georg Soldner who is presenting them as first developmental perspectives on pages 2f.



A sense of fellowship and the will to shape the future remain once the sound of the fanfares has faded away - Photo: Sebastian Jüngel

We have identified three directions in we can go in developing new images. We will discuss them in the near future with the general secretaries and the country representatives as well as within the Sections. Our main concern will be the tasks of the Anthroposophical Society, the School of Spiritual Science – which not only encompasses the course of nineteen Class Lessons but also inspires the Sections and the fields of applied anthroposophy, making it possible for the principle of initiation to become effective in civilization – and the Goetheanum and its tasks in the widest possible sense. | *Christiane Haid, Goetheanum Leadership*

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■ EDITORIAL

Dear Readers,

Questioning what has been established – not in order to reject it but in order to make sure that future potential is not overlooked – is what journalism is about. Understanding the established as a basis of present and future development is spiritual insight. All initiatives question, and therefore build on, what has been established.

Both attitudes are brought together in the Communication Conference «öffentlich wirken» (active in public), which will be held in Bochum (DE) on 3 and 4 November 2017 (www.oeffentlich-wirken.de). The conference will be in German only, without any other languages. Is the announcement of such a conference interesting for speakers of other languages too? Is this kind of information too exclusive? Or does knowing about it make it possible to inwardly participate? I would like to hear from you! | *Sebastian Jüngel, aww@dasgoetheanum.ch*

■ CORRECTION

GA 178, not GA 173b

In the contribution on the annual theme in *Anthroposophy Worldwide* 1-2/2017 and 3extra/2017 the right lecture was quoted in footnote 1, but the wrong GA volume: it should have been GA 178, not GA 173 b.

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■ GOETHEANUM

Goetheanum Leadership

How do we develop the Goetheanum?

The Goetheanum World Conferences has made apparent how the Goetheanum Leadership envisages cooperation in the future. At the same time, the Goetheanum faces the urgent task of having to find financial security. Georg Soldner describes what the three groups working on the development of the Goetheanum have so far been considering.

Initiated by the Goetheanum World Conference at Michaelmas 2016

The joint reflection on the Foundation Stone, the world-spanning human encounters of young and old on the newly reopened Goetheanum Terrace, the open exchange, the earnest questions about the future of anthroposophy and the Anthroposophical Society – all this meant that strong impulses were radiating out from the Goetheanum World Conferences six months ago.* It became clearly apparent among the 800 attendees of this conference that many active members of the Anthroposophical Society, of anthroposophically inspired communities, institutions, enterprises and cultural organizations are living and developing anthroposophy worldwide. And there is public recognition: of Ute Craemer's devoted work in the Favela Monte Azul, for instance, or of the development of Sekem in Egypt. The seed that was planted at the Goetheanum by Rudolf Steiner has grown and is now bearing fruit in many areas of life all over the world – in practical activities, in the unfolding of new social forms and in the further development of anthroposophy in teaching and research.

The longing of young people for mutual respect and spiritual practice is growing, but the social and spiritual attraction of the Anthroposophical Society has so far not always been unable to keep up with this development.

At the same time we see an immense crisis in our civilization, culture and economy that threatens the future of the earth and of humanity. And yet, in their hearts many people today are seeking to connect with the earth in a new way, and they feel responsible for a sustainable social and ecological future. That a company like Weleda won an award in 2016 as «the most sustainable brand in Germany», or that biodynamic farming is increasingly in demand all over the world – these examples show that valuable and practi-

cable contributions for a renewal of our culture have arisen from anthroposophy.

How will the Goetheanum have to develop in future – as the centre of the Anthroposophical Society, as a cultural institution, as the seat of the School of Spiritual Science with its Sections – in order to unite, and give new impulses to, the various fields of applied anthroposophy, such as farming, education, medicine etc.?

The Goetheanum World Conference was instrumental in inspiring people to resolutely take on this future task. But the financial situation at the Goetheanum also reflects a need for change and development. The direction this could take is a question on which the Goetheanum Leadership – the joint leadership body consisting of the Executive Council of the General Anthroposophical Society and the Section leaders – has been working in recent months. The general secretaries of the individual country societies were informally and through their representatives included in these consultations. In March the first conversations were held with the staff members at the Goetheanum. In the first week of April 2017 consultations will first take place between the general secretaries, the country representatives and the Goetheanum Leadership, followed by the Annual Conference and the Annual General Meeting of the Anthroposophical Society.

Working together on shaping the future of the Goetheanum

A fresh spring breeze is how one could describe the working climate within the Goetheanum Leadership. There may be big challenges ahead, with changeable weathers, seeds to sow and fields to till, but a mood of hope and willingness to work prevails: the Goetheanum wants to contribute to the development of anthroposophy in research and practice and demonstrate how relevant anthroposophy is to the world. The relationship between the areas of applied anthroposophy (the «fields of life») and the



Goetheanum World Conference: strengthening the relationship between the fields of applied anthroposophy and the Goetheanum · Photo: Sebastian Jüngel

Goetheanum needs to be newly defined: we each stand – to varying degrees – in the reality of practical life, facing the challenges of a farm or enterprise (the Goetheanum has this aspect too!), of a school or hospital, and on the other hand also the reality of spiritual work and research. It is not as if the research was done at the Goetheanum and the practical work «on the periphery». The meditative and scientific path of knowledge can fertilize the practical life everywhere, and these practical experiences, on the other hand, can enrich and deepen the inner development and content of spiritual insight. The relationship of the Goetheanum, as a School of Spiritual Science with specialist Sections, and the fields of life within the anthroposophical movement is today a relationship at eye level. The fields of life are section fields, and the aspect of research permeates applied anthroposophy and vice versa. The relevance of anthroposophy is ultimately expressed in its practical efficacy and innovative power, and the Goetheanum, in close collaboration with its Sections, wants to contribute to this. The individual sections will, in future, work together more closely and at all levels on central and cross-sectional topics.

Strengthening cooperation between the Society, the School of Spiritual Science and the institutions of the various Sections

The Goetheanum is carried by the global community of co-workers, researchers, us-

ers and friends who are working together within the Anthroposophical Society. It is essential that this cooperation is based on human and spiritual warmth and on the awareness that we all share the responsibility for the future of the earth. To this worldwide human networking and community-building efforts of the Anthroposophical Society the Goetheanum, together with the societies in the different countries, wishes to devote more attention.

The Society and the School of Spiritual Science share the responsibility for how anthroposophy develops and how it is perceived in the world. They can strengthen this image in a positive way – for instance by organizing work conferences across the Sections on topical questions and challenges of our time. Integrated in this must be the work of the School of Spiritual Science, across the Sections, on the meditative path of the Michael School. The questions and impulses worked on within the Sections can stimulate the spiritual and social life of the Anthroposophical Society and make it ultimately possible that culturally relevant contributions to the issues of our time can arise from anthroposophy and also reach the wider public.

It is also important spiritually, socially and economically to build up and widen the working relationship between the Goetheanum as a School of Spiritual Science and the institutions, enterprises and independent professionals, such as farmers and physicians, for instance. The Goetheanum

Leadership therefore proposes the founding of an international «Goetheanum Federation» that can be joined by institutions and independent professionals who wish to become active and contribute to the work of the Goetheanum. Annual forums or think tanks can provide valuable opportunities for exchange and inspirations which can benefit the research and teaching activities of the Sections. Having direct contact with the world of practically applied and lived anthroposophy can be useful for young people. The kind of federation envisaged can support this.

Making the Goetheanum more visible in the cultural landscape

The Goetheanum attracts many culturally interested visitors, particularly during the summer months. The work of Rudolf Steiner has met with immense public interest when it was presented in exhibitions, for instance in art museums in Zürich (CH), Wolfsburg (DE), Stuttgart (DE), Rotterdam (NL) or in the Vitra Design Museum near Basel (DE). The second Goetheanum building holds an important place in the history of architecture.

We can work together to make the Goetheanum even more attractive once its renovation is complete, and to ensure that Rudolf Steiner, as its founder, as a spiritual scientist and creative artist, is experienced more fully through his work, such as his blackboard drawings or his sculpture of the Representative of Humanity. Sustainable concepts need to be developed for the artistic activities in connection with the Goetheanum and its theatre. The Goetheanum is eminently suited to contribute to today's theatre culture and to be host – to the public as well as to the many members who visit it from all over the world.

NB This article describes the present stage of a longer-term developmental process. The stage we are in at the moment is a picture in which the images are made «of wax rather than hewn in stone». It describes a direction which has not yet assumed the character of a fully-fledged project. We will continue to report about the next steps and are looking forward to any expressions of interest or feedback. | *For the Goetheanum Leadership: Georg Soldner*

* Appeal by www.goetheanum.org. To log in scroll down to bottom left. Enter user name «gwk» and password «123».

General Anthroposophical Society: Financial Report

How do we finance the Goetheanum?

The annual accounts for 2016, the deficit of almost 300,000 Swiss Francs and the now negative equity show clearly that the Goetheanum, as a School of Spiritual Science, needs to stand in the world differently if it is to make sure that Rudolf Steiner's cultural heritage, including the art collection, the buildings, the campus and the stage, can be preserved.

Spiritual enterprises or cultural institutions often suffer from lack of money, because human inspiration and initiative overtake social, economic and material considerations. This is true for the Goetheanum, too. And yet, from another point of view it is also true that the finances reflect mercifully how firmly an institution – such as the Goetheanum as an independent School of Spiritual Science – is rooted in the world.

New impulses needed

Between 2013 and 2016 the Goetheanum was renovated for 13.2 million Swiss Francs, thanks to the efforts of its staff and the bigger or smaller donations from thousands of members of the Anthroposophical Society. Work was carried out above all on the stage machinery, the orchestra pit, the roof, which had become unsafe, the building's damaged concrete exterior, the foundations and the terrace, which has now been reopened (for final costs of the overall renovation see below). This was a tremendous achievement which no one would have dared to take on in earlier years.

Now, as we are approaching the centenary of the Christmas Conference of 1923/1924, a much more challenging three-year-step (from 2017 to 2019) lies ahead for us if we want to carry the Goetheanum impulse into the future. Will it be possible to instil new impulses in the anthroposophical movement and the culture it inspires, to strengthen the artistic impulses and let them radiate out into the world, as a contribution to the resolution of the problems humanity is facing today? Will it be possible to form alliances and enter into an open dialogue with the world?

As with the renovation of the building, one can otherwise predict with some certainty what will happen if there is no such renewal: the Anthroposophical Society with its 45,000 members is no longer able to keep up Rudolf Steiner's material-cultural heritage, including his artistic estate, the Rudolf Steiner Archives and other collec-

tions. Or, if all the funds were invested in this, there would be nothing left for the stage with all its activities, including eurythmy, the Mystery Dramas and other productions – the speech sector has already been affected by this lack of funds. Or the Sections of the School of Spiritual Science would have to become completely dependent on those who commission their work. This is a dilemma that becomes more apparent every year. Nobody wants this, but how can the danger be averted?

Aiming at financial stability

The Goetheanum World Conference which was organized for this reason at Michaelmas 2016 was an important turning point. The 800 people who attended shared with each other their views to find out where the global anthroposophical movement stands now and whether it was time for a joined initiative. Georg Soldner describes the impulses arising from this within the Goetheanum Leadership on pages 2 and 3. One of the goals is to place the Goetheanum with its tasks on a safe financial foundation over the next three years. The annual financial statement for 2016 shows that changes are urgently called for.

Up until the middle of February contributions from the various countries still kept coming in, but there were also still expenses outstanding for 2016. The 2016 annual result shows the considerable deficit of 296,389 CHF, even after legacies of 991,491 CHF and the appropriation of free reserves (incl. operational cost reserves of 600,000 CHF from the previous year for the ongoing payment of salaries and maintenance reserves of 300,000 CHF for real estate) have reduced the gap between expenses and income. This deficit means that the Goetheanum has negative equity of 138,356 CHF (see Balance, note 6). This is one reality that is expressed in the figures.

Another reality is not reflected in the figures, but is probably much more real in the long term: the enthusiasm, commitment

and diligence with which the Goetheanum staff have worked throughout the year. Big international conferences organized by the Pedagogical Section, the Curative Education and Social Therapy Council, the Section for Agriculture, the Medical Section, the Early Years Educators and not least the Michaelmas World Conference with its 800 attendees filled the Main Auditorium and brought life to the Goetheanum and its buildings. While the last renovations were still being carried out on the ground floor, more than 80,000 participant days were counted for conferences with more than 150 attendees alone, including the six performance cycles of Goethe's Faust 1 and 2 and one cycle of Rudolf Steiner's Mystery Dramas. More than once the Goetheanum staff reached the absolute limit of its capacity, while the Bookshop, after its renovation, achieved a positive result and the Speisehaus Restaurant worked at full capacity.

Positive results

This led to positive results, for instance, in that the income of the Goetheanum as a School of Spiritual Science was increased by a million Swiss Francs last year, with expenses being reduced by 0.7 million CHF: an improvement of 1.7 million CHF. Contributions from the national societies and individual members rose for the first time in many years, as did the subscriptions for the weekly journal *Das Goetheanum*.

The decrease in members, which was two per cent in the previous year, has dropped to 0.9 per cent in 2016: there are fewer members in Germany and Switzerland, but the number of members from other continents has gone up. The number of people responding to the Christmas Appeal has also risen, even though one six-figure donation led to a higher overall result in the year before. A warm thank you for this willingness to support the Goetheanum financially, too.

And yet, such positive results and the great discipline when it comes to expenses must not close our eyes to the fact that a great and essential goal was not achieved in 2016, at least not financially. Although the Faust production (Table 1) managed with a budget of 3.8 (instead of 4.7) million CHF, which is rather unusual seeing that the opposite is the rule, the Main Auditorium was on average only half full for the Faust cycles. The additional income that we

hoped for, and budgeted, which could have made a difference, never materialized. The great efforts invested were therefore not rewarded in the way expected.

The funds flowing into the Faust project from the ordinary budget therefore came to two million CHF by the end of 2016. It has also been decided, because of the lack of public interest, that the elaborate production will not be continued beyond the three cycles scheduled for summer 2017. This means that the hopes for a well-established Goetheanum Festival Stage with alternating performances of Goethe's Faust and Rudolf Steiner's Mystery Dramas in the Main Auditorium have to be given up and alternatives need to be found.

Possible sources of funding

What possibilities are there to give the Goetheanum a secure financial footing?

1. If all members worldwide were able – maybe through solidarity contributions – to actually pay the necessary 125 CHF per year to the Goetheanum, instead of the 75 CHF per year on average that are coming in, the total amount would add up to the two million Swiss Francs that are missing and that would cover the stage costs and the preservation of Rudolf Steiner's architectural, artistic and literary heritage.

2. The status of the Goetheanum within the anthroposophical movement and within the organizations that work out of anthroposophy needs to change, because there are more than 10.000 institutions, medical and therapy centres and farms that apply anthroposophy in practice – but that have so far not connected with the Goetheanum in a way that would also be reflected economically.

3. The Goetheanum could widen its scope, also geographically (in a 200-km radius), as a cultural platform and attractive venue, in the place where Rudolf Steiner was active and where the development of new forms of living, artistic creativity and the study of anthroposophy are possible.

On the basis of these three possibilities, the Goetheanum Leadership aims to develop a sustainable economic concept for the Goetheanum by 2019.

Details of profit/loss account and balance

For planning and evaluating the budget, the profit and loss accounts, which are split ac-

General Anthroposophical Society

	in 1,000 CHF		BUDGET 2016		NOTE	RESULT 2016	
	REVENUES	EXPENSES	NET	REVENUES	EXPENSES	NET	
membership contributions	3550		3550	3385,168		-1	3384,168
annual conferences			0	178,495		-191	-12,505
membership office		-136	-136	9,244		-149	-139,756
Executive Council and offices (50%)	5	-514	-509	48		-541	-493
staff housing / real estate	1.403	-653	750	1.570		-771	799
Legacies			0	1.004		-13	991
TOTAL	4958	-1303	3655	6194,811		-1665,5	4529,311
support for School of Spiritual Science			3655		1		

School of Spiritual Science

support General Anthroposophical Society			3.655		1		4.529
donations	1.152		1.152	806			806
donations and contributions from institutions	1.700		1.700	1.644			1.644
General Anthroposophical Section	251	-345	-94	626		-707	-81
of that studies and professional development	123	-217	-94	438		-490	-52
Youth Section	54	-179	-125	156		-248	-92
Mathematical-Astronomical Section	28	-238	-210	30		-225	-195
Medical Section	1.850	-1.925	-75	2.560		-2.711	-151
Natural Science Section	385	-699	-314	516		-825	-309
Pedagogical Section	916	-1.060	-144	895		-906	-11
Visual Arts Section	9	-168	-159	76		-202	-126
Section for Agriculture	456	-602	-146	710		-828	-118
Performing Arts Section	137	-340	-203	220		-440	-220
Literary Arts and Humanities Section	96	-223	-127	111		-237	-126
Social Sciences Section	50	-200	-150	71		-189	-118
Executive Council and offices	5	-490	-485	48		-541	-493
Communication and Documentation	870	-1.537	-667	1.008		-1.705	-697
of that PR		-122	-122	3		-116	-113
of that Documentation	20	-418	-398	48		-461	-413
of that weekly journal Das Goetheanum	850	-997	-147	957		-1.128	-171
Goetheanum Stage	729	-2.567	-1.838	831		-2.648	-1.817
Faust 1 + 2	2.370	-2.066	304	1.722		-2.163	-441
Goetheanum Building Administration	1.101	-3.203	-2.102	1.576		-3.866	-2.290
Reception and Event Management	67	-879	-812	96		-865	-769
Human Resources	12	-266	-254	18		-240	-222
Finance Department	2	-363	-361	2		-337	-335
financial revenues and expenses				217		-174	43
EDP		-380	-380	47		-398	-351
support for retired staff members		-170	-170	20		-247	-227
extraordinary revenues and expenses			0	165		-208	-43
Goetheanum renovation	200		200	11.194	2	-10.476	718
reserves	1.805		1.805	2.083		-890	1.193
TOTAL	14.245	-17.900	0	33.645		-33.941	-296

ording to areas, are most instructive. They show that the members of the Anthroposophical Society carry the Goetheanum as a School of Spiritual Science and that they were able to contribute 4.5 million Swiss Francs in 2016 (1). This amount includes legacies from more than 50 countries worldwide. The figures also show the extent to which individual sections and departments of the School of Spiritual Science are already generating and raising their own income, and how the 4.5 million Swiss Francs paid by the members of the Anthroposophical Society and the additional donations of 2.4 million Swiss Francs are being used within the School of Spiritual Science. It is true to say that the sections have, throughout the past year, raised and generated more funds than they expected and that the departments have also been economical.

One special effect (2), which is apparent from this presentation according to areas as well as from the profit and loss account, is that in 2016, once the renovations carried out between 2013 and 2016 were complete, the value of the renovations that had accumulated during the building period and that had already been paid for, was – as has always been the case with the Goetheanum Campus – written off as one amount and that the reserves accrued from donations and designated contributions since 2012 are being appropriated. The amounts still due for the renovations, which are guaranteed by interest-free loans and construction notes, are counterbalanced by the part of the building measures that has not yet been written off and will be gradually dissolved over the coming years based on the return of loans. In summary, the renovations result in the figures shown in Table 1, which reflect the situation as of 31 December 2016.

Faust production

The figures relating to the Faust production are, of course, of particular interest. This production began in 2014 (during the one-year closure for refurbishment of the stage and the Main Auditorium) with the conception of the stage set and continued from January 2015 with intensive rehearsals, leading up to the first performance of Faust 1 in the summer of 2015 and the premiere of Faust 1 and 2 at Easter 2016. All artists involved were initially hired until August 2016.

Not included in this presentation are the expenses for the Goetheanum's permanent

General Anthroposophical Society Profit and Loss Account 2016

<i>all amounts in CHF</i>	REVENUES	2016	NOTE	2015	BUDGET 2017
membership contributions		3 384 623		3 351 620	3 870 000
contributions from institutions, non-designated		1 644 256		1 988 845	2 100 000
non-designated donations		806 042		1 066 789	1 000 000
DESIGNATED DONATIONS		3 178 717		2 652 309	3 300 000
contributions and donations		9 013 638		9 059 563	10 270 000
events, studies, professional development		3 542 282		2 060 733	3 200 000
publications, weekly journal		927 821		928 202	940 000
services		946 615		1 025 472	1 000 000
financial revenues		218 101		531 081	50 000
OPERATIONAL REVENUES		5 634 819		4 545 488	5 190 000
TOTAL REVENUES		14 648 457		13 605 051	15 460 000
EXPENSES					
expenses events and studies		-3 268 892		-3 217 100	-3 000 000
expenses services		-2 550 275		-2 478 789	-2 400 000
maintenance buildings, grounds, inventory		-1 008 261		-1 260 568	-1 000 000
financial expenses		-177 299		-959 593	0
TOTAL EXPENSES		-7 004 727		-7 916 050	-6 400 000
GROSS RESULT		7 643 730		5 689 001	9 060 000
staff salaries incl. social security benefits		-10 955 890		-10 745 905	-10 400 000
ORDINARY RESULT		-3 312 160		-5 056 904	-1 340 000
EXTRAORDINARY RESULT					
staff housing, real estate					
revenues		1 376 141		1 321 773	1 420 000
expenditure		-576 958		-598 166	-670 000
result		799 183		723 607	750 000
pension schemes retired staff members		-227 693		-195 812	-210 000
EVENTS FROM OTHER ACCOUNTING PERIODS					
revenues		227 744		15 393	100 000
expenses		-316 348		-165 898	-160 000
result		-88 604		-150 505	-60 000
RESERVES					
releases		12 126 359	2	651 691	500 000
deposits		-684 794		-227 5228	-200 000
result		11 441 565		-1 623 537	300 000
GOETHEANUM RENOVATION					
donations Goetheanum renovation		555 590		703 730	200 000
revenues from sale of real estate		20 000		1	
depreciation on buildings		-10 475 691	2	-839 245	-140 000
result		-9 900 101		-1 355 14	60 000
legacies, non-designated		991 421		645 5305	500 000
EXTRAORDINARY RESULT		3 015 771		5 073 544	1 340 000
ORDINARY RESULT		-3 312 160		-5 056 904	-1 340 000
EXTRAORDINARY RESULT		3 015 771		5 073 544	1 340 000
RESULT		-296 389		16 640	-

Eurythmy Ensemble and technical staff, who were intensively and often fully involved with the Faust rehearsals and performances during these two years. These outgoings should really be included in the overall expenses listed, but only additional production costs are contained in Table 1.

Summer crisis

The lack of income from last year's Faust cycles as well as the final bills for the building work led to a considerable cash crisis in the summer, which was overcome with short-term loans from the Anthroposophical Society in Germany and a foundation. The liquidity drain from the current assets is clearly visible at the end of the year (3).

2016 was also a very busy year indeed for the Goetheanum's Building Administration, because – following a long wait for planning permission – a two-family home was created 'In den Zielbäumen' (a street close to the Goetheanum), where the office of the weekly Das Goetheanum used to be; in addition the loft of a staff house was fully renovated and three new flats were created (4). These building projects were externally financed through mortgages, and new loans of 3.6 million CHF in total were obtained to bridge the liquidity shortage and cover the deficit (5). The approx. 40 properties in Dornach, which altogether amount to around a hundred rental agreements, provide valuable reserves which, however, serve almost exclusively to benefit Goetheanum staff members because they are rented out at a relatively low rate.

Entrepreneurship and use of all visible potential

The year 2016 shows clearly that we are forced to act as entrepreneurs when it comes to the Goetheanum's finances. If the Goetheanum's potential can be fully used and if different ways can be found to connect it, with regard to its mission and position in the world, with the anthroposophical movement and with its surroundings, the advisory group of treasurers and I myself see a realistic chance to achieve a more balanced budget within the next three years.

I hope that you, dear members, will accompany this transformative process with your active interest and commitment and that you will continue to be true supporters of the Goetheanum. | *Justus Wittich, treasurer*

General Anthroposophical Society Balance as of 31 December 2016 compared to 2015

<i>all amounts in CHF</i>	ASSETS	31.12.2016		31.12.2015
	CURRENT ASSETS		NOTE	
	cash, banks	1 147 513	3	4 289 790
	short-term liabilities	1 425 914		1 339 201
	FINANCIAL ASSETS			
	loans, securities and investments	3 803 951		4 249 312
	FIXED ASSETS			
Goetheanum buildings, grounds, inventory		1		1
	Main Auditorium	1 612 200		1 674 695
	Goetheanum renovation	3 661 149	2	11 695 782
	staff housing, real estate	7 218 071	4	5 702 950
	TOTAL ASSETS	18 868 799		28 951 731
	LIABILITIES			
	SHORT-TERM LIABILITIES			
	creditors and other liabilities	1 735 913		2 989 970
	LONG-TERM LIABILITIES			
	gifts with rights of withdrawal	2 675 639		3 277 248
	Goetheanum loans	1 809 492		1 819 227
	constructions loans and Main Auditorium loans	1 897 229		1 970 035
	construction notes + loan Goetheanum renovation	2 875 320		3 000 000
	loan staff housing	6 673 000	5	3 054 000
	EQUITY			
	diverse reserves Sections and Departments	1 340 562		1 907 616
	reserves Goetheanum renovation		2	10 775 602
	free equity 1.1.16/1.1.15	158 033		141 393
	result 2016 / 2015	-296 389		16 640
	Free equity 31.12.2016/31.12.2015	-138 356	6	158 033
	TOTAL LIABILITIES	18 868 799		28 951 731

Table 1		EXPENSES	BUDGET
Faust	Actors	1 492 585	1 615 623
	Additional eurythmists	573 936	765 448
	Musicians	203 070	235 500
	Costumes	596 473	759 862
	Technical-artistic staff	81 111	359 116
	Technical materials	592 345	665 000
	Administration/Advertising	592 345	665 000
	TOTAL PRODUCTION COSTS	3 767 435	4 661 549
	REVENUES		
	Ticket sales	1 230 357	2 054 400
	Donations	174 635	
	TOTAL REVENUES	1 404 992	
	appropriated out of the Goetheanum budget	2 362 443	2 607 149

Table 2		EXPENSES
Renovation	Goetheanum renovation 2013 – 2016 (13.5 million budgeted)	13 252 866.32
	Donations and contributions accrued 2012 – 2016	9 975 601.77
	Construction notes and interest-free loans from members	3 160 349.00
	expected funds, monument preservation	116 915.55
	Costs of Goetheanum ground floor conversion, 2015 and 2016	1 723 218.54
	Designated donations and legacies	- 1 339 318.54
	NOT FINANCED YET	383 900.00

Medical Section: The scientific nature of anthroposophy in medicine

Extending the methods of natural science

What are the conditions within the sciences for an acceptance of Anthroposophic Medicine? This is an existential question that needs to be addressed in factual and nuanced ways – a quality that was achieved at the Colloquium held at the Goetheanum from 10 to 12 March.

Personalities working in the academic field discussed the scientific foundations as well as the conceptualization and terminology of human fourfoldness – against the background of over twenty years of academic-scientific and more than a hundred years of spiritual-scientific research in Anthroposophic Medicine (www.medsektion-goetheanum.org/forschung).

Internationally agreed terminology

Natural-scientific methods are an essential prerequisite of evidence-based research and their application in anthroposophic medicine has yielded publications in internationally renowned specialist journals, including studies on oncological and mistletoe research, on evidence that fever or the avoidance of antibiotics can be beneficial, or on the preventive effect of an anthroposophically enhanced lifestyle. It was shown that the image of the fourfold human being needs a holistic approach and that the methods of natural science therefore need to be extended. This requires independent research that embraces individuality and intellectuality – creative perception, creative thinking and creative conceptualization (Rudolf Steiner, GA 82).

For many years the anthroposophic academic training of teachers and physicians has been informed by scientifically-extended methods. Should we be exclusive or flexible in the terminology we use for concepts regarding the human being? Anthroposophic Medicine uses technical terms that are specific to it. The same is true for Traditional Chinese Medicine, which uses globally known terms such as Yin and

Yang. And yet the concepts used to describe human fourfoldness are not accepted in the academic discourse, which asks for an internationally agreed terminology and the consistent use of anthroposophical terms in academic publications. A glossary of anthroposophical technical terms is being prepared.

The anthropologist Claudine Brelet, who attended the Colloquium, pointed out that anthroposophy's holistic approach is particularly suited to explain how the present crises of humanity are all connected and to offer a lifestyle that can overcome them. She referred to biodynamic farming and nutrition, an education that is based on child development, a spiritual medicine and an ethical view of birth and death – foundations and concepts of health. Human beings are becoming increasingly sensitive and clairvoyant and they seek meditative experiences. Anthroposophy is prepared for this and able to introduce spiritual approaches into the sciences. One of the examples mentioned was Peter Heusser's book 'Anthroposophy and Science' (Anthroposophy Worldwide 1-2/2017)

A paradigm shift in cardiology?

Specialist articles in mainstream medicine are beginning to question the idea of the heart as a pump, because it is hardly possible to develop new therapies on the basis of this mechanistic-functional model. Physiological research today considers a view of the heart that Rudolf Steiner suggested many years ago. Describing the 'outer and inner science' regarding an organ system or a disorder is a complex task, but the anthroposophic physician Branko Furst has done this successfully in his book 'The Heart and Circulation' (2013), which is being positively discussed by specialists in the field.

The anthroposophic doctor and research scientist Johannes Weinzirl presented various models of fourfoldness in physics, biology and psychology. Their difference lies above all in their description of non-material phenomena, for instance, a physical substance that is examined for its inner differentiation being found to be dissolving into a philosophical spiritual world, or morphogenetic fields being assumed to be the causes of formative cell growth. The growing understanding, in individual specialist areas, of processes of consciousness has led to new explanatory models – such as

embodiment or autopoiesis – which can be meaningful contributions to the academic dialogue. | *Dagmar Brauer, Goetheanum*

*Social Sciences Section:
Annual Conference*

Threefolding as a living reality

There are various ways of looking at social threefolding. The Annual Conference 'Social Threefolding 1917-2017 - What the times ask of us' from 3 to 5 March at the Goetheanum presented the concept in a dynamic light.

As events currently develop we see phenomena again that also affected people strongly in 1917: The Great Powers eye each other with hostility and a new arms race seems to be on the horizon. A mood of fear prevails, people are being displaced, borders drawn up, walls planned or built, an economically driven totalitarianism holds sway, democracies drift towards authoritarianism, confidence in politicians and institutions is waning. Where are the deeper causes of this, what links these developments?

In 1917 Rudolf Steiner spoke of laws in history, pointing out that through Christ's life on earth a particular rhythm had been inscribed into the course of history and had become socially effective: we sense this in the repercussions of particular constellations of forces and in the concern about the destiny of Rudolf Steiner's social threefolding impulse. An event that has its Christmas at a certain time on earth, will experience its Easter 33 years later – it undergoes a process of death and resurrection. The same is true in a particular way after three times 33 years. After that period of time it has to become clear whether an impulse comes to an end or whether it can be embraced by human evolution. The latter can only happen, however, through the human beings who live on earth at that time, and only if the impulse does not fade away but is given new life and allowed to grow and breathe with the changing human consciousness and society.

Threefolding is not a ready-made plan

The Annual Conference began by calling to mind dramatic scenarios of our time. We then tried to find access to the various layers of the problems in a living way, rather

Next Colloquium

9 to 11 March 2018 at the Goetheanum

than intellectually or with a ‘we know this’ approach. With contributions by Peter Selg, Gerald Häfner, Gerhard Schuster, Christoph Strawe and Friedrich Glasl we looked at the threefold order of the social organism. On the third day the mood changed and a sense of light and strength emerged: we live in exciting times – there is much to do!

I am convinced that threefolding is totally modern and urgently topical. In order to embrace it, we need to be prepared, however, to let go of the misconception that it is a kind of ready-made plan for human social life that Rudolf Steiner drew up a long time ago and that we now need to put into practice. No, it is a spiritual reality and it lives in the facts. If you look at the threefolding idea as a living truth you realize that it has long become reality, but that our ideas of the economic, political and cultural life have become so narrow and materialistic that they prevent it from becoming effective.

If we want the economic life to unfold its power of brotherhood, we must change the thinking, the institutions and the laws that force it into a prison of egoism. If we want equality to prevail in the political sphere, we must overcome all forms of spiritual, political and economic power and develop new forms for a power-free sphere of rights. If we strive for a free spiritual life, we must start by really taking free thinking seriously and by promoting social structures that are based on it. For this to happen we must first take the reality of freedom seriously – including in the political and economic spheres, right down to the function of money. The reality of social threefolding asks for radical spiritual, political and economic consequences.

Readiness to work together

We enjoyed an intensive working atmosphere, particularly because no ready-made concepts or ‘right’ solutions were offered. Instead we met as a community of responsible contemporaries who ask themselves where each of us can best and most fruitfully contribute to a more humane society. In this we were inspired by the realization that many questions that seemed frozen for decades suddenly come to life, receiving support from various (not only anthroposophical) sides and meeting with the readiness to work together on the great task we face as human beings today. | *Gerald Häfner, Leader of the Section for Social Sciences*

*Natural Science Section:
part-time training*

Therapeutic potential

The participants of the part-time training course in Goethean-anthroposophical natural science met with their mentors at the Goetheanum at the end of their sixth year of study, from 26 to 29 January 2017.

In their projects the students focus mainly on (medicinal) plants and aim to establish an essential relationship with and knowledge of their chosen plant. The study course starts by introducing the Goethean research method which consists in observing, describing, comparing and assessing characteristic gestures. Some of the student researchers go a step further and try to build a bridge from the image they have gained of a healing plant to a particular illness, to the healing of which this plant contributes or could contribute.

The conference began with a text study led by Jan Albert Rispens (Klagenfurt, AT) on the inner development of the natural scientist. The study was based on the two final lectures of the cycle ‘The Boundaries of Natural Science’ (GA 322) by Rudolf Steiner. Using a selection of plants, the course participants practised the method, described in those lectures, of forming images of or ‘symbolizing’ perceptions by drawing on other senses, ‘without the use of thinking’. Rudolf Steiner spoke of ‘images of warmth’ and ‘images of touch’, and of using the senses of smell, taste, touch, proprioception and balance.

Diversity of themes

There has been an impressive number of study projects (see box). The project presentations were interspersed with follow-up discussions in small groups. The evenings were devoted to longer lectures: the physicist Matthias Rang (Dornach, CH) showed an experiment involving the prismatic generation of a colour spectrum at the boundary of light and darkness. He succeeded in creating a Newtonian (slit of light between two blinds) as well as a Goethean spectrum (dark line between two bright areas). The painter Anita Maria Kreisl (Dornach, CH) commemorated the eurythmist and committed Goetheanist Johanna Hoek who died in the late summer of 2016. Johannes Wirz

Study projects presented

- Barbara Hadeljan** (Zagreb, HR): Potentilla
- Mike Galbraith** (Calgary, CA): Cooking as a Transformative Process
- Bertold Heyden** (mentor; Salem, DE): Monocotyledons and their particular way of forming leaves and tubers
- Ursula Bunsen** (Kaiserslautern, DE): The Valerian family
- Ruth Mandera** (mentor; Neuwied, DE): Three European species of maple
- Patricija Šenekar** (Maribor, SI): Three kinds of Dipsacus (teasel)
- Michael Bate** (Derby, GB): Study of the Umbelliferae
- Vesna Forštnerič** (mentor; Markovci, SI): Dipsacus as a remedy for Lyme Disease
- Alejandro Casteller** (Bern; CH): Lysimachia (Creeping Jenny) as the basis for a new therapeutic
- Laura Liska** (Research Institute at the Goetheanum, CH): The colour changes in vegetation through the year
- Sarah Cowell** (Tisbury, GB): Food for bees

from the Natural Science Section in Dornach (CH) spoke about the honeybee, describing the peculiarities and unique faculties of its swarm organism. As in the previous year, Michael Jacobi (Herrisried, DE) presented water phenomena to the students, while the mentors held a concluding consultation.

The essence of plants

It was impressive for all, and satisfying for the mentors, to see how the students had managed in one year to concentrate their challenging, and by nature proliferative, research by restricting themselves to the comparison of a small number of related plants. And they were able to bring the essential being of the individual plant to life by presenting its growth gestures, particular life form or seasonal development. The projects on healing plants therefore provided a foundation from which the first conclusions could be derived regarding their specific therapeutic potential. | *Michael Kalisch, Tübingen (DE)*

Training course (German and English) for people with previous scientific qualifications and professional experience, seeking deepening through Goetheanism and anthroposophy. Study time: three years minimum; two mentors (experienced Goetheanists who have made a name for themselves with their own research projects, publications or teaching activity). **Contact** www.anthrobotanik.eu

Literary Arts and Humanities Section / Performing Arts Section

The mystery of reality in the anthroposophical Calendar of the Soul

The Whitsun influence of Michael during the year

Many people work with the Anthroposophical Soul Calendar on a daily basis, either by deepening it in meditation or by practising and performing it in eurythmy. Its cosmic-human dimension allows us to find access to the etheric world. A festive Whitsun conference at the Goetheanum from 2 to 5 June aims to deepen the work on the Soul Calendar by looking at how we know and experience reality.

In our time which is so strongly governed by virtual media and alienated work and life situations, the question of creating reality through inner activity assumes central importance. How we learn to experi-

ence ourselves and act as spiritual beings, and how we place ourselves in relation to the natural and heavenly worlds, has an impact on our experience of reality and on our present existence. Eurythmy demonstrations, concerts and work groups will bring the Soul Calendar to life in a variety of ways.

Inviting contributions

As a way of facilitating exchange and mutual perception, we would like to invite people who have worked on the Soul Calendar for some time, in branches, study groups or eurythmy groups, to present their work during this conference, on 3 June between 5

and 6.30 p.m. Please write to us at ssw@goetheanum.ch, stating the names of everyone involved as well as the title and duration of your presentation.

Languages other than German

The conference language is German, but interpretation into other languages will be provided if at least 20 people register for a particular language. | *Michael Debus, Stuttgart (DE); Christiane Haid, Goetheanum; Stefan Hasler, Goetheanum*

Conference programme
tickets@goetheanum.ch
Web ssw.goetheanum.org

China: San Francisco Youth Eurythmy Troupe

Pacific Age

On 19 February the San Francisco Waldorf School presented a two-hour eurythmy programme at the 80th School in Beijing – even twice, due to popular demand

The focus of civilization will soon shift from Europe to the Pacific region. There is growing interaction between the nations surrounding this great ocean – as this performance showed quite clearly. The school's assembly hall, which is as big as a municipal theatre, was well filled even for the second performance. The students had prepared a strong programme that included verses by Laozi, a Chinese folktale and many classical music pieces. During the applause the headmistress of the 80th School stepped onto the stage to hand over a big bouquet of flowers.

The Middle and High School students in their school uniforms sat together as classes among the Waldorf clientele. Some of them later met the performers 'from the Bay' in English and Dancing lessons and learned from them how to dance their names. The 80th School decided afterwards to include eurythmy in their dance programme. The event was planned, organized and managed by one of the six Waldorf Schools in Beijing.

Full audiences

Astrid Thiersch, who also co-initiated the international eurythmy project 'What Moves You?' has been going every year on such class trips from San Francisco for the last 22 years (Anthroposophy Worldwide 10/2016). This was the second trip to China since 2011; other countries visited include Thailand, Japan, Australia and various European countries.

On the lookout for a performance venue I drove through the city with the students from 'my' teacher training. Suddenly a group of adults and children appeared who moved more calmly and yet more dynamically than others. You see it and you know they are 'Waldorf people'. I am not the only one to experience this. In Wutong Shen, a small town near Hong Kong and Shenzhen, my wife walked into a boutique for natural clothing. The owner came towards us and said, 'You are Waldorf teachers!' – 'How did you guess?' – 'It is written on your forehead!' That also is an expression of the Pacific Age. | *Martin Barkhoff, Beijing (CN)*

Section for
Social Sciences

Professional development in Social Art

The experience that we can change the world together is one of the most wonderful discoveries. But what happens if working together becomes a challenge? The professional development course 'Social Art', which will take place at the Goetheanum over seven weekends and include six lectures (in German, can be booked individually), is aimed at people who wish to use their creative skills for working in communities.

Programme/information
<http://bit.ly/skunstinfo>

■ GOETHEANUM STAGE

Goethe's Faust 1 and 2

unabridged

www.faust2017.ch

Production
Christian Peter

Scene directors
Margrethe Solstad
Andrea Pfaehler
Christian Peter

Music
Florian Volkman

Costume design
Rob Barendsma

Stage design
Roy Spahn

Light design
Ilja van der Linden

Performance
17 to 19 July 2017

Conference
Goethe and his Faust.
'The Search for Identity
and Threshold Experiences'
17 to 19 July 2017

Performance
21 to 24 July 2017

Conference
True and False Paths
Faust's Wanderings
between Worlds
20 to 24 July 2017

Performance
28 to 30 July 2017

Conference
'Faust Makes Money'
27 to 30 July 2017

*These Faust performances
and conferences will not be
interpreted into English*



Intensive seminar on the Agriculture Course: 23 students with Hans and Ineke Mulder · Photos: z.v.g.



Intensive seminar: practical application

China: Seminar on 'The spiritual foundation for the renewal of agriculture'

What happens between the stars and the earth

From 10 to 16 February Ineke and Hans Mulder gave a seminar on Rudolf Steiner's Agriculture Course on a farm near Shenzhen that works on the basis of organic and biodynamic principles. The Agriculture Course has been translated into Mandarin by Junhuang Zhou.

February 10 is a festival moment, not only because of our traditional Chinese Spring Festival, but also because of the beginning of the first intensive seven-day Agriculture Course Study Workshop with 23 participants from every corner of China (as far north as Beijing, as far south as Guangxi). Among these participants, whose ages ranged from 19 to 68 years, were farmers (both experienced and new), Waldorf teachers (both class teachers and gardening teachers), doctors, knowledgeable and experienced in both Western medicine and Traditional Chinese Medicine, and also entrepreneurs and mechanical engineers.

Following the farming routine

Every day started like the local farmer: from 7 o'clock, with the morning sun rising, we did one hour of phenomenological observation of the farmland. The cook's voice called people to come back for a delicious breakfast.

From 9 a.m. to 12:30 p.m. we read and studied the Agriculture Course together after an introduction by Hans Mulder. We each took turns with reading paragraph by paragraph in Chinese. If needed, we would pause for a discussion.

From 2 to 3.30 p.m. we had artistic activities, with Ineke leading us through the

painting process. We tried to experience the planets and the landscape through the colours. It is such a joyful experience doing art on the farm, for those who have done this for years as much as for our 68-year-old farmer who was painting for the first time.

At 6 p.m. we went to the farm for some practical work, such as making compost and stirring preparations.

The evenings were a great time for sharing life stories and observing the stars. We were so lucky to have clear and clean night skies during the conference.

Not just absorbing but also understanding

This intensive workshop focusing on the Agriculture Course was made possible because Mr Yinghao Peng, our host, the owner of Qiritang Farm in Huizhou, Guangdong Province, South China, who has been practising BD farming for five years, developed a sense and an awareness that if we continue only following the practical techniques, we will end up as students of the Western approach who are unable to develop their own deeper understanding of what happens between the stars and the local land. With his questions becoming clearer and clearer, he went to Hans and Ineke Mulder, and his concern was well shared by these

two experienced teachers and farmers.

Thus this two-module intensive workshop was arranged. The second one will take place from 22 to 27 April.

Every participant was very devoted to the course even though some of them can't understand any English and therefore had to follow the interpreters very carefully. We definitely owe thousands of thanks to Dr Junhuang Zhou for his Chinese translation of the Agriculture Course. He spent around three years on it and did this to make it possible for all Chinese farmers to have access to Dr Steiner's original works.

Working with the elements

From 10 to 16 February, we were still celebrating our Spring Festival in China. We all had a wonderful festival experience with such an inspiring course, leading us to look up with wonder towards the stars, the planets and the Sun; also leading us to look down to the Earth and the land with fresh eyes and gentle heart.

With the elements of Earth and Water guiding us in our observation, we are going away with the homework to do daily observation exercises and we will come together again in April, hopefully with refreshed observation skills and then move on to the elements of Air and Fire.

During this seminar we worked on the first five chapters of the Agriculture Course. We each left for our spring work with new inspiration, looking forward to coming back again in April to finish the course by working through chapters 5 to 8. | Zhenfei Chu, Beijing (CN), with additional material from Mr Yinghao Peng

Life in the Anthroposophical Society: to the contributions by and to Stephen E. Usher

The Anthroposophical Society serves its members, who each try in their individual way to connect with the spiritual world through anthroposophy. The Anthroposophical Society provides a space for spiritually seeking individuals, work groups and the national societies of the General Anthroposophical Society, but not for interest groups or opinion-forming streams that try to influence the life of the Society from collective points of view. It is not compatible with the spirit of the Anthroposophical Society to ‘accuse’ either ‘ordinary’ members or those in responsible positions.

Judging from experience

It may happen that someone strives personally for insights regarding this or that area of perception, and that he, in doing so, happens to disagree with an idea expressed by someone else because he finds it wrong or he finds it goes against Rudolf Steiner’s indications, of which he has first-hand knowledge. In this case he is justified in expressing this and in defending his point of view by presenting his arguments. One can see this as a moral duty. But he also has the duty to examine the facts presented, on which certain ideas are based. Rudolf Steiner only passed judgement on matters if he could support his judgement with his own experiences. A thinking that is not informed by

experience is often illusionary.

Titles and diplomas, or the ‘devotion’ to ‘eminent’ members are meaningless in a Society like ours, because this Society is based on the individual connection of its members with the spiritual world, which is the source of that connection. Any genuine individual relationship with another person whom one respects – and that includes Rudolf Steiner – requires, in my view, repeated efforts to understand that person ever better and at an ever deeper level. For human love and respect can grow from spiritual understanding. This is only possible, however, when one makes the effort, again and again and over an extended period of time, to discover something ‘new’ – even if one has read something many times.

Approaching the truth

The Catholic Church and Roman jurisprudence played an essential part in the fourth post-Atlantean era. People lived in the duality of truth and error. Someone – often a person higher up in a hierarchy – claimed that he lived ‘in the truth’ and had the power to judge, on the strength of his authority, whether someone else was ‘in error’. We see countless examples of this in the persecution of heretics. As an outstanding representative of the fifth post-Atlantean era Rudolf Steiner pointed out repeatedly that our knowledge can only ever aim at a truth, because the truth is always ‘higher’ than what we can grasp with our thinking. Acknowledging this view of knowledge must inspire immense modesty in us for it means that we can never fully take hold of the truth because it will always be beyond us.

It is also true that the truth of a worldview and its underlying

ideas is not revealed in the thinking but in life. Whether I am right or not will ultimately become apparent in the reality of life. This also means that we should not use ideas in order to judge the behaviour of others. Our ideas – and the ideas of others – inspire our actions, and life will show whether or not they are fruitful. A craftsman or farmer knows this from experience and it is unfortunate that intellectuals seem to keep forgetting it.

In between the arguments ‘in favour’ or ‘against’ – however true they may seem – lie infinite nuances that are worth exploring because they can lead to surprising discoveries. If we ask questions, we will make progress in our work and discover new things that we can then communicate to others. Repeated efforts will enable us to see, and be surprised by, the transcendence of the truth, which will awaken us to a source of reverence. In order to move forward on this path the ‘seeker of nuances’ must relinquish the comfort of taking up a single, unassailable position that assumes the existence of one unshakable truth.

Individual creativity

This leads me to reflect on the foundations of existential human ‘certainty’. In my view it rests on the fact that one identifies with the ideas and ethical ideals which one has – within certain margins, and as a result of rational considerations – found to be true. Only there one lives as an ‘I’ that takes up its place in life through inner activity, fully conscious of itself, without outer motives, through itself alone. If one then unites with others to whom one concedes the same basic right – the most important human right of our time – and if one makes an

effort to understand others, right down to the motivations for their actions, one will forge a ‘spiritual community’ with them, a ‘brotherhood of souls’. The value of such a community can only be assessed on the basis of its actual realization in life, in the coexistence of individuals. A genuine community is nurtured by the creativity of its members who have come together out of their free will.

Healing through art

It is important in our time that we wage the ‘inner war’ against the forces that assail us because we need to deal with them if we don’t want them to spill to the outside and cause even more damage there. It will also enable us to leave behind the ‘outer battles’ within a narrow social context such as the Anthroposophical Society. In France we are fortunate to have Antoine de Saint-Exupéry’s Little Prince who can cure us from the strange pretensions of adults who take themselves all too seriously. Here also, it is art that can heal us if only we listen to it. | *Antoine Dodrimont, Labaroche (FR)*

Extracts

from an article in ‘Nouvelles de la Société Anthroposophique en France’, Janvier/Février 2017. For an unabridged version write to via aww@dasgoetheanum.ch. This English translation is based on Peter Geiger’s German rendering of the original French article.

How to deal with judgments of Rudolf Steiner. To Stephen E. Usher's contribution in *Anthroposophy Worldwide* 1-2/2017

Some months ago a disagreement arose when Dr Stephen Usher, who was visiting at the Goetheanum, saw a pamphlet published by the Goetheanum staff that contained slanderous remarks about Rudolf Steiner that were surely false. Usher had considerable experience in anthroposophical publishing, and felt that his objection was too casually dismissed.

Let your love stream to the right place

As it happens, we are able to consider events during Dr Steiner's lifetime, in 1924, to see what his attitude might have been. Here is a relevant passage from Ernst Lehrs' book *Gelebte Erwartung* (Mellinger, Stuttgart 1979, p. 94). «Ein Tübinger Professor der Theologie namens Traub hatte sich in einer bestimmten lügenhaften Weise geäußert. Wie man hierzu in Kreisen der Mitgliedschaft sich verhalten hatte, nötigte Rudolf Steiner dazu, sich zu beklagen, dass man sich nicht aufschwingen könne, den Weg von einem Missurteil zu einem wahren Urteil zu finden. Das Missurteil, so sagte er, lautet: «Sei liebevoll gegen einen solchen Mann, der schon einmal als schwacher Mensch einen Lapsus machen kann, den er vielleicht aus bestem Wissen und Gewissen gemacht hat.» Demgegenüber das richtige Urteil: «Sei liebevoll gegen alle diejenigen, die verdorben werden durch einen solchen Universitätserzieher!» Anschließend hieran

fiel das monumentale Wort: «Das ist es, um was es sich handelt, dass man seine Liebe nicht an den falschen Ort hinwirft, sondern dass man versteht, wohin man die Liebe strömen zu lassen hat.»»

Here is a rather rough English translation of Lehrs' account: A professor of theology from Tübingen named Traub lied about anthroposophy. The membership circles were unable to judge these errors. Rudolf Steiner said it was an error of judgment to «be kind toward such a man, as though he were a weak person who, with good knowledge and intentions, had simply made a mistake». In contrast to this, the proper judgment was «to be kind to those who have been fooled by such a university instructor.» Then he spoke these monumental words, «Do not throw away your love in the wrong places, but understand where your love needs to stream.»

Very many things have changed since 1924; but the difference in time does not alter the nature of this particular advice. A philosophically perfect God might be able to stream active love everywhere; but we mortals may need to control our loving impulses to prevent its dilution and maintain its good effect. | *David Booth, Austin, Texas (us)*

Dear Goetheanum Leadership,

it would be good if you could bring this tiresome topic to a conclusion and stop providing a platform for Helmut Zander that no other publisher would ever have offered him. I do understand that some members are outraged, but anthroposophy has always had opponents and I

am sure that Rudolf Steiner would have been quite amused – for, free spirit that he was, he let others have their own views and often referred to divine humour. I also find that Justus Wittich describes Helmut Zander quite adequately when he says that «he probably didn't know any better». Great! Biography successful! Who is really being caricatured in the end? The man with the coal or the one who stirs the fire? Long live the wisdom of snow... | *Margrit Ruth Tessmer, Uetersen (DE)*

Anthroposophy is not a political party, therefore the problems that may rise inside our movement shouldn't be addressed as political issues or in a political way. No vote should be kept secret, no criticism should be kept in the darkness, no conflict and consequent animadversion should be hidden for fear of anything. We need to search for and deal with the truth, with courage, humility and love.

This is a spiritual movement, therefore the parameters with which we regulate our behaviour inside the movement need to have affinity to the spiritual. We want to act at the light of the day, with integrity, honesty, truth, trust, love, true freedom (not just free will, which most of the time is simply the pursuance of our own egoism), and also with understanding, compassion, tolerance, friendliness and good will.

This is about a movement that wants the spiritual to be present in the earthly world through human acts. And the spiritual world is a world of

cosmic harmony, infinite wisdom and unconditional love.

Serving an idea

Maybe we should better try to put our efforts in acquiring some of those virtues instead of trying to turn the Anthroposophical Society into a political movement where we set our rules according to personal interests.

We are here to serve an Idea, not just to earn our living. | *Nicolas Salvador Olmos, Curacaví (CL)*

To Motion 1 for secret ballot voting in the forthcoming Annual General Meeting from 7 to 9 April 2017

This motion is an attempt to solve a problem by preventing members from being held responsible for their vote at a time when each of us is asked to take responsibility for his or her actions. The ballot is assumed to be quantitative and «democratic», that is to say, that even a minority which has 49 per cent of all votes will be disregarded. The thoughts, aspirations and impulses of each individual in that minority are declared «worthless» in this form of democracy and will therefore remain ineffective.

Imagine Rudolf Steiner attended the General Anthroposophical Society's annual conference and his vote counted as much as that of any other members of the Society. Would he be able to influence a ballot of the General Anthroposophical Society under these circumstances?

Working towards a consensus

This kind of democracy where each individual only counts

quantitatively rather than on the basis of their individual qualities must be a passing intermediate stage that belongs to the past and is unworthy of the anthroposophical movement and of the General Anthroposophical Society. The future-oriented alternative – a consensus one arrives at together – is not even mentioned in Motion 1. Why not? Because it needs work? Or because it might take more time? But let us be pragmatic and accept that the General Anthroposophical Society uses a quantitative voting system. At least we have so far had to take responsibility when it came to decision-making: members showed their individual will by deciding this way or the other. Each member could also see how others decided. If this approach were to be developed further one would get to a jointly achieved consensus. Motion 1 instead asks us to regress by proposing that the decisions of individual members are heard but not known. The conclusion is that members can vote but no longer need (or are no longer allowed) to take responsibility for the result, because they can (have to?) hide behind an anonymous 'we', independently of how they have voted.

Anonymity

The rationale put forward for this motion is that one cannot assume the ballot to be uninfluenced and free, because a large number of members are dependent of the Goetheanum and reluctant to vote openly against a superior, landlord etc. The members who are dependent of the Goetheanum apparently fear undesirable consequences or reprisal from su-

periors, landlords etc. if they vote openly against the will of a person who has power over them at the Goetheanum.

The decision to have a secret ballot would confirm, acknowledge and consolidate this state of affairs instead of making it the subject of discussion. Is a member worth more because he or she has temporarily earthly power over another member at the Goetheanum? Certainly not! Does it not reflect badly on the General Anthroposophical Society that some members are so afraid of reprisal from other members if they make their will publicly known in a ballot that they feel the need to ask for a secret ballot? It certainly does! Motion 1 either fails to recognize the fundamental problem or is not willing to change a problem that clearly exists in Dornach. [...]

Respecting the freedom of others

Especially when we have power over someone, we must make every effort to recognize that person's freedom. If we fail to do this and exploit our temporary earthly power in order to influence that person for our own purposes we abuse our power; in other words, we are not applying the most fundamental principles of ethics and anthroposophy in practice. Instead of asking for anonymity, Motion 1 should demand that anyone who engenders justified fear in a person who is dependent on the Goetheanum, should leave the Goetheanum so they no longer compromise the future-oriented goals of anthroposophy. The author is open to comments and arguments. | *Christian Onneken, Chemnitz (DE), onneken55@googlemail.com*



27 Feb. 1958 • 13 Feb. 2017

Valentin Byelokon

The Chernobyl disaster on 26 April 1986 has changed the world. During that night the physician Valentin Byelokon was among the first responders.* Beyond this heroic deed, he has committed other impressive acts. On 13 February Valentin Byelokon died in Donetsk.

Valentin was a young physician and father of two young daughters when he was on duty at the Pripjat hospital. Speaking about that night, he said, 'When we arrived at the office block near the reactor, we noticed some soldiers there in radiation protective clothing who told us that it was dangerous to enter the site. Although we had no clothes to protect us from radiation, I decided to go in.'

Teaching the will to live

When he was a student, Valentin intended to become a paediatrician, but in the end he studied to be a surgeon. He always kept up a deeper interest in paediatrics, however, because he wanted to do more than conduct surgery on children. He wanted to bring them health and teach them the will to live. He also studied Asian and Anthroposophic Medicine. Two days after the MCA in Chernobyl – he had been taken to a specialist clinic in Moscow because he had suffered severe radioactive contamination – his family was evacuated. They found a home with Valentin's

mother in Donetsk, where he would later work in the regional children's hospital among other places. During the summer he took on the medical service in a holiday camp in Sviatohirsk. There he told a group of students from the Rudolf Steiner

School in Bochum (DE) and two Ukrainian school classes that he wanted to set up a treatment centre for the children of Chernobyl in the time that was left to him. In the following night (the eve of the Russian Easter festival) we took part in a church service in a nearby village. On our way back the decision was made to support Valentin. This was the birth of 'Slingshot: Movement Generates Movement' project which has organized the building and fitting of the treatment centre. The whole project was rooted in the youth movement of the Christian Community. In 1995, the ward opened with 24 beds.

Finding new thoughts

In 1991 Valentin was appointed president of the Chernobyl Physicians' Association and he received a number of awards for his dedication, but his outer circumstances continued to be difficult. He often needed two work places in order to provide for his family – and great capacity for improvisation. And then came the war – the hospital where Valentin worked was right in the middle of the combat area. He once said of the dangers of nuclear energy, 'Every branch of human life and human civilization also holds something that is dying and that, in dying, makes new life possible. The Chernobyl disaster must inspire a new consciousness. One will be able to find entirely new thoughts.' | *Peter Krause, Herdecke (DE), Foto: z. V. g.*

*Peter Krause et al: Feuer in Tschernobyl, Flensburger Hefte Verlag, Flensburg 1994.



10 July 1931 • 23 Dec. 2016

Jan von Ledebur

Jan von Ledebur was born in 1931 on his family's estate, Arenshorst, near Osnabrück (DE). He was the second of six children. After his primary education he was sent to a boarding school in Holzminden (DE), where his philosophy and art teachers, who were close to anthroposophy, made an impression on him.

Jan von Ledebur left school before the Abitur in order to train as a farmer and take on Crollage, the estate left to him by his father, where he began to put biodynamic ideas into practice. After his parents' divorce and the sale of Arenshorst, he took on the responsibility for his family and younger siblings. Fruit-growing soon became an important aspect of his biodynamic farm, Crollage, and a crucial pioneering achievement in the organic movement.

Enthusiasing others

In 1968 he was able to sell Crollage, but he continued to support the new owner on a free-lance basis. In the mid-1970s he decided that he wanted to learn even more about farming and, after completing his Abitur examinations, he studied agriculture at the Technical University in Berlin and completed his studies in 1983 with a diploma.

During his studies he initiated and ran student workgroups on biodynamic farming and anthroposophy, and man-

aged to enthuse a number of fellow-students in their extensive and profound conversations. Many of them went on to apply their new knowledge in their professional work in the fields of science, organization and economy – at a time when this was not yet mainstream, but «alternative».

After finishing his studies, Jan von Ledebur became manager of the research group for biodynamic farming in Darmstadt (DE), helping the Demeter movement to take on a central role in organic farming even beyond the German borders. After more than five years of lobbying as part of what was then the IFOAM-EU-delegation, an EU regulation was passed in the summer of 1991 which would pave the way for the growth of organic farming in Europe. Jan von Ledebur was actively involved in promoting Demeter in Germany as well as internationally. From 1986 to 1994 he was a member of the Technical Committee and a director of the International Federation of Organic Agriculture Movements (IFOAM).

Integration of approaches

In 1988 he co-founded the Association for Ecological Farming (AGÖL) and remained its president until 2001. This organization soon became the voice of organic farming in Germany, a process in which its president played an eminent role because of his active interest in bringing the various approaches together. His openness and warmth made it possible for him to have positive working relationships, based on mutual esteem, with many friends and colleagues.

An attempt he and his wife Marlene undertook in 1991 and 1992 to restore a large enterprise in Mecklenburg and convert it to biodynamic farming failed and

We have been informed that the following 37 members have crossed the threshold of death. In their remembrance we are providing this information for their friends. | *The Membership Office at the Goetheanum*

Renate Sörgärde Järna (SE), 17 Sep. 2015
Guillermo Scallan Don Torcuato (AR), 13 Feb. 2016
Erik Sohl Järna (SE) 9 April 2016
Ulla Tropp Karlstad (SE), 11 July 2016
Maryse Coutant Ste Gemmes le Robert (FR), in July 2016
Anna Maria Aeberhard Vingåker (SE), 15 Sep. 2016
Claudia Marheineke Gnesta (SE), 19 Sep. 2016
Ghamin Siu Peng Chau (HK), 28 Oct. 2016
Mariette Kempa Buhl Lorraine (FR), in Oct. 2016
Urban Forsén Gothenborg (SE), 1 Nov. 2016
Gertrude Lawatschek Vienna (AT), 22 Nov. 2016
Jim Grigg Uraidla (AU), 15 Dec. 2016
Eva Hacker Vienna (AT), in 2016
Helga Töppner Vienna (AT), 18 Jan. 2017
Renate Soltau Braak (DE), 26 Jan. 2017
Ursula Frey Stuttgart (DE), 28 Jan. 2017
Annaliese Kindermann Wennigsen (DE), 30 Jan. 2017
Ilse Saukel Friedelsheim (DE), 30 Jan. 2017
Sigrid Beyer Kleinmachnow (DE), 2 Feb. 2017
Heinrich Enk Reinach (CH), 4 Feb. 2017
Alfred Atzinger Munich (DE), 6 Feb. 2017
Edith Nemitz Bonn (DE), 8 Feb. 2017
Dieter Römer Courtelary (CH), 10 Feb. 2017
Elena Schulze Kirchberg (DE), 15 Feb. 2017
Herbert Greif Freiburg (DE), 16 Feb. 2017
Günther Schell Hamburg (DE), 17 Feb. 2017
Antonio Tabelo Antipas (PH), 17 Feb. 2017
Marie Bernadette Magtibay Baguio City (PH), 19 Feb. 2017
Evelyne Klausener Seewen (CH), 22 Feb. 2017
Lily (Lili) Reinitzer Dornach (CH), 24 Feb. 2017
Hans Dackweiler Deckenpfronn (DE), 2 March 2017
Brigitte Fröschle Stuttgart (DE), 4 March 2017
Pierre-André Stucki La Chaux-de-Fonds (CH), 6 March 2017
Ingrid Heinsdorff Stuttgart (DE), 7 March 2017
Walter Fehlmann Niederlenz (CH), 9 March 2017
Ruth Gautschi Aarau (CH), 10 March 2017
Helga Roeber Arlesheim (CH), 11 March 2017

From 14 Feb. to 13 March 2017 the Society welcomed 65 new members; 117 are no longer registered as members (resignations, lost, and corrections by country Societies).

put an end to his practical engagement. His love for Mecklenburg took the small family – his daughter was born in 1993 – to Stralsund where his wife, an accountant, manages a consultancy. Aside from his commitment for associations, Jan von Ledebur took on international consultancy work in organic farming (for instance in Poland and Hungary),

whilst building up an anthroposophical work group with friends in Stralsund.

During the final years of his life he had to reduce the scope of his activities due to ill health. In the early minutes of 23 December 2016 Jan von Ledebur peacefully completed his earthly journey. | *Manon Haccius, Alsbach (DE), Photo: Robert Hermanowski*

■ FEATURE

Summer Weeks: Methods of spiritual perception in Nordic nature

Spiritual Ecology

There are aspirations to replace nature with new worlds – through technology. But there is also a growing movement of people who see nature as a partner and as a place of encounter, where one can acquire faculties that make it possible to perceive the living essence of nature. One of these approaches is represented by the Baldrion Association.

The destruction of our environment and the audio-visual attacks on our individual inner worlds are signs of a fundamental inability to understand the nature of life. If there is no connection with nature – including the nature within us, that is, our own body – research becomes infertile and narrow-minded, prone to manipulation and manipulating, serving short-sighted economic interests. Can we change the course of natural science to a direction where scientists are guided by a sense of wonder, questions and self-reflection, where they perceive nature without bias, as the starting point and the source of inspiration for its culture-promoting power? Could it be worthwhile to explore the sources of the Western fascination with nature research, with the search for the ‘mater materia’?

Creatively complementing incomplete nature

For the druids and Iro-Scottish monks this was the path of initiation: standing upright facing wind and weather and recognizing themselves as the creative opponent of an incomplete nature. Braced by that experience, they erected the first sun crosses and churches in the land of the Vikings – long before the legates of the pope found their way there.

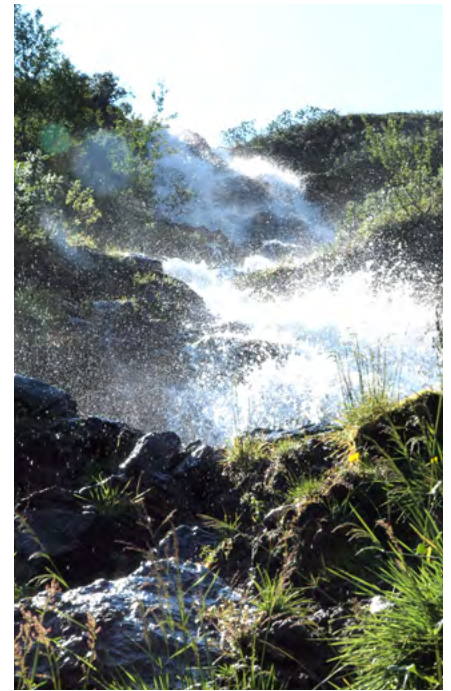
Iro-Scotland (the north of Western Europe) and Norway (the West of the north) are culturally related and share the same raw and almost overpowering forces of nature. To find out whether real experience and knowledge of nature are open to our modern consciousness as a path of inner development, or whether a ‘baptism through the elements’ is possible in our time, there is no better place than the island of Iona... - or the fells and fjords of Norway: exposed to the elementary forces of ancient rocks and water, bathed in an abundance of light, one feels invited to experience the spiritual essence of nature. Imaginations and inspirations seem to be spread across the landscape, accentuated here and there by the stave churches.

Extending the 2016 programme

Nature observation has a particularly fertile soil in Scandinavia, a soil that has, however, hardly been tilled so far. How can we move forward? Rudolf Steiner gave concrete indications regarding the development of Nordic folk culture and spiritual ecology: he said that the Norwegians in particular had a natural gift to perceive the spiritual in the landscape; they need to deepen this gift so that they can become teachers of nature knowledge and nature healing for other souls – mainly after death. Rudolf Steiner expressed this in even more dramatic terms in a warning that has been passed down orally: he apparently said that western materialism had such a damaging effect on the constitution of Scandinavians that the Norwegians would gradually die out if they did not find and realize their potential for connecting spiritually with nature.

There have been important initiatives such as the seminars by Jochen Bockemühl, Hans-Christian Zehnter and the School auf Nature, as well as the more recent seminars on research into the formative life forces. An anthology on spiritual ecology (Spirituell Økologi) has been published by Antropos Press, as have the dialogues with Arne Næss’ concept of deep ecology.

A series of courses on empathetic nature observation and spiritual ecology has taken place since 2015, with important impulses from Antje und Dorian Schmidt. A regular study of the research into formative life forces is becoming increasingly popular. The 2016 summer course ‘Methods of Spiritual Perception’ met with an overwhelmingly positive response from both attendees and dialogue partners. Now we would like to build on and extend this pioneering work by offering a two-week programme in spectacular alpine surroundings, for which we hope to retain the relaxed, warm, dialogical mood and openness of (also mutual) perception of former summer retreats.



Strong elementary forces in Jotunheimen: Sologgen, the seminar venue Photo: Martin Engdal

Gaining the skills to read in the ‘book of nature’

The joint, precise reading in the ‘book of nature’ – the skill needed for deeper observation of and communion with nature – will be practised methodically in an open-air retreat in the alpine landscape of Jotunheimen. Daily excursions to the nearby summits and valleys, fjords and stave churches will offer the opportunity to put the newly acquired skills into practice.

The articles, interviews and written feedback from last year’s course attendees, which are published on our event website (see box), illustrate what can happen when human beings, folk souls and the beings of a landscape – both the small and the majestic ones – meet at eye level.

| *Raphael Kleimann, Vinterbro (NO)*

Summer Weeks Spiritual Ecology Methods of Spiritual Perception in Nordic Nature, 31 July to 13 August 2017, Sologgen Mountain Hotel, Jotunheimen, Norway. It is possible to book only the first week, but not to only join for the second. Info: summerweek.baldrion.org **Related Initiative** ‘Iona Summer School’, 8 to 15 July 2017, Isle of Mull, Scotland. **Info** www.summerschool-iona.org (for information on the 2016 initiative see Anthroposophy Worldwide 10/2016)