



General Anthroposophical Society **Anthroposophy Worldwide** 7–8/17

■ GOETHEANUM

From the Goetheanum World Conference to future images

How can we remain true to the original impulse and live in the here and now?

The exchange between the Goetheanum and the anthroposophical movement, which began with the Goetheanum World Conference, is part of the centenary celebrations of the 1923–24 Christmas Conference. As a result of this exchange, the Goetheanum Leadership has developed target images that will raise the Goetheanum's profile over the next three years.



Anthroposophical World Conference: what constitutes the «we» of the people gathered here?

The Goetheanum World Conference was the starting point for a seven-year process that focuses on the question, «Can we, as we approach the centenary of the Christmas Conference 1923–24, remain true to the original impulse whilst living fully in the here and now?»

The international anthroposophical gathering at the Goetheanum at Michaelmas 2016 was a conference in the true sense of the word: a coming together. Who are the people who constitute the «We» in relation to anthroposophy? Where do we come from and how have we evolved out of the twentieth century? What is our view of the present situation? Which orientation, which attitude, which of our plans are right for the future?

The Goetheanum impulse in each of us

The conference did not – and was not intended to – provide ready-made answers.* In many conversations we realized that the Goetheanum impulse lives in each of us. We have each developed a particular relationship with an-

throposophy that we can live and work with. Many carry this relationship inside – like an internal building: as a result, many Goetheanums are scattered around the world.

But not many souls have an inner space for the Goetheanum these days. This is no judgment – it is a fact that we may not have been aware of before. We can therefore also say: the Goetheanum impulse has arrived in the world. Anthroposophy permeates space and time in many places in the world, with people devoting themselves fully to it, urgently and with an unceasing will for knowledge.

The Goetheanum – the Dornach building (CH), the seat of the General Anthroposophical Society, the home of the School of Spiritual Science and its Sections – needs a free decision from us, from the many places and destinies engaged in the anthroposophical life. | *continues on page 3*

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23 March 1937 • 15 June 2017

Ibrahim Abouleish

Ibrahim Abouleish was born in Egypt, but went to study in Austria, where he became a successful researcher. Having met anthroposophy, biodynamic farming and his wife there, his concern about his own country kept growing. He returned to Egypt and bought 70 hectares of barren desert land, which he gradually transformed into fertile fields, using biodynamic farming principles. Over the years numerous – independent and associated – farms were added, as well as production and training centres, medical institutions, a kindergarten, a school, a university, research and cultural institutions, to form what is now Sekem, the «miracle in the desert» that is known all over the world and has won many awards.

Ibrahim Abouleish was small in stature, delicate, kind, warm-hearted, attentive, sensitive but strong and determined – and he had a big soul! His vision, which he purposefully put into practice, was not restricted to physical achievements but included social forms that reflect the dignity of each individual, a future associative and sustainable economy and a deepened understanding between east and west, Islam and Christianity, made possible by anthroposophy. I bow with reverence, gratitude and love to his earthly achievements. | *Gerald Häfner, Goetheanum*

Call for artistic representations of the Philosophy of Freedom

Thought-images

Rudolf Steiner once said that he would have liked to draw the content of his *Philosophy of Freedom*. An initiative has formed that calls on all people interested in realizing this intention to contribute their attempts on the occasion of the book's one hundredth anniversary.

Rudolf Steiner said on 3 December 1917, «I would really like to draw the content of my *Philosophy of Freedom*. [...] Unfortunately, people would not be able to read that today. They would not be able to feel it because they are so fixated on words.» (GA 145) We are five people who have formed an initiative that is connected with Rudolf Steiner House in Berlin (DE) and we call everyone interested in making Rudolf Steiner's wish come true a hundred years later! We think that, as human beings, we have grown more advanced when it comes to imaginative powers, that we can emancipate ourselves from our former focus on words and present the contents of Steiner's *Philosophy of Freedom* artistically and epistemologically, in the form of sketches, drawings, prints, paintings, slides or sculptural works.

No previous experience required

We invite people and work groups everywhere in the world to approach the *Philosophy of Freedom* in an innovative way. All we wish for is a genuine interest in anthroposophy and the will to study the book. No other previous knowledge is required and we expressly also invite «beginners» to participate.

The art works will be exhibited from 11 November 2017 to 7 January 2018 at Rudolf Steiner House Berlin (DE). After the exhibition, all the pieces entrusted to us will become the property of the newly founded Aenigma Archives in Berlin, where they can be hired collectively for exhibitions. | *Astrid Hellmundt, Berlin (DE)*

www.denk-bilder.org (German/English)

Please upload your art work on www.denk-bilder.org with a brief description; originals can be sent to: Projekt Denk-Bilder, Rudolf Steiner-Haus, Bernadottestraße 90/92, 14195 Berlin, Germany. **Contact** Astrid Hellmundt, hellmundt@anthro.berlin

Book: Sozialkunst-Gestaltung

Social meditations

In his recent book on social meditations (*Sozialkunst-Gestaltung. Soziale Meditationen*) Rainer Schnurre develops thoughts on an emerging community and uses conceptualizations as a contribution to peace.

Patty Jenkins has discovered World War I. Her film *Wonder Woman* tells the story of the amazon Diana who fights Ares, the God of War, on the battle field. The trailer gives the impression that Jenkins is working through one of the most fateful events to take place on European soil – in old images of a war between existing communities.

Rainer Schnurre can't have known this film when he published his *Social Meditations* in 2016. Born in 1945, just after the end of World War II, Schnurre is concerned with the emergence of a future community: «Humanity calls for community / and at the same time / fears it / profoundly». There can be no peace if we do not work on ourselves – is how one could summarize the point he is trying to make. Having gained clarity about oneself one feels the need to understand, and enter into a relationship with, the *You*, to become a *We*. (Anthroposophy 4/2016)

Reverence and the fearless affirmation of destiny

Rainer Schnurre chooses to work with concepts, artistically and reflectively. While they are quite absolute in the individual case, his sentences constitute a meditative approach to consciousness. «Every dictatorship / forces formal logic / into social forms, into human interaction / and thus right into the human / encounter». Rainer Schnurre emphasizes that we need to understand our own soul moods if we are to gain clarity about ourselves; we need to «be able to let go of the subjective view» – in favour of truthfulness, trust and courage. And: «People who act out their aggressions / feel they can no longer / bear the constriction of their soul». But peace is possible. It requires the «good will of the individual» – as a follower of Christ «who, reverently and without fear, says yes to his destiny.» | *Sebastian Jüngel*

An **English translation** of this booklet is planned. For English translations of other books by the same author (Artistic Biography Work, Dynamic Zodiac Drawing) you can contact him at rainer.schnurre@gmx.de

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After almost a hundred years a kind of inversion has taken place. What used to be a centre from which impulses radiated out in Steiner's lifetime and during the following decades, can now become a place that receives new impulses: the light of spirit knowledge that has been tried and tested in life, can now radiate back from the 'big Goetheanum' – that is, the many farms, schools, enterprises, therapy centres, scientists, banks, art studios etc. – to the formerly big and now 'small Goetheanum'.

This means that the Goetheanum in Dornach needs to be newly founded by us regularly, through the actual contributions we bring from our ongoing research to the discourse of the Sections. Then the light from the periphery can be caught in this focus: it will become visible to everyone because of the activities in the Sections, and it can inspire the whole movement and make a contribution to meeting the challenges of our time.

How can we work together?

The question 'How can we work together?' was omnipresent – not because it was often asked but because it informed the conversations and was written in people's faces. Each one stands for himself and struggles for his world, inwardly as well as outwardly. The consciousness soul separates us, initially. The world is meant to arise from the one single point of consciousness that is accessible: our 'I'-consciousness. There are worlds between the centre of my 'I' and my semiconscious encounter with the outer layers of the other. How can we possibly work together? Where do the excessive forces originate from which we, by working together, can form a radiant centre?

Maybe there are still situations where a credo, a pledge, a social technique can help, but they will be exceptional. Seeing the divine spark in the other, with active will, seeking for the other's 'I'-being behind the seemingly impenetrable – that is practical spiritual science: knowing of the presence of the spirit in the other. For this we need to create spaces of encounter within the Anthroposophical Society.

A stream of interest, recognition, money

How can we take the physical Goetheanum, as a building and as an organization, into the future? This was a much-discussed



Needs the free decision of many: the Goetheanum

question in the intervals on the newly renovated Goetheanum terrace. Since the recent refurbishment of the stage, the Main Auditorium is ready for use but it is still looking for its present programme and audience as a festival venue in accordance with the intentions of the School of Spiritual Science.

Another task that awaits us is the management of the extensive literary and artistic estate of Rudolf Steiner and others. While public interest in these objects is growing, we are lacking the funds to present them in an adequate and professional way. Things have changed profoundly in this respect, too.

There are no longer sufficient interested and motivated members – as there used to be in the early twentieth century – to take on the necessary responsibilities. Instead there are now millions of clients and customers who use anthroposophical products and services. Can we create a stream of interest, recognition and funds that flows from the periphery to the Goetheanum? Can we, as a way of achieving this, enter into a partnership with the enterprises that work out of anthroposophy?

Three future images

After the World Conference at Michaelmas 2016 we, the Goetheanum Leadership, re-

alized that we now had to formulate our initiatives and intentions. But the ideas and suggestions will not flutter towards the Goetheanum as cheerful messages from the rest of the world. The openness and the will to listen to the world must now find its reflection in a target-oriented development that has been found to be necessary.

From our conversations and consultations three such targets, or future images, have emerged at the beginning of 2017. They will, for the next three years, inform the development of the (small and the big) Goetheanum. We have discussed these targets with many people and bodies and they have changed in this process. We have worked out concrete projects for each target and will now start to put them into practice. Some projects are more general, others already have clear outlines. We will start reporting about these individual projects in the autumn.

| Ueli Hurter, Goetheanum

* You can **access the documentation** of the Goetheanum World Conference by visiting www.goetheanum.org. Scroll down and log in on the bottom left, entering username 'gwk' and password '123'.

*The future of the Anthroposophical Society,
School of Spiritual Science and the Goetheanum*

Towards a more humane culture

The effectiveness of the Goetheanum impulse depends on its relationship with the anthroposophical movement and the public. Three areas of development have been defined: the promotion of practical spiritual research, a culture of encounter and cooperation and the creation of a financial basis for becoming active in the world.

The challenges of our time call for a more humane culture and a responsible attitude towards the earth in all areas of society. Both are cultural impulses of anthroposophy. Anthroposophy is therefore called upon more than ever to make its vital contribution to cultural change, a free spiritual life, peaceability and an economy based on need. The future of the Anthroposophical Society will depend on whether it can take up these challenges and present solutions that can contribute to meeting the needs of our time.

Bridging the gaps

Gaps have opened up in the Anthroposophical Society and in its School of Spiritual Science: thanks to the many institutions that have arisen from anthroposophy, it has now arrived in society but it is also in danger of being lost in these very institutions. What is their relationship with anthroposophy? Are the original impulses a thing of the past? Does the everyday practice dominate and conceal the spiritual source? Or is it the other way round: has the work of the School of Spiritual Science become increasingly detached from the practice? What is the relationship between the esoteric work and the practical life?

In many countries the Anthroposophical Society is losing members, is separated from other anthroposophical contexts and its existence is endangered – financially too. In addition to the ‘vertical’ separation between the School of Spiritual Science and the institutions, there is also a ‘horizontal’ split: how do the individual fields of applied anthroposophy and the different Sections work together? For instance: how do education, agriculture, art and medicine approach and deal with tasks that are relevant to all of them?

From the present situation of the Anthroposophical Society and its School of Spiritual Science visions emerge that point to change and development: How do we transform the divisions described above and how do we find a healthy relationship with

the public? How does the School of Spiritual Science with its different Sections develop with regard to their joint esoteric centre, the meditative path of development of the Michael School? And how does it reach the individual institutions where anthroposophy is applied in practice?

With these developmental visions in mind we would like to lead the Anthroposophical Society into the next century of its existence which is about to begin. They derive from Rudolf Steiner’s original impulse which we endeavour to make more effective by introducing restructuring processes. New goals and projects have been agreed and we hope that the strength needed to realize them will come from the spiritual impulses connected with the being of the Anthroposophical Society and the School of Spiritual Science. These impulses are necessary for formulating the goals that can influence and shape the life processes of the Society.

Three developmental impulses

The first impulse is associated with promoting the work of the School of Spiritual Science in relation to the fields of life and the work of the Sections. Its basis is the connection between the spiritual-esoteric path and the practical life in the institutions and training centres. Projects arising from this impulse include research, practice research and interdisciplinary training at the Goetheanum. An important aspect of this impulse is the development of the Goetheanum Stage and the promotion of the arts of eurythmy and drama.

The second impulse has to do with the cooperation of the Sections, the development of the Anthroposophical Society and PR activities. By working together, the Sections can enrich the Anthroposophical Society through their respective fields of study, enhance the image of anthroposophy and become culturally effective in society.

The third impulse relates to the effect the Goetheanum, as the home of the School



*Connecting esoteric work and practical life:
work group with Gerald Häfner, leader
of the Social Sciences Section*

of Spiritual Science, has on the world: this has to do with the outer appearance of the Goetheanum building and park as a modern mystery site, with the foundation of a Goetheanum Association as a platform for active entrepreneurs who are working on questions that are relevant for future initiatives and entrepreneurial commitment.

Ideals that lead to change

Three sources of spiritual inspiration inform these impulses:

- practical spiritual research
- the development of a culture of encounters
- the development of fraternity in the economic life

We need to consciously take hold of the ‘angel ideals’ described by Rudolf Steiner in *The Work of the Angel in our Astral Body* (lecture of 9 October 1918, GA 182). They will guide us on our way to become free human beings, to see the divine in each person and to develop a culture of fraternity. We find these qualities in the exercises of the meditative Foundation Stone of the Anthroposophical Society as the light and warmth of the Christ Sun. The Anthroposophical Society will become effective if it is prepared to become actively involved in tackling the challenges of our time.

We are immensely grateful for your support from near and far, for your suggestions and active interest! | *Matthias Girke, Goetheanum*

matthias.girke@medsektion-goetheanum.ch

Appeal for donations

Help us to make the Goetheanum financially viable within three years!



What was considered impossible after the last major financial crisis at the Goetheanum in 2010 (24 per cent of budget cuts), could be achieved with your help between 2012 and 2016: the Goetheanum's outer shell, the stage machinery and the ground floor were renovated for 15 million CHF and, in accordance with the original plan, the main entrance was moved to the west of the building. Now – and this may seem somewhat bold – the Goetheanum Leadership aims to make the running of the Goetheanum including the Stage financially viable within three years, by 2020. Can you help us with this? Right now?

Analyzing the status quo

For many years, the activities of the Goetheanum as a School of Spiritual Science have suffered from the pressure of an annual structural deficit of almost two million Swiss Francs, which every year had to be covered by the appropriation of reserves and the use of legacies and bequests. In the last year our capital resources were finally all used up. We still have hidden assets in real estate, but they are almost exclusively there for staff members or for the use of the Goetheanum and are therefore a very last resort.

The major Goetheanum World Conference at Michaelmas 2016 and the subsequent conference, just before Easter 2017, of Councils and treasurers of the thirty or so societies in the various countries have rung in a crucial change. What do you need from the Goetheanum? – was the question put to the representatives from all over the world. «Outstanding art» and «outstanding contributions to anthroposophy and to the

specialist sections» were the spontaneous answers. But how can that be achieved considering the shortage of funds?

The turnaround and the new goal

A group of treasurers (DK, DE, NL, CH) became active straight away! They had a meeting session with their councils but without any Goetheanum representatives and they decided to do something: they pledged to find an extra 400,000 CHF in the societies of their countries to contribute to the 2017 budget! They have sent out letters to all treasurers and council members of the thirty societies in the world and membership fees are already arriving at the Goetheanum: more of them and much earlier in the year than in the past.

The next step followed during the summer retreat of the Goetheanum Leadership in early June, when, aside from the aims and projects still to be presented, the clear and unanimous decision was taken to make the Goetheanum financially viable by 2020. As a result, a binding budget has already been agreed for 2018, which aims to reduce the deficit by one million Swiss Francs by taking concrete steps to increase the income and by cutting down on expenses in all areas.

At the same time a number of projects have been initiated that will expand the activities of the School of Spiritual Science and its Sections and the Goetheanum Stage will see a new start and approach from 2018. In future, we will have to establish stronger links between the Goetheanum, the needs of our time and the anthroposophical institutions and centres that are working actively on these needs all over the world.

Most importantly we will aim to strengthen and enliven the relationship with you, the 45,000 anthroposophists and class members in the world. Without that connection an enterprise such as the Goetheanum could not function and work actively out of the impulses of anthroposophy in the midst of current developments. Independently of the Goetheanum as a geographical site, a worldwide Goetheanum will then grow as a place of spiritual creativity where many people can become active in spirit and deed.

How can you help and become involved?

As soon as the decisions and projects I have just outlined have been formulated we will inform you about them so that you can accompany these plans as well as our endeavour to bring about change. Financially, we need to raise the one million Francs in donations that we envisaged for 2017. CHF 850,000 of this sum will still appear as a goal for 2018. The donations we receive will be a reflection for us on the extent to which you as members support and carry the efforts and initiatives of the Goetheanum.

I hope to be able to give you more detailed news by the end of the summer on how these initiatives have started, what has been achieved and whether we have come closer to our goal of making the Goetheanum economically viable by the year 2020. Can we count on your donation?

Have a good summer – and don't forget about the Goetheanum.

*Justus Wittich, treasurer
at the Goetheanum*

From Switzerland / non-Euro countries

Allgemeine Anthroposophische Gesellschaft, CH-4143 Dornach

Raiffeisenbank Dornach

BIC RAIFCH22

IBAN CH36 8093 9000 0010 0607 1

From Germany with charitable donation receipt

Förderstiftung Anthroposophie
70188 Stuttgart

GLS-Bank Bochum

BIC GENODEM1GLS

IBAN DE49 4306 0967 7001 0343 00

From other Euro-countries

Allgemeine Anthroposophische Gesellschaft, CH-4143 Dornach

GLS-Bank Bochum, DE-44708

BIC/SWIFT GENODEM1GLS

IBAN DE53 4306 0967 0000 9881 00

*Section for the Performing Arts:
Conference «Speech – Formed Gesture»*

The impulse to move becomes gesture

Sixty speech artists and eurythmists came to the Freie Hochschule Stuttgart (DE) from 25 to 27 May to take part in a conference entitled «Speech – Formed Gesture». The conference theme was inspired by the third lecture of Rudolf Steiner's *Speech and Drama cycle* (GA 282).

The unassuming dash in the conference title turned out to be most stimulating: which verb was it replacing? For Ulrike Hans it seemed clear at first that it had to be «was»: starting from the historical reception of speech and speaking she demonstrated the decline of speech which, in today's «post-factual» world, even threatens the truth content of utterances. But Ulrike Hans was not disheartened. She replaced the dash with a strong «becomes»: can we not – in a world that is growing ever more detached from sense perception and in which images are often confused with experience – reconquer a new level of experience of sound, syllable, word and sentence through the way we approach language? A great therapeutic task for the good of society lies before the speech artist!

Speech is formed gesture

In the demonstrations shown by the regional network groups from Stuttgart and Dornach the small dash became a gateway to an entire universe: if speech is formed gesture, what exactly are the gestures and movements we see and carry out? Sounds have gestures, words have gestures, a sentence has a gesture; the metre requires one gesture, the statement a different one! We struggled for concepts and visions – and eurythmy, which works on the same task but with sometimes contrasting indications, makes everything even more difficult.

The work groups investigated this aspect in more depth: Christine Veicht used a video camera to examine together with the conference members how much gesture is visible and audible in a film recording. Stefan Lenz demonstrated the «archetypal gestures» and the «psychological gesture» known from the work of Michael Chekhov. The work group led by Dorothea Schmidt-Krüger and Rita Jehle-

Christiansen practised how eurythmy and speech gestures interact; Jutta Nöthiger and Christiane Görner took speech literally and led the course members through improvisation to suitable gestures.

In Ursula Ostermai's presentation the dash finally assumed a more complex meaning: Speech is formed gesture! Referring to the anthroposophical foundations Ms Ostermai demonstrated how natural speaking has its own gesture because it continually draws either from «above» (the human thinking pole) or from «below» (the feeling realm). The creative speaker does not restrict herself to this simple movement, but approaches a text in three steps: we should first observe it from the outside, then connect and, in the end, become one with it, making our speaking available. Self-devotion, although not really appropriate for our time, does no longer require us to give up consciousness but rather to deepen it. At this stage upper and lower cancel each other out: what used to be idea awakens as imagination in the human limb system; what used to be the impulse to move becomes gesture in the neurosensory system: Ursula Ostermai showed us how speech impacts on the entire human organization.

Using the example of Dmitri Shostakovich's piano concerto opus 57 the Else Klink Ensemble demonstrated the gestures of music as speech and examined, with a passage from Rudolf Steiner's «Knowledge of the Higher World», the possibilities of presentation without the spoken word. Ursula Ostermai and Gabriele Götz-Cieslinski presented a picture from the life of Marie Steiner. In the artistic unit, which was part of the conference, individuals could offer small gems to everyone else: bitter, earnest, light, fantastic, funny, dramatic gestures that touched us ...

Reflection and sharing

What was new at this conference was that there was plenty of opportunity to share and reflect together after the lectures, demonstrations and artistic performances. And we are all glad and grateful to have discovered that we are not half bad at this! | *Franziska Schmidt v. Nell, Münchenstein (CH)*

www.netzwerk-sprachgestaltung.ch

*Section for the Performing Arts:
Long Night of Music in Munich*

New gateways to the soul through listening

On 6 May the Anthroposophical Society participated in the Long Night of Music in Munich, offering concerts with works based on the Schlesinger scales and encouraging listeners to join in.

The Long Night of Music is set up in such a way that new 45-minute musical programs start every hour on the hour in different places. Listeners are conveyed to the various sites by shuttle buses. While our audiences earlier in the evening were mostly made up of familiar faces from the Munich anthroposophical group (*Arbeitszentrum München*) – some of whom stayed till the end – we were joined later by more and more people who had not been to Munich's Rudolf Steiner House before. Involving them in meaningful activity for which no previous knowledge was required was successful PR work, I thought.

This was particularly true for the final highlight, which went from midnight to 1 a.m. Emi Yoshida managed to get everyone present to move in a eurythmy piece that was based on the Schlesinger scales. She used gestures discovered more than ninety years ago in relation to the seven chakras and the seven planets as a way of introducing eurythmy with its artistic, harmonizing and healing potential. This patient use of scales can open up new channels to the soul through listening and generally enhance musical experience.

The Schlesinger scales

The scales, which Kathleen Schlesinger rediscovered almost a hundred years ago using ancient Greek flutes and which she demonstrated shortly afterwards to Rudolf Steiner at the Goetheanum, are derived from the sequence of tones (up to the fifteenth) with the same overtone and their respective octaves. With this («undertone») sequence – in addition to the more familiar overtone series (tones with the same fundamental) – Goethe's request that minor and major moods should be regarded as equivalent poles in music can be met.

Such an innovative approach asks for innovative compositions: Kazuhiko Yoshida from Munich (DE) has composed pieces

based on the relationship with the seven classical planets discovered by Schlesinger. Two of Yoshida's pieces for lyre were performed in eurythmy by the Aleph Ensemble (Emi Yoshida and Reinhard Penzel). Bevis Stevens from Überlingen (DE) has created a conversation between this intonation and a chromatic melody on the flute. Gotthard Killian from Arlesheim (CH) presented a short oratory based on words spoken by Rudolf Steiner in relation to Isis Sophia. Gregers Brinch from London (GB) contributed very natural sounding songs derived from these scales. Christian Ginat from Dornach (CH) used the scales in alternating modulations and in contrast to their reversed overtone sequence. Knut Rennert from Leipzig (DE) brought a composition, in which he had used this approach to accompany a Welsh song, as well as an improvisation based on two of the characteristic intervals of the overtone scale: the natural seventh, extended into a 'Slendro' scale (the archetypal musical culture of humanity), and its natural sixth, which demonstrates Near Eastern influences – all this under the overall title of «Prayer for our Syrian Friends». All the composers named performed their own pieces with the exception of Bevis Stevens who was unable to attend.

The group, which meets two to three times a year to conduct research into this kind of music, also includes the Basel flautist Joachim Pfeffinger (CH).

Greatly enjoyed playing

Anyone wishing to learn more about this subject will find details in Heiner Ruland's work (for instance *Expanding Tonal Awareness*, Rudolf Steiner Press 2014), which has inspired many of us to study it in greater depth. Other works of interest (for German-language readers) are Gotthard Killian's book on the Pythagorean monochord (*Die Monochordschule des Pythagoras*, 2006) and Michael Kurtz' *Rudolf Steiner und die Musik* (2015).

In commemoration of Heiner Ruland's death on 25 March 2017 the third movement of his viola sonata was played.

At 10 p.m. everyone present was involved in joint music-making, using original instruments researched and built by Knut Rennert, who had brought several of them along. The interest of the players and their joy in playing was tangible. | *Christian Ginat, Dornach (CH)*

Humanities Section: Sympoetics

Enhanced quality of listening and reading

From 9 to 11 September 2016 and from 24 to 26 March 2017 seven authors met at the Goetheanum in order to share their experiences as writers. In addition, there were contributions on contemporary developments.

Writers like – or need – to work in solitude. And yet, they might, now and again, long for fruitful conversation and sharing. Two meetings organized by the Humanities Section at the Goetheanum and entitled «Sympoetics» addressed this longing in two ways: by offering the opportunity to write and the chance to read what others had written.

Sharing thoughts on verse, sentences and images

This kind of meeting not only gives people the chance to study literary texts together, it also enhances the quality of their listening and reading and their ability to support each other in this process. Following the first of these gatherings Felix von Verschuer continued to study short texts by Ingo Bergmann, Reinhart Moritzen and Ruedi Bind and has created, on the basis of these texts, a simple eurythmy form that we tried out together.

For some of us, evoking images and sentences whilst walking is a familiar experience. But taking what has been written down and turning it into movement again was surprisingly illuminating and also made inner movement visible.

Felix von Verschuer recently visited the birth place of the early nineteenth century German poet Annette von Droste-Hülshoff: a moated castle surrounded by a park and old trees. He has brought back her and his own poems and presented them accompanied by a stringed sound-instrument which he discovered in Britain.

We also dealt with problems such as the elaborating and fine-tuning of various versions of the same poems, or texts in general. In some cases as many as ten versions exist, each of them only slightly different. And the wrestling and differentiating continues. Occasionally things become clearer when one inspired reader or listener calls out a particular word.

One question that permanently occupies the reclusive writer is that of potential limitations and opportunities for presenting,

Goetheanum Documentation

Open Studio

Art depots are not usually open to the public because they are meant to protect the objects stored in them. We will have an open day, however, and give the public the opportunity to witness the inventory process and see selected collections. On 21 July from 11 a.m. hourly guided tours will take place. The maximum number of persons for each tour will be eight. The tours will be led by Heide Nixdorff, Steffen Dirschka, Dino Wendtland and Johannes Nilo. In the evening Matthias Mochner will have a conversation with Henning Benecke who, last year, published the book *Organische Ursachen* [«organic causes», the misspelling of the German word «Ursachen» (= causes) is intended: «Uhr» means clock]. A selection of interesting clocks will be exhibited and demonstrated | **Open Studio** 21 July 2017, 11 a.m. – 4 p.m., Goetheanum Library | **Book presentation** 21 July 2017, 6.30 p.m., Goetheanum Library

reading, performing or publishing literary texts. Reinhart Moritzen has discovered the *Lyrik-Kabinett* (poetry cabinet) in Munich (DE), the second largest reference library for poetry which holds 55,000 media and hosts regular readings and poetry seminars. Ten years ago, a German-Arab salon was founded there, where contemporary poets come together and share their views.

Current events

In our meetings at the Goetheanum we have discussed new publications and current events, such as the 2016 Nobel Prize for Literature going to the singer-songwriter Bob Dylan, memories of the recently deceased poet Yves Bonnefoy («Poetry is the experience of what lies beyond the words») and Derek Walcott (*Omeros*), the Caribbean winner of the Nobel Prize for Literature. From such a gathering the commemoration of anthroposophically inspired poets must, of course, not be missing: Edith Södergran (the originator of Finno-Swedish modernism; she was born in St Petersburg and died in 1923, only 31 years old), Christian Morgenstern, Albert Steffen, Hella Krause Zimmer, Andrei Bely and – on the occasion of her 150th birthday – Marie Steiner. | *Ruedi Bind, Arlesheim (CH)*

The next Sympoetics workshop will take place at the Goetheanum on 9 September 2017, from 9 a.m. to 9 p.m. and will focus on Spiritual Science and Poetry. Please book in advance at ssw@goetheanum.ch. Section for the Performing Arts: *Long Night of Music* in Munich

Communication

Newsheets

At the 2017 AGM at the Goetheanum the question of making anthroposophical newsheets known was discussed. It was prompted by a motion asking to give the initiative *Ein Nachrichtenblatt* the opportunity to present itself in *Anthroposophy Worldwide*. Another member then suggested listing all existing newsheet in every issue of *Anthroposophy Worldwide*. This would take up too much space in each issue, but we will give room to some newsheets to introduce themselves in this edition and will continue these introductions after the summer break.

Antroposofische Vereniging in Nederland

Motief and Antroposofie Magazine

Motief is the monthly organ for members of the Anthroposophical Society in the Netherlands. It has grown from a simple newsheet that has been published by members for members for many decades. In 1997 *Motief* as it is today was founded with a professional group of two to four editors and focused on general cultural questions. Non-members could also subscribe to it.

In those days we had almost 5,000 members. We never had 1,000 subscribers although we hoped to find more subscribers than there were members. This is why we began selling *Motief* in various shops. It never became a bestseller, however, although it was a beautifully designed, colourful publication for anthroposophy, with 32 to 48 pages on average.

Two journals since 2016

All this changed in 2016. Because we failed to give this organ of the Anthroposophical Society an orientation that was generally accepted, we decided, after extensive discussions, to have two journals: *Motief* as a monthly, 24-page publication for members only (of which we now have less than 4,000), and the quarterly *Antroposofie Magazine* which has 64 to 72 pages and is aimed at a broader readership, covering more general topics. Its circulation is 5,000 to 7,000. A team of three editors look after both publications, supported by a secretary and several graphic designers. Both journals together have the same budget that *Motief* used to have by itself.

This division of what used to be one was a necessary step. *Antroposofie Magazine* is meant as a platform for introducing con-

temporary anthroposophy to the wider public. Members receive the journal automatically, but some – mostly of the older generation – are not sure about the purpose and aim of this publication. Sometimes a gap needs to be bridged between what is going on in the Anthroposophical Society and general cultural events. The editors hope to be able to establish links that are right for our time. In this we have the full support of the council of the Dutch Anthroposophical Society. | *Michel Gastkemper, Motief (NL)*

Motief Print. Journal for members. In Dutch. € 5 per issue; annual subscription (10 issues): € 42.50 | www.motief.online

Antroposofie Magazine Journal for everyone interested. In Dutch. Sold in shops for € 7.95 per issue; annual subscription (four issues): € 29.95 | www.antroposofiemagazine.nl

Anthroposophical Society in Switzerland

Anthroposophie Schweiz

One of the topics discussed in the 1980s by the editors of the weekly *Das Goetheanum* was the independence of the Swiss anthroposophists. While there used to be an independent steering group, the Council of the Anthroposophical Society in Switzerland was the Executive Council at the Goetheanum – with the result that the active members on each side were hardly aware of the each other's activities. In order to change this and increase this mutual perception, the editors decided to turn the former two- to four-page *Programme der Zweige*, a newsletter providing information on the programmes of the various branches that was sent out monthly to Swiss subscribers, into an independent

journal for members and anyone interested.

In November 1987 the first drafts for a pilot edition of the *Schweizer Mitteilungen* (Swiss communications) were ready. In January 1988 the first issue came out with Roland Tüscher as editor-in-chief. In summer 1988 I took over from him. In January 1992 the journal became bilingual with the addition of two francophone editors, Elisabeth Bracher and François Bourqui. When Erika Braglia joined in January 1994 it became trilingual. Erika Grasdorf later became the Italian and Catherine Poncay and Patricia Alexis the French editors.

Mirroring the anthroposophical life

From March 2014 the journal was given a lighter layout and a newly styled masthead, showing the word «Anthroposophie» in Rudolf Steiner's handwriting. Since March 2016 this appears in a warm red colour.

The monthly journal has now circa 4,000 readers and we print around 3,100 copies. Members receive the journal with their subscription of the weekly *Das Goetheanum*. It can also be bought or subscribed to by non-members via the office of the Anthroposophical Society in Switzerland or downloaded from the new homepage (www.anthroposophie.ch) which we share with the Swiss Society, *Anthromedia* and *FondsGoetheanum*. The journal is funded by subscriptions, Swiss membership fees and donations.

Anthroposophie continues to see itself as a mirror of the anthroposophical life in Switzerland – the Swiss Society as well as the anthroposophical movement | *Konstanze Brefin Alt, Anthroposophie (CH)*

Anthroposophie Schweiz Print/PDF. For members and anyone interested. In German and French. Print: included in membership fee/PDF: free of charge. | www.anthroposophie.ch/de/gesellschaft/publikationen/die-schweizer-mitteilungen.html

Anthroposophical Society in Austria

Wegweiser Anthroposophie

«We have something cool» – this is how *Wegweiser* («sign post») editor Barbara Chaloupek presented the journal at the 2016 meeting of general secretaries in Austria. The journal was first published eight years ago and has now a circulation



of 5,000. The Austrian newsletter started in the 1990s, initiated by Michael Skorepa, as an information sheet for regional events. With the support of Daniell Porsche and the publisher *Polzer Verlag* it turned into the journal as we know it today in 2010.

Wegweiser Anthroposophie is published every three months and has 64 to 80 pages on average. What is «cool» about this magazine is the task that the editorial team (Norbert Liszt, Barbara Chaloupek, Wolfgang Schaffer, who is also a member of the Council, and graphic designer Martin Völker) have set themselves: The journal is read, on the one hand, by people who are close to anthroposophy, go to branch meetings and are knowledgeable. We expect them to subscribe to the journal and send supporting contributions; some write articles or help with distribution etc. On the other hand we have readers – and this is the majority – who take an issue along for free because they happen to see it somewhere – not only in anthroposophical institutions but also in places like health food shops, at uni, or in cafés.

This means that we cater for two different target groups: What will they understand? What could be misunderstood? Are pictures, subheads, headlines needed and, if yes, what should they look like? How catchy can a phrase be? When are things getting «too complicated»? We mostly manage to get it right. And it often happens that seemingly «strange» statements awaken people's curiosity and interest.

Making anthroposophy visible

It is important for us that anthroposophy – even the word – is visible in Austria, that it is being used, that its contents are present in the public life. Austria is still a «developing country»: it has no anthropo-

sophical hospital and only a few Waldorf Schools which are all struggling to survive.

The feedback from new «accidental» readers is good. Our new internal initiative has rung in a new era: for the first time anthroposophical initiatives know of each other, for the first time there is a register of events that take place all over Austria (around 300 events and 500 addresses per issue, internet database).

The intention of this journal is to show ways one can take in anthroposophy. We strive to think outside the box and include contributions on topical themes, current affairs and the various fields of applied anthroposophy. | *Barbara Chaloupek, Eichgraben (AT)*

Wegweiser Anthroposophie Print/PDF. For members and those interested. In German. Subscriptions: print 25; PDF free. | www.wegweiser-anthroposophie.at

Anthroposophical Society in Great Britain

Newsletter

Our Newsletter began as a monthly News-sheet for Members in 1924. It is now a quarterly publication in full colour of between 54–60 pages, a rich palette of contributions that give a broad picture of what goes on in the Society, the movement, and beyond. When I became editor four years ago, I structured it as follows: Society Matters (reports & announcements mostly from the General Secretary and Council); Members' Forum (articles, reports, announcements, correspondence & obituaries); followed by Sections & Related Initiatives (articles, reports, updates, announcements etc.); Book Reviews (pertaining to new titles in our li-

brary); and lastly, contact details for Class Holders and Section Coordinators across the country. In addition, the Newsletter is sprinkled with poetry and significant quotes. The title page always features a work of art by an anthroposophically-inspired artist.

Welcoming the most diverse views

Regarding my «editorial orientation», I take my inspiration from *The Christmas Conference* where Rudolf Steiner gave guidelines for the Newsletter that would accompany *Das Goetheanum*. He said that if contributors were to report «not only on what is going on in the anthroposophical fields but on anything that might be interesting for anthroposophists in the cultural and general life of the world it would give us a good opportunity to shape this supplement...in a very fruitful manner» (27 December 1923). Whilst I see our Newsletter as a platform that welcomes the most diverse views, I encourage contributors to let facts speak for themselves, and sometimes suggest radical edits where the tone gets too polemical!

Our members can choose between printed and electronic copies. We print more issues than we have members: 2,100 at present. This means we have additional copies for people who would like to know more about the anthroposophical movement. At the moment only members can subscribe to the newsletter; costs are covered by the membership fees. Members of other country societies are welcome to register for a free electronic subscription. If you wish to order a sample copy or subscribe. | *Sibylle Eichstaedt, Newsletter (GB)*

Newsletter Print/PDF. For members. In English. Annual subscription included in membership fee. | **Contact** asingb.newsletter@gmail.com



Anthroposophical Society in Hawai'i
Pacifica Journal

Because Pacifica Journal was introduced in some detail in *Anthroposophy Worldwide* 10/2016, page 9, we include only a few short key aspects here:

Year founded: 1996. Reason for establishing your Newsletter: To share news and information of anthroposophical activities in Asia and the Pacific with the world. Current circulation: 500+. Distribution: online. Editorial orientation: making anthroposophy accessible. | *Van James, Honolulu (Hawai'i/us)*

Pacifica Journal PDF, for members/anyone interested. English. Annual subscription: US\$15 (two issues). | www.anthrohawaii.org

us: free initiative

Deepening Anthroposophy

I founded *Deepening Anthroposophy* in April 2012 in order to provide members with a space in which questions about the identity of the Anthroposophical Society, individual work with anthroposophy, and the representation of anthroposophy in our world today could be moved and deepened. I felt, and still feel it to be a matter of inner responsibility – and one that is no less relevant today than it was 100 years ago – that we work together to cultivate and represent in the world a true image of Rudolf Steiner and the spiritual science he founded.

I had observed that what had once been *Newsletters for Members* gradually transformed into public newsletters, thus limiting the opportunity for members to discuss Society-related tasks with

each other in a deep and substantive way.

In 2012, I became aware of what I felt to be spiritually essential contributions on the question of the identity of the Anthroposophical Society – a question that, in my view, deserves real attention and care, not least for the sake of the continued life-process of this Society. I hoped, through enabling exchange among members, to be able to make a contribution toward this (see *Deepening Anthroposophy* 1.1). My hope was that, out of a shared feeling of responsibility for anthroposophy, a space would be formed that would serve to raise awareness about essential developments as well as inspire conversation among members. My decision to do this in the form of a newsletter was inspired by *Ein Nachrichtenblatt*, without whose spiritually substantive reporting I would not have become aware of the events in 2012 and much else.

There are currently about 1,000 subscribers; issues are sent by email as PDF attachments. Past issues are available for free (21 issues through four and a half years).

Voluntary work

I am open to reviewing submissions, with the understanding that this work is done for free in my spare time and I therefore cannot promise if or when a future issue will appear. It is an English-language newsletter, with one issue also appearing in German (3.1). Initially, issues were sent every month; later, every few months; and currently, only when time, resources, and inspiration converge. The cost is free, though donations are gratefully accepted. | *Thomas O'Keefe Spring Valley, NY (USA)*

Deepening Anthroposophy PDF. For those interested. In English. Appears at irregular intervals. Free, donations welcome | contact@deepening@use.startmail.com

Switzerland: free initiative

Gegenwart

The following presentation is based on the questionnaire entries.

Year founded: 1939. Reason for establishing the newsletter: a conflict about anthroposophy between Professor Friedrich Eymann and the authorities. The aim of the publication was to find an independent way of making the anthroposophical voice heard. Successor: Kurt Brotbeck. Present editor (since 1992): Gerold Aregger.

Present circulation: 1,100.

Editorial orientation: journal for cultural, political and economic questions. Broad horizon and deepening. Insights into the global dominance of finance and the emerging digital world. Search for alternatives: inner path, the arts, the life of the soul, social threefolding and protest movements in society. Anthroposophical research.

What else is important to you? Working together in the long term as an anthroposophical community across divides and opposition, without ignoring contradictions, but perceiving and respecting them and trying to find common ground. The struggle for the earth that we are facing needs all colours and it also needs those who have passed away. Radical criticism of trends such as the unconditional basic income. Striving to be open to the future. Processing the conflicts in the history of the Anthroposophical Society and movement. | *Gerold Aregger, Gegenwart (CH)*

Gegenwart Print. For anyone interested. In German. Annual subscription (four issues): CHF 70 / € 58. | **Contact** Gegenwart, Ballenbühl 473, CH-3503 Gysenstein, info@zeitschrift-gegenwart.ch

■ FORUM

To Wolfgang Michael Auer's contribution on the future of the Anthroposophical Society in Anthroposophy Worldwide 6/2017

Dear Mr Auer, I have read your article with interest. It is good to know that anthroposophy is growing in the world, in the institutions you mentioned as well as outside of them. One question I have regarding your thoughts is, Who will feel responsible in future for the Goetheanum and for the people working there, also financially? As we all know, enormous amounts of funds are needed for the upkeep of the building. You suggest that the Executive Council should choose two or three individuals and send them into the world on its behalf, so that they approach «the tasks outlined selflessly and with curiosity.» As far as I know this is what the members of the Goetheanum Leadership have been doing for years [...]. Who would pay the living costs of those «two individuals»? Who would pay their travel expenses? Those doing valuable work in places far away from the Goetheanum also sometimes long to come to Dornach and attend a conference there with their colleagues. The Goetheanum makes its infrastructure available to all these people: a building that is always spick and span and that offers a number of venues, a daily inviting buffet, a well-stocked bookshop, a beautiful and cared for park and much more.

Who is to pay for all this? You speak of the new ways that anthroposophy is pursuing. You have to present new financial solutions, too. The people you mention are working with, and drawing inspiration from, anthroposophy. What kind of forms are needed to ensure that something can stream back to the roots of anthroposophy

and therefore to the Goetheanum? | *Eva-Maria Blank-Schatz, Arlesheim (CH)*

To Renatus Derbidge's contribution in Anthroposophy Worldwide 5/2017 **on the social impulse of the Celtic megalithic culture**

The description of the Celtic society – with covert allusions to the way our society is led – may seem attractive, with the pleasing social fantasy it evokes. But the «Führer», the leading figure, is allocated much too central a position: the strong, good leader who «will put things right.»

[...] But this version of community building will have conjured up sufficient repulsive images, particularly also with a view to the present developments in east and west. We ought to have had enough of any kind of leader. | *Helmut Eicher, Bad Säckingen (DE)*

Exactly! The time of individual leaders is over. This is exactly the point I wished to make. I pointed out that the megalithic monuments and the Celtic society structure can be conceived as archetypes of a non-hierarchical community and that this is till tangible today in nature as well as in the standing stones and stone circles in Scotland, for instance. I call it an archetype rather than a fantasy or, if the latter then in a positive sense: a utopia as an ideal, which we would certainly have to redevelop for our time. Archetypes do not belong to the past alone, but also to the future: they are never fully realized but shrouded in an aura of potentiality. And yes, I would welcome it if more of that could pervade the way the Anthroposophical Society is being led. | *Renatus Derbidge, Dornach (CH)*

■ ANTROPÓSOPHICAL SOCIETY

We have been informed that the following 36 members have crossed the threshold of death. In their remembrance we are providing this information for their friends.
| *The Membership Office at the Goetheanum*

Gerda Böhm Tübingen (DE), 17 January 2016
Hannelore Standke Niefern-Öschelbronn (DE), 2 May 2016
Wolf-Dieter Krause Niefern-Öschelbronn (DE), 18 Aug. 2016
Ruth Huhn Überlingen (DE), 27 October 2016
Christian Schemmann Bunde (DE), 3 December 2016
Elfriede Sigrid Häusler Frauenfeld (CH), 30 December 2016
Rolf Klepzig Überlingen (DE), 20 February 2017
Johanna Schneider Dortmund (DE), 10 March 2017
Josephine Lewers Ilkeston (GB), 27 March 2017
Bonnie Hedges Dearborn/MI (US), 2 April 2017
Ingrid Hees Hamburg (DE), 15 April 2017
Reinhard Niereisel Prien am Chiemsee (DE), 24 April 2017
Sadasat Khalsa Fair Oaks/CA (US), 25 April 2017
Helle Zott Mühlhausen (DE), 25 April 2017
Heiderose Kost Wangen (DE), 28 April 2017
Franziska Steinrueck Kimberton/PA (US), 29 April 2017
Christiane von Schwedler Basel (CH), 5 May 2017
Eva-Maria Klemm Bad Krozingen (DE), 7 May 2017
Eila Kujamäki Porras (FI), 8 May 2017
Siegfried Rudel Camelford (GB), 11 May 2017
Anneliese Bollinger Schaffhausen (CH), 12 May 2017
Marie McStay Rostrevor (GB), 12 May 2017
Hedda Koska Bremen (DE), 13 May 2017
Klaus-Dierk Oltrogge Bielefeld (DE), 13 May 2017
Margaret Tabuteau North Shore City (NZ), 15 May 2017
Britt Anderson Oslo (NO), 16 May 2017
Johannes Fischer Überlingen (DE), 18 May 2017
Waltraut Wüst Hamburg (DE), 18 May 2017
Liselotte Walther Aarau (CH), 20 May 2017
Roswita Muischneek Zürich (CH), 23 May 2017
Hilde Koehler Frankfurt a.M. (DE), 24 May 2017
Jana Kráfková Semily (CZ), 25 May 2017
Gudrun Grob Hirzweiler (DE), 27 May 2017
Wiltrud Laue Bremen (DE), 29 May 2017
Françoise Cousquer La Tranche sur Mer (FR), 30 May 2017
Anna Ziegler Solothurn (CH), 3 June 2017

From 16 May to 12 June 2017 the Society welcomed 61 new members. 45 are no longer registered as members (resignations, lost, and corrections by country Societies).

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■ FEATURE



The Hibernian Mysteries: encounter with two statues (blackboard drawing by Rudolf Steiner, 7 December 1923)

The mysteries of Hibernia

Courage for a free deed

The Anthroposophical Societies in Switzerland and Ireland jointly organized a conference entitled *Hibernia Today* in Callan (IRL) from 26 to 28 May. Peter Selg and Marc Desaulles were guest lecturers at this event and looked at the Hibernian mysteries in relation to the world today, the anthroposophical movement and the Anthroposophical Society.

Peter Selg focussed on the biography of Ita Wegman, her particular care for the development of curative education, the role she played in Rudolf Steiner's initiative to found the New Mysteries, and her connection with the Hibernian Mysteries. Peter characterized the significance of her impulse for curative education at the time when conventional science was busy with eugenics; he described Ita Wegman's support of the work in Britain, her several visits to England, the significant question she put to Rudolf Steiner during their visit to Penmaenmawr [regarding the renewal of the mysteries in medicine], her own connection to the Hibernian Mysteries through Gilgamesh, and her visit to Burgenland.

Ita Wegman

Again and again Ita Wegman had to face the death of a close companion with whom she had shared a spiritually fruitful relationship, the will of the one working in the heart of the other, the selfless gesture of service to a great ideal, a particularly developed community consciousness, and the experience of not always being able to realize her aims were all themes that characterized her known incarnations.

One of the themes that emerged in the conversation was whether the meaning of Hibernia today has a geographical connection with Ireland or a spiritual significance now independent of the locality where it began.

Will impulse arising freely in the individual

Marc Desaulles reminded us of the main qualities that the neophyte experienced in connection with the two statues that formed part of the initiation in the Hibernian Mysteries, Knowledge that lacks Being and Art that lacks Truth, and then how the appearance of Christ between these statues is the foundation in the human being of the resolution of these painful «lacks».

Marc described a historical development of this «Third» arising in the age of the consciousness soul during the Renaissance in art as perspective and in accounting systems as the «true result» of our financial transactions, discernible through the introduction of the double-entry book-keeping system. The petition at the end of the Foundation Stone Meditation «*That Good may become...*» is also a resolution of an analogous polarity of micro- and macro-

cosmos that lies between The Limbs and the Father God, The Beat of Heart and Lung and the Christ, and the Resting Head and Spirit World Thoughts.

This theme then culminated of the also analogous relationship between the Anthroposophical Society and the School of Spiritual Science. Marc used the functional aspects of the architecture of the First Goetheanum to illustrate the distinction between someone in the auditorium who is in a receptive and «learning» situation, and the one who then steps forward onto the stage, and turns round to speak or act out of that learning. The crucial and pivotal gesture of «representing» Anthroposophy with the Representative of Humanity behind her (as it was to have been) is an impulse of will that arises freely in the individual. This is possible as a deed in our time out of the Modern Mysteries that brings to expression today the experience that the neophyte had in the Hibernian Mysteries realizing that the source of the resolution between Past and Future, between the Heights and the Depths, and the longed-for affirmation of Being and Truth is the courage for a free deed that has its source within the human being. If we achieve this potential to represent anthroposophy we become co-workers Rudolf Steiner can rely on.

Inspiring further thoughts

It had been the intention of this conference to explore the meaning of Hibernia today, and Peter's characterisation of aspects of Ita Wegman's biography and Marc's historical exploration that led us to our present situation that will inspire further thoughts on this theme. Peter's intention to rehabilitate Ita Wegman and Marc's characterization of the distinction between the Anthroposophical Society and the School of Spiritual Science very aptly brought themes that are very topical at the Goetheanum to this meeting of the Anthroposophical Society in Ireland in connection with the Hibernian Mysteries. | *Andrew Wolpert (GB)*

On the Hibernian Mysteries and the economic life see also **Anthroposophy Worldwide 3/2017**