



■ GOETHEANUM

Communication

Talk about it!

It doesn't have to be gossip – and there is something reliable and trustworthy about passing on information to close friends and acquaintances. Talking about it is another way, aside from membership fees, donations and tickets, to support the Goetheanum!

One does not have to be loud to be heard; not in the long term, anyway. Quiet activity alone, on the other hand, might not get through to the public at all. In order to be effective today, a cultural impulse such as the anthroposophical one needs sustainability, which can be achieved through inner peace, contemplation, concentration and meditation, but it also needs to be made known more widely.

Locally as well as regionally, people are aware of the Goetheanum, even if it only occasionally features in a newspaper article – after all, the Goetheanum is only one player in a saturated market of attention-seeking, and space has become a rare commodity in the newspapers. But a player it certainly is: whenever there is a major event – such as the reopening of the Goetheanum stage in 2014 or the premiere of the 17-hour performance of Faust 1 and 2 in 2016, media representatives come to the Goetheanum and report on what they have experienced there.

Picking up and passing on

Making known what is going on at the Goetheanum is not the privilege of media representatives, however. Anyone who wishes to can obtain information about the Goetheanum or subscribe to our newsletter (see below). This year we noticed particularly that topics which deal with land issues or meditation (Living Connections Conference) are advertised on social media more than others. One can speculate about why this happens: are these topics more relevant today or were they advertised in a way that attracted more attention? One factor is also that people pick up on a piece of information



Let's talk about the Goetheanum

and pass it on. Individuals can make quite an impact when they include those around them and share information with them.

«Small» movements no longer necessarily depend on media that have a wider circulation. Big businesses know this and they therefore establish and foster direct contact with their customers by sending out company newsletters or by using social media. The Anthroposophical Society was a pioneer in this field seeing that its weekly journal *Das Goetheanum* was founded more than ninety years ago. Today we can help the Goetheanum by actively sharing information about it in the modern media.

| *Sebastian Jüngel*

How to find out about the Goetheanum

Weekly journal «Das Goetheanum»
Newsletter «Anthroposophy Worldwide» (German, English, Spanish)
Website goetheanum.org (German, English, French, Spanish)
Social media www.facebook.com/dasgoetheanum; www.facebook.com/Goetheanum; twitter.com/goetheanum
Online www.mynewsdesk.com/de/goetheanum (click «Goetheanum folgen»)

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■ ANTHROPOSOLOGY WORLDWIDE

Denmark: Conference on «The Power of the Word»

Language as an inspirational force

From 6 to 8 October a conference on language will take place in Skanderborg (DK), entitled *The Power of the Word*. The conference, which will be in German and English, is for teachers, parents and anyone who has an interest in language.

Language is changing so fast today that people often speak of the decline of language and even of the decline of culture in general, fearing that this decline may have far-reaching effects on future generations. How can we open a gateway for the inspirational power of (spoken) language? By asking questions about the origin and evolution of humankind and language. By investigating language practically and approaching it in an artistic way, as happens in eurhythmics for instance. And by exploring the connection between movement and speech at the time of language acquisition in early childhood. All in all, this conference aims to help us connect more deeply with the forces of language, so that we can discover and awaken the power of the word in our own use of language and in our environment. | *Dorthe Rosendahl, Skanderborg (DK)*

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■ GOETHEANUM

Goetheanum-Leadership: autumn retreat

Wishing for a deeper connection

The Goetheanum Leadership held its retreat from 4 to 6 September 2017. The main theme for the working year 2017/2018 will continue to be the future development of the Goetheanum. A task group consisting of Christiane Haid, Matthias Girke, Ueli Hurter and Paul Mackay, in collaboration with Herbert Wolpert, will take charge of this process.

The Goetheanum Leadership will continue to engage with the question of «The future development of the Goetheanum» every two weeks and during its three annual retreats. At the recent retreat in September one day was also devoted to this topic. The task group entrusted with this process will report separately.

The text work began with Rudolf Steiner's book *Anthroposophy - A Fragment* (GA 45). Two meetings are scheduled for each of the ten chapters of this book, with two colleagues preparing each chapter. At the recent retreat Seija Zimmermann and Oliver Conradt began with the first chapter. Important aspects from each working session will be recorded and form the foundation for the further work. This intensive study of *Anthroposophy - A Fragment* will therefore also be part of the preparation for the Humanities Section Conference on 16 to 18 March 2018.

Faust: constructive criticism

The three Faust cycles presented in the summer of 2017 received largely positive responses from the audiences (*Anthroposophy Worldwide* 9/2017): people mentioned that the production had matured, that there was great potential despite some incongruities, that it had been convincing to an extent but also needed spiritual deepening, that Faust deserved bigger audiences – not only because of the effort that had gone into the production, but also because studying Faust really connected us with our time – to mention just a few comments. Such constructive criticism from the audience made it necessary to reconsider the recently taken decision to stop the performances altogether.

During the consultations on two of the three retreat days the encouraging and of course also the critical comments were discussed in depth. The financial problem will continue to be a major challenge. The Goetheanum Leadership, guided by the Faust task group (Christiane Haid, Stefan Hasler, Bodo von Plato and Paul Mackay), will continue these consultations.

Following the decision made at the 2017 AGM, a Members' Day will take place on the Faust question on 3 November 2017, from 2 to 5.30 p.m. All members and friends are warmly invited to this meeting (see page 8f. for official invitation).

Different realities of life

The School of Spiritual Science will only be able to continue its work in the individual Sections if their funding is guaranteed. This question was therefore one of the main agenda points. Consultations focused, among other things, on possibilities of intersectional cooperation, the development of synergies, the optimal use of available resources and the tapping into new ones. The leaders of the Section for Agriculture, the Medical Section and the Pedagogical Section declared their willingness to investigate potential ways forward in a pilot project. They will soon present the results of their efforts to the Goetheanum Leadership.

The reports presented by the members of the Goetheanum Leadership on their worldwide travels during the summer revealed how the membership and those working actively in the various fields of applied anthroposophy continue to be inspired by the goals developed at the Goetheanum World Conference at Michaelmas 2016 for the future of the School of Spiritual Science and the Anthroposophical Society.

In some ways the Goetheanum continues to be seen as something that is very remote from people's own culture, but on the other hand people also wish for a deeper connection. This is a field of tension that the individual members of the Goetheanum Leadership are facing every day. The reports also showed how different the reality of life is for the members of the General Anthroposophical Society all over the world. | *Seija Zimmermann, Goetheanum Leadership spokesperson*

Seija Zimmermann and Oliver Conradt are this year's spokespersons of the Goetheanum Leadership

Goetheanum Leadership: the future development of the Goetheanum / projects in relation to Future Image 1

School of Spiritual Science

Having returned from their journeys to many countries in the world, the members of the Goetheanum Leadership came together for their autumn retreat (page 2). One retreat day was devoted to the ten task groups set up in June, which had started on their work in the summer. The conception or composition of some of the task groups will still need to be adjusted.

The School of Spiritual Science and its Sections: Future Image 1.1 is concerned with the purpose and self-image of the School of Spiritual Science and its potential for development for the anthroposophical movement: while the School of Spiritual Science is often seen today as identical with the esoteric lessons of the First Class, it also encompasses the Sections and their activities in the various areas of applied anthroposophy («fields of life»). Following many years of largely separate developments, the connection between the Sections with their fields of practical application and the School of Spiritual Science is to be made more clearly visible.

For the School of Spiritual Science this means on the one hand that, aside from its esoteric work, it will seek to convey the quality of its representation in the Section fields, which have a direct cultural effect, in a new way. On the other hand, the Sections will be asked how they work esoterically in their fields of practice and how this deepening can be described.

As a way of realizing this future image, concrete initiatives are being developed, which are differentiated in accordance with the Sections and the situation in the various countries:

- A School of Spiritual Science Conference entitled «The human being is the place where the initiation takes place» will take place in Stuttgart (DE) from 13 to 15 October 2017. The conference will focus on the tenth First Class mantra and on the theme of this first Future Image, «Class work, fields of life and representation»
- The international further training and conference for class readers, which will be held at the Goetheanum from 1 to 5 November, will work on a similar theme («The esoteric aspect of the working together of the First Class and the Sections»).
- The individual Sections will organize work meetings, colloquia or conferences

on the question of the esoteric foundation of the work of the Sections. The purpose of these events is to make contact and enhance the collaboration among the initiatives of the Sections in the various countries.

– Wherever the situation in the countries permits this, we would like to enter into dialogue with the Class members on their experiences with the School of Spiritual Science's path of inner development. Similar to the regional Goetheanum Class Forum in Northern Switzerland, conversation groups could be formed in many places where questions regarding the relationship between the esoteric life and the professional life on farms, in medical practices or schools could be deepened.

With all the differences we find from one country to the next, there is one central question that connects them all: How can we, in our struggle for the next steps to take, create spaces where the work on the class lessons and the practical activities in life can meet? Important catalysts for this are existential questions that are shared by all, as well as the ability on both sides to not speak theoretically but, if possible, out of the processes which they experience. When, for instance, at an early years' education conference the question arose as to the inner and outer conditions for the healthy incarnation of the child today, many educators, young ones included, felt that an open Class conversation group was relevant to them.

Now that the first steps have been taken, the group working on this Future Image feels encouraged and concerned at the same time: How, in the context of the various Sections, can spiritual-scientific approaches to research be developed and form the foundation of an extended School of Spiritual Science that includes the esoteric work as well as the areas of practical activity? | *Claus Peter Röh, project leader*



The relationship between the School of Spiritual Science and the Section fields was talked about at the Goetheanum World Conference

Developing the Goetheanum's provision of Study and Further Training opportunities (Future Image 1.3): a cross-sectional and multiprofessional training programme is being developed, in German and English, which will combine specialist professional development with the deepening of Anthroposophy. This further training, which will initially be developed by the Section for Agriculture, the Pedagogical Section and the Medical Section, will complement the existing part-time and the international full-time studies of Anthroposophy (in German, English and Spanish/Portuguese). It will be conceived and elaborated in cooperation with the relevant professional fields, the Sections and the representatives of various institutions and will be open to graduates from training centres and seminars and to professionals working in institutions.

In medicine there is an interest in deepening central anthroposophical topics such as the human being as a being of body, soul and spirit, evolution, the relationship of macrocosm and microcosm etc.; similar topics emerge in farming. In addition there is a need for a training of trainers and consultants in several specialist fields, connected with the question of multiculturalism.

These further training opportunities are being developed in cooperation with the various specialist fields and training centres. Their aim is that the international, interdisciplinary and practice-based orientation of the research within the School of Spiritual Science can be experienced and made fruitful for the various professional fields.

A study conference on these questions will take place at the Goetheanum in December 2017. The further training courses will start in 2019 with a Summer Academy. | *Constanza Kaliks, project leader*



Relying on the parents: Mayenfels Rudolf Steiner School in Pratteln (CH)

Switzerland: Mayenfels Rudolf Steiner School

We must talk about what we are doing

In Switzerland the provisions of Anthroposophic Medicine are paid for by the statutory health insurance (Anthroposophy Worldwide 9/2017). Wolfgang Klingler and Thomas Germann of the Mayenfels Rudolf Steiner School report that the situation is more difficult for the Swiss Steiner Waldorf schools.

Herbert Holliger's contribution was not even been published yet when we heard from Wolfgang Klingler from the Mayenfels Rudolf Steiner School in Pratteln (CH): a vote was imminent on cutting the contributions for independent schools in the Canton of Greater Basel. The committee «Alumni for Mayenfels» wrote, «At present a flat rate of 2500 Swiss Francs is paid for each child who is legally required to attend school. This amount was introduced in 2000 instead of tax credits. It was confirmed in 2002, increased in 2008 and reinforced by popular vote in 2012. In 2013 the cantonal parliament defended the scheme. Now it might fall victim to some half-baked cost-cutting scheme.» Although this vote will only affect one Canton, it nevertheless says something about the situation of Rudolf Steiner Schools in Switzerland. We arranged to meet. Wolfgang Klingler is a retired grammar school teacher, parent, governor and member of the parent committee of the Mayenfels Rudolf Steiner School. Thomas Germann is a trustee, parent at the school and president of the school association.

Not much is known about Steiner Schools

Sebastian Jüngel Why doesn't Steiner Education have the same kind of support in society that Anthroposophic Medicine has?

Thomas Germann There are several levels. People on the outside – such as politicians or journalists – do not understand what we are about.

Jüngel Political recognition does not come

from nothing.

Germann It is not easy to find access to the political life, even though we were present at conversations with the cantonal parliament. But so far we really have not found a foothold there. However, the parents are very active now – they are opening the door to the world.

Wolfgang Klingler An attempt has been made in Switzerland to introduce education vouchers – but the proposal was rejected by 80 per cent. Why do we as teachers lose? **Germann:** When there is a referendum, the Rudolf Steiner Schools find it difficult to explain their approach to the wider public. There is also the misconception that private schools are for the rich...

Klingler ... and if that doesn't work, they say they are for slow learners.

Germann This being so, it is not easy to win the vote about cutting costs.

Klingler But we need to distinguish between a public school that is privately run and a school that has commercial interests. Our school, for instance, takes in all students. We have abandoned the minimum fee, which means that children of refugee families can also come to us. One mother has a minimum annual income of 20,000 Francs and pays 200 Francs a month plus extras.

No differentiation between independent schools

Jüngel Why do you not do more PR work?

Klingler We should do, but to an extent we were not awake enough. We have been blind

because our schools used to be so popular. Mayenfels Rudolf Steiner School is, I think, the fourth Steiner School in Switzerland. It could have had parallel classes all the way through: in the 1970s we used to have 70 applications for one class but «only» 36 were admitted. Today we have an action plan called «parents recruit parents» and that has brought us more students. And we have found sponsors for our new school building. **Jüngel** Is there any lobbying together with other independent schools?

Klingler There is an association. But the public confuses us with the commercial private schools. It is also the case that, as long as all is going well, the Swiss like to send their children to a state school. Independent schools are not the thing in this country.

Jüngel But the principle of freedom of methods also applies to state schools?

Klingler Yes, it does. And under Jakob Streit, many Steiner trained teachers found their way into state schools. That could still be a future vision today, because it would mean that Steiner Education would be free of any kind of dogma. The reform educator Martin Wagenschein was a frequent guest at the anthroposophical «Freier Pädagogischer Arbeitskreis Zurich» (CH). The teachers at the Leonhard Grammar School in Basel love Steiner pupils because they are creative and they do not only think about grades. Maybe we should try to form education alliances, maybe even with selected state schools?

Germann Yes, we need to build bridges. The physicians have joined forces with the representatives of other approaches to medicine and therapy and did a lot of lobbying. But society has different perceptions of illness and education. Everyone gets ill at some point. But people do not think about schools until their own children reach a certain age.

More parental participation

Jüngel Do you do anything in order to attract more students?

Klingler Yes, we do. We have started certain campaigns seven years ago and are now harvesting the fruits of these campaigns: 36 new applications and 150 students altogether. This is good news but does not give us any certainty. We rely on the parents and have therefore made it easier for them to participate. If they are interested in the question of school fees

we talk about that first and only later about the education. Their children are invited to come for a one week trial. ...

Germann ... and we have created a committee where all their concerns are being listened to; the teachers and board members are committed to deal with them. We have developed an approach to media education and initiated a mediation programme. All this has given parents a new sense of self-assurance. And we see the positive effect of this: they are taking on all kinds of initiatives. ...

Klingler ... such as advertising our school in and around Basel.

Finding the people who are looking for us

Jünger Are Steiner teachers in a weaker position financially than anthroposophic physicians?

Germann Maybe. In many cantons Steiner students receive no state support. Anthroposophic doctors, on the other hand, are always mainstream doctors, too, and benefit from the social compensation structure. This is different for Steiner teachers, they are not necessarily trained state school teachers.

Klingler It may sound strange but we do have something in common with the favela schools – and that in a country as rich as Switzerland. This is something that is deeply troubling. If someone asks us whether our school will still exist in ten years' time, we say, «We don't know. But we send our own children to this school.» This situation brings us very close to spiritual considerations. It makes us open to the kind of freedom described in *The Philosophy of Freedom*. Are our actions free or guided by conventions? What grows out of freedom will radiate warmth. These worries and concerns affect teachers and parents equally. We can encourage each other. Closing ranks with the parents can give us strength. We are not yet getting through to the people who might be looking for us inwardly.

Germann In addition to local efforts we need new impulses all over Switzerland. We must talk about what we are doing and about what each school is doing in its own way.

Klingler We felt this strongly in February, at the Swiss teachers' conference at the Goetheanum. I wish for stronger contacts between schools. We are only just gaining the right maturity for such contacts.

Germann I hope we will be able to overcome the challenges we are facing now.

Germany: 20 years Carl Gustav Carus Academy for Holistic Medicine

Intuitive medicine

In June 2017 the Carl-Gustav-Carus Academy in Hamburg concluded its training and further training programmes, colloquia and seminars for healthcare professionals. The institution has moved into a small office at Rudolf Steiner House in Hamburg from where it hopes to continue its work.

Volker Fintelmann, initiator and head of the Academy, used a festive farewell gathering on Ascension Day to present his view of an «intuitive medicine» in connection with the Carus impulse. Around 700 to 900 people per year attended the further training courses in holistic medicine and therapy provided by the Carus Academy.

Volker Fintelmann founded the Academy relatively late in life, at the age of 62, together with the nurse Eva-Marie Batschko, the eurythmist Lasse Wenerschou and others. At the end of his active period as head physician of a Hamburg hospital this new venture made it possible for him to pass on his rich experience in medical practice and research to anyone interested, across the different healthcare professions.

Carl Gustav Carus and Rudolf Steiner

Two people were instrumental in supporting and financing the Carus Academy: the Hamburg coffee merchant Bernhard Rothfos (1898–1998) and his partner in life, Maria Burger. Their contribution meant that the Carus Academy could, from the beginning, work professionally and with financial security. Thanks to Volker Fintelmann and Eva-Marie Batschko, Bernhard Rothfos was able to experience Anthroposophic Medicine and Nursing himself during a difficult period of illness. The health-giving effects of the treatment he received inspired him to promote the approach to medicine and nursing from which he had himself benefited.

The Academy was named after the physician, painter and natural philosopher Carl Gustav Carus (1789–1869) who, at the dawn of natural-scientific medicine, was convinced that this medicine could only do justice to the human being if its science was inspired by the spiritual-divine influences that are at work in all creation. In 1859, one year after Rudolf Virchow's publications had heralded the birth of scientific medicine, Gustav Carus published his late work *Experiential Results Derived from Medical Studies and Practices*, in which

he summarized his doctrine of a medicine that was at the same time scientific and spiritual. Rudolf Steiner's later conception of an «intuitive medicine» can be traced back to Carus (GA 334, lecture of 6 January 1920). He appealed to medical experts to work in this way.

The being of illnesses

Fifty years later Volker Fintelmann responded to this appeal when he brought together natural-scientific-anthropological and spiritual-scientific-anthroposophical methods. In 1986, after 25 years of practical and scientific work, he collected his experiences and insights in his book *Intuitive Medizin*. In his preface he wrote, «I have learned to read the being of illnesses in the healthy and the sick» and «translated what was conveyed to me into a medical language». The book has been translated into several languages and a sixth German edition came out in 2016. Now, at the end of his active commitment for the Carus Academy in Hamburg, Volker Fintelmann has published a new book on pathways of a Christian medicine (*Die Wiedergewinnung des Heilens, Wege zu einer christlichen Medizin* (2017)). This medicine begins by «creating an image of the human being that newly discovers and describes the threefoldness of body, soul and spirit and that experiences the divine creation within this image, just as Gustav Carus had done at the dawn of scientific medicine.

While Volker Fintelmann and Eva Marie Batschko have now concluded their work at the Carus Academy in Hamburg, three years after Lasse Wenerschou, the Carus impulse of an intuitive, or Christian, medicine lives on in many people who will continue to create and develop it in their own ways.

| *Martina Rasch, Horstedt (DE)*

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Germany: Rudolf Steiner Gallery Landhausstrasse 70

Repurchasing the place where Rudolf Steiner once worked

The Rudolf Steiner Gallery Association is trying to buy back Flat No 5 in Landhausstrasse 70, Stuttgart (DE), in order to remove it from the general property market and make it available for anthroposophical activities.

More than 70 years have passed since the house in Landhausstrasse 70 in Stuttgart was used for anthroposophical work: a place that is important because of Rudolf Steiner's public lectures, esoteric work and the foundation of anthroposophical movements that started there. The Rudolf Steiner Gallery Association aims at creating, at this historic venue, representative and publically accessible premises that are devoted to Rudolf Steiner's work and to the circle of artists around him. The rooms are to be used as a gallery which is available for study groups, seminars and research into Rudolf Steiner's diverse artistic impulses, in cooperation with art school lecturers and anthroposophical artists. Internal work groups are to continue the anthroposophical work Rudolf Steiner inaugurated and began in this building.

Diversity

The plans do not involve returning the building to the state it was in in the 1920s. The building has been used publically for almost a hundred years and was only changed into a private residence after its thorough renovation in 2006. It is still possible to use the building as a public space and the present owners are open to such plans.

Thanks to donations half the amount needed for buying the flat has already been received. For this the Association is deeply grateful and feels encouraged in its hope that the missing sum of 250,000 Euros can be raised too by the end of the year. Repurchasing the flat and using it as a gallery are conceivable goals because the present rental agreement will soon expire.

There is a good chance therefore that the premises can soon be used again for anthroposophical activities. The initiative will seek to work together in a diversity of ways with institutions in Stuttgart and elsewhere. The idea is to provide a home for artistic treasures and make Rudolf Steiner's activities in Stuttgart and his impulses visible. A circle of friends has come together inspired by this impulse and

the wish to realize their artistic and scientific endeavours. | *Astrid Prokofieff, Dornach (CH)*

If you are **interested** or wish to actively support the initiative please **contact** Rudolf-Steiner-Galerie Landhausstrasse 70, Grafeneckstr. 13, 70188 Stuttgart, Germany, phone +49 711 15 12

Turkey: Eurythmy in Istanbul

Fiery enjoyment

In the two weeks between 17 and 30 July 2017 students from the Waldorf teacher training in Istanbul (ESDD) put together a eurythmy performance. In addition to their rehearsals, and with the help of tutors from Germany, they also pursued studies into Rudolf Steiner's image of the human being.

It was meant to be the fourth consecutive big eurythmy performance in Istanbul. And that is what it turned out to be! It was not just big, it was great! With the help of fabrics and veils a gym hall was transformed into a stage. Eurythmy dresses and costumes were made and a pianist found who usually plays for the State Ballet. All this together and the profound and passionate enjoyment of the eurythmy movements made for a successful performance.

In a kind of workshop approach the students wanted to demonstrate not only to themselves but also to the audience how eurythmy is different from other approaches to artistic movement.

Intentions for movement in speech

The students took two weeks to work intensively on the intentions behind the moving of speech, because the Turkish language has elements that were, sadly, not developed by Rudolf Steiner. Several years of intensive research, in which the students were also involved, had preceded this research that investigated how the Turkish language, which uses many concepts from the Arabic and Persian languages, could be expressed as movement.

If the sound *i* involves a «stretching movement» (possibly towards the light), how should we then move the *i* (an *i* without the dot), which sounds quite different? Instead of «stretching outwardly» we can guide the same movement inward, «pulling in and inverting» the light, so intensely that warmth is generated which is then transformed into fire!

The Turkish word for light is «ışık», the word for warmth «ısı». We experience this strongly



in our language. The fiery, earth-moving volcanic element that, rising up from the centre of the earth, wants to manifest out of the barren landscapes of Anatolia!

All in Turkish

We started with the Hallelujah, building on the two weeks of eurythmy we had done on the zodiac and the planets, always bearing in mind Rudolf Steiner's indications. Aside from all the practice we had we also learned a lot about anthroposophy!

After that we did Rudolf Steiner's «I think speech» and Goethe's poem «Two graces of competing kinds» from the West-East Divan, which was inspired by the original words of the Persian poet Hafiz. All the texts we used for the performance were in Turkish and were translated for us in a very artistic and eloquent way by Tarhan Onur. The entire Turkish alphabet was demonstrated to us using words as examples.

In keeping with the theme of the evening – the four elements – we presented a text by Rumi, one of the most famous mystics of Medieval times, with music by Arvo Pärt, as well as Robert Hamerling's impressive poem Vermächtnis (bequest).

In tone eurythmy we had rehearsed two music pieces by the modern Turkish composer Fazıl Say, who expresses the colour nuances of the Turkish soul most beautifully.

And there had to be a humoresque, of course: we chose the poem The Stone by Friedrich Rück-

■ SCHOOL OF SPIRITUAL SCIENCE

Humanities Section: Hamburg Colloquium

Between the esoteric and the exoteric

The Humanities Colloquium in Northern Germany, which goes back to March 2003, takes place between two and three times a year at Rudolf Steiner House Hamburg (DE). The colloquia have always worked closely with the leaders of the Humanities Section at the Goetheanum, first Martina Maria Sam and now Christiane Haid.

Aside from members of the School of Spiritual Science, a number of anthroposophically oriented experts in cultural studies who are not Class members also attend the colloquia. They come from all over Northern Germany, from Bremen to Flensburg and Hanover, and contribute presentations on the research they are currently engaged in. Just a few examples: the eurythmist Harald Koch presented the alchemical treatise *Splendor Solis* and explained its images to us. Günter Kohfeldt spoke about the philosophy of Novalis, Edith Seidenzahl about «Ernst Barlach, my neighbour» and Helga Franzen about the Swedish painter Hilma af Klint. Gabriele Böttcher introduced us to her youth book about the young Turk Metin who, by walking along the river Elbe from its source to its mouth, learns to love his new country. Michael Wortmann spoke about Friedrich August Eschen, a pupil of Fichte, whose literary estate he discovered, edited and published as a documented biography. The colloquium has also regularly discussed the question what *Schöne Wissenschaften* (*Belles Lettres*) actually are.

Poetic prelude

Each meeting starts with poetry. Reinhart Moritzen has often introduced us to lesser known poets and Nobel Prize laureates from Central America. Günter Kohfeldt invited us to explore Saul Bellow's *The Dean's December* in order to discover «the latent Platonism» in this book. Rolf Speckner presented Martha Strachwitz and her Templar drama *Black and White*. Studies of individual poets were complemented by contemplations on language based, for instance, on Rudolf Steiner's essays on the topic.

Visits to exhibitions in the Hamburg art gallery *Kunsthalle*, where we are guided by Jutta Wortmann, and diverse outings are also a regular component of the Colloquia. We were particularly impressed by a visit to *Louisenlund* near *Eckernförde* (DE), where the Count St Germain spent his final years. We prepared this trip by working more deeply on esoteric topics: Jutta Wortmann spoke about the garden at *Louisenlund*, Christiane

Gerges about the meaning of Masonic rituals. Contributions on horticulture and on the *Globushaus* (a giant walk-in globe from the 17th century) in Silesia added further perspectives.

Public conferences

Having worked together for many years, the group decided to attempt bigger projects. When there was an anniversary exhibition in 2010/2011 on the German painter Philipp Otto Runge (1777-1810) at Rudolf Steiner House in Hamburg and in the *Kunsthalle*, we organized a public conference entitled «*Cosmos Runge. The dark side of things*». Paul and Ulrike Runge were also involved in the preparations for this conference. When the exhibition moved on to Munich in July 2011, the conference was repeated there. For the opening eurythmy performance Reinhart Moritzen wrote the lyrical scene «*Aurora's Cosmic Arc*». This sketch, the conference lectures and a contribution by Klaus J. Bracker («*Shakuntala and Runge's Morning*») have been published in a book.

After many years the work of the group culminated in a public conference on the occasion of the 125th birthday of Nelly Sachs in 2016 («*I have no Country, nor do I have a language*»). The conference focused mainly on the Jewish mysticism in Nelly Sachs' poetry.

From 3 to 5 November 2017 we will hold a public conference on the future impulses of Manichaeism. The conference entitled «*In the Colours of the Peacock*» will be about the artistic impulses of Mani that are particularly significant for the Slavic cultural era. Presentations by Christine Gruwez will accompany the conference.

These joint project strengthen the collaboration and influence of the Section groups outside the Goetheanum. The Hamburg Colloquium would like to make an active contribution to the work of the Humanities Section, which is preparing a further conference on this topic under the direction of Christiane Haid. | *Rolf Speckner, Hamburg* (DE)

Contact Jutta Wortmann, +49 451 609 29 65, Christiane Gerges, +49 151 27 03 05 03



Intensive research: eurythmy for the Turkish language

ert, a German expert in and translator of oriental literature. This poem shows how the four temperaments are ultimately arising from the four elements. This task was also mastered extremely well by our sixteen students!

Professionally they went through all the branches of this art of movement, concluding the evening with music by Ludwig van Beethoven, Wolfgang Amadeus Mozart, Frederic Chopin, Edvard Grieg, Franz Schubert, George Gershwin and Michael Jackson. | *Roberto L. Pellacini, Hamburg/Nienstedten* (DE)

The work in Turkey is gradually bearing fruit. After the teacher training was founded in August 2016, a Waldorf School will now start in Istanbul, the second in the country after Alanya. Kindergartens and playgroups are also opening in many places: there are seven by now. The kindergarten teacher training started in 2009. At present all the kindergartens and schools are «Waldorf-inspired» but they hope to be fully accredited as soon as possible. | *Tarhan Onur, Istanbul* (TR)

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General Anthroposophical Society

Members' Day invitation

Dear Members,

At the AGM on 8 April 2017 Motion 4 was adopted by the General Meeting. The Executive Council is therefore asked to submit a full report on the Faust project by the end of 2017 and to organize a Members' Day where everyone responsible will be available to answer the members' questions and release information about the Faust production.

We warmly invite you to this Members' Day, which will be held at the Goetheanum on 3 November 2017, from 2 to 5.30 p.m. The individuals responsible for the Faust production will be there to answer your questions and provide information.

A full report on Faust is in the process of being put together and will be published in the next issue of Anthroposophy Worldwide.

We are looking forward to seeing you at the Members' Day. | *The Executive Council at the Goetheanum: Paul Mackay, Bodo von Plato, Seija Zimmermann, Justus Wittich, Joan Sleigh, Constanza Kaliks, Matthias Girke*

Motion 4 [for a full report and a Members' Day on the Faust Project]

We move that the Annual General Meeting decide «to commission the Executive Council to publish a full report on the Faust Project by the end of 2017, and to make it possible that a Members' Day is held where all those in charge are available for members to ask questions and receive information on the Faust production.

Rationale:

The present Faust cycle will go down in the history of the Goetheanum Stage with three superlative attributions at least: as the shortest, the worst and the most expensive. After just over a year this cycle will end in the summer of 2017, while performance periods in the past stretched over seven to ten years – as had been the original plan for this cycle, too. So there must be good reasons for this decision. Those in charge seem to think, however, that the brief announcement in Anthroposophy Worldwide 1-2/2017 is sufficient.

According to the Bylaws of the Anthroposophical Society, which was founded during the Christmas Conference of 1923 and which the Executive Council claims to perpetuate (see accession statements of Bodo von Plato and Sergei Prokofieff of 2001), «the Executive Council gives a full report» to the Annual General Meeting. For years, only short and hardly informative versions, if any, have been presented (Bodo von Plato at the 2014 AGM).

We think, however, that a report on the failed Faust project is urgently necessary, because of its dimension and importance and because the spiritual and material damage will certainly be considerable. Numerous members will have helped, in good faith, to make this project possible, expecting a new production in accordance with Rudolf Steiner's intentions. We therefore think that a full assessment and transparency towards the members are absolutely necessary. All responsibilities should be made visible and the experiences gained made fertile for future tasks and projects.

Below is a list of points in need of clarification. For most members in the spatial and informal surroundings of the Goetheanum it was clear from very early on that this production would not do justice to the intentions of Rudolf Steiner and Anthroposophy. This was apparent from, among other things, the choice of directors, the obvious preference for non-anthroposophical actors, the rejection of competent co-workers and artists, reports from those involved, the advertising posters, publications from the production, also on the internet, and much more. The dramaturgical responsibility, for instance, was given to Martina Maria Sam. A few months later her name was no longer mentioned in connection with the Faust production; no official reasons were given. In short: everyone in Dornach - apart from those in charge at the Goetheanum? - knew where this production was heading.

The first rehearsals, or the preliminary performance at the latest, must have revealed to the Executive Council the intentions pursued with this production. Even if one had «forgotten», when this production was commissioned, to agree on its intentions, this would have been the time to intervene. The question is why this did not happen, and how it could come to such a production at the Goetheanum.

It also needs to be established why the performances were so poorly attended. As is apparent from numerous conversations and from the feedback to the analysis of the Faust production (see Ein Nachrichtenblatt, 25/2016),

many people decided on the basis of the symptoms described above and the advertising style, that they would rather not attend this production. After the preliminary performance of Faust I, the only one to be sold-out, a review was published by Ute Hallaschka in the journal Die Drei (10/2015), in which the state of this production was also described. The uneasy question arose what Faust II would be like – a play, for which Rudolf Steiner had given entirely new artistic indications as regards its mythological beings and characters. In September 2015, the preliminary performances of Faust II began and these fears were confirmed. All this seems to have had the effect that the informed and anthroposophically oriented core audience stayed away from the performances and people around them were obviously not inspired to attend the performances. This means that the often officially cited positive feedback must have mostly come from visitors who had either no interest in or knowledge of the Goetheanum's true intentions. When it comes to visitor numbers, a comparison with the Mystery Dramas may be instructive: these plays are certainly less attractive to «normal» audiences than Faust, but they are still well attended after a running time of several years. The following questions need to be asked:

1. Who commissioned the directors?
2. Who wanted this style of production that gives no consideration to Rudolf Steiner's indications?
3. What is the extent of the material damage?
4. Who will take responsibility for the spiritual and material damage?
5. What steps will or have to be taken by those in charge?

An in-depth report is urgently needed, particularly with regard to spiritual considerations. Countless members will have made donations, expecting that the new production would do justice to Rudolf Steiner's impulses. The material damage – which probably amounts to millions – also needs to be made known. It must therefore be allowed to enquire about personal responsibilities and consequences. We therefore ask the Executive Council to publish a detailed written report and to arrange for a Members' Day that will be can be moderated and shaped by several members and by supporters of this motion. | Dornach, 9 February 2017, *Thomas Heck, Eva Lohmann-Heck, GerdMari Savin, Angelika Schuster, Leonhard Schuster, Roland Tüscher*



Blackboard drawing by Rudolf Steiner (GA 202, 4 December 1920) Hegel's philosophy of history: «Thoughts arise here; they rise up, interlace...» Schopenhauer's philosophy: «...what flows on ... is non-thought; a non-rational, non-reasonable will element.»

Annual Theme for 2017/2018: *Light and warmth become freedom and love*

On the practice of memory, conscience and imagination

Our contemplations on the 2017/2018 Annual Theme in Anthroposophy Worldwide 1-2/2017 concentrated on the dimensions of Spirit Recalling. Those contemplations, together with the present ones on practising, ultimately confront us with one main question: How can the Foundation Stone Meditation, after a hundred years of Threefolding impulse, help us to develop peaceability?

A wanderer once arrived on a peninsula where the river Rhine leaves Lake Constance. There he came across a Benedictine monk who was cutting back lavender bushes, and who greeted the wanderer with calm, warm words, «Peace be with you.» Being thus addressed in passing can have a powerful effect and it can become a memory that will rise up from time to time. What makes it possible for us to be, or become, peaceable and to believe in peace?

How do we become peaceable?

On 24 December 1923, Rudolf Steiner said in the opening lecture of the Christmas Conference that, as a spiritual movement, the anthroposophical movement «aims

to connect the soul of everyone who devotes himself to it with the original spiritual sources of humanity» (GA 260). One could say it is a movement that would guide us from earth to heaven, or as it says in the first of the Leading Thoughts, a path of knowledge «that would guide the spiritual in us to the spiritual in the universe.» (GA 26). Rudolf Steiner continued the lecture quoted earlier by saying that the anthroposophical movement would guide us to «that last enlightenment, which will for a while satisfy us in our human evolution and which initial revelation can clothe in the words, «Yes, this is what I am as a human being whom God willed to be on earth and whom God willed to be in the universe.»¹

We are to be enlightened for a form of affirmation that will unfold in three stages: first as human beings – we could say, for ourselves; then as human beings willed by God to be on earth, and lastly as human beings willed by God to be in the universe: human being, earth and cosmos resound together in this divine revelation – this is how the mood was set on Christmas evening in 1923, in preparation for the Foundation Stone Meditation that was given on the following morning.

On this morning the result of many years of research was placed into the hearts of the Members – for self-knowledge, so that we learn to understand how to shine and love, and how to bestow light and warmth

not only on our souls but on the world. The world waits for us human beings to take up the place God has assigned to us in the universe and to engender a culture of peace that can check the dark, hateful, wintery coldness of the Ahrimanic host. This is the wider perspective towards which we are now directing our first uncertain steps.

A functional physiological threefoldness

In his lecture of 25 December 1923 (GA 260), Rudolf Steiner related how he received the seed for the Foundation Stone Meditation from the spiritual worlds during «the horrendous tempests» of the First World War. At the time he was writing his book *Riddles of the Soul*, in which we find – almost hidden in a reference to Franz Brentano – the result of thirty years' of research into the functional-physiological human threefoldness². It is astonishing that such a fundamental discovery is concealed in an addendum. The fact that *Riddles of the Soul* is still almost unknown speaks for itself. It is really a book that every teacher or health-professional and anyone interested in anthroposophy should know.

What is striking about this knowledge, which may seem very familiar at first glance, is the fact that the three soul faculties each relate to a part of the physical organization: the will is related to the system of metabolism and limbs, the feeling to the rhythmic system and ideation (thinking) to the neurosensory system. Rudolf Steiner referred to this during the laying of the Foundation Stone. In the Foundation Stone Meditation this threefoldness is extended to all levels of human and cosmic existence. One could say it is made accessible in rhythmic sections, in exercises: the spiritual equivalent to a musical score. Moving, in spirit and soul, on the pathways of these word composi-

Light is dying will, a dying of the past

Leitmotifs by Rudolf Steiner,
GA 202, 5 December 1920

tions means practising to become human, out of the spirit, in light and warmth: the precondition for peaceability.

Seeing that we seek to move forward in our work on the three invocations of Practise Spirit Recalling, Practice Spirit Awareness and Practise Spirit Beholding – while focusing on the aspect of Spirit Recalling – the following contemplation may add another step.

Spirit Recalling

When we try to understand Spirit Recalling, we tend to think of everyday remembering, just with the spiritual dimension added. Recalling in the psychological sense, the forming of mental representations that repeat an experience, is more closely related to thinking, however. According to the *Philosophy of Freedom*, a mental representation is an «individualized concept»³. Because sense experiences have a stupefying effect⁴, we have to retrieve them from our inner being as images without material existence, so that we can think spiritually. «Replete with ideas, the soul experiences spirit-light when sensory appearance merely reverberates in us like a memory.»⁵ This is the true Michaelic autumn mood. «That self-observing I may find myself as gift of summer sun»⁶ and live with my memory until «there flourish in the sunlight of my soul, the ripened fruits of thinking.»⁷

When we remember, immediate being becomes reverberation, image, an after-image of what went before. This being, transformed into image, appears in a more pronounced way to spirit vision. With spirit vision we think and act in the light, but we do not see the light because we are too strongly present in our own activity. Our thinking – and that of other beings – appears to us as light if we observe it from the outside. We must awaken from the purely intuitive, from being-with-ourselves, by becoming conscious of this image in retrospect.

Where the Spirits of Soul (third hierarchy) entreat and are being heard, they receive gifts from the Spirits of Light (second hierarchy), and these, in turn, bestow the «light of cosmic being» on human beings. Here, the spirit light is no longer like beings are in direct intuition. For when, at the laying of the Foundation Stone, this cosmic wisdom is addressed as «cosmic imagination» out of the sphere of the second hierarchy, this means that we are free as to how we relate

to it: «for free and active willing», because it is not directly absorbed into the will, but into the thinking: «And you will truly think.»

The ability to think in the presence of this light of cosmic being is a karmic gift. Not to remain unconscious but to be awake in the spirit, in other words to be able to think, needs immense strength. This wakefulness is achieved by the head, which we inherit from a former life. The head is metamorphosed past will.

Hegel and Schopenhauer

Three years before the Christmas Conference of 1923/1924 Rudolf Steiner spoke of Hegel and Schopenhauer as unreconciled polar opposites representing the soul forces of thinking and willing. Hegel was «a strong mind who sensed the outcome of many past lives»⁸. Just think of his poem *Eleusis*, which he dedicated to Friedrich Hölderlin, or how, in his *Phenomenology of Spirit*, he made his readers go through the entire history of the world so as to prepare them for his philosophy.

This karma now meets the cosmic spirit, the «I» being wide awake, which means that it receives the gifts of the third hierarchy! Schopenhauer, on the other hand, was a much more superficial, sometimes even dull thinker. He tended to scold Hegel «in the most extreme terms»⁹. Schopenhauer's philosophy «possesses a somewhat inebriated quality, some will-driven element» and was «most alluring and stimulating when he penetrates what are really prosaic thoughts with his element of will»¹⁰. But his was no strong will, which was one of the reasons why Nietzsche found fault with Schopenhauer. For Nietzsche, Schopenhauer's devotion to Buddhism and his attraction to Nirvana were expressions of a weak will, of nihilism, although he ultimately advocated the deed («...it is better to will nothing than not will at all»).

Thoughts are light, and light is will that is dying, a fading away of the previous world, of the past¹¹. It is because our thinking swims in memories, facing a past world, or a world that has become image, that ideas can arise in us, and in these ideas we can take hold of the future in a moral, will-imbued way.

The forming of conscience

We experience the future in our will, in the physicality of our body. If we look at the will

from the outside, as we do the thinking in the light, it appears to us as substance. This is where future lives. While the actions of our limbs have direct material consequences in the present – when we move a chair, for instance – they also have a moral quality, which will, however, only emerge after death. All will-imbued actions are seeds of something that lies in the future; they are part of the «germinating» earth¹². The consequences of these actions will unfold as karma in a future earthly life.

This seed-like will goes into the night and into death with the astral body and the $\langle I \rangle$. When we sleep, the first hierarchy imprints moral cosmic contents into our will. They appear to our conscious mind as the voice of conscience. They are really the echo that resounds from the heights into the depths of our will, of our limbs. «The forming of memory takes place in the neurosensory organization; the forming of conscience – a process purely of soul and spirit – in the organization of metabolism and limbs.»¹³

We are wrong therefore if we equate Spirit Recalling with ordinary remembering or if we see it as an augmentation of ordinary remembering. The first verse of the Foundation Stone Meditation does not refer to recalling the spirit as we recall a sensory impression. That would be thinking (third verse). Spirit Recalling is rather an \langle inner understanding \rangle of what our conscience tells us. In Spirit Recalling we experience the moral judgement of the divine-spiritual world.

During the laying of the Foundation Stone Rudolf Steiner made the appeal that human beings should «learn to understand their actions, through feeling and will, by placing themselves, enlivened by the cosmic spirits, with their limbs into the expanses of space, and – in actively (not passively) embracing the world, in doing their duty and fulfilling their mission in the world – learn to know the essence of supreme human and cosmic love that is a part of universal being.»¹⁴

The Foundation Stone Meditation does not speak of karma in the first verse and of freedom in the third. It is rather that the third verse speaks of past karma, which is however used in spirit strength when we behold the spirit light. The latter we approach out of freedom, in thinking. By using our limbs, on the other hand, we engage our will in future becoming.

Through our conscience we have «spiritual» knowledge, a memory of divine-moral

cosmic forces, in whose spheres karma is formed. Our conscience can behold this \langle in spirit \rangle . We cannot see it from the outside without transforming it into ideas.

And that is Spirit Awareness: the permanent swinging back and forth between idea (vision) and action, the freedom of goals and love of the world, individual human destiny and all-determining Christ-deed. Using the heart as a cognitive organ, we take in wisdom, the cosmic imaginations, the «God-given cosmic images that actively reveal the cosmos out of themselves.»¹⁵

Spirit Awareness

The rhythmic organization of lungs and heart is indeed located between our thinking and sensory organization and our conscience, in the will activity of our limbs. Thinking and sense perception are refined breathing. In the inner breathing of the rhythm of our circulating blood the will of the creative forces of our imagination is revealed, where ideas newly arise¹⁶. In our daily lives it blossoms in our «moral imagination»¹⁷, where thinking and conscience come together.

Spirit Awareness leads us to the wisdom-filled rhythm that is at work in us and in the cosmos, weaving on earth in the Sun's progression (from east to west), where we unite with the world. Just as the spirits of light were present in the third verse, bestowing light of cosmic being, Spirit Beholding is present in Spirit Awareness, as is the moral Spirit Recalling, as the capacity of head and heart to work together (in the fourth verse). From head and heart the light of the imagination and the warmth of love are united for the right deed through the power and example of the Christ Being, radiant like a sun in the heart, illuminating the head, and enabling the light of stars in our head.¹⁸

Looking to the future

May the work on the Foundation Stone Meditation give strong impulses to the life in our Society in the years leading up to centenary of the Christmas Conference in 2023/2024; and may it help us to become ever more peaceable and ever more able to actively contribute to the peace in the world.

At Christmas 2018 the Goetheanum will host an international conference (German, English, possibly other languages) on the Foundation Stone Meditation. Stefan Hasler, Christiane Haid, Paul Mackay and

We experience the future in our will, in the physicality of our body

Leitmotifs by Rudolf Steiner,
GA 202, 5 December 1920

Jaap Sijmons are responsible for the organization. We are looking forward to sharing and practising this Meditation with as many members as possible from all over the world, and we will also consider ways of preparing this centenary.

Until then, we will continue to work, trusting that there are established and new initiatives in the world – such as in Switzerland, the UK and the Netherlands – that foster the Foundation Stone and therefore the substance of the Anthroposophical Society. We look forward to hearing about these initiatives and to get to know them. | *Christiane Haid, member of the Goetheanum Leadership, and Jaap Sijmons, General Secretary of the Anthroposophical Society in the Netherlands*

- 1 GA 260, 24 December 1923
- 2 GA 21 (6 - «The physical and spiritual dependencies of the human being)
- 3 GA 4, chapter 6
- 4 GA 26, Leading Thought 168
- 5 GA 26, «The human being's macrocosmic nature», Leading Thought 170
- 6 GA 40, Calendar of the Soul, Week 27, English translation by R. and H. Pusch
- 7 Ibid., Week 30
- 8 Rudolf Steiner, Universal Spirituality and Human Physicality, GA 202, lecture of 4 December 1920, tr. M. Barton.
- 9 Ibid.
- 10 Ibid.
- 11 Ibid., lecture of 5 December 1920 cf.
- 12 GA 26, «What is the earth in reality with in the cosmos?»
- 13 GA 26, «Memory and conscience»
- 14 GA 260, 25 December 1923
- 15 Ibid.
- 16 GA 26, «Memory and conscience»
- 17 GA 4, Chapter 12
- 18 Apocalypse, Chapter 12

Communication

Newsheets (part 3)

A proposal was made at the 2017 Annual General Meeting that anthroposophical newsheets should be given the opportunity to introduce themselves in *Anthroposophy Worldwide*. The suggestion was triggered by a motion to allow the initiative *Ein Nachrichtenblatt* to present itself. So far we have printed portraits of newsheets in *Anthroposophy Worldwide* 7-8/2017 and 9/2017.

Australia

Anthroposophy in Australia

The journal was first initiated as a means of connecting anthroposophists around the country and sharing local information and articles. Content includes research papers, reports on activities, Section information, General Secretary and branch reports.

Currently our English language journal is posted or emailed to all interested members of the Society for an annual fee of AU\$40, four times per year. | *Jan Baker-Finch, General Secretary of the Anthroposophical Society in Australia*

Anthroposophy in Australia Print/PDF. Quarterly. For members. In English. Annual Subscription Print/PDF 40 AUD
Contact janb-f@optusnet.com.au

Denmark

Antroposofi, Antropost

Antroposofi was founded in 1985 and is edited by the Anthroposophical Society in Denmark. It aims to make translations of anthroposophical articles available to its readers, make contact with members and share information on what is going on. Today it publishes a diversity of articles on anthroposophy, culture and current affairs. The printed version has a circulation of 1000 in Denmark; a few copies are also sent out to other Nordic countries.

There is another publication called antropost.dk. This is an electronic newsletter that anyone can subscribe to. It provides insights into the activities of anthroposophically oriented companies and institutions. The questions that were not asked: the need for a Danish journal and reader satisfaction. | *Ellen Thuesen and Alex Schlittler, Antroposofi (DK)*

Antroposofi Print. Five times a year. For members. In Danish. Annual subscription, free for members, otherwise 250 kroner.

Antropost electronic newsletter. Four times a year. For members and anyone interested. In Danish. Free of charge.
Contact hjemmesiden@antroposofi.dk

France

Nouvelles

The newsheet of the Anthroposophical Society in France is called *Nouvelles* and its editors are Virginie Prat and Aurelie Bourdot. It is published every other month and sent to members either by post or as PDF by email. The black and white printed version has a circulation of 1200, with 24 or 32 pages in each copy.

The journal contains contributions from members on diverse topics, letters to the editor, translations of articles from other anthroposophical journals, information on what is going on in the Anthroposophical Society and in the anthroposophical movement in France and all over the world, as well as adverts. To subscribe to *Nouvelles* (print or PDF) please contact secretariat@anthroposophie.fr | *Virginie Prat, Nouvelles (FR)*

Nouvelles Print/PDF. Six times per year. For members. In French. Annual Subscription (print/PDF): 40 Euro.
Subscriptions secretariat@anthroposophie.fr **Contributions** can be sent to news.saf@gmail.com



Anthroposophy Worldwide is free to members as PDF

<http://www.goetheanum.org/en/aag/aw/online-order/>

■ FORUM

To Andreas Heertsch's contribution on the culmination of Anthroposophy, Anthroposophy Worldwide 9/2017

The present culmination of the anthroposophical movement takes place on three levels. Firstly, on the personal-individual level, where anyone who is active anthroposophically can penetrate the growing faculties of supersensible perception – especially since humanity's crossing of the threshold at the turn of the millennium – by applying the spiritual-scientific method. This will help us to understand our standing in the spirit world, which is still partially unconscious, and to make it conscious and communicable. Platonic vision and Aristotelian science converge in us. The soul's faith grows into ›I‹-knowledge. Spiritual ideals arise in us which the ›I‹ can put into practice.

Secondly: Within the General Anthroposophical Society the members of the various mystery streams, such as the Platonists (later: School of Chartres), Aristotelians (later: Dominicans), disciples of the Grail, Rosicrucians, Manicheans and others, can work together in a synergistic and constructive way and, within the anthroposophical movement, combine their impulses with the modern Michaelic Christ impulse, in order to spiritualize earthly intelligence and increasingly contribute to shaping life on earth. In this way the ›body‹ of the Christ being and the being of Anthroposophia (the modern, spiritual human being) continue to be further developed and differentiated.

Thirdly: As part of humanity as a whole, the members of the Anthroposophical Society can go out into the world and increasingly permeate their

understanding of the sciences, arts, religion, nature, social life, etc. with spiritual science and actively contribute to their further development, in their personal environment and, if possible, in the wider context, for the evolution of a ›second‹ creation that was entrusted to the Christ being, so that human beings should be spiritualized and supported on their path to the next, higher, form of existence.

I think these three levels are spiritual levels of life which are present in us and we are more or less conscious of them. Stimulated by our active ›I‹ and earnest spiritual-scientific work they are in a constant process of becoming. They will gradually bring about a culmination and can, in each moment of spiritual activity, as they increase, also have a transformative effect on soul and body. | *Ralf Lerschmacher, Stuttgart (DE)*

I fully agree with your three points! Unlike my presentation, which is written in the indicative/past tense (trying to describe what happened in the past), your presentation could be written in the optative/future mood («...may become...»). We both wish for this, but in my view it was different in the past. | *Andreas Heertsch, Arlesheim (CH)*

In my view the future aspect of my description is immediately present when the members who work actively in anthroposophy delve from the soul level into that of the ›I‹ – into the level of spiritual activity. Then, anthroposophical work comes close to the threshold, and the problem of the double in our social relationships – as a fact of the crossing of the threshold – moves very quickly and consciously to the margins of the ›I‹ to ›I‹ encounter (where it is also defused).



The caption under the picture of the first Youth Section collegium was incomplete and partly incorrect. It should have been (from left to right): Claudia Grah, Sanne Andersson, Nothart Rohlf, Brigitte Haffner, Gerhard Wolber, Jean-Claude Lin, Andreas Worel, Nana Gobel, Rembert Biemond, Erdmuth Hoffmann (Worel), Johannes Küh, Andreas Heertsch. Not pictured: Ulrike Borgwardt (Mackay), Sebastian Hilbert, Michael Knaak, Paul Mackay, Susanne Wege (Lin), Peter Wege and Justus Wittich.

Like you, I experience that there will be no culmination at the ordinary soul level, because this culmination can only happen when we have consciously crossed the threshold, in the spiritual realm here on earth, with Michael and the resurrected Christ. According to spiritual science, the form of the soul dissolves there – as it does after physical death – or it will be severely obstructed at the threshold by astral phenomena relating to the double. We both know the soul struggles that took place in the General Anthroposophical Society in the past – despite the consensus on spiritual contents.

I think that the General Anthroposophical Society of the twentieth century has tried too hard to achieve synergies in the soul life.

In the twenty-first century – after humanity's crossing of the threshold – Michael helps those who spiritualize themselves to master their life entirely out of their spiritual ›I‹-activity or ›I‹-activation, and to become capable of crossing the threshold also in soul and body. New feelings, new social skills and new faculties of

spirit and soul then arise, even physical powers of resistance (see salutogenesis). This progress towards a Michael-Christ culture is welcomed by the younger generation that seeks anthroposophy, and it constitutes, even now, the foundation of their development. In the General Anthroposophical Society in Stuttgart this transformation – leaving behind the soul level and increasingly assuming the point of view of the ›I‹ – has begun a few years ago, sometimes in dramatic ways, and clearly benefits the anthroposophical educational institutions and their students. | *Ralf Lerschmacher, Stuttgart (DE)*

Yes, we are in agreement. The culmination that Rudolf Steiner hoped would happen at the end of the century seems to have not taken place, or not to the expected extent. That we should continue individually today is a fact on which we agree. We will have to wait and see when a new cultural window will open up. Let us hope that we will be better prepared then. What you write about Stuttgart certainly inspires hope. | *Andreas Heertsch, Arlesheim (CH)*



28 April 1932 – 1 June 2017

Kundry Willwerth

Kundry was born in Heidelberg (DE) as the second and younger child. Her father was a doctor and her mother a nurse who ran the practice out of their home. Kundry and her sister Christina grew up as children of anthroposophists and members of the Christian Community.

Kundry was seven years old when World War II broke out. Recovering from tuberculosis, she spent the war years in the country at her nanny's family farm and was sheltered from what was going on. After the war, she attended a preparatory high school that taught Latin and Greek and even Hebrew. Graduating Gymnasium, she took a year at the seminary of the Christian Community but ultimately decided against becoming a priest. Her parents hoped for her to study medicine, but Kundry was ready for new adventures.

At the age of 21, she travelled to the USA and went to University in Missouri. She fast-tracked through college with high mathematics skills and graduated with a bachelor of arts in 1954. When money ran out to continue a master's degree, she took a job in applied mathematics in Washington DC. On

a sightseeing tour of the city she met the tour leader, Lyn Willwerth. Because he had grown up in Lancaster, Pennsylvania, and had learned Pennsylvania Dutch from his classmates, he spoke German. This opened the way to a connection between the two. In 1958 they became engaged and were married in Germany the next year.

Working with young children

Kundry and Lyn settled in Auburn, Alabama where Lyn was pursuing his postgraduate studies. Their first child, Gudrun, came along a year later in 1959. They then moved to Chicago where their next two children were born: Adam in 1961 and Ilian in 1962. Their fourth child, Roland, was born much later, in 1973, when they were living in Spring Valley. Meantime Lyn and Kundry were active in the Anthroposophical Society and the Christian Community. From Chicago, the family moved to Sacramento, California, where Kundry got her first teaching job in the Waldorf Kindergarten. This became the start of her life's work in Waldorf early childhood education. A further move took them back east to Spring Valley, New York and early childhood work at Green Meadow Waldorf School. Kundry brought her creativity and innovations to her classroom: she cooked soup and baked bread with the children. She got rid of all the toys and used stones, pine cones and pieces of wood as building blocks. She also had some frames built that the children would cover with coloured cloth to make houses, ships, dolls' houses and whatever they imagined and created together. She once said that all children really need is blocks and a sandbox and they will be able to play endlessly. Today her way of doing Waldorf kindergarten is the norm.

Music and dolls

The family lived in Spring Valley for nine years, and here Kundry had her first large vegetable garden and berry bushes. She preserved the produce, made jam and syrup while her children all sat around the kitchen table helping while Lyn read aloud to them all.

In 1977 Lyn and Kundry bought the farm on Webb Road in Cortland, New York, close to Ithaca and Cornell University where Lyn worked in the agriculture department. What prompted this move? Lyn wanted to farm and Kundry wanted culture. Music was an important part of Kundry's life. She played both lyre and recorder. But singing was perhaps the most important musical expression for Kundry. Lyn and Kundry always sang in the community chorus and church choir wherever they lived. Kundry continued to sing until the end. Lyn and Kundry also started a puppet theatre called Magic Garden Puppets. Kundry made the puppets herself and put a lot of effort into making faces with great detail and figuring out how to make them move as realistically as possible.

Kundry started a small Waldorf kindergarten, Hillside Children's Garden in Ithaca, out of which the Waldorf initiative movement in this area was born. She published a book of translated pentatonic songs and another book of her circle games which were part of the curriculum in the Waldorf kindergarten teacher training.

Gesture games

A big moment came in 1992 when she attended the International early childhood conference in Dornach (CH). She chose Klara Hattermann's workshop on the gesture games by Wilma Ellersiek and fell in love with the games. She wanted to bring

them back to her classroom, which meant translating them into English. This began her 25 years of dedication to translating the large body of work created by Wilma Ellersiek. She completed five books and most of the sixth book on elementals, which will be completed by colleagues. It was very interesting for me to read the correspondence between Kundry and Mrs. Ellersiek (found in Mrs. Ellersiek's estate), which was always about translation. Kundry was tireless in taking Mrs. Ellersiek's seemingly endless critiques to heart and again and again searching for new possibilities for translation.

Over the years, Kundry gave countless workshops and training courses not only in the US but in Germany, Mexico, Brazil and Switzerland. In Mexico and Brazil she used the gesture games translated into Spanish. Kundry presented at numerous kindergarten conferences around the US and continued teaching and training teachers until her final year.

Kundry's life and her life's work have inspired thousands of Waldorf educators who had the privilege of working with her. She lived her long life full of the arts and service in the Waldorf early childhood world. She was remarkable with her bright light, endless energy, strong will and terrific sense of humour. Her work lives on in all of us who work with young children and have been inspired by her joyful, playful presence. She will be with us and the children always. | Gudrun Willwerth and Lynn St. Pierre, Stange (no)



5 June 1923 – 7 August 2017

Johanna Rappmann

Johanna Rappmann was a pioneer of life. She came from a village with just 200 inhabitants at the foot of the Donnersberg in Southwest Germany. She was a single child and her parents were farmers. Johanna felt deeply connected with the heavy, red soil and the elementary forces of nature – a connection that made her a very gifted gardener all through her life.

During World War II a young student, Erwin Rappmann, arrived on the farm to help with the harvest. When he saw the young woman in the byre, he fell in love and these feelings were deepened during their walks on the Donnersberg. Once he had completed his military service in the late 1940s they married. The couple had three children.

Courageous and undaunted

At that time they began to look out for a «better» life and for spiritual paths to widen their knowledge. As part of this quest they discovered Mazdaznan and the Waerland approach to nutrition. Together they found Anthroposophy and the Christian Community.

As a teacher, Erwin regularly attended the summer Waldorf Teacher conferences in Stuttgart (DE), to which Johanna ac-

companied him. Working in a state school, he nevertheless used many elements of Waldorf teaching in his lessons.

Johanna's interest in biodynamic farming grew and she applied the method in her large garden. Their spiritual search meant that the family were seen as outsiders in post-war Germany, at a time of economic growth, in a society that was more interested in material values. But they were undaunted and pursued their spiritual path courageously. Once the children had grown up, the parents studied anthroposophy more intensively and co-founded a Christian Community congregation. In addition to the more philosophical studies that were guided by Gabriele Stocker, smaller «interest groups» were formed, which were led by Erwin, but actively and sympathetically accompanied by Johanna Rappmann. Anyone seeking help would find comfort with her. The couple were also involved in preparing the ground for a number of projects, such as a new Waldorf School in Neustadt/Weinstrasse (DE).

Standing alone

The early death of her husband in 1998 came as a big shock for Johanna, from which she recovered only very slowly. For the first time in her life she was by herself. From around 2010 she developed dementia. In 2015 she was moved to Achberg (DE) where she was close to two of her children.

Johanna Rappmann passed the threshold to the spiritual world shortly before midnight on 7 August, during a full moon and a minor lunar eclipse. She has completed her task, spiritually and practically, and will go down in the history of the anthroposophical movement as a pioneer of life. | *Rainer Rappmann, Achberg (DE)*

We have been informed that the following 25 members have crossed the threshold of death. In their remembrance we are providing this information for their friends.

| The Membership Office at the Goetheanum

Erik von Gruenewaldt Skogås (SE), 15 August 2016
Anita Asam Rimsting (DE), 3 October 2016
Julika Moir Spekeröd (SE), 22 November 2016
Hildegard Eggli Flurlingen (CH), 18 February 2017
Hermann Hopf Augsburg (DE), 6 April 2017
Marianne Karnowski Spring Valley/NY(US), 30 May 2017
Bent Pyskow Galten (DK), 8 June 2017
Villy Christensen Ebeltoft (DK), 13 June 2017
Charles Nelson Ayr/ND (US), 20 June 2017
Finn Nellemann Nielsen Højbjerg (DK), 24 June 2017
Verena Lehmann Niederhelfenschwil (CH), 13 July 2017
Basil Williams Ghent/NY (US), 16 July 2017
Clifford Monks Carmichael/CA (US), 19 July 2017
Hildegard Vielmetter Darmstadt (DE), 1 August 2017
Ricarda Tjaden Diessen (DE), 3 August 2017
Johanna Rappmann Achberg (DE), 7 August 2017
Horst Schneemann Schlitz (DE), 11 August 2017
Hans Obrist Ottikon (CH), 13 August 2017
Harald Ritter Lörrach (DE), 15 August 2017
Paul Mory Dornach (CH), 15 August 2017
Elisabeth von Wartburg Dornach (CH), 17 August 2017
Winifred Zielonka Erfurt (DE), 17 August 2017
Ursula Krügel Bad Berleburg (DE), 24 August 2017
Gunda Beer Stuttgart (DE) 31. August 2017
Horst Habisreiter Munich (DE), 2 September 2017

From 15 August to 11 September 2017 the Society welcomed 43 new members. 265 are no longer registered as members (resignations, lost, and corrections by country Societies).

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■ FEATURE



The Great American Sun Eclipse

The great American Eclipse of August 21, 2017; a group observing the beginning of the eclipse

Cosmic Eye

The date, August 21, 2017 had been long announced across the us to be the day of «The Great American Eclipse». A total eclipse of the sun by the new moon, experienced from Oregon on the west coast to South Carolina in the east, crossing over 14 states and 5 state capitals, had not taken place in such a sweeping extent since 1918.

The eclipse totality lasted at its longest duration 2 minutes, 40 seconds, taking hours to transgress the width of the North American continent. The Portland Anthroposophic branch, located just an hour north of the eclipse totality, invited Oliver Conradt and American star-lore historian, Mary Stewart Adams, to give a conference on the eclipse, the weekend of August 18–21.

Venus rising

Being an Oregonian and former student of Oliver from the Advanced English Studies Program at the Goetheanum, I invited him to visit our family farm located outside of Monmouth, along the path of the eclipse totality. Having been introduced to the study of the stars by Oliver, it was a great honor to have him present with the 35 conference participants for this great event. The group arrived in the evening to camp in the barnyard under the stars.

At 5 a.m., we met in a field to view Venus rising brightly against the periwinkle sky, with Orion stretched out to the south. The eclipse was to take place under the backdrop of Leo with Venus appearing as a sparkling star.

Eurythmist James Knight led us through the vowels and planetary movements, with the reminder that our feet stand on the earth, and each person is connected to an individual star.

Shadows despite greatly shining partial sun

The eclipse began at 9:07 and viewing glasses were put on. As the hour passed, there was excited chatter as some pointed out Venus and Mercury and looked for Jupiter and Mars. The morning light slowly dimmed to a midafternoon lull and then hues of evening came over the landscape. The shadows of the leaves took on crescent moon shapes. Harald Hoven, 80 gardener from Rudolf Steiner College, exclaimed how different this experience was, watching the field and forest take on shadows, despite the greatly shining partial sun.

At 10:17 dusk fell upon the land and we were within the line-up of the sun, moon and earth. The totality was on, with a stark intensity that shook one's being and demanded total attention.

Against a deep evening indigo sky, there

was a white flame surrounding a large, dark sphere. For those who saw it, the image is likely to still be present in the mind's eye. Amongst deep space, the brilliant flare with such darkness in the center, appeared as an eye, witnessing, our witnessing. There we stood, eye to eye, with the cosmic eye.

When two minutes time passed, an ever-bright sliver of sun brought daylight back, releasing our gaze. Just a moment's movement changed the surroundings to day again. People began to connect and reconnect, having just shared the extraordinary.

Connected with stars and with one another

As Oliver mentioned at the conference, our tangible experiences of the sun and moon, are connected in an infinite way to the cosmic sun and moon and earth. Our experience took place amongst a certain constellation of people gathered, and each person experienced the phenomenon of our commonly shared, moon and sun here on earth. As I feel that this meeting was agreed upon a time before, time will tell the importance and implications of the meetings we had on the weekend of the Great American Solar Eclipse of 2017. | *Anya Thaker, Monmouth (or/us)*