



Mai 2017 • N° 5

■ ANTHROPOSOPHICAL SOCIETY

General Anthroposophical Society: Annual Conference and Annual General Meeting

A changing society

New and innovative ways of organizing the Anthroposophical Society's Annual Conference have been tried out for several years now. This year it was held from 7 to 9 April as an annual meeting of the anthroposophical movement, followed by the AGM, and revealed a society that is beginning to transform itself.



Much listening – much sharing of views: time for a break • Photo: Sebastian Jüngel

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With its intentions to look at the work of the School of Spiritual Science and the fields of applied anthroposophy (the fields of life) as two sides of the same medal, the Goetheanum Leadership has formulated a goal that it wants to work towards in conjunction with others, such as the general secretaries and the country representatives. One question that needs to be asked in this context is whether there is a danger of the Anthroposophical Society being lost in this process. The Society is facing challenges at various levels right now, with the financial crisis being just one of many symptoms. The preliminary meeting, the annual meeting and the AGM have shown how rich life in the Anthroposophical Society is and how differentiated the judgement of its members. The proposers of the motions clearly presented topics that others considered to be valid, even if not every motion was backed by a majority. That a few people take hours to discuss their own particular issues seems questionable, however.

The chairs of the meeting clearly exercised restraint, giving everyone almost unrestricted space and time. It was therefore the more

conspicuous when a mysterious allusion was made to «incomprehensible» decisions instead of just asking why it was that the publication of the Newsletter changed from weekly to monthly. On the other hand, when one person refused to discharge the Executive Council saying that the massive financial losses incurred by the Faust production «verged on misappropriation», there was another one who accused this person of «misrepresentation» because the auditors had after all approved the annual accounts.

Different needs

The Anthroposophical Society will undertake further transformative steps in the coming years, not only because of the financial situation but also because different needs are coming to the surface. The contributions in this issue offer thoughts and reflections on this – a full documentation is unfortunately not possible due to lack of space. Working on finalizing the minutes with several people made it clear how complex the processes of such a meeting are and how careful one needs to be to avoid inaccuracy and interpretation. | *Sebastian Jüngel*

■ GOETHEANUM

Eurythmy Stage

Working on future perspectives

The Goetheanum Stage has had a eurythmy ensemble from the beginning of its existence. Depending on the times, the developmental stage of eurythmy and on its directors, the ensemble was visible to the anthroposophical world or even to the wider public. In 2011 Margrethe Solstad was made artistic director of the ensemble and she will continue in this role until Easter 2018. Now is not the time yet to pay tribute to her achievements, but it is time to speak about the future.

The stage work of the eurythmy ensemble at the Goetheanum will continue to play an important part. The Goetheanum Leadership has asked Stefan Hasler as the person responsible for stage matters to think about the restructuring of the eurythmy ensemble and a new director. Some time ago he began to consult with Christiane Haid, Paul Mackay and Bodo von Plato on these questions. This group, together with Nils Frischknecht, who is administrator of the Goetheanum Stage, have looked into future possibilities for the Eurythmy Ensemble and are now conducting preliminary conversations.

Expectations, demands, tasks

A meeting has taken place with Werner Barfod, the former section leader, and Carina Schmid, the former director of the Eurythmy Ensemble; further talks with members of the ensemble and others will follow. Eventually, a colloquium of experienced eurythmists will work on questions such as: what expectations, ideas and realistic possibilities are there for the Goetheanum eurythmy ensemble? What requirements and artistic tasks? What should be the Ensemble's working style and how should it be led?

On this basis we hope to gain a clearer picture by the summer of the direction the envisaged transformation could take. | *On behalf of the Goetheanum Leadership: Stefan Hasler, Christiane Haid, Paul Mackay, Bodo von Plato. On behalf of the Goetheanum Stage: Nils Frischknecht*

■ ANTHROPOSOPIHICAL SOCIETY



Exhibition of Hannes Weigert's «Øya» cycle · Photo: Sebastian Jüngel

Living Branches meeting

Heralds of a brotherly culture

Nineteen representatives of fifteen branches/groups of the Anthroposophical Society in Finland, the Netherlands, France, Switzerland and Germany came to this year's meeting of group leaders on 5/6 April in the Wooden Hut at the Goetheanum in Dornach (CH).

The topic «Why humanity needs anthroposophy in the form of a society» was addressed on the basis of four questions.

What kind of organ do the branches represent within the organism of the Society?

This question was a reminder of last year's topic «The society-building task of the branches». In addition to this, the group discussed the «corpse descriptions» Rudolf Steiner presented for the case that the Anthroposophical Society was to be dissolved.

How can we illustrate that the branches/groups do not live in a parallel world?

- to the outside world
- to the anthroposophical subsidiary movements?

This encouragement to place oneself into an outside picture has not yet arrived everywhere, but will grow increasingly important with the growing wish for society and the shrinking of the membership.

How can we show that the Anthroposophical Society is already practising the coexistence of cultures?

There was no time in the end for this question that comes to expression in the various cultural streams within the Anthroposophical Society. It was pointed out that branches/free groups with awareness of cultural streams cannot just be study groups but must become a «field of life», and be ex-

amples of the cooperative coexistence of people with different ways of thinking.

How can the branches compete with the academic sciences and the courses and events offered by educational institutions?

Among the examples mentioned were the Alanus University or the independent educational institutions (Freie Bildungswerke) in North Rhine Westphalia (DE). We realized that branches/free groups have a unique task, for instance the forming of new group souls that depend on total freedom. Anthroposophical branches and free groups are heralds of a new culture of brotherhood.

And to our main theme: The anthroposophical striving for society makes it possible for incarnated and not incarnated souls to work together in ways that would not be possible without a society. Where people can experience their connection with the dead, with whom they had no personal but «merely» a social relationship, it becomes apparent what anthroposophical society-building means.

Thanks to the experts among the attendees it was possible, for the first time, to intersperse the meeting with spontaneous artistic exercises. Equally spontaneous was the use of varying forms of conversation. In the end the attendees expressed the wish that these meetings should be continued. | *Rüdiger Krey, Bonn (DE)*

Contact kreyruediger@googlemail.com



From all over the world: country representatives and council members with the Goetheanum Leadership · Photo: Heike Sommer

General Secretaries' Conference

A crunchy and refreshing task

At the conference of general secretaries from 3 to 6 April reviewing the Goetheanum World Conference formed the perfect basis for a conversation about the three future images presented by the Goetheanum Leadership. The general secretaries and country representatives wish to strengthen the Anthroposophical Society in their countries.

Sebastian Jüngel: What is the outcome?

Jaap Sijmons (NL): We discussed the consequences drawn from the Goetheanum World Conference and the related future aims of the Goetheanum. One aspect is how we can convey the concerns of the Anthroposophical Society to people who are interested, maybe via the «pink booklet» [on membership in the Anthroposophical Society].

Jan Baker-Finch (AT): We had to enter into the future images in-depth so that we will be able to continue working on them in our countries. This is a rich and «crunchy» task. And it is refreshing. I experience our sharing as a breathing in and out.

Things look serious – despite the enjoyable parts

Jüngel: What is your foundation for this?

Ewa Waśniewska (PL): We have gained a comprehensive picture of what is going on in the world ...

René Becker (FR): ... starting with the concerns, the finances and the world movement which is actually growing at a fast enough pace to be able to take on the growing tasks. Each of us was properly shaken up. Because things look serious in many countries, despite the enjoyable parts.

Bodo von Plato (Goetheanum): We also have a spiritual concern: How does our relationship with anthroposophy and the world live in us so that the one inspires rather than isolates the other? The spiritual problem, the inner attitude, seems to

be at the bottom of the financial problem. **Jüngel:** How do the Anthroposophical Society and the School of Spiritual Science relate to each other?

Waśniewska: In the periphery, the Goetheanum lives strongly in all those who actively connect with these impulses.

Sijmons: While focusing on the School of Spiritual Science we must not lose sight of the members of the Anthroposophical Society. We gain much for the Society from the work of the School of Spiritual Science, but maybe not enough. Take the Pedagogical Section, for example. It has relationships with the schools and associations. Membership in the Anthroposophical Society is not important. The branches, on the other hand, tend to work on theoretical contents. How can the Anthroposophical Society find its mission between study and practice?

The Society as a source of warmth

Becker: To me there seems to be an inversion. Groups that focus on practical aspects could bring about a link between the theoretical work and the questions that arise in the «fields of life», and vice versa.

Baker-Finch: As group leaders who bear responsibility within the Society we must create opportunities so that people from diverse backgrounds can share their views on a particular topic. The Society could be a source of warmth from which the actual work can then grow.

Sijmons: The Council of the Anthroposophical Society in Germany has repeatedly re-

proached the members – with a result that reminds me of the Goetheanum's «future image» concept. This makes me think that one needs to seek the will for cooperation in the broader basis so that one can begin to work.

Waśniewska: Then it will not be thought-out but filled with life.

Paul Mackay (Goetheanum): So it is not a matter of saying: here is anthroposophy and I have to apply it, but rather of recognizing and acknowledging the polarities of consciousness and life as separate sources. Then the School of Spiritual Science and the fields of practical application will fertilize each other.

Plato: Ueli Hurter gave a compelling example: we have the anthroposophically inspired work that is being done in the public realm all over the world; those who are actively involved in it are representatives of anthroposophy. Their decision to include the spiritual dimension into their practical work gives sovereignty to the spirit, and the seeking gesture of «O man know yourself» connects with the call «O man, act in the world». This practice research can continue to develop if we work together with others. This would be the kind of activity within the School of Spiritual Science that could make the connection between the poles of life and consciousness. **Becker:** These stages are a still an open task, seeing that the branches are not always concerned with the needs of our time ...

The «pink booklet» as a global reference

Jüngel: What will you do next?

Plato: What we have discussed and found out together will be taken to the individual countries to be further developed there and any experiences gained will be brought back to the next meeting. At the same time these themes will continue to live and be transformed at the Goetheanum. This living breathing is growing stronger and stronger.

Jüngel: Were there any resolutions?

Plato: A study group was formed on Michaelic esotericism. We decided to make sure that the work of the Society and that of the School of Spiritual Science will be more interrelated so that both can be filled with more life. We continue to work on a Goetheanum Federation, or better a Goetheanum Association. One group will continue to develop the «pink booklet» so that it can be used as a reference worldwide. |

■ ANNUAL MEETING 2017

Annual meeting of the anthroposophical movement

Our Anthroposophical Society

On 7 and 9 April the annual conference of the General Anthroposophical Society was held for the first time as an annual meeting of the anthroposophical movement. This opening up is the direct result of the Goetheanum World Conference in 2016. Accordingly, symptoms of our time were presented and insights given into practical fields of work.



Wolfgang Tomaschitz, John Bloom, Michael Schmock, Ingrid Reistad, Bart Vanmechel, Ute Craemer · Photos: Sebastian Jüngel

As a way of strengthening the connection between the General Anthroposophical Society and the fields of applied anthroposophy the Annual Conference was this year organized as an annual meeting of the anthroposophical movement. While the invitations were restricted to the organs of the society, this was a first active step arising from the Goetheanum World Conference. In contrast to the AGM, for which around 460 members came, there were a lot less people present for this meeting (maybe between 150 and 200).

Personal statements

Personal statements were made (three of them are described on page 5), Gerald Häfner presented a description and (re-) evaluation of the social threefolding impulse, Michaela Glöckler said goodbye and there was a work group session (a second one was cancelled to make time for the motions). Wolfgang Tomaschitz (AT) spoke of the process of secularization that was expected to be ongoing but was interrupted by people's increasing religious and spiritual needs. The fact that many nevertheless distance themselves from spirituality is an expression of the spiritual (or consciousness) soul. John Bloom (USA) asked about the effect of lies in the various spheres of the social life. And Michael Schmock (DE) described how

young people are interested in a situational ethics, how they focus on their immediate surroundings but are nevertheless aware of the global situation.

What is this worth to you?

The other three contributions illustrated that people have spiritual experiences today but are not always aware of this. In her work as a teacher Ingrid Reistad (NO) notices how many people sense a spiritual reality but lack the concepts to talk about it. Because a theoretical approach was not helpful for them, one had to find ways of making their experiences «concrete» – then they were able to express them in poetry, for instance, in dance or in a comic. And then they were also able to speak about them. Ingrid Reistad finds it important to understand also the human physicality. In young children who are such sensory beings or when doing eurythmy, sense experience is always the bridge between the dualism of 'I' and world that philosophy has already overcome. Ute Craemer (BR) reported that anthroposophical study courses in Brazil didn't necessarily start with the Philosophy of Freedom; they needed a different approach, one that starts from people's personal experience of living in the favela. Ute Craemer also spoke of enslavement and eradication as wounds in the Brazil-

ian culture. Connecting with the Templar impulse would be a good way to change the economic life there. To give a small example: in order to create awareness of the value of a lecture, listeners are asked before the end of an event, «What did you gain from this lecture? What was it worth to you? What financial contribution can you make?» Bart Vanmechelen (BE) spoke of the task of making the spiritual human being visible. He also mentioned that understanding was only possible when one had put something into words: this was the task of the Anthroposophical Society and movement. He also suggested that we no longer speak of «the» Anthroposophical Society but of «our» Anthroposophical Society and «our» School of Spiritual Science – not as a way of excluding others but in order to emphasize our connection. Aban Bana, the representative for India, offered a brief glimpse into the situation of anthroposophy in her country. She described how, in India, she can also direct her attention at Nepal, the neighbour that is still reeling from the recent earthquake. She pointed out that «eurythmy is something special for us. Do as much eurythmy as you possibly can!» But not only for yourself, «eurythmy heals the earth and purifies the world ether.»

Who leads if we don't do it ourselves?

Gerald Häfner gave a comprehensive overview of Rudolf Steiner's intensive efforts towards a new understanding of society in what he called the threefolding of the social organism. Rudolf Steiner presented his ideas to politicians as well as to workers. One of the main questions was: Who will lead if leadership no longer comes from above? We must lead ourselves! These kinds of ideas must be made accessible to people so that they can embrace them.

Michaela Glöckler looked back on her time as leader of the Medical Section. At the time when she started, her husband Georg took on the Section for Mathematics and Astronomy: they were both aware of the fact that they were continuing the work of Ita Wegman and Elisabeth Vreede. As her ongoing projects Michaela presented Eliant and the petition against the digitalization of early years' education (see: <http://mailings.eliand.eu/m/10417346/1328948-f6287858c8cfd84fb1df8bf216f91e>). | Sebastian Jüngel

Wolfgang Tomaschitz (AT)

Speaking the right language

From religious sociology we know the concept of the post-secular stage. Up until the twentieth century it was assumed that secularization would simply continue: religious convictions would dwindle everywhere in the world or disappear into the private sphere. Since the 1990s we notice a return of the religions and of holistic worldviews, to which anthroposophy also belongs. At the same time secular spheres appear and resolutely defend their boundaries. The decision of the European Court of Justice made at the beginning of March – that employers can forbid their employees the wearing of philosophical, ideological or religious symbols – reflects this attitude. So, we have on the one hand a growing inner need for religion and on the other a certain fear of spirituality that knocks at the door of the secular world in the form of traditions or fundamentalism.

The power of conversation

From the point of view of social threefolding the life of rights needs to protect itself against intrusions from the spiritual/cultural realm. In Rudolf Steiner's view, the sphere of rights should build on the responsibility and judgement of each individual. This is what we have achieved in the age of the spiritual (or consciousness) soul. However, the spiritual soul will reveal to us a world that has become «void of god» as long as the soul does not use its potential to develop in freedom. There was no point, Rudolf Steiner said, in wishing for the spirit to hold sway in the social life but that we had to «work» our way to the spirit, by using the power of judgement given to us (GA 332a, 30 October 1919, Zurich).

Jürgen Habermas speaks of a «translation requirement» in this context, which means that everything that is transferred from the religious or spiritual realm to the public sphere, needs to be translated into the language of that sphere and presented on the basis of arguments that are common in that sphere. Only once that has happened can one refer to the sources. What emerges is that most convictions are not formed and do not become consolidated on the basis of writings and major outside influences, but via micro-networks, that is to say conversations between two, three, four people. |

John Bloom (USA)

Beyond polarity

On a drive home I saw in large letters on the facade of a college building, «The Truth Shall Make You Free» (John 8:32). Immediately, the following question came to me: If the truth shall make you free, what does a lie do?

It was the glory of Renaissance artists to give us the system of perspective and the imperative of representation—that is the optical illusion of reality. This imperative developed further through the advent of photography, to film, to what is now called virtual reality. The same representational imperative is driven by the notion that the human perceptual system can be simulated and stimulated with an illusion of reality so compellingly real that we are nearly unable to distinguish the real from the imitation or simulacrum. The lie here is that we mistake one for the other, and further that we accept the lie as a norm.

A second lie is that of equality in the sphere of rights. While we in the US pride ourselves on having an equitable system of justice, the laws and policies of the land are often written by those who benefit from them. For example it was banking industry lobbyists that essentially drafted credit card laws. In 2008, African-Americans and Hispanics represented 25 per cent of the overall US population, but 58 per cent of the prison population.

The third lie is that of self-interest in economic activity. A recent advertisement for a Masters in Business Administration program in the New York Times read «Earn What You Are Worth!» Buried in this statement are the assumptions that we work for ourselves, our value as a human being is measured by what we earn, and lastly that education is a commodity.

Beliefs overshadow facts and evidence. The old adage, «I'll believe it when I see it,» no longer holds. Instead we have «I'll see it when I believe it.»

I do strongly sense that threefold principles offer a real strength and opportunity for leading the much-needed transformation. We really need to work with money and finance in a human way, and rediscover social relationships and forms that encourage power with each other rather than power over others. We are making some progress with this work at more local levels and through the development of social enterprise. |

Michael Schmock (DE)

The esotericism of working

Special biographical moments occur when anthroposophy does something with us. When I look at the situation of the Anthroposophical Society and at what is happening around us, I have the impression that the development is somehow disrupted, and I realize: we are not quite sure what should happen next and how the Anthroposophical Society and the School of Spiritual Science should move forward in such times. The number of members is going down, people in the various field of applied anthroposophy are doing their own thing and look at the Anthroposophical Society with the question: what has it got to do with me?

Situational ethics

In the 1970s and 1980s people wanted to work towards a new world with the help of anthroposophy: introducing self-management and taking responsibility for the community in order to avoid physical and mental pollution. Spirituality arose where people met and did honest spiritual work together. All that had the quality of a cultural island.

Today young people ask themselves longingly, «Where are we going?» They have experienced the failing of socialism in 1989 and of individualism in the 1990s. They no longer wish to change the world at a global level, but focus on their own world. They live in the detail although they know that they are part of a complex system. They are interested in a good and true world where they are, in situational ethics. That is efficient, situational, spiritual realism.

What if we spoke within the Anthroposophical Society about what our experiences are, of working on a farm, for instance, or in a hospital? This would help to make the esotericism in our work visible. How can we make that a quality of the Society?

Community building, as Rudolf Steiner said (GA 217a, 20 March 1921), cannot be organized, it needs associations – with the people at work in the «fields of life», with the institutions, with the civil society. New steps and new developments need to be undertaken. This kind of work is close to my heart (and I enjoy it). |

■ 2017 ANNUAL GENERAL MEETING

*General Anthroposophical Society***Minutes of the 2017
Annual General Meeting****Saturday, 8 April 2017**Venue: Goetheanum, Main Auditorium
9 a.m.: The AGM begins*Arrival**Information*

The Danish general secretary Niels Henrik Nielsen plays from Bach's Cello suite No. 3 (BWV 1009): Sarabande 3/4 in C major, Bourrée I in C major, Bourrée II in C minor.

**1 Welcome and opening
of the meeting**

Justus Wittich opens the meeting on behalf of the Executive Council, explains the procedures and establishes that the invitation was published in good time in the Society's newsletter and that the meeting is therefore quorate.

Approximately 460 members are present in the Main Auditorium.

Mathias Forster (Dornach/CH) and his team (Rebekka Frischknecht, Annette Hug-Risel, Michael Sölch, Emanuel Mario Pusterer, Peter Kaufmann-Gundlach, Dragan Senfner, Philip Jacobsen, Martin Zweifel) are responsible for counting the votes.

Oliver Conradt takes the minutes.

All contributions are simultaneously interpreted into English (Bernard Jarman), French (René Becker) and between English and French (Maëva Bourgeois).

**2 Executive Council Reports
and discussion**

Joan Sleigh, Seija Zimmermann, Paul Mackay, Constanza Kaliks and Bodo von Plato present the Executive Council reports (see pages 13 ff.). Seija Zimmermann states that the membership has dropped by 0.8 per cent in 2016.

The discussion is opened by **Laurenz Kistler** (Basel/CH) who proposes to suspend the General Anthroposophical Society for seven years until 2023/2024.

Marek Majorek (Latterbach/CH) refers to a public discussion with Bodo von Plato and Constanza Kaliks on 18 March 2017, following a guest performance by H.-Dieter Jendreyko at the Goetheanum, and to Jean-François Lyotard's study on «Postmodern Knowledge», and asks Bodo von Plato whether he considers the «story of Rudolf Steiner» to be one among many? Bodo von Plato replies that Rudolf Steiner's theory of science anticipated the twentieth century.

10.30 to 11.15 a.m.: coffee break

The AGM continues with 15 minutes delay because ballot cards are handed out in preparation for Motion 1, but not enough have been printed. Anežka Janátová, the representative for the Czech Republic uses the time to entertain the audience with anecdotes.

**3 Motion 1 on secret
ballot voting**

Justus Wittich reads out Motion 1 and informs the members that the proposers of the motion retrospectively declared that they would not propose a procedural motion to vote secretly on the motion.

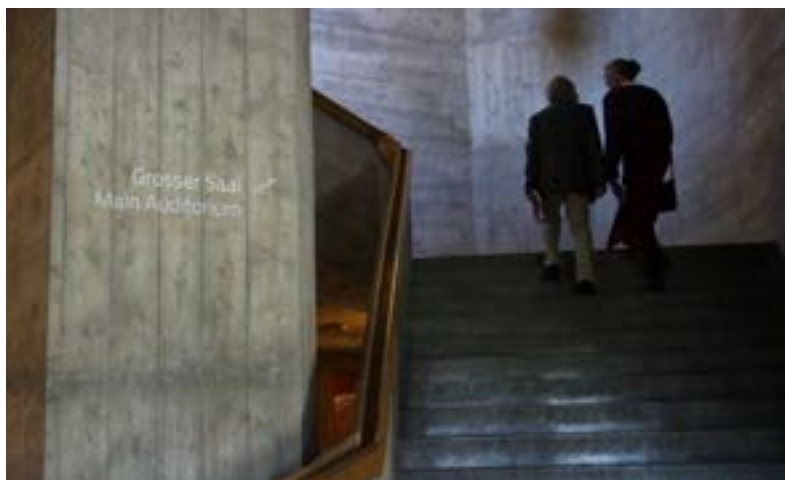
Thomas Heck (Dornach/CH) represents the motion and explains that the need for secret ballot voting as proposed in Motion 1 – even if it concerned a minority – should be decided by a majority. Justus Wittich

refers to the deliberations of Uwe Werner (Malaucène/FR) on page 6 of the blue conference guide. **Ida-Maria Hoek** (Amrongen/NL) would like to change the motion so that secret voting should be made possible on demand. Thomas Heck replies that the proposers of Motion 1 do not wish for this kind of amendment. Justus Wittich explains that each member present at the AGM could directly ask for a secret vote by submitting a procedural motion. A simple majority of the meeting could then decide on this procedural motion. **Ulf Waltz** (Munich/DE) emphasizes that one needs to differentiate qualitatively between a motion, the discussion of a motion and the respective decision.

Michaela Kowalski (Berlin/DE) submits the **procedural motion** to vote secretly on Motion 1. The general meeting rejects this procedural motion with 112 votes in favour to 283 votes against.

Ursula Piffaretti (Zug/CH) describes various Swiss methods and recommends that the meeting should not support secret voting. **Elisabeth Winterer** (Leinfelden-Echterdingen/DE) also thinks that free decisions are possible without secret votes. **Tatiana García-Cuerva** (Arlesheim/CH), one of the proposers of Motion 1, points out again that Motion 1 would strengthen the rights of minorities. **Beatrix Hachtel** (Dornach/CH) says that the secret vote would give greater freedom to members of the Society; open forms of voting, she feels, belong to the School of Spiritual Science.

Justus Wittich asks the general meeting to vote on **Part 1 of Motion 1**. Result: part 1 of Motion 1 is **rejected** with 170 votes in



Orientation (testing the new guide system) · Photos: Sebastian Jüngel



Concentration: Niels H. Nielsen begins his musical contribution

favour and 193 votes against. Then **Part 2 of Motion 1** is **rejected** by a clear majority.

4 Motion 2 on counting abstentions during votes

Justus Wittich reads out Motion 2. **Leonhard Schuster** (Rohrlack/DE) represents the proposers of the motion and explains that the counting of abstentions serves to raise awareness. Justus Wittich refers to the presently valid **decision of the 2002 Annual General Meeting** which governs the voting procedures during annual general meetings:

1. A simple majority counts.
2. Votes are only counted if the majority is not clearly apparent.
3. Abstentions are not counted.

It has become apparent in recent years that there is a need to consider abstentions. **Paul Mackay** therefore proposes on behalf of the Executive Council to replace point 3 of the existing regulations with «3. Abstentions are noted but do not influence the result.» The first two points of the decision of 2002 would remain unchanged.

Ida-Maria Hoek wishes to amend more than just point 3 of the 2002 resolution. **Ulf Waltz** considers the amendment suggested by the Executive Council to be justified, but he would leave out the clause «do not influence the result». **Thomas Heck** does not wish to touch on the question of «simple majority» with this motion. He declares on behalf of the proposers of the motion that **Motion 2 should be voted on with the amendment suggested by Paul Mackay**. The general meeting accepts Motion 2 with

the amendment suggested by Paul Mackay with a clear majority, few votes against and some abstentions.

5 Motion 3 on announcing the initiative «Ein Nachrichtenblatt» in Anthroposophy Worldwide

Paul Mackay takes over the chair from Justus Wittich for this part of the meeting and asks the proposers to present Motion 3.

Leonhard Schuster reads out Motion 3. He addresses the contradiction submitted by Uwe Werner (page 7 in the blue conference guide) which suggests that the concern of Motion 3 was in fact addressed when the motion was published in *Anthroposophy Worldwide* 3/2017. Leonard Schuster does not agree, saying that this is not the same as the initiative «Ein Nachrichtenblatt» introducing itself. The proposers of the motion were not the founders of «Ein Nachrichtenblatt». Paul Mackay takes up Leonhard Schuster's explanation and asks **Uwe Werner** to clarify whether his contradiction constituted a motion or a recommendation. Uwe Werner explains that his contradiction was meant as a counter-motion.

Justus Wittich, who represents the editor of *Anthroposophy Worldwide*, speaks to this motion. The two journals serve different purposes: according to the Byelaws «*Anthroposophy Worldwide*» reports on the life within the General Anthroposophical Society, is sent out to 17,000 German-speaking members and is translated into English and Spanish. «Ein Nachrichtenblatt» was founded as a personal initiative by Roland Tüscher and Kirsten Juel in 2011 when the «weekly Newsletter of the

General Anthroposophical Society» ceased to be published. «Ein Nachrichtenblatt» is an undertaking for which two members are responsible. «*Anthroposophy Worldwide*» is a newsletter for which the Executive Council at the Goetheanum has responsibility and which is meant for the members of the General Anthroposophical Society. The Executive Council at the Goetheanum does not comment on the views expressed in «Ein Nachrichtenblatt» and has refused to make the addresses of members available to *Ein Nachrichtenblatt* for reasons of data protection.

Ida-Maria Hoek proposes to list the various newsletters that exist within the anthroposophical movement in every edition of *Anthroposophy Worldwide*. **Ingrid Schleyer** (Badenweiler/DE) responds to Uwe Werner's reservations. She is proud of the seven-year old initiative *Ein Nachrichtenblatt*. **Thomas Heck** adds two aspects: as a society we need several vibrant organs and newsletters so that the boundaries to the anthroposophical movement can be opened up. On the other hand, he has read the old editions of the Newsletter of the Anthroposophical Society and found that there was an immense difference between the old and the new newsletter. Can both exist simultaneously? That would be important! **Beatrix Hachtel** calls attention to the fact that the former newsletter was also critical, for instance after 1935. It is important how we deal with other opinions. She pleads for integrating other opinions. **Benjamin Kolass** (Berlin/DE) speaks of his experiences as editor of the newsletter of the German Society. How can we work



Claus-Peter Röh opens the Annual Meeting



World Society: general secretaries and country representatives - Photos: Sebastian Jüngel

together in a productive way? What augments internal conflicts? The editors of newsletters have to find answers to these kinds of questions. He is wary of newsletters that publish, in their Christmas edition, appeals to members of the Executive Council to resign (as «Ein Nachrichtenblatt» has done). **Franziska Bücklers** (Bonn/DE) reminds those present that Rudolf Steiner found it important directly after the Christmas Conference of 1924 to send out weekly information to the members, in the then newly founded «Nachrichtenblatt der Anthroposophischen Gesellschaft» (newsletter of the Anthroposophical Society). Why was this seven-day rhythm dropped in 2011? She regrets that there are two newsletters now. Is there no way of building bridges and working together harmoniously to produce a publication that retains the seven-day rhythm? **Judith Peier** (Mänedorf/CH) thinks that the initiative «Ein Nachrichtenblatt» remains independent and that it does not need to seek to be acknowledged by a journal of which it is critical. She also rejects the coercion that the motion brings with it. **Natascha Neisecke** (Dornach/CH) does not find the introduction important but rather that the Goetheanum should hear what speaks out of this motion. The causes need to be investigated. What were the intentions of the earlier newsletter that was so important to Rudolf Steiner? **Philip Jacobsen** (Dornach/CH) sees the motion and many aspects of the debate as an example of a spiritual life that is not free. Paul Mackay reads out **Motion 3** as well as Uwe Werner's counter-motion, and asks the members to first decide which of the two

motions should be voted on. A majority of the members is clearly in favour of voting on Motion 3 presented by Leonard Schuster. In the subsequent vote on Motion 3 the majority of the meeting votes in **support of this motion**.

Justus Wittich proposes to continue with agenda items 9 and 10 at 3 p.m., and to then go directly to Motions 4 to 6.

12.51 to 3 p.m.: lunch break

9 Presentation of the 2016 annual accounts and discussion

Paul Mackay takes the chair for agenda items 9 to 10. He asks the treasurer to present the annual accounts for 2016.

Justus Wittich begins by stating that we cannot go on as before, a view that is shared by the entire Goetheanum Leadership. 2016 was a busy and highly productive year with 80,000 user days and many major conferences. The decision even had to be made that a minimum break of one day needs to be adhered to between two big events because the Goetheanum could otherwise not keep up.

The annual accounts show a deficit of 300,000 CHF which means that all of the Goetheanum's own funds have been used up. The deficit would have been a lot higher if it had not been possible to release reserves set aside for operating equipment and for the renovation of the Goetheanum's properties or without legacies to the tune of one million CHF. The Goetheanum was now like the little girl in the fairy-tale «Pennies from Heaven». There were great cash flow problems in the summer that could

only be bridged thanks to the fast help from friends. Where does this deficit come from?

The main reason is the Faust production which ended up costing less than expected but due to low visitor numbers also generated less income than expected.

Justus Wittich explains the annual accounts as published in Anthroposophy Worldwide 4/2017 (pages 4 to 7) and the balance for 2017. With the situation as it is, either the Goetheanum Stage, the Goetheanum Building Department or the Gardening Department can no longer be funded. The Goetheanum has, however, valuable material assets: according to a newspaper report it is the third most expensive building to insure in the Canton of Solothurn. So, how will we finance the Goetheanum over the coming years?

This question has also been considered from the beginning when we developed the three images to aim for. We must achieve a balanced budget. Only then can the Goetheanum stand its ground in the world. On the way towards this goal cutting down on expenses is the worst possible method.

In the 2017 budget we raised the members' fees by 400,000 Swiss Francs. Justus Wittich reports from the meeting of councils and treasurers which preceded the Annual Conference and the AGM that the treasurers asked to meet without the members of the Goetheanum Leadership on Friday morning. The Goetheanum Leadership then heard the result of this consultation: The country societies firmly agreed to increase their contributions for 2017 by 250,000 CHF and hold out the prospect of another 150,000 CHF. What was crucial



Motions: Thomas Heck presents some of the motions



Executive Council: newly extended by Matthias Girke (third from the left) · Photos: S. Jüngel

for this turn-around was the attitude of the treasurers and council members that «The Goetheanum is our place» and the initiative of Marc Desaulles and Julian Schily. Justus Wittich and the whole auditorium express their gratitude with an extended round of applause.

Justus Wittich then speaks of the intention (image 3) to found a Goetheanum Association as an action group within the General Anthroposophical Society. This Goetheanum Association would organize itself legally in such a way that institutions wishing to represent and support the Goetheanum impulse could join it as members. This project is still being developed so that only updates can be given but no final results. The big task for the next two to three years is to get on top of the structural deficit.

In conclusion Justus Wittich thanks his colleagues in the finance department, the small treasurers group and the auditors for their valuable and reliable work. Paul Mackay thanks Justus Wittich and asks Julian Schily, the treasurer of the Anthroposophical Society in Germany, to report about the work of the advisory group.

At present the treasurer's advisory group consists of Julian Schily and Alexander Thiersch (DE), Marc Desaulles (CH), Pim Blomaard (NL), Daniel Håkanson (DK), Marianne Schubert, Ueli Hurter, Paul Mackay and Frieder Sprich (Goetheanum). This group supports the treasurer and is auditor for the membership. The group also discusses how the General Anthroposophical Society can continue to develop considering its financial situation. Julian Schily confirms the result of the meeting held

on the previous Friday morning of which Justus Wittich spoke earlier.

Paul Mackay asks **Urs Santschi** to present the **auditor's report**. The auditor emphasizes that Justus Wittich had kept all reports transparent and explains a particular passage printed on page 17 of the blue conference guide. The passage refers to the structural deficit but does not entail a restriction in the auditor's report. Urs Santschi recommends approving the annual accounts without any further comment.

During the discussion **Johannes Kühn** thanks the country societies for the heartwarming assurance to raise the contributions they will pay to the Goetheanum. **Klaus Landmark** (Bremen/DE) thanks Justus Wittich and asks him to explain, in the 2017 budget, the reduction of staff salaries by 0.5 million CHF compared to the previous year. Justus Wittich explains that this has to do with the reduction of the Faust Ensemble to its normal size.

Laurenz Kistler explains his suggestion to suspend the General Anthroposophical Society by saying that he made his proposal not in relation to the successfully operating «fields of life» but with regard to the declining number of members. The General Anthroposophical Society would not be able to survive the membership crisis and the deficits connected with it for much longer.

Moritz Christoph (Bad Säckingen/DE) has discovered risks of around a million CHF in the 2017 budget. He pleads that the members are called upon to increase their financial support and he raises his own contribution with immediate effect.

The **2016 annual accounts** are **approved** with a great majority (three votes against, some abstentions).

10 Election of auditors

The proposal to confirm Santschi & Partner Treuhand AG for another year, that is, for the financial year 2017, as auditors of the General Anthroposophical Society is accepted with great majority by the general meeting (no votes against, 4 abstentions). Urs Santschi thanks the meeting for the trust invested in his firm and accepts the decision.

6 Motion 4 for a full report and a members' day on the Faust project

Justus Wittich takes the chair again and reads out Motion 4 as well as the two amendments by **Walter Tattermusch** (Stuttgart/DE), which count as procedural motions and are printed on page 7 of the blue conference guide. Thomas Heck speaks on behalf of the proposers of this motion about Walter Tattermusch's requests. He concludes that all objections are unfounded. Justus Wittich asks the meeting to vote on Walter Tattermusch's procedural motion. The motion is clearly **rejected** with a few votes in favour and some abstentions.

Within the Goetheanum Leadership **Stefan Hasler** is responsible for the stage. He reports that the group of four, consisting of Christiane Haid, Paul Mackay, Bodo von Plato and Stefan Hasler, has decided that the present production of Faust will be performed three more times in the summer of 2017, but that these would be the final performances. It has also

become apparent how important it is to promote young talent in the sectors of speech and drama within the means available. He refers in this context to the play *Oscar and the Lady in Pink* performed by the Goetheanum Stage and the Speech Choir initiative directed by Catherine Ann Schmid. Furthermore, the Goetheanum Stage and the Section for the Performing Arts offer two conversation evenings in Dornach, on 8 and 18 May 2017, about the current Faust production.

Eva Lohmann-Heck (Dornach/CH), as proposer of the motion, thanks the organizers for the two conversation evenings. She also points out that Martina Maria Sam had originally been part of the team of directors, but that her name has no longer been mentioned in this context in Anthroposophy Worldwide since 2014. Was there a change of direction? She is also surprised about Christian Peter's «papyrus method» of approaching the Faust production without giving any consideration to Rudolf Steiner's indications. **Ida-Maria Hoek** regrets that members from further afield cannot attend the two conversation evenings on the Faust production.

Justus Wittich reads out **Motion 4** again. The motion is **accepted** by the general meeting with 190 votes in favour, 118 against and 208 abstentions.

7 Motion 5 to amend the motion procedure

Thomas Heck speaks on behalf of the proposers. They are **withdrawing** the motion and turning it into a **request directed at the Executive Council**. This step is greeted with applause by the general meeting.

8 Motion 6 to revoke the decision of the annual general meeting of 14 April 1935

Justus Wittich mentions at the beginning that everyone agreed on this but that one needed to find out what can be done and how to do it. On pages 7 and 8 of the blue conference guide members find Uwe Werner's research results which cast light on the way the 1935 resolution was dealt with in the twentieth century by members' meetings or individual members.

Thomas Heck speaks on behalf of the proposers. He sees no disagreements as regards the intention either. Revoking the resolution of 1935 is no problem for him but,

to his surprise, a controversial discussion has now arisen on exactly this point. He therefore proposes to deal with the legal question first.

Jaap Sijmons (Zeist/NL), the general secretary of the Netherlands, reports that this motion has already caused quite a stir in his country. People generally welcome the fact that the General Meeting is dealing with this question. But the debate also needs to be based on a clear understanding of the matter. The AGM can certainly comment on the resolution of 14 April 1935. But it is also obvious that the proposed revocation of the decision of 1935 cannot reinstall Ita Wegman and Elisabeth Vreede as members of the Executive Council. New legal questions would arise, for instance the question whether, as a consequence of the proposed revocation, all the decisions taken by the Executive Council after 14 April 1935 needed to be declared null and void retrospectively because they were made without Ita Wegman and Elisabeth Vreede. Or the question if the heirs can demand compensation. Jaap Sijmons thinks that the revocation of the resolution of 14 April 1935 makes no sense, but that we can consider how we could respond to this resolution today. For this reason he also supports Gerald Häfner's alternative proposal which was distributed in writing at the general meeting.

Gerald Häfner reminds the meeting that we are approaching the centenary of the Christmas Conference of 1923/24. This also includes looking back on unsuccessful and troublesome periods. What is important is that we do not start quarrelling about them again. His wish is that the sphere of rights is not simply seen as something given from the outside, but that it can be shaped from today's point of view without judging or condemning the view of the past. We can stand up for truthfulness and atonement and together find ways forward. The latter is essential. It is part of our responsibility as a global society to take the different views of different countries into consideration. His alternative proposal would

1. not revoke the resolution of 1935
2. express the way we look at it today and
3. call attention to next year's conference which will focus on the impulses Ita Wegman and

Elisabeth Vreede have given to the Anthroposophical Society for the present and the future.

4.50 to 5.15 p.m. break

The consultation on Motion 6 continues with a **contribution by Peter Selg** (Arlesheim/CH). He first thanks Justus Wittich for asking him to contribute to this debate. The rehabilitation of Ita Wegman and Elisabeth Vreede has long taken place in the spiritual world. On earth also much has happened in the direction of a rehabilitation because of the reality of the medical movement. He is nevertheless grateful for the discussion that was initiated by the motion. Do we really agree on the impulses given by Ita Wegman and Elisabeth Vreede? Peter Selg assumes that, in 1949, an initiative to include the two women again in the Executive Council would have had no chance. Neither would he set too much store by Poppelbaum's conciliatory gesture. Peter Selg proposes that the meeting today makes a decision along the lines of Gerald Häfner's alternative proposal so that justice can be done to the impulses of Ita Wegman and Elisabeth Vreede now and in future.

Ulf Waltz suggests that Gerald Häfner's text be extended and the Executive Council be commissioned to investigate the exact circumstances of the 1935 resolution. **Justus Wittich** adds that this should be done in cooperation with Peter Selg. Peter Selg nods in agreement. **Tatiana García-Cuerva** adds that the resolution of 14 April 1935 was based on lies. One possibility was therefore to disclose these lies. **John Ermel** (Dornach/CH) thinks that is asking too much of the meeting to make a decision now on Motion 6, and he proposes firstly that the proposers withdraw Motion 6, secondly that the meeting is asked to agree to treat Gerald Häfner's proposal as a concern, and thirdly that the discussion on the question addressed by Motion 6 is continued over the coming year. Justus Wittich asks the members for a show of hands to indicate whether the meeting was ready to vote on Motion 6. The result is clearly negative.

Thomas Heck agrees with the result on behalf of the proposers of the motion and **withdraws Motion 6**.

Justus Wittich reads out Gerald Häfner's alternative concern.

This text needs adapting and amending in some places so as to include aspects put forward in the discussion on Motion 6. Justus Wittich, Gerald Häfner, Peter Selg and Thomas Heck will do this for the general meeting. This procedure is clearly **supported** as the general meeting shows by **acclamation**. (For the revised version of the alternative concern see page 11)

11 Motion to discharge the Executive Council

Paul Mackay chairs the meeting for agenda items 11 to 13.

In the discussion regarding the discharging of the Executive Council Heidrun Scholze (Unterföhring/DE), Leonhard Schuster, Florian Zebhauser (Dachau/DE) and Philip Jacobsen ask to speak. The General Meeting discharges the Executive Council with an overwhelming majority, a few votes against and some abstentions.

12 Motion to agree to Matthias Girke joining the Executive Council

Paul Mackay points out that Matthias Girke has introduced himself to the members on Friday evening (see also *Anthroposophy Worldwide* 3/2017, page 3).

Seija Zimmermann asks the General Meeting to coopt Matthias Girke to join the Executive Council. She has known him and his work as a physician in the periphery for a long time. Matthias Girke is deeply connected with anthroposophy and has, out of this connection, built up Havelhöhe Hospital in Berlin. The qualities he brings with him will be a valuable asset to the work of the Executive Council.

Matthias Girke adds briefly to his introduction on the previous day by saying that a section can only thrive when the entire School of Spiritual Science is thriving. It was for this reason that he had agreed to accept the invitation to join the Executive Council.

The co-optation of Matthias Girke as a member of the Executive Council is **accepted** by the General Meeting with an overwhelming **majority** and extended applause, with 4 votes against and 5 abstentions.

13 Conclusion of the meeting

Paul Mackay declares the meeting closed at 6.45 p.m. | *As minute-taker: Oliver Conradt; as chairs of the meeting: Paul Mackay, Justus Wittich; For the counting of votes: Mathias Forster*

Gerald Häfner

Concern to Motion 6 to revoke the resolutions of 1935

In awareness and recognition of the discussion and developments so far regarding the tragic exclusions of Ita Wegman and Elisabeth Vreede from the Executive Council in 1935, I ask that the following concern be presented at this Annual General Meeting:

The decision taken on 14 April 1935 to remove Ita Wegman and Elisabeth Vreede from office is a tragic chapter in the history of our Society. We are judging this decision wrongly from today's point of view. This applies to the background, circumstances and consequences of the decision then taken.

The Annual General Meeting of 1948 has already dealt with the problems of that resolution. That it was not revoked in 1948 was not because there was an opposition to Vreede and Wegman but, on the contrary, out of respect and reverence for the dead. Unlike the society exclusions of 1935, this dismissal was not revoked in 1948 because both Ita Wegman and Elisabeth Vreede had died by then and because «the dead should not be commemorated with AGM decisions» (Emil Leinhas, minutes of the AGM at Easter 1948, p. 121).

We cannot now – 82 years later – undo the dismissal of Elisabeth Vreede and Ita Wegman that was decided in 1935. Such a decision would be illusionary. The dismissal has happened and admitting this is a matter of legal and moral truthfulness.

What we can and wish to do, however, is express and document our views as a general meeting on the resolution. This may be seen as a sign of our increased awareness of these tragic events in our history.

From today's point of view we consider this resolution untenable. This is obvious from the later withdrawal



Elisabeth Vreede and Ita Wegman

of the memorandum («Denkschrift 1925–1935») which was used in support of the resolution. This withdrawal – with an explanation by Hermann Poppelbaum and the agreement of the authors in 1949 – removes the resolution's legal and moral foundation retrospectively.

We regret the dismissal of Dr. Vreede and Dr. Wegman from the Executive Council as well as the procedure leading to this resolution. We see this dark chapter in the history of our Society as a warning to not succumb to partisan influences in the future and as an admonition to be awake, aware and courageous in protecting the truth and our fellow human beings, and to maintain the living harmony of our so very diverse society in freedom and mutual respect.

In the coming year the Goetheanum Leadership will celebrate the 75th anniversary of Ita Wegman's and Elisabeth Vreede's death by organizing a conference that will focus on their work and lives and on what they achieved for the present and future. |

Goetheanum Executive Council: Matthias Girke introduces himself

Facing the challenges in the world



Photo: Jungel

I would like to start with some aspects regarding the work of the Medical Section, seeing that this section has not really introduced itself yet since the change in leadership last September. Georg Soldner and I have worked together for more than twelve years on the board of the anthroposophical medical association in Germany. I very much welcome the opportunity to continue this amicable collaboration now in the Medical Section and bring our long-standing experience as specialist doctors in paediatrics and internal medicine to the work of the Section.

Responding to the needs of our time

Anthroposophic Medicine looks back on many years of development and has a 'biography'. Thanks to the immense achievements of Michaela Glöckler, Anthroposophic Medicine has been spread to numerous countries. This development needs to be deepened in the individual specializations and the question now is: which are the medical challenges we are facing today in society? And to which of these challenges can Anthroposophic Medicine respond with therapies? We have identified five areas in particular:

Pregnancy, birth, early childhood and life with disabilities: The way a human being arrives in the world is very important for his or her further life. To name just one aspect: type 1 Diabetes mellitus and a

certain form of leukaemia occur slightly more frequently after caesarean births. In anthroposophic hospitals C-section rates are much lower than in other clinics. Anthroposophic Medicine therefore makes a contribution to providing better care in pregnancy, childbirth and early infancy. The importance of a healthy child development for later life was described by Rudolf Steiner and has by now also been documented in well-published studies.

Dealing with warmth and high temperatures: Resistance to antibiotics is developing all over the world, and we are asked for solutions by «outsiders» because of our good therapy results with much lower use of antibiotics.

Anxiety, depression, sleep disorders and trauma. Many refugees are deeply traumatized. This is a field where anthroposophic medicine has much to contribute. We highly appreciate our cooperation in this field with our colleagues in Anthroposophic Emergency Education and the Pedagogical Section.

Oncology: Despite all the research that is being done, the treatment of cancer remains a largely unresolved medical challenge. This year we celebrate a hundred years of mistletoe therapy. The number of clinical studies into this therapy has grown considerably and its clinical efficacy with regard to quality of life and increasingly also with regard to improved prognoses has been proven. In addition, anthroposophic oncology offers a multimodal therapy and obtains impressive results.

And our final focus is on caring for the dying and on fostering a culture of crossing the threshold to the spiritual world. In palliative and hospice care, anthroposophic medicine can make a very positive contribution that brings alternative views to the discussion and use of active euthanasia.

Strengthening the forces of health and of life

Working together consciously in order to face the challenges in the world is a crucial prerequisite for the future. This applies not only to the section work, but beyond that also to the Anthroposophical Society as a whole:

1. How can the work of the Anthroposophical Society address the needs of our time?
2. How can the cooperation of the sections of the School of Spiritual Science be strengthened for this purpose?

If the sections work together on particular topics, the School of Spiritual Science can be strengthened: they are like eleven rays that radiate out from the cooperation within the School. The problem of the resistance to antibiotics, for instance, cannot be resolved without the insights gained in agriculture. Anthroposophy wants to connect with the reality in this respect, too, and make a contribution to the challenges of civilization.

A society has not only an outer statutory body; it also has life, soul and spirit. Its health depends on the functioning of the life processes: is there a healthy breathing between «inner» and «outer» or is the breathing interrupted? What is the response to new things? How is the economic foundation as the provider of the society? Every organism needs life and death processes and needs to eliminate some things in order to develop new ones. Is there a holding on to the past or is there a healthy «dying and becoming»? How is it with its processes of preservation and growth? Can new life develop and be creative in our time?

The development and fostering of vibrant spiritual work in the Society can strengthen its life forces. The contents of spiritual science bring people together, awaken interest, nourish the soul of a community and are of immense value for the spiritual world. If these contents do not remain mere «ideas» but gain warmth and the power of ideals they will strengthen the life processes and feed health-giving forces to the society's body due to the new perspectives and hopes associated with them.

The request to join the Executive Council means that the leadership of the Medical Section can again be part of the Executive Council of the Anthroposophical Society. Having been asked this question, saying «yes» means taking on much responsibility, but – especially against this background – saying «no» would be an even greater liability. I am therefore prepared to devote my strength to the Section, to the Society, to the School of Spiritual Science and to contribute to enhancing the effectiveness of anthroposophy in our time. |



Seija Zimmermann

The many layers of Faust

The Goetheanum stage management first began to envisage the possibility of a new Faust production in 2011. In the same year consultations took place in the Collegium of the School of Spiritual Science resulting in the appointment of Christian Peter as director, Margrethe Solstad for eurythmy and Martina Maria Sam for the script. They were joined later by Andrea Pfähler as co-director.

From February 2012 onwards, individual scenes were studied and questions regarding the script as well as various other aspects were discussed. By the beginning of 2014 thirty-two individuals had applied to audition as members of the Faust ensemble. During the summer retreat in June 2014 the casting was discussed. In a conversation with Christian Peter, Margrethe Solstad and Martina Maria Sam in late May 2014 it was proposed that Martina Maria Sam should give lectures and introductions for the actors and eurythmists. At this time Andrea Pfähler withdrew as co-director. At the same time preliminary performance dates were fixed for the summer of 2015.

The premiere of Faust 1 and 2 took place at Easter 2016. There were six performances in total in that year. Several thousand people saw and experienced the Faust production, either as a whole or parts of it.

A great achievement

The Faust ensemble includes 45 protagonists, actors and eurythmists, forty of whom were involved in a Faust production for the first time. In the extremely short rehearsal period of 15 months these artists

achieved outstanding results for which I would like to thank them. Rehearsing and providing eighteen hours of theatre is no mean feat and exceeds by far what is usually expected of stage performances.

The extreme stress involved in this did not come without social challenges. In December 2015, the Goetheanum Leadership transferred the responsibility for the stage to Stefan Hasler, who had just become the new leader of the Section for the Performing Arts. He consulted intensively with those involved all the questions and problems that had arisen within the Faust ensemble.

The response we had from the audiences was varied and ranged from enthusiasm to criticism (see Motion 4).

The Youth Conference on Faust in July 2016 was particularly successful. The representative for Georgia, Nodar Belkania, reported this week that thirteen young people, former Waldorf pupils from Tbilisi, who had attended the Faust Conference, had returned home full of enthusiasm and immediately undertook to study the play further. They have by now performed individual scenes and also started studying Rudolf Steiner's *Philosophy of Freedom*.

Hole in the budget

Unfortunately, the hopes for sold-out performances have not been fulfilled. Although the spending for the Faust production was, at 3.7 million Swiss Francs, considerably lower than for any of the earlier productions, the venture has left a hole in the budget. We had to come to a decision regarding the future of the Faust performances. Since the autumn of 2016, Stefan Hasler, Christiane Haid, Bodo von Plato and Paul Mackay have conducted intensive conversations with those in charge of the plays and have come to the conclusion that three more Faust-cycles will follow in 2017 but that no further performances are envisaged.

Let's keep in mind all the layers of this Faust project that I mentioned. There is yet another level, which is not about gains and losses, not about success or failure, but which asks of us to practise the conscious consideration of a further aspect.

If we look into the cupola of the First Goetheanum we see Faust sitting there holding a book in his hands with the letters I-C-H: ICH (the German word for «I»). The small volume «The Riddle of the Human «I»» by Sergei Prokofieff contains a chapter

about the importance of the earthly «I». There, Prokofieff describes the difference between the relationship of humans to the earthly «I» before and after the Mystery of Golgotha. Since the turning point of time humanity has the possibility to form a relationship with the earthly «I» up even to the true «I», without losing «I»-consciousness.

This journey passes through the most diverse stages, circumstances and events which are usually painful and critical. Even if we may find it difficult today to fully understand our experience with this Faust production we are nonetheless asked to try and penetrate such processes of spirit and soul with a degree of objectivity. |



Joan Sleigh

Fostering relationships

This year we split the tasks that fall to all six members of the Executive Council and each of us will speak about one of the main issues of this year. My topic is the fostering of relationships with the societies in the various countries, our diverse trips and the breathing between the work at the Goetheanum and the perceiving of the extended anthroposophical movement or global society.

Opening up new spaces

Each council member is allocated several countries with which they maintain contact and whose work they perceive and support. It is not only the members of the Executive Council who travel to those countries but also the section leaders. The tasks of the section leaders are more subject-specific, however, while the members of the Executive Council, who also represent the General Anthroposophical Section, focus

on universal human matters and therefore on a more interdisciplinary approach to anthroposophy in the countries.

Recently the national societies have developed a growing interest in making contact with the Goetheanum. We are therefore often abroad, not so much in order to spread and explain anthroposophy – this the countries themselves can do best and most effectively – but in order to foster our relationship, perceive each other and ask questions based on pure interest and in the hope that a lively conversation may ensue in both directions.

The dialogue – the micro-networks as Wolfgang Thomaschitz called them (page 5) – encourages an opening of intermediate spaces in which everyone experiences a change and mostly also feels enriched. It is therefore important not only to become aware of the successes and activities of the anthroposophically oriented institutions, but also of the worries, concerns and suffering and therefore also of the beauty of the very diverse groups of people and ways of working.

Between the journeys work at the Goetheanum continues: in meetings, conferences, the welcoming of individuals and groups, and the anthroposophical study courses which we now offer in English, German and Spanish.

Complexity

The experiences gained in the world, the meeting with other dimensions of needs and suffering and therefore also of other possibilities enrich our work at the Goetheanum. Again and again, the question arises as to whether it is at all possible or efficient to even attempt to manage this dual task. I find myself in fact often stressed and constantly feel that I am not sufficiently prepared for a new encounter, either with regard to the questions that currently live in a particular country or with regard to its socio-cultural background because its language, culture and historical development are not familiar.

And yet, this kind of feeling is an important basis for deepening the spiritual substance and the search for knowledge in the Goetheanum Leadership, in conferences and with the students. The complexity of our work is therefore both a condition and a fruit of the Goetheanum's growing cosmopolitanism and openness towards the world. |



Constanza Kaliks

World Conference

Out of the wide variety of last year's activities I have chosen to report about the Goetheanum World Conference. The idea for this conference arose from the question as to the impulse we can take up here at the Goetheanum so that in 2023 we will not only look back on the work that has been done throughout a century, i.e. to foundations and developments worldwide, but so that we can work actively on making the fruitfulness and the power that radiates out from the anthroposophical work more effective for the future beyond that year.

If we look at that work today we notice in many places how the life of the Anthroposophical Society, the work of the School of Spiritual Science and the reality of the «fields of life» and of the institutions are separate areas of the anthroposophical life. Over the recent decades they have mostly developed independently of each other, with the result that in many institutions the link with anthroposophy as a potential for inspiration is lost or that the life of the School of Spiritual Science has developed separately from the other activities.

Society – School of Spiritual Science – fields of life

Will we be able to newly grasp the mutual inspiration and functional connection between these areas so that the Anthroposophical Society can become active and visible as a society that stands up for human dignity, for a healthy earth or for a humane childhood? So that the fields of life can experience themselves and the effect they have in the public life as a valid part

of the School of Spiritual Science? So that the work in the professional fields can be deepened in the School of Spiritual Science and they can act in awareness of the needs of our time, ready to make a contribution out of anthroposophy? These are the questions we wished to discuss with people all over the world who are connected with anthroposophy through their work.

In order to also reach people who had no direct connection with the Goetheanum before, we decided to invite guests according to a principle that we called «people see people»: we sent invitations to a few individuals who were suggested by the members of the Goetheanum Leadership and the general secretaries, and they again suggested others. The result was that, in the end, many people came together who are deeply connected with anthroposophy but who would probably not have come to the Goetheanum without this invitation.

Directive forces for a common orientation

Every morning during the Goetheanum World Conference there were short contributions to the exercises specified in the Foundation Stone Meditation: Spirit-Recalling as an ever new question regarding access to the origin of our actions: where is the will rooted that drives my actions? Spirit-Awareness as an organ with which we perceive our connection with world events; as an ever new appeal to realize this participation. Spirit-Beholding as the possibility, which we can grasp in ever new ways, of actively getting to know the spirituality that lives in the world.

Following on from that there were conversation groups on the topic of the day, and in the afternoon, the section fields met in order to discuss challenges, new tasks or actual work plans.

The short contributions and a summary of the afternoon conversations are documented and can be accessed on www.goetheanum.org [scroll down and choose «login» on bottom left; user name: gwk; password: 123].

The feedback we had on the conference was positive and confirmed our approach: the idea was not to decide on any general next steps that we would each put into practice in our own field of work, but that we would look for directive forces for a common orientation that can guide us in future years towards the mutual fertiliza-

tion of the fields of anthroposophical work. The World Conference was a step in this direction. Other steps will follow, both at the Goetheanum and in other places in the world: the Goetheanum Leadership has entered into an intensive and inspiring exchange with the country representatives and the general secretaries of the Anthroposophical Society.

The anthroposophically inspired work has indeed become a cosmopolitan and global reality. It is an expression of the present time but it also has to find its own reality of life and its own forms in the various locations. It began life at the beginning of the twentieth century in and out of the conditions prevailing at the time in Central Europe. This brings challenges that people in the recent decades and today have been dealing with in active and creative ways. The universal human aspect that is essential in all this connects us all – and yet, its manifestation is always unique.

The anthroposophical work meets the big questions of our time, and Rudolf Steiner's spiritual science can make its contribution in ever new and yet ever more expert ways on the basis of our active approach to the reality of life. Our shared intentions for the years to come are to work in a way that allows this contribution to become effective and fruitful. |



Paul Mackay

Renovation completed

In 2016, the major renovation work at the Goetheanum was completed. 13.5 million Swiss Francs had been budgeted for this project and 13,250,000 Francs were used. You will find the exact figure in the confer-

ence guide for the Annual General Meeting (or in *Anthroposophy Worldwide* 4/2017). You will also see that the renovation was funded with donations of 10 million Swiss Francs which we received between 2012 and 2016. The rest was paid for with construction notes, interest-free loans from members and funds received for monument preservation.

I would like to warmly thank Martin Zweifel and Susanne Böttge of the Goetheanum Building Administration for their extraordinary devotion and commitment to this task.

On page 14 you will also find details of amounts spent on alterations to the Goetheanum ground floor carried out between 2015 and 2016, a total of 1.7 million Swiss Francs. 1.3 million of these expenses were paid for with designated donations and legacies. 400,000 Swiss Francs are still to be paid.

I would like to thank Marianne Schubert in particular, the leader of the Fine Arts Section, for pointing us in the direction of Yaïke Dunselman as the architect for these changes. And I would like to thank Yaïke himself for the sensitivity with which he designed the alterations to the Goetheanum.

I find it important to mention that neither the renovation of the Goetheanum nor the alterations to the ground floor were financed with membership contributions, because these contributions serve to fund the life of the School of Spiritual Science and the Society.

Many new general secretaries

Seven new general secretaries will introduce themselves during this year's annual conference. Last year seven general secretaries withdrew after many years of active commitment. I would like to read out all their names:

Troels Ussing, general secretary for Denmark, will be replaced by Nils Henrik Nielsen; Helmuth Goldmann, Austrian general secretary, by Wolfgang Tomaschitz; Torin Finser, general secretary of the USA by John Bloom; Hartwig Schiller, general secretary for Germany by Michael Schmock (Gioia Falk introduced herself before); Michael Mösch, general secretary from Brazil by Ute Craemer; Harald Haakstaad, who died shortly after becoming general secretary for Norway, by Ingrid Reistad; and Kristiana Lucia Parmentier, general secretary for Belgium, by Bart van Mechelen.

I would like to thank all the general secretaries who stepped down most warmly for their dedication to the Anthroposophical Society! And to the new general secretaries I wish all the best for their new task.

Finally I would like to address the members of staff here at the Goetheanum. In the past year they have worked hard under difficult financial circumstances. Their commitment is highly appreciated. I mention in particular Katharina Hofmann without whose help this annual conference and annual general meeting could not have taken place in this way. A warm thank you to all staff members! |



Bodo von Plato

Three aims

At the beginning of the Goetheanum World Conference Joan Sleight referred to the Goetheanum as a big ear. We wanted to hear what our invited guests had to say. Since then we have been processing what we heard there. With what result? Above all a heightened will to develop further. The will to develop in two directions: on the one hand in the direction of Rudolf Steiner, of the foundation stone he laid towards the end of his life at the Christmas Conference of 1923/1924, towards this «beginning of the turning point of time». On the other hand into the world of today and of tomorrow, into this world that changes ever faster, a world where the dignity of human beings and of the earth has been placed into our often still clumsy hands.

Longing for anthroposophy

To make it possible for an Anthroposophical Society to exist in this world, for all

people; feeling the longing for anthroposophy – that is, for its actual essence, for a human place that people like to come to – there is still a lot to do! To this we are committed, and the Goetheanum World Conference has given us the courage to continue walking in this direction.

Three images to aim for

We are facing a challenge that Ueli Hurter outlined at the beginning of the World Conference: Can I comprehend the tension between anthroposophy as developed by Rudolf Steiner and what I am able to achieve, inspired by anthroposophy, in my life, my work, or field of work; can we understand this struggle as research in the sense of the School of Spiritual Science?

From this tension in each individual «I», between what comes towards us out of a wider, spiritual world of which we are becoming more and more conscious, and the needs of a civilization that is growing increasingly cold and intelligent, three working directions have emerged, three images for which we can aim. On these three images we would like to work with you; we would ask you to examine them and see how we can move forward with them over the next three years.

The School of Spiritual Science and the Anthroposophical Society

In the School of Spiritual Science we try to see the poles of consciousness and of life as constitutive, and we try to strengthen their working together. We usually speak of the School of Spiritual Science or of the Class work in association with the Class lessons, that is, the work of the First Class. We usually identify the widening of our consciousness through meditative practice – the consciousness pole – with the School of Spiritual Science. Quite rightly. The School of Spiritual Science as intended by Rudolf Steiner does, however, embrace meditative practice as well as the life pole, that is, the practical work in the classroom, at the sickbed, with the cows and carrots outside come rain or shine, as bankers or social workers in the streets; it encompasses all the places where people are working, inspired by anthroposophy.

We would like to move forward with realizing a School of Spiritual Science in which meditatively acquired knowledge and prac-

tical professional application inspired by anthroposophy enhance each other, and in which spiritual science can unfold and prove itself as practical research. Without an Anthroposophical Society, of which this School of Spiritual Science can be the living soul, this cannot be achieved. Working on the inseparable and unmixed unity of these two entities, School and Society, is part of the first image we aim for.

Dignity in working together

The second image to aim for is the working together, the processes, responsibilities, liabilities and forms of participation from which true community can grow. We are often too clumsy still in this respect to feel and act out of a sense of partnership or, as I would rather say, friendship or «conviviality» (Ivan Illich). This does not refer to any kind of collective; what is meant is a conscious, reflected being with the other; an actual, deliberate developing of the spiritual soul.

What do these processes look like? How can we test and improve them? In the Anthroposophical Society, in a college of teachers at a Waldorf School, in other professional contexts – wherever it is: so much depends today on the quality of our living and working together that we want to devote special attention to this aspect. The second image we aim for seeks dignity in working together.

Maintaining the Goetheanum

The third image relates to the Goetheanum as a School of Spiritual Science and as the unique location of Rudolf Steiner's work. Maintaining the Goetheanum requires a lot today and will require even more in the future: maintaining and presenting this building and the treasures left to us – the blackboard drawings or the sculpture of the Representative of Humanity, to name just two – so that they are accessible to those who seek them out, not in a museum but in a place that is spiritually alive. In order to achieve this we need to work together with others.

We will create new structures – if possible within the Anthroposophical Society – that will allow people, enterprises and organizations to support the Goetheanum with its growing tasks. We have chosen, for the time being, to call these structures «Goetheanum Association».

Solemnity and risk

To summarize, dear friends: with the three images we hope to gain a deeper understanding for and enhance the relationship between the School and the Society in the coming months and years; to improve processes together and with mutual respect; to establish structures and forms of funding that will allow us to open the Goetheanum as a School of Spiritual Science and as a unique anthroposophical location to all those who are looking for it.

I would like to end with a poem by the Portuguese writer Sophia de Mello Breyner Andresen (1919–2004) which captures the spirit that led us to initiate the Goetheanum World Conference and that inspires our future steps:

I listen but cannot tell
if what I hear is silence
or god

I listen without knowing if I'm hearing
the resonance of empty spaces
Or the keen awareness
That from the outer edges of the cosmos
Sees and reads me

All I know is that I walk as one
Who is seen, loved, understood,
And that I therefore imbue every gesture
With solemnity and risk



Justus Wittich

Financial Report

See the financial report in Anthroposophy Worldwide 4/2017 and the minutes of the AGM on page 8. |



General Anthroposophical Section: «The nineteen class lessons – a meditative path»

Working together with creative beings

From 5 to 7 July 2017 the Goetheanum Worldwide Meditation Initiative will hold a conference on the mantric motifs of the nineteen class lessons. This preconference for members of the School of Spiritual Science precedes the «Living Connections» conference on meditation which will take place at the Goetheanum from 7 to 9 July 2017.

Sebastian Jüngel: Why are you offering a conference on the Class mantras just before the public meditation conference?

Bodo von Plato: The Goetheanum Worldwide Meditation Initiative has been active for ten years now. Some of its achievements will stream into the public conference on meditation, «Living Connections.» This preconference offers Class members the opportunity to connect with the foundations of this work.

From description to experience

Jüngel: What is special about this preconference?

Ron Dunselman: The inner listening into the content of the mantras will be prepared by motifs from the Class lessons as reflected in contemporary music.

Plato: In the preconference we will go through the mantras of the nineteen lessons and hope that it will become tangible that they are a big meditation. This work is aimed both at members who have little experience with the mantras of the School of Spiritual Science and who have long been familiar with them.

Robin Schmidt: For ten years we have been looking for forms of working with the Class lessons. In conversation groups focusing on different aspects two to three group leaders will share their «best practice» experiences: form drawing or eurythmy in connection with the mantra, for instance, or word meditations where you start with a word and build up the mantra, as well as process-oriented attempts. The work groups will take the form of roundtable conversations so that what we aim to achieve can grow out of the dialogue.

Jüngel: In what way is the preconference different from other conferences on the nineteen Class lessons at the Goetheanum?

Plato: We will summarize the nineteen steps into four esoteric contemplations which address the preparation and transformation of one's own existence (1 to 7), the birth of cosmic man (8 to 11), life with the spiritual beings (12 to 16) – probably the essence of the esoteric path of development, in which the relationship with the spiritual beings is not only described but experienced – and the consequences arising from this for the further evolution of the world (17 to 19).

Real situations

Jüngel: How did you arrive at this structure?

Plato: Ten years ago, we started looking at the essence of anthroposophical meditation as the basis for our research. All members of the Goetheanum Worldwide Meditation Initiative are Class members and the mantras of the School of Spiritual Science have always formed the centre of our research. At the height of his active work after World War I, Rudolf Steiner gave impulses for the cultural initiatives (called «subsidiary movements» at the time) as well as presenting the Class lessons. From the point of view of the School of Spiritual Science both aspects belong together: working on a field, teaching in a school, looking after patients, working in a bank, and the fruits of one's meditative life. The mantras of the Class lessons live from and for this relationship. We hope that the concentrated work on the sequence of these lessons will contribute to make this tangible.

Dunselman: The School of Spiritual Science is therefore not just for learning, it serves life, it is life, wherever we are active. The

situations described in the Class lessons are often situations taken from life. We have discovered that the path through the nineteen Class lessons is fruit as well as seed. By «seed» I mean the experience of widening our restricted self and becoming one with the world. That means being creative in the world wherever our karma has placed us. I personally find it important that this is a journey of love, of love for the world: in love we grow together with creative beings – a journey towards practised Christianity. **Schmidt:** In the nineteen Class lessons Rudolf Steiner reformulated the process of meditation for the spiritual (consciousness) soul, unfurling it like in a musical score. For me, the difference between Class lessons and meditation has grown smaller over time. The meditator who wishes to work out of the spiritual soul finds this world in the Class lessons spread out like a macrocosm – the Class lessons present situations in human development expressed in the meditations as a macrocosm. What Rudolf Steiner described as meditation in his writings becomes active process in the mantras.

Being open for emerging relationships

Jüngel: If I understand you rightly, you don't strive to become clairvoyant in the sense of developing the ability to perceive elemental natural beings (even though this can happen), but to create, through spiritual work, «imponderable constellations» from which, for instance, a collaboration can grow.

Plato: Yes, our aim is to realize a community that opens up possibilities. What and how that will be will become apparent from the constellation, as you call it. There is freedom...

Schmidt: ... and we can trust that what arises from this constellation will be different for each of us and will enrich our lives. We therefore see the preconference not as an introduction to the nineteen Class lessons, but as working on a space that inspires us to discover and deepen our relationship with the mantras. I trust that this relationship already exists in us and that there is a resonance to it; and that it can become more conscious and grow stronger when we work together. | *Image: Philipp Tok (CH)*

For more information about the **preconference** on the mantras of the nineteen Class lessons, from 5 to 7 July, and on the **public meditation conference**, from 7 to 9 July, at the Goetheanum visit www.goetheanum.org/8403.html

Finland: Humanities Section

Four goals

On 9 April the Finnish Humanities Section was founded in Tampere.

Today is Palm Sunday, today is Agricola-Day*, when flags are hoisted in Finland; today is the day of the Finnish language, and today is also the day of Elias; it is as if Elias Lönnrot, the collector of the Kalevala epic, was among us. Today the Finnish Humanities Section has been founded in Tampere.

With music, eurythmy, speeches and a written greeting from Christiane Haid, the leader of our mother section at the Goetheanum, around twenty people celebrated the beginning of a research project that could not be more comprehensive and that can only be taken on in small steps. Four particular goals were formulated:

1. What is the essence and the particular quality of the Finnish language, what is its relationship to other languages, what is its beauty and its difficulty?
2. How are the Finnish nature, soul life and consciousness reflected in the Finnish literature?
3. In a hundred years of Finnish history, what did the mood of the Kalevala contribute to the Finnish people's evolving sense of self?
4. The translation of anthroposophical literature.

A beginning has been made. We hope for the active support and contribution of our Finnish friends. | *Hans Hasler, Lahti (FI)*

* In the Reformation, Mikael Agricola was the first bible of literary Finnish.

Contact raija.nummijarvi@netikka.fi

Thoughts about concern and motion

Following the 2017 AGM I find it necessary to think again, out of an understanding of threefoldness, about a difference we can observe in the social sphere. It continues to happen – because it has become a habit and because we lack awareness – that we mix up matters that are in fact different: each of us, according to our individual insights and capacity – and today more than ever before – looks at his social environment and forms his views and opinions, the sources of his more or less conscious intentions, wishes and concerns, accordingly. We present and discuss these concerns, in conversation and exchange with others; eventually we crystallize them into impulses for action that are voted on in freedom and that can become binding, for instance, when they are submitted as a motion to a society: because a motion is a legal instrument.

Between legal instrument and claim to power

But: If the proposer of a motion wants to enforce something, if he claims to achieve something – if necessary against the will of others – the motion becomes a tool, a weapon. If he finds enough followers/allies – in a democracy that is a majority – his will to assert something becomes a claim to power, also in a democracy. Because «kratein» means to rule, to have power, just that in this case the people – whoever that is – are the holders of power.

We have this kind of right as a result of our history and we have wrested it from the power holders (who have become illegitimate). In our age the human «I» can no longer tolerate them. And in introducing regulated

legal procedures instead of the naked struggle for power we have come a long way! The power state has become the modern constitutional state, where individual rights, the universal human rights in particular, have obtained validity as «defensive rights».

Life is movement

Rudolf Steiner spoke of the life of rights – why? Life is always associated with movement – that does not go together with insisting on a point of view; those who believe that they are «right» will not stir from their standpoint. «Being right» is a thing of the past, when everyone had to find the «right» place, whether that was in a society of castes or in the medieval corporative state. It is modern individualization that leaves us our standpoint, in isolation. But we cannot live without each other.

This means that, in the age of the spiritual soul when we rely on our «I», a new social task awaits us: the question is what will happen when «two or three gather together». If they see each other as opponents they will argue, fight, even start a «war of all against all». Peace is only possible when we consciously and through ongoing practice, endeavour to achieve an «understanding», to gradually overcome our own – naturally one-sided – point of view.

If we practise understanding, we begin to move inwardly and will not be stuck with our own view: «being right» will turn into «dealing with one another in the right way», depending on the situation and the task at hand. This will lead to the «right life», the life of rights, sociality.

It is no coincidence that the Anthroposophical Society is built on a foundation stone that only leads to the «We» after the threefold practising

of the human soul: the true enhancement out of the polarity of the shepherds and the kings.

The future «we» is built on trust

Anthroposophical community-building is therefore a way of overcoming our everyday imperfections with clear forms and procedures. This way does not leave us stuck in the position fights of an antiquated hierarchical thinking! Motions will then no longer be submitted to enforce individual views or for the assertion of personal distrust, out of fear of someone or by referring to the rights of minorities: the new foundation of 1923/1924 as the – world-embracing – «site» on which we can develop, through practice, the healing and peaceful future «we» that is built on trust. | *Friederun Christa Karsch, Marburg (DE)*

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Photo: A. Guigenlitz

8 April 1941 • 30 March 2017

Dietrich Rapp

Dietrich Rapp was the son of Ludwig Rapp, the director of a textile factory, and his wife Dorothea. He grew up in the Swabian Mountains (DE) with his sisters Heidelise and Dorle. In December 1944 the house was hit where the family had sought refuge in the cellar from the hail of allied bombs. The immense crash and the pressure Dietrich experienced in that attack were his first memory – and may have caused his later severe hearing loss.

From Schiller to Steiner

School was rather uninteresting for Dietrich who preferred to roam the area in the afternoons with his cousin Christian. When the family moved to Besigheim in 1956, Dietrich met, in the class 9 he joined there, Rolf Kerler with whom he would remain close friends throughout his life. A conversation with Heten Wilkens about Goethe's friendship with Schiller and the «Aesthetic Letters» effected a sudden awakening in the 18-year old. He would later write, «With Schiller my conscious journey towards Rudolf Steiner began.»

After spending six months on Neuschütz Farm in Järna (SE) Dietrich studied physics at Tübingen (DE). The name Christian Friedrich von Weizsäcker attracted him to Hamburg (DE) for half a year, before he concluded his studies in Göttingen (DE) with Ernst August Müller. After that he worked

at the Max Planck Institute of Flow Sciences, of which Müller was head. He was particularly interested in the relationship between flow gestures and thinking gestures. In Göttingen Dietrich married the music student Claudia Gerstein; four daughters, Verona, Mirja, Katharina and Anja, eventually completed the family.

In 1975, seeking even closer professional connections with anthroposophy, Dietrich became scientific editor for the publisher Verlag Freies Geistesleben in Stuttgart (DE). Now he had found his vocation, because here he could apply his special gift: a sensitivity to understand and bring out an author's particular concern. The increasing restrictions imposed on him by his loss of hearing were compensated more and more by his ability to listen to the inner voice of others. From 1985 onwards, Dietrich edited the journal «Die Drei», before he was called to Dornach in 1996 where he became chief editor, with Martina Maria Sam, for the Goetheanum weekly magazine at a time of crisis. Dietrich and Martina married in 2007.

The boundaries of knowledge

After his retirement in 2006 Dietrich worked on his book on the boundaries of knowledge and Rudolf Steiner's critique of Immanuel Kant («Tatort Erkenntnisgrenze. Die Kritik Rudolf Steiners an Immanuel Kant»), gave courses in Bern (CH) and Dornach (CH) and conducted research into the twelve senses based on precise inner observation. He entered ever more deeply into Rudolf Steiner's teachings of Christology and the hierarchies. On the morning of his death he enthusiastically read a lecture on the topic, before he embarked on his last great hike. He was not found until the next day, on his favourite mountain, the Belchen in the Black Forest, kneeling down as if in prayer. | *Martina Maria Sam, Dornach (CH)*

We have been informed that the following 57 members have crossed the threshold of death. In their remembrance we are providing this information for their friends.

| *The Membership Office at the Goetheanum*

Heidi Aarnio Kouvola (FI), 3 October 2015
Gertrud Ueberall Schwäbisch Gmünd (DE), 6 November 2015
Joseph Hurstel Kaysersberg (FR), 17 November 2015
Hubert Sprenger St. Johann/T (AT), 5 May 2016
Elfried Trierenberg Vienna (AT), 6 July 2016
Robert Nemcik Indianapolis/IN (US), 25 August 2016
Bob Monsen Pescadero/CA (US), 28 September 2016
Elisabeth Ebner Salzburg (AT), in October 2016
Jean Restieau Pelissanne (FR), 6 December 2016
Michael Glas Stroud (GB), 27 December 2016
Nad'a Štrynclová Železný Brod (CZ), in 2016
Michaela Wollborn Hanover (DE), 6 January 2017
Henry Keesing Glendale/CA (US), 21 January 2017
Arja Kyttilä Seinäjoki (FI), 30 January 2017
Jörg Herkommer Stuttgart (DE), 1 February 2017
Gertrude Leberl Regensburg (DE), 5 February 2017
Eve Kaye Stroud (GB), 7 February 2017
Jeanette Bajorek Sacramento/CA (US), 9 February 2017
Clara Müller Zollikerberg (CH), 16 February 2017
Gloria Bowman Auburn/AL (US), 17 February 2017
Liselotte Schrenk Hof (DE), 17 February 2017
Hans-Joachim Harder Halle (DE), 18 February 2017
Barbara Reibstirn Bethlehem/Tauranga (NZ), 22 February 2017
William Toole Dripping Springs/TX (US), 24 February 2017
Tilman Wernle Basel (CH), 24 February 2017
Siegfried Munk Winterbach (DE), 25 February 2017
Heinrich Neukom Thalwil (CH), 4 March 2017
Jacobus Ketel Havelock North (NZ), 9 March 2017
Brigitte Kutsch Dortmund (DE), 9 March 2017
Renato Cervini Biel (CH), 11 March 2017
Michel Bourassa Montréal (CA), 15 March 2017
Anton Gerretsen Amelinghausen (DE), 18 March 2017
Erika Wolfinger Linz (AT), 18 March 2017
Klaus Matzke Stuttgart (DE), 19 March 2017
Bernhard Nobis London (GB), 19 March 2017
Gertrud Saltzwedel Potsdam (DE), 19 March 2017
Luise Turetschek Bielefeld (DE), 19 March 2017
Adelheid Angélox Kilchberg (CH), 22 March 2017
Anneli Lamminpää Voikkaa (FI), 24 March 2017
Heiner Ruland Ostercappeln (DE), 25 March 2017
Armgarth Trendelenburg Nuremberg (DE), 25 March 2017
Jessica Abramson Kenilworth/Cape Town (ZA), 27 March 2017
Ursula Bolli Basel (CH), 27 March 2017
Heinz Grönlund Darmstadt (DE), 27 March 2017
Lucia Bota Cluj-Napoca (RO), 29 March 2017
Donald Bufano Baltimore/MD (US), 29 March 2017
Gerald Hamilton Grantham (GB), 30 March 2017
Heimhild Melchior Überlingen (DE), 30 March 2017
Dietrich Rapp Dornach (CH), 30 March 2017
Elisabeth Kanzler Stuttgart (DE), 31 March 2017
Nancy Thorpe Stuttgart (DE), 31 March 2017
Luise Rom Mallnitz (AT), 2 April 2017
Ghiga von Smiechowska Marquartstein (DE), 2 April 2017
Dietrich Marx Marburg (DE), 3 April 2017
Helene Schmidli-Schöllly Uster (CH), 8 April 2017
Anna Fretz Zurich (CH), 13 April 2017
Leonie Schumacher-Küchler Dornach (CH), 14 April 2017

From 13 March 2016 to 18 April 2017 the Society welcomed 108 new members. 46 are no longer registered as members (resignations, lost, and corrections by country Societies).

■ FEATURE



The Callanish Stones on the Isle of Lewis: individuals grouped around a central stone · Photo: Ch. Arni

The social impulse of Celtic megalithic culture

Individual beings working together

Stone circles pose a riddle. If we read them as the symbolic expression of an archetype of social structures, they can inspire us to consider and experience the relationship between individual and community. They are the physical manifestation of the impulse towards individuality, the «I» and its integration into the world.

In contrast to the Celtic megalithic culture of Great Britain (ca. 3000 to 600 BC), the Egyptian culture is structured hierarchically, down into the smallest detail. The pyramid is not only the central building, but the central expression of the spiritual mind-set of this culture: The god-like pharaoh at the top and at the bottom the broad basis of the workers who depend on the layers above them in every way, positive and negative.

Meeting at eye-level

The Celts knew no centralism, neither in their buildings nor in their social structures; neither horizontal – they had no geographical centres of power or culture – nor vertical, in the form of classes of society. They never had a royal dynasty or great empire where one clan ruled over others. They were organized into small, family-like principalities, and the leader of a group was the one who stood out because of his particular bravery but had few privileges other than being the object of much admiration due to his successes, in battle for instance. And he had to prove his courage and success again and again if he was to hold on to his position. The people were not loyal to their leader because of the law, a birth right or title, but because he – and sometimes also she – deserved the greatest recognition for

being the greatest hero, or heroine. There was also a priestly caste, but every young person could become a priest (druid) if they were considered suitable.

This culture had a non-hierarchical social order of meeting at eye-level, of flexible temporary attributions that always reflected what was currently happening in the community. It was a community that facilitated the development of inner presence and celebrated the here and now, without sentimentalities, strategies of promotion or devious scheming. Every moment was negotiated, not so much in words as in actions. The «flat» social order created the conditions for peace and wellbeing. If a new leader grew up he could prove his strength and – if he really was stronger, braver and the better speaker – he could take the lead, with all the responsibilities, duties and prerogatives that this involved.

The druid stones as an archetype of new communities

The menhirs can be understood in this context. Large, upright stones scattered around the landscape seemingly randomly. What do they mean? Their meaning is expressed in their being there. In polarity to the Egyptian culture, where everything has symbolic meaning, and where buildings, script, signs

need to be interpreted in accordance with fixed attributions, we find that with the stone settings meaning and visual appearance are identical. They are focal points in the landscape. Points of «uprightness». They are the sensory expression of the impulse towards individuality, the «I» and its integration in the world: in nature and in the landscape, including the cosmos, that is, the relationship with Sun and Moon. And compared with the individual stone, stone circles express group dynamics, individual beings working together, placing and integrating their own «I» into this community of which they are a constitutive part.

Island peace and future images

In Ireland and Scotland, on the Western Islands in the Atlantic Ocean the Celtic mentality was able to connect with the Christian impulse. The development of the «I» in connection with nature became the foundation for the recognition of the «I» as the principle of humanity per se. The «I» did not become an ego but a social ideal, personified in Christ as the being of connection and of the space in between.

The Isle of Iona is a place where memories of that period in the history of humanity are imprinted to this day. This all sounds like past history. But if we study the spiritual history of humanity we realize how the thinking principle of the Egyptians – hierarchical thinking, abstract thinking, nature as a lifeless object – continues, down to the details, in our global culture today, while the Celtic thinking principle that existed at the same time – freedom from hierarchy, spiritual thinking, nature as subject – is confined to a niche existence as joy of life or mindfulness.

Iona is not a place of the past. Visitors and people who are open to more subtle observations notice this. Iona is a place of the future. What once lived here is now more than a memory – it is an archetype for future social structures. By visiting these important megalithic sites, by experiencing them in deep nature observations, through structured group processes and artistic activity one can cultivate and develop self- and world knowledge. | *Renatus Derbidge, Dornach (CH)*

Summer School Isles of Mull and Iona, Scotland, 8 to 23 July 2017 **Information** www.summerschool-iona.org