



General Anthroposophical Society **Anthroposophy Worldwide** 7–8/18

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Anthroposophical Society

2018 Annual Conference and Annual General Meeting

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ANTHROPOSOPHICAL SOCIETY



Goetheanum Leadership

Goetheanum Leadership after their closed meeting (for names see pages 4 and 5)

Fourth letter to members

Dear Members of the Anthroposophical Society

The non-confirmation of another term of office of Paul Mackay and Bodo von Plato at the General Assembly has led to the need for far-reaching resolutions to be taken during the June retreat of the Goetheanum Leadership. In three previous letters, we informed you about the development up to this point, since 24 March 2018.¹

Paul Mackay (NL) and Bodo von Plato (DE) have contributed significantly to the work of the Executive Council from 1996 and 2001 respectively. Their work has been of vital importance to the Executive Council after the death of Manfred Schmidt-Brabant (DE, 2001) and the death of Heinz Zimmermann (CH, 2011), Sergei Prokofieff (RUS, 2014) and the retirement of Rolf Kerler (DE, 2002), Cornelius Pietzner (USA, 2010) and the retirement of Virginia Sease (USA, 2015) and Seija Zimmermann (FIN, 2018) up until 2018. They thus formed a bridge from the former centralized focus on the Executive Council to the establishment of the Goetheanum Leadership since 2012 and the current decisions in which the Council members and Section Leaders work together as equal partners.²

Since 2014, this has also been stated in the Statutes of the General Anthroposophical Society.³ The Goetheanum Leadership took up the development and expansion of the activities of the various Sections, which began at the beginning of the 1990s, building on their significance for the structure and leadership of the School of Spiritual Science.

New steps

In the June retreat, all the Section Leaders together with Paul Mackay and Bodo von Plato, as well as the current four members of the Executive Council, confirmed the decision of 2012 to lay the full responsibility for the School of Spiritual Science (the First Class: path of inner development and the vocational fields of the eleven Sections) in the responsibility of the Goetheanum Leadership. A new decision was made that in future the members of the Executive Council will be nominated out of the awareness of the Goetheanum Leadership from the perspective of the School of Spiritual Science and proposed to the General Assembly for confirmation.

Initially, no addition to the Executive Council is planned before the next General Assembly. The Council currently consists

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*General Anthroposophical Section***Alma Humana**

From 7 to 11 July 2018 the Goetheanum will, for the first time, host a conference for Romance languages only (with interpretation into English).

The title of this first summer conference at the Goetheanum is Alma Humana: the human soul. In it, the world is reflected, finding new life there. The following questions, among others, will be addressed: How does the human soul live and how is it changing in the Romance speaking cultures and countries? What does each culture contribute to peace in the world? How can, across all the differences, a shared space be created for what is universally human? How is Anthroposophy present in the various cultures and how does it facilitate free actions so that peace can become a reality?

All activities, lectures and work groups will be in Spanish, Italian, Portuguese and Romanian (interpreted into English where necessary). Overall, a rich image will be painted of Romance life, for instance through artistic presentations and deepening conversations. We will also work with the Foundation Stone of the Anthroposophical Society and on artistic and social topics. Class Lessons will be offered in the conference languages for members of the School of Spiritual Science. For other conference members there will be introductory conversations about the School.

People with limited resources from further afield may apply for financial support to cover their travel costs or the conference fee. (Contact Ioana Viscrianu, ioana.viscrianu@goetheanum.ch). | *On behalf of the organizers: René Becker (FR), Stefano Gasperi (IT), Constanza Kaliks (Goetheanum), Clara Steinemann (CH)*

*Youth Section***Becoming human**

From 14 to 18 July 2018, the conference *Becoming Human: Questions for Co-creating the Future* will be held at the Goetheanum. The conference language is English with German interpretation.

This conference is mainly (but not only) aimed at young people between 16 and 35 and the question they will focus on is ‘What does being human mean today?’ The topic arose for us – as young people – out of an urge to enter more deeply into the challenges and the potential for development we are facing in our inner life as well as in the outer socio-political, educational and economic world. We identify an urgent need to ask questions about the current global situation and to create a framework within which people from various parts of the world can explore this theme openly and creatively.

How can we overcome our differences so that we can create a healthy future together and stand up to the challenges of our world? What is expected of us as the younger generation? How can we unlock the potential we each carry within us? Dealing with these questions is highly necessary today so that we can connect with the reality of others and of the world and find ways to become active, take the initiative and shape our future responsibly.

Organizing this conference together on the basis of mutuality is a central task for us. The organizing team is therefore made up of around fifteen young people from Australia, Argentina, India, Israel, the Netherlands, the United States, Germany, Romania, Brazil and Switzerland. | Ioana Viscrianu, Goetheanum

*Section for the Performing Arts/
General Anthroposophical Section/
Humanities Section***Mystery Dramas
Worldwide**

From 21 to 25 July fifteen groups from all over the world will for the first time present «*Rudolf Steiner’s Mystery Dramas Worldwide*» at the Goetheanum (with English interpretation).

«I become I through You» – Rudolf Steiner explored this statement by Martin Buber in his mystery dramas. It is therefore a natural anthroposophical tradition to continue to stage this work of art anew so that we can gain certainty about the depth of our coexistence. The more we depend on each other in a multifaceted world and the more this depth is obscured by confusion, the more necessary it seems that these dramas are being performed and seen.

Luckily there are more and more initiatives worldwide that not only wish to study these mystery plays but are keen to perform them. We will be able to witness the results of some of these efforts at the Goetheanum: ensembles from fifteen countries will show scenes from their own productions of Rudolf Steiner’s *Mystery Dramas*.

Gioia Falk has worked with the *Mystery Dramas* for thirty years, as a eurythmist, choreographer and director. When she took her programme *The Mystery Dramas Up Close* on tour she met some of these ensembles. She says, «We come close to the human dimension, the humanity-dimension, of the *Mystery Dramas*. And there can hardly be a better opportunity to perceive the inside of anthroposophy in its global expansion than by watching these many ensembles that have worked with Rudolf Steiner’s stage language for ten or twenty years.» | Wolfgang Held

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of Justus Wittich (since 2012), Joan Sleigh (since 2013), Constanza Kaliks (since 2015) and Matthias Girke (since 2017). At the 2019 General Assembly, the question of another term of office for Justus Wittich is due.

Guidance of the affairs of the First Class of the School of Spiritual Science (confirmation of admission of membership to the First Class, appointment of local or regional Class Holders) will be transferred to Claus-Peter Röh, who remains responsible for the Pedagogical Section. He will take on this task in collaboration with Joan Sleigh (for the English-speaking members) and Dr Constanza Kaliks (for the Spanish and Portuguese speaking members).

It was decided to dissolve the coupling of the management of the General Anthroposophical Section with the members of the Executive Council. At the same time Justus Wittich was appointed responsible to guide a transparent process in which, within one year, a suitable leadership to run this central section, taking up the tasks of the 21st century, can be put in place. Florian Osswald (Goetheanum Leadership) and René Becker (General Secretary of France) will support Justus Wittich in this process. During the transitional period, Joan Sleigh will remain the contact person for the section.

It follows from this development that the Executive Council is particularly responsible for the care of the Anthroposophical Society, which has since grown into a worldwide society. In the future, this must also be visible in the execution of the General Assembly and in the reporting and communication procedures from the Goetheanum.

Finally, the numerous tasks of Paul Mackay and Bodo von Plato in the operation of the Goetheanum Organisation were reassigned. It is essential that the individual departments and areas such as, for example, the Building Administration, the gardens, the Goetheanum Documentation and the Art Collection, are assigned to the Sections of the School of Spiritual Science. The spiritual content of the School and the practice within the organisation should not fall apart. For a stronger orientation of the house organization to a suitable design of appropriate tasks within the financial framework, a Management Group has been commissioned. This group consists of one employee (Rebekka Frischknecht),

The decisions taken on 12 June 2018 in a nutshell:

1. The Goetheanum Leadership assumes full responsibility for the School of Spiritual Science and will in future appoint members of the Executive Council from the perspective of the School. These will then be proposed to the General Assembly for approval by the members.
2. The Executive Council consists of Justus Wittich, Joan Sleigh, Constanza Kaliks and Matthias Girke. An addition to the Council is not planned before the next General Assembly. In 2019 Justus Wittich is due to stand for confirmation of a further term in office.
3. The administering of the affairs of the First Class of the School of Spiritual Science has been taken up by Claus-Peter Röh. This will be supported by Joan Sleigh (English) and Constanza Kaliks (Spanish/Portuguese).
4. Justus Wittich is in charge of a process responsible for setting up the General Anthroposophical Section, within one year, with its own leadership. The process team includes Florian Osswald and René Becker. Joan Sleigh remains the contact person for the General Anthroposophical Section during the transitional period.
5. The Goetheanum Leadership commissioned Rebekka Frischknecht (for the staff), Stefan Hasler (Goetheanum Leadership) and Justus Wittich (Executive Council) as the Management Team of the Organisation and the Building administration.

one member of the Goetheanum Leadership (Stefan Hasler) and one member of the Executive Council (Justus Wittich).

With this reorganization of the conditions at the Goetheanum, the Goetheanum Leadership has decided, by mutual agreement with Paul Mackay and Bodo von Plato, that they no longer belong to the Goetheanum Leadership. Both will continue their advisory work in connection with the Goetheanum: Paul Mackay as emeritus Council member and for special projects; Bodo von Plato in connection with Studies and Further Education at the Goetheanum.

Future developments

These decisions and the setting of the course make it clear who will be responsible for which tasks from now on. Together with you, as members of the local and vocational branches, groups and national societies, we wish to prepare the next steps towards the second century of Anthroposophy. This includes:

- the fertile consolidation of the worldwide practice of the vocational fields in the needs of the time with the path of inner development of the School of Spiritual Science;
- the enlivening of the Anthroposophical Society spread over many countries and different cultures on the common basis of the Foundation Stone Meditation;
- the collaborative partnership of the Goetheanum with the many thousands of institutions and companies that work from the impulses of Anthroposophy. In doing so, we strive for the long-term formation of a solid foundation both for the worldwide spiritual scientific work of the School, as well as for the preservation of the cultural heritage of Rudolf Steiner (in this context is also the recent founding of the World Goetheanum Association).

Request for your help

In the context of this step, we depend on your empathic thoughts and your positive support. Constructive proposals are very welcome, because only together can we create the Anthroposophical Society that we consider necessary for the future, both at the Goetheanum and in your respective places.

Despite all the current and longstanding challenges, we look forward with confidence to the working year ahead and send warm and heart-felt greetings from the Goetheanum in Dornach. Many of the Section Leaders will soon commence their travels to all parts of the world during the summer months, where you may meet them in your countries and be able to share ideas with them. | *Ueli Hurter and Justus Wittich for the Goetheanum Leadership. English by Joan Sleigh*

1 See Internet: www.goetheanum.org/aag/generalversammlung-2018/ and printed in *Anthroposophy Worldwide* Nos. 5, 6 and 7/2018. 2 The Guidelines and Procedures of the Goetheanum Leadership have stated since 2012: "The Goetheanum Leadership, whose members from the Executive Council and the Section Leaders, having equal status, collaborate in their intention to do justice to the shared responsibility for Anthroposophy, as manifested at the Goetheanum and alive in the world." 3 Valid Statute of the General Anthroposophical Society, § 3: "The General Anthroposophical Society is the bearer of the School of Spiritual Science in accordance with Articles 5, 7 and 9 of the Founding Statutes. The Goetheanum Leadership as stated in the Founding Statutes comprises the members of the Executive Council as well as the individual Section Leaders of the School of Spiritual Science, who together design their method of work."

*Goetheanum Leadership***Third letter to members
(beginning of June)***Dear Members*

In many conversations and letters we notice with some surprise that many members do not even have a clear picture of how the management of the Goetheanum is composed and how it works. This is what we would like to share with you in this third letter since the General Assembly.

At the weekly meeting of the Goetheanum Leadership at the end of May, the seventeen regular members (consisting of the Executive Council and the Section Leaders) were joined, as is the monthly custom, by the three General Secretaries Marjatta van Boeschoten (Great Britain), Gioia Falk (Germany) and René Becker (France). In this extended group, the question of the future design of the work at the Goetheanum with regard to the School of Spiritual Science, the Anthroposophical Society and the in-house organizational management, was the intense focus of discussion. These deliberations prepared the decisions for the re-mandating of tasks, to be taken during the June retreat in the following week. Due to the new situation of the greatly reduced Executive Council, all members of the Goetheanum Leadership have more work to do.

You may be wondering why the Goetheanum Leadership is so important here and not the Executive Council. This has to do with a new way of working, practised since 2012 and incorporated in the statutes in 2014.

In an effort to overcome earlier difficulties, the Goetheanum Leadership was formed in 2012 and since then has taken over the responsibilities for the Goetheanum organization, the School of Spiritual Science and in a broader sense for the Anthroposophical Society. This is clear from the preamble to the Guidelines of the Goetheanum Leadership from the year 2012:

"The Goetheanum Leadership, consisting of the members of the Executive Council and the Section Leaders, works together in the will to live up to their shared responsibility for Anthroposophy as it lives in the Goetheanum and in the world. This joint work should provide orientation for the work in the School of Spiritual Science, the World Society, the Anthroposophical Movement and the public. It will work to ensure that



Justus Wittich, Florian Osswald, Claus-Peter Rhö, Marianne Schubert, Gerald Häfner, Stefan Hasler, Georg Soldner, Matthias Girke, Oliver Conradt; First Step: Constanza Kaliks, Christiane Haid, Johannes Kühn, Joan Sleight, Uli Huerter, Jean-Michel Florin

people in the fields of life and the members of the Anthroposophical Society can work together more intensively and that they do not experience each other separately. With this we would like to follow the basic intention of the Christmas Conference."

The common intention formulated here is still the core focus of our cooperation. The Executive Council still has a specific task and is ultimately responsible for the legal connection to the outside world. Internally, however, it has become integrated within the overall responsibilities of the Goetheanum Leadership since 2012. As a leadership organ, it no longer makes overall decisions, but delegates the specific areas of responsibility to individual people for a period of three years. It may also withdraw or modify them. In this sense, all mandates will be newly confirmed or re-divided by the Goetheanum Leadership in June. Thus, the questions of subject knowledge from the fields of life, the research and the coordination tasks of the eleven sections, as well as the management of the house, are gradually converging into a common awareness of the Anthroposophical Society at large.

The people who belong to the Goetheanum Leadership may be well known to you, but you may not have linked them to this overall responsibility. The following list, in alphabetical order, introduces each member of the Lead-

ership in terms of their responsibilities and states two of the most current topics and projects they are currently working on. This may give you a more personal face and content profile of the Goetheanum Leadership Group.

Paul Mackay and **Bodo von Plato**, in their responsibility for the General Anthroposophical Section, currently also belong to the Goetheanum leadership.

Dr Oliver Conradt, head of the Astronomical-Mathematical Section. He is working on the publication of works by and about Elisabeth Vreede and the topic of death horoscopes.

Jean-Michel Florin is co-leader of the Section for Agriculture. He organized a journey of 70 biodynamic farmers from around the world to the Organic World Congress in India in November 2017. The preparations for the international symposium of biodynamic researchers in September are currently in full swing.

Matthias Girke, M.D., is head of the Medical Section and has been a member of the Executive Council since 2017. He is currently at the South American Congress for Anthroposophical Oncology and Palliative Medicine in Lima and engaged in work in the cross-professional Care groups "Anthroposophical Palliative Medicine" and "Oncology".

Gerald Häfner heads the Section for Social Sciences. He is intensively networked

with the preparatory teams for the large-scale events marking the 100th anniversary of Rudolf Steiner's impulse in three-folding in Stuttgart, Brussels and Berlin in 2019. He conducts interdisciplinary research into future-orientated questions of ownership in companies.

Dr Christiane Haid is director of the Humanities Section and the Goetheanum Press. She has just completed the interdisciplinary Whitsun Conference on "Where to in Europe?" as well as a colloquium in preparation for the upcoming Christmas Conference on the Foundation Stone Meditation at the Goetheanum.

Stefan Hasler, head of the Section for Performing Arts, has just launched a project on historical Eurythmy Figures for publication and exhibition. He strongly supports initiatives to stimulate artistic speech.

Ueli Hurter, co-director of the Section for Agriculture, has just released the documentation of the recent Agricultural Conference of February 2018 about biodynamic preparations. The preparations for the upcoming conference are currently underway on the topic of «The Economy of Agriculture».

Dr Constanza Kaliks is director of the Youth Section and has been a member of the Execu-

tive Council since 2015. She is in the midst of preparations for the first Conference of the Romance-speaking world, *Alma Humana!* and is conducting the research project "(Re)Search: The spiritual striving of youth - Defining our reality", a survey of young people on their prospects for the future.

Johannes Kühn, head of the Natural Sciences Section, is preparing for the international conference "Evolving Science 2018: Paths to the Spiritual in Nature", with the section team. Also in preparation is the Colour Exhibition: ExperienceCOLOUR for Autumn 2018 in England.

Florian Osswald, co-director of the Pedagogical Section, is involved in the project Training for Steiner/Waldorf Institutions, which aims towards a worldwide networking of the training centres. At the moment the preparations for "Waldorf 100" are in full progress, planning events in all continents.

Claus-Peter Röh, co-head of the Pedagogical Section, is in preparation for a conference on the Study of the Human Being and methodology regarding the intermediate level in schools. In view of "Waldorf-100", he is working on the topic of Education and Language.

Marianne Schubert, head of the Visual Arts Section, organizes the "Goetheanum

Art Workshops" and the research project "Experiencing Centre and Periphery" with regard to Rudolf Steiner's artistic landscape work at the Goetheanum.

Joan Sleigh has been a member of the Executive Council since 2013. With a team of experts and translators she is initiating a German-English re-publication of the texts of the First Class for the end of 2018. She is co-ordinator of the Social Initiative Forum Project.

Georg Soldner, deputy head of the Medical Section, works in the inter-professional Care-groups on the beginning of life (pregnancy, birth, early childhood) and on acute infectious diseases and the avoidance of antibiotics.

Justus Wittich, member of the Executive Council since 2012, is treasurer, member of the management group of the Goetheanum and responsible for communications.

After the decisions of the Goetheanum Leadership on 12 June 2018, we will contact you with another letter or a publication. (Editor's note: see pages 1 and 2) | *Christiane Haid, Ueli Hurter and Justus Wittich for the Goetheanum Leadership and the Executive Council, English by Joan Sleigh*

■ ANTHROPOSOPIHICAL SOCIETY

A greeting from Virginia Sease

Dear friends,

Some friends have asked how they may stay in contact with me in view of some of the changes which have occurred in my work at the Goetheanum. It seems appropriate to answer these questions which actually are not complicated at all. In 2015, after 31 years on the Executive Council at the Goetheanum (Vorstand) I withdrew from this work. However, I continued on the Goetheanum Leadership group. The Leadership group includes the members of the Executive Council and the Section leaders. My task was with the General Anthroposophical Section in regard to coordination with the Class Holders. In December I also withdrew from this leadership group and this task will now be re-assigned.

In the summer, during the month of July and the first part of August 2017, Frau Meyer Jeserich, my assistant, and I, worked through thirty-three years of accumulated documents,

letters, books and so on. It had been my desire for several years that Dr Constanza Kaliks should move into my larger office because of her work in the Vorstand and the Youth Section. So, in the summer we exchanged offices. All of the documents which were in my office are now in the Goetheanum Archives, except for the ones which were no longer relevant and were then destroyed.

My new office is on the same floor by the North elevator. It was painted anew in a lovely light pink shade. The original painting of the Last Supper by Margarita Woloschin is also now in this much smaller office. Many of you have had the opportunity to admire this painting. Some of the amethysts and crystals also found their way into the new location.

Frau Meyer Jeserich, whom many of you know, retired from her work at the Goetheanum before Easter.

Due to the sudden onset of a painful condition which affects my knees and feet, for which I'm receiving daily treatment, I have not been present at the Goetheanum since the end of March. At this time it was nec-

essary for me to totally withdraw from my cherished work with the students of the Anthroposophical Studies in English course. Despite all of her other tasks and courses with the students Joan Sleigh has most kindly taken over my courses for me, as has Robin Schmidt from the German programme. Various Goetheanum colleagues visit and/or phone me at home which I really appreciate. Unfortunately of course, I also have had to cancel or postpone various trips, lectures, conferences and meetings. I am hopeful that this condition will improve soon, and am very happy to receive mail at my home address or, if need be, a telephone call via my home number. My email address remains the same (contact details below).

With many warm greetings and good wishes for your anthroposophical work. | *Dr Virginia Sease, emerita member of the Executive Council of the General Anthroposophical Society.*

Contact virginia.sease@goetheanum.ch

Goetheanum: Paul Mackay

A true Templar

From 1996 until 2018, when the AGM did not re-confirm him in this office, Paul Mackay was a member of the Executive Council at the Goetheanum. The editors of Anthroposophy Worldwide asked Jaap Sijmons to give a personal picture of Paul Mackay's work from a Dutch point of view.

Paul Mackay became chairman of the Anthroposophical Society in the Netherlands in 1993; at the time he was also head of the Triodos Bank in Zeist (NL). In 1996 he was invited to join the Executive Council at the Goetheanum.

In the relatively short period when he was chairman of the Dutch Society he planted an impulse that connected the Council more closely with the School of Spiritual Science. This meant, for instance, that representatives of the Section fields became members of the Council. As a result of this we have, to this day, a functioning School of Spiritual Science work group in the Netherlands. Paul Mackay has always remained in close contact with the Dutch Society. I would like to present a picture of how I see him.

Social awareness and insight into human nature

If you think of Paul you have this picture of an active and agile person who listens to you intensely in one moment and is ready to make a decision in the next. This means that he can deal well with tasks that would normally require more heads and hands. He has a characteristic way of sitting up straight on his chair in a conversation, ready to receive what comes towards him; or of leaning back, lightly touching his forehead with his fingertips, his eyes closed, focusing inwardly and listening out for helpful and practicable inspirations.

The Executive Council, the Goetheanum Leadership and other bodies have benefitted greatly from Paul's expertise

as a trained (Insead Fontainebleau) and experienced CEO (first of a high street bank then of Triodos). In addition to his work on the Executive Council, Paul also helped to steer the GLS Bank and Weleda (as president of the board of directors) through crisis



situations into safe waters. Paul has also always been available to be consulted on questions of the Anthroposophical Society in the Netherlands. Because of his close connection with and awareness of the Dutch Society, he has always known almost everyone involved in the anthroposophical life there.

His social skills are not primarily informed by his expertise in economic, legal or management matters, but rather by his social awareness and insight into human nature. Since I don't know what has motivated so many members to vote against him, I would

like to mention something about Paul that might easily be misunderstood.

Collegiality

With all his friendliness and interest, I have experienced often how seriously he takes his responsibility. Maybe that is his most obvious quality: that he is guided by his sense of responsibility, by what is happening between two people (and what can therefore not be assigned to only one of them). He is also someone who loves freedom, who gives others space and also needs to be given space, someone who is not afraid to take the initiative. I can imagine that one could, if one is impatient, mistake the versatility with which he moves around the Society, the way he sometimes keeps an open mind until the decision is taken, for a lack of commitment; but these qualities in particular reflect Paul's commitment to the essence of the Society.

Paul took his «urbaneness» and social creativity with him from the Netherlands – or rather from the broader circles he moved in – to Dornach. He joined an Executive Council and a Faculty were personal autonomies were still practised. It is undoubtedly largely thanks to Paul that a collegial way of working together on the Executive Council could be introduced after Manfred Schmidt-Brabant, that an integrative Leadership Group was formed in 2011 and that, at Michaelmas 2016, the impulse was planted to reconnect the Goetheanum as a School of Spiritual Science with the spheres of practically applied anthroposophy.

It seems almost paradoxical that he has been seen from the outside as a chairman while he was the one who favoured and promoted collegiality; or that he laid the foundations for the Goetheanum Leadership and the Executive Council to become more «urbane», even without him.

The Annual General Meeting has now taken this responsibility away from him, against his will. Like a true Templar, he would never have relinquished this responsibility himself. It would seem ungrateful if the Society failed to understand his impulses and missed out on his valuable advice. | *Jaap Sijmons, general secretary of the Anthroposophical Society in the Netherlands*

Goetheanum: Bodo von Plato

A free way of speaking about Anthroposophy

Bodo von Plato was a member of the Executive Council at the Goetheanum from 2001 up until the AGM in 2018, when he was not reconfirmed for a further term in office. The editors of *Anthroposophy Worldwide* asked René Becker for a personal account of Bodo von Plato's work from a French point of view.

For seventeen years Bodo von Plato was the contact person for the Anthroposophical Society in France and instrumental in the developments in this country. As a young man he worked for many years at the Verrières Waldorf School, forging contacts and friendships that have lasted to this day.

His fluency in French brought him close to the people in this country, through his many lectures, seminars, work groups and other meetings.

Two cultures in one soul

While being German by birth, Bodo von Plato has acquired a profound understanding of, and the ability to fully enter into, the subtleties of the French folk soul. He has developed and continued to nurture a deep interest, a deep love even, for this culture. One can only wonder at the way he seems to understand our modern writers and philosophers better than most French people.

Year after year Bodo von Plato has brought new impulses to France – and experienced new impulses and initiatives being born here. Being a good observer and listener he has been aware of new developments here that might even be introduced at the Goetheanum, such as the structure of the Annual Assembly which has grown into an annual meeting of the anthroposophical movement. He liked to tell his colleagues at the Goetheanum about these developments and endeavours.

Something from the anthroposophical life in France has always been carried back

to the Goetheanum. He has fully embraced the French way of life so that two cultures now live in his soul.

Encouraging independent thinking

When I ask myself what his approach and attitude have meant for the anthroposophical movement, I immediately think



of freedom. The word «liberté» has a special resonance in the French history and culture. Of the three ideals of the French Revolution the free cultural or spiritual life is mentioned first. While it is an ideal that still points to the distant future, we should practise and foster it in the Anthroposophical Society.

It seems to me to be characteristic of Bodo von Plato that he has always had his own way of thinking. This was new to many people and encouraged them to think for themselves, too. He will, for example, begin a presentation, outlining the situation of humanity today. More questions arise from

that than there are answers being given. This culture of provoking questions was not understood by some people, who might have found it uncomfortable, because in anthroposophical circles one has, for decades, been used to receive answers. After some lectures one asked oneself, what was he actually trying to say? And if one thought about it, new thoughts came up, thoughts that one first had to think oneself.

Many people in France have experienced Bodo von Plato as inspiring and open-minded. His way of living an ethical individualism has gained respect in this country, but was sometimes also misunderstood or rejected. His free way of speaking about anthroposophy is welcomed by those who don't absorb his words as truths but take them as stimuli to think for themselves and even to find their own position with regard to Rudolf Steiner and anthroposophy. This is disturbing if one is used to repeating the truths from spiritual science. Putting them in one's own words and making them one's own requires courage, but is part of a healthy processing of Rudolf Steiner's work. Of course, one can go wrong, but that happens on the long path to knowledge.

Bodo von Plato has been a great inspiration on this path to knowl-

edge, for instance when he explained, with other colleagues from France, the journey of the First Class to teachers who had asked about it, painting vibrant images for them without ever mentioning the mantras. Many of these teachers went on to join the School of



Spiritual Science. We were also able to take crucial steps together towards the necessary transformation and building up of the School of Spiritual Science in France. Bodo can now work in new ways on advancing the anthroposophical cause. | René Becker, general secretary of the Anthroposophical Society in France

Letters to the editor on the 2018 Annual General Meeting

More members' voices 3

The fact that Paul Mackay and Bodo von Plato were not confirmed for a further term in office has also occupied young people connected with the Youth Section. They describe their impressions of the procedures on www.youthsection.org/articles. We have printed three of their letters and some other messages below.

Finding out what happened

This year's Annual General Meeting brought much activity, energy and impulse to the young members living close to the Goetheanum. The atmosphere had been warming up since the February Days, a conference organized by the Youth Section that brought together more than one hundred young people to discuss the meaning and tasks of the Anthroposophical Society and the School of Spiritual Science in our present times.

For many of us this was our first General Assembly, which began a day early at the Youth Section's house where we shared an evening with the General Secretaries and the country representatives of the Society. Together we explored questions such as What difference does it make to become a member, and What does it mean to take responsibility for the wellbeing and development of the Society? The conversations with the Secretaries and more experienced members motivated many of us to become more active participators during the weekend and the next day, a group gathered in the house to discuss how we had experienced the presentation of the proposed motions in the Main Auditorium.

Clearly the motions concerning the rehabilitation of Elizabeth Vreede and Ita Wegman, plus the continuation of office of Paul Mackay and Bodo von Plato made this AGM a particularly important one. Conflicting emotions were emerging for some of us, as we experienced tensions during the Assembly that did not match our expectations of a society built upon anthroposophical practice. This inspired a few young people to come on the stage on the final day before the vote, to express our thoughts and impressions and suggest a change in attitude for future annual meetings.

After the vote took place on Saturday, another spontaneous group of young mem-

bers gathered in the evening with what seemed like a need to digest the whole experience. Over an improvised dinner that lasted until the early hours of the morning, we shared concerns about the lack of international participation, a feeling of distrust which origins could not be comprehended, a need for more inclusive and better communication – particularly for non-German speakers and those based outside Dornach – and questions about the functionality of the Society's current structure.

Those of us present in the conversation were able to express our points of view freely and of course not everyone coincided in opinions. In fact, diversity of thought was clear amongst those of us there, but perhaps because so much strife was experienced at the Assembly, the mood amongst this young group became one of respect and hope toward finding common ground. Overall, we sought to dig deep into the riddle of what is happening to the Society that impregnates it with hostility and lack of true dialogue.

We identified quickly a need to deepen knowledge through study in order to take informed actions. Where does the lack of trust come from? Why the financial crisis? What should the relationship and mission of the Board and the Society's members be? Eventually, the evening closed with the opening of a key question for all of us: What is Anthroposophy truly?

With a new impulse to keep exploring these questions, some of us have begun a study group for young members to further our understanding of the Society and its karma. Once a week we gather and study the Christmas Conference as the fundamental document to unveil what the Society is. We also look at the changes that have taken place over the course of the years to gain a historical perspective of the conflicts that have been present in the Society. From this activity, we hope that new impulses will arise to contribute toward the healing of the present situation. In the

upcoming weeks, we will also invite more experienced members to join us and share their experiences in the Society and their ideas for the future. | *Guadalupe Olaizola, Macarena Barreiro Kralj and Andrea de la Cruz Barral, Dornach (CH)*

Saying No to being open to the world

The question of reaffirming the two Executive Council members Bodo von Plato and Paul Mackay, which was discussed in a long-winded, emotional, high-handed and tasteless manner, culminated in a questionable decision that was tantamount to saying 'No' to being open towards the world – particularly since the two Executive Council members facing this decision represent for many – especially young people – the successful realization of anthroposophy in the world and vice versa.

Given that crossing the Styx, shipwreck, death, reconciliation and Boethius [mentioned in a paragraph omitted here] are nothing out of the ordinary, but rather ubiquitous events that keep leading us into the realm of the unfinished, the realm of freedom, we are called upon to confront our own selves there and overcome our self-deception by meeting life in gentle, loving actions. | *Elena Borer, Arlesheim (CH)*

The word becomes world

The word resounding in the now and here is ruler over the future and at the same time a testimonial of the past. The decision made constitutes a building block for what is going to come. It also expressed in numbers the great discrepancy that has gradually emerged and is therefore a new creation as well as an expression of past events.

Born from the act of creation through the Word, the word leads to the deed; gradually it penetrates our daily reality; the consequences have become real. It has already been indicated who will have to live with these consequences primarily. Yet not only the Executive Council but all people, all who are connected with the word, the whole

world, will – and must – participate in this decision in one way or another, if one assumes that the whole world is somehow connected and does not exist as separate encapsulated entities.

The power that lies in a word and the responsibility connected with it have, I think, become apparent. We always have to scrutinize how our words affect the world, the whole, and how they seek to contribute to it. This implies that we can tell if it might just be our own Ego that tries to express itself in any given moment. This leads to the question as to what kind of future world we are striving towards. We are no longer little children; we have an understanding of the words we articulate. What we articulate is no longer an attempt, it is decision. The words arising from a decision – however conscious it is – have power: they can bring life or death; the choice is ours.

Before I finish, I must thank Paul Mackay and Bodo von Plato. I owe it to them that I have come to know anthroposophy and that I have learned to love and live it. If we consider that it is normally the world that bears the word within it, I have to say that, when they spoke, I heard words that carried the world within them – words that became world as they were spoken. | *Sonja Maria Müller, Arlesheim (CH)*

Social processes reflecting the potential of the I

I don't see myself as someone who is really close to the processes the General Anthroposophical Society is involved in. Its press release of Saturday, the title alone, I found somehow disturbing, however.

It announces the rehabilitation of two founding members and the end of office of two present Executive Council members. I read of a great majority having made this decision, including the numbers of votes, which – compared with the first result – can be seen as a very bare majority. Looking at these numbers, I realize that it was indeed a very narrow outcome: in the case of Mr Mackay 49.83 per cent voted against, while 50.16 per cent voted yes or abstained; in the case of Bodo von Plato 51.7 per cent of the members present voted against, while 48.29 per

cent voted in favour or remained neutral.

At this point something stirred in me that I would like to share. If a simple majority is enough to vote down an Executive Council member after seven years, should this Society – if it sees itself as participatory and co-creative – not use a different form of voting rather than rely on the vote of a small group of members who attend an AGM? How can this result be acceptable, seeing it has been generated by an estimated two per cent of the overall membership and in a very narrow vote at that?

A members' vote in which everyone who wishes to can participate would certainly be more appropriate and meaningful in this case? Today's technical possibilities would easily allow for this. I would welcome it if you would reconsider and adjust your procedures in this very central question.

Although I am not a member myself, I am working earnestly and willingly on bringing social processes up to date with the present «I» potential that lies in each of us. Last year's congress in Bochum (DE) was an important and hopeful experience for me in that respect! It presented developments that I would welcome. | *Martina Rasch, Horstedt (DE)*

Small work group on the harmony of hearts

I find it important that we overcome the divisions in our Society. I find something helpful that Rudolf Steiner said on 24 December 1923, during the Christmas Conference: The Anthroposophical Society will have no future if the hearts are not in harmony (GA 260). We are small stones in a large and comprehensive mosaic. We are all equals and need to be treated as such. Otherwise there will never be a mosaic. The structures and responsibilities in our Society must change radically so that the hearts can be in harmony.

The fact that Paul Mackay and Bodo von Plato were not confirmed by the members for the next seven years has caused much consternation. I hope that there are members who are interested enough to ask themselves seriously why this happened. We need to ask from a spiritual-scientific point of view why it has not been possible

to this day to avoid and heal aberrations. Ita Wegman suggested that we «bear errors together and try to put them right together.» Bronwen Imhoff, Ulrich Hölder, Elisabeth Krauss, Lisbeth Wutte and I are looking forward to a continued exchange on this situation and on how we can learn this harmony of hearts, individually and as a community. Our shared love of Rudolf Steiner's Anthroposophy might help us to resolve conflicts together. | *Heidrun Mathilde Scholze, Unterföhring (DE)*

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Addendum

In Alice Huber's letter, which was published in Anthroposophy 6/2018, the beginning was omitted. The main reason for this was that the editors thought the facts stated there were already known to the readers. The author, however, did not see her introduction merely as factual information. She says it is important to know that several people make such a statement. Here is the beginning of her letter: «Following the Annual General Meeting of 24 March 2018, letters with disparate content have been written to the editor. What has happened? As proposed in the 2011 AGM by the Executive Council members of that time, and decided by the meeting, a re-affirmation was due after seven years which meant that, on that 24 March 2018 the members were able to vote democratically on a further seven-year term in office for the two Executive Council members in question. Both of them failed to be reconfirmed. How can it be that this result, arrived at on the basis of self-imposed rules, has evoked such strong emotions?» | *Sebastian Jüngel*

More letters on the agm and the outcome of the vote have reached the editors. We will continue to publish them in Anthroposophy Worldwide 9/2018.

■ GOETHEANUM

*Eurythmy Ensemble:
Margrethe Solstad*

Hearing the call

On 1 June Margrethe Solstad stepped down as director of the Goetheanum Eurythmy Ensemble. Her connection to the Goetheanum goes back several decades during which she had changing tasks.

Margrethe Solstad was born in Oslo (NO) on 28 November 1951. Before studying eurythmy with Lea van der Pals from 1975, she completed a music teacher training. From 1979 to 1987 she was a member of the Goetheanum Eurythmy Ensemble. In 1987 she went to Norway to take over the leadership of the Oslo Eurythmy School from Eva Lunde.

Margrethe Solstad's involvement with the development of the Anthroposophical Society there led to her appointment as general secretary for Norway in 1998. From this grew her relationship with the group of general secretaries and the worldwide Anthroposophical Society. She was actively involved in many developments and, of course, she was also active within the Section for the Performing Arts, for instance in consultations of the heads of eurythmy schools. In 2004 she handed over the role of general secretary to Frode Barkved.

Back to the Goetheanum

When Werner Barfod looked out for a successor as head of the Performing Arts Section it was only natural that he contacted Margrethe Solstad. She was reluctant at first because of her responsibility for the Oslo Eurythmy School. But after further conversations she agreed to take on leadership of the Section on 1 August 2007 and she and her husband, Trond Solstad, moved to Arlesheim (CH).

For four years she devoted herself mostly to this task. When Carina Schmid then retired as director of the Goetheanum Eurythmy Ensemble Margrethe Solstad took over from her as well. This meant that she was now one of the artistic directors at the Goetheanum. She continued in this task for seven years, a period that saw many performances of the Goetheanum Eurythmy Ensemble.

Up until the end of 2014 Margrethe Solstad was also a faculty member of the School of Spiritual Science and took part in



the transition to the Goetheanum Leadership Group in 2012 (Executive Council and Section leaders).

Diverse performances

From 1 January 2015 Margrethe Solstad devoted herself fully to the stage work and Stefan Hasler took over her role as head of the Performing Arts Section. The performances of the Goetheanum Eurythmy Ensemble were marked by their great diversity! The music pieces performed ranged from Johann Sebastian Bach (Concert in A major for two violins and orchestra, BWV 1055) to Sergei Rachmaninoff (Prelude), Edvard Grieg (Holberg Suite for Strings), Zoltan Kodaly (Seven Pieces for Piano, opus 11 no. 5), Knut Nysted (Symphony for String Orchestra, opus 26) to Ludwig van Beethoven (from «The Tempest» piano sonata, opus 31) and Dimtri Shostakovich (Concert No. 2 in F major for piano and orchestra, opus 102, and String Quartet no. 8, op. 110). The speech

work included verses by Rudolf Steiner, such as the Foundation Stone Meditation, the Window Words, the Whitsun verse on the Dream Song of Olaf Åsteson and scenes from Peer Gynt as well as poems by Conrad Ferdinand Meyer, Christian Morgenstern, Gunvor Hofmo, Dag Hammarskjöld and, most recently, Heidi Overhage.

I would like to quote from a poem by Dag Hammarskjöld which, in my view, aptly reflects Margrethe Solstad's attitude and her work with the Eurythmy Ensemble:

You who are above us,
You who are one of us,
You, who are –
Also within us,
That all may see you – in me too,
That I may prepare the way for you,
That I may thank you for all that has happened to me,
That I may not forget the needs of others.
Hold me in your love,
As you wish others to rest in mine,
May everything within my being
Honour you,
And may I never despair.
For I am under your hand,
And all strength and goodness are in you.»

The Eurythmy Ensemble's final performance was mainly dedicated to the poems of Heidi Overhage. The programme was entitled «A calling resounds through the world». It seems to me that Margrethe Solstad did all her work here at the Goetheanum listening out for this «calling».

Lastly, I would like to mention her work on the Faust performances, which was no easy task. Her personification of Dame Care in the scene where Faust is blinded was most impressive.

Untiring commitment

On behalf of everyone at the Goetheanum I would like to thank Margrethe Solstad very warmly for her untiring commitment to the Anthroposophical Society, to the Goetheanum, and particularly to the Goetheanum Stage. I would also like to thank Trond Solstad for the way he supported his wife in all these years. Our best wishes accompany both of them on their future path! | *Paul Mackay, emeritus member of the Executive Council at the Goetheanum*

SCHOOL OF SPIRITUAL SCIENCE

Visual Art Section: appeal

Contemporary Art

The Visual Arts Section at the Goetheanum calls on artists to participate in an art exhibition from 7 to 9 December 2018.

We warmly invite artists to take part in a major art exhibition at the Goetheanum. We would like to provide a substantial overview of contemporary artistic activities that are inspired by anthroposophy and to deepen this experience in accompanying events.

We also aim to offer the works of art for sale or auction during the exhibition, as a way of supporting the artists as well as the Visual Art Section. 60 per cent of the proceeds would go to the Visual Arts Section to be used for research and development projects and 40 per cent to the artists taking part in the exhibition. This event will take place in the Schreinerei at the Goetheanum from 7 to 9 December 2018.

We would ask the artists to send in one or two smaller works or one large work (up to A0 for pictures, sculptures to be discussed individually) from the past three years. Transport costs can – if necessary – be reimbursed by the Section if this has been agreed before.

Register your interest

In this first appeal we ask artists who would like to take part to get in touch by 30 July 2018, stating how many pieces they would like to make available.

We will publish more detailed information on the exhibition and the programme – which will include auctions, guided tours of the art archives in and around the Goetheanum, discussions on art, music etc. – in the autumn. | *With warm greetings from the Goetheanum: Marianne Schubert, head of the Visual Art Section; Sopo Kolkhidashvili, Sofia Lismont, Duilio Martins and Andrej Schindler, organizers*

Goetheanum Art Exhibition:
www.sbk.goetheanum.ch

ANTHROPOSOLOGY WORLDWIDE

Switzerland: Soil Fertility Fund

Nurturing the soil as a sphere of life

On 25 May the Soil Fertility Fund (Anthroposophy Worldwide 1-2/2017) celebrated the start of its implementation phase in Rheinau (CH) with 32 farms.



A participatory process: conversation about improving soil quality

Three and a half years after its foundation, the Soil Fertility Fund of the Swiss Bio Foundation (Bio-Stiftung Schweiz) is able to help 32 biodynamic or organic farms to take steps towards soil fertility. According to the Foundation this support is necessary because only half of the extra input and risks involved are covered by the farms' usual operating income. Half a million Euros are still missing for the entire three-year project; two thirds of the overall funding have been raised so far.

The pilot project is scientifically overseen by Marie Ludwig and Volker Jäger. The environmental scientist and the sociologist will focus particularly on resilience and salutogenesis. At a conference on the project more than 70 farmers were invited to bring their own questions. They asked for instance, What is the connection between personal attitude, the life of the farm, consumers and soul fertility? How can this be measured? How can trust grow within each farm but also trust in other farmers, clients and politics?

Another two or three conventional farms (= 95 per cent of all farms) will be accepted if they are interested in sustainability. There is also a fundraising effort which will run until 15 July and is meant to help finance a documentary about the importance of soil, called Unser Erbe (our legacy). | *Sebastian Jüngel*

Fundraising www.startnext.com/unser-erbe
Website www.bodenfruchtbarkeit.bio

Europe: Eliant appeal

Competent and responsible media use

Eliant is trying to collect a million signatures by 30 March 2018, pleading for a more humane education (Anthroposophy Worldwide 5/2018). 11,000 signatures have been collected so far.

The forced digitalization of kindergartens and schools is a mass experiment and there is no scientific evidence to show that it will be beneficial for children and adolescents. This is the more astonishing if one considers that the development of the future generation's thinking capacity, intelligence and initiative is at stake. Andrew McAfee, head of the Center for Digital Business at the MIT in Cambridge (us), asks how we can teach our children to be creative and enterprising. He thinks that our education system is not prepared for this. «I think we can say without cynicism that it is made to produce properly trained obedient factory and office workers – but they are no longer needed today.» (Quoted in Thomas Schulz, Was Google wirklich will, p. 321).

Clear orientation in space and time

The European Alliance of Initiatives for Applied Anthroposophy (Eliant) and the Alliance for Humane Education are fighting for the right to a healthy brain development. Such a healthy development needs time (fifteen to sixteen years) and it needs protection from the wrong kind of stimulation. Creative thinking and enterprising behaviour depend on a clear orientation in space and time and in the analogue world. Kindergartens and schools are places where these capacities can be developed consistently. Media competence and media maturity are key concepts here. Media competence means to be secure and informed when it comes to using digital devices. Media maturity is the capacity to judge when, where and to what extent their use is meaningful or harmful. In order to achieve this it needs good technology lessons and screen-free teaching methods that promote independence. Each signature helps to give weight to this concern when it is submitted to the politicians in charge of education in the individual countries and in the EU. | *Michaela Glöckler, emerita leader of the Medical Section*

To sign online visit www.eliant.eu
For lists contact michaela.gloeckler@eliant.eu

Germany: meeting about conspiracy theories

Concerned about open anthroposophy

Anthroposophical media representatives of the German-speaking world meet twice yearly and share their thoughts on tendencies and streams they observe in society. As a way of preventing crises through communication, they look primarily at areas where the anthroposophical movement is vulnerable and where there is a lack of communication.

Alienated from societal life

At the last meeting, held on 10 and 11 April, David Mark Hoffmann, head of the Rudolf Steiner Archives, spoke of the appearance of conspiracy theories and right-wing nationalist and Germanophile ideologies in the anthroposophical world. Henning Kullak-Ublick (of the German Waldorf Schools' association Bund der Freien Waldorfschulen) had spoken to this group before of the bizarre «Reichsbürger» that occasionally appear in Waldorf Schools.*

It was part of anthroposophical thinking, David Marc Hoffman pointed out, to see the world as hierarchical and to understand the driving forces that are at work in and behind the phenomena. This could lead some people to assume that there is a controlling will and to develop a fundamental scepticism towards reality, with the result that they expect to meet betrayal and conspiracy everywhere. Anthroposophy, Hoffman added, aimed at assuming social responsibility; but these theories and ideologies had the opposite effect in that people became alienated from the general societal life.

As a result of this conversation the representatives of some anthroposophical institutions met and agreed to write down their questions and thoughts on this topic in order to invite a wider discussion on their concerns about an open anthroposophy.

For this reason, but also because of the importance of this question, their statements will be documented both in the German monthly *Info 3* and in *Anthroposophy Worldwide*. | *Wolfgang Held*

* «Reichsbürger» reject the modern Federal Republic of Germany and claim that the German Reich continues to exist (translator's note) **Henning Kullak-Ublick**: Die Reichsbürgerbewegung. Eine kritische Auseinandersetzung mit dem Neu-Deutschtum (published by Bund der Freien Waldorfschulen)

Open anthroposophy and its opponents

Speculations of organized terror attacks and the manipulation of politics and media by elitist groups are not only rife in society in general right now, but we find these conspiracy theories also increasingly in the anthroposophical world. Some representatives of anthroposophical spheres of work have come together to show with their individual statements that conspiracy theories will not remain unchallenged in the anthroposophical movement. At the same time these writers wish to emphasize their commitment to an open and enlightened anthroposophy.

Credulity and black-and-white thinking

In times of growing uncertainty, when fake news and unfiltered anger are haunting the «social» media, it is not astonishing that many seek for wider explanations of the world that give them something to hold on to. It does not come as a surprise therefore that conspiracy theories are rampant today and that there are those who exploit this trend, by capturing the imagination of their apocalyptically minded audience and confirming their dark apprehensions.

It is astonishing though (or is it?) that there are people in the anthroposophical movement who indiscriminately absorb the latest conspiracy theories and pass them on with conviction and an air of self-importance. The reason why it is astonishing is that anthroposophists are usually seen as rather unpolitical, left-leaning, liberal eco freaks; it is less so if one knows that there are many among them who are rather gullible and more prone to adoration than to asking critical questions.

And let's be honest: why should one make the effort to ponder and question when there are such tempting offerings that feed old enemy stereotypes, encourage simple black-and-white thinking and present «truly great» men like Vladimir Putin as peace-loving Europeans?

No! Anthroposophy must do what it can to overcome one-sided views and to put them into perspective. Anthroposophy can and shall differentiate, integrate and build

trust. Anthroposophy must draw a line between itself and the pseudo-scientists and conspiracy theorists, especially if they quote Rudolf Steiner. | *Prof. Dr Volker Frieledorf, historian*

Corrupted dialogue

Living in the twenty-first century means being ready to participate in the emergence of what is true and real and not granting validity to anything without examination. We pay for this spiritual autonomy and freedom with the loss of certainty and stability. But there is something that, temptingly, offers security: what ideology used to be for the twentieth century has now become «mood». Out of a surprisingly constant emotional state people think, feel, act about the world – questions and doubts are replaced by something absolute: an underlying mood of indignation (often met with arrogance). It is an indignation that attacks the mediating, mercurial organs: the media, international institutions and legal bodies.

While a culture of dialogue has become established in the spheres of applied anthroposophy – medicine, education, agriculture – so that controversial issues can be discussed (how to use preparations, assisted dying), it is different in the general-anthroposophical sphere. There, the «mood» described above is corrupting the dialogue and declares the representatives of anthroposophical institutions to be enemies. It is, however, from dialogue – the concert of views – more than anything that new stability grows. We should therefore consider it vital to disperse these moods. | *Wolfgang Held, Goetheanum*

Obsessing about sinister forces

I see Anthroposophy as a plea for connecting with the world: What can I do for the world? What contribution can I make that our society has been waiting for? Obsessing about the doings of sinister forces and alleged conspiracies leads to a passive onlooker-attitude that is diametrically opposed to anthroposophy's vital future-oriented impulse.

And yet, even in the anthroposophical movement such ideas find willing takers

and disseminators in those who like to believe in authority. The simplifications involved in this can, however, not do justice to the complexity of our world. They are a recipe for populism and a threat to the free and open society that I consider valuable and wish to live in. | *Laura Krautkrämer, Info 3 magazine*

False simplifications

In many areas of social life (in medicine, education, economy) a technocratic-economist image of the human being is proclaimed, an image that now hardly considers the human being. This is the result of the materialistic reductionism that dominates the sciences everywhere.

Anthroposophy seeks to overcome this constrictive materialism. It represents a multi-dimensional, holistic-phenomenological approach and rejects monocausal explanatory patterns. Conspiracy theories, on the other hand, offer oversimplified explanations of the world that work with simple polarizations and are often spiritually charged. Material reductionism is replaced by spiritual reductionism.

There might be the one or other trenchant statement by Rudolf Steiner that could be interpreted as a conspiracy theory, his work in general is, however, a knowledge-based searching movement that avoids any such simplifications. Conspiracy theories, especially the right-leaning ones, encourage fears and victim attitudes and exude the kind of mysticism that some anthroposophists are susceptible to. Entering into them can only lead to the denial of freedom. | *Prof. Dr Jost Schieren, Alanus University*

Apocalyptic scare-mongering

The younger children are, the more deeply their relationship with the world is informed by the trust they have in «their» adults. At the latest when puberty arrives, the question as to how the young person's thinking can develop on the basis of this trust becomes existential. What tools are we giving to young people for this? They don't need ready-made images of the world; they need people who help them discover their interest in and love of the world at a new level of consciousness.

No one will seriously deny that conspiracies have always been and will always be around. But conspiracy-based images of the world have a devastating effect, because they generate a fatalistic outlook: I am the blind victim of occult puppet-masters; nothing is what it seems to be, but once I have seen through this, everything suddenly makes sense. This is diametrically opposed to Waldorf education, which aims to teach young people to judge for themselves without bias, based on their own observations, investigations and factual knowledge. Apocalyptic scare-mongering that seeks to reduce the complexity of the world to the machinations of occult powers serves no good purpose, but solid knowledge of the functional systems of our modern society does. Discourse on the basis of such knowledge is what we need more of. | *Henning Kullak-Ublick, board member, Bund der Freien Waldorfschulen*

Fanaticism

People who spread conspiracy theories often come across as fanatical. There might be something interesting about a Daniele Ganser, but his explanatory patterns tend to circle around the same point. The question as to whether the assassination of Kennedy was the act of only one individual continues to be discussed to this day. But suspecting the CIA in any such case is as one-sided as official explanations are. One always needs to look from various angles to solve a problem – and that is precisely what fanatics fail to do; instead they get stuck on the same explanation. | *Ramon Brüll, managing director at Info3 Press*

One-dimensional models for explaining the world

I come across the crudest ideologies in the anthroposophical movement: holocaust deniers, conspiracy theories about Jews, Jesuits, Bilderberg Group adherents or freemasons, spiritually dressed-up Germanomania and opponents of the long-obsolete accusation that Germany alone is to blame for World War I, the chemtrail theory, and so on. What all these theories have in common is a fascination with «evil»

and how it is at work in the world, and the view of world events as a puppet show run by a small group of people. And this in the name of anthroposophy, which is devoted to the development of free individuals and independent thinking!

Such ideologies are not compatible, either in content or method, with an enlightened anthroposophy. They are abusing a path to knowledge that aims to guide the spirit in us to the spirit in the universe for their own cheap and one-dimensional world explanation models and power games.

I feel ashamed before the world for the obstinate, fanatic representatives of this kind of impure, immoral and indecent thinking and its suggestive methods, and want nothing to do with such «terrible simplificateurs». | *Dr David Marc Hofmann, Rudolf Steiner Archives*

Poisoning the social climate

In the last twenty years anthroposophists have taken successful steps towards contributing to shaping the open society we live in: with practical spheres of work but increasingly through anthroposophy as a worldview. Despite the need we have for continuing to improve our democracy – and anthroposophical initiatives are actively contributing to such improvements – many anthroposophists trust that our open society can be developed further by an active civil society.

Unfortunately, some anthroposophists subscribe to the idea that the world is run by sinister puppet-masters and they are keen to disseminate rumours about a planned «population exchange» or secret service backed assassinations. Such conspiracy theories poison the social climate and open the floodgates for all kind of neo-authoritarian populist tendencies.

Instead of offering differentiated criticism, anthroposophical forums such as the online newsletter Ein Nachrichtenblatt or the magazine Der Europäer spread mistrust, often with neo-nationalist undertones, and they inspire fear of manipulation rather than trust in democratic, constitutional structures. If one seeks a deeper understanding of reality one must make sure not to fall victim to these attempts at distraction. | *Dr Jens Heisterkamp, Info 3 magazine*

«wenn es nicht das dem entgegenstand was Rudolf Steiner selbst
begleitete. Dass die allermeisten Mitglieder aufzusuchen sind die
Unbegreiflichkeit der Sache hat (es) und die Unbegreiflichkeit seiner
unserer Vorstellung, welche nicht nur nicht mit uns in Zusammenhang
sein kann. Die Gründe des entgegenstandes zu verstehen.
Es ist nicht ein Ausschuss an der Unbegreiflichkeit. Da
es nicht aber ein Urteil wie entfernt sollte, müsste
es sagen, dass diese behalten ein Selbstverständnis
zu sein. Verantwortlich, welche sie für sich selbst
haben ist. Sie sollten nicht nur der A. A. f.
aus.
Die Verantwortung für diesen Fall ist ein
Wittichs Stelle abgelehnt. Anträge über
Zustimmung. Diese Anträge konnten ist ein
unserer Rede nicht. 1891 Stimmen gegen 76
Das ist sagen, was nicht die Seite zum Ausschuss
dabei sind zum Werk Rudolf Steiner heraus

«1691 votes against 76»: Albert Steffen's diary
entry for 14 April 1935

conflicts that led to the exclusion of Ita Wegman, Elisabeth Vreede and their followers.

But we haven't got that far yet. Since Heinz Matile, who was president of the Foundation for many years, retired for age reasons, there hasn't been any one in the Foundation who is sufficiently versed in the events of 1935. The topic is so broad and complex that much time is needed to achieve any kind of expertise. And because we are not willing to spread any superficial or even one-sided opinions, and because every quote by Steffen that would free him from any accusations would almost certainly be answered by another quote that would prove the opposite, we decided not to contribute in any way to the anthroposophical and public debate on this matter. While we feel that this is inadequate, we prefer this inadequacy to having to stand behind self-produced statements later that may turn out to be neither sound nor tenable.

Lack of background information

Additionally, we feel, we are sorry to say, that the way rehabilitation is sought seems doubtful to us. Rehabilitation without going through the processes thoroughly, and with the mere indication that the material supporting the rehabilitation was to be found (almost exclusively) in books written by Ita Wegman's close co-workers, is a rather unpleasant matter and appeals to emotions rather than reason. This year's vote was based on the assumption that «wrong has been done». And for this injustice those were blamed who were the «winners» at the time, while those excluded are presented as innocent victims. The reasons for the exclusions were not discussed, which meant that the almost 1700 members voting in favour (votes against and abstentions added up to 129) were allegedly wrong or misguided.

And finally, we question the relevance of the entire process, since we cannot establish what effect such a reversal of a resolution has on the individualities in question after more than eighty years. Nor did we have the impression that the proposers of this motion had gained an extended consciousness on this point.

It was certainly an omission on our part not to have published earlier what

Switzerland: Albert Steffen Foundation

Rehabilitation – postscript and preview

The Albert Steffen Foundation has maintained a low profile in the initiative to reinstate Ita Wegman and Elisabeth Vreede. There are various reasons for this, one of them being that the research into the sources – in particular the diary entries – which is part of the biographical project on Albert Steffen is not yet complete.

Why has the Albert Steffen Foundation not commented, either before the vote or after the AGM, on the plans for the rehabilitation of Ita Wegman and Elisabeth Vreede? This question has been put to us repeatedly, in the form of pleas but also as criticism. In the brochure put together by the initiators of the rehabilitation, Albert Steffen, as the then first chairman (with Guenther Wachsmuth), was the main target of the criticism regarding the exclusions of 1935.

There it said, «It should be noted that no absolute judgement on Albert Steffen and Guenther Wachsmuth is intended and no such judgement must be cast. Their commitment to anthroposophy must also be highly valued. (...) It would be progress in keeping with a spiritual-soul-attitude if we could recognize the work of the opposing forces in someone's actions without losing our love for them as human beings and without misinterpreting their true striving.» (We should mention a comment here that contains a quote by Rudolf Steiner about motifs for actions that remain unconscious or are masked. Further Steiner quotes are used in connection with Albert Steffen and Günther Wachsmuth to suggest that

they acted under the influence of demonic counterforces).

In his article in *Anthroposophy Worldwide* 1-2/2018 Justus Wittich pointed out that it had been «fully confirmed by now that Ita Wegman and Elisabeth Vreede were «without fault», implying that he agreed with the view that the exclusions had occurred as a result of objective misguidance of those in charge of the Society.

Ongoing work on the Steffen biography

The Albert Steffen Foundation has so far kept out of the discussion. The first and foremost reason for this was that the rehabilitation had come too early for us. It is true that we are working on a three-volume biography of Albert Steffen at present, for which the diary entries from almost sixty years are to be evaluated and some of them extensively quoted. Every effort is made so that the first volume – which will include Albert Steffen's childhood, youth and the consolidation of his personality up until his relocation to Dornach in 1920 – can be published in 2018. The second volume will cover the years from 1925 to 1935 and deal in depth with Albert Steffen's view of the

now appears at a late stage, particularly since it comes with the admission of our present incompetence regarding the matter in question.

The main intention – and even the supporters of the rehabilitation will agree with this – is not to revisit old battles. There were moments when we feared that the rehabilitation endeavours might result in Albert Steffen and Guenther Wachsmuth having to be rehabilitated, too.

Differences are irrelevant in everyday life

In the Foundation's everyday life the old differences and accusations are hardly relevant now. Sometimes one is even tempted to think that all that belongs to the past, that history has run its course. Not only in content, but also in the way they have been presented, the endeavours to rehabilitate Ita Wegman and Elisabeth Vreede have illustrated that conflicts, if not worked through, rumble on underneath the surface, waiting to be resolved.

Bringing peace to past events is surely something that lies with the individualities in question. The rest of us, who may feel pain and often fail to comprehend the divisions, can only try to cast light on the complex events of the past whilst practising restraint and keeping an open mind.

We hope that our biography project will contribute to this. It does not focus on Steffen's role as first chairman, but is a documentation of his life that aims to make his personality accessible so that an understanding can be gained of the way he seized and fulfilled his task as chairman.

It remains to report that the appeals for financial support for the biography project have not been answered. We have not received any donations other than from the small group of friends of the Albert Steffen Foundation. The major anthroposophical foundations we asked have declined (we still live in hope because some have not responded yet).

Since these plans constitute a great risk for the Albert Steffen Foundation, we would like to ask any potential supporters for their help. | *Christine Engels for the Albert Steffen Foundation*

Contact Albert-Steffen-Stiftung, Unterer Zielweg 36, 4143 Dornach, Switzerland, www.steffen-stiftung.ch

Switzerland:
Sergei O. Prokofieff Archives

Estate administration

Sergei O. Prokofieff crossed the threshold to the spiritual world in 2014, leaving a comprehensive estate that requires careful curation. In addition, there are manuscripts that need to be prepared for publication and a library that will have to be assessed.

Sergei Prokofieff, when asked to state his occupation, used to refer to himself as an «author». The outcome of this authorship is known to many: 53 books published in 104 editions in German alone. Over and above that there are many essays, transcripts of lectures, notes, letters and started works. Almost 300 titles are available in translation – in 21 languages – or in the original Russian. Sergei Prokofieff's work is read by many individuals and study groups all over the world, which means that the seeds he has planted with regard to central aspects of Anthroposophy can grow widely.

Two posthumous works

The work that is being done on Sergei Prokofieff's estate varies. For some books we have detailed corrections which have to be considered for any new editions and translations. Astrid Prokofieff is in constant contact with editors and translators. More new editions and translations are published every year.

There are two works that pose a particular challenge; both are written in Russian but could not be prepared for printing during the author's lifetime. Both go back to the 1980s and continue on from his very first book, *Rudolf Steiner and the Founding of the New Mysteries*.

One of these manuscripts, on which he continued to work up until 2005, was largely translated into German by Ursula Preuss before her death in 2005. The translation remained unfinished, but Sergei Prokofieff made some small additions to the manuscript before his death. The English and German translations have been worked on recently so that both can be published this year: the German translation is entitled *Rudolf Steiner und die Meister des esoterischen Christentums* and is published by Verlag am Goetheanum (tr. U. Preuss, U. Fischer); the English translation, *Rudolf Steiner and*



Sergei Prokofieff, 2007

the Masters of Esoteric Christianity, will be published by Wynstones Press (tr. S. Blaxland-de Lange). The Russian edition is being prepared.

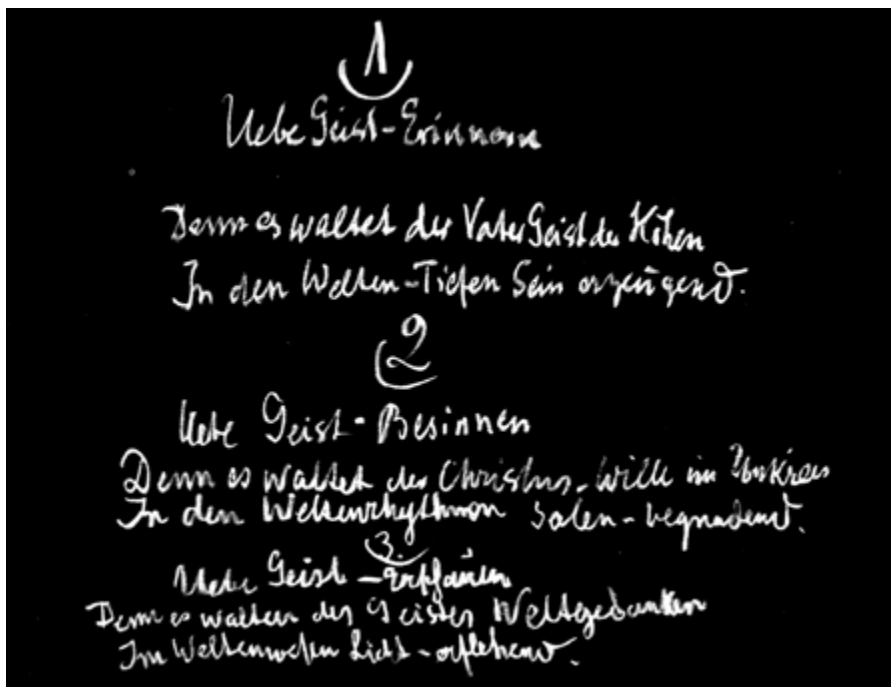
The other manuscript follows Rudolf Steiner's individuality to its earliest origins and was revised by the author up until 2014. It has not been translated yet, but we hope that it can be published in the course of next year.

We would also like to mention the work of Ute Fischer who was Sergei Prokofieff's secretary for many years. When he dictated his works to her in German after Ursula Preuss' death, she took on the important role of reader and she is still involved in preparing the German editions.

Ordered and digitized

Such a comprehensive work needs to be put in a certain order so that one can gain an overview. In the past three years Hans Hasler has been able to help Astrid Prokofieff with this: books, manuscripts, corrections, letters, journals, conference programmes, lectures – everything has been put into order, collected on shelves and in boxes and digitized. But this is only the beginning. Much remains to be done to make the comprehensive estate fully accessible.

At some point, the large Russian and German libraries will also need to be assessed. | *Astrid Prokofieff, Dornach (CH), Hans Hasler, Lahti (FI)*



«Practise»: third rhythm
(in Rudolf Steiner GA 260)

1 Practise Spirit Recalling, For the Father-Spirit of the Heights holds sway, In depths of worlds begetting life.

2 Practise Spirit Awareness, For the Christ-will encircling us holds sway, In world rhythms bestowing grace upon souls.

3 Practise Spirit Beholding, For the Spirit's world-thoughts hold sway, In cosmic being, yearning for light.

The Anthroposophical Society's annual motif for 2018/2019

The transition from microcosm to macrocosm

Rudolf Steiner divided the Foundation Stone Meditation into seven rhythms that have an inner connection with the days of the week. The third rhythm requests us to «Practise» – the gesture of the first three verses mirrors a process of incarnation.

Rhythms are essential to our lives; we feel them deeply but are not necessarily consciously aware of them. Circulation, heartbeat, respiration, organic activities, even cell division depend on rhythmic processes. Daily, weekly, monthly and annual rhythms down to the cosmic year determine our constitution. Life unfolds in a variety of short or long oscillations and consists in a continuous breathing in and breathing out.

When Rudolf Steiner refers to the words he chose in relation to the days and planets as rhythms, this is based, and we experience this, on the oscillation of microcosmic and macrocosmic processes.

Rhythm unfolds in the continuity of time, but is in itself outside of time, because it needs repetition and variation in order to be perceived as rhythm. The rhythms therefore form the context that points beyond the linear spoken stream of the Foundation Stone Meditation. I cannot fall asleep in them; I am the one who has to form the context so that rhythm can arise and become active.

Incarnating spirit

The rhythm Rudolf Steiner created on Friday in order to «engrave it as inner rhythm into

the souls,» addresses us directly, requesting us to «practise». While the preceding Thursday and Wednesday rhythms are more like an observing of the «spiritual activities, the «I» is now repeatedly asked to act and this in itself is a rhythmic process.

This threefold practising of Spirit Recalling, Spirit Awareness and Spirit Beholding forms the beginning of a three-day series of rhythms; because the Saturday and Sunday rhythms begin with the same request. This means that the practising of Spirit Recalling, Spirit Awareness and Spirit Beholding is emphasized and becomes the basis of self-knowledge and knowledge of the world.

The second noticeable difference to the preceding rhythms is that there is, for the first time, a transition to the second part of the verse so that the microcosmic and the macrocosmic world melt into one: the soul's activity, which unfolds inwardly, is reflected in outer cosmic events.

Thirdly, we notice – when we include the writing on the blackboard (see picture) – that Rudolf Steiner does not arrange the three-times-two sentences horizontally, or horizontally and vertically, but only vertically. And he numbers them from 1 to 3,

establishing a consecutiveness: the second part is based on the first and the third on the second. We see a sequence that – if we only look at it spatially or graphically – proceeds from the top down. It represents an incarnating process, a coming to earth and a realization of the spirit on earth.

From depths of worlds – from around us – from the heights

The dynamic is correspondingly strong. The movement that marks the second sentence of the first section is initiated by the «Father-Spirit of the Heights», but it originates in «depths of worlds». It is a stream of forces that comes from within the earth. In the middle section, the movement is quite different. It proceeds horizontally as the world «encircling us» and the «world rhythms» are mentioned. The third section takes up the movement of the first, reversing it: «For the Spirit's world-thoughts hold sway / In cosmic being, yearning for light». This movement is initiated in the depths and will reveal itself out of the heights in the light that is streaming down.

It is only through this threefold movement stream, from the depths to the heights, from the weaving that encircles us, and from the heights to the depths – with each movement starting at the opposite pole – that we are born as full human beings.

At the same time, we must experience this movement stream that connects us with God the Father, God the Son and God the Spirit, not only in space but also in time. «In depths of worlds begetting life» touches upon a moment in the past in that the begetting of life is assigned to God the Father, while the «Christ-will encircling us» appears in the here and now, in what manifests in present events. The «Spirit's world-thoughts», yearning for light, point towards the future because the yearned-for light is

in the process of becoming.

The movement quality this rhythm leads us into – from the depths, out of the world encircling us, out of the heights – must be thought and experienced as spatial and temporal. If I achieve both, space and time will be suspended, however, and I touch upon eternity.

Spirit Recalling – Spirit Awareness – Spirit Beholding

«*Erinnern*» – the German word for recalling or remembering – has the stem «*in-*» or «*inren*» which in Middle High German meant «becoming aware». The prefix «*er-*» implies either a beginning or a purpose. It is a weaker form of the older «*ur-*» which describes an archetypal state. «*Erinnern*» means therefore becoming aware of the initial beginning. Spirit Recalling (*Geist-Erinnern*) is a way of entering deeply into the origins of humanity, into the transition from not-being to being. In connection with «begetting life» (in German «*Sein-erzeugend*», generating being), Spirit Recalling is not simply an activity which imitates something that went or was before, but it is an actual creative process. The act of recalling is a creative one.

Spirit Awareness has an entirely different gesture. The German is «*Besinnen*», which comes from «*sinnan*» meaning reflecting or pondering, but it also has the word «sense» in it – the senses as gateways to the world and to our «I». The forming of a relationship between the «I» and the world is referred to. But Rudolf Steiner uses the word «*Besinnen*». Unlike «*Sinnen*», «*Besinnen*» implies a reflexiveness that makes the subject part of the activity so that both pausing and movement are implied. «*Besinnen*» is inhaling and exhaling. It is learning to breathe or, in other words, gaining awareness of the connection between the cosmic rhythms (Platonic cosmic year) and human breathing.

These cosmic-rhythmic processes have to do with Christ as the mediator between the states of being. His activity is «bestowing grace upon souls», because we are placed into both the microcosmic and the macrocosmic breathing processes. They are a grace, a gift of God. Goethe knew of this when he wrote, «In breathing there are two blessings [...]» But we do not receive these blessings as individuals, because Christ always includes all of humankind and his influence is therefore community-building.

This is why it says in the verse, «bestowing grace upon souls», in the plural.

From this centre-forming movement we go on to the third section, which is most difficult to understand because it refers to the future, to what is not yet. *Geist-Erschauen* (Spirit Beholding) is derived from «*schouwen*», an activity that is mainly used to describe an inner, spiritual, not sense-based way of perceiving. Unlike «*sehen*» (to see) it implies a conscious, will-directed act. Again, the prefix «*er-*» points to the very beginning, to the archetype; but it has a second aspect, too, that of achieving a purpose or goal. *Erschauen* is therefore not an activity that simply unfolds, but it follows a conscious volitional act and has a goal. This means that it is future-directed; it is the capacity to see goals imaginatively and to know the pathways that lead to these goals. Spirit Beholding then means beholding the eternal goals of the gods as archetypes, but it also means making them a reality.

This requires our active involvement. Without the human being the world could not evolve. This is apparent in the transition to the macrocosmic sentence, «the Spirit's world-thoughts hold sway / In cosmic being, yearning for light». In Spirit Beholding the «light of cosmic being» is given to human beings for «free and active willing», as it says in the first part of the third section. The world thoughts are yearning for light. It is the nature of light that it reveals itself as it meets something: in this case the world thoughts in human thinking. The divine light has to pass through human beings in order to become effective.

What we see here as an image or picture – the Friday rhythm as reflecting an incarnating process – achieves its fulfilment through thinking, as the rhythm concludes with the insight that world evolution depends on human beings, «By passing through humanity, the divine-spiritual will experience a being that it did not reveal before» (GA 26, Chapter «The Future of Humanity and the Work of Michael»).

While these rhythms reflect the corresponding fundamental laws of humanity and of world evolution, the way we make them our own is very individual. Because we can only grasp rhythm when it rises both from our own individuality and from a universally human, cosmic consciousness. | *Ariane Eichenberg, Foundation Stone study group*

Communication with members

May we contact you by email? 2

Dear members,

In Anthroposophy Worldwide 6/2018 we asked you to give us your up-to-date email address. Why? Anthroposophy Worldwide is currently sent out in hard copy to around 18,000 members. After the 2018 AGM the Goetheanum Leadership heard from many members who expressed a wish to be more closely connected with what is going on in the General Anthroposophical Society and with the development of the School of Spiritual Science. Because it is expensive to print and send out copies and because it is easy to reach people electronically, however far away they are, we would like to make better use of this method in the future. One of the advantages of this is that we can communicate with each other in a faster, more flexible and more personal way.

Several hundred members have responded to our first appeal. A warm thank you to those who let us have their current email address and to those who informed us that they don't have, and are not planning on having, email. We also thank those who shared with us their displeasure at having to pay extra in future for the printed version of Anthroposophy Worldwide. We also take your concerns seriously about the Goetheanum relying more on digital communication.

We see the communication through digital channels not as a replacement for direct human encounters; but it is a fact that most of the Goetheanum's correspondence is electronic, including communications with members and clients, and that the personal encounters continue to take place in branch meetings and at events. These plans regarding communication are not yet complete and we will include your feedback in our considerations.

It would be helpful if you could inform us of and confirm your email address using the form supplied at www.dasgoetheanum.com/email, or by mail to Anthroposophy Worldwide, «email», Postfach, 4143 Dornach, Switzerland. Do not use this address for any other communications. Many thanks. | *Justus Wittich (as publisher), Sebastian Jüngel (as editor)*

■ FORUM

Location of the Representative of Humanity – study in preparation

The notion that Rudolf Steiner wanted the sculpture of the Representative of Humanity (Group Sculpture) to be located on the main stage of the Second Goetheanum derives from the interpretation of notes written by Ernst Aisenpreis. Since these notes were not found until after Aisenpreis' death, it was not possible to consult him as to their meaning. Only a few people know that there is only this one passage in the booklet that refers to the location of the Group Sculpture (more on this later).

Located where completed?

On 13 April 1924 the question arose as to where the sculpture should be completed. It was a relevant question since work on the Second Goetheanum had not started; the base of the First Goetheanum was not yet demolished. The Group Sculpture that has been preserved was in the Schreinerei, as yet unassembled. People wanted to see it in its full size, but the Schreinerei was not high enough for that.

The following is about one particular word in Ernst Aisenpreis' notes, which could be read as «*dafür*» (for this) or as «*defin[itiv]*» (definitely), and depending on which it is, the meaning would be entirely different. The notes begin with these lines:

«Question: Where is the Group to be completed?

Answer: Not in one of the eight rooms.»

So far the words are uncontented. Then it goes on:

«Question: Which part of the building will be available for this / *defin[itiv]*?

Answer: in the east of the stage. [...]»

It is clear that the Group Sculpture was to be completed in the Second Goetheanum

building. Rudolf Steiner continued to work on the individual parts in the Schreinerei whenever he had enough strength. It was meant to be completed in the stage area of the second building. The thought, or interpretation, that it would then stay there or be definitely installed there only arose after the discovery of this document (1956), quite some time after Ernst Aisenpreis' death.

For some time there was a question over whether carving would continue after Rudolf Steiner's death. When it became apparent that the individual parts would be assembled as they were, the east of the stage (where it should have been completed) was no longer considered as a location, and in 1928 the statue was placed into the room envisaged for it in the south.

Since it had not been decided, according to the Aisenpreis document, where the Group would ultimately be, Ernst Aisenpreis made sure that Rudolf Steiner was consulted. Rudolf Steiner specified how a place was to be found (facing West). Internal discussions followed. One location that was suggested was the «south stage». As the person in charge, Ernst Aisenpreis confirmed this by making sure that the south stage was reinforced to bear a weight of 40 tons. The fact that the space behind the stage was also reinforced does not mean that this was the original intended location for the sculpture (after its completion).

In favour of a Michael statue?

Based on the research I think it likely that a «Michael Imagination» was planned that would be in keeping with the second building (comment by Erika von Baravalle). This would have resulted in a clearer division from the stage (behind the cyclorama according to the building plan).

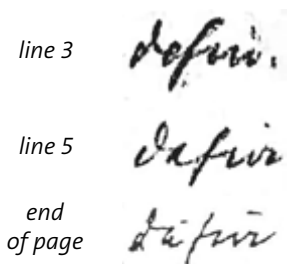
This view is supported by the fact that the space behind the stage was reinforced by the same architect to hold 60 tons, while the south was only reinforced for 40 tons (today's Exhibition Room).

Rudolf Steiner took a fundamental step with the transition from the round Easter building, where the entire stage was artistically designed, to the second «angular» building, where priority is given to functionality (flyloft, understage). Each building was conceived as an artistic whole. It seems therefore impossible to me that the second building should have the same centre as the first. The heart of the first building is the wooden sculpture. It is conceivable that the area behind the stage was to be artistically designed in the second building, too, but not with the same vertical orientation.

dafür or defin?

When Aisenpreis' notes first arrived in the Goetheanum Archives, Gertrud Schuckmann read spontaneously «*dafür*» (for this). Taken by itself, the word can easily be read as an abbreviation of «definitely», particularly because of the dot behind the n, which seems to suggest an abbreviation. In addition, there is a dot above the second syllable, which makes the vowel look like an «i». Closer inspection reveals, however, that Ernst Aisenpreis only used a question mark in the first line; the following questions all end in a full stop. This would indicate that the dot behind «*defin*» is meant to be a full stop.

Looking at the rest of the notes we realize that Ernst Aisenpreis probably wrote more casually at the beginning of the page, whereas the writing gets calmer, more formed and ordered, and the letters slightly bigger at the end of the page.



The word initially read as «*dafür*» is in the more hastily written first part (line 3). Two lines further down (line 5) we see a much more definite «*dafür*», which looks similar to the first but clearly ends in «r». The third «*dafür*», right at the bottom of the page, is clearly legible and not at all controversial. As with a metamorphosing leaf, we can see the transition here.

We find further proof, such as the use of a single dot on the umlaut «ü», twice on this page. It literally makes the world stand out. This would suggest that «*dafür*» is also meant in the first incidence and that, further down where the letters are formed more carefully, the dot on the «ü» has turned into a line making the letter look more like an umlaut.

Other quotes?

A passage at the end of Rudolf Steiner's Easter lecture of 7 October 1923 has often been interpreted as suggesting that the group sculpture should be in the second building. But there, Rudolf Steiner described the first building and how it could be enhanced by the possibility of a performance [*of the Easter Mystery Play in front of the sculpture. Translator's note*]. He spoke, in that case, of a future possibility in order to explain an idea. A study investigating all the available sources will be made accessible by the autumn. | Johannes Falk, Dornach (CH)

Contact Johannes Falk, Lärchenweg 7, 4143 Dornach, Switzerland, jfalk@eustage.info

28 August 1928 –
8 June 2018

Peter Proctor

Peter Proctor, son of a Primary School Teacher, was born and raised in New Zealand. As a young man, Peter worked at the Wellington Botanical Gardens. So it was under the expert supervision of horticulturalists trained at Kew Gardens that his lifelong passion for gardening, compost making and practical excellence began.

In 1951 Peter attained a diploma in Horticulture at Massey College and was soon running a nursery/landscaping business with his wife Margaret in Rotorua. Here he discovered the works of Rudolf Steiner on a neighbour's bookshelf and immediately joined study groups to learn more.

The applied aspects of Anthroposophy took root in 1965 when Peter became Farm Manager at Hohepa Farm Clive. Over the next 20 years he developed a profound connection with cows and the Biodynamic Preparations and entered wholeheartedly into the social and cultural realm of the community.

Righting the wrongs of the Green Revolution

In 1985, Peter became sole Field Advisor for NZ Biodynamic Farming and Gardening Association giving encouragement and practical support to over a hundred farms a year across the country and established a Biodynamic Diploma course in Taruna, Havelock North, in 1989.

Peter's first visit to India in 1993 – at the behest of Mr T.G.K. Menon associated with Indore Agricultural College – really sparked the biodynamic impulse and on the many subsequent visits with partner Rachel



Pomeroy, he gently though relentlessly kindled this impulse into a burning flame that has become pivotal in righting the wrongs of the so-called 'Green Revolution' there.

Singing with joy

Peter always led by example and his message was simple: 'You've got to really get dirt under your fingernails, strive for excellence in all you do and sing with the joy of doing it!' He exuberantly set out to improve the fertility of the Earth and quality of her produce... one compost heap at a time.

His unfaltering positivity, tireless enthusiasm for practical work and unshakable faith in the power of the individual to change the world motivated tens of thousands of farmers to adopt biodynamic methods. The million-plus biodynamic compost heaps and vast scale of projects currently manifesting in India bear witness to his ability to ignite in people the will to make things happen and *this* is Peter Proctor's true and lasting legacy. | *Briony Young (IN)*

We have been informed that the following 36 members have crossed the threshold of death. In their remembrance we are providing this information for their friends.

| The Membership Office at the Goetheanum

Diana Beauchamp Lewes (GB), 17 June 2017
Kurt Hendel Witten (DE), 2 August 2017
John Salter Buckfastleigh (GB), 28 January 2018
Marlon Potgiesser Noordwolde (NL), 3 April 2018
Petrus van der Heyden Stuttgart-Rohr (DE), 7 April 2018
Lucille Clemm Peterborough/NH (US), 12 April 2018
Giovanni Caretta Vicenza (IT), 16 April 2018
Timothy Clement Leominster (GB), 17 April 2018
Sieglinde Knab Vienna (AT), 18 April 2018
Bob Nottrot Forest Row (GB), 18 April 2018
Maria-Luise Lange Rostock (DE), 28 April 2018
Dieter Schmidt Bad Liebenzell (DE), 4 May 2018
Lisa Hülsmann Schopfheim (DE), 6 May 2018
Lieselotte Ahlers Echzell (DE), 10 May 2018
Thea von Wichmann Hamburg (DE), 11 May 2018
Beat Mumenthaler Lucerne (CH), 12 May 2018
Li-Chen Lin Dornach (CH), 16 May 2018
Enrica Mamoli Caltana (IT), 18 May 2018
Rudolf Euterneck Wedel (DE), 19 May 2018
Bernard Grihault St Menoux (FR), 20 May 2018
Armgard Pelz Weber Wetzikon (CH), 20 May 2018
Pilar Di Valerio Bosio Milan (IT), 24 May 2018
Cornelia Dreissig Stuttgart (DE), 24 May 2018
Eileen Tippett Jukskei Park (ZA), 25 May 2018
Turid Aas Nötterøy (NO), 26 May 2018
Dorothea Wohlrab Hannover (DE), 27 May 2018
Ruth Quirin Saint-Louis (FR), 30 May 2018
Lilly Ammon Lucerne (CH), 2 June 2018
Maja Junge Kassel (DE), 4 June 2018
Elsgard Funke Berlin (DE), 5 June 2018
Peter Proctor Havelock North (NZ), 8 June 2018
Gabriele von Loe Maulbronn (DE), 9 June 2018
Ursula Mihm Fulda (DE), 9 June 2018
Ingrid Hirsch Sindelfingen (DE), 11 June 2018
Marieluise Meyer Bad Boll (DE), 11 June 2018
Eva Julius Niefern-Öschelbronn (DE), 13 June 2018

From 15 May to 18 June 2018 the Society welcomed 50 new members; 88 are no longer registered as members (resignations, lost, and corrections by country Societies).

World Goetheanum
Association

**World
Goetheanum Forum**

Discussions on current issues and presentations by enterprises and institutions

**28 to 30 September 2018
Goetheanum**

www.worldgoetheanum.org

Humanities Section

**The End
of Humanity?**

Cultural conference on the challenges of transhumanist visions of the future

**7 to 9 September 2018
Goetheanum**

www.goetheanum.org/8857.html

■ SCHOOL OF SPIRITUAL SCIENCE



Medical Section: public oncology congress in Peru

Hoping for closer cooperation

From 7 to 9 July, a first public congress for Anthroposophic Oncology and Palliative Medicine was held on the premises of Lima's Medical Association. The theme, A Hundred Years of Mistletoe Therapy, related to two of the Medical Section's focus or «Care» areas: oncology and palliative medicine.

More than 300 physicians, pharmacists, nurses and therapists (art therapy, body therapy, psychotherapy) came together from many South American countries as well as from Mexico, Cuba and Spain. Some of them had already studied Anthroposophic Medicine and Oncology, others were main stream oncologists who had only just become aware of this medical system through publicity. It was new for everyone in that there had never been a public interdisciplinary congress on Anthroposophic Oncology, certainly not one that included almost all South American countries.

Improved quality of life, extended survival time

Many speakers from South America presented their extensive therapeutic experiences: in specialist work groups, as case reports on mistletoe therapy, in the plenary sessions and in interdisciplinary dialogue sessions with speakers from Argentina, Brazil, Chile, Columbia, Peru and Spain. The Congress was an entirely public event, particularly because it was held at a venue as prominent as the country's Medical Association.

Every day began with a short eurythmy presentation and also closed with eurythmy. There were introductions into Anthroposophic Medicine and Oncology, which were

then deepened by specialist contributions. The presentation of mistletoe therapy had a central place, with reports on the present study situation and a first presentation of new findings from a lung cancer study: a large-scale trial which provided evidence that if mistletoe is used to complement chemotherapy in lung cancer, the survival time can be extended to a highly significant degree. This confirms the findings of a recently published pancreatic cancer study, which also documented the life-extending effect of mistletoe therapy. Mistletoe has therefore been shown to not only improve the quality of life but also to extend the period of survival. Further contributions looked at the future potential of mistletoe therapy and at new developments involving the lipophilic components of mistletoe (triterpenes). In addition, important findings from basic research could be reported on.

Therapeutic methods

The body therapies (Rhythmic Massage for instance), art therapy, eurythmy therapy and psychotherapy are inseparable from Anthroposophic Medicine and its «system» (Rudolf Steiner). Audience members were impressed with the art therapy case studies and the cross-professional discussion of symptoms typically observed in cancer patients.

Public interdisciplinary congress on Anthroposophic Oncology: Harald Matthes and Jorge Schulte in the auditorium of the Medical Association in Lima

The evenings were devoted to lectures on ethical questions in Anthroposophic Medicine: how do we treat patients with advanced cancer? How do we support dying patients? The question of life before birth and after death was addressed. One lecture described the meditative path of inner development in Anthroposophic Medicine which was received with great interest by the listeners. Therapists were able to present and deepen their approaches in work groups on Rhythmic Massage, eurythmy therapy, art therapy, psychotherapy and drug therapy.

A hundred years of Anthroposophic Medicine in 2020

The congress was organized by CIMA, the South American Organization for Anthroposophic Medicine (Coordinadora Iberoamericana de la Medicina Antroposófica), in cooperation with the Medical Section at the Goetheanum. Maike Kergel and Yván Villegas from Lima were instrumental in planning, preparing and running this major event which was attended by more than 300 people.

Hope and openness for an ever closer cooperation with Anthroposophic Medicine in the Latin-American countries pervaded this congress. At the subsequent conference on the future of Anthroposophic Medicine in Latin America future plans and the centenary of Anthroposophic Medicine in 2020 were discussed. | *Matthias Girke, Goetheanum, and Marion Debus, Arlesheim (CH)*