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■ ANTHROPOSOPHICAL SOCIETY

General Anthroposophical Society

May we contact you by email?



Dear Members,

Anthroposophy Worldwide will take a new step in 2019 and the General Anthroposophical Society will make another attempt at reaching as many members as possible electronically – wherever this is feasible. For this we will need your help.

As an association of people of many countries, languages and cultural regions the Anthroposophical Society and many institutions inspired by Rudolf Steiner have spread across the whole world. To create a newsletter for as many of the more than 40,000 members as possible and promote a shared awareness regarding questions of anthroposophy requires multilingualism and the use of emails and the internet.

Reaching as many members as possible

The historical supplement for members, «What is happening in the Anthroposophical Society», published in German and sent out ever since the Christmas Conference of 1923/1924 to everyone subscribing to the weekly journal *Das Goetheanum*, was gradually transformed into *Anthroposophy Worldwide* after Michaelmas 1998. Now it reaches around 18,000 members worldwide and is presently published in German, English and Spanish.

After the 2018 Annual General Meeting at the Goetheanum, Anthroposophical Societies in many countries expressed their wish to receive more information on what is happening in the General Anthroposophical Society and in the School of Spiritual Science.

This shared awareness and participation is to become possible for many more members in the future!

It can be achieved today via email and the internet which means that there will be no expensive printing and dispatching and the most remote places can be reached because most members have internet access. We will make sure, however, that printed versions go out to those who wish for this (subject to a charge).

Fast and direct

In order to reach you quickly and directly in future, it would be best to contact you via your email address. If you don't have an email account and do not wish to set one up, please let us know.

If you are not sure whether the Goetheanum has an up-to-date email address for you, please send us your email address – to ensure correct identification please add your name and postal address – using the online forms, which are available in English, French, German and Spanish: dasgoetheanum.com/ email. Thank you for your help!

Your email address will be used exclusively for future issues of Anthroposophy Worldwide and other communications from the Anthroposophical Society. You can unsubscribe at any time. We will continue to inform you on this matter in the next issues of Anthroposophy Worldwide. | *Justus Wittich (as publisher), Sebastian Jüngel (as editor)*

■ EDITORIAL

Dear readers,

in this edition, too, you will find diverse, sometimes oppositional, ways of looking at the same occurrence. Does this have to surprise or even annoy us? In the German newspaper *Süddeutsche Zeitung* (19/20/21 May 2018) the British Indian writer Salman Rushdie claims that «in the nineteenth century, there was relatively wide-spread consensus in the West regarding the nature of truth». Today, he continues, it falls to the writers to «establish communication on reality between author and reader». Editors have a similar task.

Speaking of literature: in the chapter 'The Indian Life' of his book *The Glass Bead Game*, the German author Hermann Hesse deals with the relationship between inner reality and outer events. Dasa's life unfolds in an escalation of tragic events until he reaches the lowest point and realizes, shocked and relieved at the same time, that «all that crowded reality had been a dream!» Images contain reality. The question is 'what reality?' Could this conflict of views be the chance to see more reality – precisely because of the diversity of viewpoints - than one would see if there was uniform, possibly only imagined, consensus? Could it be that consensus depends less on unity and more on respect for multiple approaches to life and to the implementation of anthroposophy? | *Sebastian Jüngel*

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■ ANTHROPOSOLOGY WORLDWIDE

Irland: Exploring Hibernia conference

Exploring Hibernia

Hosted by the Anthroposophical Society in Ireland, but a joint working with the Romanian and Swiss Societies, what was in effect a research gathering took place on Inis Mor, an island off the west coast of Ireland, 13–15 April, attended by some 60 souls from Ireland, Switzerland, Romania and the USA.

The content of the lectures was of such a richness depth and breadth that it is almost impossible to convey it to someone who was not present. On the other hand, three themes merit drawing attention to because they were not self-evident at the outset, when planning the gathering, when the speakers prepared without cross-referencing with one another, or in the material when presented.

Culminating in the Christmas Conference

The first was the huge span of history from the Fifth Atlantean period to the current Fifth Post-Atlantean period, and the momentum that such a journey gives rise to and on which, as it were, one can ride out to meet the incoming, and at times intruding, future. For the anthroposophical movement has a date with destiny, which it is not sure that it will be able to meet. Separated from the 'deed of Rudolf Steiner' for which the Christmas Conference provided the vehicle, it is unclear if the logic currently guiding it is from this or the other side of the threshold, from earthly organisational concepts or those that informed Rudolf Steiner's actions.

The second was the context that this vast panorama gave to more close-to facets, in this case the destinies of Ita Wegman and Marie Steiner. Not as personalities with the frailty of anyone who is touched by or touches history, but as examples of the complexity and fraughtness of humanity's karma, – from which no one can expect to be immune.

The third theme, and perhaps the most important one for our times, was the way in which the inherent logic and purpose of the initiation process, especially à la Hibernia, evolves with supreme consistency, albeit 'accommodating' the incisions of the many spiritual battles along the way. And how this logic and purpose finds a



A coast of Inis Mór

certain culmination within the Deed of Rudolf Steiner, enacted as it was through the refounding of the Anthroposophical Society at the 1923 Christmas Conference. It wells up within that event, giving rise to financial and legal subtleties that a future humanity will one day look back upon with wonder. They will see the extent to which Rudolf Steiner understood the rights life and economic life of our times in a depth that few today seem to have any inkling of.

Foundation Stone and Building

Ignore this aspect of the Christmas Conference or eclipse it with earthly organisational methods, and the risk is great that the Anthroposophical Movement – neither unto itself nor as representative of wider humanity – will not find its way out of the cul-de-sac in which it seemingly currently finds itself. It is perhaps a mystery in its own right that so few people seem to have noticed this dimension of Rudolf Steiner's Deed, focusing in the main instead on the Foundation Stone Meditation, rather than the 'building' erected on it. In English it is clear that a foundation stone is at the base of a building. In this case the 'building' is the Anthroposophical Society as bearer of the School of Spiritual Science.

But those few will eventually multiply, for to deny or not recognize a deed does not refute or undo it. It just delays the moment when its true leaves replace the cotyledons. Key in this process is for the roots to reach the water table, as it were, for then with the fullness of time the sun cross will become by red roses enwreathed. | *Christopher Houghton Budd, Folkestone (GB), treasurer of the Anthroposophical Society in Ireland*

*Goetheanum Leadership***Second letter to the Members**

In its second letter after the 2018 Annual General Meeting the Goetheanum Leadership provides information on the transition period until its summer retreat on 11 and 12 June. Some questions are still open. A decision that has been taken is that there will be a fresh start for Faust.

Dear Members,

The weeks after the Annual General Meeting have been extremely intense at the Goetheanum. The non-affirmation of a further term of office of Paul Mackay and Bodo von Plato raises the question with many members near and far, above all also among the co-workers at the Goetheanum, as to how work will continue after the agreed transitional period. The previously well-established in-house operations, as well as the connections all over the world need to be reorganized. After our first report of 13 April (see *Anthroposophy Worldwide* 5/2018) there now follows a second letter, allowing you to participate in the further progress.

New appointments of mandates and tasks

The Executive Council and the Goetheanum Leadership have defined a clearly structured process for all upcoming changes. The outcomes of these analyses, evaluations and decision-making processes are still open in many areas, but the process is progressing steadily. At present, we still assume that the new appointments of mandates and tasks for all management areas will be finalized on 11 and 12 June at the retreat of the Goetheanum Leadership.

In the deliberations it is clear that the determination of the future leadership of the General Anthroposophical Section within our School of Spiritual Science is a particular challenge. Related to this are the questions of profile, the current themes and focus of the research of this section, which is important for the overall development of the School. All this will be hard to clarify in the four weeks leading up to the retreat. Nevertheless, here too we stand by our decision regarding all the tasks at the Goetheanum: the management mandates will be reassigned at the June retreat. In the interim, Paul Mackay and Bodo von Plato continue to carry out their previous responsibilities within the currently responsible Collegium of the Sections.

Involving the members worldwide

At present we are receiving many urgent messages regarding the possibility of how, in the future, members of our Society distributed around the world can be appropriately involved in decisions of the General Assembly, e.g. in the reaffirming of Council members, amendments to the statutes or the membership subscriptions. The Goetheanum Leadership has now mandated Gerald Häfner (Head of Social Sciences Section) and Justus Wittich (Member of the Executive Council) to launch a process by the end of June that will lead to proposals for new forms of participation. These can then be discussed, and possibly decided upon, at the 2019 Annual General Meeting.

The General Anthroposophical Society, as it exists today and has developed on a worldwide scale, should be visible and reflected right down to the statutes. Involved in this from the outset are the nineteen General Secretaries, representing eighteen country societies on five continents. At the same time, the interaction with the other fourteen country societies (with less than 500 members) is being intensified this year.

A fresh start for Faust

An important decision has been made regarding the intended next performance of Faust, scheduled for 2020. There will not be a modified repeat of Christian Peter's production of 2016/17. In discussion with all the participants of the stage ensemble and Goetheanum Leadership – as expressed in a letter of the responsible mandate group – it became clear «that it is not productive to stand in the past and at the same time want something new.» In this respect, there is now a complete restart! Due to a lack of resources for a large-scale project, there will be a shorter version in 2020 with «highlighted accents of important aspects of the content». The production team which has come together consists of Andrea Pfaehler (for drama production), Isabelle Fortagne



Many questions regarding the future: the Goetheanum in transition

(assistant producer), Eduardo Torres (director of Eurythmy), Agnes Zehnter (artistic speech coach), Stefan Hasler (director) and Nils Frischknecht (production manager).

Management and operational meetings

We also want to mention that the in-house organization of the Goetheanum has been through various stages of development and upheaval since the AGM. Therefore, the newly established management team: Stefan Hasler, Justus Wittich and, until June, Paul Mackay, is now dealing with the inter-departmental work processes within the organization. A weekly operational meeting with ten carrying co-workers ensures the interface of the eleven sections and the house management with the leadership.

Finally, there have been a number of changes within the co-worker body, as part of this development process. For example, Martin Zweifel, the long-standing head of the Building Administration who was in recent years also responsible for the successful renovation of the Goetheanum, was elected by the Municipal Council on May 1st 2018 as director of the Construction Administration of Dornach. We congratulate him warmly and thank him for the great achievements of recent years. In the coming months we will now reorganize our Building Administration department. | *For the Goetheanum Leadership Ueli Hurter and Justus Wittich. English by Joan Sleight*

Switzerland

Respecting, understanding and implementing the results

The Council of the Anthroposophical Society in Switzerland explained its views regarding the vote in its newsletter *Anthroposophie – Schweizer Mitteilungen*. The statement also expresses willingness for continued support of the Goetheanum and working together with the Executive Council.

We have received numerous letters since the Annual General Meeting of the General Anthroposophical Society and the vote that did not reaffirm Paul Mackay and Bodo von Plato, two former members of the Executive Council. These letters addressed the situation, and some were quite contentious. We would like to offer a response here, if only in brief.

As we reported in the last issue of the Swiss Society's newsletter, we – along with all the other leadership groups in the Anthroposophical Society and the School for Spiritual Science – were asked at the end of October 2017 for our view about a possible 7-year extension of the mandates for Paul Mackay and Bodo von Plato. They had already served for 22 years and 17 years respectively, and we did not recommend this further extension after such a long time. Instead, we advocated for new beginnings. Each of us offered our own reasons individually and these were met with respect. Why else would opinions be solicited from colleagues?

No electioneering

We intentionally did not approach our Swiss members with our own thoughts about the question of a renewed, extended mandate because we – as Council members – were asked for our personal views, and we neither could nor would speak for the entire membership in which there are, of course, various experiences, ideas, and hopes.

In 2011, when the Goetheanum Executive Council put forward a new by-law that requires reaffirmation of Executive Council members every 7 years, it was the wish and will of that Executive Council to strengthen not only the leadership groups of the Society and the School, but the sense of responsibility among the members as well. The Annual General Meeting is without doubt the place where the members can fulfil their responsibility in this regard. In our view, members must be completely free in casting their ballots, i.e., free to vote based on their personal knowledge and conscience alone. Before and

during the meeting, it was obvious to us that we should not enter into the debates about the pros and cons.

In preparing for the February 2018 Annual General Meeting of the Anthroposophical Society in Switzerland we had already consciously decided that questions about reaffirming the Dornach Executive Council members would not be on the agenda during the members' meeting or the annual conference. This was done to avoid any electioneering and leave members free in the way indicated earlier. We did respond to individual inquiries and, of course, we shared our thoughts – but we were careful to make clear that these were our own, individual thoughts. Council members also have a duty to decide honestly, based on knowledge and conscience – and each of us did just that.

Respect and cooperation

We found the procedure of surveying the responsible groups and committees and then the members to be eminently fair. Despite claims to the contrary at the Annual General Meeting and in later publications and letters we have a good working relationship with the Dornach Executive Council and many individuals in the Goetheanum Leadership. We have consistently asked members of the Goetheanum Executive Council and the leadership of the Sections to speak at the annual conference of the Swiss Society. These invitations were accepted and the contributions were quite substantive – as our members can attest. Justus Wittich, Matthias Girke, Joan Sleight, Johannes Kühl, Johannes Wirz, Florian Oswald, and Gerald Häfner have all spoken at our recent conferences.

We greatly respect the devoted work being done at the Goetheanum during a difficult political and economic-social period worldwide – and we take an active part in that work. Because of our physical closeness to the Goetheanum ours is a more active role than that of any other national society. This is evident in our large February conferences at the Goetheanum which during the last

several years have had themes related to the Christmas Conference 1923/24; in our participation in other events at the Goetheanum; in our regular meetings and discussions; in our commitment to art at the Goetheanum; etc. However, that does not mean we are in agreement with everything, or that we must necessarily agree with everything. We view an independent and critical dialogue on difficult issues as the kind of help the Goetheanum currently needs. No one is served by an unconditional loyalty paralyzed by continual concern about an imminent loss of harmony or a «split». We can read about this in the work of Rudolf Steiner when he hoped for more attentiveness and co-responsibility, more individuality and less group pressure or group identity in regard to situations like this.

Favoring a new course

Our members who have followed and accompanied our work in recent years are aware of situations in which we have represented critical views: We did not agree with the dismissal of the highly talented Mirela Faldey, or with the concept for creating a «museum at the Goetheanum». We repeatedly asked for a clearer representation of anthroposophy – in the public arena as well. We went through difficult crises during the attempt at a joint edition of a book on the Representative of Humanity. And in various other situations we advocated for a different anthroposophical direction. We have kept our members informed about all these matters during our member and delegate meetings. One of the many consequences of these situations was Marc Desaulles' withdrawal from the meetings of the so-called extended Executive Council.

Nevertheless we viewed it as improper to enter into debates over such underlying issues during our meetings or even during the recent Annual General Meeting. We would not have viewed reaffirmation of the two Executive Council members as any kind of catastrophe, and we would have carried on with our cooperative work. However, we did feel that we were free to vote against a continued period of service and for setting a new course. We did so, taking full responsibility.

Given that this was a democratic endeavor, we have been deeply disturbed by how we have been characterized both during and after the meeting. A present-day Goetheanum Executive Council – not Rudolf Steiner – introduced the reaffirmation

of Executive Council members. As we noted earlier, the Executive Council sought a greater sense of shared responsibility from the members. Prior to the Annual General Meeting it became apparent that the leadership groups of the Society and the School were largely in agreement with another seven-year term for Paul MacKay and Bodo von Plato – but that objections from some were being dismissed. This was also very clearly expressed during the meeting. Despite what was reported to be the view of the leadership groups, the majority of the participants at the Annual General Meeting voted otherwise. These were people who came to the Goetheanum from many countries because of a sense of great personal involvement; thus the conference itself was not just «Swiss». These members wanted something different based on their own experiences and expectations. These members who were present and competent form the foundation of the Society.

Working for the future

Enormous pressure has since been brought to bear on the Swiss Council – which has been blamed for the decision not to reaffirm. This view does not correspond in any way with what actually took place. In addition, arguments that draw parallels between the deliberately targeted expulsions in 1935 and this unsuccessful bid for reaffirmation (instituted and requested by the individuals themselves) are specious.

We would strongly reject these kinds of one-sided and objectively false interpretations of the vote, and we completely understand the irritation and dismay felt by many members. Nonetheless when members are asked to express their views, the outcome must be respected and understood, and efforts must be made to implement the resulting changes. It would be important to look at these events objectively and soberly, and to work decisively for the future. We will discuss the details of these circumstances with Branch representatives and friends during our forthcoming delegate conference in Bern. Of course, we are also currently in conversation with the Goetheanum Executive Council about these matters. | *With cordial greetings, Marc Desaulles, Clara Steinemann, Peter Selg, Johannes Greiner*

From the Swiss Anthroposophical Society's Newsletter *Anthroposophie – Schweizer Mitteilungen* 5/2018, p. 9. Translated into English by Marguerite and Douglas Miller

Switzerland

Open discussion

Because of the turbulences caused by the General Anthroposophical Society's 2018 Annual General Meeting the Council in Switzerland felt called upon to invite, at short notice, all leading representatives of the Swiss Anthroposophical Society to its delegate conference on 28 April in Bern in order to discuss the situation. And it found support.

The fact that the two Executive Council members Paul Mackay and Bodo von Plato were not reaffirmed at the General Anthroposophical Society's AGM in March has elicited strong reactions in Switzerland too. The Council of the Anthroposophical Society in Switzerland therefore changed the agenda for its delegate conference at the Bern Rudolf Steiner School and invited all members in responsible positions (branch leaders, delegates, representatives) in order to clarify the situation.

Foundations of judgement

The discussion was open and respectful, but not without emotions. Individual members described their profound consternation at the discussions about the reaffirmation of Paul Mackay and Bodo von Plato at the AGM, the way this question was handled in the Main Auditorium and the negative atmosphere around the Goetheanum. Here in Switzerland, too, the growing distance to Dornach played a part ... The problem as to how one should vote on the involvement of individuals in an anthroposophical executive body was also touched on. On what foundations should any such judgement be based? The Swiss Council was asked whether it was maybe enjoying its critical role too much.

As the meeting went on, more and more of the members present expressed their gratitude for the laudable conduct of the Council which had left the Swiss members free to decide for themselves and for its exemplary statements on the events – even though some of them will have voted differently from the four Swiss Council members. Others pointed out that those living closer to the Goetheanum were not simply negative; that they often felt a particularly close connection with the Goetheanum, but had also been through difficult experiences, for instance when it came to artistic questions or the Goetheanum's staff policy. Others again did not find that the mood at the AGM had been all that negative, seeing that

the few shrill voices had been balanced by hundreds of calmly reflected statements.

New quality of dialogue

Quite a few expressed their joy – despite their consternation – at the tangible greater openness that was reflected in the greater participation of members and branches in the now changing situation at the Goetheanum. Some spoke of the positive and open conversations the branches around the Goetheanum have had with the Executive Council after the AGM, before and now with Justus Wittich and Joan Sleight, which seem to show that a new quality of dialogue can be cultivated to replace former procedures where the members were expected to nod their approval of what was presented to them. It became apparent that many of those present welcome the new situation as a chance for anthroposophical restructuring.

The request to rejoin the extended meetings of the Goetheanum Executive Council and strengthen the cooperation was welcomed by the Swiss Council. The cooperation, it was said, had never been interrupted and if their participation in the extended Executive Council meetings at the Goetheanum was wished for they would be glad to accept.

The meeting expressed understanding for the contradictory signals coming from the Goetheanum in recent weeks, given that it was first of all important to create continuity for the Goetheanum and the Society in the transition period after the AGM. The new allocation of tasks will soon take place.

While people were not unanimous at the end of these discussions, they felt reconciled and united in the wish to take on the future. Signs are pointing to cooperation in all directions. | *Konstanze Brefin Alt, Basel (CH)*

From an article published in the newsletter of the Anthroposophical Society in Switzerland (*Schweizer Mitteilungen*), 6/2018, abridged by the author.

Netherlands

A question of perspective

In *Anthroposophy Worldwide 5/2018* Peter Selg explained the position of the Swiss Anthroposophical Society's Council with regard to the re-affirmation of Paul Mackay and Bodo von Plato. Jaap Sijmons, the General Secretary of the Anthroposophical Society in the Netherlands, adds his view on the matter.

I would like to add a few points to Peter Selg's presentation in *Anthroposophy Worldwide 5/2018*. As a personal statement it needs to be accepted as presented to the readers: his joy at the rehabilitation of Ita Wegman and Elisabeth Vreede, for instance, and his irritation that this was overshadowed by the emotions vented because of the non-affirmation of Paul Mackay and Bodo von Plato as Executive Council members. I think that many will share these sentiments.

As much honest information as possible

Peter Selg stated that the reaffirmation after seven years could have been better prepared: with an in-depth statement of past activities and future plans. This is a reasonable thought, but it comes somewhat late. The Swiss Council stated as early as November 2017 – when preparations were still in full swing – that it was not in favour of the reaffirmation. Better procedures may have been desirable, but would obviously not have made a difference in this case.

Peter Selg points out above all how taken aback he was at the «vehement arguments» put forward by some general secretaries and country representatives during the Óagm. This revealed, he said, a dangerous tendency towards «collective opinion-forming». As a general secretary I feel this may have been aimed at me, given that I went on the stage because I felt I had to inform the members (and what would have been better, in the spirit of Ita Wegman, than presenting as much honest information as possible from all sides?)

One can, of course, not contradict a feeling and I won't even try to do that. But the actual perspective presented by some «functionaries», myself included, can easily be overlooked. And therefore I cannot let Peter Selg's statement go unchallenged or leave it there as the final word on the matter.

It seems like a strawman argument, as if pressure had been exerted by me or my colleagues saying that non-affirmation «would

be the end of the anthroposophical cause in the world». Of course, that is not what I think and it is not what I said either; nor can I remember any of my colleagues saying anything of the kind. It is nonsense, really, but it shows what I believe to have been the case which is that Peter Selg – and possibly the entire Swiss Council – did not really hear what I (and I believe most of the general secretaries) actually said. Because it is not so much about anthroposophy in the world. Anthroposophy is there and will find its way.

Practice-oriented

Many individuals and institutions who wish to work out of anthroposophy do not necessarily want to do this in connection with the Sections (as Rudolf Steiner wished). The question is whether enough people can connect with the Anthroposophical Society.

This is what the Goetheanum Leadership, together with the general secretaries, has been working towards for some years: the three «target images» serve above all to rekindle the impulse of the Christmas Conference of 1923/1924 in our time and to illustrate how relevant the Goetheanum as a School of Spiritual Science is to the areas of practice. This makes the Anthroposophical Society so important for the anthroposophical movement.

We, as «functionaries», must be concerned when we have the impression that the Society is focusing too much on itself and its history, and then they even argue amongst themselves. Which (young) modern person would wish to join it under these circumstances? (Some young people even said as much on the Saturday morning during the AGM).

This is – in my view – why we need an Executive Council and a Goetheanum Leadership that can draw from cooperation and from mutually complementing strengths. Paul Mackay is one of the architects and main implementers of the Goetheanum in Development project; he has been involved in the preparation of and invitations for the Goetheanum World Conference at Mich-



Jaap Sijmons during the 2018 Annual Conference and AGM

aelmas 2016 as well as in the conception and realization of the «target images». His connections with institutions – not only Weleda – are an important aspect.

Bodo von Plato's ability to enter into dialogue with people, however different their views, to build bridges not only to anthroposophical friends worldwide but to other cultures generally, is an indispensable asset, particularly in guarding against the accusation of sectarianism.

I will keep this short, but it has not been appreciated enough that the Executive Council and the Goetheanum Leadership – after lengthy and complex consultations – wished for an extended term in office for Paul Mackay and Bodo von Plato because they believed in a fruitful cooperation (which is not necessarily one expected to be smooth) that would stand up to the difficult tasks ahead. How can hearing these clear and reasonable arguments set out by several speakers be «collective opinion-forming»?

Respecting other views

I am sorry that the Swiss Council feels it has to defend itself. But I'm also sorry that it, in my opinion, withdrew from the discussion to a certain extent, so that Peter Selg feels called upon to say in his contribution that there were no clear reasons for the argument put forward (by me).

I do respect that one can also see things differently, but if one withdraws from dialogue one cannot accuse others of collectivism. | *Jaap Sijmons, general secretary of the Anthroposophical Society in the Netherlands*

Readers' letters on the 2018 Annual General Meeting

More members' voices

The consequences of and responses to the non-affirmation at the 2018 AGM continue to be the subject-matter of letters to the editor of *Anthroposophy Worldwide*. While the main topics in *Anthroposophy Worldwide* 5/2018 were the consternation and concerns regarding the future of the Anthroposophical Society, the present issue focuses on the reasons for the result and the effect of some responses.

Practising how to deal with democracy

A few years ago a procedure was introduced for the affirmation of Executive Council members. Yet, the fact that two members were not reaffirmed at the end of March led to a sense of helplessness and a few quite emotional responses. This is not surprising, since the Executive Council had wished for and recommended the reaffirmation, broadly supported by the Section leaders and so on, and had already planned accordingly. Does this mean that the reaffirmation was not originally envisaged as a democratic instrument and most people had not been well enough informed of this? I don't know.

At any rate, the members present thought independently – as explicitly demanded and promoted by anthroposophy – and a majority arrived at a result that differed from what the Executive Council expected. What shocks me now, after reading *Anthroposophy Worldwide* 4/2018 and 5/2018, is this:

- Parallels are constructed with Ita Wegman and Elisabeth Vreede, whose exclusion was, however, an entirely different matter.
- «Absurd majority decisions» (without a question mark) is the title the editors gave to one contribution, even though one has the impression that it does not really do justice to the present and generally known conditions for the reaffirmation.
- Bodo von Plato and Paul Mackay, I think I have read, were accused and sentenced without defence. If this choice of words is appropriate, I do believe that the two men have been wronged. Was that really the case?
- Accusations are made of factions, factions etc., and those who speak like that may not realize that this is exactly

what they are encouraging.

- Sue Simpson from New Zealand was particularly clear in this respect, even speaking of «working for instead of against something». Did those who voted 'no', in using the possibility to make a free decision to the best of their belief, work against something in what was implied to be a bad way?
- In *Anthroposophy Worldwide* 4/2018, page 11, Constanza Kaliks already seemed to suggest, I believe, that those who voted 'No' have incurred guilt («the remedy ... is forgiveness»). Is this how one sees a membership vote at the Goetheanum? And rightly?
- In the same article Constanza Kaliks writes of agreements needing to be kept and that such an agreement had been made in the Executive Council etc. – those involved clearly did not consider that a majority in the Main Auditorium would feel free to ignore the recommendations from above, that, in other words, such binding agreements should only be made after the members have been consulted.

I come to the conclusion that, in our Society, «democracy» – if it was intended – should either be abolished again or one needs to practise how to deal with it.

I am glad and grateful that the Swiss Council was allowed to make a statement in *Anthroposophy Worldwide* 5/2018, was even invited to make it, and that Peter Selg was given an entire page for this.

I am equally happy about all other contributions that deserve to be called «factual» and «constructive». | *Peter Gerber, Langnau (CH)*

New forms of living

Deep pain speaks out of many a reader's letter. Incredible injustice appears to have been done. The freedom of others not respected, no free spiritual life in Dornach?

Volleys of bitter accusations from everywhere – how are we to understand this? Could it be a lack of «insight», particularly on the part of those who live further afield?

A lack that casts a shadow on the decision-making process? How do people around the globe come by the knowledge they need? Shining visions are not enough. But if the factual foundations for making decisions are missing, our heart force will also go astray. How can it know if and where word and deed are no longer one, but are drifting apart? Could it be that not only the most ideal streams are emanating from the Goetheanum, however much we wish they were (see the carefully written testimonies of Sergei Prokofieff and Peter Selg, for instance).

Do we not have to live knowing that drifting apart is possible, always and anywhere (with a sidelong glance at our own soul) and that social life is always about making an effort to bring the «drifting boat» back from shallow to safer waters? The extensive information that many people have devoted themselves to faithfully in years of quiet work (without glossy rewards) are also part of this task. I assume that some would no longer judge the difficult events at the Goetheanum so harshly if such quiet efforts which strengthen our overall consciousness were more visible or known.

In the end we all know that true harmony can only blossom when we act selflessly out of our love for the truth, in the constant joint striving to bring light to all the work on our earthly organism which is stifled by materialism. Then young people, too, who are now missing harmony, will be able to see that harmony does not appear by itself but needs to be gained with ever deepening efforts.

May Rudolf Steiner's universal spiritual seed grow in all of us into future social forms of living, kindling a fire in us, transforming us for a future brotherhood of all humankind. | *Maja Schmid, Kreuzlingen (CH)*

New trust

On the one hand one hears members who wished to reaffirm the Council members speaking of division and separation, even of shameful behaviour. With all respect for compassionate souls: it is not the task of Council members to hold leading positions, but to devote their forces for the thriving of the cultural impulse that should radiate

out from the Goetheanum, so that it can always be a noble source for those who seek anthroposophy as a modern science of the spirit. For other members the outcome of 24 March is just right, because they saw a 15-million-Francs disaster and the Faust fiasco, to name but the most visible problems. So, there are serious concerns and there is the hope that the great responsibility of the Executive Council will move into a positive direction again, with capable individuals.

When it comes to the Goetheanum and the task of representing Rudolf Steiner's spiritual science in a dignified manner in our time, we must strive for factual knowledge. At annual general meetings the community of members meets the individuals who have responsibility and are expected to justify their actions. Then it is up to the members to consider their reports, or the fact that there aren't any, earnestly and factually and either grant or deny the candidates a further term in office.

If the sentient soul, which is all too easily influenced by sympathy/antipathy, interferes with our contemplations, we are at risk of not founding our decisions on factual knowledge. Two Council members leaving the leadership group is a great challenge, in itself and for the Goetheanum community. I hope that the new organ of responsibility will inform the members better about existing tasks and developments so that they can judge for themselves.

We have shaped the past together, and we need to face the consequences together. Let us therefore decide together to give new trust to each other so that we can take well-considered steps towards the future. | *Alice Huber, Romanshorn (CH)*

Untiring commitment

In our branch we trusted that the 2018 AGM would proceed appropriately even in our absence, because we knew that Motion 1 in particular (the extension of Paul Mackay's and Bodo von Plato's terms in office) had been agreed by the Executive Council, the Goetheanum Leadership and the General Secretaries' Conference.

In mid-March one of our branch members decided to travel to Dornach nonetheless, which meant that, in addition to the reports in *Anthroposophy Worldwide* 4/2018, we received a personal impression of the meeting.

We therefore also found out that on 24 March 2018, the day of the vote – particularly on Motion 1 – the number of members present in the Main Auditorium had grown considerably. The figures mentioned in the report in *Anthroposophy Worldwide* confirm this: we are informed that, when the AGM began on 22 March, around 650 members were in the Main Auditorium. On 24 March, however, 937 votes were cast on Motion 1!

It had also become known before the ballot that there was considerable resistance in the Anthroposophical Society in Switzerland to extending Paul Mackay's and Bodo von Plato's terms in office. We at the Sophia Branch have received the impression that the rejection of Motion 1 was mostly the result of votes cast by members of the Swiss Society or by people living in and around Dornach. Can it be possible that issues regarding the global Society are largely decided by members living close to Dornach?

If there is to be a vote, a way must be found of ensuring that all anthroposophists worldwide are being taken into account.

We would like to thank Paul Mackay and Bodo von Plato warmly for their untiring commitment as members of the Anthroposophical Society's Executive Council. | *Jochen Jahn und Christian Michaelis-Braun, Sophia Branch, Mühlheim-Oberhausen (DE)*

The dignity of the human being

What a paradox! Ita Wegman and Elisabeth Vreede are rehabilitated while two other Council members are expelled on the same day. Did the ways of our movement really change or is everything just a lie?

It is extremely worrisome to say the least that on the verge of world chaos the anthroposophical movement is behaving like this. We should be acting towards the realization of harmony; we should create spaces for human dignity, for moral awakening and self-improvement. But instead we are witnessing how people act out of personal preferences, inspired by their blind desires while affecting and damaging the whole of our society.

When personal interests prevail, the genuine spiritual endeavors are destroyed. We can only hope that an increasing number of members will stay true to the original

spirit of Anthroposophy and carry on with the genuine moral impulses and wisdom that Rudolf Steiner shared with the world so that humanity would continue with its spiritual evolution and rise from the abyss of materialism.

The responsibility that weighs upon our shoulders is immense, and those who try to attack our movement from the inside and cause chaos and hatred are in fact pushing towards the destruction of humanity. I am aware that people might dislike this last sentence, but it is just the truth, and the truth needs to be spoken and not get hidden.

If we want to defend this precious spiritual movement we need to be awake and fully aware of the «beings» and «forces» that want to take away and silence the light and voice of the spirit. Because causing chaos, hatred and division is in fact the best and most effective way to do that.

Democracy has no place in a spiritual movement, in fact, democracy opens the gates of evil because in this earthly world truly wise people are always a minority. | *Nicolas Olmos, Maria Pinto (CL)*

Exerting influence

I have read Peter Selg's comments on the 2018 Annual General Meeting with interest. His proposal that Council members expecting to be reaffirmed should in future present proper statements of their past activities and future plans: smug but appropriate in principle. His criticism of the general secretaries for trying to promote the two Council members: ok! But why does the Council of the Anthroposophical Society in Switzerland, of which Peter Selg is a member, not take this to heart, but declares, as we learn from the lead paragraph, in the same meeting through Marc Desaulles how the Swiss Council thinks about the extension of mandates, exerting immense influence on the Swiss members by doing so? Is that worthy of the Society? | *Wolfgang-M. Auer, Vidar-Zweig Bochum (DE)*

General wish to renew our Society?

After reading and rereading and pondering on the statements in *Anthroposophy Worldwide* 5/2018, the following questions came up: is the non-affirmation connected

with these two, quite different, individuals in particular (and what, in this case, are the concrete criteria)? Or are the actual reasons for this outcome the sign of a general wish to renew our Society?

Should/could the general secretaries in this case (or after every Dornach AGM) visit various cities in their countries and discuss any upcoming questions directly with as many members as possible?

Might such an interim solution be a conceivable way of actively informing the members worldwide? | *Margareta Habekost, Helsinki (FI)*

We received more letters than could be printed here. In order to include as many views as possible priority has been given to shorter contributions. | *Sebastian Jüngel*

Three summer events at the Goetheanum

For the first time the Goetheanum will host a meeting of Romance-speaking countries:

Alma Humana
(The human soul),
from 7 to 11 July.

This meeting is the result of a cooperation with general secretaries/ country representatives and Council members of the countries in question (Portuguese, Spanish, French, Italian, Romanian – and English): www.goetheanum.org/i8727.html

The youth conference

Becoming Human

will take place from 14 to 18 July:
www.becominghuman2018.com

The conference Rudolf Steiner's

Mystery Dramas Around the World.

Performing, Experiencing & Exploring Destiny Community, from 21 to 25 July, shows scenes from the Mystery Dramas presented by ensembles from many countries:
www.goetheanum.org/8690.html



Treasurers

Annual meeting of all treasurers

At their meeting on 21 March 2018 at the Goetheanum, the treasurers of the various Anthroposophical Societies decided that, from 2018, all treasurers will meet once a year in order to discuss financial questions effectively.

During a meeting of treasurers chaired by Justus Wittich and Oliver Conradt in the run-up to the 2018 AGM at the Goetheanum, Klaus Bohne, the treasurer of the Anthroposophical Society in Great Britain, suggested that all treasurers should meet once a year independently of the general secretaries. In 2018 this meeting should be held at Rudolf Steiner House in London, the world's financial centre.

The role of the treasurer

The proposal was prompted by the thought that, given the Anthroposophical Society's massive financial difficulties, the role of treasurer seems to be as important today as that of the general secretary and that separate treasurers' meetings are absolutely necessary in order to address these problems. The treasurers, he added, had the expertise required to discuss and decide on financial questions effectively.

Another colleague added that treasurers have the responsibility to make difficult financial decisions and that it would be more efficient if they could discuss financial matters among themselves. A separate treasurers' meeting would therefore facilitate targeted discussions that could focus on the financial situation of the General Anthroposophical Society worldwide.

Both proposals were unanimously carried

Venue for the global treasurers' conference: Rudolf Steiner House London

and a new initiative was born. Marc De-saules, the treasurer of the Anthroposophical Society in Switzerland, suggested 9 and 10 November 2018 for the first such treasurers' meeting. Everyone present agreed with this date. All treasurers worldwide are explicitly invited to this meeting. The idea is not that of a meeting of a few treasurers (of four Anthroposophical Societies in Europe), which already exists, but of a worldwide meeting for all treasurers without exception. This invitation also includes Justus Wittich (Executive Council) and Oliver Conradt (Goetheanum Leadership).

Coordinator Oliver Conradt

I would like to use this occasion to thank Justus Wittich for his valuable support of this proposal – and Oliver Conradt for his help in the matter. Oliver took on the role of coordinator and said he would contact all treasurers worldwide in order to make the meeting possible.

The extremely difficult financial situation of the Goetheanum and of most Anthroposophical Societies worldwide makes this meeting of all treasurers essential and I hope very much that many of my colleagues will attend it.

If you have any practical questions regarding this meeting please contact Oliver Conradt as the coordinator. I am also happy to answer any questions you might have. | *Klaus Bohne, treasurer of the Anthroposophical Society in Great Britain*

Contact persons

oliver.conradt@goetheanum.ch
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■ SCHOOL OF SPIRITUAL SCIENCE



*The editors: Christiane Haid,
Seija Zimmermann, Constanza Kaliks*

Book on the history and research of the Sections

Knowledge that shapes reality

For the first time a book has been published that explores the history and research of the Sections at the Goetheanum (without the Section for Social Sciences). The book also explains the tasks of the Sections, which include basic research, its application and verification through practice research as well as ways of making it effective in society.

Sebastian Jüngel You are the editors of this book. You have studied and earned doctorates at universities. What did you learn from that?

Seija Zimmermann That research is hard work. And that one is part of an ongoing process in one's subject. Each subject has its particular culture of discourse where controversies are argued out. It is my heart's wish to overcome the antipathy towards academic study. Rudolf Steiner was surrounded by highly educated people, some of whom – like Hermann Beckh – held two doctorates.

Constanza Kaliks In academic studies one learns to deal with ways of thinking and with principles, and that there are foundations of knowledge which can help you to find out what you need to know in order to understand. At the same time you learn about the consequences of seeking participating knowledge.

Christiane Haid What I find essential is the awareness of methods and the ability to differentiate between multiple ways of accessing a topic. One is required to consider diverse approaches, reflect on them, establish a distance to oneself and get to know the wider context and content.

Equal access, practical relevance

Jüngel Are information and the rejection of dogmas a concern you share?

Zimmermann We have in the School of Spiritual Science everything that the aca-

demical world has – but in an extended and complemented form, because we are interested in entirely new questions and in the totality of the subjects.

Haid In the context of our work in the Goetheanum Leadership this means that we all widen our horizon because we are working together from our diverse ways of looking at the world and, for this, each of us needs to let go to an extent of her own subject. Since 2008, our joint artistic activities (eurythmy and art contemplation) have played an important role in this, too. The meditative path of the School of Spiritual Science is a central, constituent part of this for each of us. Knowledge and esoteric practice are brought together.

Jüngel Where do you see differences between the academic and the anthroposophical approach?

Haid In the School of Spiritual Science we have many approaches and a direct link to practical application. This can be a challenge when it comes to methodology, an aspect that was one of the reasons for producing this book. The book documents how different the anthroposophical approaches are. «Different» does not mean arbitrary, however: we try to present the approaches so that they can be understood. Because of the complexity of this task we had to hold back with the methodology question. We started with historical outlines – as a basis for the question of methods, which remains open.

Zimmermann We realized that the School

of Spiritual Science only became consolidated in the last twenty to thirty years, when the Sections really began to work together.

Haid The basic underlying idea of the Christmas Conference of 1923/1924 with regard to the Sections was not really put into practice until the 1980s, and then thanks to Jörgen Smit and Manfred Schmidt-Brabant. In 1995, at Michaelmas, Michaela Glöckler organized the first conference during which all the Sections presented themselves to the members. In the 1960s the performing arts and the Mystery Dramas, Faust and ways of celebrating annual festivals were given priority. That the Sections include the spheres of life (the fields of applied anthroposophy) is a new step.

Zimmermann We also realized that the School of Spiritual Science has a place within the academic landscape.

The evolving human being

Haid What is needed for this is a heightened interest in each other, not least in order to avoid isolation, or excluding oneself from current developments. With regard to anthroposophy, we must find ways of being productive so that its many inherent ideas can be creatively developed and pursued. Research – both academic and anthroposophical – is about innovation and cultural-spiritual progress.

Jüngel Is the perspective of the spiritual question one of the differences?

Kaliks Yes. Anthroposophy is about human beings in relation to the cosmos, about human evolution, about reality in all its facets. But the questions of anthroposophy are not necessarily exclusive or unique, because natural science is also interested in the human being. Depending on one's perspective the approach might change, for instance when one includes elements of life. The use of mantras in the First Class of the School of Spiritual Science is also an essential basis.

Haid They provide a holistic approach that is, initially, without specialization. In areas like philology or philosophy spiritual questions also play a part, but previously established boundaries first need to be overcome there. The question as to the spirit is constituent to the School of Spiritual Science. The way it is posed illustrates the connection between the physical and

the spiritual reality as a developmental question and as a task in all spheres of life. **Zimmermann** It is all about being open, and about being aware of signs and directions that might change the way the question is asked. Anthroposophy can provide unique concepts to any question of evolution.

Platform for particular questions

Kaliks The School of Spiritual Science sees knowledge as something that shapes reality.

Haid The arts are an essential element of experience because they widen the way we look at things. They convey immediate results that need to be addressed.

Jüngel: The historical outlines presented in the book give the impression that research in the School of Spiritual Science used to be more classically academic in the past than it is today.

Haid Ita Wegman had a large circle of co-workers with whom she did research. Albert Steffen worked more for himself, doing research and writing poetry. At the moment the Sections at the Goetheanum focus more on bringing people together and giving impulses; the research part of things needs to be strengthened – this is what we are working on.

Kaliks Research is not only done at the Goetheanum today. There are research groups, for instance, on early years' education or on the cultural inclusion of Waldorf Education. Dissertations are being written on anthroposophical topics at universities in various countries. The Sections provide a platform for particular questions. But there is certainly still great potential for research.

Zimmermann Peter Heusser has made a contribution to the scientific discourse with his book *Anthroposophy and Science*. He demonstrates where Rudolf Steiner contributed to contemporary issues and thereby – to come back to your initial question – created a foundation for anthroposophy to enter a stream of continuity – of academic continuity, too. Medicine is another example. It was important for Rudolf Steiner that anthroposophical physicians had a mainstream medical qualification. Today around 60 per cent of anthroposophical physicians worldwide are specialists, which means that anthroposophic doctors meet high academic standards.

Jüngel What new perspectives have opened up for you due to this book?

Kaliks The reality of becoming as a form



of knowledge. Not all knowledge is ready-made. The Youth Section, for instance, can find much in Christiane Haid's book *Auf der Suche nach dem Menschen* (In search of the Human Being), which is about anthroposophical youth and student work. In addition, I learned more about individual personalities and how they were part of their time. In the Youth Section particularly, current concerns have always been closely connected with those who are shaping the Section work together. In a way this is only natural – but it also shows in which direction things want to move.

A karmic community

Haid Rudolf Steiner was not interested in establishing «abstract» specialist areas. He chose the Section leaders quite deliberately – and the Sections form a karmic community. The leader, or head, of a section determined its way of working and its main themes. Today, the horizons of the sections have become wider, because cooperation within and among the sections is more important.

Zimmermann I had an aha moment when I realized that what could be seen as a weakness of the School of Spiritual Science compared to conventional academic institutions with their research and teaching is not actually a weakness, but a new approach to higher education.

Kaliks As we were putting the book together, we spoke to each other about where we each stand in the research process on the history of our Sections. This led to the Goetheanum World Conference in 2016. The community-building did not remain restricted to ourselves, but led on to a more conscious perception and appreciation of the spheres of life.

Haid It became clear to me how much the Anthroposophical Society has achieved – a fact it is often not aware of. As the bearer of the School of Spiritual Science it has, for ninety years – and with the help of donations, legacies and contributions from institutions and foundations – facilitated a free spiritual life without the influence of economic interests and without state funding. This school – and that is a unique feature – exclusively serves the inner human being in its relationship with the spiritual world.

Science and sensitivity

Jüngel Are you working together at a different level within the School of Spiritual Science compared to academic institutions – as a foundation for spiritual research, for instance?

Haid The School shapes destinies in a way – as a precondition for individuals to enter this context. Controversy is fruitful for each specialist field. Working in self-sufficient groups does not bring you forward. The question is how can one provide the right soil for fruitful controversy? This brings us to a question of methodology: are we prepared to be transparent in this respect? Or are we defending a personal view, an ideology? Science, professional expertise and spiritual sensitivity are closely connected.

Zimmermann If you are not able to place your personal achievements into a wider context you remain isolated. This is why the capacity for dialogue is so important, and finding a language that is suited to your subject-matter. You need to be interested in the questions of the world without losing your own identity. It is a balancing act, individually as well as for the community and there are no ready-made recipes. ●

Contact person for ideas regarding funding for the planned English edition: Christiane Haid, haid@vamg.ch

Christiane Haid, Constanza Kaliks, Seija Zimmermann (eds): **Goetheanum – Freie Hochschule für Geisteswissenschaft. Geschichte und Forschung der Sektionen, Dornach 2017.** | Peter Heusser: *Anthroposophy and Science. An Introduction*, New York 2016. | Christiane Haid: *Auf der Suche nach dem Menschen. Die anthroposophische Jugend- und Studentarbeit in den Jahren 1920 bis 1931 mit einem skizzenhaften Ausblick bis in die Gegenwart*, Dornach 2001.

■ GOETHEANUM

Goetheanum Leadership

World Goetheanum Association founded

On 17 and 18 May 2018 leading representatives of 75 firms and institutions and from self-employment gathered at the Goetheanum and founded the World Goetheanum Association.

According to its charter, the World Goetheanum Association creates «a global forum for the future of humanity and the earth». It aims to provide an open space for entrepreneurs to share questions of associative economics and strengthen their links with the Goetheanum as the centre of the School of Spiritual Science.

According to Gerald Häfner, head of the Section for Social Sciences, one of the Association's main tasks will be to promote a culture based on brotherliness. For this it was necessary «to achieve a connection between spiritual activities and economics», said Fabio Brescacin, the president of Ecor-NaturaSi (Italy), at the founding meeting. Thomas Jorberg, executive spokesperson at the ethical GLS Bank (Germany), pleaded that the School of Spiritual Science, as a source of innovative ideas to which the GLS Bank also owed its existence, should be supported.

Impulses for the economic life

The founding of the World Goetheanum Association had been prepared since 2017 by a group consisting of members of the Goetheanum Leadership and partners from agriculture, commerce, banking, education, medicine and social therapy. The association aims to promote anthroposophical impulses in companies, institutions and self-employment, as well as cooperation in the form of associations and, connected with this, the development of the School of Spiritual Science. | *Jonas Lismont*

World Goetheanum Forum

28 to 30 September 2018 at the Goetheanum. Discussions on current issues and presentations of enterprises and institutions. With Helmy Abouleish (Sekem, Egypt), Haci Bayram (Par-ce-val youth aid, Germany), Peter Blom (Triodos Bank, Netherlands) and Ha Vinh Tho (Gross National Happiness Centre, Bhutan).

Contact Sonja Schüler, association@goetheanum.ch

■ SCHOOL OF SPIRITUAL SCIENCE

Annual class holders' meeting

How to deal with the mantras today

UK Class Holders held their annual weekend meeting at Hawkwood College from Friday 6 to Sunday 8 April. This time, we were joined by Joan Sleight from the Executive Council at the Goetheanum. As usual, Marjatta van Boeschoten, our General Secretary, also joined us as a guest.

Joan Sleight began our work on Friday evening by giving a free rendering of the Seventh Class Lesson. This inspiring beginning, together with eurythmy with Ursula Browning the following day, working with motifs from the Lesson, provided a foundation for a conversation on Saturday evening.

Esoteric content widely available

A major theme that Class Holders are currently concerned with is how the Michael School can move forward in a world where its esoteric content is ever more widely available. Does Rudolf Steiner's warning still apply: that the School's mantric verses lose their power if they are possessed by people who have not taken the step of joining the School and consciously uniting their destiny with the Archangel Michael?

It is not easy to answer this question, but those who work with the School's content can ask themselves how they experience these verses in their own meditative lives. It can be said that it was inevitable for the School's meditative content to become available beyond its membership. The important question is how the esoteric life of the School can be ever more strengthened.

Responsibility to the spiritual world

The main question we worked with was how to distinguish between the eternal principles of the School and earthly arrangements that belong to a particular time and place. What is our responsibility to the spiritual world and what are the human aspects of the work of the School? The one requirement that Rudolf Steiner gave for being a member of the School was being willing to be a representative of Anthroposophy.

Joan Sleight spoke of this as being a vessel for the spiritual world on earth, on the one hand, and, on the other, becoming an instrument for the spiritual hierarchies. This intention lies behind Steiner's often repeated injunction for members to treat the School and its content with deep earnestness. This in turn leads to outer practices connected with holding the School's Lessons. For example, the apparently outer requirement of showing blue cards on entry to a room where a Lesson is to be held denotes that members are step-

ping from the «outside world» into a place where the Archangel Michael may be present.

There are questions about who is entitled to introduce the content of the Lessons. In some places, a prepared contribution to a local group conversation is given by a member who is not necessarily a Class Holder. A more radical step is being taken in one area, where sometimes a lesson is given by a member rather than a Class Holder but always with a Class Holder present. In both cases, the principle being followed is that in a Michael community there is no hierarchy amongst members: all are equally responsible and all are qualified.

By the same token, members are free to meet together in study groups and work on the School's content without a Class Holder necessarily being present. However, it is good if these groups maintain a connection with Class Holders and thereby to the School's leadership. There is a general view that the ritualistic endings which Rudolf Steiner introduced should be confined to lessons given by Class Holders and not used in study groups.

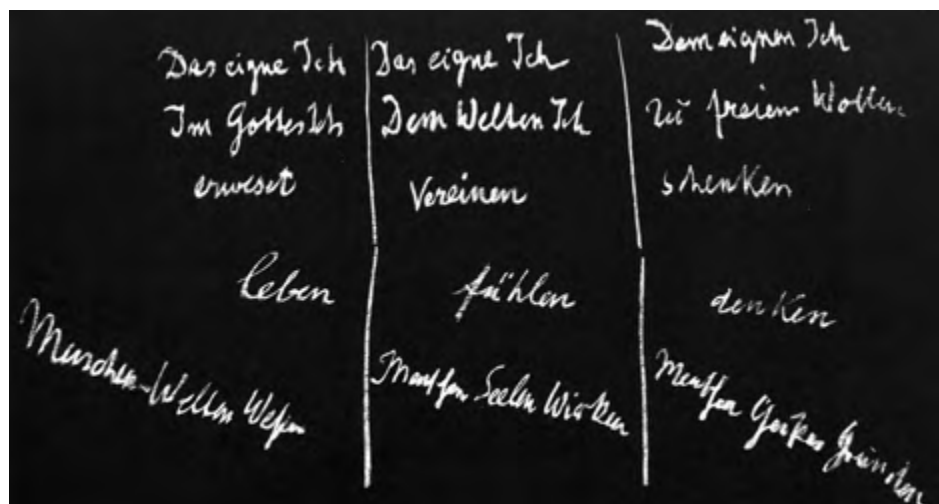
Narrative presentation

Speaking from the School's leadership at the Goetheanum, Joan referred to the need to reconnect the Class with the Sections of the School and areas of work inspired and developed out of anthroposophy. One aspect of this is to present the School and its meditative path in conferences as a narrative, without using the mantric verses, including those where non-members are present, some of whom may not even be members of the Anthroposophical Society.

This impulse may be objected to by those who feel the School's protective sheath may be breached but, in this situation, we can be reassured by Steiner's vision of the School as being the heart and soul of the Society and therefore visible to the world, provided its mantric essence is honoured and shared only among its members. | *Andy Beard, Stroud (GB)*

Andy Beard is a Class Holder in Stroud (GB).

Next meeting 24 November 2018, Rudolf Steiner House London. **Contact** a.beard44@btinternet.com



Annual Motif of the Anthroposophical Society for 2018/2019

The second Foundation Stone rhythm as a seed

Rudolf Steiner's Foundation Stone Meditation is the General Anthroposophical Society's current annual motif. Up until Christmas various authors will write about ways of approaching the «rhythms» of this meditation, which are, as Rudolf Steiner indicated, related to the days of the week.

Rudolf Steiner sank the foundation stone for the Second Goetheanum into the hearts of the members who were present at the ceremony – as a metamorphosis of the first building. The First Goetheanum was also a metamorphosis, Rudolf Steiner pointed out in early December 1923 in the weekly journal *Das Goetheanum*¹: the metamorphosis of the entire anthroposophy that had grown in the hearts of active members even before the first Goetheanum was erected – through Rudolf Steiner's public work, through the conferences and lectures for members, but most of all through the work of the Esoteric School which Rudolf Steiner had established in 1904. All the texts of this School have been published² and we can now discover the seeds from which the Foundation Stone Meditation has grown through the metamorphoses mentioned.

In relation to «I am – It thinks ...»

Let us look at the second rhythm with the «words of power» in mind that Rudolf Steiner planted into the hearts of the members in connection with the Esoteric School around the year 1905. «I am – It thinks – She feels – He wills.» In these statements, Rudolf Steiner pointed out, the «it» of «it thinks» refers to the universal cosmic thinking that lives in an impersonal way in our words. In «she feels» she refers to the world soul; this means we are not meant to feel personally, but impersonally, in accordance with the soul

of the world. «He» in «he wills» refers to God, to whose will we commend our entire being.³

Let us look at the second rhythm of the Foundation Stone of 1923/1924. Rudolf Steiner introduces it by saying, «Again, we will write a rhythm into our soul so that we can gradually penetrate spiritually to the structure. From the first verse we take the words «Your own I / In the I of God / Comes into being». From the second verse, which contains a second soul process, we take the words, «Unite your own I / with the «I» of the World». And from the third verse we take, «Bestow [...] / On your own I / For free and active willing». With these words, to form the corresponding rhythm, we now unite the words that always resonate with them and that have an inner connection with what I have already written on the blackboard: «And you will truly *live* / In human world-all being.» And from the second verse, «And you will truly *feel* / Within the working of the human soul.» The third verse concludes this harmony: «And you will truly *think* / in depths of human spirit.»⁴

Rudolf Steiner then wrote a slightly different and shortened version on the blackboard, each time omitting the words «and you shall truly», which were, however, spoken in the full version.

If we now look at the words «think in depths of human spirit» in connection with the exercise outlined above from the Esoteric School, «It thinks», we can sense how the «depths of human spirit» and the «universal

«Your own I»: the second rhythm
(in: Rudolf Steiner, GA 260)

cosmic thinking» illuminate each other. And also with «Unite your own «I» / With the I of the World / – feel / within the working of the human soul» we sense an inner correspondence with «She feels», where «she» refers to the world soul. And lastly, the «I am» from the beginnings of the Esoteric School appears in the Foundation Stone Verse, but dynamically enhanced in the mysterious word «erweset» (comes into being). In God's I the «I am» is always in the process of becoming.

But where in the Foundation Stone do we find the «He wills» of the old Esoteric School? In the rhythm discussed here the words «for free and active willing» are a promise for the future, which is why free thinking is bestowed on us as a gift. «He wills» can only be achieved in its entire fullness after the appearance of the Christ, in the fourth verse of the Foundation Stone Meditation, right at the end, in a superpersonal sense: «That good may become / What we / Would found from our hearts / What we / Would guide from our heads / With purposeful will.»

Words of orientation

We must, however, not allow these contemplations to disturb us as we meditate; they are only meant for preparation. Rudolf Steiner says of his own explanations that they merely serve «as orientation. They should not be present in our consciousness when we meditate. They would disturb the mantric character of the rhythm»⁵. What has been said here about the second rhythm must therefore also be forgotten once we begin our meditation. | *Michael ter Horst, Foundation Stone Initiative Group*

All page numbers in the following footnotes refer to the German edition.

- 1 Rudolf Steiner: GA 36, p. 334.
- 2 Thanks to Hella Wiesberger, Martina Maria Sam and Walter Kugler the texts were included in the Complete Works (GA) in the 1990s: GA 264, GA 265, GA 266a-c, GA 267 and GA 268. Some important parts of these had been published before by Marie Steiner in *Guidance in Esoteric Training*.
- 3 Rudolf Steiner: GA 267, p. 121-122. Cf. GA 267, p. 496: «He» is here the «word of power for the will of the world, the spirit of the world.»
- 4 Rudolf Steiner: GA 260, p. 105.
- 5 Rudolf Steiner: GA 267, p. 136.

■ SCHOOL

*Summer University***Polarities in Space and Time**

From 23 July to 4 August 2018 the Goetheanum will host the Natural Science Section's international Summer University.

We would like to introduce our students to the essentials of Goethean Science which reflect what humanity is destined for, bringing together the richness of the sensory world and that of the soul, and therefore – through exact observation and reflection – mind and matter.

In the first week we will be at the Goetheanum (CH) and practise the paths to knowledge developed by Goethe for the study of inorganic nature, plants and animals. Two field trips, to the Jura and the Vosges Mountains, will be devoted to the topic of «limestone and silica».

From the valley to the glacier

We will spend the second week in an Alpine valley, the Lötschental, where we will work on Rudolf Steiner's Foundations of Human Experience (formerly «Study of Man», GA 293) and on the stages of human evolution. We will explore the geology, flora and fauna from the bottom of the valley up to the mouth of the glacier. Following the retreat of the glacier from the valley to the mountains we will experience several centuries in the biography of a landscape.

The daily activities will conclude with exercises and contemplations on the path of inner development. The conference languages will be English and Mandarin. | *Johannes Wirz, Goetheanum*

Information and programme
(in English): www.forschungsinstitut.ch/studium/sommeruniversitaet-2018

■ GOETHEANUM



Goetheanum Art Collection: appeal

Bronze cast of Rudolf Steiner's bust of Christ

Around Easter of 1915 Rudolf Steiner created a bust of Christ as a preliminary study for the monumental wooden statue of the Representative of Humanity between Lucifer and Ahriman. It is a more detailed, life-size execution of the previously fashioned, smaller Christ head.

With its focus on how this being appears to the spiritual researcher who is able to perceive in the spiritual world, this piece is a representation of the risen Christ that is unique in the history of art.

The bust was made of plasticine and placed on a wooden base prepared by Edith Maryon. As early as the 1960s the model, which is sensitive to heat, was so badly damaged that it needed to be restored. This was done by John Wilkes. So far, this piece of art has been preserved in plaster casts. Because of the fragility of this material we are, however, considering a bronze cast as a more durable solution.

The head of the Representative of Humanity: in plaster (left) and wood (right)

We have received a generous donation from the Humanus Foundation but still need 4,700 Swiss Francs so we can realize this plan. Any contributions, small or large, will be gratefully received. | *Dino Wendtland, Goetheanum*

Accounts for donations (reference 4901 / Bronze-Büste):

From Switzerland and other non-Euro countries:

General Anthroposophical Society, 4143 Dornach, Switzerland. Raiffeisenbank Dornach, 4143 Dornach, BIC: RAIFCH22, IBAN: CH36 8093 9000 0010 0607 1.

From Germany with tax-effective donation receipt:

Förderstiftung Anthroposophie, 70188 Stuttgart, GLS-Gemeinschaftsbank Bochum, BIC: GENODEM1GLS, IBAN: DE49 4306 0967 7001 0343 00.

From other Euro countries:

General Anthroposophical Society, 4143 Dornach, Switzerland, GLS-Gemeinschaftsbank, 44708 Bochum, Germany, BIC/Swift: GENODEM1GLS, IBAN: DE53 4306 0967 0000 9881 00.

■ INITIATIVE

*Appeal***Where is the jewellery of the last hundred years?**

Together with the goldsmith Bertha Meyer-Jacobs, Rudolf Steiner worked on renewing the art of jewellery and seal making. As a spiritualized art impulse it belongs to the cultural initiatives of the twentieth century. With the exception of a book with Rudolf Steiner's designs we have no publications on this art form, and this art of jewellery making can be learnt hardly anywhere today. Goldsmiths have graduated from the jewellery-making school founded by Bertha Meyer-Jacobs for decades, however. Their work is distributed all over the world and often ends up with people who do not understand the art form.

Publication and archive

The Jewellery Art Foundation (Stiftung für Kleinodienkunst) is looking for and collecting everything connected with this impulse for a comprehensive publication: designs and photographs of pieces, texts, biographies and the addresses of artists worldwide, whether they are still active or have passed away, so that the art form can be preserved and documented for future generations and made accessible for them. The Foundation is also looking for jewellery, everyday and cultic objects, seals etc. in order to set up an archive for exhibitions and training. We are grateful for any information. | *Annette Hug-Risel, Dornach (CH)*

Contact stiftung@kleinodienkunst.ch. **Information** www.kleindienkunst.ch.

■ FORUM

On Foundation Stone Meditation's seven rhythms

Size and content of the Foundation Stone Meditation are so that we are unable to grasp it in its entirety. Only by entering into its seven rhythms can we penetrate to its structure and explore it meditatively. During the Christmas Foundation Conference of 1923/1924 Rudolf Seiner recommended «to make the soul aware of these inner rhythms and meditate, that is, calmly reflect on them». They could then be experienced as «utterances of cosmic mysteries, so long as these cosmic mysteries are resurrected as human self-knowledge.» (GA 260, p. 107 in the German edition)

Through meditation we can come closer to an understanding of the difficult concepts of Spirit Recalling, Spirit Awareness and Spirit Beholding. We look at these from a different direction in the **first rhythm** compared to the three central rhythms (the three 'practise rhythms').

In the first rhythm we look at the creation and evolution of human beings as long as they were in the hands of the gods. It rises from «coming into being» to «uniting» to «bestowing». More precisely: from the Father (Old Testament) to the Son (New Testament) to the Spirit (Eternal Gospel)¹. It was divine intention that the human individuality should be free. And human beings are from now on involved in and responsible for the future evolution.

In the **second rhythm** we become aware of the faculties of soul and spirit that we have for interfering in the work of the gods: thinking, feeling, and living (for willing).

In the following rhythms the human being is addressed as co-creator. The practising is at the centre. The three soul forces need to be strengthened so

that higher levels of consciousness can be attained. Spirit Beholding stands for Imagination, Spirit Awareness for Inspiration and Spirit Recalling for Intuition. Meditation means that we experience how, with Intuition, we join the creativeness («holding sway») of the Father, with Inspiration that of the Son and with Imagination that of the Spirit (**third rhythm**).

With the **fourth rhythm** we can experience that Intuition, Inspiration and Imagination are connected with the way the higher hierarchies are at work in the cosmos. The **fifth rhythm** finally mentions the motive and reason for the threefold practising: «[...]That good may become [...]». The **sixth rhythm** points beyond the human being by addressing our responsibility for the three realms of nature. The elementary spirits «hear» the Christ impulse that passes through the world, redeeming them too, but they also know that this impulse can only be made effective by human beings: «May human beings hear it!»

When we meditate the **seventh rhythm**, which establishes a relation between the physical human body and the divine trinity, a cosmic mystery can be resurrected in us that is both knowledge of the world and knowledge of the human being: the physical body as the starting point for a new Earth. «Physicality is the end of the works of God [...] Physicality is the beginning of the works of human beings.»² | *Hans-Jürgen Pingel, Hamburg (DE)*

¹ Lessing, in his *Education of the Human Race* (sections 85 and 86) promises a future Eternal Gospel (as a third elementary book for free human beings).

² Quoting Michael Debus in *Das Goetheanum* 33-34/2004

■ ANTHROPOSOPHICAL SOCIETY

We have been informed that the following 46 members have crossed the threshold of death. In their remembrance we are providing this information for their friends. | *The Membership Office at the Goetheanum*

Thomas Waldherr Mammendorf (DE), 31 July 2016
Vincent Winter Crowborough (GB), 3 May 2017
Eileen Lloyd Leatherhead (GB), 13 November 2017
Hertha Leonhard Hamburg (DE), 30 November 2017
Ilona Roeske Cologne (DE), 30 November 2017
Elfriede Stark Klosterneuburg (AT), 19 December 2017
Meta Wahl Fellbach (DE), 22 December 2017
Monika Koz Achern (DE), 23 December 2017
Valerie Rucker Vienna (AT), in 2017
Paul Balmer L'Ametlla de Mar/Tarragona (ES), 21 Jan. 2018
Elisabeth Erhardt Meiler (CH), 25 January 2018
Dorothea Nusbaum San Francisco/CA (US), January 2018
Patrick Korngold Thionville (FR), 15 February 2018
Erda-Maria Schnell Reutlingen (DE), 27 February 2018
Maria Schmidt Berlin (DE), 4 March 2018
Edith Völmle Niefen-Öschelbronn (DE), 5 March 2018
Hartmut Pietsch Schwerte (DE), 12 March 2018
Veronika von Hausegger Ottobrunn (DE), 21 March 2018
Robert Desprat Paris (FR), 25 March 2018
Marc Lachèvre Ceret (FR), 1 April 2018
Ilse Kauls Dortmund (DE), 3 April 2018
Ute Feldmann Wildberg-Effringen (DE), 6 April 2018
Brian Wills Crowborough (GB), 6 April 2018
Herbert Hopferwieser Salzburg (AT), 7 April 2018
Katharina Fischer Coburg (DE), 9 April 2018
Winfried Petters Munich (DE), 12 April 2018
Gudrun Schlegel Überlingen (DE), 12 April 2018
Ursula Voegelin Küssnacht (CH), 12 April 2018
Manfred Brinkhoff Essen (DE), 14 April 2018
Christa Fischer Dornach (CH), 14 April 2018
Eberhard Balle Berglen (DE), 17 April 2018
William House St. Gallen (CH), 17 April 2018
Rosemarie Werbter Stuttgart (DE), 17 April 2018
Ingrid Küstermann Dortmund (DE), 18 April 2018
Eva-Maria Völger Berlin (DE), 18 April 2018
Ursula Pasdzierny Kassel (DE), 22 April 2018
Ron Cashin Auckland (NZ), 25 April 2018
Maria-Luise Lange Rostock (DE), 28 April 2018
Manfred Lambert Heidenheim (DE), 29 April 2018
Ursula Schroeder Buckfastleigh (GB), 30 April 2018
Helga Laubscher Mannheim (DE), 1 May 2018
Ernst Sumpich Vienna (AT), 1 May 2018
Ragnhild Uebelhack Mannheim (DE), 2 May 2018
Erika von Asten Kimberton/PA (US), 5 May 2018
Claudio Rauch Santiago (CL), 7 May 2018
Regine Traub Hombrechtikon (CH), 9 May 2018

From 17 April to 14 May 2018 the Society welcomed 79 new members; 125 are no longer registered as members (resignations, lost, and corrections by country Societies).

Picture credits page 1: cc | p. 3: S. Jüngel | p. 6: S. Jüngel | p. 9: S. Jüngel | p. 10: S. Jüngel | p. 14: O. Rietmann, © Goetheanum Dokumentation

■ FEATURE



Trigon Foundation: KunstSchauDepot

A centre for anthroposophical art

On 28 April, John C. Ermel, the chairman of the foundation council, opened the Trigon Foundation's art warehouse («KunstSchauDepot») in Dornach (CH). The speakers at the opening ceremony, to which more than 100 people came, were curator Walter Kugler, David Hoffmann, head of the Rudolf Steiner Archives, and two leading local politicians, Sabine Pegoraro and Bea Heim.

The Trigon Foundation, which has legal responsibility for the art warehouse KunstSchauDepot, was founded in 2008. Its goals include dealing with land in a socially acceptable and ecological way, promoting a humane and ecological architecture, the conservation and curation of fine art objects based on anthroposophical impulses and providing suitable premises.

Thousands of pictures, hundreds of sculptures

On 28 April the Trigon Foundation opened an art warehouse in the grounds of the Juraweg estate in Dornach. The art collection is based primarily on the collection of John C. Ermel, an architect and designer, who has been collecting art for more than thirty years. The collection includes the estates of twenty artists, including Rex Raab, Walther Roggenkamp and Erich Zimmer, as well as individual pieces by 34 artists, including Beppe Assenza, Edgar Ende, Christian Hitsch, Emica Mohr-Senft and Gerard Wagner – thousands of pictures and hundreds of sculptures, utility art, furniture and architectural models.

While these objects will continue to be spread across various places, the KunstSchauDepot now provides a centre, offering the possibility to store and show a large part

of the collection in public exhibitions. An additional building is planned for artistic activities and events, with seating for up to seventy people.

Gaining autonomy

More than a hundred interested people attended the opening. The addresses were more profound than the usual congratulatory speeches. David Marc Hoffmann explained the nature of the gesamtkunstwerk and the striving for unity. «In anthroposophy – as a comprehensive reform movement, with its new image of the world, earth and humanity – art, science and religion, world creation and human creations, all the arts from architecture, sculpture and painting to speech, literature, drama and music to applied arts such as education and medicine are united by the striving for unity.»

A tour of the premises right at the beginning showed that the anthroposophical art on show here does not obey to any uniform clichés. Walter Kugler picked out one motif – light – based on Albert Steffen's remark, «The rainbow is the painter's best teacher. It makes him independent of the colours. [...] The light's activity teaches him freedom of spirit.»

Transparency, Walter Kugler said, would become an experience of transcendence.

Careful listening and observation: the Trigon Foundation's KunstSchauDepot

After World War II, light was also central for the Zero artists. They reduced «colours and forms to a minimum, in order to give sufficient space to the light». It would be worthwhile, Kugler added, going part of the way with these artists.

As a former rhythm and special needs teacher Bea Heim felt drawn to the spiritual-philosophical ambience. She is concerned with «bringing politics, economics, culture and practised humanity together so that they can bring us forward, as individuals and as society as a whole». Art, she said, offered us the possibility to transform ourselves and connect in a feeling and compassionate way with what is going on in the world around us. Colours and forms can generate strength – «for the individual and the community». This was important, because «if you shape your world, your path will not be determined by others».

Works of art for hire

The obstacles one can meet on the way were described by Sabine Pegoraro who spoke about architecture as an art. «Architecture cannot claim artistic license in the same way as the arts. It is restricted by countless building and design regulations». The building authorities, on the other hand, should be there to support rather than prevent.

With a view to the Second Goetheanum Sabine Pegoraro made it clear that a building which initially 'sticks' out can eventually turn out to be a «stroke of luck». Remark- ing on various pioneering buildings in the region, the politician said of the KunstSchauDepot, «I do hope that this project of the Trigon Foundation will soon be well known in the area and across the border». Some of the works of art can also be hired. All works and documents are available for art history research. | *Sebastian Jüngel*

Contact Trigon Foundation, Dornachweg 14, 4143 Dornach, Switzerland, phone +41 61 701 78 88, +41 79 321 30 38, www.stiftung-trigon.ch

KunstSchauDepot opening hours in May and June: Mondays to Fridays, 5 to 6.30 p.m.

Special exhibition (from 7 July): Rosa Rosarum. Rose pictures by Doris Harper based on rose poems in various languages.