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SCHOOL OF SPIRITUAL SCIENCE

Medical Section: 'Living Light' Class Conference and Annual Conference

Light as a foundation for life

The Annual Conference of the Medical Section, held at the Goetheanum from 12 to 16 September, was entitled *Living Light* and attracted more than 800 people from all over the world. Our relationship to the sun as the source of light, life and health, as well as medical and therapeutic aspects of light were the central topics at this conference.

Many of us tend to take light for granted, and yet the way we deal with it can often make the difference between health and illness. What effect does light have on our body, soul and mind? Which substances, medicines and therapies are effective in this context?

A number of physiological effects

The Class Conference (*Darkness – Colour – Light. Light on the Michael School's Meditative Path to Knowledge*) prepared the ground with lectures and conversations; it included a free rendering on the mantras of the tenth and seventeenth class lessons by Matthias Girke, contributions on *Darkness, Colour, Light on the Threshold to the Spiritual World* by Seija Zimmermann, on *Light in the Human Encounter* by Michaela Glöckler and a contemplation by Georg Soldner on light and opacity in connection with the General Anthroposophical Society's Foundation Stone Meditation. The joint consideration of the Michael School's meditative path focused on the spiritual experience of darkness, the silence of the senses and the awakening of the higher self in macrocosm and microcosm.

The Annual Conference illuminated the existential relationship between light and health. Light has, for instance, a surprising number of physiological effects; it maintains a healthy warmth balance, serves as an important trigger in our rhythmical system and is connected with the circadian rhythms such as the rhythm of waking and sleeping: our soul life and our thinking are affected by our experience of light.



*Light-filled celebration under
the countenance of Michael*

The sun as the cosmic heart

Matthias Girke spoke of the physiological effect of light, about how light affects our life and mood, and of the spiritual essence of light. He explained the importance of the 'light hormones' melatonin and vitamin D, and enlarged upon the polarity of serotonin, which is an important factor today in the treatment of depression.

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The contemplation of the physiological effects of light – including the polarity of epiphysis and hypophysis often mentioned by Rudolf Steiner – was followed by meditative exercises for the generation of light in soul and spirit. In a meditation Rudolf Steiner gave to Ita Wegman's mother (*When I look into the Sun*), the connection of light and life with the centre of the heart as the organ of the rhythmical system lights up, creating a bridge to the sun as the heart of the macrocosm. This meditation was the motto of this 'light conference' and informed its mood and atmosphere.

Short-sightedness

Georg Soldner focused on the therapeutic importance of light and gave examples of what can happen when patients lose their connection with the sun. The strength of our bones and muscles as well as the functioning of our immune system depend on light and the effect of this process cannot simply be replaced by using vitamin D tablets.

The entire human organism relies on the absorption of sun light. «Young children learn to see the world as lit up and warmed by the sun. Even the growth of the child's eye is regulated by the sun light among other things,» Georg Soldner said. In Asia, school children often study till late at night with artificial light and this has an effect on their health. «Youngsters in South Korea spend on average 5.4 hours every day looking at a monitor. Many students there are

short-sighted because they have not been able to absorb sufficient sunlight.»

Short-sightedness is not a harmless side-effect of civilization. Up to a third of short-sighted adults develop serious eye disorders in the second half of their life. An important way of preventing short-sightedness is spending sufficient time during the day

When I look into the sun
Its light tells me radiantly
Of the spirit which mercifully
Prevails through cosmic beings.

Sun, bearer of radiance,
The power of your light in matter
Conjures life out of the boundless
riches
Of the depths of the earth.

When I feel into my heart,
The spirit speaks its own words
Of the person whom it
Loves through all time and eternity.

Heart, bearer of the soul,
The power of your light in the spirit
Conjures life out of the human being's
Boundless deep inwardness.

I can see, in looking upwards,
In the sun's bright sphere
The mighty cosmic heart.

I can feel, looking inwards,
In the heart's warm life:
The ensouled sun of human beings.

*Rudolf Steiner for the 73rd birthday of
Henriette Maria Wegman (1851–1935),
unknown translator*

exposed to sun light, particularly for children and adolescents. «Teachers are advised to widen the horizon of short-sighted children by guiding them towards a deeper connection with nature so that their soul life can engage more intensely with the life forces,» Georg Soldner pointed out. «The eurythmy therapy for eyes developed by the anthroposophic ophthalmologist Ilse Knauer is an effective form of therapy.»

Georg Soldner also illustrated the subtle connection between the sunlight, the spheres around the earth and the layers of the skin, a circumstance that enables us to receive the light and at the same time protect ourselves from its potentially harmful effects.

Protective outer sphere

Christoph Schempp spoke of Rudolf Steiner's lecture of 31 March 1920 (GA 312). In this



Meeting in the Main Auditorium:
Rolf Heine and Iracema Benevides

lecture Steiner explained the etheric importance of the earth's atmosphere, a fact now corroborated by modern natural scientific findings; this concerns in particular the life-bearing, protective effect of the outer sphere of the earth and the light-generating and filtering effect of the stratosphere. In addition, Schempp presented a comprehensive picture of the human skin and its manifold sensory activities.

Christian Schopper described how people with depression experience a lack of inner light, of light ether, and how therapeutic the arts can be in this context. Marion Debus showed the path Rudolf Steiner took in order to penetrate to a deeper understanding of light at the threshold between the sensory to the supersensible world.

The healing aspect of inner light

Andreas Zucker presented a case study of a patient using painting therapy and the Peruvian physician Yvan Villegas touchingly described the journey of a patient with advanced renal carcinoma towards an experience of inner light.

The new Goetheanum Eurythmy Ensemble was an artistic highlight (page 5) and its performance was followed by a cheerful party on the terrace under a clear starry sky.

The contributions by Rolf Heine on caring for patients with dementia and by Stefano Gasperi on the Gospel of St John («I am the light of the world») concluded the conference. | *Heike Sommer, Goetheanum*

The next Annual Medical Conference will be from 12 to 15 September 2019.

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Executive Council at the Goetheanum

Letter from the Executive Council

*Dear members of the
Anthroposophical Society,*

With this further letter at the beginning of the new working year, we would like to address you directly as the Executive Council, and extend a warm greeting from the Goetheanum to all the members worldwide.

‘What are we building on?’ is our motif for this year within the context of our work with the Foundation Stone of the Anthroposophical Society, laid by Rudolf Steiner in the hearts of human beings. We are currently intensively pursuing the question of an inner ethos and its expression in the current conditions of life within the Society.

Questions of leadership

In July 2018, after clarifying and reorganising the situation at the Goetheanum, we consciously decided that the four members of the Executive Council would accept the challenge posed by the vote of the members at the AGM in March. We will only deal with questions of a possible addition after the next Annual General Meeting and an evaluation of the experiences made. Many questions concerning the leadership of the Goetheanum and World Society are regularly discussed and supported by the larger committee of the Goetheanum Leadership. Speakers (chair persons) of the Goetheanum Leadership for the coming working year are Constanza Kaliks (for the Executive Council) and Stefan Hasler (for the Section Leaders).

You recently received a summer letter from us, detailing the financial situation of

the Goetheanum (Anthroposophy Worldwide 9/2018). It made the current situation clear. In this regard we are truly dependent on your participation and active support for the work of the Arts and the School of Spiritual Science in the spirit intended by Rudolf Steiner. We are grateful for the first positive support and donations which have reached the Goetheanum from members and friends. We very much hope that this common stream can sustain the continued activities at the Goetheanum in the coming year without demanding major cuts.

Interest in individual forms of being and life

During the many travels of the Council members in the last months, in each case by invitation, the great diversity with which an awareness of the spirituality living in the world as a burning question, was tangible. It was particularly evident in the encounters with members, branches and institutions. The overall impression remains that this multiplicity of difference has a unifying effect.

On the basis of these experiences we, as the Executive Council, strive to develop an attitude in the Anthroposophical Society that not only tolerates these different forms of work and approaches to Anthroposophy, but also affirms in them the living reality of spiritual life. Only then can we be "an enquiring society of what is universally human" and contribute to the essential questions of current civilization. What is needed is the will to take an interest in these individual forms of being and life, to recognize

Going out into the world – the world coming to the Goetheanum: conversations on the Goetheanum Terrace (archive picture)

them in their diversity and thus to develop an ethos of care for a humane life of soul.

Nurturing a personal contact to members, branches, groups in the professional fields, Country Representatives, General Secretaries and Functionaries is a central task of the Executive Council, in order to meet the concerns described. In some places this has already been intensively developed, in others we look forward to taking it up anew.

Involving members in decision-making

At the recent retreat of the Executive Council and at the meeting of European General Secretaries and Country Representatives in Warsaw (PL), we discussed, among other things, the question of how members could be more involved in the decision-making processes of the worldwide Society. The desire and necessity to take a step in this direction is timely and significant. Justus Wittich and Gerald Häfner report on the various possibilities which also touch on constitutional issues and which need to be discussed and considered together in Anthroposophy Worldwide (page 6).

Dear members, we greatly appreciate your support, your interest and your participation in what is happening at the Goetheanum: a School of Spiritual Science, the home of Anthroposophy and the Arts, as well as a place for international encounters. | *With kind regards from the Executive Council at the Goetheanum: Justus Wittich, Joan Sleight, Constanza Kaliks and Matthias Girke (English by Joan Sleight)*



Goetheanum Leadership: autumn retreat

Community-building

Returning from different countries across the globe, the Goetheanum Leadership (the four Executive Council members and eleven heads of Sections) met for their autumn retreat from 3 to 5 September. It was an intensive, honest and refreshing work meeting, each unit starting with a study of the Foundation Stone Meditation.

The Foundation Stone Meditation – in connection with the annual theme – will form one of the focal themes of the coming working year. As an introduction to this theme, we studied the relationship between the first foundation stone laying of 1913, the physical foundation stone and the Foundation Stone Meditation, which Rudolf Steiner, in 1923, placed as a word meditation into the hearts of the members present.

Concentrating on the middle verse («Human Soul! You live within the beat of heart and lung»), we shared, over the following days, our thoughts on how the Foundation Stone Meditation lives in the individual Sections and in the Anthroposophical Society. It was impressive to see how differently it is experienced in the work of the Sections. We will continue with this approach in our morning study, which takes place every Tuesday throughout the year, so that the annual theme will also become a reality within the Sections.

Goetheanum Leadership activities and future plans

A colourful picture arose from the presentations given by each of us on the summer events and journeys we had experienced as part of our responsibilities: at the Goetheanum we had the Conference of the Romance languages with 380 participants, followed directly by a student conference which attracted around 200 people. Constanza Kaliks, among others, was in charge of both events; in August Constanza then travelled to Australia for seminars.

After the fourth year eurythmy graduations, which are held annually at the Goetheanum under the auspices of Stefan Hasler, an event entitled *Mystery Dramas across the World* took place at the end of July. This conference of almost all lay ensembles involved in staging Rudolf Steiner's *Mystery Dramas* was attended by 370 people. Stefan Hasler and Christiane Haid among others were in charge.

A meeting of the initiative group *Meditation Worldwide* took place in The Hague (NL) in mid-July and was attended by Christiane Haid.

At the end of July Gerald Häfner contributed to the *Soul of Europe* conference in Georgia and he also lectured at the summer conference of the Anthroposophical Society in Great Britain. Joan Sleight was involved in the earlier annual School of Spiritual Science conference in London (GB). Also in Great Britain, in Stourbridge, an exhibition on colour theory opened, organized by co-workers of the Natural Science Section in cooperation with Johannes Köhl.

Jean-Michel Florin travelled to Togo for the first time to give an introduction into biodynamic farming. Ueli Hurter visited biodynamic initiatives in the Baltic countries and he gave a seminar on federalism in Finland.

Florian Osswald attended a teachers' conference in Peru with 500 participants and went on from there to an upper school teachers' conference in Buenos Aires (AR). Claus-Peter Röh offered a seminar on the middle school in Hungary on behalf of the Education Section.

Georg Soldner represented the Medical Section at the International Postgraduate Medical Trainings (IPMT) with more than 250 students in China, Russia and the Czech Republic. Matthias Girke contributed to a conference on palliative medicine and pain therapy organized by the umbrella organization for Anthroposophic Medicine in the United States, AAMTA. From there he travelled to the IPMT in the Czech Republic, then to the Summer Academy at Witten-Herdecke University (DE), which had 250 participants, and finally to the conference of the Swedish medical association at the Vidar Clinic in Järna (SE).

A reflection of skills and the need for learning

As part of the ongoing development of our work as a leadership body we had a session on one of the afternoons, in which we reflected to each other our skills and our need to learn. This was felt to be a very fruitful and community-building moment which we will continue to foster.

As a way of providing better insight into our work we will compile a written annual report on the activities of the Sections and of the Executive Council for the 2019 Annual

General Meeting. In 2018/2019 we will hold a series of lectures at the Goetheanum which will illustrate the research that is being done by Section and Executive Council members.

We also looked ahead and shared our views on the forthcoming events and initiatives from 2019 to 2024 – an activity that will also be continued. We discussed three larger conference projects that are (or were) new to the Goetheanum: The worldwide specialist conference on biodynamic research on 6 to 8 September, organized by the Section for Agriculture, the Transhumanism Conference from 7 to 9 September, presented by the Humanities Section, and the World Goetheanum Association Forum from 28 to 30 September.

Developments within the School of Spiritual Science

Two questions we also discussed had to do with the development of the School of Spiritual Science: how does the meditative deepening, which needs a protected, quiet space, relate to the practical work within the Sections. How can these two approaches be understood as a whole in the sense of the School of Spiritual Science? This is meant to illuminate the question of representation and the conditions of an esoteric life, their relationship with each other and with regard to the conditions and forms of working. Other issues which need working on and which are arising from the publication of the nineteen Class Lessons were identified. They will be presented and consulted on in November at the conference of class holders and contact partners.

The development of the General Anthroposophical Section and ways to find a new leadership were further points of discussion. Justus Wittich, René Becker and Florian Oswald have been assigned the task to form a search group. We hope to bring this process to a conclusion within the next nine months.

The development of the Anthroposophical Society

With regard to the Anthroposophical Society we spoke about future images, its role as a global society and its perspectives. The societies in the various countries have developed in very different ways. While the Anthroposophical Society in the German-speaking world has existed for more than a hundred years, other countries are still in a pioneering phase. The fact that most

people encounter anthroposophy today through the spheres of life means that the Society needs a new and different structure. In this context we also discussed the question whether particular working contexts can be seen as specialized work groups so that they can see themselves as part of the Society. This will happen now in the case of the professional group of alternative health practitioners (*Heilpraktiker*).

Another important matter was the concern submitted at the 2018 Annual General Meeting by members from Norway and the rest of the world: to clarify how members from all countries can in future be included in the AGM's decision-making processes. We discussed this and are considering ways that could be developed to serve this purpose. Gerald Häfner and Justus Wittich will compose a letter with a corresponding proposal.

We then went on to consult on the specialization of the Executive Council's work in relation to that of the Goetheanum Leadership. This consultation will continue. We decided that the Executive Council will write a letter to members this September. The Executive Council will also organize the 2019 AGM.

The Goetheanum in Development

We discussed the present status of the projects that are part of the Goetheanum in Development initiative. As a result of the changes within the Executive Council some new projects need to be reconsidered and newly allocated. Some projects have reached an advanced stage, others need changing. We will provide more information on this in this publication at a later time.

The question of communication is particularly urgent for us because the monthly newsletter *Anthroposophy Worldwide* can no longer be sent out by post ten times a year in Germany. In addition, we are working on ways of enhancing communication with the members and on possibilities for the (German) weekly journal to reflect more strongly the activities of the Sections and the School of Spiritual Science.

We have also been looking into the financial situation and the new responsibilities at the Goetheanum.

We are looking forward to taking on, together with you, the important tasks of anthroposophy in the world. | *Christiane Haid, Constanza Kaliks and Stefan Hasler for the Goetheanum Leadership*



The new Goetheanum Eurythmy Ensemble

Stage: Goetheanum Eurythmy Ensemble

Work has started

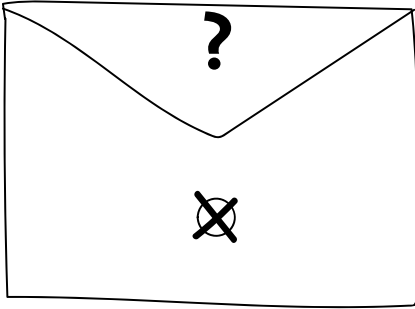
The new Goetheanum Eurythmy Ensemble has taken up its work in September. A mere six days after starting rehearsals the ensemble members presented their first performance.

The Goetheanum's faculty for eurythmy now consists of a team of six directors, who come from Switzerland, Great Britain and South Africa. They and seven further eurythmists constitute the new Goetheanum Eurythmy Ensemble.

The ensemble will prepare one main programme per year (first premiere on 29 December 2018); there will also be programmes dovetailed to events at the Goetheanum. In addition, there will be productions to be shown in kindergartens, schools, social institutions and nursing homes. Major projects such as Rudolf Steiner's Mystery Dramas and Goethe's Faust are also among the tasks of the Goetheanum Eurythmy Ensemble.

The members of the new Eurythmy Ensemble are Gioia Falk, Stefan Hasler, Tanja Masukowitz, Silke Sponheuer, Maren Stott, Eduardo Torres (directors' team), Rafael Bäumlner Tavares de Oliveira, Christine Beier, Martje Brandsma, Marianne Dill, Shengtzi Lee, Marian Schmitz and Ekaterina Zubchaninova. Eurythmists from the area around the Goetheanum will be recruited for individual projects.

A new production of Goethe's Faust, directed by Andrea Pfaehler (drama) and Eduardo Torres (eurythmy), is planned for 2020. | *Sebastian Jüngel*



General Anthroposophical Society

How can the global Society be included in decisions?

At this year's AGM an urgent concern was submitted by the Nordic Societies, asking how members or groups that are too far away from the Goetheanum can be included more in the decision-making processes of the General Anthroposophical Society. In preliminary conversations and over the following weeks various possibilities have been considered. Finding a suitable solution for a world-wide Anthroposophical Society has proved difficult so far. The outcome one hopes for is individual participation but there is a real danger that the Society is growing into something like a club. We would therefore like to encourage an early exchange on this question and invite proposals.

Models: delegation or direct ballot

One conceivable option is a bicameral system where, aside from the general meeting, the presently 35 representatives of the various countries consult on amendments to statutes, membership fees and the appointment or confirmation of the Executive Council, and bring about a majority decision from the point of view of this chamber of countries. If the General Meeting should then vote differently, there would be an intermediary consultation phase and a new vote would need to be cast on the next day or in a subsequent assembly. The General Meeting would have the final decision. This process could be introduced quickly

Wanted: a form of participation from afar

since this body already exists. Reservations were expressed from within the group of General Secretaries, however, concerning the question how they, as representatives, would deal with issues that were discussed controversially in their own countries.

One could also consider an extended chamber where – as in a delegates' system – a group of around 500 members sends one representative (around eighty delegates in all).

Although, with such a bicameral system, more regions and countries across the world could vote, individual members living at a greater distance from the Goetheanum could still not participate directly. If we decide to go this way as a Society, we would have to look into the possibility of voting by letter: each member, wherever they are in the world, could download or copy a ballot paper, and dispatch it in a sealed envelope with a covering letter that bears the membership number and signature to the General Meeting. In this case it would be important that each member receives the same written or other information. A consultation and debate during the AGM, additional information or even spontaneous changes or amendments would in this case not be possible. Language barriers could cause additional problems.

An anthroposophical approach could consist in preliminary or parallel meetings in the various countries and languages, where members vote by letter but all the votes are only counted later, at the same time. This would allow for debate and exchange with other members, but a drawn-out voting period and the possibility of varying levels of information could be problematic.

Appeal for active contributions

Another option, which is technically possible but may not be suitable at present for an Anthroposophical Society, is the live-streaming of the AGM on the internet with the subsequent possibility to cast a vote. Apart from the fact that, if the vote is taken at the Goetheanum at 12 noon it will be 10 p.m. in New Zealand and 3 or 7 a.m. respectively in the USA and Brazil, the technical requirements for a secret ballot would be immense and the equipment very expensive. Again, it would be essential for

conditions to be equal for all members.

There are also forms in between the ones mentioned, for instance the possibility of transferring up to five votes to another member (extensive control measures required) – but none of these possibilities are really satisfactory.

Maybe we need to develop entirely different and new procedures for the twenty-first century and for the Anthroposophical Society? We are looking forward to hearing your ideas on the topic. | *Justus Wittich and Gerald Häfner, Goetheanum*

Communication with members

May we contact you by email? (4)

Since we asked for your email address, around a thousand members have been in touch. Thank you for this! Anyone who has received the fourth Letter to Members by email does not need to contact us. Anyone else who has an email address we would ask to consider letting us have it, best by filling in the form at www.dasgoetheanum.com/email.

Thank you also to all those who wrote to inform us that they have no email address but would like to continue to receive Anthroposophy Worldwide. If this applies to you but you have not written yet, please write now to Anthroposophy Worldwide, «email», Postfach, 4143 Dornach, Switzerland. We are looking for ways of making sure that no one is excluded from receiving Anthroposophy Worldwide, including for financial reasons.

In Anthroposophy Worldwide 9/2018 we informed you that the regular journals of the Anthroposophical Society in Germany, via which Anthroposophy Worldwide has so far been distributed in Germany, will in future only be sent out four times a year. The idea at the moment is that Anthroposophy Worldwide will continue to be published ten times per year. Various committees are working on developing the concept. | *Justus Wittich (as publisher), Sebastian Jüngel (as editor)*



Youth Section: conference *«Becoming Human»*

Willing to take action

Becoming Human. Questions for Co-creating the Future was the title of a summer youth conference at the Goetheanum from 14 to 18 July 2018. The conference was prepared by youth sections across the world. This was a challenge, not least because of the time difference between Australia, India, Israel, Central Europe, the United States and Brazil.

The idea for the conference theme came up at the international Youth Section meeting in The Hague (NL) in July 2017, where we collected questions that are relevant to us young people. We noticed that these questions always related to humanity and to the future of the earth. We found it important to create a connection between the human being, human development and the possibility of creating a better future.

Balance between form and freedom

Many hours of strenuous skyping lay ahead: struggling to find a title, the programme, work groups and lectures ... We were thinking in particular about the balance between form and freedom. It was essential for us that the young people could become active and start joint activities. We did not envisage a conference where people come, have lectures and workshops presented to them and then leave again. Ninety per cent of work groups were given by young people because we wanted to promote this great potential.

Two days before the conference started the organization team finally met face to face at the Goetheanum: eleven young people, one from Argentina, one from Australia, three from Brazil, two from Germany, two from Israel (2), and one each from the Netherlands and Switzerland. Over the next two days we did all we could so that this conference could take place – after all the preparations that had been done in Dornach. When the conference finally started, we felt an enormous sense of relief. Our vision had become reality, even if each one

of us had had to make compromises.

After the first meeting of the 170 conference members from 31 countries, Constanza Kaliks gave an introduction that was mostly about the question of human rights and about who is responsible for them. The fact that a right is established by law does not guarantee that it is being observed – we see this in many places in the world. Each of us was responsible for this right becoming a reality, Constanza said.

In the eurythmy performance of the young Novalis Ensemble we experienced the struggle between light and dark in a deep and moving way.

Roused from sleepiness

We – like everyone else – began the next morning with singing and movement. Kefas from Sweden roused us from our sleepiness with rhythms, songs and singing meditation.

Two members from the organization team were always responsible for one day and announced the intentions for each day in the morning. The three main days were entitled *«I»*, *«We»* and *«the World»*.

Joan Melé gave a fiery lecture, in which he presented an outline of Rudolf Steiner's biography, of the foundations of anthroposophy, social threefolding, today's banking system and the responsibility we have. He managed to speak about all this in one hour, describing even the deepest essence in a way that we could all understand. We were particularly impressed when he pointed out to us what happens with the money we have in the bank and that we should ask what our money is supporting. We must

«World» day: Nicanor Perlas on humanity in the age of AI

take responsibility for what we buy and where we deposit our money.

In the Open Space we heard about initiatives of the conference members and witnessed spontaneously formed smaller work groups and meetings.

In the Faust performance, presented in the Georgian language, a young group demonstrated to us how they experience Faust and how they had brought him into the twenty-first century. Their performance felt very authentic.

The strength to implement ideas

On the *«We»* day we had, instead of a lecture, a panel discussion with Constanza Kaliks and Nicanor Perlas and in the evening an open mic session. For two hours the participants took turns taking to the stage in the *Schreinerei* and giving us a taste of their talent.

Nicanor Perlas was in charge of the *«World»* day and spoke to us about Artificial Intelligence (AI). What we knew from Science Fiction movies had long become reality, he said. The next stage of evolution is not meant to be about human beings but machines being in charge. Nicanor Perlas is speaking up all over the world so that this will not happen, that the machines will not control but serve us, so that we can develop our humanity. His new book (*Humanity's Last Stand*) addresses this problem.

On the last day Constanza gave us new hope again and encouraged us to fight for peace and freedom, every day.

Dignity and freedom

I have rarely experienced such a conference. We could feel the pulse of the young people's life, their will for the future; the power to make ideas become reality. I have not often felt so much potential concentrated in one room.

Something has changed dramatically in recent years: youth conferences are always a wonderful experience, but the situation the world is in now evokes new forces in young people. Aside from the joy of the encounter I could sense the will to take action – not only as an intention but as a real possibility.

I hope that we will stand up together for a future determined by human dignity and freedom. | Milena Kowarik, Dornach (CH)

Section for Agriculture: Evolving Agriculture and Food

We need analytics as well as spiritual science

The first international research conference on biodynamic farming took place at the Goetheanum from 5 to 8 September. Over 180 farmers and scientists met in order to share their views on the most recent research results and projects in the field of biodynamic farming.

Sebastian Jüngel What kind of resonance has this research conference left for you?

Jean-Michel Florin My impression is that the wide-spread biodynamic scene – farmers as well as scientists – have moved more closely together. The mood during the conference was one of gratitude, even euphoria and hope. We had researchers there who are close to BD farming but also people for whom this was the first conference on the topic.

Verena Wahl People came to this conference from 26 countries and all continents – for the first time German was no longer the main language.

Jüngel What led to this mood?

Florin About two thirds of the people present had prepared their own contribution – which means that a more than average number were involved in shaping the conference.

Wahl The way the conference was structured also played a part. Before the conference started there were guided tours of the Goetheanum, and the conference provided space for people to get to know and share their thoughts with one another. The work groups («Experience the Living») also made it possible to approach the conference themes in ways people were not used to from other scientific conferences: through feeling and activity. And we had a festive conference dinner.

Research and practice working together

Jüngel Which topics touched people most?

Wahl Researchers working together with a farmer, for instance. Mechthild Knösel from Rengoldshausen Farm (DE) questioned the necessity for separating calves from their mother. She was looking for possibilities to raise calves close to their mothers, particularly considering that the calves got sick quite often. As a result of her cooperation with two researchers, Anet Spengler Neff from the research institute for organic farming (FiBL, CH) and Silvia Ivemeyer from Kassel University (DE), a set of guidelines

and practical advice have been published (these can be bought from shop.fibl.org/chde/1660-mother-bondedcalf-rearing.html).

Florin It is so fruitful and forward-looking when – as intended by the Section for Agriculture – researchers and farmers work together and scientists don't just get data from farms. One looks at genuine questions and solves them together. Concrete results are achieved that benefit the animals.

Wahl Conventional farmers also like to make use of the results of this cooperation.

Florin I was touched to hear that the research conducted by Daniel Kusche (Kassel University, DE) has revealed that milk from biodynamic animal farming is tolerated better and that it even enhances infant immunity (i.e. fewer allergies). And I was impressed by the presentation by Karuppan Perumal from a BD training in India. He demonstrated how more carbon dioxide is bound in the soil with BD farming methods than with others. It was also interesting to hear that a field study carried out by Marie Auger from Spirit of the Earth Farm, Hawaii (US) seems to indicate that DDT-contaminated soil is decontaminated more quickly with biodynamic than with main stream methods – I had heard of similar results in a project in France. We need to continue to work on this.

Relevant for agriculture in general

Jüngel What image of biodynamic research did this conference generate?

Wahl Working conditions are different across the world for research scientists. Trying to get BD farming research accepted at a university in Latvia is difficult. This was evident when someone from India asked whether Latvian studies took the seed calendar into account. This is not possible in Latvia. Scientists appear again and again in a country, like beacons, but they are often left alone with their work and were therefore delighted to meet like-minded people.

Florin We must not forget that connecting research and practical application was an intrinsic part of the biodynamic ap-



In conversation with Jaspal Chattha Singh

proach right from the start. A trial group for biodynamic research was founded very early on. Ehrenfried Pfeiffer conducted research in the basement of the Glass House, the building that is now the home of the Section for Agriculture. Some people see Rudolf Steiner's Agriculture Course as a collection of answers, while it is in fact mostly posing questions. Jürgen Hess, professor for ecological farming and horticulture at Kassel University, summarized this when he said, «You have twelve important treasures that you have been working on. That is relevant for agriculture in general.» This is new.

Jüngel Why is this?

Florin: The food situation is desperate and the climate change makes farmers worry about their farms. The thought of individualism in farming, which is expressed in the «closed agricultural course», helps here. Today, we call this resilience.

Wahl There is another reason which has to do with animal welfare. For a long time this was not seen as particularly important. But due to the vegan movement – which is not necessarily organic – animal welfare has become an issue.

The need to apply the theory in practice

Jüngel What were the key topics?

Florin Soil fertility, for instance, and food quality. There was also a need for holistic research methods. The effects of biodynamic farming are not captured by analytical methods alone. We need analytics as well as spiritual science. Without analytics and statistics we won't be up-to-standard scientifically. But we need a whole range of methods over and above that. As well

■ SCHOOL OF SPIRITUAL SCIENCE

as evidence-based research which shows whether or not something is effective we need development research. We need to develop ways of applying the theory in practice.

Jüngel Where does the Section for Agriculture stand after this conference?

Florin We have become a broader movement, internationally as well as in scientific terms. In November 2017, at the Organic World Congress in Delhi (IN), the biodynamic movement became part of the worldwide ecological movement. At the annual conference on 'preparations', which was held at the Goetheanum in February 2018, different approaches were represented on an equal footing. And now we were able to have a research conference.

Growing contact with the world

Wahl The Section demonstrated its ability to make things happen, such as bringing representatives of different approaches together. While this is not research in the classical sense, it does respond to a real need, as we can see from the response we had from the organic movement and from representatives of the academic sciences. «You are brave!» one colleague told me, because there are normally no experience reports in scientific conferences. For us that means: We do not necessarily have to do research ourselves – activating the biodynamic network in itself has an effect. And our openness did not come across as arbitrary.

Florin And this was due not least to the precise scientific studies. The interface between the world and the Section for Agriculture has grown bigger. We want to continue doing our own research, as we did with the study on biodynamic preparations.

Wahl The biodynamic movement has become more visible and has shown that it is part of the scientific world.

Florin People who attended the research conference have acknowledged our right to make biodynamic research visible. We would like to extend our cooperation with other partners. This is encouraging recognition, the appreciation of a realistic goal.

Jüngel What will happen next?

Florin A wider group of biodynamic researchers will meet, at the latest, in September 2020 in France, at a conference organized by the Section for Agriculture that will precede the major IFOAM Organic World Congress.



*General Anthroposophical Section/
Youth Section*

Being part of a spiritual society

Thirty young members of the School of Spiritual Science came together at the Goetheanum from 6 to 8 April to study the contents of the first three Class Lessons. The young people came from Brazil, Canada, Germany, Israel, Romania, Switzerland and the United States.

The impulse for this conference arose at the international Youth Section meeting in The Hague (NL) in the summer of 2017, when a small group formed of people who wished to get to know the Class Lessons and the School of Spiritual Science. The idea was also inspired by an initiative by Jürgen Smit, who used to study the Class Lessons with young people. We – Roi Schmelzer, Johannes Kronenberg, Janna de Vries, Ioana Viscrianu, Carmen Delia Tromp and Milena Kowarik – had the wish to work on the nineteen Class Lessons together.

Access via the soul forces

Because we are a group with members from Israel, the Netherlands and Switzerland, our only way of working together on the Class Lessons or on organizational questions is via monthly Skype sessions. We asked ourselves which motifs had led us to this initiative and what we wanted to achieve with our conference. What does it mean to be part of a spiritual society in the twenty-first century? How can we connect with each other in a way that allows the Michael impulse to become effective? What does the world need? What do we need?

With the help of Constanza Kaliks we began to study the three soul forces as a way of approaching and gaining a deeper understanding of the Class Lessons. This work was also part of our three-day gathering in April.

Actively representing the Michael impulse: Johannes Kronenberg and Roi Schmelzer speak about thinking

We presented our work, our insights and questions, which meant that we were not only involved in organizing the gathering but instrumental in shaping it. This lent the meeting a special note, because we were able to speak out of our process and discuss our questions within the group.

From the beginning we were able to have deep and personal conversations about the contents of the Class Lessons, and there was a strong will to become active representatives of the School of Spiritual Science and of the world. We felt that the School had forged a deep and strong connection between us although we did not always share the same views.

The three Class Lessons were held by Rik ten Cate, Constanza Kaliks and Ron Dunselman. Milou Dunselman helped us to work artistically through our experiences.

Studying all nineteen Class Lessons

During these days a seed was created that now wants to grow into the future. We have the will to work through all nineteen Class Lessons and study relevant topics in such annual conferences by 2024. A meeting has been scheduled for the coming year, too, and we have already begun with the necessary preparations. We felt strongly that such meetings would strengthen the small group of young Class members and therefore also the future of the School of Spiritual Science. | *Milena Kowarik, Dornach (CH)*

Source Anthroposophie. Schweizer Mitteilungen (Swiss anthroposophical newsletter), 7–8/2018

Natural Science Section

Experiencing colour

An exhibition entitled *Experience Colour* opened in Stourbridge (gb) on 28 August. Before the opening, a book came out by Michael H. Wilson which asks «What is Colour?»

Experience Colour has been developed from an exhibition at the Goetheanum in 2010 which marked the 200th anniversary of Goethe's Theory of Colour and has travelled to other places since then. It was conceived and set up at the Goetheanum's Natural Science Section by Matthias Rang, Nora Löbe, Jasminka Bogdanovic and Johannes Onneken.

The interest of friends in Great Britain and support from Ruskin Mill Trust have made it possible to present the exhibition now at Glasshouse College in Stourbridge (GB). This is remarkable and important given that the history of the theory of colour has always been informed by the question «Goethe or Newton»? Our exhibition, on the other hand, looks at Goethe's research as an extension of the work begun by Newton.

The old brick buildings from the era of English industrial glass-making, with their generous spaces, and the newer or older experiments presented, provide amazing insights into the world of light and colours. This is a hands-on exhibition, where visitors can change the conditions and explore what happens.

Before the opening of this exhibition, Michael H. Wilson's book *What is Colour? The Collected Works* was presented. Wilson was one of the pioneers of anthroposophy in Britain, a professional musician, special needs teacher and specialist on colour. His scientific work was also known outside anthroposophical circles. In the 1960s his name was even mentioned favourably in an article written by Max Born, who was awarded the Nobel Prize for physics in 1954.

The two editors of Wilson's book – Laura Liska from the Natural Science Section in Dornach (CH) and Troy Vine from Humboldt University in Berlin (DE) – employed much diligence and care in collecting and studying the various works which were spread out across the world. | Johannes Kühl, Goetheanum

Experience Colour, exhibition, until 14 October 2018. **Catalogue**, edited by Troy Vine. **For more information visit** www.rmlt.org.uk/Pages/Site/experiencecolour/Category/experiencecolour. Michael H. Wilson: *What is Colour? The Collected Works*, edited by Laura Liska and Troy Vine, with an introduction by Jonathan Westphal, Logos Verlag Berlin 2018.



Natural Science Section

Ways to the spirit in nature

From 3 to 7 October natural scientists will come together for the second time in order to report on their research. This conference, which is part of a series entitled *Evolving Science*, will take place at the Goetheanum. One of the work groups will be about the future of the Natural Science Section.

The conference *Evolving Science* 2018 is, in a sense, a continuation from the *Evolving Science* conference that took place as an international gathering for the first time in 2015. The title then was *The Future of Goetheanism*. This year's conference will explore ways to the spirit in nature. We chose this topic because the interest in the connection between anthroposophical meditation and nature is clearly growing and because it is a question that is of interest to a wide variety of disciplines. We intend to work on this issue in three ways:

1. By studying the spiritual aspect of the world in the idea: what is concealed in the sensory world is thought of as a spiritual correlate. This part relates to the «Spirit Recalling» in Rudolf Steiner's Foundation Stone Meditation.

2. In observing nature we can practise a kind of inner development that Rudolf Steiner referred to as «symbolizing» (GA 322). This relates to the «Spirit Awareness» in the Foundation Stone Meditation.

3. Rudolf Steiner speaks repeatedly of the darkening of the sensory world at the threshold to the spiritual world. What is the significance of the sensory world at this threshold? This is connected with the «Spirit Beholding» of the Foundation Stone Meditation.

In order to include the nights into the conference process each lecture will be discussed on the following morning. There

Matthias Rang during a demonstration

will also be research presentations, artistic nature observation and work groups.

Future directions

One of the work groups will focus on the more fundamental question as to the future of the Natural Science Section. According to Johannes Kühl, most of those active within the Section today are «over 50 and male – it would be good if this could change.» The professional environment of the Section, he pointed out, was not as wide as that of the teachers, for instance, who feel a connection with the Education Section.

Johannes Kühl sees three future directions for the Section:

- Working on new effects. In Rudolf Steiner's time this approach was represented by Lili Kolisko, for instance; today it appears in the crystallization method used in quality testing, in drop crystallization and other picture-forming methods.

- Goetheanism in the sense of «reading in the book of nature». This is more about seeing developments in nature as they really are rather than about new experiments. This approach has been primarily developed in the field of education.

- Human development and the development of the human cognitive capacity on the basis of nature. This is a field in which Jochen Bockemühl, among others, has achieved much. More recently, various other ideas for working on have emerged. This work is, of course, also relevant in practice, in quality assessment for instance.

Projects

The exhibition *Experience Colour* is being shown in Stourbridge (GB; see article on the left). There is also a joint project with the Medical Section on «Neurophysiology and Freedom of Will» and plans are afoot to cooperate with Ursula Wolf (Bern University, CH) on the therapeutic effect of light. Johannes Wirz' research into beekeeping and that of Torsten Arncken, in cooperation with Weleda, on medicinal plants are ongoing, as is the work Matthias Rang and Johannes Kühl are doing on quantum physics. The Section's publication *Elemente der Naturwissenschaft* (elements of natural science) will soon go online. The idea is for this to eventually be transformed into an international publication, in other words to publish it in English, too. | Sebastian Jüngel



Turkey: Istanbul Waldorf teacher training

Moving with the cosmos: students of the teacher training course in Istanbul

Uniting east and west

Another training course for educators and teachers (ESDD) took place in Istanbul from 23 July to 5 August, the main themes being the anthroposophical image of the human being and phenomenology. The course ended with a eurythmy performance and a choral concert.

Joy and warm interest, even excitement and curiosity were tangible when a new teacher training course (ESDD) began in Istanbul. This mood prevailed throughout the two weeks as the budding Waldorf educators and teachers were enthused and moved to find their own language in speech and tone eurythmy.

Anthroposophy and phenomenology

Moving in unity with the cosmos is something deeply rooted in the Turkish soul. Through the mystic Rumi (1207–1273), the dancing dervishes have left impulses that one can easily relate to through eurythmy. The Anatolian dances continue to live in the consciousness of these warm-hearted people for whom dancing is more than just a profane activity: it always has a divine aspect.

We used the poems of Nâzım Hikmet Ran as well as works by Rudolf Steiner, Johann Wolfgang Goethe, Johann Sebastian Bach, Ludwig van Beethoven, Arvo Pärt and Robert Schumann, and performed them attired in eurythmy dresses and veils.

Before the choir and the eurythmy, the circa sixty students had been taught about phenomenology by Monika Würzinger (DE) and about Rudolf Steiner's image of the human being by Alfred Rahmen (CH).

New worlds opened up before the eyes and ears of the students who came from all over Turkey and Cyprus. The lecturers spoke in German with professional simultaneous interpretation.

Verve and inner fire

Conducted by Ágnes Kovács (Budapest, HU) and accompanied on the piano by Tamami Kawase (Tokyo, JP) we rehearsed pieces from the oratory Nâzım Hikmet by the modern Turkish composer Fazıl Say. The audience was deeply moved by the songs about the Girl from Hiroshima. This was followed by fiery, ensouled and rhythmical Anatolian songs accompanied by original instruments. The audience joined in because it was no longer possible for them to sit quietly on their chairs.

After the two performances the students stood opposite the lecturers and the audience, filled with deep gratitude. Something had been achieved and seeds had grown from the anthroposophical work that pointed towards a positive future for this country, towards a unity of east and west. | Roberto Luca Pellacini, Hamburg (DE), Tarhan Onur, Istanbul (TR)

Latvia: course on Paul Schatz in Riga

Inversion

On 25 and 26 August Matthias Mochner (DE) spoke in Riga about Paul Schatz's Discovery of Inversion and his technical developments.

We looked at the oloid from various points of view and studied the phenomenon of inversion. Both lectures were complemented with practical exercises that were fun to do and made us feel awake. Matthias Mochner had brought models along that enabled us to experience what inversion is. Both the forms and the rhythmical-pulsating movement of the inversion were totally new to us. We felt like the people around Paul Schatz must have felt in the 1930s, when he first demonstrated inversion: it was like a miracle; like a blossom that opens and makes you believe in miracles.

We constructed an inversible cube ourselves and an oloid (from cardboard); we sculpted a pentagon dodecahedron from clay and experienced «geometrical eurythmy». We also heard about Paul Schatz' biography: his initiation experience as a wood sculptor, his remarkable relationship with his father, Samuel Schatz, but also his inner future-oriented relationship to Judaism, and much more.

Bridge between «I» and cosmos

Our gathering was held at the Waldorf kindergarten, which was founded 25 years ago by Ligita Gulbewas (Rīgas Pārdaugavas pirmsskola), with German to Latvian interpretation. At the beginning and end we heard the famous poem which Paul Schatz wrote in 1963: «In freeing the cube from itself, / and joining it to the cosmic spheres, / I enabled its return to itself. / Since then a dialogue resounds / between cosmic beings and those of gravity. / And all I say and do / has been derived from this dialogue.»

With joy, warmth and gratitude we have worked on building the bridge from the «I» to the cosmos that is symbolized by the inversion of the cube. | Julija Jansone, Riga (LV)

Paul Schatz: Technik und Verwandlung. Der Weg zu einer menschen- und naturgemäßen Technik, edited by Matthias Mochner, Verlag am Goetheanum, 2016. [The following book by Paul Schatz is available in English: The Study of Rhythms and Technology. The Evertible Cube. Polysomatic Form-Finding. Verlag Niggli, 2013.]

■ ANTHROPOSOPHY WORLDWIDE

Kenya: All Africa
Anthroposophical Training

Master of Warmth

From 1 to 8 August the training *Human Development and Social Competence* for the whole of Africa took place in Nairobi. Almost 70 participants came together at the Franciscan Family Centre and dealt with anthroposophical topics. The various professional groups were invited to work together across professions.

The mornings began with an invigorating session of eurythmy led by Cobie Roelvert (SA). Thereafter, we were tasked with observing the four elements of earth, water, air and fire in our individual capacity, from three aspects: our knowledge, our observations and then how the elements related to our humanity.

The morning was rounded off by working through the Seven Conditions of Esoteric Training. I personally found exploring and understanding these seven conditions a strenuous, but rewarding process.

Theory, eurythmy, farming

Daily, the eurythmy reflected the themes in an inspirational way. We experienced the solid earth, the fluid water, the rushing air and the flaming fire in movement. We practiced threefold walking and felt ourselves as noble pillars of light. We experienced the vowels and saw these gestures in nature. I found them all represented in a banana tree!

In the afternoon the themes were as follows: The Child by Andrea Seemann (DE), Ethical Business by David Wertheim-Aymes (SA), Biodynamic Farming and Gardening by Angela Hofmann (EG) and Practical Work by Anne and Rolf Bucher (DE), Anthroposophic Medicine by Friedemann Schäd (DE), Care for Mother and Baby by Carola Edelmann and Ulf Beckmann (DE), Eurythmy Therapy by Julia O'Leary (SA) and Prayer and Meditation by Richard Goodall (SA).

The practical work was done on the farm at the Mbagathi Waldorf School. Angela was a shining example of transforming desert sands in fertile lands. Our group highlight was making Cow Pat Pit and the eventful journey on poor roads, passing the many roadside vendors.

Social competence

Michaela Glöckler stated that the social



Working together on the farm

problems need educational solutions and that educational problems need therapeutic solutions. An antisocial drive in our thinking is the desire to convince the other that our opinion is right, whereas being socially competent is learning to come into conversation and help the other to become a better thinker.

She pointed out that a seeker of the truth will sacrifice his opinion in the quest for the truth. Being socially competent is questioning ourselves before we act, knowing that when we do what is needed, we respect the freedom of others and make them happy! To be socially competent is learning to look from the others', and not one's individual perspective.

Transforming the earth

I loved meeting my brothers and sisters from Africa and have returned to South Africa knowing that each delegate will carry his/her light and 'lighting up' our African continent. My personal aha moment was that we human beings are masters or 'expert handlers' of warmth, and therefore we are the transformers on the earth and have immense power. Do we harness this power or abuse it? Even more significant, are we conscious of our power? | Rowena Bell (SA)

Website thewidermovement.org.za

■ ANTHROPOSOPHICAL SOCIETY

The Anthroposophical Society's
Annual Motif for 2018/2019

Community-building in the spirit

The fifth rhythm of Rudolf Steiner's Foundation Stone Meditation brings together the practising of the first three verses with the soul forces addressed in the fourth verse. One aspect of this concerns the path from thinking to will through the centre (feeling), another one concerns the effective 'we'.

The illustration shows the fifth rhythm as Rudolf Steiner wrote it on the blackboard. This rhythm has two parts: it contains the three exercises – the verb 'practise' does not at first appear on the blackboard, but I assume that Rudolf Steiner has spoken it – as well as the last lines of the meditation's fourth verse. The three exercises appear along the periphery of the circle (at the top), while we find the second part of the rhythm inside the circle.

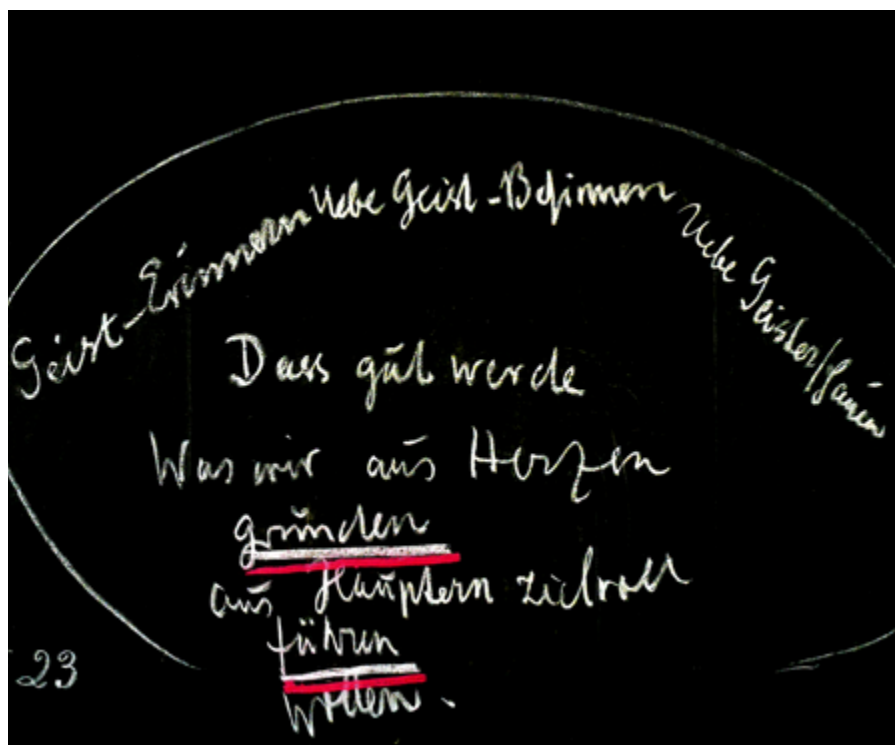
Inner world – outer world

What about this lower part of the circle? Rudolf Steiner did not complete this lower part on the blackboard. Instead he wrote the word «will». It is as if the circle constituted a separation of an inner world from an outer world and as if the three exercises, in conjunction with the verb «will», form an active link between inside and outside. What is inside us can have an effect on our environment if we consider the words that are written around the circle: the act of willing and the three exercises.

When we carry out the three exercises, our actions will be more fitting to the situation we are in. By practising we bring together in our consciousness what is inside and outside; through our will activity our inner life radiates out into the reality of life.

Starting from the feeling

Most of the other rhythms in the Foundation Stone Meditation have a threefold structure. This is, at first, different in the fifth rhythm, due to the last lines of the Meditation's fourth verse. If we look at them more closely, though, the words that appear there also have a threefold structure: «found from our hearts», «guide from



«That good may become ...»
(Rudolf Steiner, GA 260)

our heads», «with purposeful will». The centre appears first (the heart or feeling), followed by the head (thinking) and then the will. The process therefore starts in the soul. For our future actions, our future humanity, we start at the centre and only then we proceed via the head (thinking) to the will, becoming conscious of ourselves in this process. This is what this rhythm teaches us.

Looking at the wording of the fourth verse we realize that we are asking (or praying to) the Christ Sun to warm our hearts and enlighten our heads, but we are not asking for our will to be strengthened. The will activity is left to us. All three areas – heart, head, will – are activated by the three exercises at the beginning of this rhythm. The Christ being, which can support our actions, is not mentioned here; it is the active practice of the three exercises that will give the impulse for our actions. We carry out these exercises.

The fourth verse as a whole conveys to us the experience that we cannot really move on as human beings without the warming and enlightening effect of the Christ Sun. In the fifth rhythm we ourselves try to move forward with the help of the three exercises.

What does Rudolf Steiner say of the three exercises in the fifth rhythm: «[They] will open our hearts to the being that has truly appeared at the turning of time and in

whose spirit we wish to work now and in future.» (GA 260, lecture of 30 December 1923). He then goes on to speak, as a further introduction to the rhythm, the fourth verse of the Foundation Stone Meditation. When we carry out the three exercises, the Christ Sun can take effect in us. With the help of the three exercises we can «rise» to a sphere where the Christ can help us pursue our true will intentions.

Understanding the «We»

How can one, in this rhythm, find the transition from the three exercises to the words of the fourth verse? Or more precisely: how do we give content to the word «We»? When you speak this rhythm to yourself, meditatively, it can either feel like «I speak it myself» or like «it is spoken to me, I am hearing it». We can consciously make ourselves feel the one or the other.

If we do this as we speak the fifth rhythm, the words «what we would found from our hearts» can become a special experience. If you speak yourself, the question arises as to who is included in this «we» that I am pronouncing? Who is meant by it? And what do I do with this in practical life once I have found an answer?

If the rhythm is spoken to me, on the other hand, the «we» in the line «what we would found from our hearts» is speaking to me. There already is a «we». This «we» does

not need to be restricted to earthly human beings; it can include other beings, too. I sense that the beings included in this «we» are active. They form an active community.

The question arising for me is whether I belong to this «we», to this community, or whether am I on my way to belonging to this «we»? Can I «apply» for this? Now, the three exercises seem to be an invitation and, at the same time, a condition for joining in.

Because of the content of the fifth rhythm, there is a third possibility for how it is spoken: you are speaking it together with other beings, as a «we». If we allocate content to the «we» in this conscious manner – and there are various ways of doing this – the practising of this rhythm can become a kind of community-building in the spirit. And however you go about it, you are actively involved in building this community – and you are entirely free. The community that arises from the fifth rhythm does not diminish my individuality but relies on it.

The fifth rhythm is in my view a suitable basis for study and meditation if we are looking for an answer to the question as to how the social impulse of the Christmas Conference of 1923-24 can be understood and how we can connect with this impulse. It seems to me that the Christmas Conference comes to expression in this rhythm as an impulse for our Society. | *Auke van der Meij, Foundation Stone Initiative Group*

The following contributions to the Anthroposophical Society's annual motif for 2018/2019 have been published so far:
On the first rhythm: *Rhythm and Movement* by Christiane Haid, *Anthroposophy Worldwide* 5/2018, p. 12f.

On the second rhythm *The Second Foundation Stone Rhythm as a Seed* by Michael ter Horst, *Anthroposophy Worldwide* 6/2018, p. 13.

On the third rhythm *The Transition from Microcosm to Macrocosm* by Ariane Eichenberg, *Anthroposophy Worldwide* 7-8/2018, p. 16f.

On the fourth rhythm *The Voices of the Hierarchies in the Cosmic Word* by Michael Debus, *Anthroposophy Worldwide* 9/2018, p. 8f.

■ FORUM

Communication
with members

Special edition on conspiracy theories

After the publication in Anthroposophy Worldwide 7-8/2018 of eight statements on conspiracy theories the editors received more than 25 letters on this topic. A summary of their content was published in Anthroposophy Worldwide 9/2018. The promised special edition of Anthroposophy Worldwide with by now 40 contributions has been finalized; it is available in German, as PDF only.

If you are a member and interested in the special edition please send an email to awwextra2018V@goetheanum.ch.

You should then automatically receive the PDF. Please use this email address only for this purpose and not for any communications because the content of your email will not be read. Any messages concerning Anthroposophy Worldwide should, as always, be sent to aww@dasgoetheanum.com. If you do not receive the PDF document as an attachment, not even after several attempts, please let us know by writing to aww@dasgoetheanum.com.

If you are interested in the special edition but have no internet and no one close by who could order the attachment for you, please write to Goetheanum, AWD Extra 2018 V, Postfach, 4143 Dornach, Switzerland. If you are interested in an English translation of the special edition please write to me at aww@dasgoetheanum.com. Thank you! | *Sebastian Jüngel*

«Open Anthroposophy» and the article on Shanti Leprosy Aid in Anthroposophy Worldwide 9/2018.

As an interested reader of all contributions in Anthroposophy Worldwide to the discussions on an «open anthroposophy» and the analysis of the past AGM, I found, on the very last page, a highlight of what I see and value as «open anthroposophy». The contribution *A Home for the Outcast* was for me a true example of the Michaelic spirit: humane, engaged, imbued with heart thinking – this is anthroposophical knowledge turned into love for humanity.

The interview with Marianne Großpietsch, the initiator of this organization, can only impress. In addition to a medical outpatient clinic they have by now a nurses' training, a kindergarten and school with professional development opportunities for the teachers, a hospital and a dentist, and protective workshops that also include people with disabilities. And all this is offered to the poorest of the poor free of charge, in order to «break through the cycle of poverty». Did you know that «Today, Shanti is the biggest private German aid organization in Nepal» (de.wikipedia.org/wiki/Shanti_Leprahilfe_Dortmund)?

As someone, who like thousands of others, seeks an «open and cosmopolitan anthroposophy», I bow to such initiatives; I am grateful to such people and hope that they will not be drowned out by the noisy discussions, particularly also with a view to the encouraging and future-oriented initiative of the World Goetheanum Association and the World Goetheanum Forum. | *Thomas Stöckli, Dornach (CH)*

Initiative for a supraregional study and discussion group on the constitution of the Anthroposophical Society

«Change, not end»: the world in turmoil; Donald Trump, the president of the United States, disregards agreements and conventions and is changing the post-war order. Europe is reeling and, according to Angela Merkel (DE), has to assert itself and stand on its own feet. «End as well as change», downfalls and hopeful new beginnings; sickness and healing, death, harrowing of hell – and resurrections, both on the smaller and larger scale, parallel and simultaneously!

Of similar quality the 2018 AGM at the Goetheanum: the long overdue and complete rehabilitation of Ita Wegman and Elisabeth Vreede (after 83 years!) and at the same time the surprising non-confirmation of Paul Mackay and Bodo von Plato as members of the Executive Council of the General Anthroposophical Society.

The statutes define a community

In this «turbulent» situation, some members of the anthroposophical movement and Society who have been active for many years have decided to start, as a members' initiative, a study and discussion group on the constitution of the Anthroposophical Society. Why? There is no denying that societies, associations or countries are defined by their constitution (or statutes). Content and form certainly are interacting.

Finding the right form for the anthroposophical movement and Society was important to Rudolf Steiner. He also knew that a new form needed to be «found again after a few years» and that there are

no lasting solutions when it comes to the social life. Important decisions can no longer be imposed top-down because that leads to frustration, fatigue, sickness or rebellion, division and fragmentation. What we need today is an effective, meaningful inversion of procedures!

Openness, transparency, integration

We envisage our study and discussion group as a forum where the general constitution of the (General) Anthroposophical Society and movement can be discussed in a relaxed but focused atmosphere; a place where the most diverse contents and structural as well as personal aspects can be shared; a space of openness, transparency and integration, where everyone can speak their mind without fear. (To start with) we must be able to tolerate different views (humbly). It will be important to recognize the individual «pearls» and, ideally, make them into a beautiful «string of pearls». We are aiming for a «participatory, vibrant society of members».

After a first gathering in Munich from 21 to 23 September, a second meeting is planned for 26 to 28 October at *Rudolf Steiner Haus* in Berlin (DE). A third meeting is scheduled for September or around the turn of the year.

| *Jochen Baltzer, Munich (DE), and Ulrich Hölder, Stuttgart (DE)*

Full text and contacts

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27 December 1925
– 8 May 2018

Gabriele Christine Gomille-Dömling

Gabriele Dömling practised as an anthroposophic physician for many years, in and around Heidelberg (DE). People have pointed out how deeply she understood each individual patient's medical as well as biographical situation and how ingenious and generous her therapies often were, always starting from observing the whole person.

Gabriele Dömling was born in Ulm (DE) on 27 December 1925. She had one sister, with whom she remained close. Their parents were students of anthroposophy. At the age of around 18, Gabriele started reading anthroposophical books although her father thought this too early; a family friend recommended that he should allow it and this was the beginning of a lifelong connection with anthroposophy.

With this inner orientation she studied medicine and became an assistant physician at the Ita Wegman Klinik in Arlesheim (DE). Later she had her own practice until she retired when she was far into her seventies.

Supporting anthroposophical initiatives

With this inner orientation she studied medicine and became an assistant doctor at the Ita Wegman Klinik in Arlesheim (CH). Later she worked in her own medical practice until she retired when she was well over seventy.

With Herbert Gomille she lived in a partnership, and later marriage, which they both used in order to support anthroposophic initiatives and institutions, financially as well as actively.

A strong character, Gabriele Dömling knew what she wanted and could come across as dif-



Gabriele Gomille in 2011 at the anniversary of the Institute for Flow Sciences in Herrschried (DE), whose work she supported.

ficult or inflexible, but she was someone who moved things and who helped many people. Culture was essential to her (she knew Goethe's Faust by heart) and poetry her lifeblood, which she knew to share generously and in the right dosage.

Deeply connected with the impulse of pastoral medicine

After retiring the couple relocated to Arlesheim. When her husband died, Gabriele's soul did not seem to remain wholly in this world.

The Christian Community priest who visited her witnessed her deep connection, even in these final years, with the impulse of pastoral medicine and anthroposophy when she joined him in speaking the familiar words from Rudolf Steiner's Pastoral-Medical Course (GA 318). | *Dorothee Jacobi, Basel (CH)*

We have been informed that the following 48 members have crossed the threshold of death. In their remembrance we are providing this information for their friends. | The Membership Office at the Goetheanum

Gertrud Holst Nidda (DE), 12 January 2017
Beatrice Nydegger Hagenbuch (CH), 23 November 2017
Christopher Gosset Stroud (GB), in 2017
Eva Fleischmann Zurich (CH), 26 February 2018
Thomas Röhr Bromma (SE), 19 March 2018
Hildegard Nessel Hofgeismar (DE), 13 June 2018
Erna Williamson Delft (NL), 2 July 2018
Jürgen Zipprich Weyarn (DE), 2 July 2018
Judith Ruse Forest Row (GB), 8 July 2018
Elisabeth Storch Kassel (DE), 10 July 2018
Pieter Boerstra Vught (NL), 13 July 2018
Ilse Mäckler Kassel (DE), 16 July 2018
Christoph Schubert Holm (DE), 18 July 2018
Irene Barchewitz Jena (DE), 20 July 2018
Pierre Masson Château (FR), 22 July 2018
Lyda Keizer Amersfoort (NL), 23 July 2018
Anita Meyer Fürstfeldbruck (DE), 27 July 2018
Anke Fuhrmann Überlingen (DE), 28 July 2018
Erwin Oestringer Schopfheim (DE), 28 July 2018
Lothar Störmer Bremen (DE), 7 August 2018
Norbert Dressler Schacht-Audorf (DE), 8 August 2018
John Gee Notodden (NO), 8 August 2018
Ursula Hurt Uster (CH), 8 August 2018
Linde Ludwig Lörrach (DE), 8 August 2018
Andreas Isbert Fellbach (DE), 9 August 2018
Gualtiero Tomiselli Rome (IT), 9 August 2018
Hildegard Brockhoff Witten (DE), 10 August 2018
Hartmut Gerkan Siegen (DE), 10 August 2018
Maria Rutz-Moser Oberwil (CH), 11 August 2018
Günter Holakovsky Echzell (DE), 12 August 2018
Lisbeth Müller Basel (CH), 13 August 2018
Violette Bouquet Quibéron (FR), 15 August 2018
Mechtild St.Goar Chattanooga/TN (US), 15 August 2018
Irmgard Schnabel Stuttgart (DE), 16 August 2018
Helga Fieseler Stuttgart (DE), 17 August 2018
Gunhilde Lenz Ludwigsburg (DE), 18 August 2018
Heinz Pieper Stuttgart (DE), 18 August 2018
Ulrich Sauerbeck Herne (DE), 18 August 2018
Samuel Schmid Bern (CH), 19 August 2018
Irja Hellberg Helsinki (FI), 20 August 2018
Helene Hünerfauth Meisterschwanden (CH), 20 August 2018
Ingeborg Maresca Dornach (CH), 21 August 2018
Gunther Zickwolff Reutlingen (DE), 21 August 2018
Karin Fleischer Jena (DE), 23 August 2018
Margrit Hälz Basel (CH), 28 August 2018
Johanna Raddatz Waltrop (DE), 28 August 2018
Friedhelm Müller Kreuzlingen (CH), 29 August 2018
Rolf Tschanz Dornach (CH), 3 September 2018

From 14 August to 10 September 2018 the Society welcomed 46 new members; 47 have left the Society.

Picture credits p. 1: Heike Sommer | p. 2: Heike Sommer | p. 3: S. Jüngel | p. 4: S. Jüngel | p. 5: Marcel Sorge | p. 7: Macarena Kaji | p. 8: z. V. g. | p. 9: z. V. g. | p. 10: Johannes Kühl | p. 11: Sinem Arslan | p. 12: Anne und Rolf Bucher | p. 15: Anette Schmalzried | p. 16: Hamila Theater Harnduf

■ FEATURE



From a scene presented by
Hamila Theatre, Harduf (IL)

Rudolf Steiner's Mystery Dramas

Performing, Experiencing and Exploring Destiny Community

During the conference *Rudolf Steiner's Mystery Dramas across the World*, held at the Goetheanum from 21 to 25 July 2018, fifteen groups presented scenes from their production of the dramas. But this was more than the performance of scenes – it was a growing together as a community through the presentation and sharing of work.

It was a rare experience to meet familiar characters of Rudolf Steiner's Mystery Dramas speaking in nine different languages! Drama groups were from Bern (CH), St Petersburg (RU), Järna (SE), Japan (a combination of various groups), New York (US), Vienna (AT), Rome (IT), the Netherlands, Stroud (GB), Harduf (IL) and the Goetheanum (CH). It was an educated audience familiar with the dramas. Some in the audience had devoted many years to the dramas.

Stefan Hasler termed it a 'Conference of Relationships'. Stefan said, «As Shakespeare gave us the question of individual destiny, Rudolf Steiner gives us the question of group karma.» Indeed there were many opportunities to meet each other and to ponder 'group karma'.

The soul forces in Goethe's Tale of the Green Snake and the Beautiful Lily

The first artistic demonstration showed the relationship between characters from Goethe's *Tale of the Green Snake and the Beautiful Lily* and *The Portal of Initiation*. It is such a help in understanding the character of Maria by reflecting on the state of the Lily, who turns all she loves to stone. Her three servants with their props (or qualities) of stool, harp, and parasol of pearls relate splendidly to the three soul forces: Philia of the sentient soul, Astrid of the intellectual/feeling soul, and Luna of the consciousness soul.

Especially revealing was the relationship between the green snake and the Fourth Panel of *The Foundation Stone Meditation*. When the snake swallows the gold and is filled with light, she then returns to the horizontal position in sacrifice to become the bridge. This amazing portrayal of the snake was then placed side by side with the ritual of the silent introduction in the Fourth Panel.

In Goethe's story, the subterranean temple is transformed into a Sun Temple, while such a metamorphosis of temples in *The Portal of Initiation* indicates a transformation of our relationship to our thinking.

Taking responsibility

The second play, *The Soul's Probation*, focuses on trials and challenges of the characters. Benedictus reveals the spiritual biography of Maria in a 'web of destiny' with Johannes, Capesius, and herself. Michael Debus developed the theme of the apprenticeship model as the three steps to become truly human. The apprentice has no responsibilities, no opinion. After three years the apprentice may become a journeyman, who begins to think for himself, as he learns from other masters. The master craftsman has full responsibility. Each step may be taken in mental development.

The curriculum is karma, held by the angel. Our first step is to say yes to our destiny and meaning. Secondly one must take

responsibility for oneself, to pay attention and to work for healing of the world together. And this is the step that Maria takes, as she stands in the place of sacrifice, freely acting out of insight. Only Benedictus is the master, responsible for others and yet, he leaves them all free. This is the third step. It is the task of the human being to make something of the material world, so that the spiritual world can connect with humanity.

Parting and meeting again, with a hint of recognition

I experienced some of the most profound moments during the drama workshop led by Adrian Locher. By walking and speaking certain lines of Maria or Johannes, one met another person and interacted. We were partners, standing back to back until the warmth spread; then to part, to walk away, and to meet again with a hint of recognition... «Do I know you?» By wrestling in weight, then fluidity, airy, fiery, the words took on character. After many years of living with the Mystery Drama, now I understood the characters of Maria and Johannes through this experience. Adrian left us with the question: Does anyone experience a 'knot of destiny' in group karma?

Imagine focusing on the character of Theodora speaking of her vision, then relating to Thomas the Miner, followed by Strader, all in Swedish, by the Järna Mystery Drama Initiative. This was followed by the dramatic staging of the Spirit of the Elements with lightning and thunder by different groups of artists from Japan. Someone remarked later that Ahriman should always be spoken in Japanese! All of the participants should be encouraged to continue producing the dramas.

We look forward to the next event. Most meaningful were meetings of like-minded people at the Goetheanum, the House of the Living Word. I end with a quotation attributed to Adam Bittleston: «In the new mysteries the whole earth becomes an altar. The hidden tragedies and triumphs of the pupils become external fact. Our friends and colleagues become for us, though we and they may know but little of it, the terrible and wonderful actors in the ceremony of our initiation.» | *Maria Ver Eecke, Chestnut Ridge, New York (USA)*